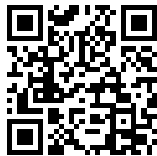


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CHRIST VICTORIOUS. 19

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**A SERMON,**

PREACHED AT THE

INDEPENDENT CHAPEL, SCARBOROUGH,

TO COMMEMORATE THE

EXTINCTION OF

BRITISH COLONIAL SLAVERY,

ON THURSDAY EVENING, JULY 31st, 1834.

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BY R. M. BEVERLEY, ESQUIRE. K

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*Beverley:*

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STEPHENSON, HULL; AND ALL  
BOOKSELLERS.

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## PREFACE.

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IT should be stated for the information of those who heard the following sermon delivered, that some passages were omitted in the preaching, for the sake of peace. Those passages relate to the Established Church; and on this subject I may here with propriety remark, that having laid it down as a sound rule from the very first not to mix the preaching of the gospel with controversy, I have hitherto adhered to the rule; though it has not escaped my notice that this determination has sometimes enjoined a silence which could be ill excused: for in the wide range of subjects which constant appearances in the pulpit must open to any preacher, it is almost impossible not to touch on the boundaries of the mystical Babylon and the vineyard of her wine of wrath. (Rev. xiv. 8.)

Should then preachers of the gospel, those preachers I mean who enjoy the blessed liberty of the conventicle, *always* be mute on this searching question?—To me, such a perpetual silence seems to convert the company of preachers into those images found in some of Egypt's temples, which represent the human form with a flail and a sheep-hook in one hand, whilst the other is employed in pressing the speechless lips with the sign of secrecy. For he that is always mute on the great mystery of priestcraft, useth neither flail nor sheep-hook aright; he does not thoroughly separate the wheat from the chaff, neither does he draw away his flock when they are stumbling on the dark mountains.—“My people hath been lost sheep,” says the prophet Jeremiah, “their shepherds have caused them to go astray, they have turned them away to the mountains, they have gone from mountain to hill, they have forgotten their resting place.” But whence can this forgetfulness and ignorance of the path of life have come to the flock, but by the dumb slumbers of the watch-dogs, which never could be roused to bark when the sheep had gone wrong, nor when the enemy was at hand in sheep's clothing?—For all abuses have come into the church as innocencies, and continue in it as conveniencies long after the sheep's clothing has been discarded, and ravin and violence have succeeded to simplicity and meekness.

The christian world has ever been devising some novelty in the christian religion, something which the innovators have said was quite harmless; for what so harmless as a wax-candle, or that white robe (first invented by the priests of Isis) which papists call a *superpellicium*, and protestants a *surplice*? What so harmless as the sign of the cross, and a pot of water at a chapel door? But the aggregate of such like innocencies makes the perfection of mischief, and this heaping together of harmless things has ended in a priesthood, a pope, or a king over the church of Christ, than which nothing can be worse; which have brought into God's heritage oppression and strife, and filled the world with bondage and woe. For the kingdom of Christ is so pure and heavenly that man can add nothing thereunto without committing the sin of *presumption*, which sin always carries its own curse with it, and throws a cloud of darkness on the earth that can ill endure the veiling of the Sun of Righteousness. With such views it would not be pardonable to omit altogether the naming of state-piety and political christianity amongst the stumbling blocks of the blind, (Lev. xix. 14.) amongst the enemies of the kingdom of God, one of those enemies which our Lord shall assuredly trample under his feet.

The message which was first delivered by the messengers of Jesus of Nazareth, was that "God is light and in him is no darkness at all," none of the rudiments and doctrines of men in his revelation, no hieroglyphs of Egypt, no bricks of Babylon, no wisdom of Scribes, nor traditions of Pharisees, no elegant lies of the Gentiles, nor conundrums of philosophy, but the pure unadulterated light of the knowledge of the glory of God in the face of Jesus Christ: and that face marred more than any man's, ploughed with the furrows of tribulation in suffering for the sin of the world, not smartened with the paint that Jezebel used when she trimmed up her carcase for the dogs of Jezreel. For our God is God in Christ, Emmanuel God with us; and that which he was on the back of the ass, meek and lowly, his church must be also, or she cannot be his spouse, neither will he be "God with her." We have no warranty to give anything more to Christ than he himself claimed when he was in Palestine: if he refused civil dominion and the magistrate's chair when he proclaimed the glad tidings with his own lips, doth he now desire in heaven to have that which he declined upon earth? Is the Devil's mass of this world's pomp and glory more alluring to him now than it was in the temptation in the wilderness? Are there two gospels, two evangelical dispensations? And if so, is it true that our Lord is the same to day, yesterday, and for ever? If it would have been a monstrous thing to make Peter and Andrew barons and lords of parliament, can it be less monstrous to give their pretended 'successors' this sinful pre-eminence? There are persons who could not answer these plain questions without a big volume of traditions, and distinctions, without hearing what the fathers say, and what the schoolmen would decide—but there are others, simple and unlettered folks indeed, but rich in faith and in the knowledge of Christ, who could give the right answer in a moment; for out of the mouths of babes and sucklings the Lord hath ordained strength. Let us then be no longer sophists, let us no longer darken counsels by words without knowledge, for do as we will, the gospel abideth ever true in spite of our endeavours to pervert its plain meaning. Our darkness cannot cast spots on the Sun of Righteousness, which hath no nebular leprosy like the visible sun; and though we comprehend not the light, yet still the light shineth in the darkness clear and steady to the spiritual eye-sight, and not the least diminished by fourteen centuries of surrounding fog. How weighty then is that message that "God is light and in him is no darkness at all!" how carefully it ought to make us beware of thrusting in human inventions into heavenly things! how we ought to lift up the voice against any the smallest spot that has appeared in our Lord's feast of charity. (Jude 12.) Keeping this message in view, it would not the least move me if I saw a state-religion, that is, an established church, shining in holiness, if all its priests were painful preachers, laborious pastors, and godly men; if all its prelates were separated from this world and its vanities, if they had renounced ambition and state intrigue, and spent all their vast revenues in advancing the kingdom of God—if all the communicants of this church were serious disciples of Jesus Christ—if there was no inequality in revenue, and no pluralities—if the colleges of the priesthood were not schools of wanton voluptuousness and immorality—if the cure of souls was not bought and sold in the market—if no man took the pastoral office for filthy lucre's sake—for I should still say here is something Christ has not established, something that I cannot find in the word of life, something unknown to Paul and untaught by Peter: and therefore, though you have indeed constructed a very specious fabric, pleasing to the eye and satisfactory to the imagination, yet inasmuch as your union with secular authority and carnal dominion has been added to the gospel, every true disciple of Jesus of Nazareth is bound to declare your system a Nehushtan, and in his prayers and wishes to consign it to the waters which swallowed up the powder of the golden calf. (Ex. xxxii. 20.)

Seeing therefore this doctrine is now much reviving, we take it as one sign of the approaching kingdom of God, for assuredly he that sits as a refiner and a purifier of silver (Mal. iii. 3.) will purge away all this dross before his work

of righteousness be fully manifest; and because the process of purgation is manifestly preparing, and the furnace is already heated, we are bold to say that the Lord is coming with great power, and that he will light a flame of glory in the house of Jacob which shall burn up the house of Esau, till there be nothing of the house of Esau remaining. (Ob. 18.)

Now in the prospect of this world's renovation which the gospel opens to the believer, whether it be by lowering the mountains and hills or exalting the valleys, whether it be by destroying evil or introducing righteousness, there is always to him a certainty which he who is in the outer court of the temple can never attain unto: and the reason is manifest: the kingdom of God is a kingdom of promises, realised in the hearts of pardoned and rejoicing individuals whose aggregate constitutes the Church on this side Jordan: "the kingdom of God cometh not with observation; neither shall they say lo here! and lo there! for behold the kingdom of God is within you"—"the kingdom of God is righteousness, and peace, and joy in the Holy Ghost," and yet it is also the dominion of one who has been anointed King of Zion, and who shall have all the heathen and the uttermost parts of the earth for his possession. Therefore the promises are of two sorts, 1. to the souls and spirits of believers, 2. to the extension of the church; and he that has embraced the one, is bound to embrace the other—he that has taken Christ for his righteousness, takes him as the covenanted restorer, priest, and king of the whole earth. But the outer-court-worshipper, the political national christian, who has nothing to shew for his salvation but a sprinkling of water in baptism, or such a new birth as a popish 'confirmation' can bestow, who is in the spirit of bondage, the covenant of good works, and the building up of his own righteousness—or who likes his creed because his fathers and grandfathers liked it before him, whose faith is in his pew, and his heaven in the family vault—that man knows nothing of the promises in any experimental tranquillity of a cleansed conscience, and is ignorant of the love of God shed abroad in his heart by the gift of the Holy Ghost: and therefore he never embraces the other promises that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ"—and that the enthroned Jesus shall destroy all the works of the Devil. For the covenant of love is with two great tokens to the Church, a union and marriage with Jehovah-Jesus, and the donation of the whole earth for her ultimate dowry, "thy Maker is thy husband; the Lord of Hosts is his name, and thy Redeemer the Holy One of Israel, *the God of the whole earth shall he be called.*" (Isa. liv. 5.)

