

A

SERMON :

DELIVERED IN

ST. PAUL'S CHURCH,

ON THE FOURTH OF JULY, 1813 :

TO THE SECOND BRIGADE OF ALEXANDRIA MILITIA, AT THE
REQUEST OF THE OFFICERS.

.....
BY THE REV WM. H WILMER.
RECTOR OF ST. PAUL'S, ALEXANDRIA.
.....

John A. Stewart, Printer,

ALEXANDRIA.

.....
1813.

**At a meeting of the Officers of the 2d Brigade of the
Militia of the District of Columbia, residing in
Alexandria :**

Resolved unanimously, That their thanks be presented to the Rev. William H Wilmer, for the handsome and appropriate sermon delivered at their request in St. Paul's Church, on the fourth of July ; and that Mr. Wilmer be respectfully requested to furnish a copy for publication.

By Order

ALEXANDER HUNTER, *Adjutant.*

DEUTERONOMY, xxii, 7 to 11:

*“ Remember the days of old, consider the years of
“ many generations : ask thy father and he will
“ shew thee, thy elders and they will tell thee,
“ when the Most High divided to the nations their
“ inheritance, when he set the bounds of the peo-
“ ple according to the number of the children of
“ Israel. For the Lord’s portion is his people :
“ Jacob is the lot of his inheritance : he found
“ him in a desert land, and in the waste, howling
“ wilderness ; he led him about, he instructed him,
“ he kept him as the apple of his eye.”*

These are the words of Moses, addressed to the Israelites, after having passed over Jordan. Many of those who had been personally engaged in those scenes of difficulty and danger, recounted by him, were yet living, and could testify in what manner the Lord had brought them forth, with a high hand and a stretched out arm. “ When the Most High divided to the nations their inheritance,” assigning the land of Africa to Ham, Europe to Shem, and Asia to Japhet, “ he set the bounds to the people according to the number of the children of Israel,” thereby (perhaps) manifesting his disapprobation of schemes of aggrandizement and conquest. “ For the Lord’s portion is his people, and Jacob is the lot of his inheritance ;” implying that as good people take the Lord for their portion, so he takes them for his, and presides over their destiny.— “ He found him,” that is, Jacob and his descendants, “ in a desert land, and in the waste howling wilderness; he led him about,” forty years, “ he instructed him,” in the law, “ and kept him as the apple of his eye.”—

Nothing can exceed the force and delicacy of this expression. As deeply concerned, and as carefully attentive as man is for the safety of his eye, so was God for the protection of his people.

“Remember” therefore, said Moses, those days of old, and deserve by your future lives, the great blessings which are procured for you, by so signal a mercy and interposition.

I feel warranted in instituting a parallel between the Israelites and these American states ; and shall apply our text to the occasion which now demands our attention. I appear before you my brethren, not as the champion of a party, but as a minister of the great and holy God ; and officiating on this occasion, in your behalf at the altar, I hope to escape the guilt of mingling sulphur with that sacred incense, which should arise before the King of nations. I must therefore, beg the indulgence of all parties, if I preserve a neutrality upon those topics which unhappily too much irritate and inflame the public mind. And this my firm determination to endeavor to do so, will I hope, screen me from any imputation, should I unwittingly express a sentiment which may seem to contravene the notions of either.

The request which you have done me the honor to make, that I should *preach* before you on the present occasion, affords me grounds of encouragement in the hope which it suggests, that a religious, and not a political celebration of the events which this day commemorates, is required. I may say therefore with Moses, “Ye stand this day all of you, before the Lord thy God ; your captains of your tribes, your elders and your officers, with the men of Israel, that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day : that he may establish thee this day for a people unto himself, as he hath sworn unto thy fathers, to

Abraham, Isaac, and Jacob. "Remember the days of old, and the years of many generations," &c. &c.

