

SERMON XXII

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The Signs of the Times. A Thanksgiving Discourse.

Watchman what of the night? Isaiah xxi. 11.

PROFESSING to be a Christian people, and recognizing God as the great Almoner of our social and civil, as well as religious blessings, we have been accustomed to set apart a day in which, by expressive rites, we might render thanksgiving and praise for the blessings that have crowned the year. That day has once more dawned upon us, and we are assembled in the house of God, to make our accustomed acknowledgements of the divine beneficence. There are, then, feelings and meditations peculiarly befitting the occasion and circumstances under which we have assembled together, and that the day should be devoted to other purposes, than unwonted merriment or beastly gluttony, must be apparent to all who regard the sacred object for which it has been set apart by the voice of the whole people. Yet it is greatly to be feared that the festivities of the day, rather than its religious significance, give to it its high zest, and secure its welcome return with too many, if not with the great mass of the people. How often have we wondered that the beastly orgies of Bacchus should in a former age, have characterized the religious festivals of a classic people; or that in the present day, bacchanalian riot and obscene foolery should swell the solemn festivals of the church, in catholic countries. But should some old bacchanalian, who had been accustomed to the inspiring shout, *Io Bacche!* open his eyes upon one of our own religious festivals, he might mourn that much of the *enthusiasm* of the old carnivals, had departed; but would he suspect that ours possessed not the same spirit, and were not founded upon the same principles? It becomes our rulers, it becomes our people, both high and low; and especially

it becomes us, assembled in the sanctuary of the Most High, to remember that a festival *kept not unto the Lord*, is but solemn mockery of Him that holds the destinies of nations in his hand.

Should it not, then, be a day of reflection and thankfulness, as well as a day of feasting and joy? Has the Lord blessed us and our families with life and health? Has he made our lands fruitful, and filled our store-houses with plenty? Then, is it not meet that we should present a thank-offering unto his name? But what offering can be more acceptable than the incense of a thankful heart; or what act can be more expressive of our gratitude, than those of beneficence and charity to the needy and distressed poor? And yet, while the day is one of extravagant and lavish expenditure, how small a portion of that expenditure flows into the channels of benevolence and Christian philanthropy! But there are more general and comprehensive subjects that interest us as a people, and may well claim our attention; subjects that are fraught with deep interest and involve mighty consequences to all our race. It seems peculiarly befitting that our religious, social, and national blessings; blessings that distinguish us above every other nation on the face of the whole earth, should pass in review on an occasion like the present, and inspire within us emotions of reverential and adoring love. But while we recount with joy and thankfulness, the mercies that have distinguished us as a people, let us endeavor to elevate our conceptions to the comprehension of a broader area, let us pass our telescopic vision along the horizon of our race, to see if we can discover aught that betokens good to *man*. Let us inquire in the language of 'the burden of Dumah,' 'watchmen, what of the night?'

Over the occasion on which this prophetic question was uttered, and especially over its significance, there seems to hang a degree of mystery. But the inquiry itself is connected with circumstances of great interest; and the picture that is spread out before the imagination is one of touching and pathetic beauty. The Jews are in bondage; the hand of the conqueror, commissioned by Jehovah, had swept over their devoted land; and their chosen tribes, now far away in the land of bondage, 'sat down by the waters of Babylon and wept.' But obscurely in the Oracles of Truth, had their deliverance been predicted; and now, joined by the Edomites, partakers of their exile and their chains, and indulging also in their hopes, they turn anxiously to the prophet, and inquire, what are the omens concerning their deliverance. With regard to the particular time of this inquiry we have no account. It might have been at the time of some one of their solemn feasts, when their assembled tribes with joyous hearts presented their chosen offerings upon the altar, and waited the response from the 'holy of

holies.' But now the deep and solemn contrast filled them with unutterable emotions of grief and shame. They thought upon their distant home, its vine-clad hills, its plains teeming with joy and plenty; they thought of the city of David, their much loved Jerusalem, of the temple, with its mysterious and solemn Shekinah, the celestial fire that burned upon its altar; they thought of those peculiar and providential mercies by which, as a nation, they had been distinguished among the surrounding pagan tribes, and which had led even a heathen idolator to exclaim, 'how goodly are thy tents, O Jacob, and thy tabernacles, O Israel!' But now, how changed the scene! Judah was laid waste and desolate, crushed and fallen were the walls and goodly edifices of the holy city; and even the temple itself, stript of its glory, was desecrated by the tread of unhallowed feet, and no priest, with consecrated hands, ministered at the altar, while they who had been accustomed to gather with joyous hearts to the solemn festivals, now groaned in vile servitude, in a foreign land. No wonder, then, that hanging their harps upon the willows, they sat down beneath their branches, refusing to sing the Lord's song in a strange land, or weeping, they should tune them to a note of sadness, 'wo is me that I sojourn in Mesheck, that I dwell in the tents of Kedar.'