But how can this be believed by one in whose heart there is no sign of the new creation? for he, reasoning according to human calculations, can find nothing within him to give him any ground of hope that a holy and devout church shall prevail in all nations, and he looks upon all predictions of this glorious termination of the gospel as the dreams of eastern poets and astrologers, as utterly vain and chimerical in all sober calculations, and, when embraced and believed by his neighbours, as a melancholy proof of the aptitude of the human mind to delusion and fanatical dotage. "You must first make men happy and then you may make them religious" is an old saw of the devil's sophists; which we often hear from their lips, or find written in their books. For these sons of darkness think that when you shall have made a fine building of political economy and scientific education, when you shall have duly filled the world with schoolmasters, and shall have preached the glad tidings of Harriet Martineau, when you shall have perfected the ideal system of the *omne scibile*, then you may crown the pinnacle of this noble edifice with some weathercock of religion, some ball and cross of a gilded Christ. In the meanwhile, however, it grieves them not that many generations should die in ignorance of salvation, and that countless souls should be every day hurrying to the grave to meet the tremendous Judge with all their sins upon their heads; for in fact such persons believe not in a future judgment, or at the most entertain debased and blasphemous ideas of the justice of God, and therefore feel no concern

in the fate of their dying fellow-creatures: their object is only temporal happiness; eternal redemption through the forgiveness of sins enters not into their calculations.

How sad then must the views of that philosopher be, who seriously hopes that the world may be cured of its evils by the pure effort of man's intellect! What thousands of ages must be required for this vast victory! yea clearly not less a time than some geologists demand for the orderly disposal of the earth's foundations, and for the due progress of those revolutions when a series of monstrous animals lorded it on our globe long before Adam was crowned king of all beneath the moon. And indeed for all savage and uncultivated nations such hopes are pure impossibilities without the help of violence; and never can even the foundation-stone of civilization be laid till the rugged clans and turbulent tribes shall have been brought into subordination by the compressing power of invading armies. And this always has been and is at this very moment the method of Satan's missionaries. In this way South-America and the West-Indies were *civilized*; in this way we have robbed, plundered, and kidnapped the thrones of a hundred native princes in the East-Indies: in this way 'the great father' \* is now ejecting the native Indians from their possessions; for the 'great fathers' of the United-States have ever been public thieves, and in the name of justice and virtue have, contrary to the laws of God and man, been removing their neighbour's land-marks.

We, however, who have received Christ as a covenant of the people, leave all the company of philosophers at their business of castle-building in the air, knowing by the experience of all history that unsanctified † civilization only increases sin; that its origin is robbery and injustice, and that its perfection is nothing but the fifth essence of wickedness drawn through the alembic of politeness.—

\* The native Indians of the North-American States call the Presidents of the Union 'the great father.' A dispute is now pending between the Aborigines and General Jackson, respecting a territory which 'the great father' is determined to seize, because it contains mountains abounding with valuable veins of gold. The termination of this dispute is evident, the strongest will plunder the weakest, the civilized christian will expel the 'wild Indian,' and myriads of republicans and liberals will applaud the paternal foresight and diplomatic skill of the President, who seems to be laying the foundation of a new Caesarian house.

† Barbarians display many virtues which disappear when they are reclaimed from a savage state; and in many instances the introduction of laws, arts, literature and the refinements of polished society, have created incomparably more crime and wretchedness than existed before the change took place. The two prominent features of savage nations are war and superstition, which exist amongst them in such striking and terrific forms as to raise feelings of horror and disgust, which the more decorous aspect of sin in civilized states seldom excites. It is nevertheless quite certain that the wars and superstitions of christianized Europe have been far more mischievous than the national iniquities of Barbarians; nor can we amongst the Anthropophagi, or any of the tattooed tribes, find any thing nearly so bad as the crimes and cruelties of popery, or the unceasing slaughter carried on by France and England, and indeed by all the European states. In a polished and ancient monarchy the imagination is gratified with the forms of dignity, and the general glitter of the higher classes of society; and the observer, awed with the pomp and apparatus of royal and aristocratical power, overlooks the frightful crimes, which, emanating from the court and clergy, eat into the very vitals of the nation. The reign of Louis XIV. may be quoted as the *beautifut* of politeness and exterior glory covering such a mass of superstition, oppression, and immorality, as at last brought down upon the nation the vengeance of God by the exterminating rod of the great revolution. Where shall we find more awful depravity than in the royal family, the clergy and nobility of France before the revolution? and yet that gaudy system of vice was made so enchanting by the exquisite polish of society, as to seem even to some persons now living, a sort of earthly paradise, whose loss is irreparable. Every moral system must, however, be tried at the judgment-seat of Christ, and there sin will be pronounced sin, though it appears in a court-mask, a prelate's

There is but one balm in Gilead, there is but one Physician by whom the health of all people can be recovered; it is therefore much to be deplored that christians in some parts of this kingdom should assent to the airy hopes of some reformers, as if they thought that extended commerce and cheap corn would bring about a new era of joy and happiness: for though it may be true that unfettered trade would pour a vast tide of wealth into the nation, what is wealth in itself but a fresh source of misery and mischief? There were riches and commerce in Tyre and Babylon, as much as heart of man could wish, and yet each of those mighty cities has been swept clean with the besom of destruction, for in each there was the sin of "pride, fulness of bread, and abundance of idleness." The love of money is the *root* of all evil, and the possession of money is generally the whole *tree* of evil in perfection. Merely to increase the numbers of the operative classes, and the wealth of their employers, is what no christian ought to wish; for so great is the wickedness of the manufacturing towns, that we ought rather to devise means of diminishing the mass of iniquity, than by these new methods of augmentation to multiply a population which we neither soften by religion nor bind by affection. Much better would it be that some members of christian churches should stop their harvest of vast profits, and say "the Lord has blessed us enough already: we are only calling into existence an immense generation of sinners, whose souls we leave as a perquisite to the Devil: let us see what we can do to remedy the evil that is in the world, for at present we are only swelling the stream by our reckless selfishness and total disregard of the consequences."

Inded the christian community is doing but very little for the kingdom of God, in proportion to that which is expected of them, and which they will do when their sin of lukewarmness shall have been made more manifest either by the zeal of the faithful prophets, or the visitations of Providence. For this work is not merely in handsome donations and subscriptions to missionary causes—which shall have all due praise—but in seriously setting about to combat sin, and, as instruments in the hands of God, *to destroy*, for Christ's sake, *the works of the Devil*. Whatever is a strong-hold of wickedness demands our serious attention and opposition, and all other projects should stand still till the most deliberate investigation shall have shewn the believer that he can do nothing more for his Lord, and that the door is not open for his further exertions. To follow this advice would doubtless bring the believer into many personal difficulties and inconveniences; for I have observed that no christian can seriously set about an uncompromising opposition to a respected evil, without incurring the suspicion and ill-will of those very persons who profess to agree with him in his views and wishes; and I know no christian community where any one of its members could

mitre, or a professor's chair. Science and literature, learned universities, eloquent orators, witty poets, splendid architecture, ancient churches, vast palaces, aqueducts, bridges, canals, and obelisks command the admiration of the beholder: but all these things have been in Ninevah, Babylon, Hindostan, Egypt, Greece, and Rome, and all have been unsparingly swept away as every thing must be that tends not to the glory of the kingdom of God. Savages have avoided the vices of polished nations: Diodorus, speaking of the Britons before the Roman influence prevailed amongst them, says "there is a simplicity in their manners which is very different from the craft and wickedness which mankind now exhibit: they are satisfied with frugal sustenance and avoid the luxuries of wealth;" and Salvian, describing the inroad of the Vandals into Africa towards the end of the fourth century, declares that the morals of the Barbarians demand respect when compared with the luxurious effeminacy of the orthodox and polished Carthaginians. The Vandals, whom Salvian calls '*feri sed casti*,' were amazed at the vices of the people whom they subdued, and by unsparing severity against every species of debauchery speedily effected a moral reformation in Africa. The first triumph of the Mahomedan imposture was a triumph of virtue when compared with the miserable corruption of the christian world; and on the other side the rapine and crimes of Columbus, Cortez, and Pizarro are frightful to contemplate in comparison with the moral state of the savages whom they enslaved.



renounce all things which Christ has forbidden, and do every thing he has commanded, without reaping for his reward the disapprobation of some of his brethren.

