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THE ADDRESS OF

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D. D., LL. D.

DELIVERED

On the First Day of the New Year and Century

...in...

THE FIRST PRESBYTERIAN CHURCH,

NEW ORLEANS, LA.,



*At the Request of
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..Dr. Palmer's Sermon..



WHEN the request for this service was first submitted to me I was appalled at the magnitude of the trust involved, and was deeply humbled under the consciousness of my own insufficiency to meet its claim. But there is a sense in which the voice of the people is the voice of God; and when the cry comes up from a number of hearts that we should recognize God in his awful supremacy, it is a challenge from the throne itself, that we should all come and bow before the presence of His majesty.

I have, my friends, united as the foundation of what is to follow, two portions of the sacred Scripture, standing in such relation to each other as that each, in a degree, interprets the other. In the 103d Psalm, in the nineteenth verse, you will read these words: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all;" and in the twelfth chapter of the Epistle to the Hebrews you will read these words: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." These combined passages, taken one from the Old and the other from the New Testament Scriptures, seem to me to justify the proposition which I will endeavor to illustrate this morning by select portions of human history which shall irradiate the same This

proposition is, that the history of this world is an organic whole, and all of its parts are connected together by a holy and divine purpose running through, from the first to the last, carrying along with it the continuous development of the human race, and terminating, as its definite conclusion, in the establishment of a kingdom, which is to endure throughout the ages of a coming eternity—that kingdom, which cannot be moved, in which we “serve God acceptably, with reverence and godly fear.”

Passing, then, entirely over the ante-diluvian period, which, in its scant brevity, may be regarded but as the prologue of the succeeding era, let us take up the history of man immediately after the flood.

Right there, almost before the waters of the deluge had subsided from the face of the earth, you have the tripartite division of the human race, all of it yet to be born, signalized in the destinies assigned to the three sons of Noah. “Cursed be Canaan, a servant of servants shall he be unto his brethren.” “God shall enlarge Japheth, and he shall dwell in the tents of Shem.” “Blessed be the Lord God of Shem.” Servitude to the first, enlargement to the second, and a sort of priestly function assigned to the third, fulfilled in the fact that his seed were first put in possession of the oracles of God through which the whole human race is finally to be blessed.

I need not pause upon this remarkably prophetic outline of all human history, for there is not an intelligent hearer in this audience that does not know how punctually each one has been fulfilled in the whole history of mankind; for we who are gathered here in this assemblage on this first day of the century, are dwelling to-day in the tents of Shem.

Now, these divine oracles were first given to the ancient Hebrews and fulfilled in the larger revelation given to the same people before their distribution over the face

of the earth. Then put your hands next upon the tenth chapter of Genesis, immediately following that prophetic outline; and there you have the most ancient and the only reliable historic chart by which you may recognize the genealogy of the nations of the earth as they were distributed in their respective portions of territory; for, as was said by the great apostle, in that marvelous address which he made from Mars Hill before the men of Athens: "God hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation."

Next we wade patiently through the few centuries during which these early families of the race were expanding first into clans and then into tribes, before they became distributed all over the face of the earth; pastoral hordes, drifting here and there with their herds, seeking for new pasturage, somewhat as the geologist speaks of ice drifts grinding the face of the earth as they sweep from the polar regions of the North into the sunny regions of the South. Now, my hearers, just in the bosom of that formative period, when pastoral clans were only beginning to find their homes and to crystallize into nations, you have the most remarkable intervention of God's mighty providence, that has ever occurred in the history of the race. The God who prepares his throne in the heavens and declares that his kingdom ruleth over all, the God of Abraham and of Sarah, from that single pair raises up a new people and a new nation, guiding him, the ancestor of all, by an unseen hand across the Syrian borders until he reaches that narrow territory, small but compact, which forms the eastern boundary of the Mediterranean sea; that Canaan of the old and the Palestine of the new world's history, a spot of earth which well deserves to be called the central spot, around which the whole history of the earth has revolved; the very line,

narrow as it is, which divides the two civilizations of the earth, the eastern and the western, the land which separates the East from the West, and the two histories which were evolved in them both; the land which gave birth, in the fullness of time, to that mysterious personage who, whatever may be the diverse opinions of men, stands up, according to the universal acknowledgment of the civilized world, as marking the equatorial line which divides the two vast continents of human history. For all things, from the creation day down to the birth of that babe in Bethlehem, and all the history of the future until that solemn day when the earth shall receive its baptism of fire, to prepare it for the kingdom of God, forever to remain upon the earth, lead up to him who there, in the middle of human history, on the middle spot of the earth, is the Redeemer of a lost and guilty race.

