

3724  
59  
*America saved, or Divine Glory displayed, in the late War with Great-Britain.*

---

A  
T H A N K S G I V I N G  
S E R M O N,

PREACHED IN

*Lebanon, Second Society,*

And now offered to the Public, at the Desire of a Number of the Hearers.

---

BY THOMAS BROCKWAY, A. M.;

Pastor of the Church in said Society. ←

---

---He hath triumphed gloriously; the horse and his rider  
hath he thrown into the sea. Mo. is.

---He that glorieth, let him glory in the Lord. ST. PAUL!

Sunt lacrymæ rerum, et mentem mortalia tangunt.

Tantæ molis erat *Columbam* condere gentem.

VIRGIL.

---

H A R T F O R D :

PRINTED BY HUDSON AND GOODWIN.

A  
S E R M O N.

J U D G E S v. 21,

—*O my soul thou hast troden down strength.*

**T**HESSE words are a poetic stroke, in that divine song, sung by Deborah and Barak. The subject matter of which was a marvelous victory wrought for Israel, in which the finger of God was apparent. The similarity between their circumstances and ours, in many things, is so striking---the deliverance in both cases so great---the visibility of God's hand so obvious---That where is the Christian? Or where is the friend to his country, who can this day refrain from joining the chorus of these thankful songsters? And from a spirit of gratitude to the divine author, can he do otherwise, than address himself in the language of the prophets---*O my soul thou hast troden down strength.*

The words in connection with the context afford us the following remarks.

I. Earthly powers, are sometimes suffered, so far to succeed in uniting against God, that they become strong.

II. Notwithstanding their united strength they shall be troden down. III.

III. Such victories are matter of joy to every friend of Zion.

I. I am to observe, that earthly powers are sometimes suffered so far to succeed in uniting against God that they become strong.

From the first apostacy of angels, war has been proclaimed between heaven and hell. And notwithstanding Satan with all his host, was routed in his first attack, and thrown headlong from heaven; yet his rage has not abated: but his opposition has appeared in every possible way that subtilty itself could invent. In all ages of the world he has been working by his instruments, especially by those in power, to erase the very name of God's chosen from the earth.---The building of Babel is among the first of these memorable efforts, made by the powers of this world (through the instrumentality of Satan) against Jehovah. And ever since the confusion of tongues, which proved a final interruption to their enterprise, the sword has been drawn, and this world has been a theatre of blood. And the quarrel, in all its various shapes, has for substance been the same. It first began in the peaceful abodes of heaven; nor will it end till Gog and Mageg, in their last attack, are vanquished and plunged into hell, and the key turned once for all on the bottomless pit. God's church has, and ever will be the mark, at which the arrows of their malice will be leveled. This is the figure, or allegory, to which the apostle Paul alludes; of which Isaac and Ishmael were the subjects.

jects. The former, son of the free woman, was persecuted by the latter, son of the bond woman. These represented the two contending powers. --- The method for the church to maintain her supremacy is clearly ascertained in divine revelation; it is by a close walk with God: otherwise she may expect to be reduced to servitude and brought under those whose tender mercies are cruelty. Israel was warned of this by their pious leader, who went before them into the promised land. *Know for a certainty* (said he) *if you fail in this condition; that God will no more drive out any of these nations from before you: but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land, which the Lord your God hath given you.* And Israel is now brought to one of the melancholy periods in which the threatening is executed. They had sinned and become servants to the Canaanites; by whom they were disarmed, oppressed and treated in the cruelest manner. Nor did their enemies, in the mean time, fail to improve the opportunity to strengthen themselves against a people, who had been so renowned in war, and who, as they fondly imagined, were finally reduced. For they had nine hundred chariots of iron, with a numerous army furnished with all the necessary implements of war.

Thus did God suffer his enemies to strengthen themselves for these two reasons:

First. That by scourging his people, he might recover them to their duty, bring them to lean  
upon

upon him, and trust in him, from whom deliverance alone could be obtained.

Second. To furnish them, and the world, with sufficient evidence, that the race is not to the swift, nor the battle to the strong: but that there is a God, who, with equal ease, can work with, or without means, as it seemeth him good. And that whenever it shall serve the great purposes of his glory, and the real interest of his church, can bring about the greatest events, by means which in themselves appear wholly inadequate. Read the book of the Judges, or consult the whole history of God's ancient church, and for the above-mentioned reason (which is frequently expressed) you will find their circumstances ebbing, or flowing, in proportion to the rise or fall of their religion. And in the same proportion, will you find their enemies either weak or strong. For it is God, that holds the balance of national power in his own hands, and let *their* designs be what they may, he will serve his own purposes by them. Hence that address to the Assyrian monarch, *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy, and cut off nations not a few.* He had an interest of his own to serve, however God's end shall be answered.