Let us, however, turn from such unpleasant thoughts to the sweet aspect of Christ on his throne, expecting till his enemies be his footstool; let us be much in the study of the covenant of the Father to him; and let us above all things believe, hope, and pray that his kingdom may come, and that his will may be done in earth as it is in heaven: for what can we say of this world, and of Him that made it, if what we now see must endure for ever; and if the righteous King shall never take unto him his great power and rule? Oh! who, with any feelings above the beasts that perish, can contemplate the world in the worldling's creed, and not weep tears of agony and unbelief? Why, why has the mighty God made the terraqueous globe a receptacle for his curse, and decked it as it were in mockery with redundant ornaments of infinite skill, if nothing better is to evolve out of the moral creation than that system which now fills every region with sighs and groans? If what the rebels against our Lord declare be true, and if Jesus of Nazareth has not stepped out of his sepulchre to the throne of omnipotence, waiting till all things bow beneath his sceptre, who can help falling either into the gulf of atheism, or at the very best into the Persian error of the two principles? for if the gospel is a fable, and its glad tidings a lie, what but the prince of darkness, the envious Arimanes, or Zaclas, can have created man, and this tumultuating system of deep distress? and how can we look at nature basking in the sunshine of a summer's day and radiant with infinite beauties, (as if what we see was meant by the Creator to be the painted mask to hide what we feel,) without ourselves answering with a groan of despair to that groan which Paul heard proceeding from all creation? (Rom. viii. 22.) "Let us eat and drink for to-morrow we die;" let us forget the desolation of a miserable world in the vineyard of Noah; let us drown care in the bowl of the heathen poets, and pass our ephemeral lives in a dance of vanity if the Lord be not on his throne; for there is no peace, no hope, no joy, no consolation, no resting-place, for an afflicted and sensitive mind, when the Lord our righteousness is deprived of his covenanted glories. In vain do we flee from the crowded and populous city, where depravity and distress meet one at every turn, to take refuge in the green fields and rural delights; \* for the simplicity of rustics and the virtue of the cottage exist only in bucolic and pastoral verse, and the all-devouring curse has settled on the roof of Corydon, no less than on the palace of Cæsar. Now it is this hopeless Christless view of a wicked and woeful world which has brought into shameful repute the sentiments of such authors as Voltaire and Byron: for those ungodly men finding contemptible superstitions, universal selfishness, and

\* I find in the writings of Sir Thomas More, a curious and romantic admiration of the country for its virtues, which cannot stand the test of observation. In writing to Colet about the year 1510, he says "where is there a city that can excite any one to live well, and that does not rather by a thousand devices call him back, by a thousand allurements absorb him, when he is striving, from his own disposition, to ascend up the steep hill of virtue. From what place soever you may come, what but feigned affection, and the honied tones of poisonous flatterers sound about you? Here cruel animosities, quarrels and law-suits murmur around you. Wherever you cast your eyes, what do you see but victualling-houses, fish-mongers, butchers, cooks, pudding-makers, fishermen, and fowlers, who minister materials to the belly, and for the world, and for its prince the Devil. I commend you therefore that you are not yet tired of the country. There you see simple people without the city frauds. Wherever you gaze the smiling face of the earth delights you; the grateful temperature of the air refreshes, and the real aspect of the heavens is charming. You see only the benign prospects of nature, and the sacred footsteps of innocence."

The author of these sentiments afterwards gave himself up entirely to a city life, became Chancellor, burnt heretics, and was himself at last beheaded.

unremitting cruelty in all past history, and seeing by their own experience that those with whom they held converse were either deceived or deceivers, thought that there was nothing better for a wise man to do than to laugh at every thing serious, to ridicule all subjects of pity and distress, and to despise every thing virtuous and godly. Hence we have Voltaire with his jokes against God's providence in the story of *Candide*, and his derision of every solemn and venerable subject in all his hundred volumes of impiety; and hence we find the same withering sentiments in all Byron's poems, in which the wit and wickedness so equally strive for mastery as to terminate the contest in a drawn battle. Neither should we admire to find the disciples of these authors almost innumerable, for the poet and the philosopher have spoken plainly the creed of every thinking mind which looks at the prospects of society separated from the kingdom of Christ.

"Blessed therefore is that man who sitteth not in the seat of the scornful," who does not in a dark and unbelieving heart reject the Holy Spirit, prophesying to the latter-day glory, and who does not deride the expectation of Israel. "O pray for the peace of Jerusalem, they shall prosper that love thee," for they who are heirs of eternal life "prefer Jerusalem to their chief joy"—they wait for the consolation of Israel, they sigh with fervent devotion for salvation to come out of Zion; their eyes are waiting and watching to see the mountain of the Lord's house established above the tops of the mountains; their ears are attentive to hear the rush of the great waters out of the sanctuary going forth to heal the bitter sea of sin and death. But where there is a sceptical spirit concerning the glory of the enlarged church, and when a man has fully resolved in his own mind that the Almighty will not give all people to his Son—that the labour of missions is a vain thing—and that the efforts of christians to convert the heathen are frivolous efforts of misguided enthusiasm, then is such a man living without God in the world, or rather is in open rebellion against his government. "He that is not with us is against us, and he that gathereth not scattereth." Neutrality is sedition, quiescent unbelief is treason. The work of God is all for Christ, the world is upheld for his glory, and the revolution of night and day continues for no other purpose than to bring every thing in subjection under his feet. For this the spirit is poured out, for this men and women are converted, for this the throne of grace has been erected, and for this the day of judgment is coming. He then that rejects the kingdom of Christ, rejects God, providence, and heaven; and descending from his superior station as a rational creature, enters into fellowship with the cattle, which care for none of these things, but content with their provender, live without a knowledge of God and die without a hope of glory. "Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them and not build them up."

May the following sermon be blessed to the comfort and hopes of believers; may some now living behold marvels of peace, love, unity, and concord on the earth; may the word of the Lord have free course and be glorified; may the wretched barking of rival sects be converted into a sweet concord of brotherly love; may the wolf dwell with the lamb and the leopard with the kid; and so much tranquillity, holiness, and charity succeed to our present calamities, that Christ himself may seem to comfort the church with his presence, and hail her as she comes forth from the wilderness into the promised land, thus greet her with blessed words. "Rise up my love, my fair one, and come away! for lo the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape giveth a good smell. Arise my love, my fair one, and come away."

## A MISSIONARY HYMN.

1.

YE tribes of people, great and small,  
Worship your idol Gods no more,  
For great Jehovah rules o'er all,—  
Him seek and him alone adore.

2.

He formed the earth and mountains high,  
The seas were spread by his command,  
He filled with glittering stars the sky,  
Which tell his praise in every land.

3.

Bring not to him oblations vain,  
No costly hecatombs prepare,  
For all the beasts that browse the plain,  
Were made by his creating care.

4.

Should all mankind with one accord,  
In zeal to him some temple raise,  
Their puny hands could not afford  
A temple worthy of his praise.

5.

His temple shines above the stars,  
In glorious blaze supremely bright,  
Nor earthquake-shock, nor brunt of wars,  
Can move it in those realms of light.

6.

Immortal is the Priest who there  
Before the mercy seat appears,  
Repenting sinners are his care,  
He saves their souls, he calms their fears.

7.

As man on Calvary he bled,  
As God in heaven he reigns above,  
Lord of the living and the dead,  
And source of all redeeming love.

8.

This is the truth, the life, the way,  
Mistaken nations enter in,  
In faith to great Jehovah pray,  
That Christ may take away your sin.

9.

Then may the Spirit rich in grace,  
Baptize you with atoning blood,  
And 'midst God's people mark your place  
As heirs with Christ and sons of God.

R. M. B.

## A SERMON.

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I. Cor. xv. 25.

“FOR HE MUST REIGN TILL HE HATH PUT ALL ENEMIES  
UNDER HIS FEET.”

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THESE words set forth Christ as a King and a Conqueror; and as if something were to follow even after the conquest should be complete: for if a prophecy had been delivered in words like these, “the King of England shall sit on his throne till he has subdued all Europe;” it would naturally be interpreted that when he had subdued all Europe, he should die or be dethroned. But death and dethronement are impossible catastrophes to him of whom the apostle speaks, for he says in another place, “Christ being raised from the dead dieth no more: death hath no more dominion over him.” Rom. vi. 9. and of his kingdom it is written, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign *for ever and ever.*” Rev. xi. 15.

The mind of the apostle therefore, as well as of the psalmist from whom the words are borrowed, is, that when all rebellion shall be vanquished, when the last enemy shall be destroyed, Christ, having completed the noble task of victory and restoration, shall resign the mediatorial throne to be still further exalted; and then, as there will be no more need of intercession to save the elect and to rescue them from evil—the kingdom of glory will succeed to the kingdom of grace; and Jehovah will be all in all: for Christ as God hath an essential kingdom equal with the Father, and a kingdom also which he doth receive by donation from the Father, as he is *God-man*; but the exercise and administration of both kingdoms are now in the hand of the Mediator, and shall be unto the time of the restitution of all things, when, so to speak, heaven will be no more disturbed with reconciliation, the angels will no more rejoice over repenting

sinners, and the Holy Spirit will no more intercede with groanings that cannot be uttered; but God and God only will shine forth in an eternal Sabbath of glory, known as that absolute and undisputed King which he was before Satan fell like lightning from heaven.