Without pausing upon the development of the issues involved at this period, I can only summon you to one remarkable fact. The tribes gathered up by the hand of God from the bosom of the Egyptian nurse were led across the desert to the foot of that awful mount which became the earthly throne of Jehovah, receiving immediately from his hand a written constitution, the first nation upon the globe that ever possessed such a document; a constitution which, even in its political aspect, contained within itself provisions which shall guard and protect personal rights forever; and which the later, and, if you please, the riper statesmanship of modern times has only reproduced in other forms, boasting as though it were wholly an invention of its own. At the same time was given to them a stupendous ritual conveyed in those magnificent symbols which need the poetry and the imagery of the great Hebrew language to unfold, wherein God was creating the very verbiage in which He should hereafter interpret to the race the great fact of His redeeming grace and redeeming power,

Another fact connected with the history of this Hebrew people was, that when the slight confederation of the tribes which had been borne through the period of Joshua and the Judges, became unsatisfactory, they rose before the majesty of their unseen King on the throne above, and demanded of him an earthly representative in an earthly king. The reason assigned for this demand for a monarchy interprets the occasion which brought it forth. "Make us a king, that we may be like unto other nations of the earth." For, my friends, just then the great empires of antiquity, those mighty despotisms of the past, were forming in all the majesty of physical force to possess the world. And, let it be remembered that it was perhaps only through these gigantic despotisms, wielding enormous physical power, that this original wild and pastoral people, who had been accustomed for centuries to follow the lead of their own thoughts or the movements of their own ambition, must be brought into subjection to government, and to law, so that man might live, as he has lived ever since, under the power of human rule.

Assyria, the first and the second empires, Babylon, by her side, with her historic hanging gardens and her enormous revenues of wealth, side by side with the more ancient Egypt, proud in the glory of her pyramids—these were the empires that were then, in that formative age, crystallizing into magnitude and into power; and that feeble Hebrew commonwealth held together by a slender confederation was no longer able to withstand the combined shock of these empires, when in after years its land was to be the great pathway over which the nations of the world would drive, as each aspired to universal conquest. And to-day, the great fact must come from my lips into your hearing, that the historic significance of those vast empires, each one of them in its turn, has relation simply and only to the destinies of that He-

brew race, who exchanged their commonwealth for a helpful and strong monarchical government. And when Assyria and Babylon and Egypt had all fulfilled their mission in their relations to the church of God, as that church of God was held in the embrace of the ancient Hebrew people, they one by one sickened and died, and gave forth their life, and that period of human history became closed forever.

It is a most significant fact, known to us only in these present days, that archæologists, who have been spending their learning and their wealth in uncovering the secrets of these ancient empires—discovering the cipher by which to interpret the Moabitish stone, and inscriptions upon the tombs and upon the temples of Egypt, and upon the red bricks of Babylon and of Assyria, have found no substantive addition to our knowledge of that ancient history, and but little remains of all their search, except that which confirms the previous history of that race as embalmed in the records of the Sacred Scripture.

I charge you to see in this brief connection of marvelous facts, the stepping stones of Him who in His majesty sits upon the throne of the heavens. The Lord prepares His throne in the heavens and His kingdom hath ruled over all the past: His own divine purpose being the scarlet thread that runs through the whole web of that old-time history, binding its parts together and carrying along with it in gradual development the education of the race to which we belong.