But

But here it may be enquired, when a people may be said to unite, and strengthen themselves against God? I answer,

Firstly, When they rise in opposition to God's church, or covenant people. God then considers and treats the opposition as offered to himself. This was a crime of which the Canaanites were guilty; neither Israel's apostacy, nor God's design to punish them, could in the least justify that nation in taking arms against them; for Israel as a people were in covenant with God: nor had the Canaanites the most distant idea of executing the divine purpose; but the reverse. In this respect the war which the Canaanites waged with Israel, differed from that which England has been levying against us. England came not against the covenant people of the Lord. We had no such national covenant to plead, as had the Jews: for it is but a scattered few, in this vast continent, that can claim even the visibility of a covenant relation to God. And upon this footing, England, perhaps with the same colour of propriety, may fix the stigma on us, as we on them, and say, we have risen up against the covenant people of the Lord. For they worship the same God and Saviour, and like us, what of them profess, profess the same gospel covenant.

Secondly, A people rise in opposition to God; when the war they wage is unjust, for God is a God of justice. When there is not sufficient grounds to draw the sword, making justice the  
test,

test, it is then drawn against God; and every drop of blood that is spilt, and mite of treasure that is wasted, shall be charged to their account.

Thirdly, When a people invade the natural rights of mankind, they then rise in opposition to God. Liberty is the birthright of human life, chartered by heaven to every rational creature, and without forfeiture, or consent, no one has a right to take it from another. And although, to answer the holy and wise purposes of heaven, a people may be suffered for a season, to succeed in this kind of robbery, yet it shall prove bitterness in the end.

This leads me to observe,

II. That notwithstanding their united strength they shall be troden down. For *who hath barded himself against God and hath prospered?* Did that innumerable host of angels, who were cloathed with might and glory, succeed in their attempt to dethrone Jehovah? How easily did God blast their enterprise, and by the breath of his mouth, turn them all into hell? Did the builders of Babel go up with their fancied tower, when God appeared in opposition to their design? To shew the perfect ease, with which God disconcerts the wicked enterprises of men; he does not by a terrible earthquake disorder its foundation, nor by a stream of lightning from heaven displace the stones that were laid in its towering top: but by an imperceptible touch of his finger, upon the organs of speech, their language is confounded, and their  
whole

whole scheme at once dashed like the watry bubble. Did Pharoah prosper, when he strengthened himself to pursue Israel? What mighty achievement did he effect in that expedition, unless to prepare for himself and numerous host a watry grave? Did Saul hit the mark, when he leveled the javelin at David? Did he accomplish his purpose, when, like the huntsman, he pursued him from mountain to mountain? He was determined at the risk of honour, justice, and every thing sacred; to nullify that divine prediction, which said David shall be king. But what did this royal worm effect, but his own shame and destruction? Did the Midianites succeed, when they had raised an army to go against Israel, that for multitude was like the sand upon the sea shore? See Gideon marching against them with an army of thirty two thousand, and human reason could afford but little encouragement to Israel; when their numbers were so unequal. But behold this army, no sooner raised and paraded for a march, than twenty-two thousand are discharged. Nor had the remaining ten thousand advanced far towards the enemy; before nine thousand and seven hundred have orders to return. We should have thought the General beside himself, and actuated by a spirit of the wildest enthusiasm, who had managed at this rate; and finally armed his remaining three hundred warriors, with the innocent weapons of a trumpet and lantern. But Gideon knew the work that was before him---he knew the battle was the Lords---that this numerous host had united their strength against Israel's God, and that in-



nocent as his weapons were, and small as his army was, they should yet be troden down. Did the Canaanites prosper when they marched against Israel with their iron chariots and formidable host arrayed for battle? Surely no. But why? It appears they had little, in the view of reason, to fear: for, says the song, their was neither shield, or spear, among forty thousand in Israel. Yet victory turned upon the side of the defenceless, and their harps are tuned to this triumphant song:---*Awake, awake, Deborah: awake, awake, utter a song: arise Barak, and lead thy captivity captive, thou son of Abinobam*---*O my soul thou hast troden down strength*--- This has, and ever will be, the fate of all that strengthen themselves against God.