The text then before us places the economy of grace *in progression*; it speaks of a victory, which, at a time known only to the Almighty, shall restore the kingdom of God upon Earth, and more than recover all that has been lost. And this recovery is by the apostle intimately connected with a preceding loss; it is the loss of innocence and happiness by the first Adam, recovered by the righteousness of the second Adam, who having fulfilled the law has procured eternal life and happiness for all the mighty family God has given him, in a Paradise where the serpent shall never hiss again, and where fiery swords and angry Cherubims shall never drive forth the just men made perfect: "for since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive:—then cometh the end when he shall have delivered up the kingdom to God even the Father,—for he must reign till he hath put all enemies under his feet—the last enemy that shall be conquered is death."

So then we see the Law of God violated in Adam, and fulfilled in Christ: the spirit of holiness which was in our Lord raised him from the dead, and his resurrection having been accepted and reckoned as an acquittal of the Saints, is the ground of that victory which will ever be in progression or increment till Death itself shall be destroyed; and till all the ransomed population of heaven shall call out "O death, where is thy sting? O grave, where is thy victory?"

In the meantime, however, the kingdom of Christ as Mediator between God and man, and as Priest of the Church, is established as the only means whereby the ruins shall be repaired and amends made for the loss that has been sustained. There is nothing done for the glory of God out of Christ; the powers of darkness are never straitened but by the operations of him who is exalted as the federal head of the Saints: the Father is deaf and blind to every good thing that is not done in obedience to the Son of his love. The people that are not with Christ are against him, and nothing can be gathered into the Almighty's garner that is not brought thither by the appointed Overseer: "for the Father judgeth no man now, but hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father."

It often runs in the mind of Paul to set the restitution which shall be effected by the second Adam, against the loss which has been sustained by the first. You will find this both in the chapter from which the text is taken, and in the 2nd. of Hebrews, where as well

as in other places, Paul teaches that the sovereignty of this world which was intended and laid out for our first parent, has been entirely lost, so that he who was placed on the earth to be its Emperor has become its miserable drudge, and so far from his enjoying that dominion over all creatures which was his inheritance as the Son of God, we see him waging an unceasing war of labour and vexation with them, as if they were all in a conspiracy to try his patience and resist his Lordship. The declaration of the regal power at the inauguration of Adam was in these words: "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i. 28. But when the King was dethroned this was the sentence of his deposition: "cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, thorns and thistles shall it bring forth to thee: in the sweat of thy face shalt thou eat thy bread, till thou return unto the ground, for out of it wast thou taken: dust thou art and unto dust shalt thou return."

Now therefore we see not yet all things subject to man: where then is the covenanted dominion? Paul answers it in Hebrews ii. 9. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste of death for every man." Our eyes must turn to the glory of heaven for the second Adam, where he shines on the splendour of the mediatorial throne, so turning the vast wheel of Providence, and so pouring forth the gifts of his grace that the whole earth shall at last be turned from the powers of darkness and translated into the kingdom of his marvellous light.

Our business now in following the text is to view the Lord expecting his covenanted dominion as the repairer of the breach, the restorer of the paths to dwell in: expecting henceforward till all his foes shall be dragged under his footstool: for Satan, who is prince of this world, shall not be Prince always; neither though he is God of this world shall he be so always; but his throne of lies shall be destroyed, and his sceptre of mischief broken in pieces; and as Christ in glory shall make up the head of that great body of the church, so shall Satan in hell make up that great body of the wicked that he hath been gathering into his kingdom here upon earth ever since the dethronement of Adam allowed him to step into the empty province of this world.

For the present then to enter more clearly on this subject, we will handle three things,

- I. The enemies of Christ who oppose his sceptre.
- II. His kingdom and power to subdue his enemies.
- III. The visible workings of the sceptre of his righteousness.

And may all that shall be said be accompanied with the blessing of God.

I. The world has ever been at war with God. Before the flood the wickedness of the inhabitants of the earth was so great that eight souls only found the grace of salvation.—“Noah found grace in the sight of God,” that grace, (Gen. vi. 8.) saved him and his family, for it was then as it is now and ever will be a salvation by grace. But what ailed the old world that all its prosperous and wealthy population, “eating and drinking, marrying and giving in marriage,” should be overwhelmed in a spring-tide of wrath, and eight souls only saved? It was then with men much as it is now, “the earth was corrupt before God, and the earth was *filled with violence*. Gen. vi. 11. That is, there were battles and murder, victories and glory, oppression and slavery, just as there are now; for I do not suppose that the wickedness of mankind was greater then than it is now, nor is all flesh less corrupt now than it was then—and it is very possible that the system of violence in the dark ages, under the dominion of the Popes, surpassed the violence before the flood—but the difference is merely in the manifestation of God’s sovereign will; and because there has been one manifested who shall at last be crowned Lord of all, and for the elect’s sake—that precious vine in the cluster which saves the whole vineyard,—the flood does not come, the windows of heaven are not opened, the fountains of the great deep are sealed up in their secret caverns, and the spirit goes on from day to day striving with the children of men, and bringing in many sons to glory out of the bondage of corruption, and from the trammels of that spirit that now worketh in the children of disobedience.

Under the law, Jerusalem, which had the throne of God and the ordinances, rebelled more than all the world besides; and was therefore visited not with a deluge of water but of fire, and with a destruction that left not one stone standing on another. Christ came in his kingdom to judge Jerusalem, as he will come at last with his mighty angels in flaming fire to take vengeance on them that know not the God and obey not the Gospel.

But if the Lord should come now, would he find faith upon earth? Would he not rather find the immense majority of the sons of men in total ignorance of God and in avowed disobedience to his gospel, whilst the people who are called his subjects have only to shew his name on their phylacteries, but with no more submission to his kingdom than Pilate intended by the triglott superscription of the cross? If sentence were to be pronounced on nations and not on individuals before the judgment seat of Christ, what nation should be saved when it came to be tried by the predicted test, “not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven?” Let

us consider this subject awhile nationally—that is—let us see the enmity that there is in nations—Christian nations—against our God and his Christ; for this is a most important consideration in days when the kingdom of Christ is made a stumbling-block in the path of many. And here we say that the world, ever since the Lord Jesus ascended up to heaven, has devised a most subtle rebellion against God, full of the blackest treason and most unpardonable insult; for christian people have not only done those things which Christ forbade, and have neglected to do that which he commanded, but have in all their misdoings constantly declared that they were fulfilling his will.

The quality of the kingdom of Christ was not temporal nor secular over the natural lives and civil negotiations of men, his kingdom came not with pomp and observation, but was a hidden secret rule over the heart; a system that abominated all things which are highly esteemed amongst men—but man has had a vicious palate, he must needs have quails with his manna, and mingle the flesh pots of Egypt with the bread of life that cometh down from heaven—he could not away with the naked simplicity of the gospel and the weakness of faith—and therefore he has set up a worldly secular apparatus to represent the Saviour either in the all-devouring tyranny of the Pope, or by the violence of the Magistrate forcing consciences into obedience to human creeds: and the kingdom of God has been made to be a thing all of observation and outward shew, all gaudiness, and ceremony, parade, precedence, and aristocratical pride. Our Lord withdrew himself from the people, when by force they would have made him a king, and himself, that in this point he might give no offence, paid tribute unto Cæsar; but they have given us a choice of evils either that the Pope, the vicar and alter ego of Jesus Christ, should be King of kings, and make all princes hold their dominions under him their feudal-Lord; or else they have established it that a worldly monarch should be Christ upon earth the head of the church, not only defender but stifier of the faith, and by his sovereign power should have sole right to appoint all the overseers of the flock, and to issue his carnal decrees in the service and worship of God.

Our Lord preached peace, and when he came into the world the angels sang a song of excellent burthen, “on earth peace, good-will towards men;” and he told his followers to put up the sword, for all they that take the sword shall perish with the sword; and that if his kingdom were of this world his disciples would fight, yea that twelve legions of angels would fight on their side with them,—and when the olive-branch was brought to the ark to testify that the wrath of God had subsided, the messenger was a dove, the sweetest and gentlest of birds: and the bodily semblance of a dove rested on the Prince of Peace when he came up out of Jordan; but we hear of the French eagle and the Austrian, Russian, and Prussian eagles



and the British Lion marshalling the Christians of Europe to mutual destruction and the anger of a never-ending quarrel. And who have been more given to battle than the nominal disciples of Christ? who can count the many thousands of souls untimely hurried into the presence of the great Judge by the merciless swords of Christians? If we look at Europe bleeding in the cruelties of the dark ages, bleeding in the blasphemous wars of the Crusaders, bleeding in the wars of the house of Bourbon, bleeding to establish the balance of power, bleeding to dethrone the Bourbons, bleeding to put them on the throne again;—and not content with bloodshed here, if we see Spain and England opening new sluices of blood in the southern and northern Americas—and then behold, for alas! we may see it even now, the cruel and ferocious subjugation of Poland by the tyrant of Russia; and if we reflect that all this havoc has been constantly hallowed by the execrable prayers of a distorted *state* religion and the hypocrisy of a *Te Deum*—we must indeed confess that men have not only been rebels, but most ingenious in their rebellion against Christ. They have wrought a miracle beyond the power of the Lord himself to accomplish, they have made a concord between Christ and Belial, they have effected a fellowship between righteousness and unrighteousness, they have perfected a communion between light and darkness.