The use which I intend to make of these words in application to our own case, is,

1. To make a short reference to the signal favors which we have received as a nation from God, and to the present state of our country; as aiding us in both views,

2ndly. To suggest the duties which the obligations thus considered demand.

1. Two hundred years have already elapsed since our forefathers landed at Jamestown in Virginia, and laid the foundation for the future greatness of this extensive section of country. "The mighty blessings of civilization and christianity, with the sun pursued a western course, 'till they had reached the utmost verge, the Ultima Thule of the old world." Long did they illumine that ancient land while they shone in noontide glory there, until the time ordained of God, when our fathers should cross the vast ocean. They brought the Bible, the blessed charter of their salvation; and with it, the rudiments of science and learning; dispelling the long, long night of darkness, in which these American regions had been involved, and laying the foundation of a new æra in the annals of the world, and in the gospel progress onwards towards the setting sun. A radiant morn of light and happiness then dawned upon this benighted land, yielding the joyous earnest of a future resplendent day. That day, was however, overcast; the morning, loured and our sun was hid in clouds. History records the almost incredible sufferings of our fathers in the wilderness; exposed to the distresses of their first settlement, and to the fury and barbarity of savages; and afterwards, to a more powerful and equally implacable enemy, who urged on these savages to lay waste our frontiers, and to carry terror, and often desolation into the heart of

our population. We had well nigh been extirpated, before we had taken root in the soil. But blessed be God, "he led us and protected us, in this desert and waste howling wilderness. He kept us as the apple of his eye." He had designs in our favor, which no human power could frustrate. In 1762, peace once more smiled, and poured its abundant blessings upon our country.

But this again, like the usual tranquility of this world, was short and deceitful. We were doomed yet to suffer the horrors of another, and more unnatural conflict. The hands of brothers, were to be imbrued in brother's blood.

The infatuated policy of the then ministry of England, sacrificed to a false dignity, and unworthy supremacy, the true interests and prosperity of the nation; not remembering that true dignity was to rule freemen and not slaves, and true supremacy to excel in doing good. It was reserved for America to teach the world, that something was due to the native dignity and liberty of man. She raised her voice, first, in the language of suppliant and dutiful petitions: but when this was not heard, she raised it to a higher note—she poured it forth in the thunder of her arms. She fought—she conquered—and was free.

It will not comport with the design and limits of this discourse, to enter into the details of that arduous struggle, which terminated in our independence. Nor is it necessary. They have often been recited before you, and are engraven on your memory. "Our fathers and elders"—the heroes of our revolution, who sustained the shock, and participated in the hardships and glory of those great achievements can testify. History records, and will transmit to future ages, the glorious events of that period, and the names of those illustrious worthies who shed their blood upon the national altar, for the nations weal.

All that belongs to my department upon this occasion, is to ascribe those great blessings to their rightful *cause*. “If it had not been the Lord who was on our side, well may Israel say: if it had not been the Lord who was on our side when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us.” A handful of men, unfed, unclothed and undisciplined, triumphed over disciplined legions, veterans in service, and commanded by skill and valour. But their cause was just, and was therefore the cause of heaven. The arm of Jehovah fought for us. He raised up a Washington, the pride and bulwark of our nation—(O memory, why starts the involuntary tear?)—He raised up a Washington. He put his spirit and his shield upon him.—He appointed him our leader: and he like another Joshua, led our victorious Israel to the land of promise. “Happy wert thou O Israel. Who is like unto thee O people, saved by the Lord, the shield of thy help, and the sword of thy excellency! thine enemies were found liars unto thee, and thou didst tread upon their high places.”*

Innumerable and inestimable are the blessings into which we were introduced by our independence. Enjoying an unrivalled constitution, securing to us every civil and religious privilege; possessing a land sufficiently wide in extent, and fertile in character; far removed, by our local position, from the theatre upon which the infuriated passions of man have so long displayed the direful tragedies of war, we wanted only a virtuous and thankful use of those favors which we already enjoyed.

