Canton, Dec 29th, 1844.

An angel of 15 or 16!

Canton, (Mr. A.) 26 Dec. 1847.

An audience of 27.

Canton 30 Dec 1847.

For unto us a child is born,

unto us a son is given:

the government shall be upon
his shoulders: and his name shall
be called Wonderful, Counsellor,
the Mighty God, the Everlasting
Father, the Prince of Peace.

Of the increase of his government
shall there be no end, upon the throne
of David, and upon his kingdom, to order
it, and to establish it in righteousness
with judgment from henceforth,
even forevermore. The zeal of
the Lord of hosts will perform this.
time in its ceaseless flight, has re-
ycled on us, my friend, another
anniversary of the Advent of the
Son of God. While we agree with
some who contend that each day
of our life should commemorate
this great event, we also sympathe-
ize with those who select one day of
the year for its special celebration.
Whatever uncertain may rest upon
the precise day or month or year
of the Savior's birth, it is sufficient
for all the practical purposes of devotions
and praise, that a great body of the
Christian Church are united in
one day. The mind of the mass is
not the precise day, which traditions or history
enable us to arrive.
In endeavoring to improve the weak
we in the manner most acceptable
to them whose condescension I hope
one would celebrate, my effort is

from the Oracles of God to

upon your minds. The inspiration of
the event itself, I to receive the associa-
tions which the listeners of this day
should awaken in every mind
a devout bosom.

In this aspect the Prophet Isaiah

comes to our aid in the

expression. (And behold, I will give for

blessing unto thee, and I will multiply thy

souls, and they shall possess the city

which is not theirs, and the house of

which is not thine, from the morning

unto the evening.) For out of the child is

born, out of a son is given; the

government shall be upon his shoulder;

and his name shall be called Wonderful,

Counselor, The Mighty God, the Perpet-

uating Father, the Prince of Peace,
Of the increase of his government, there
must be no end, upon the throne
of David, and upon his kingdom.
to order it, and to establish it with
judgment, and with justice from
henceforth even forever. The
Zion of the Lord of hosts will
be from this.

This prophecy embraces four
distinct subjects.

First, The Birth of a Child.

Second, The Character of that Child.

Third, His reign or government.

Fourth, The efficient cause of all this,
the zeal of the Lord of hosts.

I propose to notice briefly in a
somewhat exegetical manner
each of these (consecutively) toilets.

First, the birth of a child, for unto
as a child is born, unto as a Son is given. In prophetic style, the Father is the Father of as present. We can also find a similar parallelism, with which the writings of Greece abounds, in which the sentiment is exprest with some additional qualifications. The two phrases "unto as a child is born, unto as a Son is given," are synonymous.

The fact that in the expositions of the text it is additionally explained that this child should be a Son to that Lord a special gift. "He first in the succession of this event is found in the (3:15, 16, 17) when it is foretold that the heel of the woman should burst the serpent's head. Consequently, it is alluded to in the prediction that the Jasher should not depart out of Judah till Shiloh come."
But the Psalmist very explicitly refers to it when in the 2d Psalm he says, "I will declare thy decrees: the Lord hath taught me, then sent my Son; this day have I begotten thee." As the allusions to this event are multiplied, in the progress of the Old Testament discharge of the divine intentions, each becomes more definite and specific, till at last the Prophet Isaiah in the Seventeenth Chapter of his prophecy announced, "The Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a Son and shall call his name Immanuel." Again he says, "For he shall be great, and shall be called the Son of the Highest, upon whose head the Key of David shall be laid: he shall open the doors of {m}[the house] of Jacob, and the house of Israel, which were for ever shut up; and shall bring for ever and ever."

In immediate connection with this is the prediction of the delilimor.
This people from great calamities. He
reaches the climax of his predictions
regarding the Event, in the language
of our text, “for unto us a Child is
born, unto us a Son is given.”

