

S J Baird

THE

LITTLE FLOCK

POSSESSING THE KINGDOM,

OR

TRUE RELIGION CONTROLLING THE WORLD,

A SERMON,

PREACHED AT THE OPENING OF THE FIRST REFORMED
PRESBYTERIAN CHURCH, BROAD ST., PHILADA., ON
SABBATH, APRIL 30, 1854.

BY

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CORRESPONDENCE.

Philadelphia, May 20, 1854.

REVEREND AND DEAR SIR:—

I have been charged by the Session of the First Reformed Presbyterian Church of this city, with the agreeable duty of conveying to you their sincere and grateful acknowledgments for the excellent and appropriate sermon delivered on the afternoon of Sabbath the 30th day of April, on the occasion of the dedication of their new house of worship. I have been likewise instructed to request that you would furnish us with a copy of the same for publication. Believing that your compliance will greatly promote the advancement of Christ's "*little flock*," I trust most earnestly that it will not be withheld.

Praying that your labors in the cause of Christ may be abundantly blessed, I am

Reverend and dear Sir,

Yours in the Gospel,

GEO. H. STUART,

Stated Clerk of Session.

To Rev. JOHN N. McLEOD, D.D.,

New York.

New York, June 8th, 1854.

MY DEAR SIR:—

Yours of the 29th ultimo, conveying to me the acknowledgments of the Session of the First Reformed Presbyterian Church in the City of Philadelphia, for the sermon preached by me at the opening of your new place of worship, has just come to hand. For the sentiments and feelings expressed, and for the very gratifying terms in which they are conveyed, I

return you my most hearty thanks. To have been with you amidst the persons and associations of the delightful occasion referred to, I regard as one of the greatest privileges of my public life. It was good to be there. The memories of the scene with me will be perpetual. To the Session and Congregation of my highly respected Brethren of Philadelphia, to their Pastor, and to yourself personally and officially, I tender my best wishes for your welfare, while I place at your disposal the manuscript you have been pleased to solicit.

I am, my dear Sir,

Yours in the Gospel,

(Signed)

JOHN N. M'LEOD.

Mr. GEO. H. STUART,
Clerk of Session.

TRUE RELIGION CONTROLLING THE WORLD.

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”—LUKE xii. 32.

THE ultimate author of divine revelation is God the Holy Spirit. The Scriptures are as much his workmanship, as is the earth which he reduced to order from chaos, or the heavens which he garnished with his hands. Man could no more have made the Bible, than he could have contrived his own anatomy, or painted the rainbow, or hung up the sun in his firmament of glory. These are all, and equally divine productions. It is true, indeed, that in giving a revelation of himself to the world, God was pleased to employ a created agency. Both angels and men have been contributors to the lively oracles. But if creatures spoke and wrote in presenting us the Scripture, it was as the agent under the direction of his principal. Their intellects and hearts, their memories and tastes, their tongues and pens, were all under the immediate superintendence of the blessed Spirit, and hence the Bible is no mere human preparation, but in very deed the word of God. “Prophecy came not, in old time, of the will of man, but holy men of God spake as they were moved by the Holy Ghost.” When, too, we affirm as we thus do the plenary inspiration of Holy Scripture, we mean to include the form as well as the substance. The language of the originals as well as the sentiment is from heaven. Just as God selected the form of creation as well as its material, and gave to that creation the robe of variety and beauty in which it now appears, so he chose the form, size, and outward garb, as well as

the inner material of that blessed after-creation of his own, the Bible—best of books. The dress in which the daughter of Truth has come down from heaven, and presented herself to the world, is of no mere human manufacture, but of the Holy Spirit's own embroidery, prepared in the ivory palaces above. The revelation of God has a body as well as a soul; and although the latter is undoubtedly superior to the former, the body too, like that of man, is God's production, and bears upon it no little evidence of his power, wisdom, skill, and love. Thus it is that the metaphors of the Bible are from God. They are often found the covering of the grandest truths, and as we unwrap their drapery we find them enclosing some of the profoundest promises, and most far reaching predictions of divine revelation. The very immensity of meaning which they hold in their grasp is a proof of their divine original. And this is exemplified in the text: "*Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.*"