But “of the rock that begat us, we were unmindful, and have lightly esteemed the rock of our salvation.”† Of us it may be said, as was prophesied by Moses, of Israel; “when I shall have brought them

* Deuteronomy xxxiii 29. † Deuteronomy xxxii 18.

into a land flowing with milk and honey, and they shall have eaten and filled themselves, and waxen fat, then will they turn them to other Gods, and serve them and provoke me, and break my covenant.”* The Lord has therefore a controversy with his people. The sword is again unsheathed. We hear the din of arms, and the alarm of war. Reports of garments rolled in blood—of fire, rapine and devastation, float on every breeze. The Almighty has weighed the nations in a balance, and found them wanting. He abandons them, therefore, to the rage of ungoverned passions, he suffers them for their sins, to be broken to pieces as a potter’s vessel : and we are doomed to share in the general collision. When we maintain that the sins of nations are the ingredients which compose and generate this elemental strife, and drive them into the vortex of war, we design merely to vindicate the ways of Providence. That God rules among the inhabitants of the earth, as well as among the armies of heaven, determining and directing the events of peace and war, and all those circumstances which lead on to the destinies of nations, is a doctrine clearly revealed in the scriptures, and conformable to the clearest dictates of natural reason. The heathens themselves, fully believed in this doctrine of a particular Providence, and had respect to it in all their offerings and sacrifices, by which they sought to propitiate an offended Deity. “ If the Gods,” says Cicero, “ do not extend their care and inspection to human affairs, what piety, what holiness, what religion will there be in the world? If they cannot, or will not concern themselves with our necessities, to aid and succour us; if they take no notice of our actions, what advantage is it to honour them, to build temples, and to pray unto them?” To these natural sentiments of the human mind, reason adds her voice, and revelation confirms it by irresistible evidences :

* Deuteronomy xxxi 20.

assuring us, that not only the great and striking events of this world but even the most minute concerns of individuals are not unworthy of the regard and superintendance of Almighty God: that "not a sparrow falls to the ground without his notice, and that the very hairs of our head are numbered."

It is certain therefore if God does at all take cognizance of human affairs, that the neglect of his mercies, and counteracting his gracious designs are offences grievous in his sight and that to chastise nations in order to their reformation he sends them his judgments. The accumulations of vice, like the miasma in the Atmosphere require the purging thro' the tremendous visitations of the tornado.

"While the judgments of Heaven therefore are abroad, let us learn righteousness," and proceed

2ndly. To suggest the duties which these obligations demand.

"If there be a God, and that there is, all nature cries aloud thro' all her works, then he must delight in virtue," and virtuous nations must be his peculiar care. Accordingly all sound legislators have taught that the virtue of the people is the only stability of all governments and the only true foundation for the security of social order and happiness. It follows therefore as an essential duty that we enquire how far we individually and in our official capacity have contributed to strengthen the virtue and morality of the nation, or by our depravity have concurred in loosening these bands of a nation's prosperity and happiness, and in bringing down upon our country the divine displeasure.

We call this a day of jubilee, in every year to rejoice before the Lord, and return thanks for the blessings of freedom. Remember the command given by him to the Jews, in the like cases; when they caused the trumpet of the jubilee to sound, they were

to loosen the bands of wickedness, to proclaim liberty throughout all the land, to all the inhabitants thereof; not to oppress one another, but to fear the Lord and to do his statutes and keep his judgments; that the land should yield her fruit, and they should eat their fill, and dwell therein in safety.

If we would then render this day a proper tribute of gratitude for the deliverance we commemorate, we must deprecate our former sins, and solemnly renouncing them, promise to devote ourselves to the service of God all the days of our lives. As far as we do this, we worthily celebrate this national festival, and contribute our part to the prosperity and happiness of the nation.