III. I come to observe, that such victories are matter of joy to every friend of Zion. This is the spirit of the text: the words express a rapture of joy; a grateful exercise of heart raised to the highest key. The prophetess by an apostrophe very beautifully addresses herself---*O my soul thou hast troden down strength*. She has no idea, by this address, of arrogating the power to herself; but in this way stirs up her soul to glory in the Lord, who had heard her prayer, and given her a triumphant victory, over a proud and powerful enemy. ---But let us in a few observations attend to the nature of the joy here required.

Firstly, We are not to rejoice at the pain, loss, disappointment and destruction of another, simply considered; this would be savage, it would discover

er

er delight in misery, which is more than savage, it is infernal. Nor,

Secondly, Are we to rejoice merely because we are like to share the benefit of such a victory: for this would be altogether selfish; the Christian acts upon a nobler scale, his joy is disinterested and benevolent. But,

Thirdly. The call for joy in such a victory is that justice is done--the oppressor punished and the oppressed set at liberty--the display of justice, is always matter of joy. It is even so, when one that is a nuisance to the world is executed by the hand of civil authority: though we are pained at his folly and lament over such a spectacle of human depravity; yet we rejoice that we are under a government, and laws, that will not suffer such offenders to go unpunished.

Again, Such victories are matter of joy, for this reason, that the natural and religious liberties of mankind are hereby vindicated. These are so exceedingly interesting, that what is the world, yea, what is life without them? Whenever God's people have emerged from a state of slavery; how ready has the spirit of God been to indite for them, a song of praise to the glorious author? For this, Moses and Mariam, upon the banks of the red sea, triumphed in their song, over the horse and his rider. They had now escaped the house of bondage, and God had drowned their enemies before their eyes; from the vilest slavery, they were put in the full possession of civil and religious  
lib

liberty. And their mouths are filled with praise to the bountiful giver. For this, Deborah and Barak, so melodiously sung, in the text and context; freedom and liberty to Israel was their theme, and Jehovah was the object of their praise.

Another reason why such victories are matter of joy, is that God in them gets great glory to himself. This is ground for the most rational and sublime joy. It was the theme of those exalted spirits, that saluted our world, with the news of a Saviours birth: *Glory to God in the highest.* It is the subject matter of their song in heaven; *Thou art worthy O Lord to receive glory and honour and power.* When events are brought about, in the ordinary course of nature, the world is apt to be regardless of a superintending providence; and nature, without the God of nature, is the idol they worship. But when God, in his providence, steps out of this common track, his hand is more easily seen and readily acknowledged, even by the world. God often, in this way, breaks the chain of Deistical reasoning; confounds the bold Atheist, and gets to himself glory, even from such enemies as these. Thus when he divided the waters at the Red Sea and at Jordan--when he leveled the walls at Jericho--smote the Midianites before Gideon--the Canaanites before Barak--gave the law at mount Sinai--clave the earth asunder and swallowed up Korah and his company; in these events Jehovah exalted himself above all the heathen deities. The end of all, as the prophets repeatedly inform us, was this, *And ye shall know that*

*I am the Lord.* When therefore such measures are taken, in the course of divine providence, as will best convey the knowledge, and forceably constrain the world to the acknowledgement of the true God; it administers a joy which the Christian very sensibly feels. Nothing affords him such pleasure as this, let the glory be thine is the highest wish of his soul.

Having spoken to each particular as was proposed, I shall now attempt an improvement, suitable to the present occasion.

### I M P R O V E M E N T.

Through the signal interpositions of heaven, we behold, my hearers, the long wished for period of American peace. This is the day we have often anticipated with peculiar delight, while struggling with the pains of an eight years bloody war. It is a day long to be remembered; the jubilee of our land: American annals shall preserve it sacred and unborn ages will read it with pleasure. It is such a day as we never before saw. We have often met in this house, to solemnize a thanksgiving to that God, who crowns the year with his goodness; but the authority that called us, looked up to the throne of Great-Britain, for permission to enter upon the sacred employ. When driven from all affinity to our parent country, by the hand of cruel tyranny; we were necessitated to consider and declare ourselves independent. And in the close of every year, during the bloody scene, we have found at the foot of the account salva-

tions

tions enough, to employ our hearts and tongues in praise to God. And it is true that we have done it, by authority derived from within ourselves: but it was a trembling joy that we exercised; it was not the joy of him that has put off the harness. The important affair was yet doubtful; the balance was yet poised in the divine hand, and which scale would preponderate was to us dark uncertainty. But the cloud is dispeled, and we this day behold the peace, freedom and independence of our country.---But can it be? Is it not rather a flight of fancy? A pleasing dream, or like a vision of the night? It is not imaginary---it is reality!---America is free!---This day is my witness. For the authority that has now called us to the altar with our offering, is acknowledged by Great-Britain to be lawful and independent. Surely this is a memorable period, in the life of us all. For a new world has started into existence: the day is new---the circumstances are new; and to have beauty and consistancy grace the whole, new hearts and affections, become us on the occasion.

