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Glimpses of the World's Future.

A LECTURE DELIVERED AT THE YOUNG MEN'S CHRISTIAN ASSOCIATION, HALIFAX, FEBRUARY 13, 1855.

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For what then you will naturally inquire is all this preparation? What is the state of things to be developed in the world's future. The reply will constitute the second part of the lecture. 1. The universal diffusion of revealed truth.

Even the command preach the Gospel to every creature accompanied as it was with the promise. "Lo I am with you always even to the end of the world," implies the grant of all the Divine aid required to ensure success. And moreover that aid will be forthcoming just in proportion as it is valued, sought, and relied upon so that if that effort were made in all earnestness and with faith, zeal, and perseverance by the Christians now living, our children would not be gathered to their fathers till the angel flying through the midst of Heaven would report his commission fulfilled.

It is done as thou hast commanded; all ends of the earth have seen thy salvation. But though we may not speak positively of the precise time, we may boldly say that the Gospel will sooner or later be proclaimed to all over the world. It is the will of God that all should hear the joyful sound that from the rising of the sun to the going down of the sun, his name be great among the Gentiles, that every where men be blessed in Christ and all nations call him blessed. And can any power or policy of hell defeat his purpose or render him unable to fulfil his word? "He that sitteth in the heavens, shall laugh" at the impotent attempts of his enemies. "The Lord shall have them in derision." "Having resolved on the end his wisdom will find the means and his power render them effectual. When men shall be able to arrest the winds of heaven or prevent the sun from performing his diurnal circuit through the sky, it will be time enough to tremble lest the progress of the Gospel should be arrested, by the bulls of Popes, the edicts of Princes, or by the natural barriers of seas, mountains and inhospitable climates.

Isaiah having described the peace and happiness of Messiah's reign in strains surpassing the sublimest notes in which the classic Poets celebrate the return of the golden age adds in explanation of the change—"for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

The geography of the world has of late years been approximating perfection, and the condition of the earth's inhabitants becoming better known through the enterprising spirit of travellers and voyagers it is in preparation for the work, inasmuch that the words of Daniel were never so remarkably verified, "many shall run to and fro and knowledge be increased."

All knowledge will be diffused but at present revealed truth is my subject. Not only will this become universal but increasingly brilliant and perfect. The Bible is now perfect but it is imperfectly known, and as there are ample stores of useful principles and facts in nature to reward inquirers, why should there not be in that word which "God has magnified above all his name." As the scientific men of this generation will be left far in the rear by the scholars, yea by the Tyros of 1855 so, Christians then will have a far more perfect understanding of the book of God.

The light of the moon will be as the light of the sun and the light of the sun sevenfold as the light of seven days. That all nations will be equally intelligent is not affirmed, nor at all probable. All races are not equal in capacity for improvement. Nor will all men in any nation be equal in intelligence; the hand of the diligent then, as now, making rich; and a higher advance, and a brighter crown rewarding those who follow on to know the Lord. The children of that period shall be men, the men giants.

Aspirations, glorious age! "Fly swifter round the wheel of time and bring the welcome day." The progress of education and the press, do not make the realization of this more certain. They give us a glimpse however of the way in which the Lord is preparing to fulfil his own word.

2. We look for universal subjection to the sceptre of Christ. It will be a great thing for the Gospel to be published universally, so that no nation will be in darkness. But we are assured of something still greater. We know that Christianity not the name but the thing will become universal. The diffusion of knowledge shall have done its work in the abolition of Polytheism Molatry and Paganism with all their cruel and degrading rites. The Mahomedan imposture will be a matter of history. The obstinate unbelief of the Jews together with the curse of God, manifested in their scattered people, in a miserable condition, shall be removed and the last shall be first. The Papal usurpation against the word of God and the rights and liberties of human kind shall be exposed and punished. Babylon shall have fallen, and the Lord shall be king over all the earth. In that day shall there be one Lord and his name one.

I do not affirm that true piety shall be universal. There will be traces among the wheat as long as the present dispensation lasts. Not till the net is drawn to shore will there be a perfect separation between the good and the evil. Still the true Christians will be the great majority and their principles ever there revered and triumphant. Not a dark spot in all the earth where Satan can organize a party or kingdom; not a moral wilderness where the roaring Lion can make his lair without hearing the unwelcome shout "glory be to the Lamb."

3. We look for universal peace. "The mountains shall bring peace to thy children." "All thy children shall be taught

of the Lord and great shall be the peace of thy children." are a few of the many passages in which this state of things is foretold in the divine word.