Methinks, I see them now, a sad and lonely band; the loud shouts of riot and revelry resound from the gorgeous palaces and lofty halls of Babylon; but traces of woe are furrowed deeply on Israel's bondaged sons. The night of their captivity is still gathering in deeper and darker shades around them. Now, in their anguish, do they turn to God, and with uplifted hands and streaming eyes, they watch the omens of the coming morn. I see the holy seer, standing high on his spiritual watch-tower, to mark the first tinges of light that may streak the sable east; and when the watchman's voice is heard proclaiming, 'the morning cometh,' I mark their joyous response, 'I was glad when they said let us go into the house of the Lord. My feet shall stand within thy gates, O Jerusalem.'

My friends, we have not yet descended into the vale of oppression; west ill stand upon a high and holy elevation. As the inquiring notes of 'the burden of Dumah' rolled up to the astonished seer of Israel, so do inquiring millions from all the deep vales of earth, send up to us the thrilling cry, 'Watchmen, what of the night? Watchmen, what of the night?' Let us then cast our eyes around to see if there are any omens of the coming morn, any indications of good to our race, any signs premonitive of a higher destiny for man! I approach this subject with more determination, from the fact that so much has been done within the past few years to beget within the public mind, the

conviction, that the world is waxing worse and worse, that society is rotten to its very core, and that there can be no hope for the festering mass, till purged and purified by the avenging fires of heaven. I cannot, however, but persuade myself that there are those present to-day, who will deeply sympathize with me in any inquiry that relates to the elevation of our common nature, and who will rejoice at any signs of the times that have a favorable aspect upon human happiness.

1. The first 'sign of the times' we shall mention, is the constantly increasing facilities of intercommunication between the most remote portions of the earth, and which cannot fail to contribute largely to the mutual good-feeling and improvement of all our race.

It would be difficult to enumerate all the improvements that have been made in the means of intercommunication within the past few centuries. How small a portion of our earth had then been explored by civilized man! Africa, excepting its extreme northern provinces, the whole of that vast region, comprising northern, eastern and interior Asia, the numerous islands of the Pacific and Indian oceans, and the entire continent of America, arching over almost a hemisphere, or more than three fourths of the entire habitable globe, were unknown to the civilized and Christian world. But, since that period, what portion of the earth has not been explored; what sea, girt though it may have been with ice, and ruffled with storms, has not been navigated; what island of the most distant ocean, has not been discovered, and what obscure and barbarous tribe under the canopy of the whole heaven, has not been startled from its death-like slumber by the din of commercial enterprise. But the still more recent application of steam to navigation, and also to inland intercommunication, cannot fail to strengthen and perpetuate those bonds of union that shall ere long cement the family of man into one great brotherhood. England, once so remote, now as a neighbor sits down by our side; while on the other hand, Oregon, vast in extent of territory, rich in natural productions, though scarcely reached by the burning rays of our high sun at noon, a twin sister, is removed but a day's journey from us. The vast Pacific is furrowed over and over by the sturdy navigator; and its elysian isles, unknown in former history, are becoming marts of commerce and seats of refinement and learning. The nations of Europe relaxing from their belligerent and jealous attitude, will ere long be belted by rail roads, and bound together by the cords of mutual and universal interest. The vast empire of Russia, if not the entire continent of Asia, will ere long be spanned by the same means of intercommunication. Even now, has China been brought into the brotherhood of nations; and Africa, so long despoiled of her children,

so long the scene of unmitigated cruelty and blood, is beginning to be a theatre of other commerce than that in human sinews, and to shoot forth germs of civilization and Christian refinement.