But in the discharge of our present duty, we are called upon to look back upon the subject. And what is an application to this, but an application to our present circumstances as a people.---Does God, in the course of his providence, often suffer earthly power, so far to succeed in uniting against him, that they become strong? Of this, Great-Britain has been a striking example. To what a summit of power and pride had she exalted herself before the late war? By land her armies  
were

were accustomed to victory: and her flag has rode triumphant upon the sea; yea, she has long been the dread of nations. She hath said in her heart, *I sit a queen and am no widow and shall see no sorrow.*

Actuated by this spirit of pride, she hath united her strength against God: for she hath risen up against justice; and against the rights and liberties of mankind, to rivet the chains of slavery upon her own children. This proves the war, which Britain has waged with America, to be against God; for he is a God of justice, the God that has chartered equal and indiscriminate liberty to the whole of the human race. And what had we but this, viz. the justice of our cause, and an unshaken confidence that it was hence the cause of God; to animate us to the encounter? For it might be said of us as of Israel in the context; *Was their a shield or spear among forty thousand in Israel? Without arms---ammunition---and all warlike apparatus, taking the field, we committed the cause to heaven, at which bar the fate of war, and nations is decided. The enemy, knowing our weakness, disdained the resistance we made as chimerical; like the Egyptians they said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword my hand shall destroy them.* But a despised enemy is always dangerous; it proved so to Pharaoh---to Goliath---nor is the observation less evident with respect to Great-Britain. See Burgoyne with that spirit of pride and haughtiness, peculiar to his own nation,

issuing

issuing his proclamation for all to bow in homage before him. See Cornwallis, marching through an extensive territory, into the very heart of the country, threatening death to all that did not fly for safety to his banner: and never more forget this Christian proverb, PRIDE GOES BEFORE A FALL; whoever in this manner exalteth himself, shall be abased, or to use the phraseology in the text, he shall be *trodén down*. Two whole armies, the pride of Britain and the glory of English excellency, have fallen into our hands. But remember that the advice applies here, that was given to Israel as an antidote against pride, when conquest should finish their coils of war in Canaan: *Say not in thine heart my power and the might of my hand hath gotten me this wealth*: for it was not for thy sake O America, that God has wrought these wonders: but it was to humble the pride of Britain---defend the cause of justice and liberty, and carry into execution the great designs of his providence. But should I enter upon a detail of the special providences which have at last effected the salvation of our country;--where would the growing numbers end? Surely the hand of God is to be acknowledged in that spirit of universal opposition which at first flashed like lightning through these States. Nor less visible is the hand of God in forming a union between such a number of clans or tribes so different in their habits and manners: And is it not among the mysteries of divine providence, that our troops at first, unaccustomed to danger, undisciplined to war, should meet with intrepidity British veterans in the field, and man-  
age

age the battle to such advantage? Bunker-Hill, Bennington, Saratoga, Trenton, Princeton, Monmouth, Stony Point, York-Town, with many other places, can witness the martial bravery with which our troops have been inspired, and led on to victory by the God of armies.---And how apparent is the interposition of divine providence, at such a crisis of America, in raising up for us such a powerful ally, and breathing into them such a spirit of friendship and generosity, that, both in expence of blood and treasure, they have made our cause their own? They have bravely fought and bravely died by our side. But in the front of these signal providences I rank a Washington of blessed memory---the favourite of heaven---the defender of his country---and the universal friend of human liberty. In the early stage of the war, we saw in him the smile of heaven upon our cause: for in him were compounded the Christian, the Statesman and the General, and such a character as perhaps no nation can rival. In him, infidelity itself must acknowledge a divine hand, and that like Cyrus he was raised up for the day in which he has lived, and to take the part he has nobly acted. Our enemies have ransacked their whole nation to find a commander of equal prowess, and from the boasted number of their military characters, they have been sending and recalling General after General: But, with a steadiness, perseverance and bravery, peculiar to himself, he has stood in front through the whole storm, compelled the enemy with shame to measure back the Atlantic, and leave his country in the full possession