Seven hundred and thirty eight years after
this prediction,
while the Shepherds were keeping watch
over their flocks by night. “Lo, the Angel
of the Lord came upon them, and the glory
of the Lord shone round about them, and
they were in great fear. And the Angel
spake to them, saying, “Fear not, for I bring
you good tidings of great joy which shall
be unto all people. For to you is born
this day in the city of David, a Savior,
who is Christ the Lord. And suddenly
there was with the Angel a multitude
of the heaven of heaven praising God,
so saying, glory to God in the highest,
on earth Peace, a good will towards men! unto us a Son is given. Whose
our this person may prove to be he is
come to whom the world had no
claimed. He is the great atonement committed
gift of God. And the only one of the
magnitude of kind, that human could
with or Earth receive. Neither is their
salvation in any other, for there is
no other name given among men,
by which we must be saved. For God
to loved the world, that he gave his
only begotten Son, that whoever
believeth in him, should not perish
but have everlasting life. For God
did not send his Son into the world to
condemn the world, but that the
world through him may be saved.
We remember with infinite delight the
precipitation of the Prophet: unto us
a Son is given, to of the Angel
to the Shepherds, unto you is born
this day in the city of David, a Saviour.

Good tidings of great joy that
have now fallen upon the earth
of apostate angels, nor dilates
their hearts with the prospect of
resurrection to the heavenly glories.
They have forgotten, the friends
of the Son against whom they
withheld! We justly feel the effect
of our adoring admiration of
the consternation & humiliations
of the new born Infant till
Secondly, we learn contemplation
in Character.

The government shall be upon his
shoulder; and his name shall be
called Wonderful, Counsellor, the
Mighty God, the Everlasting Father, 
The Prince of Peace.

This child, Son, Son of God, Son of
Man is given to us in the most exalt
capacit. In a capacity to do us
great kindness, invested with the right
honor & power. The government shall be
upon his shoulder. "The government," the
dominion on the rule. That is, he shall be
a ruler. Shall he alway his shoulder
(The sense of this passage is), that he shall
rule, or that the government shall be
rested in him. The various other
interpretations have been given of
the "Shall he alway his shoulder." Some
have supposed that he shall firmly
sustain the government, as the shoul
der is that by which we withhold any
thing. Others that he shall leave the
people, that he should be born
in Solomon's, should leave the royal
People from a child, B.P. Lowell, followed that it refers to the antetype of government; the scepter, the sword, the keys or the like, that was borne upon the shoulders, or that derived from it. The Saviour is that He should be a King; under which circumstance the first wish was often predicted. The first David shall reign on the throne of David, i.e. over the kingdom which He is entitled to. When the angel announced to Mary that the child born with a Son, I call his name Jesus, he added, "He will be great; I will call his name the Son of the Highest; and the Lord God will give to him the throne of his father David. And he will reign over the house of Jacob forever; and of his kingdom there shall be no end."
"And his Name Shall be called Wonderful," justly he is called wonderful, for he is both God and man. This love is the wonder of angels and glorified saints; in his birth, life, death, resurrection, and ascension he was wonderful. A constant series of wonders attended him, and, without contrary, first wrought the mystery of godliness concerning him.

"Counselor." He is the Counselor, for he was intimately acquainted with the Counsel of God from eternity; also, he gives counsel to the children of men in which he consults their welfare. Therefore said the Psalmist, "I will bless the Lord who hath given me counsel." How touching and affecting was his counsel delivered by John in Patmos, to those who 'faith,' if circumscribed
is forever a ever, a father of righteous
ness is the Father Of The Kingdom.

The everlasting Father. By Bp. Seuxet.

This is rendered "the Father of the everlasting
age". The literal rendering of the Father
is, the Father of Eternity. The word endless
everlasting probably denotes Eternity, it is
used to express forever. The Father
may either mean the Son or the Eternal
Father, i.e. the Morning he, that the Morning
will rest, at most in the case with an
everlasting King, however excellent, from
his people distinct, after a short
reign, but, he will rule over them to
bless them forever: or it may be
used in accordance with a custom
usual in the 2nd Arislic. When he who
possesses a thing is called the father
of it. Thus the father of strength means
strong, the father of glory, glorious, m.
According to this, bears as a motive
able communities, the morning


of the phrase "the Father of Eternity" is


The term "Father" is not to be applied to the Judicial with any reference to the distinction in the divine nature, for the word "Father" is uniform in the Scriptures, applied to the first and to the second person of the Trinity. But it is also in use of one person as a denotation involving high poetic beauty. It is not merely representative of the Father, but he is in treatment by a strong figure, as one who is himself a Father. This is its function as a Father, as it exhausts direction over itself to his Fatherhood.