Here is a combined figure of great simplicity, but it covers the whole present and future of the church of God. It is the divine Redeemer's own selection, and was addressed originally to the few disciples who were then before him, and who constituted almost the entire visible church of the existing day. The terms employed are those of the greatest endearment, and express the infinite and unchangeable affection which the Good Shepherd exercises towards the sheep which he has purchased by his own blood. "Little flock," as if he had said, my little flock, you are few in number, and poor in worldly resources. You are surrounded by numerous and powerful enemies, and you will be compelled for ages to make your way through the world in the face of an organized and relentless opposition; but be not discouraged: it is the Father's unalterable purpose of love, that, at the appointed period, you shall possess a kingdom, nay, *THE kingdom*, by way of emphasis.

The doctrine of this text, as we understand it, is mainly this: *Christianity shall one day be the dominant power of the world.* Whatever may be the condition of the visible church now, the day is coming when true religion as taught and exemplified by her shall control mankind.

Considered textually, this passage presents to us the following subjects of thought.

I. *The little flock*; II. *The kingdom which it is the Father's good*

pleasure, they shall ultimately enjoy. Or to state the truths involved, without the metaphor, *The present condition, and future destiny of the Church of Jesus Christ.* As to the present condition of the Church of Christ, we remark,

1. *That the Church is small numerically.* She is a *little flock*. Evangelical Christendom is a very small minority of the existing inhabitants of the globe. The present population of the world, according to the more recent, and we presume reliable statistics, is one thousand millions. Of these, seven hundred and forty millions are either Pagans or Mahometans, who are for all practical purposes, as regards our inquiry, heathen, "without God, and without Christ in the world." Their religion a falsehood. Their morals immorality. Their physical condition most degraded, and their doom perdition. And thus upon the very threshold of the investigation, we are struck with the most oppressive thought, that by far the large majority of the human race are the bond slaves of Satan the god of this world, and crowding in masses the broad road that leads to the ruin of the second death. Of the remaining millions of the globe, ten are said to be unbelieving Jews; and one hundred and eighty-five millions are either Romanists, or members of the Greek church, both of whose religions are highly corrupted forms of Christianity, and, constituting together the great anti-Christian opposition to the true church of Jesus Christ, predicted in the word of God. This leaves but sixty-five millions of the inhabitants of the earth, or about one-sixteenth part of the whole population, to cover Protestants of all names and creeds. And yet we must carry the sifting process further than this, and exclude even from these diminished numbers, the infidel and irreligious of nominally evangelical Christendom, the fundamental errorists who deny the head, Christ, and teach another gospel, which is not another, and the mere formalists in Zion, who "have a name to live but are dead." When we do this, we reduce the true church of Christ on earth to a proportion so small comparatively, that we are almost afraid to state it lest we err. Truly, the real friends of Jesus Christ now on earth are a little flock, compared with the multitudes whom the adversary leads captive at his will. The spot of green pasture where feed the little flock, and where exist the wells of salvation, at which they drink for their refreshment, is everywhere surrounded by wastes of desolation.

that seem to be almost immeasurable by man, and where rage continually those storms of sinful passion which pollute and poison, but never purify man's breathing atmosphere. Our earth has been ruined by its apostasy from God. The kingdom is to a great degree usurped by the adversary. The church of Christ is to the most of his subjects unknown. And when man cannot ignore it entirely, it is corrupted, persecuted, refused. And yet Christianity is intended for the world. It is suited to the world. It presents the only redemptive system which the mind of God has devised for the relief of the world, and it shall, at the appointed period, control the world for its eternal salvation.

Is the question asked, "By whom shall Jacob arise, for he is small?" Hear the answer, as it comes from the Most Excellent Glory: "Not by might, nor by power, but by my Spirit, saith the Lord." But, as the Church is small in number, so is she also 2. *Small in pecuniary resources.* As Satan controls to so great a degree the *men* of the world, so he also in a similar degree controls the *purse* of the world, and uses it to sustain the institutions of his own despotic kingdom. This thought, too, is expressed in the text. The little flock of that day were poor, destitute of the *τα αγαθα*, the good things of this life spoken of in the context; and their very destitution made the Saviour love them the more. When he himself, God's own eternal Son, came down from heaven to our world in the exhibition of the only real incarnation of Deity which the universe shall ever see, he was pleased to appear in circumstances of the utmost poverty. "Our Lord Jesus Christ, though he was rich, for our sakes became poor." Of him it is said: "The foxes had holes, and the birds of the air had nests; but the Son of man had not whereon to lay his head." We do not hear of his handling money while on earth; and once, when he needed a small coin to pay the tribute to the existing government which he would not offend unnecessarily, he brought it, by a miracle, in the mouth of a fish, from the depths of the Sea of Tiberias. And who were the disciples by whom he was now surrounded? They were the poor fishermen of Galilee. For the first three hundred years after the ascension of the Saviour, his best friends formed the poorest part of the Roman Empire. And from that period, through the whole dark reign of the Antichristian apostasy to the time of the Protestant Reformation—nay, down to the present hour—the