But sin is the parent of sin, and one rebellion against God engenders another; so that even in the sunshine days of peace the perturbed sea of iniquity continues to heave and roll and to shipwreck men's souls long after the tempest itself has subsided; for to say nothing of the melancholy spectacle of Christian nations upholding armies of 400,000 men to keep the peace, ready at a moment's warning to begin the work of blood again,—so perplexed are the wheels of government with the heavy weight of war, that in this country at least statesmen and counsellors gravely assure us that the treasury must needs be upheld by a system which awfully fomented the depravity of the human heart, and more certainly inoculates the contagion of sin on the corruption of our nature than any other contrivance which a civilized state has the means of adopting. If Christ were indeed the Ruler, and his grace influenced our senate, would the people of the King of Saints fill their coffers with many millions by encouraging the consumption of intoxicating spirits\* and potions of death? Who can tell the moral plague that

\* The sin of drunkenness is great in this land, but how great it is few persons who have not attended to the subject can well imagine. Mr. Buckingham's speech delivered in the House of Commons June 3rd, 1834, furnishes some leading facts. At the principal gin-shop in Holborn, it has been ascertained that 5024 persons entered the door in one day, 2880 men, 1855 women, 239 children. In the principal gin-shop in Whitechapel, there were 6051 persons in one day. In one week 269,488 persons purchased spirits in fourteen gin-shops. In Edinburgh, there is a licensed gin-shop to every fifteenth family. In Ulster, there are 30 gin-shops to one baker's shop. In some parts of London the disproportion is far greater. In Manchester, 412 persons enter an

creeps amongst an extensive neighbourhood from one of these fountains of corruption ; but when we reflect on the amazing and daily increasing multitude of these noxious edifices where men's souls and bodies are destroyed, where their moral condition is utterly depraved, where all the habits and thoughts of their soul become distorted, violent, irrational and iniquitous—and when we behold the varied forms of disease which meet our eyes every where to testify against this national sin : oh ! what reason have we to lament the day when we entered into those ruinous and useless wars which have left such a curse upon the nation. My dear friends, this subject sits heavily on my mind ; it seems to me that here the Devil has discovered a deadly instrument wherewith to oppose the kingdom of God. Satan has come down with great wrath amongst us, knowing that he has but a short time. The idols are in danger, they will soon be famished, the stock will be acknowledged every where to be a doctrine of vanity, and therefore lest the adversary should be too soon chased out of his lordship he hath brought among us an evil worse than the abominations of Baal Peor, the cruelties of Moloch, and the sin of Jeroboam, the son of Nebat, that made Israel to sin.

But the Lord will graciously enable his people to combat the evil effectually, of this I feel convinced, for he who has his foot already on some of his worst and oldest enemies, will not be set at nought by this mischievous but modern foe.

Into what apartment of the house of mourning shall I now introduce you, my friends ? to which of the enemies of Christ shall I bid you now turn your aching eyes ? alas ! I open a door where all is unmitigated woe, and the loud lamentations of inextinguishable grief. I unveil before you *Slavery*, the greatest evil, the most bitter curse, the most hideous and withering calamity that the subjects of the Devil ever invented, to bring hell upon earth before its time. War is horrible, but slavery, which has sprung out of war, is a thousand times worse than its bloody father : nothing that comes upon this

average gin-shop every hour. In Leeds, there are 586 houses furnishing intoxicating drinks. The quantity of spirits which pay duty for home consumption in this kingdom amounted in 1833 to 25,982,494 gallons at proof, which, with the addition of one-sixth for the reduction of strength by retailers, amounted to £13,429,331. and this sum does not include any part of the many millions of gallons known to be illicitly distilled, and imported without paying duty. In the year 1833, 30,000 persons were taken in custody by the London police for drunkenness. The splendour of the interior decorations of the London gin-shops, and the shewy architecture of the external buildings, prove the profits of this horrible merchandise. In Paddington, they erect these edifices at an enormous cost, as well in many other parts of the metropolis, and the crowds which hourly enter the doors attest the captivity of the population to this overwhelming vice. Mr. Spring Rice, Secretary of the Treasury, quoted a consumption of 27 millions of gallons of ardent spirits in Ireland as a proof of the *increasing prosperity* of that country. "So exclusively," says Mr. Buckingham "is the Treasury idea of prosperity confined to the proof of money coming into the Exchequer, without any reference to the consequent impoverishment and misery of the people."

earth to punish men for sin is so woeful in its consequences as this tremendous visitation; for whether viewed in its operations on the slave, or the slave-master, it is without parallel in all the vast and varied regions of unrighteousness. If the slave could be transformed into a lamb, and the slave-master into a wolf, it would, in a temporal consideration, be a change for which each party might be thankful: yea if Christ was not on his throne, expecting till his enemies should become his footstool, and if this system must last for ever, it would be far better that an earthquake, a deluge, or a pestilence should sweep the servile provinces clean with the besom of destruction, that the worst of God's creatures might disappear from the earth, and that the wild-beasts might once more reassume their ancient dominion, and no man scare them away: for the very existence of a slave, is a murder against the soul of man, the birth and breeding of slaves is a large massacre: the country that endures such things is full of blood, is bleeding at every pore, is a land not flowing with milk and honey, but with poison and venom of asps.

But Jesus of Nazareth has been dragged even into this crowning sin, and compelled to hallow it with his gentle name, for there are persons who have dared to defend slavery on the principles of the Christian Religion, and who have blessed even a slave ship with the blessings of him that died on the cross.

Here then, my friends, let me digress for a moment to utter the language which a slave-master might be supposed to use in making his profession of faith.

"I am a serious christian," he would say, "I believe in the Lord Jesus Christ; I am redeemed by him, he has bought me with a great price, I was once a most wretched slave to sin, tied and bound with the chain of my iniquity, but in the day of his grace he made me know the truth, and the truth has set me free—therefore I being free keep men, women, and children in slavery, and grow rich by their woes. I am a christian: the Lord whom I serve has commanded me to be merciful as my heavenly father is merciful, therefore I am unmerciful to my slaves, I will not give them the blessings I enjoy, I will not loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." (Isa. lviii. 6.) But I still keep them in slavery: they are my property, and when I die they will be sold like beasts of burthen without a hope of release; mothers will be separated from their children, wives from their husbands, as sheep and oxen are separated from their companions, because my family must be supported, and my children receive their fortunes, when I their tender-hearted father am gone to the rest that remaineth for the people of God.

"I am a Christian: and therefore wish to save the souls of men,  
 "to make all around me happy, to alleviate their woes, to weep with  
 "those that weep, to be tender-hearted, compassionate, full of gentle-  
 "ness, love, and peace—I wish for the kingdom of God upon earth,  
 "and that his will may be done here as it is done in heaven, in  
 "heaven that happy place where God shall wipe away all tears from  
 "all eyes, and there shall be no sorrow, nor crying, nor any more  
 "pain—and with these feelings and wishes I keep my slaves in the  
 "moral condition of brutes, I rule them with a thong, and direct  
 "them with a cart-whip, I shut them out from the christian religion,  
 "I profane their sabbath, I desecrate their union and substitute  
 "whoredom for wedlock, I will not allow them to be instructed, their  
 "minds to be cultivated, or their morals improved: it is felony for  
 "any one to dare to teach them to read or write—I persecute the  
 "missionaries who seek to convert them; I murder some by court-  
 "martial, I pull down their chapels, and all this to prove that I am  
 "a christian.

So much for the religion of slavery: and remember, dear friends,  
 that it is a Christian country, which to-morrow morning renounces  
 this abomination; to-morrow morning the sun for the first time rises  
 on our colonies purged of a crying sin, which the laws, and policy,  
 and cupidity of a christian people have too long fostered with a  
 jealous care. The curfew bell of this evening tolls the funeral-knell  
 of slavery, and assuredly till the Dragon himself the old serpent shall  
 be cast into the bottomless pit, a blacker, uglier monster shall never  
 be buried out of our sight. Yet whilst we rejoice in this tardy act of  
 justice, whilst we thank the exalted Saviour for his grace and glory  
 in this work, we must remember that America, *Christian America*,  
 the land of revivals and religion, the land of speculative liberty and  
 imaginary freedom, whose boasts of equality are sounded forth into  
 all lands, still retains this national sin and disgrace of which even  
 monarchies are ashamed, and which even kings have renounced.