The word "Father" is, in its author, its director. It was derived from his appointment, and its elevation to him. This could not be in more complete and emphatic declaration.
of heaven & peace eternity. This attribute is often applied to the Messiah in the N. Testament. John 1:1. Into them mercy, just, I say unto your hand Abraham's heir &c. I am. And he is before all things. & by him all things consist. I am Alpha & Omega, the first & the last. I am he that liveth & was dead, & behold I am alive forevermore. Then God in the beginning hath laid the foundations of the earth, & the heavens are the work of My hands. They shall perish: but they shall remember

I say all shall become all like a garment & eat a better kind. Thou shalt rise up. I shall be changed but thou art the same. Thy voice shall now be heard.

"The Prince of Peace," that is, a powerful Prince. But an evil will not enslave whom this chosen. The apostles went. And he surely he would be more than man.
Thirdly. Let us glone for a moment at the reign or government of this exalted Personage (whom advent into our lower world we this day celebrate).

Of the incease of his government, I foresee, then shall he end.
It is claynere represented by a storm cut out of the mountain without hands. And speaking to
accompanied as it revolved till it filleth the whole earth. The Prophet
Daniel alludes to this (good) subject when he said, I saw in the night
visions. I beheld one like the Son of
man come with the clouds of heaven
and come to the Central of dung, and they
brought him near before him. And then
was given him dominion. 

I. 3.
a kingdom, that all people, nations, and kings should fear him: his dominion is an everlasting dominion, which shall not pass away, but his kingdom that which shall not be destroyed. In fiction he had been the four great and only universal monarchies, that had ever arisen. The Chaldean, Assyrian, Grecian, and Roman, arise I fall, but in the Empire of Christ, He beholds one dissimilar in all its characteristics, from them. I desired to know not only thoroughly all the motions of time, but the limits of his decline. In this preeminence of the reign of David, that he reigns over the Medes of God. To fit whom the throne of David, therefore, proved to legislate over the Medes of God. to this genus thr
2 July 1829

Methick Fall on his throne.

To assert it to establish it with judgment it with justice from heaven.

So shall kingdoms have been upon of blood. I have been established by his unity, by the unjust overthrow of others. But the administrations of Methick shall be one with. Shall be established as lightness, to which shall be destined to extend a spiritual justice. Lightness forever. The happiness of his subjects shall last to eternity, as generation upon, generation, in progression forever. The efficient cause.

Fourth. God himself but under taken the accomplishment of all this. The end of the Lord of hosts shall be from it. The sword shall
density, ador, inten dier in accomplishing an object to mount him but the establish meet of his kingdom was an object of intense desire on the part of Jehovah; and that he would accomplish it, intimating that nothing else could.
A few practical observations will close this letter.

We celebrate this day, my friends.

1862

The 18th Anniversary of the Birth of Christ. In order to do it intelligently, it seemed proper to the man married to slavery that we could with a view of the greater truths and circumstances of which the occasion would recall in order that from suitable instruction he learned from the mind of Christ.

If there was present who can ever

template remembered and ministered the fact that more than 18 centuries since The Wonderful, the Counselor, the Mighty God, the Father of Eternity...
the Prince of Peace, become in earnest for us and our salvation? How can an infinitely exalted and appropriately exalted in his incarnation & incarnation, in putting by himself, and flocking to himself, the Mighty God & the Father of eternity, assuming the form of an infant, the Father of eternity as an infant of an hour. But not less wonderful in the circumstances of his birth. Thus in many of the incidents of his life of death of resurrection & ascension into heaven. Where he now acts, the front of advocate & intercessor before his Father's throne.
Let poor recollections my friend announce...go back this morning to the Bethle...tooth to the flocks I hear that have rounder it to adore their...He that is the King of the...Lord! Behold Him in the manger substitute...with the learned. Fixed his footstool as he bent about...while the trees...dwell with the birds from their...He that is the Son of Man...without when to lay His...Behold Him, beholding...
the ground of Lehi—smell him in Gethsemane; behold him on Calvary amidst darkness and earth-shake; think of him in Jerusalem—witness his resurrection; behold the cloud in which he sat—a cloud from heaven—view it ascend to heaven.