purest have been and are the poorest churches. We know, indeed, that there is a vast amount of pecuniary resources in nominal Christendom; and for the existence of these she is indebted to the indirect influences of true religion, as it operates as the great civilizer of mankind. But where is the large proportion of the wealth of the nominally Christian Church to be found? Is it in the treasury of the little flock, and available to carry to the nations the message of salvation through Jesus Christ our Lord? Is it in the hands of the self-denying agents of those benevolent societies which are the glory of our age, as they are the auxiliaries of the Church of God in her labors to bring Christ and the salvation which he offers in immediate contact with every creature? No, my Christian brethren; it is piled away in the gorgeous and imposing architecture of ecclesiastical buildings, or locked up in the revenues of the nationally-established churches, or expended upon the extravagances of private establishments, whose owners seldom think that they must soon be called to leave them for the grave. And thus God's bounties are abused, and the Gospel cannot be preached to the world, and the destitute must be left to die, and the building of the temple of the Lord, that must embrace all nations, postponed to another generation. Behold Christianity, as she travels abroad over the world on her errand of mercy! she still goes, as in times of old, "without purse, without scrip, and without two coats to meet the changes of various climates where she preaches the word of the living God." There are petty states among the nations and confederacies of the world—nay, for aught we know to the contrary, there are individual men—who possess larger revenues for their own purposes than are found in the hands of the true Church of Christ, to be used for effecting all the high moral objects for which her being is sustained upon the earth. And yet, after all, the Church has perhaps had all the pecuniary resources with which she could have been safely intrusted, with the limited amount of spirituality by which she has heretofore been distinguished. The time will come when there will be no want of the means to carry the Gospel to the world; and then the spirituality of the Church will be so largely augmented that there will be no danger of her corruption by worldly influences. When true religion, in the day promised, controls the rest of the kingdom, it will control its treasury.

But, 3. *The Church is small as to worldly influence.* Small in numbers and in pecuniary resources, she is small also in the estimation of unsanctified men, who have no proper appreciation of her character. This thought, too, is undoubtedly included in the figure before us. As our Lord was despised and rejected of men, so also are his true disciples. How little concern have the nations of the world manifested for the Church of God, from the day that the heathen Romans crucified upon Calvary the Lord of glory, to the present moment! How little have her interests entered into their calculations of home aggrandizement, of foreign conquest, or of commercial colonization! How often have they persecuted her almost to extinction, while they crushed her beneath the iron heel of their ruthless despotism! And even when they have appeared to be her friends, how often have they caressed but to deceive her! In our own country, how frequently is it the case that the mere politician, with his own selfish ends to answer, affects to despise the Church and her ministry, and will not listen to her voice when she raises it in favor of the public morals, and of national integrity in governmental transactions! And yet, with all the real or seeming indifference of men to the little flock of Jesus Christ, it is for her sake the world itself is preserved in being, and her Redeemer reigns over all things for the advancement of her interests. What are all the nations of the world, with their schemes of selfish policy, their unsanctified civilization, and their unprincipled confederacies to extend and maintain their dominion over men? They are but the scaffolding, and the inferior ministry which God is pleased to use in the erection of the building of mercy, his own great work from everlasting. And when the building shall be completed, the servants will be dismissed, and the scaffolding be thrown down, and much of it be committed to the burning. God's estimate of persons and things is often very different from man's. Men, in their ignorance and depravity, may treat with contempt the little flock, but, in God's estimation, Zion is "the perfection of beauty and the joy of all the earth." "Glorious things are spoken of thee, O city of God!" And among them, the promise of the kingdom. We consider—