If these considerations have allowed me for a moment to find some  
 little superiority in my own country, yet the sad realities of truth com-  
 pel me to return, and to make confession of sin for the people. Having  
 lately been much in the metropolis, and having attended the meetings  
 of those associations whose professed object is to suppress redundant  
 vice, and to devise some remedy for the moral plague of society, I  
 come away with my mind oppressed with the immensity of the wick-  
 edness that is in the land; but in touching on this painful subject, it  
 will be sufficient to speak in general terms, and to bid you consider  
 the ignorance and sinful disorders of the great population, their  
 licentious lives, and manners of outrage and violence, their conversa-  
 tion fraught with blasphemous imprecations, and their tastes and  
 habits all tending to mere animal gratification with its fatal conse-  
 quences. It is indeed a most trying task to investigate the lanes,

courts, and alleys of the metropolis or the larger cities, for it brings under view scenes of misery, degradation, and violence, which seem almost to defy remedy;—let no one undertake such a task or enter deeply on this subject that has not a strong mind, or what is far better a strong faith; for they who have no further knowledge of the moral condition of this Christian country than is to be obtained by casual observation, cannot at all imagine the discoveries they would make by a closer investigation. I might here bid the pained memory glance for a moment at the 60,000 public harlots of the metropolis, at the gambling houses, the resorts of thieves, and the many dens of concealed iniquity—the wards of the prisons, the labours of the galleys, and the penal colonies—then onwards to sin in less revolting forms, to the general dishonesty in trade and business, the common frauds practised on all hands, discernible not only by the loud outcry of sufferers, but by the hundred-handed vigilance of the law ever endeavouring to reach those villanies whose infinite arts of subtlety still elude the grasp.

But to turn from these particular instances of rebellion which our eyes may have seen or our ears heard, let us look on the whole earth and for a while ponder on its condition viewed in the light of the law of God, which maketh sin exceeding sinful. They that inspect this globe in the light of science, and look only on the veil of nature inwrought with all the fair variety of things, never turning their eyes to the Queen's daughter, who is all glorious within, and who stands at the right hand of the enthroned God, the delight and glory of her Lord, will but ill agree with the Prophets and Apostles, the Martyrs and messengers of Jehovah-Jesus. If I were to travel over the whole earth to glorify the Creator and not to exalt the Redeemer, I should indeed bring back a fair report from hill and valley, from mountain-top and expanded plain: I should tell of the marvellous variation of plants and animals suited to every climate: my soul might then luxuriate in spicy islands, in palmy groves, in perfumed thickets, and in incense-bearing woods. I might preach of "the blessings of the heaven above, and the blessings of the deep that lieth under." I might dive into coral caves and beds of pearl, or go down into caverns and deep places of the earth, to admire the twelve jewels of Aaron's breast-plate; or come forth into day light again, to gather gold on the sands and curious shells on the sea-shore, and having thus found in all nature's works a most cunning hand of an invisible workman, I should boldly declare that all was very good: but looking at the earth in the light of the law of God, and in the hopes and objects of the gospel, and seeing every where the wide-wasting desolation of sin, I cry out, "Cursed, O man, is the earth for thy sake: thorns and thistles does it bear—the whole world lieth in wickedness—the dark parts of the earth are full of the habitations of cruelty—God hath given men over to a reprobate mind, to do those things that are not convenient—the wickedness of man is great upon the earth, every imagination

" of the thoughts of his heart is evil continually—there is none that  
 " doeth good, no not one—all have sinned and come short of the  
 " glory of God—men are dead in trespasses and in sins—the earth  
 " is a valley of dry bones, a valley of the shadow of death—all the  
 " nations that have forgotten God shall be turned into hell—he shall  
 " rain upon them snares, fire, and a horrible tempest—they are re-  
 " served for a day of destruction—he shall come upon them with  
 " flaming fire to take vengeance—there is a curse already going forth  
 " over the face of the whole earth : it is a great roll of the wrath of  
 " God, twenty cubits long and ten broad, written close with curses on  
 " both sides to cut off the dishonest man and the liar,—it is a flying  
 " roll : it has wings for swiftness, and length and breadth of large  
 " dimensions equal to the vastness of its dreadful mission : it takes  
 " in every name : it consumes the stones and the timbers of the habi-  
 " tations of men, and settles a curse upon their latest generations: for  
 " sin spreads not only upon men, but defiles and curses the good  
 " creatures of God about us ; it puts a leprosy into the stone in the  
 " wall, and the beam in the house, barrenness upon the earth, mourn-  
 " ing into the elements, consumption into the beasts and birds,  
 " (Jer. xii. 4.) bondage, vanity, grief—and at last combustion and  
 " dissolution upon the vast and comely frame of nature."

Therefore I abstain from glorifying the earth and its possessions,  
 and till I see the "mighty one of Jacob" destroy this iniquity, till  
 I see all his enemies under his feet, and his sceptre which is a right  
 sceptre have full sway in every corner of the habitable globe, I cry  
 out with the prophet, "O that my head were waters and mine  
 eyes a fountain of tears, that I might weep day and night for the  
 slain of the people."

II. In turning to the throne of Christ, to the King crowned in the  
 heavens, who now enjoys all the wealth which he for awhile renounced  
 that his people through his poverty might become rich ; we come into  
 a golden sun-shine—the storm is overblown, the torrent of wrath  
 subsides, truth springeth out of the earth, and righteousness looketh  
 down from heaven, because our salvation is near, that glory may dwell  
 in our land. The text assures us that our Lord Jesus Christ must  
 reign till he hath put all enemies under his feet ; by that we learn  
 that he is King ; and the words of the text are more important on this  
 subject than any other we could adduce, referred to the scripture  
 which Paul has interwoven with his text, (Math. xxii. 41.) where  
 he himself undertook to confute the Pharisees, who seem to have  
 been Unitarians, compelling them, if they believed scripture, either  
 to acknowledge that the Messiah was more than the Son of David,  
 being no other than one to whom the Holy Spirit had given the title  
 of 'Lord'—or else to cease their cavils. The scripture from which  
 the text is taken is the 1st verse of the 110th Psalm, a Psalm which  
 amongst all the jewels of prophecy is perhaps the richest, because

every word of it speaks of Christ, and in seven valuable verses fully attests his Godhead, his incarnation, his sufferings, his eternal priesthood and mediatorial kingdom in the heavens, his effectual calling of saints, and his triumphant victory over all his enemies. But our present discourse is of his Royalties, to which subject let us now turn our devout attention.

When the Holy Ghost speaks of Christ the King it is generally in connexion with his death and sufferings, because our Lord has fixed himself on his victorious throne, and has received all power in heaven and in earth by his obedience unto death, even the death of the cross.—(He had a glory with the Father before the world was, but since the fall of Adam and his own manifestation as the second Adam, he has had a mediatorial throne, in which he is occupied day and night in saving the people whom his Father had given him, and in breaking to pieces the power of his opponents.) The 110th Psalm has most grandly expressed this truth, “He shall drink of the brook in the way therefore shall he lift up the head”: first the frightful stream of death, the brook Cedron, the anguish of Gethsemane, the burthen of our sorrows, the weight of our sins, the chastisement of our peace, the horror of darkness upon the cross, a bleeding body, a broken heart, a frowning Father and an angry God.—Then began his mediatorial glory; then was he lifted up to draw all men unto him, then was he the serpent on the pole of the gospel, on whose head it is written, “look unto me and be ye saved all the ends of the earth”—for “being found in fashion of a man he humbled himself and became obedient unto death even the death of the cross, wherefore God hath also highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”—He is enthroned therefore as Christ who died and rose again, as Christ who was slain, and by his blood has established himself the Mediator between God and man. “I am he that liveth and was dead—behold I am alive for evermore— I have the keys of hell and of death.” Here then we see accomplished the words of the prophet Zechariah, (vi. 12.) “Behold the man whose name is ‘Branch,’...he shall bear the glory and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both.”

And here also we see revealed the Gospel of the Ark of the Covenant, the top of which was the mercy-seat in the Holy of Holies, overshadowed by the Cherubim, where Jehovah was King and God of Israel; “for there” said the Lord “I will meet with thee, and I will commune with thee from above the mercy-seat between the cherubims: (Ex. xxv. 22.) for I will appear in the cloud upon the mercy-seat.” (Lev. xvi. 2.) Now the mercy-seat on

the great day of expiation was seven times sprinkled with blood by the high priest, for which I refer you to the 16th of Leviticus, where the whole ceremony is detailed at length, pointing out that the throne of God is made accessible to us by the blood of Christ, and that he to whom all power is assigned in heaven and in earth hath entered into the holy place with his own blood to obtain eternal redemption for us, and has himself taken his seat on the throne of grace bearing all the glory, sitting there as a Priest and a King, to bring upon the whole earth the kingdom of God. We know then who our King is, for unto the Son he saith "thy throne, O God, is for ever and ever" "a sceptre of righteousness is the sceptre of thy kingdom"—("thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,") and the Almighty having given a commission to his Son that was slain to put down all authority and all power, says to him in the heavens; "ask of me, and I will give thee the heathen for thine inheritance" "and the uttermost parts of the earth for thy possession:" what then will satisfy the boundless love of Christ? Will he be content with a nation here and a people there? Will he be at ease on the throne of grace as long as one idol stands on the pedestal of superstition even in the ends of the earth? Oh no! for the word says "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's and he is the governor among the nations." Ps. xxii. 27.