But while these events were occurring in the more distant east, there was a parallel development of historic movements in the near portions of the west. We cross from Judea, that sacred land of the past and that sacred land of to-day, though it be still under the heel of the cruel Turk, to the lands that lay just beyond it. There is ancient Greece, with its compact territory, with its in-

dented coast line inviting to maritime adventure and extension of commerce. I wish I had the ability in a few sentences to sketch the worth to mankind, to the world and to God, of those ancient Greeks. In my humble judgment, the human intellect in that age reached its zenith of glory. A race was born on that classic land who have left upon every page of their history the text for the education of the world. With that philosophic cast of mind that ventured upon the great problems of human thought, they struck out the philosophies which should govern the thinking of mankind in all ages. And as we are told by those who are skilled in that department of knowledge, even to this day of ours the great pendulum of philosophic thought is all the while swinging between Plato and Aristotle. What shall I say of all they accomplished in art? How in poetry and in song, how in painting and in sculpture, they have left models which teach the world to-day, who are seeking to learn the great secrets of the arts in which they excelled. But above all their achievements, more lasting and grander than them all combined was their language, which only a race, gifted with such intellectual power, could be able to invent; a language flexible and yet copious, possessing that marvelous power of agglutination, which we find represented in our modern German language, by which words are welded together, so as to make a beam by their conjunction, strong enough to bear the mighty weight of a mighty thought. They lived long enough to make that language perfect, so perfect that we are unable to trace, as we do in the Hebrew tongue, the successive steps by which language is constructed. He who sits upon the throne has seen fit to employ this language as the sacred urn in which to treasure the precious truths of the gospel; and, still further to mark the intervention of his will, has locked it up from a common use and has set it apart as he had done before with the equally sacred

language of the Old Testament—the two great urns which shall contain the complete revelation of His grace.

Surely, as I lay these facts before you without the expansion of argument, you can see the hand of God in all these phases of human history.

When Greece, through the fatal conflict between Athens and Sparta, wrought its own subjection finally under the Roman Empire, we are brought to speak of that Iron Race. I need not tell you about Rome, the seven-hilled city, upon which in those days sat the power that ruled the earth. Stepping across the narrow sea it subdued Carthage, it carried its conquering banner to the most distant provinces of the East, until the whole known world slept the uneasy sleep of subdued peoples under the rule of the mighty power which controlled every breath. For the first time even in the history of that people, the gates of the temple of Janus were closed, to note the universal reign of peace. It was during that period of enforced quietude, the supreme historic event occurred, to which I have already referred; the Prince of Peace was born and the song was heard from the skies above the plains of Judea, "Glory to God in the highest, on earth peace, good will to men." Now mark, Rome ran her grand career—grander in what she achieved in the department of jurisprudence and law than in the progress of her arms and the conquest of her foes, yet, in all her magnificence, becoming drunk in her old age and sunk in debauchery, she became too feeble to live. At the emergence of the more virtuous and vigorous German tribes, bursting through the forests of Hyrcania, Rome dissolved as the mirage of the desert fades out of our sight.

Greece had fulfilled her mission, Rome was held in the Divine hand as the rod, to subdue the world into quietness, for the reception of His Son and revelation of His redeeming love. After this, as you remember, ensued the long, dreary night of ten centuries of slumber; not wholly

inactive, for it was a long period of historic and political chaos, during which, in a measure, as in the original creation, the historic earth was without form and void. During all that mysterious period, these tribes that had overthrown the empire of Rome were emerging from their barbarism, absorbing the literature, the learning, the poetry, the science and the religion of those whom they had conquered, until, at the appointed hour, there arose the present congress of European States, much as we behold them to-day. Think of it! how slow God works according to our reckoning of time; but with Him "one day is as a thousand years." My hearers, all eternity is God's. Why should He measure His age upon the dial plate of any clock, and why should we undertake to circumscribe His action within the passing hours which the moving hands indicate upon that clock which is hung up against the walls of eternity? God was moving in all that period of the dark ages, bringing to the light the new born history of modern times, tracing the progress of new nations that were to be born, for new services, to be rendered to Him.

I pass over, with only an allusion, that marvelous uprising of human thought and human activity which took place in the sixteenth century; for be it stated as sufficient for all argument, that which stirred the human mind in that important century, was the thought that connects the soul with God. x x

Up to this point in history man's physical and intellectual nature had reached its full development; but now the moral and spiritual forces, which had been introduced at the birth of Christ, were drawn forth, to impregnate the world with their influence, and, to create a new era in the history of the race.

I cannot enlarge upon this portion of history, although it ranks with the establishment of the Hebrew empire and the birth of the Redeemer, as one of the great epochs

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which mark the history of God, as they are written upon the calendar which is spread before His eye.