Human history is a sickening story of warfare and oppression and carnage. Such is the story in the sculptures of Nineveh, the hieroglyphics of Egypt, and on all fragments of written records. It is unspeakably delightful to be assured that He who entered Jerusalem, riding not upon the war horse but upon the palfrey, shall cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow and shall speak peace to the heathen, his dominion being from sea to sea and from the river to the ends of the earth.

The beating of swords into ploughshares and spears into pruning hooks is a striking figurative delineation of the change. But the most remarkable of all, in considering the present state and views of the nations is the assertion. "They shall learn war no more."

When one thinks how the science of war is now presented—how it absorbs nations, and grasps and uses so many modern discoveries, how striking the change, not that nations shall be inclined to peace or study peace, but they shall cease to study the science of war.

Suppose natural resources directed into the channel of the useful and the moral, what an immense amount of good might be accomplished. If the resources applied by Russia in constructing her Cronstadt and Sebastopol were employed in instructing and elevating her people; if France's standing army were all sons of science and soldiers of the cross, arrayed in the armour of light, Britain's navy conveying them in close alliance with her own sons to scatter among distant isles the blessings of the Gospel, of civilization, the arts and embellishments of life, what accelerated progress would the world make to universal brotherhood.

Wars and tyrannies shall cease. Governments shall cease to be tyrannical their object shall be in a perfect state of society not the aggrandisement of orders, or of individuals at the expense of the millions, but the greatest happiness of the greatest number for the longest possible time. Nor shall such a sight be then seen as that which arrested the attention of Solomon—the tears of such as were oppressed and they had no comfort; and on the side of their oppressors there was power, but they had no comfort. I saw under the sun the place of judgment, that wickedness was there, and the place of righteousness that iniquity was there.

And as wars and oppressions shall cease we have reason also to believe that private wrongs shall be almost banished from the earth for the wolf shall dwell with the lamb &c. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

No persecution shall disturb the blessed harmony which then shall reign, the rights of conscience being held sacred and inviolable. Ecclesiastical dissensions will not mar the peace of churches united on the firm foundations of truth—the Bible the only rule—the holy spirit the infallible interpreter. Is the whole picture too bright to be realized? Hath not the Lord promised? Do not increasing intelligence, multiplying facilities for intercourse, and freedom of commerce, afford glimpses of the coming day? Do not nations after all constitute but one race and will not their great interests be promoted as they draw nearer to each other and harmonize their economies commercial and political with the original design now more fully displayed of the king of nations?

4. We see in anticipation great spiritual power and holiness.

Think of Pentecost. But then with much of fervour there was a great deficiency of knowledge. The tokens of God's presence however were remarkable. Suppose that fervour extended to millions and suppose the feeble to be as David, and the house of David as the angel of the Lord, how holy, how happy. We are far from supposing that they will spend their time in mere singing Psalms, or devotional exercises, but all the more active employments pursued under a proper sense of obligation to the Lord and the desire to serve Him, will be truly holy and acceptable. "In that day shall there be upon the bells of horses holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

Under this head I would place that lovely spectacle, now rarely seen, then common, the spectacle of whole families walking together in the beauties of holiness, realizing to the full the picture of the Psalmist in his 133rd. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." The venerable Dr. Jay says of the Henry family in England, and of some others, that religion was like an heirloom in the family, and something of the same kind might be said of his own descendants. The piety of all the children of the well known author of The Divine Name is another example of kind light, concentrated light, and shining darkness. Such families are like diamonds sparkling here and there on the desert of the world, and like diamonds, are as rare almost as precious. But they afford glimpses of what shall be. And who can measure their religious power on mankind as they increase and multiply. To create these holy sanctuaries on every territory on earth, and there to display her power, and loveliness, and blessedness, is the aim of Christianity. And that aim will be accomplished, and blessings will descend to a thousand generations of those who love God and keep his commandments. A few years ago, on the platform of a religious Society in New York, addresses were made by a grandson of John Brown of Haddington, and a grandson of Isabella Graham. A pious spectator sent up a donation with these words on a slip of paper, "As for me, this is my covenant with

them saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Doubtless, during that grand restitution of all things, when there shall be such refreshing from the presence of the Lord, there will be far more illustrious displays of the spiritual power of Christ in his Gospel, and of holiness among his people, than has ever yet been witnessed on earth.