But you may say how do we know this? Have we an assurance on which we can rely? "Oh yes" says faith, "I have an assurance that stands on a rock which cannot be shaken, for the Almighty God has sworn several solemn oaths that he will rule in all the earth through the Son of his love." In Genesis xxii. 16. the Lord said to Abraham "by myself I have sworn that in thy seed shall all the nations of the earth be blessed." In Isaiah xlv. 23. the Lord says "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear," and this is an oath full of the-gospel, because there is added to it that which makes it entirely evangelical, *the doctrine of justification by faith*, for the words go on "in the Lord shall all the seed of Israel be justified and shall glory," and to this is added without a single intervening word, a prophecy of the ruin of idols, "Bel boweth, Nebo stoopeth:" so that the Lord hath sworn that every knee shall bow to him, that his Israel justified by faith shall be in every nation, and that idols shall bow down and false religions lick the dust before the ark of the gospel, as Dagon fell down before the mercy-seat of the first dispensation.

We have therefore, beloved in Christ, a mighty King, even the King of glory whose throne is no longer a mystical coffer of gold, but has been changed into the throne of omnipotence in the heavens;



and we have in him excelling strength, because there are wounds in his body and blood on his hands, and with these pierced hands lifted up in mediatorial prayer, he like some greater Moses, brings down workings of Providence to rout the Canaanites the enemies of the gospel, and to give strength to Israel his redeemed and believing people; and his kingdom cannot be shaken, nor can our King be dethroned by the confederate powers of Babylon and Egypt, (Rev. xi. 8.) for he is the King of the new Jerusalem, which is a stone to break in pieces the mountains of the earth and to grow up into a huge mountain filling all the world—and his throne cannot now be taken captive by the Philistines as the mercy-seat was in the days of Samuel, for it is based on the adamantine foundation of the decrees and purpose of God, sealed with his irreversible oath and bound fast with his infinite love—and the temple of our King cannot be burnt with fire, nor can our priesthood be lost, for when the elements themselves shall have dissolved with a fervent heat, and the sun shall have burnt out like a spent taper, then shall this temple be bright with the glory of God and of the Lamb, and be filled with an innumerable crowd of kings and with priests for ever and ever.

III. Seeing then, beloved, that we have such a King, for he is the King immortal and invisible, it behoveth us to exercise faith when we pray that his kingdom may come, and that his will may be done in earth as it is in heaven. I say we must exercise faith, because being under the sceptre of an invisible King his kingdom is the kingdom of faith, the substance of things hoped for, of things not yet seen, but expected and embraced though they be yet afar off. The kingdom of our Lord cometh not with observation; no king can bring it with multitudinous hosts and squadrons of royal guards, it cannot come with a procession of ecclesiastical dignitaries and all the pomp of the church; it cannot come as Saul came to his throne with psaltery and tabret, and pipe and harp before him; (1. Sam. x. 5.) but the kingdom of God is within the heart of believers, who now lie in obscurity amongst the pots though they shall presently have silver wings—it is a joy and peace in believing; it is a coming to the fountain opened for sin and uncleanness; it is a burial with Christ in the baptism of his death and a resurrection in his righteousness—it is a change of the heart which anatomy cannot discover—it is enlisting under the banners of love, putting on the whole armour of God, girding the loins with truth, fencing the breast with the breast-plate of righteousness, taking the helmet of salvation, and the sword of the spirit, and above all things the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked one.

Thus dressed in the panoply of our King, our business is with the promises, that our faith feeding upon them we may be strong soldiers in the battles of the Lord, efficient swordsmen against spiritual wickedness in high places. If then we are startled with the

great power of Satan upon earth, if we every where behold the bulwarks and strength of sin, the inexpugnable fortifications and high walls of the Prince of this world, and the apparently unshaken loyalty of his subjects, we must remember that for this very purpose the Son of God was manifested, "that he might destroy the works of the Devil." "Oh," but some one will say, "the power of the Devil is connected with the most remote antiquity, it is made sacred by that implicit faith which man every where professes in the wisdom of his ancestors; it is bound up in time-hallowed institutions whose origin is lost in the mist of ancient days, and guarded by the worship of a hundred generations." But what then is not our faith much more ancient? Was not the Lord our righteousness the Lamb slain from the foundation of the world? Does not he who is the Shepherd of Israel claim a higher antiquity, for though he sprang out of Bethlehem Ephrata, that little village among the many thousands of Israel, yet his goings forth were of old from everlasting—and is he not before all things, for all things were created for him and by him? (Col. i. 16.) And is not the prophecy of his victory over Satan the first that ever came from God—when there were as yet only one man and one woman in the world—"it shall bruise thy head and thou shalt bruise his heel?" (Gen. iii. 15.) And have not his subjects been chosen before the foundation of the world? (Eph. i. 4.) Let faith answer these questions: and remembering that the spirit of truth fights for the kingdom of God, let us look upon the reverend dominion of the Gods of the Ganges, and the hoary antiquity of the Chinese worship, and the imposture of Mahomet, and the twelve centuries of Popish sacrilege as but acts in that long tragedy which is now coming to an end, to be hissed off the stage of the world for ever. But then the doubting Christian may urge, see what an array of Governments and Rulers there is against the Lord, behold how Monarchs and Grandees tumultuously rage together—how can a company of preachers ever prevail against a force like this? Faith replies by quoting the covenant "the Lord at thy right hand shall strike through Kings in the day of his wrath." (Ps. cx. 8.) "He that sitteth in the heavens shall laugh, Jehovah shall have them in derision: he shall speak to them in his wrath, 'yet have I set my King upon my holy hill of Zion.'"

But what are the means of our warfare?—faith answers in the very words that were delivered when the war first began by the commission of Jesus, "He came and spake to them, saying, all power is given me in heaven and in earth, go ye therefore and *make disciples* of all nations"—for so it is in the Greek—the commission is from the Lord God omnipotent, and *because* it comes from that high source we are to make disciples, not to fight—to teach, not to govern—to convert, not to conquer—to persuade, not to persecute.

But what can preaching and teaching and conversing do against a Russian tyranny or a Chinese God three thousand years old? It can do all that the Lord has promised against his enemies, for he has said "I will fight against them with the sword of my mouth," and whether it be to command warriors to throw down their swords, or priests to throw away their idols to the moles and the bats, or oppressors to liberate their slaves, our commission is always in one form of patent, "these things saith he which hath the sharp sword "with two edges,"—for out of his mouth goeth a sharp sword, that with it he should smite the nations.

Thus do we contemplate the workings of the sceptre of the King of Righteousness: it is a right, strong, victorious, swift and flourishing sceptre. It is a flourishing sceptre, because it is the evangelical almond-rod of him who is a Priest for ever after the order of Melchisedek; and it is on the mercy-seat—the throne of grace, ever bearing buds and blossoms and flowers, whilst the rods of other priests are withered away into dry sticks or worm-eaten staves: it is a swift sceptre, for the Lord said to Jeremiah what seest thou, and "I said I see a rod of an almond tree: then said the Lord thou "hast well said, for I will hasten the word to perform it."\*

What, then, can the enemies of the kingdom of God do to stop the chariot-wheels of salvation? Their efforts are all idleness: they conceive chaff and bring forth stubble, they imagine nothing but a vain thing, their malice is but like the kicks of a madman against the ox-goads, like the dashing of waves against the rock; like a fool's shooting arrows against the sun which at last return upon his own head, like the puffing of the fan against the corn which driveth away nothing but the chaff, like the beating of the wind against the sail, the foaming and wrath of the water against the mill, which by the wisdom of the artificers are all ordered unto useful and excellent purposes: for "the wrath of man is made to praise God; and the "remainder of wrath he doth restrain."

Now from all these considerations the faithful Christian gathers great comfort in his views of the present condition of the earth, for faith bids him behold the world which lieth in wickedness as Abraham beheld the land of Canaan, given in covenant to the Church, and marked out on a fixed day to come under the conquering sword of Joshua: for though Satan told our Joshua, and was not contradicted, that all the kingdoms of the world, their power, and glory were his, and that he could give them to whomsoever he would, yet the promises take us to the top of Pisgah, and there the Spirit, having pointed out the whole world to Jesus, makes this

\* Reynolds on the 110th Psalm.

declaration; "Lift up thine eyes round about, and behold all these  
 "gather themselves together, and come to thee: as I live, saith the  
 "Almighty, thou shalt surely clothe thee with them all as with an  
 "ornament and bind them on thee as a bride doth."