But it is to the grand and final results of this intercommunication between the distant portions of the earth, to the influence it must exert upon the general interests of humanity, that we wish to direct your attention. It has already tended to deepen and extend the sympathy that is felt between man and man. As nations extend a friendly acquaintance with each other, and as they become bound together by common interests, the obstacles to their becoming entangled in murderous warfare must be proportionably increased. Such is a result already beginning to be realized from this movement. Perhaps, to no one cause more than this, can be attributed the evident reluctance of Christian nations to engage with each other in war; and the increasing disposition to settle national quarrels by arbitration, rather than by an appeal to arms. But it should be remarked that this grand movement is of but comparatively recent origin; and so far from having reached its maximum, it is as yet only in its infancy. Who then can doubt but that lines of unbroken travel, will yet be established between every part of every continent? Who can doubt but what every portion of our race will yet be united into one grand commercial fraternity? But who can estimate the influence which this intercommunication among the nations of the earth shall exert upon the social condition of man! Deep rooted and long cherished prejudices will be broken down, and a bond of common interest, and a feeling of common brotherhood become a pervading influence among all nations.

I know that this movement has not been without its accompanying evils. Scenes of heartless oppression and blood-thirsty cruelty have been enacted; the simple, untutored child of nature has too often been made both the dupe and the victim of educated man; the vices that have ever been the bane and curse of civilized society, like exotic plants, have shot up with a fearful luxuriance in those climes to which they have been transplanted. But still, I cannot, I will not doubt but that the progress of society is onward. Through impending clouds and darkness, and amidst tempest and whirlwind, it may have struggled upward; and though its progress, like that of the sun ascending to its zenith, may have been so slow as to be imperceptible, yet he who marks the epochs of human history, cannot fail to discover that our race now stands on a higher elevation, and a deeper and broader sympathy pervades the whole; a sympathy that must continue to strengthen and grow, while the intercourse of families and nations becomes more intimate and lasting.

2. But again, the spirit of inquiry and of rational research, that now pervades the civilized world, and particularly the practical and useful aspects which human learning is made to wear, is another 'sign of the times,' favorable to the cause of humanity.

During all the earlier ages of the world, the infancy of our race, science, if it had being at all, existed only as a matter of abstruse and curious speculation. Egypt is often referred to as 'the cradle of the sciences;' but there its study was confined to the priesthood, and instead of being applied to the useful purposes of life, it was only employed to throw deeper mystery around their arts, and impress the public mind with a more superstitious dread of their power. In Greece also famed in classic history, learning was confined to the *few*, while the great mass of the people were abject slaves.* She had her philosophers, but like the vivid lightning that dazzled amid the dark clouds along her sky, her philosophy yet needed a Franklin to bring it down to earth. Plato, indeed, said long ago, 'God works by Geometry;' but to modern geometers was reserved the honor of demonstrating this sublime truth to the world. The science of Astronomy dates back almost to the age of Noah; but yet the discovery of the true solar system, and the application of the science to the practical purposes of life, was reserved, till three hundred years ago, Copernicus, the prince of astronomers on the same day revealed his discoveries to the world and closed his eyes in death. The subtle science of Chemistry was pursued with untiring zeal by the Alchemists through all past ages; but their efforts were wasted in fruitless search for the Philosopher's Stone, and the elixir of life. By them, it is true, a vast collection of disjointed and crude materials was made; but not one hundred years have elapsed, since these rough materials were formed by the genius of Lavoiser into the rudiments of a science, at once eminently practical and transcendently sublime. The science of Mathematics was cultivated by the mathematicians of Syracuse, and Archimedes lived nearly two thousand years ago; but the science, like some musty relict, was withheld from vulgar sight and common use till a comparatively recent period. Indeed, Newton, and Kepler, and La Place, and nearly all the great luminaries of human learning, may be claimed as belonging to our own epoch of science.

Let us now contemplate some of the results of these useful and practical discoveries. Astronomy has developed navigation, and covered the ocean with vessels, freighted with the productions of every

* In the republic of Athens, when at the zenith of its glory, there were 400,000 slaves to 20,000 freeman.

clime, and uniting the entire race of man into one great commercial family. But this is not all; it has extended its exploration of the heavens, and revealed the laws by which the heavenly bodies are regulated, in a manner so simple, that the child of a dozen years may now comprehend more of the sublime architecture of the heavens, than the old astronomer, who had for half a century gazed upon their nightly splendor. The idle tales of astrologers, with their long train of motley iniquity, have passed to the musty records of things that were; and comets are permitted to pursue their erratic flight, without spreading consternation over the world. Chemistry has given science to agriculture, and clothed the earth with living beauty. The applications of mathematics to the arts, are too numerous and varied to be summed up in the longest catalogue; it has subjected the very elements of nature to the will and purpose of man; it has made every stream and waterfall tributary to human industry, and caused your hills and valleys to re-echo with the harmonious concert of falling hammers, whirling spindles, and multiform machinery.