5. We see in anticipation the ingathering of Israel.

They are beloved for the father's sake. The withered and peeled branches shall again be grafted in, and partake of the root and fatness of the olive tree, yea of their own olive tree. There can be no doubt respecting the ingathering of that people, long despised and down-trodden, yet still clinging, as it were, to their heritage of woe, by the rejection of the only One who can turn away ungodliness from Jacob. Their conversion is certain, because the Lord has said it, and the time draws nigh. Yes, the time draws nigh when they shall look upon him whom they have pierced, and mourn when they shall say "Blessed is he that cometh in the name of the Lord."

Not till then will the triumphs of the Gospel have reached their height. Not till then will the earth be marked with righteousness, as the vine covered the hills of that glorious land. And if, indeed, the universal reign of Christ cannot be introduced until the Jews, like Paul their great type, are brought to preach the faith which now they despise, let us look long, and pray, for the home gathering of these exiles. Their dispersion was the occasion of extending the Gospel to the Gentiles, and thus of enriching the world. Their reception will be as life from the dead. It will be the signal, and to a great extent, the means of the world's resurrection. Then the saints shall reign, and the sovereignty of the world shall be Christ's. Then shall the oath of Jehovah be fulfilled.

As I live saith the Lord all the earth shall be filled with the glory of the Lord, and then voices in heaven shall be heard saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ.

"One song employs all nations; and all cry Worthy the Lamb, for he was slain for us. The dwellers in the vales and on the rocks shout to each other, and the mountain tops from distant mountains catch the joyful cry, Fillation after nation trumpet the strain, Earth rolls the rapturous Hosanna round."

Not pausing here to dwell on this scene of moral beauty, I now feel a few moments to refer to the material world in that auspicious time, and without entering into any particulars, remark generally, that the earth shall share the fortunes of regenerated man.

Few who have thought on the subject will startle at this. Earth has already shared the fortunes of man. It was fair and beautiful (at least as much of it as he required) when he was fair and beautiful. When it was cursed and doomed to bring forth thorns and briers, it was because he was blighted and cursed by sin. When Cain shed his brother's blood and earth received it, it was said to him, "When thou tillest the ground it shall not henceforth yield unto thee her strength." By sin earth became a province of Satan's empire, and passed under an alien influence, alike destructive to its order and beauty as to the highest interests of its inhabitants. A deluge overwhelmed it, or a large part of it, on account of human crimes. If, then, it has been cursed for man's sake, is it a strange thing that it should be blessed for man's sake. Cursed by sin committed it will be blessed by redemption applied. Abel's blood we saw brought a curse not only on Cain, but on his land. Christ's speaks better things of the earth as well as of man. Not only was man redeemed by it as the Lamb's heritage, but man's inheritance was won back from alien powers. The dominion forfeited by the first man, was regained by the second, the Lord from heaven. "Thou madest him to have dominion over the works of thine hands, thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the path of the same." You are acquainted with the apostle's application of this to Christ. What our elders have achieved he achieved for us. He has purchased for us lordship over nature, and this will be communicated just as humanity approaches the stature of a perfect man. Facts show that the earth is becoming disentangled materially as well as morally. Nature is giving up her secrets to inquiring men. The manifold ills which sin introduced are diminishing. Christianity, wherever it goes, gives man a vastly increased power over the material world, and under its benign influence, what was lately a wilderness becomes a fruitful field and blossoms as the rose. One unquestionably this march of improvement is destined to go until this vale of tears, this house of mourning, become almost a paradise of life and blessing, similar to what it was on that day when the morning stars sang together and all the sons of God shouted for joy.

Without entering into any more particulars here, let us pause and combine the moral and material picture, for these, upon the principle mentioned, will correspond. United, these constitute the millennium. Imagine this era fairly introduced. Africa, at the voice of the heralds of salvation, disenthralled, no slaver on her coast no slave treads her soil. Over all her realms of death, where Satan's seat was, reigns spiritual life, religious activities, exalted virtues, and a pure worship. Africa shines with orators, poets, philosophers, and divines. She has her arts and sciences, her learning and refinement, and all the embellishments of life, superior to the most highly favoured people of the present day. Asia has become a land of schools, and colleges, and Bibles, and Sabbaths, with no idol, or pa-

gola, or social desolations, or misery. But we try in vain to picture her material glory, and still more difficult, to catch a glimpse of the actual condition of Europe, and America, and Australia. The most advanced outposts of the territory conquered by the science of this generation, will have dwindled and become scarcely perceptible to the retroverted eye of the philosopher of 1855. What, then, can we conceive of the state of the world, as regards the arts or embellishments of life, in 2532? What will be the World's Exhibition of 1851? Possibly recognised as a bright little star twinkling in the distance. But, however incompetent we are to describe that state, we have Scripture landmarks which enable us to say, it will be a redeemed world. All the chains which bound its millions of inhabitants will be broken. All the darkness which covers the nations dispelled. The intellect of the world will have reached the highest improvement. The heart of the world will be consecrated and holy. Messiah shall reign. Man shall be blessed in him. All nations shall call him blessed.