Is then the world out of order? Is there a want of harmony and beauty in the existing moral system? Has the whole machinery gone wrong, its wheels crazed and shattered, its springs clogged and rusted—and is the Lord's harvest choked with rubbish, so that the tares are more than the wheat, and the darnel more than the barley? and has an enemy done this? Well then; there is a King in the heavens who, with his great strength and wisdom, shall restore all things, who shall set the whole machinery aright, and undo all that the enemy has done. This blessed truth must ever be in our hearts, for to look at the creatures out of Christ, and to meditate on the hopes and prospects of the moral world separated from the oath and covenant of God which he has made with the exalted Saviour, is an office of pain and sorrow, is nothing else than to hear the cries of affliction and anguish coming forth from every creature without any hope of amendment or any prospect of relief. I know there is no lack of state-physicians in these days who, with great clamour and saucy brags, boast that they can cure all the evil that is under the sun; but whether their recipes be by unsanctified education, or by a spread of science among the people, or the dogmas of political economy, or the fathomless profundities of metaphysics, or the promised miracles of codification, I heed them not; and am satisfied that by themselves they will be only torrents to disturb and inundate, not healthful fountains to irrigate society with permanent blessings.

The glorious labour of restitution is in the hands of the Lord Jesus, his spirit is animating an army which fights under the banner of love, and has already done some things which shall not be crowned with laurels and displayed in bronze statues; but in the unfading trophies of emancipated and reviving generations. What a long struggle has it cost the Christian community to shake off from this kingdom the disgrace and curse of Slavery! but because the blessed end of this contest has been brought about altogether by the pertinacious efforts of the disciples of Christ, and because throughout the long and painful agitation of this question it has been aided by fervent appeals to the throne of grace, so that the honour of our exalted Lord may in some sort be said to have been interested in this victory; and because it united the devout members of all sects in one catholic effort of love and holy zeal—and has had to contend with most formidable obstacles, we are bound to acknowledge with all thankfulness that the Lord has been with us, and that he has prospered our handy-work—it is a Christian victory—it is a blow from the hand of the second Adam on the head of him that bruised the heel of the

first, and an earnest that the God of peace will bruise Satan under our feet quickly.

But we have another earnest of the kingdom of God in that missionary zeal which has appeared within the last twelve years, and which seems destined ere long to lift up the veil that is spread over all nations. And here I see the greatest cause of thankfulness, for where there is no missionary zeal in the churches the spirit of Christ can never be said to have been fully glorified. Missionary zeal is the strength of the Saviour's kingdom. "All power is given me in heaven and in earth, therefore go ye and make disciples of all nations." If we do not earnestly seek to spread the glad tidings and to convert ignorant sinners to the obedience of Christ, we are but half Christians: and what is a half Christian? Something neither hot nor cold which is to be spewed out of the mouth—a Laodicean to whom the Lord says "*be zealous and repent.*" (Rev. iii. 19.) The people of the Lord look on regions of darkness as he looked upon them: he came to seek and to save that which is lost—nay he preached and was a missionary to Chorazin and Bethsaida, though he knew his sermons would be useless—for his kingdom must ever be striving and contending and growing, it is a grain of mustard-seed springing up into immensity of shade—it is leaven hid in three measures of meal and leavening the whole lump—or it is a copious and inexhaustible stream of waters from the sanctuary, first ankle-deep and at last too deep to be forded, healing all the bitter waters of the sea—and every believer is said to have rivers of living water flowing from his belly, indicating the communicative and spreading properties of the true faith which cannot be restrained or kept within a man's bosom, but must go forth in deep abundance—and finally the kingdoms of this earth must become the kingdoms of the Lord and of his Christ, and if that be so, great, strenuous, vigilant unremitting efforts must be made to effect so great a work and to fulfil so vast a prophecy.

And now for the last word, and that a short one—as the view of this world is immeasurably painful, viewed only in the cold moonshine of morality, so is it unspeakably beautiful when contemplated in the beams of the Sun of Righteousness, which hath healing under his wings; for as the sinfulness of sin and the horrid curse of sin has made the holy prophets hear a groan of anguish in the whole creation, so has the prospect of the glorious kingdom of the Prince of Peace made them hear a voice of joy and loud shouts of exultation, even in the mute and inanimate parts of nature. The rocks become vocal, the floods clap their hands, the trees rejoice, and the mountains break forth into singing, "Sing O heavens, and be joyful O earth, and break forth into singing, O mountains; for the Lord hath comforted his people and will have mercy upon his afflicted: the mountains and hills shall break forth into singing, and all the trees of the field

“shall clap their hands:” nay the very canker and disease of feebleness, which now causes infinite toil and sweat to the cultivators shall be cured.—“The earth shall be fat and plenteous, in that day shall the cattle feed in large pastures—there shall be upon every high hill rivers and streams of water—the light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days—how great is God’s beauty, how great is his goodness! corn shall make the young men cheerful and new wine the maids—I will make the wilderness a pool of water, and the dry land springs of water, I will fill the wilderness with cedars and myrtles,” and all this splendour of renovated nature is immediately connected with the kingdom of God upon earth in the 67th Psalm. “O let the nations be glad and sing for joy; for thou shalt judge the people righteously and govern the nations upon earth: *then shall the earth yield her increase*, and God even our God shall bless us.”

We therefore should be dumb creatures if we did not often join in the evangelical gladness at the prospects of this jubilee of righteousness: for setting aside at present all considerations of that physical apocatastasis or restitution of all things, which he who created the earth could effect with a word, and by which the primitive luxuriance of nature would be restored, so that even England would again teem with the exuberant vegetation of tropical climates, and the palm-tree once more wave over the rocks of Scarborough,—yet let us but for a moment reflect on that smiling and jocund holiday when all the nations of the earth shall cease from their selfish policy, when a Christian will seek more to prove that he is a Cosmopolite than a Patriot, more that he is brother of the whole human race than that he belongs to a nation, when statesmen will be ashamed out of their selfish policy, when a cunning ambassador will be denounced even by his employers as a public enemy, and a conqueror be branded as a murderer: when soldiers shall beat their swords into ploughshares, and when the doleful science of war shall be buried in the family-vault of Idolatry and Slavery.

So, then, though we do indeed behold the earth overcome by Satan, yet in a wide and public sense let us say “this is the victory where—*with we will overcome the world even our faith;*” for a generation that is to come shall be a generation of Saints, an exceeding great army—like the drops of dew—and they shall not only be innumerable but strong in the spirit and mighty men of valour in righteousness, “for the remnant of Jacob shall be amongst the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep,” (Mich. v. 8.) but not only shall they be victorious, but they shall be princes, viceroys, and governors under the King of Kings; for it is promised to the Church, “that instead of her fathers she shall have children whom she may make princes in all lands,” (Ps. xlv. 16.) and again “the kingdom,

“and dominion, and greatness of the kingdom shall be given to the people of the Saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall obey and serve him.”

This, then, is what we expect: this is what we pray for, for he must reign till he hath put all enemies under his feet; and when battle shall cease, and slavery be utterly abolished, when every idol shall be overthrown, every superstition turned into a scare-crow, every trick of priestcraft exploded, every atheist silenced, every lie detected and abhorred—when injustice shall be chained in the bottomless pit, and strife and rapine sent like famished hounds to bark amongst the damned in hell—then one last enemy shall be dragged forth to be destroyed amidst the shouts of an applauding universe, for our great God and Saviour Jesus Christ will with his mighty and strong arm destroy death the great destroyer—yea death itself shall be swallowed up in victory. Then will the Son of man, descending from his mediatorial throne, deliver up the kingdom unto God even the Father, and ceasing from his labours of grace shine on his original throne of glory,

“THAT GOD MAY BE ALL IN ALL.”

## HYMN.

1.

ALL hail the power of Jesu's name,  
 Let angels prostrate fall;  
 Bring forth the royal diadem,  
 And crown him Lord of all.

2.

Let glowing seraphs tune the lyre,  
 And as they tune it fall  
 Before his face who tunes their choir,  
 And crown him Lord of all.

3.

Crown him, ye martyrs of your God,  
 Who from his altar call,  
 Extol the stem of Jesse's rod,  
 And crown him Lord of all.

4.

Ye seed of Israel's chosen race,  
 Ye ransom'd of the fall;  
 Hail him who saves you by his grace,  
 And crown him Lord of all.

5.

Hail him, ye heirs of David's line,  
 Whom David "Lord" did call;  
 The God incarnate, man divine—  
 And crown him Lord of all.

6.

Sinners, whose love can ne'er forget  
 The wormwood and the gall,  
 Go spread your trophies at his feet,  
 And crown him Lord of all.

7.

Let every tribe and every tongue,  
 The rich, the great, the small,  
 Proclaim in universal song,  
 That Christ is Lord of all.

8.

And when the last dread foe  
 The hated death shall fall,  
 Heaven shall rejoice to see that blow,  
 And God be all in all.



WORKS BY THE SAME AUTHOR.

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