× × But in illustration of what occurs in modern history, showing how God moves through its every stage, in the year 1620, from a frail bark there landed, upon the inhospitable eastern shore of what is now the State of Massachusetts, a band of exiles, who sought freedom of conscience and liberty to worship God amid the wild forests of a strange and hitherto unknown continent. That was 300 years ago. During all the past, as far back as any knowledge of time goes, this vast continent was inhabited by tribes of wild native Indians. Nothing was heard in all those vast primeval forests, in conjunction with the roar of the wild beasts, save the savage war cries of these naked and painted Indian tribes, engaged in their internecine wars. What do we see to-day? The Indian practically extinct; the vast forests through which he pursued his game leveled to the earth, and the fertile bosom of the soil receiving culture and yielding its fruit a thousand-fold to the industry of man. Instead of the war-whoop of the Indian, we hear the chimes of Sabbath bells, and songs of praise issuing from myriads of Christian homes to the glory of that God "who hath prepared his throne in the heavens, and whose kingdom ruleth over all."

× × My hearers, I pause just at this point, if you will bear with me in a too long harangue, to tell you that the God who reigns in the heavens is the God of supreme justice, and that he has judgments for all that neglect or reject him. It was in the way of a judgment, strictly retributive in its character, that he swept the old Canaanites into the pathless deserts surrounding their land, in order to find room for his chosen people; and when the Indians had, for countless centuries, neglected the soil, had no worship to offer to the true God, with scarcely any serious occupation but murderous inter-tribal wars,

the time came at length when, as I view it, in the just judgment of a righteous and holy God, although it may have been worked out through the simple avarice and voracity of the race that subdued them, the Indian has been swept from the earth, and a great Christian nation, over 75,000,000 strong, rises up on this, which is set apart by us as a monumental Day to the glory and praise of God, to give to him the honor which is his due. X X

And now I approach, after these suggestions drawn from the history of the past, to a broad consideration of what presents itself before us in the immediate present. I suppose there is no intelligent person, old or young, male or female, that has not entertained the majesty of this moment in their conception. We stood yesterday upon the edge of the past and bade it farewell. This morning, clouded as it is, shutting out the face of the sun, opens to us another hundred years—not another twelve months, but another Century. And what is the aspect of the world to-day—that is, the world so far as we embrace it within our thoughts and within our wishes? Here, face to face before old Asia, stand the allied powers of Europe; all of them combined in the very capital of the most populous heathen people on the globe, holding China by the throat, and dictating the terms by which that immense empire with its 400,000,000 of population shall hereafter subsist, and in what relation it shall stand to the civilized world. I will not yet interpret what I think it means. But behold again all the powers of Europe seated around the diplomatic table, making their several “deals” as to how they shall carve out the world and make it theirs. In the practical carrying out of such a gigantic thought there is old England, grand in her might because she is grand in her literature and grand in her religion, in the south of Africa, held at bay, month after month, by a tribe of people of whom we had scarcely heard until they were embarked in this unequal contest. X X

What is the meaning of this conflict in the south of Africa between the greatest of European powers and the weakest of all the civilized nations that are to be found upon the dark continent? I will not yet interpret the meaning of that. I ask you to look at the stupendous power of these nations of Europe, from the straits of Gibraltar, on the southwest, to the mountains of Tartary, upon the northeast. These powers are all of them Christian powers, every one of them professing the Christian religion with greater or less degrees of purity. Is it so that after nearly a century of feeble missionary effort from these Christian powers on either side of the Atlantic, that Christianity, not of her own motion, or through the action of the church, but as the engine of power used by the State, is brought face to face with the darkest and most cruel heathenism of the world; face to face before what, I dare to say, is the largest heathen empire on the globe, and before a heathen religion, which, in my judgment, is the most utterly godless of them all, their worship consisting of little more than reverence for their ancestors and a blind endeavor to avert the terror of the demons which they fear.