The development of Anatomy and Physiology have laid the foundation of a rational system of medical practice, so well established, so efficacious in use, and so clearly addressed to human reason, that ancient juggleries in the healing art have entirely disappeared, while their legitimate successors are evolved in steam, or take only an infinitesimal hold upon the public mind. A profound study of the natural laws of man in connection with the illustrations and notes contained in that profound system of moral jurisprudence given by God himself have developed principles of intrinsic worth in civil legislation. There is, perhaps, no portion of the civilized world that has not made a progressive movement on a subject that so deeply interests the public weal. And even in our own State,* much as we may deplore the degeneracy of the times from 'the steady habits' of our good forefathers, it cannot be denied but that our principles of legislation are as enlightened, if not as pure, as when the tailor cut his coat, not according to the latest fashion, but the latest statute; and men and women were whipped at public posts along the highway. Even the science of mind, that most abstruse and complicated of all sciences, has received an infusion from the new energy that has been imparted to the intellectual powers of man. Who does not tire in disgust as he pores over the endless circles in which the old schoolmen passed their tread-mill rounds! But their *entities and quiddities* have long since received their quietus, while this noblest of human sciences,

*Connecticut

since the days of Locke, has been receiving a rational and practical development.

Another and a glorious result of the useful and practical turn given to human learning, is the general diffusion of knowledge and the consequent disenfranchisement of mind. How many millions of our race have lived and died, without even knowing the simple fact that they had a right to *think*! Ancient Philosophers set boundaries to human learning, and dug out channels which were to restrict the action of mind; but the mighty current of human thought has overflowed all their banks, and spread itself out into numberless and beautiful streams to fertilize the whole earth. Once 'the divine right of kings' was an unquestioned prerogative of royalty; but now, with the holiest sanctions of reason and truth, even kings are compelled to regard the *rights of man*. Still another result is to be seen in the unprecedented efforts now made to perfect our system of general education, and to diffuse among all classes, the advantages of intelligence. And upon this subject some of the limited monarchies of Europe are confessedly in advance of our own glorious republic.

But upon this point, we have time to dwell no longer. We call upon you again to note, that almost every useful and practical science; nearly all the arts of industry and the refinements of civilized life; all the systems of public instruction, those nurseries of mind, spreading out their ramifications into every part of society, that the inventions of the mariner's compass, of the telescope, of the art of printing, and of a thousand other useful arts. Let it be borne in mind, that all these splendid achievements have been made within a few past centuries; and also that the march of mind is still onward, preparing to make still more astonishing discoveries in science and developments in art, and then say, if in this respect, 'the signs of the times' do not shed a luminous aspect upon human destiny.

3. But again, the sympathy that is felt for the social condition of man, marks a new era in his history, and is an auspicious omen of the present time.

The jaundiced eye of fanaticism that contemplates every thing through the optics of some popular delusion, and the misanthropic spirit that feels no kindred sympathy with the movements of the age may underrate the extent and character of this sympathy. Nay, efforts have not been wanting to create in the public mind, the conviction that our social evils are constantly increasing, and that so far from tending to check or heal them, all our existing institutions foster and accelerate their growth. The benevolent institutions of the day; yes, even the church of the living God, purchased with his own blood, has

been denounced as only a practical hoax upon humanity. The one class of alarmists have indeed discovered a remedy, in the 'new Christianity' of St. Simon, as modified in the socialism of the present day, they have discovered a by-path back into our forfeited Eden, the true Utopia, the ELDorado of the blessed. But to the other class there is no hope; Ichabod is written upon every existing institution, upon the church as well as the state; its very letters, in flaming capitals, are inwrought into the very frame-work of society. Signs and omens multiply along their path; but they are signs of woe; every falling star is but a presage of wrath; that vivid imagination, that gives form to the fleecy clouds floating along the canopy of heaven, has read words of fearful import, and seen signs of coming ruin, while every popular tumult, every out-break in society has been received as confirmation strong, the seal and witness of the whole. But there are day-dreams of the imagination, such as Cowper in his task has thus described:

'Me oft has fancy, ludicrous and wild,
Soothed with a waking dream of houses, towers,
Trees, churches, and strange visages expressed
In the red cinders, while with poring eye,
I gazed, myself creating what I saw.'