Health and longevity may be anticipated. Isaiah tells us of a coming age, when there shall not be, in the new and more glorious state of things, an infant of days, nor an old man that hath not filled his days. "The idea here evidently is, not that there should be no infant, but no infant who would not fill up his days, or who would be short-lived. Men shall live long, and shall be blessed with health and vigor to old age. They shall enjoy not only longevity, but live vigorous, and happy. No one can doubt that the prevalence of the Gospel everywhere, and the practice of its principles, would even now greatly lengthen out the life of man, and make that life far happier. The Society of Friends have this advantage now over the rest of the world, in consequence of their high moral attainments. What may not, then, be expected from universal temperance in eating and drinking, regulated passions, sobriety of aim, moderation of pursuit, and vigilance of precaution, in all the employments of life, when combined not only with strong hereditary vital stamina and great salubrity of climate, but with unknown improvements in the arts of physical well-being, and universal acquaintance with and practice of the laws of health. These combinations of favourable circumstances may be expected to secure to man a term of health and happy life, vastly transcending the highest hopes of the present age.

Human life is now lamentably destroyed by dissipation and war, by murder and piracy. And, yet worse, it is rendered both wretched and short, and the medium of entailing wretchedness and disease by raging and consuming passions, and especially by intemperance, that terrific destroyer of men. If war slays its thousands, intemperance slays its tens of thousands. Alcohol, the weed, and opium, must be laid under an interdict as the greatest hindrance to longevity, health, and happiness.

Are diseases for ever, as it were, to reign on earth? Are the laws of health to remain undiscovered, or, if known, to be disregarded, and loss of health laid to the charge of Providence, as if fate had ordained that we were to live in misery? On the contrary, if observation has been rewarded by discoveries which have arrested the destroying progress of some of the most virulent diseases, what, I again ask, may not be expected from the unimagined discoveries which await mankind, and from the more sacred regard to law Divine by which they are yet to be distinguished? Even the few imperfect experiments made of the effects of entire temperance, proper exercise, and elevated virtue, on health, promise great results. Godliness has the promise of the life which now is.

Glorious harmonies are yet to be evolved from nature. A remarkable man a few years ago drew the most exquisite music from one string of a violin, and delighted thousands with the melody. Are not such harmonies to be drawn forth? Is not man capable of appreciating them? Was not the world made for man, and not to go beyond music itself, must it not, in the world's future history, be vastly more powerful for good? It has been greatly employed to stimulate animal courage, and to render vice attractive. It must serve virtue, raise religious affections, and call forth emotions worthy of man's position as lord over this lower world.

Of course, I am aware that some will say, Oh, all this is a consummation devoutly to be wished, but you are describing in fact the new heavens and the new earth, and the Saviour must come personally to accomplish all this. I have not selected this subject with any controversial design, nor will I enter on such subjects. At the same time I will not sail under false colours. I will, therefore, state distinctly that I have proceeded on the assumption that all may, and will be effected under the present dispensation, the dispensation of the Spirit. To me, at least, it appears more consistent with the ordinary procedure of Him with whom one day is as a thousand years, and a thousand years as one day, and in itself far more glorious, to accomplish this mighty revelation gradually, (slowly, it may be, in our opinion,) according to the laws of the existing dispensation. When the Eternal Son created the world it was not perfect till the Spirit moved upon the face of the deep, bringing order light and beauty out of chaos. By His Spirit He garnished the heavens. Redemption being accomplished, it is the Spirit who polishes the jewels for Immanuel's crown. Is it not the Spirit who is to adorn and beautify this world of humanity, and this earth the abode of humanity? Will the Son break in upon this work ere it be accomplished? Must not the heavens retain him until the restitution of all things; until all things are fulfilled which God hath spoken by the mouth of all his holy prophets?

A long as well as a glorious future for the world is to be expected under this dispensation.

Conclusion next week.

Harmony of Science and Revelation.

