Heaven and earth shall pass away, but my words shall not pass away. The doctrines contained in these words which speak of the Heaven and Earth shall have an end, and the validity or immutability of the word of God. In contemplating these words of Christ, we may first consider the manner in which the Heaven and Earth shall pass away, and the circumstances connected with the transaction, and the eternity and durability of the scriptures.

As to the manner in which these visible heavens and this earth shall pass away, so that they can be changed, we are entirely dependent on the revelation, and left to man for all the instructions we have order could have upon the subject, until awoken by the last trumpet, we should behold it with our eyes. Either from present appearances, or past observations, no person can perceive any reasons which would lead to a conjecture that this earth will ever cease to resolve, and as from the beginning of creation, to bring forth her seasons in regular succession, night succeeding day, summer winter, and harvest followed by harvest.

One generation has passed away, and another has succeeded it from the beginning, until now, but the earth still remains.
There is nothing human that would ever suggest to us the idea that this visible heaven will ever cease to glitter with her sparkling orbs by night, or to present to the intelligent creation her more splendid visage by day. But the word of God, this sacred treasury of knowledge, tells us heaven and earth shall pass away. These words were uttered by Christ in confirmation of what he had just said in reference to the destruction of Jerusalem; facts which in prospect appeared truly incredible, and hence the propriety of this solemn declaration. Christ does not here describe the manner in which heaven and earth will pass away. Neither is it necessary, but he briefly and plainly makes the assertion, and immediately resumes his subject, and in the verses following proceeds in exhorting his hearers to watchfulness, saying, “Take heed to yourselves; lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life: and so that day shall come upon you as a snare. For as a snare shall it come on all that dwell on the face of the whole earth. Watch ye therefore; and pray always, that ye may be found worthy to escape all these things that shall come to pass, and to stand before the Son of man. Although our Saviour has not here revealed the manner in which the great event..."
event now under consideration will take place, yet not infrequently in his instructions, how he brought this great day into view, as a subject of weighty consideration, and has revealed many moments, noticed in the frequent remembrance of circumstances attending it, which will be (considered hereafter.)

As for the precise manner of the transmigration of heaven and earth, others have been inspired to communicate it to us. Although the immortality of the soul and the resurrection of the body from the grave has been an article of belief, with some in all ages of the Church and world, as appears from the sacred history of both. For he expresses himself very positively upon this, he says, though after my skin worms destroy this body yet in my flesh shall I see God. And it is generally believed that even Adam was included in the covenant of grace; but if the prophet Isaiah was the first who makes mention of the end of the world, but for he says, behold! I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. This in the writings of the patriarchs we find the same implied. Daniel speaking of the same prophet, how at that time many of them that sleep in the dust of the earth shall awake, and some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.
St. John in reference to the same speaks in a similar manner. He declares the hour is coming in which all that are in their graves shall hear the voice of the living God, and shall come forth; they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of damnation.

The next mention made of the final end is that which the apostle Peter, Act. 3 and 25 says unto the people, time of the restitutions of all things, which God hath spoken by the mouth of all holy prophets since the world began. The same apostle the enter on a most minute description of this mighty resolution in the 8 chap. of his 2d epistle, here having declared the heavens kept in store and the earth which are now are reserved unto fire against the day of judgment and perdition of ungodly men. He proceeds to delineate the end of the world which is here called the day of the Lord. He informs us it will come as a thief in the night, and at this time the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are there in shall be burned up. Again, he speaks of all things as being dissolved, and with this he exclaims! What manner of persons ought ye to be in
all holy conversation and godliness. Looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Again, St. Paul, in the epistle of his apostle to the Hebrews, says, and that Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of his hands; they shall perish but thou remainest; and they all shall fade as doth a garment; and as a garment shalt thou fold them up, and they shall be changed. Thus are we informed of the manner in which this great event, will take place. We now proceed in contemplating the circumstances connected with it. And 13. We remark that in resorting to these scriptures which point out the manner in which the world will end, we learn many of the circumstances attending. But many more very important remain to be noticed. Our Saviour in his explanation of the parable of the servants to his disciples, who came to him saying declare unto us this parable, informs them that the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered, I burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a
perform a fire; then shall be weeping and gnashing of teeth.

Again our Saviour in his description of the last judgment, speak-
ing of himself, says, when he shall come in his glory, together with
all the holy angels, then shall he sit upon the throne of his glory, and
before him shall be gathered all nations and he shall separate them
one from another, as a shepherd divideth his sheep from the goats.
and he shall set the sheep on the right hand, but the goats on his left.

Then shall the King say unto them on his right hand, come ye the
seed of my Father, inherit the kingdom prepared for you from the foun-
dation of the world. Then shall he say unto them on his left hand
depart from me ye cursed into everlasting fire prepared for the devil
and his angels. And then he proceeds to give the reasons of this sentence,
and having given them, he adds these shall go away into everlasting
punishment, but the righteous into life eternal. Another circumsta-
ence which Christ has revealed and which is important for us to know
and remember, is that many at this time will say unto him Lord,
Lord, have we not prophesied in thy name? and in thy name have
cast out devils? and in thy name done many wonderful works.

And then will I profess unto them I never knew you: depart from
me ye that work iniquity. — Saint Paul in his 1st Epistle to the
Thessalonians declares that the Lord himself shall descend from
heaven with a shout with the voice of the archangel and the trump-

of God, and the dead in Christ shall rise first. Then we who are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord. That this is to be at the end of the world admits not a doubt: consequently a circumstance attending it. Again, says, St. John in his revelation: Behold he cometh with clouds; (i.e. Christ) and every eye shall see him: and they also that pierced him, all kindred of the earth shall wail because of him. Even so. Amen. And in his description of the general resurrection says, I saw the dead small and great stand before God, and the books were opened and another book was opened, which is the book of life and the dead were judged out of those things, which were written therein according to their works. And the sea gave up the dead which were in it; and death and hell (i.e. the grave) delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is my gospel of the kingdom and... We now proceed to consider the eternity of the word of God. Much of infinite importance, is contained in this volume which we esteem sacred, provided it is true. And whether it is or not true is important for us to know. That I believe the Bible is not an infrequent or a confession which falls from the lips of one and another. I also is it sometimes the case that persons with much candor do
confess themselves sinners, and that if they should obstinately remain in their present state, they could not be happy. But in regard to each of the confessions it is too often true, that when the person has made them, he inquires not what practical influence the truth should have upon him; but as the confession was a saying on his part, on his passing on through life, (as it is written) without reflecting on the prospect of his confession. Although we profess to believe the Bible to be the word of God, and that its doctrine it may be profitable for us to inquire why we believe this and what influence our faith should have on us (our lives and our conversation).

Heaven and earth shall pass away, but my words shall not pass away. Be considering these words. The inquiry may arise, which are the words of Christ that shall not pass away? Although particular reference may be had to those which he had just uttered, still we have no reason to think anything which Christ had ever spoken is excepted, but that the same is true of all which is written in this volume. Should it be objected that this is here implied, we have incontestible proofs corresponding with this. Says the Prophet, the counsel of the Lord stand forever, the thoughts of his heart to all generations. And says Solomon, there are many deceiving men, but nevertheless, the counsel of the Lord shall stand.