I remember, when the wave of population, which had before crossed the Mississippi, was rolling westward and fast occupying the country lying beyond, how the world was astonished when that wave suddenly overleaped the barrier of the Rocky mountains, and we found our own great republic on the Pacific coast standing face to face with those old, obsolete and worn-out empires of Asia. It was about that time that I happened to stumble upon an extract from a speech delivered at that period by Mr. Seward, whose name may not be so familiar to the young as it is to those of us that lived and toiled thirty years ago. He remarked that the civilization of the world had parted in two streams, moving eastward and westward, until now, passing round the globe, they

had met and stood face to face together on our Pacific coast. He raised the question which I suppose none had the wisdom to answer: What is to be the result of this meeting of the two civilizations of mankind? Shall the stronger destroy the weaker and reign supreme, or shall they be strangely united, and through the amalgamation bring out a third civilization, having the best qualities of each, and, therefore, superior to them both?

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Ah, my friends, bear with me, if you please, for I must carry you, in the progress of my thought, a little backward. Four times in the history of the past have these two civilizations clashed in combat. You will remember when the Persian Xerxes gathered up his immense hosts and carried them across the angry Hellespont, which, as the story goes, he vainly thought to bind with his foolish chain; spreading himself westward until Greece was nearly submerged beneath the flood, when a brave band in the pass of Thermopylæ, with that holy patriotism which enabled them all to die to save their country and the world, hurled back this immense force and caused them to retire to their own borders again. Did you, in reading the story, ever ask yourself the question: What would have been the result to mankind if that Persian conquest had succeeded? If the new and bright civilization, of which the old Greek was the representative and type, should suddenly have been smothered beneath the oppressive immobility of that stagnant civilization of the east, how marvelously would the whole face of the world and the whole teachings of history have been changed!

And then, you recall how the complement was repaid when the great Alexander drove his Macedonian phalanx like a mighty wedge through the whole heart of the earth to the more distant countries of Arabia and others in the east, until in his wild ambition he sighed for another world to conquer. And yet, in the very moment of his

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death, that supposed universal empire, carved out by the sword; dissolved into four great empires, and history returns to its old channels as before. What would have been the fate of the world if Alexander had held Asia and the western civilization had exterminated the eastern?

You anticipate me when I recall that fiery ecclesiastic, who, in the middle ages, roused with his stirring eloquence the whole of Europe, to engage in more than one crusade to expel the Turk from the holy land and rescue it from the pollution of his touch; how the kings of Europe and the Knights Templar gathered their hosts and led them across the border into the promised land, which they sought to redeem; and yet, their strength frittering away in feeble and useless conflicts, how they returned at length back to their dwelling places. Two seas rose up in their majesty, East and West, and made their billows dash against each other in a mighty conflict; yet at last only breaking into useless and feeble foam, while the sea on either side returned to its original bed.

And shall I recall to you how this, in turn, received its complement, when the Moslem, with a Koran in one hand and a scimitar in the other, rose like a dark war cloud in the sky over the whole face of Europe, oppressing the nations with fear of the coming conquest, until they were met, at the foot of the Pyrenees, by that hardy race that came from the heart of the forests of Germany, to rescue not only Europe, but the western civilization forever, from the desolating touch of the Polygamist and the Mohammedan.

And now, what is the truth to-day? That a haughty and aggressive civilization, such as ours, a civilization that has been growing up under the education of the nineteenth century—a civilization that has learned through science nature's most secret powers, brings forth hitherto unknown agencies, no more to be the toy of the chemist in the laboratory or the philosopher in his study

and in his library, but to be harnessed to all the practical duties of common life--the very wonders of God's power harnessed to man's car, and made each day to minister to and serve us in our wants, and make our lives happier and brighter. Why, look at these lights which encircle this room in which we are gathered to-day, and you see the interpretation of my thought. That mighty civilization has grown strong in its new discoveries, has mastered the great secrets of nature, has plowed beneath the surface and brought to the light those mines of ore, iron and lead and silver and gold, which disturb the repose of avarice, and is now shaking the earth to its center. For what is it but gold mines of Africa that lie at the heart of the war now waging in the southern part of that country? Here, then, is an aggressive civilization; our European and American civilization.

During this century, in which science has been gaining its triumphs, there has been, through war, a gradual strengthening of the nations as they have been severally shaken with its storms. You know how this vast continent of ours, shaken to its very foundation by a civil war, now reposes more solidly upon its base as the strong and mighty nation into which it has been converted; and how our own people, manifesting their strength with armaments of war, at this moment in alliance with the powers of Europe, are astonishing the wisdom of the European nations with the acuteness and force of their diplomatic skill.