The following excellent letter of Lieutenant Maury, of the United States Navy, is well worthy of an attentive perusal:

Observatory, Washington, Jan. 12, 1854.

MY DEAR SIR—Your letter revived very pleasant remembrances. * * * * * Your questions are themes. It would require volumes to contain the answer to them. You ask about the "Harmony of Science and Revelation," and wish to know if I find "distinct traces in the Old Testament of scientific knowledge," and "in the Bible any knowledge of the winds and ocean currents." Yes, knowledge the most correct and valuable.

"Canst thou bind the sweet influences of Pleiades?"

It is a curious fact that the revelations of science have led astronomers of our own day to the discovery that the sun is not the dead centre of motion, around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through the realms of space, at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyon, one of the Pleiades.

We do know how far off in the immensities of space that centre of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able to tell us how far off in the skies that beautiful cluster of stars is hung, whose influence man can never find. In this question alone, and the answer to it involved both the recognition and exposition of the whole theory of gravitation.

Science taught that the world was round; but potentates pronounced their belief erroneous, notwithstanding the Psalmist, while apostrophizing the works of creation in all its sublime modes of inspiration, when prophets spoke as they were moved, had called the world the "round world," and bade it to rejoice.

You recollect when Galileo was in prison, a pumpmaker came to him with his difficulties, because his pump would not lift water higher than 32 feet. The old philosopher thought it was because the atmosphere would not press the water up any higher; but the hand of persecution was upon him, and he was afraid to say the air had weight. Now had he looked to the science of the Bible, he would have discovered that the "perfect" map of Uz, moved by revelation, had proclaimed the fact thousands of years before "He maketh the weight for the wind." Job is very learned, and his speeches abound in scientific lore. The persecutors of the old astronomer also would have been wiser, and more just, had they paid more attention to this wonderful Book, for there, it would have learned that "He stretcheth out the North over the empty place, and hangeth the earth upon nothing."

Here is another proof that Job was familiar with the laws of gravitation, for he knew how the world was held in its place; and as for the "empty place" in the sky, Sir John Herschel has been sounding the heaven with his powerful telescope, and gazing the stars, and where do you think he finds the most barren part—the empty place—of the sky? In the North, precisely where Job told Bildad, the Shuhite, the empty place was stretched out. It is there where comets most delight to roam, and hide themselves in emptiness.

I pass by the history of creation as it is written on the tablet of the rock and in the Book of Revelation, because the question has been discussed so much and so often that you, no doubt, are familiar with the whole subject. In both, the order of creation is the same: first the planets to afford sustenance, and then the animals, the chief point of apparent difference being as to the duration of the period between the "evening and the morning."

"A thousand years is as one day," and the Mosiac account affords evidence itself that the term day, as there used, is not that which comprehends our twenty-four hours. It was a day that had its evening and morning before the sun was made.

I will, however, before reading further, ask pardon for mentioning a rule of conduct which I have adopted, in order to make progress with the physical researches which have occupied so much of my time and of my thoughts, and that rule is never to forget who is the Author of the great volume which nature spreads out before us; and always to remember that the same Being is also the Author of the Book which Revelation holds up to us; and though the two works are entirely different, their records are equally true, and when they bear upon the same point, as now and then they do, is as impossible that they should contradict each other, as it is that the same man should be both a liar and a truth-teller. The fault is ours, and it is because in our blindness and weakness we have not been able to interpret either the one or the other, or both.

Solomon, in a single verse, describes the circulation of the atmosphere, as actual observation is now showing it to be. That it has its laws, and is as obedient to order as the heavenly host in their movement, we infer from the fact announced by him, and which contains the essence of volumes by other men, "All the rivers run into the sea; yet the sea is not full; into the place from whence the rivers come, thither they return again."

To investigate the laws which govern the winds and rule the sea, is one of the most profitable and beautiful occupations that a man, an improving, progressive man, can have. Deeked with stars as the sky is, the field of astronomy affords no subject of contemplation more engaging, more sublime, or more profitable, than those which we may find in the air and the sea.

When we regard them from certain points of view, they present the appearance of wayward things, obedient to no law, but fickle in their movements, and subject only to chance.

Yet when we go as truth-loving, knowledge-seeking explorers, and knock at their

secret chambers, and devoutly ask what are the laws which govern them, we are taught in terms the most impressive, that when the morning star sang together, the waves also lifted up their voice and the winds, to join in the Almighty anthem. And as discovery advances, we find the marks of order in the sea and in the air, that is in tune with the music of the spheres, and the conviction is forced upon us that the laws of all are nothing else but perfect harmony.