II. *The Future Destiny of the Church of Christ.*—"It is your Father's good pleasure to give you the kingdom." This kingdom involves, we remark, 1. *The kingdom of grace.* It is the pleasure

of God that the visible church shall be the depository of the gracious character of the world, in every generation. The visible church has the kingdom of grace. She is the kingdom of grace. "At that time they shall call Jerusalem the throne of the Lord." She is the kingdom of grace, *because she is the chosen residence of the Spirit of grace.* Into her, as to his chosen temple, the third Person of the adorable Trinity has come down. This is his appropriate home among men; here are seen his stately steppings, and here he gathers the trophies of his victory. Since the day of Pentecost, when, as the promise of the Father, he was poured upon the Church, he has remained within her to convert men to God, to edify the redeemed, to hold ungodliness in check, and to secure to God the Trinity, the revenue of worship and glory which is demanded from every generation. Christ's own promise was, as he passed far above all heavens with his holy human body, "I will send my Spirit, the comforter, and he shall abide with you for ever." He occupies the place on earth of the corporeal presence of our Lord, and therefore we see no necessity for, as we find no satisfying revelation of, a visible, bodily appearance of Jesus Christ to reign on earth, and to reduce men to submission by sensible displays of his glory. Certainly, there is an adequacy of power in the hands of the Holy Spirit, with all the commanding resources of the economy of redemption at his disposal, to accomplish all that is promised to the Church on earth, and all that belongs to her final preparation for the celestial glory. Spirituality is now the great want of the world. Its abundant and adequate supply will give to the world the millennial character. The Church, too, is the kingdom of grace, *because she possesses the means of grace.* To her God has given the Bible, to her belongs the ministry; with her are the sacraments, and all the other furniture of the school that educates the chosen of God for glory. And hence it is, that God has made the Church the home of the saintship of every age, the gathering-place of his elect of every generation. We would not interfere with the reserves of the divine mind on this subject, if such there be, but still we cordially subscribe to the declaration of the excellent standard of the common Presbyterianism here, that the Church is "The visible kingdom of Jesus Christ, out of which there is no ordinary possibility of salvation." "God added daily to the church of such as shall be saved," and he will find out

his own election, and bring them to himself from age to age, by bringing them also to the throne which he has established on Mount Zion. Some of Christ's redeemed may be found incorporated with anti-Christian establishments, in which, perhaps, they have been born. Others may be buried amidst the mass of heathen mind. And others may be hidden away in the inaccessible corners of barbarous nations; but be they where they may, the blessed Spirit, whose special prerogative it is to guide the redeemed to Jesus Christ, will find them out and bring them to salvation, through a connection with his church more or less directly established. And here is the special and most honorable service of the missionary to the papal or pagan nations. As he passes to the foreign field, and is instrumental here and there, in bringing men to God, he becomes the connecting link of that golden chain which binds the elect sinner to God's covenant society on earth. Nay, even a few leaves of the Bible, tossed by the winds and waves upon the heathen shore, or the single religious tract, instinct with the vitalities of the gospel, may become the means of leading the subject of Jehovah's mercy to the house of God, which is the church of the living God, the pillar and ground of truth." But, further, the Church is the kingdom of grace, *because she is the centre of gracious influences to the world.* "Out of Zion—God has shined;" and He will continue to shine "until the whole earth is filled with his glory." If the world has not heretofore been converted to Jesus Christ, it is not because there is any deficiency in the constitution of the Church of God, as it came from the hands of her only Head. Nor is it on account of any want of adaptation in the authorized means of grace to the ever-changing aspects and states of the world, as it advances in its progress; nor is it because the river of gracious influence which runs through the garden of God has been exhausted. The Bible is here, the ministry is here, the sanctified membership is here, and, above all, the Holy Spirit is here. Let, then, the men to preach the Gospel be produced,—let the means be supplied from the treasuries of the churches,—let the influence of the Holy Spirit be communicated in answer to prayer, and the work will be accomplished. The means of grace, administered by gracious men under the guidance of the Spirit of grace, are fully adequate to give a gracious character to the world, and to show, on the largest and grandest scale of which this globe is capable,