But if any seeds of ambition, licentiousness, or revenge, are yet left to spring up in our hearts, to check those fruits of peace and love, which the gospel of Christ would cherish there; if we have brought to this solemn festival any turbulent desires, any secret views of fostering party spirit, any lust of unjust dominion, any purposes of future sin—Then let us be assured that we counter-work our own salvation both in this world and the world to come—Then our celebration of this day is only a mockery of our Almighty Creator.

If we come to God for a blessing upon our temporal affairs, it must be from a conviction that all our happiness is derived from him; that in his sight the best Christian is the best Patriot and that the man who upholds the majesty and purity of religion best serves his country.

The history of the world furnishes to us solemn and warning lessons upon this subject. “Where are now the nations and empires of ancient renown? Where is the Jewish nation? Where the Assyrian, the Macedonian, the Grecian, the Roman once so celebrated among mankind, and at whose voice the surrounding nations trembled. Alas! they are

fallen—fallen—fallen—into that abyss of shame and misery where the ghosts of departed empires stalk about in sad lamentation of their former glory. Their desolation and ruin followed their departure from the path of virtue and honour, and of what they once were, we scarcely have remaining the monument of their ruins.

Take warning then, O my country. Be wise, be instructed ye rising American States! Let it be your glorious contention which of you shall stand foremost in making liberal provisions for the advancement of religion, without which said one of the heathen Sages, there can be no government, no learning, no humanity—without which neither can the laws be duly administered, nor the civil duties of life fulfilled; nor the manners of a people improved, nor their happiness secured.

If we would then be thought Patriots indeed—If we would transmit to posterity the invaluable blessings of freedom and virtue, let us labour by the purity of our hearts and lives, by promoting a love and veneration for the sacred institutions of religion, and by encouraging the practice of its salutary precepts—to contribute our parts towards resuscitating the moral stamina of our country, and restoring it to its pristine health and vigour, and thereby to lay the only true foundation for our future greatness and prosperity.*

** The following extract from General Washington's circular letter to the Governors of the several states is introduced, as well on account of the intrinsic excellence of the sentiments it contains, as also to refute the assertion frequently repeated, that notwithstanding the recognitions so often and so solemnly made by the author, of the providence of God, he was yet really not a believer in divine revelation.*

“The free cultivation of letters—the unbounded extension of commerce—the progressive refinement of manners—the growing liberality of sentiment—and above all, the pure and benign light of revelation, have had ameliorating influence on mankind, and increased the blessings of society.”

“I now make it my earnest prayer, that God would have you, and the state over which you preside, in his holy protection; and that he would incline the hearts of the citizens to cultivate a spirit of subordination, and

Upon this occasion permit me to address you gentlemen officers and privates, of the militia now assembled. The request you have been pleased to make upon me to direct your meditations and devotions this day, demands the duty, while it encourages me to hope that you will take in good part the word of exhortation which a sense of that duty compels me to offer.

A Soldier, above all men, should keep the fear of the Lord always before his eyes, and ever maintain an interest in that precious scheme of salvation, which God in much mercy has exhibited to fallen man.

Filling so conspicuous and important a station he owes it to the community to set a religious and useful example. Filling so perilous a station he owes it to himself to be prepared for all events.

Religion while it adorns, gives security to the soldier. With a serene countenance, the good man faces danger, where duty calls; he boldly follows undaunted at death which can have no terrors but what are derived from sin. For such an one knows that death can only take a life which is exposed to daily jeopardy and that sooner or later is all one, when he is at peace with the God of all peace.

His assurance is in the precious promises of the most High who has declared that his "hand will cover the head of the righteous in the day of battle;" That

"obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would most graciously be pleased to dispose us all to do justice—to love mercy—and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristic of the divine author of our blessed religion, without a humble imitation of whose example in these things, we can never hope to be a happy nation.

I have the honour to be, with much esteem and respect, Sir,

Your excellency's most obedient servant,

GEO. WASHINGTON.