But let us return to the subject of our social ills; let us boldly and soberly contemplate them. I know there are evils of fearful magnitude. The heart cannot conceive their depth, language cannot describe their fullness. Could the solitude of the waste desert be made to speak from its deep caverns; could the voices of night from 'the city full,' be made to re-echo every stifled groan; could the ocean's billows be made responsive of the scenes they have witnessed; from the four quarters of the globe, a wail of anguish would go up, and pierce the very heavens! From how many unattended and unsoothed beds of sickness, from how many homeless, naked, and starving wanderers, from how many oppressed sons and daughters of servitude, wearing life away in unrequited toil, ascend impressive, mournful evidences of man's departure from the living God. Bloated indulgence and haggard poverty walk side by side, successful knavery amplifies its store, while rifled honesty is clothed in rags, and reduced to want, heartless sensualism chuckles over its triumph, while despoiled virtue weeps in bitterness of soul; prating hypocrisy 'hell begotten, and hell nurtured,' boldly enters the sanctuary of God, and robs unassuming piety of its meed of praise.

Were these evils of recent origin, had they sprung up in the present, or during the few past generations, the friends of humanity might

indeed despair. But in what age of the world have not these evils existed? Go, contemplate the colossal monuments that have been handed down from former ages, the vast pyramids of Egypt, the stupendous ruins of Cheops and Thebais, the huge monuments of Babylon, and the palaces of ancient Petra, chiselled in the solid rock! Of what do they speak? of what are they the monuments? Of human degradation, and human suffering. They were wrought by beings possessing the form, the affections, the feelings, the desires, but without the rights of men; and long as their boasted relics of antiquity shall endure, they will continue to perpetuate the memory of wronged and degraded humanity. Dark, then, as may be the social evils by which we are now encompassed, they were surpassed by those of earlier and darker times. The fact is, the world is just beginning to open its eyes to its own wretchedness; and the very shock occasioned by the suddenness of the view, is in itself premonitive of good. Formerly, the chasm that separated between the higher and lower classes, was so deep and broad that the upper felt no sympathy for the lower. The mighty class of toilers and sufferers, through all the ages that have passed, have had no voice with which to speak to the world. Their miseries have been unseen, and their groans unheard. But the day of their redemption draweth near. The great natural law of human equality has brought the low and depressed so near to the more fortunate of their race, that their groans can be heard, their sufferings awaken sympathy, and their rights demand attention. This is a movement in favor of humanity, that will seek and demand a fuller development. Its living energy cannot long be restrained; the rock has been smitten and the waters must gush up and flow.

There is no shrine of woe at which this sympathy shall not minister, no sink of wretchedness and vice, through which its purifying influence shall not flow. In how many ways are its results already manifested? The improvements that have been made in the discipline of prisons and penitentiaries, the erection of asylums for the various classes of the unfortunate, the multiplication of schools for the blind and the dumb are among the early manifestations of this universal sympathy. The daring son of Neptune, for whose moral and spiritual condition 'no man cared,' through the long lapse of ages, has again been enshrined within the sympathies of our common nature. The poor victim of intemperance has been lifted from the gutter, and brought back again to breathe the spirit-giving influences of social life. And even the harlot, from the days of Solomon, accustomed to stand on the corners of the streets, and unpitied and unwept to descend by rapid progressions down the vale of rottenness and death, has at length become an object of pity and yearning solicitude.

4. Another auspicious omen, and one closely connected with the preceeding, is the almost universal movement in favor of human liberty; and the sure presage already given to the world, that slavery shall ere long cease to exist.

Long has this mighty scourge of humanity glutted itself with numberless victims of rapacity and violence. But its days are numbered, and its career marked in footsteps of blood and emblazoned in the heraldry of wo, already checked, shall ere long be staid. Hardly a generation has passed, since the slave trade was the largest and most lucrative commerce of the world. Like a cloud of locusts, the vessels of every maritime nation hovered along the coast of Africa; and Christian nations, yea, and Christians too, were growing rich from their commerce in flesh and blood. But upon this subject, the rays of the rising sun already begin to streak the eastern sky. Almost every Christian nation has abjured the accursed traffic, and branded it with eternal infamy. The death of slavery must inevitably succeed the extinction of the traffic; for the human mind cannot be long in comprehending the axiom, that the holding of slaves for gain, is no less subversive of the great principles of human rights, than is the commerce in them for the same object. This is a conviction already begotten in a great portion of the civilized world, and its influence must roll onward with a power irresistible and unconquerable. The destruction of the legalized traffic, has sealed the death warrant of slavery; and that warrant claims its execution at the hands of the present generation. Such an event would form an epoch in the progressive developments of humanity.