session of freedom, the disputed pearl of great price. When letters have been interchanged by the commanders how dispassionate have been his writings? Under the highest provocation, and with the example set by those who claim the most refined delicacy of breeding, he has yet never stained his paper with personal abuse. His soul has despised the little tricks of revenge, and the most signal benevolence has crowned all his exploits. In this respect he has wore the palm in sight of his enemies---rose superior to the common feelings of human nature---yea, by a divine sanction, has exceeded the greatest military achievement, for *he that ruleth his spirit is better than he that taketh a city.* As though inspired from above, he has ever known when to advance and when to retreat; and what is singular in the history of his command he has never once been led into a snare. In his manœuvres with the enemy, both to shun danger and strike the blow, he has discovered a skill that has evidenced the divine presence with him in the cabinet. Great among the nations of the earth, is the name of Washington---great are the blessings that we have experienced in this venerable sire---great is the honour that he has done his country; unborn ages will read his character with wonder, and preserve his memory as precious. But we are not, my hearers, to worship the man: but we are to worship God for the man; for he is but a creature gift, a rich pledge of divine mercy; though great, he has been only to us, what God has made him, and this is the highest excellency of any creature blessing;

bleſſing ; when the veneration is carried beyond this boundary, it is criminal. I am content, O Waſhington, that thy country ſhower upon thee, all the praiſes that can be given a creature, conſiſtent with the divine honour ; with this limitation too much cannot be ſaid : but over this line even little is infinitely too much.

When we reflect upon the ſignal favours we have experienced during the late war, our own weakneſs, the ſtrength of the enemy over whom we have gained a deciſive victory, and the importance of the point we have carried, both to ourſelves and the world of mankind, who can refrain from adopting the thankful triumphant language of the text ? *O my ſoul thou haſt troden down ſtrength.* But hark ! methinks from the dead I hear a ſolemn ſound, which in the miſt of our joy calls for lamentation. How many zealous friends to their country have fallen in the conflict, and nobly died martyrs to liberty ? How many that would have rejoiced to ſee the day we ſee : but ſee it not ? They have ſhared the fate of war, paid the debt to nature and their country, the ſilent manſion of the grave is their habitation, they hear not this day the united plaudit of the thankful ; nor are their ears diſturbed with the murmurs of the ungrateful. Shall theſe, my friends, ever be forgotten by us, who reap the purchaſe of their blood ? Forbid it humanity ; and ſhame to the unfeeling wretch that reſuſes to drop a tear upon the urn of a Warren, a Montgomery, a Woofter, a Polaſki, a Mercer, and a Naſh, together with that worthy  
train

train of under officers and brave soldiers, that have spilt their blood in the cause of liberty. Let their memory be held dear to posterity, and the liberties of our country, the price of their blood, be ever treated as sacred, never parted with through indolence, nor wantonly abused to licentiousness.

It is exceedingly natural for us to imagine our own troubles peculiar; however it is rare that there is any thing new of this kind under the sun. In the context we find that Israel had enemies from within themselves; we read of great divisions in Reuben; the controversy run high relative to the expedition; Gilead through fear abode beyond Jordan; Dan held their ships in readiness for flight should Israel be overcome. And Asher, says the song, abode in their breaches, as they had dikes to defend them against the inundation of the water, living in a flat sea shore country, they plead the necessity of repairing these as an excuse, why they should not go up to battle. And Meroz, if we may judge from the heavy curse, was at heart an enemy to the cause. Thus have we during the painful travail of our country had every species of enemies among ourselves; the lukewarm, the timorous, the secretly designing and the openly malicious; and to crown the whole an Arnold, who Judas like would sell his country, and his soul for sordid pelf. Many of these have been infinitely mischievous to us, and if we had fallen in the conflict, no doubt would have been our cruelest enemies: but they have shared the  
fate

fate of all that ever united against God, they are troden down ; this, in the view of every considerate friend to his country, adds much to the joy and triumph of the day---*O my soul thou hast troden down strength.*