Head-Quarters, Newburgh, June, 18, 1783."

he need not be afraid for the arrow that flieth by day, nor the sickness that destroy at noonday : And altho' it should please the Almighty disposer of events to remove him by the casualties of war, that he hath in heaven a better and more enduring substance—A life that cannot be taken away.

*Si fractus illabatur orbis,
Impavidum ferient ruinæ .* HOR.

Who would forfeit the consolations of such a state for all the mad amusements of sin and folly, which leave a man wretched at the last? Who would exchange the calm and serene tranquillity of a conscience at peace with its God, and all mankind, enjoying itself in all the prospects of the past, present and to come—a conscience sprinkled by the blood of Jesus, whose voice in sweet accents of music speaks peace unutterable? Who would exchange this for a state of guilt, where doubts, uncertainties, perplexities and continual agitations, toss and transport the soul, 'till it resembles the ocean, torn by conflicting tempests?

Above all things I intreat you, let the adorable name of Jehovah be kept sacred among you. Glorified angels fall prostrate before it. The very devils themselves, tremble at it. And shall worms of the earth, dependent upon a pulse for every breath of being, surrounded with dangers innumerable; marching forth in the very shadow of death; to-day here, and to-morrow in eternity—shall they dare to blaspheme that holy name before which all nature bows with adoration and awe?

Alas! when the great name of our Creator is become thus familiar, and prostituted to every common subject, what name shall we invoke in the day of danger? To what refuge shall we fly, amidst the various pressures of life? To whose mercy shall we lift up our eyes in the hour of death? And into whose bosom,

consign our souls, when we launch forth into the dark precincts of eternity ?

Once more then, I beseech you, venerate the holy name of God, and let the omniscient and omnipotent attributes of his Godhead, awe you into reverence, love and obedience.

Religion has never been thought disgraceful in a soldier, by wise and good men. There is a majesty in true religion, which awes wickedness itself into reverence. "Abashed it stands," like Milton's satan, "and sees how awful goodness is ; sees and repines its loss." Numerous are the example says Rollin the celebrated historian, to prove that the most pious men have always been the greatest heroes. Numerous and striking, have been the examples in the cabinet and the field, of those who can perfectly reconcile the character of the gentleman, the statesman and the soldier, with unfeigned piety towards God, and a regular attendance of all the public ordinances of religion, setting the glorious appellation of a christian above any other character, and not ashamed to be publicly known as a man of religion and piety.

Permit me then, to exhort you, my friends and fellow citizens—you honoured with the marks of your country's esteem—wearing the badges of its favorable discrimination—permit me to exhort you to requite those honours by a religious and useful life. Laudably envious to display upon this occasion, the proofs of your taste and discipline, fail not to adorn yourselves with a meek, a pure and christian spirit which in the sight of God, is of great price. Soldiers in your country's cause, fail not to fight under the banners of that Divine Saviour who died to procure for you a deliverance from death and hell. Panting to subdue your country's foes, fail not to conquer the enemy of your heart's peace. "Greater is he that ruleth his spirit, than he that taketh a city." Ambitious to gain

their laurels in the field of battle, cultivate the noble
 ambition of gathering those which fade not away for-
 ever. To all it is not permitted to achieve great and
 illustrious exploits in the field of battle, and to have
 their eulogies proclaimed with acclamations of ap-
 plause: for but few are destined triumphal arches, and
 national processions, to commemorate how nobly they
 fought and conquered; but to us all, as men and as
 christians; to us all, in this spiritual warfare, it is per-
 mitted to achieve prodigies of valour. Our Sovereign
 the King of Kings, lends his aid and presence, to ani-
 mate us in this noble contest. In his sight, the secret
 victories of the righteous, the conquest of his passions
 — the triumphs of religion and virtue, possess more
 lustre; are more worthy to be written down in the eter-
 nal books, and shall be published with more applause
 to assembled worlds, than all those great events which
 fill the pages of our history, to which pompous monu-
 ments are erected, in order to eternize their remem-
 brance, and which then shall be considered only as
 futile squabbles, the fruit of human pride and hu-
 man passions. When the mighty monuments of this
 world, which boasted a duration coeval with time itself
 — when these shall want a monument to tell they once
 had been — when their inscription shall be illegible as
 whispered accents — the memorial of the christian he-
 ro — the true patriot and benefactor of mankind, shall
 be ever renewing. For him the everlasting doors shall
 be thrown wide: for him triumphal arches shall be
 reared: for him palms of victory and crowns of glory
 shall be prepared. He shall enjoy a memorial more
 grateful than to be embalmed in a nations tears. His
 shall be a deathless fame. The trumpet of eternity
 shall proclaim it to its utmost limits, and the uni-
 verse shall acknowledge that to be truly great, we
 must be truly good.