5. The conviction of the necessity of revealed Religion to the well-being of society, a conviction that now seems to be permanently inwrought into the whole civilized world, is another 'sign of the times' of highly favorable import.

The means by which this conviction has been produced, was undoubtedly the violent assaults of infidelity upon the Christian Religion during the past century, connected with the fearful consequences of national apostacy, as manifested in the history of infidel France. The bold and determined assaults of infidels upon the Christian religion, and their avowed determination to work its utter extinction, called forth the great champions of Truth, and their researches and demonstrations have placed that truth beyond all reasonable doubt or cavil.

Coupled as is this conviction with the principles of religious toleration, and standing in unison with the improvements in science and the arts, the increase and diffusion of knowledge, and the extension of sympathy for man's social condition, it must be considered one of the surest guarantees against national apostacy, and must perpetuate the

conviction that nations, no less than individuals, are amenable to the Lord of Hosts.

6. But we hasten to the sixth and last 'sign of the times,' upon which we shall dwell, viz. the unexampled efforts of the Christian church to extend to all nations, the blessings of civilization and religion.

Almost simultaneously with the other great movements in the cause of humanity, has appeared this, the noblest and mightiest movement of the age. A little more than one hundred years ago, the little band of Moravians, comprising a congregation of not more than six hundred persons, commenced the mighty enterprise of the world's conversion. Their zeal and labors have already kindled a kindred spirit, in the whole Christian church. The movement has been slow, the Christian church has been long in waking up to the Macedonian cry that is sent up from every portion of the globe; but never, perhaps, did the subject take so deep a hold upon the followers of the Lamb as at the present day. But a little more than thirty years have passed, since, when a few young men, in our own country, conceived the strange purpose of carrying the gospel to the 'nations that knew not God,' their friends were alarmed at their mad enterprise; and the most devoted servants of the church questioned whether the whole Christian world could support them in it. But they moved onward; and how glorious the results that have been realized! It has now been demonstrated that barbarous man may become civilized and receive the gospel. The enterprise, though even now in its very infancy, has already shown the conversion of the world to be within the range of possibility; nay more, it has shown that the Christian church has power, if rightly directed, to achieve the mighty work.

Were this all that had as yet been secured by the enterprise, it would be enough to compensate for all the money and toil that have been expended, and for all the suffering and privation that have been endured. But this is not all. The feasibility of the mighty enterprise has not only been demonstrated, but the enterprise itself has been actually commenced, and conquests more glorious than Alexander or Cæsar ever achieved, have already been made. The sceptic may sneeringly exclaim, 'thirty years of Christian enterprise, and only thirty thousand converts!' but it is only because his enfeebled or prejudiced mind cannot encompass the magnitude of the consequences that are already within the grasp of this mighty enterprise. The frozen regions of Siberia and Greenland, and the burning sands and pestilential vapors of torrid climes, have all been dared by the dauntless missionary in his god-like enterprise. The beacon lights of salvation have been scattered along the coast of every continent; a thousand isles have

already received the law of God ; Heaven has rejoiced and earth been glad, as the dark shades of heathenism have been fleeing away. The re-action of this enterprise and its kindred schemes of benevolence, upon the church at home, most abundantly proves that *there is that which giveth, and yet maketh not poor*. We shall descend to our fathers in the tomb, before the full development of this work is realized ; but we shall not descend without the living seal before us, that *the mountain of the Lord's house shall be established in the tops of the mountains, and the nations of the earth shall flow into it and be saved*.

With all these bright indications before us, we cannot doubt but what man will continue to move onward till the high destiny, designed by his Creator, shall be achieved on earth. Ages may yet elapse before its fulfilment, and clouds, and storms, and starless nights may again and again obscure the horizon of hope ; but we have faith in man, faith in God. May the brighter omens that shall gild each returning festival, afford increasing cause for thankfulness, till the mighty chorus, in which both heaven and earth shall unite, is ushered in : '*The kingdoms of this world, have become the kingdoms of our Lord and of his Christ.*'

'O long expected day, begin ;
Dawn on these realms of wo and sin.'