But from a concern I feel for my country I would ask, has any thing of late taken place in our police, that corrodes your joy on this occasion? Are there any present, who by way of complaint are disposed to enquire, what have we gained by all this blood and treasure? Suffer me to reply to such, that we have gained all that was contended for, and all that we could rationally expect. If in gaining our liberty and independence, we looked for a paradise, or a total exemption from expence and trouble, the idea was frantic; it is what this world does not afford: for under all revolutions, however interesting, it will still be a world of trouble. But if we have been contending to have our legislative and executive authority at our own election, and to hold the exclusive right, of putting them in, or out of power, as in our view they have done well or ill; then we have gained the point---this is ours---and this is liberty---yea, all the civil liberty that in the present state of the world we can rationally desire. And if we admit the idea, that the supreme legislature of our nation, have been faulty in a particular instance, this does not render them independent of our election. If they have gone beyond their delegated power, they are certainly amenable, for their conduct, at the bar of their constituents. But if on the other hand  
they

they have not passed the bounds set them by the people, and unforeseen expence has risen from that prudential trust, with which from necessity they were vested : how vile is it in this oblique manner to cast the blame on divine providence, and say we have gained nothing, and that it would be as well to be under British government, as our own ; is not this, in the midst of light and conviction, to tread the path of Israel, who murmured for the leeks and onions of Egypt, in contempt of the most signal blessings ? And can America, with this example before her eyes, act over a part that cost them so dear ? In the view of the rational it must discover great insensibility, to imagine that our toil is not richly rewarded ; if liberty is an adequate compensation, we have found our account, for with this a kind providence has crowned our efforts. Surely great thankfulness is due upon the occasion---*Praise ye the Lord.*

But in closing the subject, let us ascend in our joy to an higher key ; to a nobler elevation of thought, than that of earthly kingdoms and states : let us for a moment climb the lofty theatre upon which God acts. We have been zealously engaged both England and America, each one in his own cause, when at the same time, we have been executing the great designs of providence ; though it has doubtless been with us, as with the Assyrian monarch, that we meant not so. God has given us the victory and ratified the peace and independence of America : but we are not to conceive this the ultimate object in the divine plan : he  
has

has done it in subserviency to the glorious scheme of the gospel redemption. Empire, learning and religion have in past ages, been traveling from east to west, and this continent is their last western stage; the great Pacific ocean which bounds the western part of the continent, will bound their further progress in this direction. Here then is God erecting a stage, on which to exhibit the great things of his kingdom, the stage is spacious, the territory extensive, such as no other part of the globe can equal; and here from the analogy of reason, and the usual course of divine providence, we may expect God's greatest works. And no doubt this interesting revolution of American independence, is a leading step; the world is far advanced in age, from prophecy it is apparent that the latter day glory is at no great distance. And when we consider above three thousand miles of western territory, the most fertile part of America, yet uninhabited: Can we suppose this vast region designed merely for beasts of prey? Or may we not rather suppose, this is the *wilderness and the solitary place that shall be glad, and the desert that shall blossom as the rose.* The world as yet has been thinly inhabited; famine, pestilence and the sword have depopulated the earth, nearly as fast as it has increased: but in the millennium, the Saviour to whom is committed the government of the world, will destroy these fatal evils by the breath of his mouth and by the brightness of his coming: this coming of Christ, we are led from prophecy to believe, will commence when the two thousand years of the Christian æra shall close, which will  
be

be six thousand from the creation. This will be a long and glorious rest, from the prevalence of those evils, under which *the whole creation groaneth, and travaileth in pain together until now.* Add to this, men will then live to a very great age: for *thus saith the Lord of Hosts there shall yet old men and old women dwell in the streets of Jerusalem and every man with his staff in his hand for very age. Again there shall be no more thence an infant of days nor an old man that hath not filled his days, &c.* This will soon make the inhabitants of the earth beyond conception numerous, to what they have ever yet been: and is not this new world the opening, that is designed in providence, for the unnumbered millions? Is this fancy? Is it mere conjecture? Is not the hypothesis rational and favoured by prophecy? Now when we consider the salvation of our country, connected with this great design, as it certainly is, in a greater or less degree; where is the friend of Zion that can refrain from joy? where is the Christian that can be silent in the praise of his maker? That on this occasion, can help addressing himself in the language of Deborah? *Awake, awake, O my soul, awake, awake, utter a song:—* Or that does not attempt to strike that sublimer note of the Psalmist, *Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him all his angels: praise ye him all his hosts. Praise ye him sun and moon: praise him all ye stars of light. Praise him ye heaven of heavens, and ye waters that are above the heavens. Let every thing that hath breath praise the Lord. Amen.*