In Europe, as you run over the history of the nineteenth century, you find great wars under Napoleon, and still later, under the conquering Prussian, which have shaken those powers and made them rest with more solidity upon the bases upon which they stand; the fires of conflict melting out the dukedoms and the smaller principalities, which only embarrassed the action and the march of the great empires to which they are now at-

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tached. And now, all these countries of Europe, each one in its place, consolidated by the experience of the century past, stand prepared in their union for gigantic movements in the future.

Now I come to the last thought with which I will address you. We have seen through the whole progress of ancient, mediæval and modern times, how God, with definite purpose, has been moving along all lines until we reach the dawn of this century. What is to be the final outcome? I know not, and cannot prophetically interpret the immediate future. I know not what our present civilization will undertake to do with these heavy and besotted nations, which will not open their gates to the march of commerce, or their lands to the march of human intellect. But through the perspective of prophecy, as given to us in God's own revealed word, it is not difficult to tell what the end of all these conflicts, and of all human history, will be. Ah, my hearers, guilty and x x sinful as this world is, shaken by wars prompted by human ambition through all the centuries of the past, there is yet to be a period of rest for the agitated and unhappy earth; a thousand years during which righteousness and peace shall dwell upon the earth; when the angel with the silver trumpet shall fly in midheaven and proclaim to the stars "that the kingdoms of this world have become the kingdoms of our Lord and his Christ;" when "every idol shall be cast to the moles and the bats" and the "kingdom which is righteousness and peace and joy in the Holy Ghost" shall for a thousand years bless this inhabited world.

But what is there beyond that? There will be a time when this earth, which has revolted from the law and authority and government of this King, and which has been stained through all its history with guilt and sin, shall, through that amazing love which can only be found in a Divine Being, be redeemed with all the people that

dwell upon it, and His kingdom established here below. There will be a cleansing by fire answering to what took place in the beginning, with the baptismal waters of the flood. The earth, redeemed, shall stand at the blessed feet of Him who came to die so that the dead might live through the power of His name, and He shall come and reign forever. This earth, in that day of its purification, wrapped in its winding sheet of flame, may, for aught I know, go whizzing through the realms of space, to tell the most distant world, the time has come in the decree of Him who reigns above, that God shall be honored by the whole universe for His matchless justice, upholding government, providing salvation for the lost, and building up for Himself a kingdom which shall never be moved. "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

My brethren, human language is inadequate to do anything more than state the simple fact. There is no speech given to man, and, I suppose, not even to the angels, that shall ever describe the glory of that kingdom which shall never be moved, which shall be a kingdom upon this earth and which shall be inhabited by men in their raised spiritual bodies; and there will be seen upon that new earth the Golden City, which the prophet describes in his vision, in which there were twelve gates and each gate a several pearl, and at each, nothing unclean or defiled shall ever enter; a City that has no need of the sun or of the moon to shine in it, "for the glory of God doth lighten it and the Lamb is the light thereof." And on this earth, through all the cycles of uncounted eternity, will God Almighty dwell with His redeemed and glorified saints, and it shall be His kingdom, an eternal

kingdom, and yet an earthly kingdom, a standing witness before the universe; for all those stars which shine in space; our science tells us, are revolving worlds, vast systems revolving around their appointed centers, and all combined in a joint movement around some center common to them all, which, perhaps, may be the burning throne, upon which Jehovah, the King of kings and the Lord of lords, sits forever in His glory. This earth, and we—we—we, in this sanctuary to-day, a part of this inhabited globe, shall, I hope, stand on this redeemed earth, this glorious and purified earth, this testimonial earth, this earth that, as it sweeps in its orbit around its appointed sun, shall testify to the glory of God in the redemption of man and the building up on earth of the kingdom which is righteousness and peace and joy forever. The vast significance of all this history of our ransomed earth is to reflect itself upon the destinies of mortal beings occupying, it may be, myriads of worlds, and teaching them the glory of God in the last perfect revelation of Himself through the splendor and majesty of His love.

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