The Westward March of the Human Race.

We saw, in the last lecture, how Mizraim, son of Ham, started from the valley of the Euphrates, turned his steps westward and setting on the banks of the Egyptian Nile, became the progenitor of the Egyptian nation. It is strange to find the same impulse, which led the grandson of Noah to become the first migrant, still influencing the nations of the earth, and urging the swelling tide of population, with ever increasing force, towards the land of the setting sun. The first small rill that flowed westward, from the sunny plains of Shinar, has become a mighty stream; and still rushes in the same direction. The march of the nations has not varied; but, with steady tramp, has been from east to west—their faces, like fire-worshippers, turned devoutly towards the declining sun—

Over Egypt the current flowed to Greece, Italy, Germany, France, Spain, England—sending off branches to the north and south—while the grand stream still held its undeviating course. Very early it must have crossed the straits of Behring, and peopled America with the Red-skinned Races. In due time however it found another path, westerly across the Atlantic—established its outposts in the wide forests and broad savannahs of the new world—and, after a time, brought up its main body and reserve. And what a spectacle do we behold, in these days, when our ships have bridged the ocean, and our railways cover the land. The eager rush of the nations is still to the west. Millions have leaped on the shores of America, and the cry is still "they come—they come."

We hear their tramping march, and their watchword "westward ho!" On the reeking, crowded lane of the great city the pale workers come, glad to breathe a wholesome atmosphere and behold the green earth and the fair sky. From the region where population is so dense that labour does not meet with its due reward, and the poor man asks in vain for "leave to toil"—from the hunger-bitten lands where fever and famine are smiting down their thousands—they come; and, leaving fatherland behind, not without a sigh, bound gladly on the shores of the western world.

And young, ardent, adventurous spirits, rejoicing in the strength of manhood, turn their steps in the same direction, where a fertile continent is waiting to be planted and reaped—where mines, with untold treasures, are inviting the worker, and boundless forests are waving for the gleaming axe of the woodman.

The last remnant of the great Celtic race will, in a few years, have completed their Exodus, and found a happier home on this side the Atlantic. The strong Saxon worker and the sober German too, are occupying the wastes; and by the end of the century one hundred millions will have spread themselves over the northern portion of America. Thus this great march of mankind, whose van was led by Mizraim, in the grey dawn of time, continues still and is ever increasing. The earth has grown beautiful and fertile before them—the dark tangled forest has become the flower-clad vale—the swamp has been transformed into the smiling mead where innocent childhood sports, and the playful lamb skips gaily—while the desert has rejoiced and blossomed like the rose.

—This strong human instinct is thus working out the great designs of Providence. It is owing to the same impulse that we are here, on the most eastern isle of the western world; and even those who are instinctively and irresistibly seeking another "far west."

Very beautiful and cheering it is to mark, how along with this mighty flow of the human race, another greater, though less conspicuous, movement has been going on with equal pace. The religion of God has been, all along, advancing, hand in hand, with the advance of civilization and population. Abraham, "the father of the faithful," was the first honoured instrument, in God's hand, for bearing it westward. From the valley of the Euphrates, the great stream of life flowed, and from the same spot the father of the Hebrew nation came, in search of a new home. He is guided by God to the most central land on the face of the earth, between the east and the west, and his posterity it is assigned, as a heritage, a home, a land, a people, a name, a law, a God, and a covenant.

While the rest of the world was in darkness, and the chosen race was in bondage, the link between heaven and earth, severed for centuries, the light and blessedness of revelation. The Great Deliverer is born here; and the imperfect and introductory dispensation closes. The streams of population meantime have rolled away west; but swiftly the true religion follows. Paul seizes the banner of the cross and plants it in Athens, Corinth and Rome. It was an important day for humanity when Augustine waved it on the shores of Britain—when Columbus planted it on the margin of the new world—still more so, when the Pilgrim Fathers reared it in more unsullied purity on Plymouth Rock. And now it has been borne, over the vast American continent, to the isles of the far Pacific. England is carrying it wherever one of her sons plants his foot, so that where the home of civilization is reared, there the altar of religion is erected; and one day civilization and Christianity, in their onward and united march, will girdle the globe, and the Kingdoms of this world shall become the Kingdoms of our God and of his Christ.

Thus abreast of the great march God has ordered it that his religion should advance. What cheering hope for the future have we here. That God who said of old to Abraham "come to the land that I will show thee," is with us still, guiding the mighty tide of human