Finally. The doctrine of a particular and superin-

tending providence, which we have cursorily discussed, furnishes to us in the present crisis of our country, a source of useful and consolatory reflexions. It teaches us the duty of submitting ourselves with resignation, to all the calamities which the righteous dispensations of heaven may send upon us. By this I mean, that believing as we profess to do, and as christianity teaches us, that war rises not by chance, but is sent from God to punish us for our sins, we should patiently wait, till in the ordinary course of events, and by the operation of the legitimate agency, He is pleased to extricate us from our difficulties. It is right, and our duty to use all the lawful and constitutional means, to bring about a state of things more agreeable to our judgement and feelings; but it is also the duty of every good citizen and christian to yield obedience to those authorities which are legally constituted, seeing "the powers that be are ordained of God."

The view which reason and revelation give us of an over-ruling providence, shews us the Gracious Father of the universe riding in the whirlwind, and directing the storm, and amidst all the tremendous machinery of his dispensations, planning the ultimate welfare of his people. Amidst all the foreboding fears which a reflection upon the present state of our affairs excites, this view makes "light to arise in darkness to the upright." In the present state of our country, and of the world, therefore, if we would act our part wisely, we shall obtain an interest in the favour of him who rides in the whirlwind, and manages the storm. So that whether he arise in the majesty of his wrath to destroy, or designs to preserve us as a nation, we may individually apply to ourselves the comfort of the doctrine, "the Lord reigneth, let the isles rejoice."

To conclude.

The goodness of the Almighty, in supporting the inhabitants of these United States, through all the

gloomy days of their pilgrimage in the wilderness, and in conducting us to the possession of this goodly land demands of us correspondent sentiments of gratitude and love. We look round us, and behold a country wide in extent, temperate in climate, exuberant in soil, the seat of plenty, the garden of the Lord. The Genius of christian civilization waved it's magic wand and lo! the desert smiled. Where dwelled the ferocious son of the forest, unhoused, untutored and unfed, we behold luxuriant fields, populous towns, literary and religious domes spreading around. The barbarous yell of the forest has yielded to the music of the skies. "For us the wilderness and solitary place has been made glad, and the desert has rejoiced and blossomed as the rose." May the divine goodness lead us to repentance.

The sovereign designs of Heaven seem to have selected us as chosen instruments for planting and disseminating a new empire of sound religion and liberty, wisdom and virtue, and arts and sciences. Of us the inhabitants of these regions demand their share of that inheritance of which we are constituted the guardians and trustees. Of us the poor African and the hunted savage demand their portion of knowledge, benevolence and religion of which we are the depositories. Shall we betray this high trust? Shall we be so unfaithful to the interests of humanity so false to ourselves, so ungrateful to the divine goodness? Let us avoid this guilt. Let us carry into effect the great and gracious designs of Heaven in the regeneration of the world. Let us labour to diffuse around us far and wide and to transmit to posterity the invaluable blessings of freedom and religion. And in order to this let us cultivate a sense of them in our own hearts, and cherish by constant prayer those holy dispositions which as they are only taught so can they only be procured by

Christianity, and which while they constitute the highest ornament, afford the only felicity of our nature.