that "where sin abounded grace did much more abound," and that it is God's design that "grace should reign through righteousness unto eternal life, by Jesus Christ our Lord." This reign of grace is the subject of promise to the little flock. Christianity even in its feebleness, the little flock in its poverty, the Bible even in its scanty distribution, have brought the knowledge of salvation to God's people of all past generations; and God has never been thwarted in any of his purposes by the criminal inactivity of his friends, or the open opposition of his foes. But to the past we need not recur, except to receive its lessons of instruction. Behold the future! It is full of encouragement. See the water of life as it is found in the wells of salvation, established by God in his Church on earth! It rises to the surface, it overflows their sides, it breaks forth everywhere into refreshing streams; the thirsty nations drink and are saved, as they accept the invitation from the Lord the Spirit, "Ho! every one that thirsteth, come ye to the waters." But,

2. *The kingdom promised to the little flock involves universal moral influence.* In the seventh chapter of the Book of Daniel, remarkable visions of the future are presented to our attention. There we behold a picture painted by a celestial pencil. It is the little flock taking possession of the kingdom. "I saw," says the Prophet, verse 13, "in the night visions; and, behold, one like the Son of Man came with the clouds of heaven—and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." And again, verse 22, "And the time came that the saints possessed the kingdom." This is further described, verse 27, where it is added, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The kingdom here presented, we believe, is the same as that which is promised to the little flock. Nay, even in terms they identify—"The Most High" is the same as "the Father;" "the people of the saints" are the "little flock;" and "the kingdom" described here is that which is spoken of, also, in the prediction of our text. And what is this kingdom? It is evidently not the kingdom of grace, for that has always been in and with the Church, and that which is referred to here is bestowed at a specific time. "When the thrones were cast down." Nor is it the kingdom of

glory, for it is something to be enjoyed on earth; and national distinctions are still in existence, which will not be the case in heaven. Nor does this kingdom involve the amalgamation of the Church with the world, or the world with the Church, for we are assured, that even after the kingdom has come into possession of the saints, still there will be dominions upon earth which will serve and obey the Most High. The kingdom, then, which the saints shall take, and which it is the Father's good pleasure shall be given to the little flock, is *universal moral influence over mankind*. The giving of the kingdom, and the taking of the kingdom, by the saints of God, is a great, commanding, far-reaching metaphor, the design of which is to declare, *that true religion in the hands of the Church of God, shall, at the proper period, control the world*. We cannot enter into minute expositions of the prophecy, but we add, that the possession of this kingdom *involves a vast increase of numbers*. The little flock shall be so enlarged as to embrace the great majority of mankind. So other sacred prophecies assure us. "All shall know him, from the least even to the greatest." "Thy people shall be all righteous. The little one shall become a thousand, and the small one a strong nation." There is power in majorities. Unsanctified majorities have made themselves felt with crushing power upon the world in all past ages. But now the scene is reversed, God's people shall no longer be a little flock, but an immense multitude, in all nations. A multitude of living, active, earnest Christians, sanctified by the Spirit of God, constrained to holy activity by the love of Christ, and devoting all they possess to the service of the God whom they worship. And now the heathen shall be Christ's inheritance,—the unbelieving Jews shall embrace the true Messiah,—the anti-Christian nations shall seek salvation from the true and only source, and all God's enemies shall be in their turn a small minority, and compelled to feign submission. The power of majorities will now be employed to promote truth and righteousness; all oppression shall cease, and the rights of both God and man be universally recognized and respected.

But there is another characteristic of this prevalent kingdom. *The pecuniary resources of the world will be consecrated to the service of God*. Poverty will no longer be an attribute of the flock of Christ. When nations born in a day shall give themselves, they

shall also give their wealth to God. "The kings of Tarshish and the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts." Sanctified wealth shall flow into the Church of God, and holiness to the Lord be inscribed on the treasures of the nations. At this period too, *Satan's kingdom shall be destroyed*. The god of this world will be dethroned, and confined in the bottomless pit by the power of the Mediatorial angel; he shall deceive the nations no longer. "The little stone cut out of the mountain without hands, shall become a great mountain, and fill the earth." "The kingdom of God, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," shall be the prevalent kingdom of the world.