All these things pass in review before our minds; let each one ask, what offering shall I make to my Redeemer this day? Shall it be “gold from the mountain, or pearls from the sea;” “myrrh from the trees, or spikenard from the润?” Shall it be “riches by far in the hearts adoration.”
No offering my friends, that you can make will be more acceptable than that of your hand. I to listen to the Counsel of this Wonderful Counselor, to take whom you his yoke which is easy & his burden which is light & to buy of Him gold tried in the fire, & with earnest & spiritual anxious.

It is not a fiction, but a divine eternal truth, that there is no other name given under heaven whereby men must be saved. Let us each realize this as we ought, & we shall
be prepared
to appreciate a sight on this
occasion with the prediction
of the fulfillment. But unto
us a Son is given; and the glad
tidings of great joy that this day
in the city of David is born
a Savior, which is Christ the
Lord.

Who let me ask shall not remain to
belong to his specific lightness
and enduring Kingdom?

The power and scepter of Jehovah
is pleased for the accomplishment
of all our hope and victory in this
Kingdom.

We pray the Chester to the Kingdom,
even for our own and better stations, but not here our bodies!

This world is — I own that
they are Dr. But with joy, we
anticipate the triumph of British
Rignston over all the earth.

and anticipate with certainty the
final announcement, to the Kingdom
of this world have become the
Realm of our Lord and saviour
Jesus Christ.

[Inc. 6. 39 Ter. Wh. Pule]

[Inc. Dr. Pule in B. H. Peale]

In the language of the late President Adams.

My soul is enlarged and transport
at I look down the declivity I cross over
the Children which under God, will take
place in all the earth. Countless millions
are shortly to awake from the flesh to life
as of a hundred ages to hail the day
next of a thousand lands. I see the dark
that will never go down. I see the dawn
that will never set down. I see the new
world rising upon itself t parting away
from the thousand lands. I see a

Clouden
Cloudless day following a curing itself over all the earth. I see the nations coming up from the neighborhood of waters to the dignity of the front of God, from the stage in which they had wallowed to the society of the Divine image. I see the meekness of the Father attracting their ferocious passions, melting down a million contending units into one, silencing the clanger of arms, and swelling into life a thousand budding charities which had died under the long winter. I hear the voice of their joy. It swells from the valleys and echoes from the hills. I already hear on the eastern range the songs of new-born nations. I already catch from the Western gale the prairie of a thousand islands.
I ascend the Alps and see the darkness retiring from the papal world. I ascend the Andes of South America and all the islands of the Pacific one after another. I ascend the mountains of Helles and hear from the plains of Chinda and from the jungles and forests of Hindustan the praises of the living God. I see all Asia bowing before him who eighteen centuries ago hung in the midst of them on Calvary. To take account I hear from every floating Bethel the songs of the redeemed.

"The dwellers in the valley on the rocks, shout to each other, and the mountains, from distant mountains catch their echo. Tell, nations after nations through the years... Each rolls the rafters of Solomon round.
At all times, the Incarnation of the Son of God, is the most prominent object, standing out above all others, in the moral field of the Christian doctrine, but when the period arrives, which by common agreement of Christians, is the day of the Savior's birth, there is a new and peculiar interest, gazing on that object. Thoughts of the relative insignificance of the planets we inhabit, eclipsed in magnitude by the sister planets, and other solar systems in the universe, yet distinguished by a frail from the Son of God, placed at my inner, and I may look on the contemplation of the condensations of Him who is the brightness of the Father's glory, the express image of His person, by whom all things were made. He who is above all things is above all created, descending to the sinless world, and dying that itself might inhabitants, may be forever!