With regard to our country, let us offer our fervent prayers that God will vouchsafe a favourable issue to her struggles. His past mercies are a pledge of his ability and willingness to save us unless our sins throw us out of his protection. Our best feelings would prompt us to hope that the clouds which now hang over us shall be dispersed, and that the sun shall once more arise with healing in his wings. To cherish a hope so pleasing, I will recite a passage from the celebrated Dr. Smith's,* sermon delivered at the close of the revolutionary war

“ I cannot but think that Heaven has designs towards this country which must one day be fulfilled in the prosperity and happiness of mankind. Transported at the thought, I am born forward to days of distant renown : In my expanded view these United States, rise in all their ripened glory before me. I look thro' and beyond every yet peopled period of the new world, and behold period still brightening upon period. Where one continuous depth of gloomy wild now shuts out even the beams of day, I see new states and empires rise, new states of wisdom and knowledge, new religious domes spreading around. In places now untrod by any but savage beasts or men as savage as they, I hear the voice of happy labour, and behold towering cities growing to the skies.

“ Lo! in this happy picture, I behold the native Indian exulting in the works of peace and civilization. His bloody hatchet he buries deep under ground, and his murderous knife he turns into a pruning hook to lop the tender vine, and teach the luxuriant shoot to grow. No more does he form to himself, according to the Poet, a heaven after death in company with his faithful dog behind the cloud topt hill, far from

* Precent of the university of Pennsylvania.

the haunts of faithless men ; but better instructed in Christianity, he views his everlasting inheritance, “ a house not made with hands eternal in the heavens.”

“ Instead of recounting to his offspring around the blazing fire, the bloody exploits of his ancestors, and wars of savage death, shewing barbarous exultation over every deed of woe ; methinks I hear him pouring forth his eulogies of praise, to the memory of those who were the instruments of Heaven in raising his tribes from darkness to light, in giving them freedom and civilization, and converting them from violence and blood to meekness and love.”

“ Among those, who shall be celebrated as instruments of this great work, I hear the names of every good citizen and christian, of every friend to mankind and the gospel of Jesus Christ, and especially, methinks I hear your names illustrious Patriots, who having achieved the salvation of your country, cheerfully join in every laudable endeavour for conveying those rights to posterity, and bringing the utmost ends of the Earth to see the salvation of God.” Thus far Dr. Smith.

It is certain by the signs of the times that there is some grand and universal change about to take place in religion and morals, worthy of the splendid machinery with which it is introduced. In the revolutions of this world, in the rise and fall of empires God is still carrying on his grand and magnificent plan of redemption, and the establishment of that kingdom which shall have no end. “ I will overturn, overturn, overturn till he come whose right it is ”

Already is the angel, who is to preach the everlasting gospel to every tribe of mankind on the wing. Already has the trumpet of the millennial jubilee sounded. It has gone out into all lands. Throughout India in many of her provinces. In many parts of Africa. Throughout Greenland and Labrador. *Am. J. C. P.*

nese and Persians “do hear in their own tongue the wonderful works of God.” Light has dawned even upon the temple of Mecca itself, and the renowned Sabat, descended from the family of the Prophet has conveyed to Arabia the glad tidings that Jesus Christ, is the Saviour of the world. Already faith and hope see the church coming forth from the wilderness—they see the dispersed of Israel and Judah, restored to the land of their Fathers, the fullness of the Gentiles flowing in, and the kingdoms of this world becoming the kingdoms of God and his Christ.

While these things are hastening on—While the mighty concussions of our globe, moral and physical, unexampled throughout its annals, proclaim the coming of the King of nations, let us participate in the glory and honour of preparing his way. For this let us unite our best exertions. For this let us lay aside the distinctions of sects and parties—and let us constantly and frequently pray. And do thou Almighty Father, hasten that blessed period of thy kingdom which we believe shall come, when Universal peace and righteousness shall prevail. *Amen.*