The power of true religion to bless mankind even in the present life has never been duly understood in past periods of the world's history, but now it shall be felt on the largest and grandest scale. The Bible shall have its place in the halls of legislation, on the bench of justice, and in the hands of the executive magistracy, as the law paramount for man. The business, the education, the politics of the world shall be regulated by its principles, and men universally acknowledge the Lord Jesus as the "Prince of the kings of the earth, and the governor among the nations."

This day we believe is fast approaching. The storm of war is about to break over the Eastern continent. The tramp of gathering armies even now shakes the shores of the Danube and the Euxine, and as its echoes float across the ocean, and reach our ears, they tell us of the strife of blood. It is more than probable that the war experiment is about to be tried to a greater extent than ever it has been tried before. And that Satan is about to make his last great effort to bruise the heel of the woman's seed before his own headship is bruised and ruined. The crumbling despotisms of the earth which have often shed the blood of the little flock must come down. Anti-Christian thrones of iniquity must submit to their judgment, and the saints must possess the kingdom under the whole heaven, for the mouth of the Lord hath spoken it. By this breaking up of ancient systems of false religion and political tyranny, the way will be prepared for the establishment of the reign of righteousness. When these are removed, and man is left, it may be, in astonishment and wonder, to seek a better way, give him the Bible, show him the way of salvation by Jesus Christ, teach

him the beauty of holiness, let the Spirit of God be poured forth upon him with promised abundance, and elevated, sanctified, saved, he shall be prepared for self-government in cordial submission to the claims of the universal kingdom. The Father's good pleasure is accomplished. He has given the kingdom to the little flock. *True religion controls the world.*

But there is one other statement to be made, without which our view of this subject would be entirely defective. The kingdom promised by the Father, is

The kingdom of glory. Even the millennial state, Christians, is not heaven. There will be imperfection, labor, sin, even when the saints possess the kingdom. The fold of Christ's perfected flock is in the better country. Here grace is consummated in glory, and personal and social religion are perfect. Behold the little flock now become a vast multitude, which no man can number; it reposes in the paradise above, beside the river of the water of life, and beneath the branches of the tree of life, whose leaves are for the healing of the nations. Or to have recourse to the other metaphor of the text, it now possesses the kingdom prepared for it from before the foundation of the world. It shares in the honor of Immanuel's throne. Father in heaven, "thy kingdom come!"

Allow me, my Christian brethren, to congratulate you, in conclusion, on the highly auspicious circumstances in which we meet to-day. You have recently left your ancient temple, where you so long worshipped God, and where a generation served him. You have come to the ampler accommodations of this spacious and beautiful erection, and you have already invoked the presence and blessing of the same God which the fathers served in the older sanctuary. We invite you to no superstitious ceremonial of external consecration, but to a re-dedication of your immortal persons, and your services to God in Jesus Christ, while you open this spacious hall of audience and its connected apartments to the living worshipper.

It is worthy of remark, that when, more than thirty-six years ago, your former sanctuary was opened for the worship of God, the services of introduction were performed by the fathers of the two men who have been addressing you in the similar work of to-day. There is your own pastor, succeeding, in the pulpit of this

church, the father gone to his rest, and here is the son of the man who aided him in the opening exercises of the other house of prayer, who is also his successor in the same pulpit where he preached the truth of God. "Instead of the fathers shall be the children," says our God; and he has been faithful to his promise. It is said of Dr. Alexander M'Leod, that when he was about to conclude the service which had been assigned him on the day referred to, he struck the pulpit with startling emphasis, and, as his voice of commanding eloquence rang through the building, he uttered an anathema upon the man who would preach any other gospel than that of Jesus Christ, which had been preached there that memorable day. And, blessed be God, no other gospel has been proclaimed there till the hour its occupancy ceased. No other gospel will be uttered here, we are persuaded, so long, at least, as this pulpit is yours. The way of our fathers is the way of truth. They have placed in our hands the legacy of a precious system. Let us well and truly transmit the same to our offspring. Is the question asked, "The fathers—where are they? and the prophets—do they live for ever?" Without hesitation we reply, They are gone to their reward. They repose in the kingdom of immortality. They *do* live for ever; not here, indeed, amidst the imperfections of earth, but there, in the unclouded glories of the beatific vision. Let us follow the footsteps of the flock, and we too shall be brought to the green pastures, which are watered by the river of life, in the Paradise above.