

*The Rod of Moses upon the Rock of Calvary ; or the mountains  
of fire, and of blood.*

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A

**DEDICATORY DISCOURSE,**

BY

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OF NEW-CONCORD, PARISH OF BOZRAH,

AT THE OPENING OF A PLACE OF WORSHIP,

*WEST-PARISH OF FRANKLIN,*

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## DEDICATORY DISCOURSE.

*Christian Friends, and Brethren,*

BEING assembled on this “solemn, interesting and joyful occasion” (as hath been stated in the supplicatory parts of this service\*)—being assembled, for the Dedication of this House, of ourselves, and of the present service, and of all future services which may be offered unto the Lord, in this place; it cannot be thought out of time, that I should present unto you *the foundation*, and *the authority* we have, for the performance of that religious service, which it hath been the privilege of our fathers, and of us their children to offer, *statedly*, before the face of the God of our common Israel.

Though, as christians, we assemble ourselves for worship; and though we build our altars, and offer our sacrifices unto the God of Heaven and Earth, rather in the light of the *New-Testament*, than of *the Old*; still, as we all acknowledge the authenticity of the Old Testament, as a revelation from God, and do confess, that it contains the earliest, the most pure, and best authenticated testimonies concerning the living and true God; concerning the creation of the world, and the formation of man, that is extant: since it contains the best possible report, concerning the nature and properties of the God we worship—since it sets forth the early, and the following more perfect copies of the laws, ordinances and institutions of re-

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\* *By Rev. Mr. Mott.*

religious worship and service, by Heaven ordained; it will not, by you, be judged out of place that our subject should repair to these *ancient records*, for a foundation of that instruction and devotion becoming the present occasion.

I shall read in your hearing the twentieth chapter of Exodus, from which will be taken the passage of scripture, more particularly chosen, as the subject-matter of our subsequent discourse.

“ And God spake all these words, saying,

“ I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

“ Thou shalt have no other Gods before me.

“ Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth :

“ Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me :

“ And shewing mercy unto thousands of them that love me, and keep my commandments.

“ Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

“ Remember the sabbath-day to keep it holy.

“ Six days shalt thou labour and do all thy work :

“ But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates :

“ For in six days the Lord made Heaven and earth,  
 “ the sea, and all that in them is, and rested the sev-  
 “ enth day, wherefore the Lord blessed the sabbath-  
 “ day and hallowed it.

“ Honor thy father and thy mother, that thy days  
 “ may be long upon the land which the Lord thy God  
 “ giveth thee.

“ Thou shalt not kill: Thou shalt not commit  
 “ adultery: Thou shalt not steal.

“ Thou shalt not bear false witness against thy  
 “ neighbor.

“ Thou shalt not covet thy neighbor's house: thou  
 “ shalt not covet thy neighbor's wife, nor his man-  
 “ servant, nor his maid-servant, nor his ox, nor his  
 “ ass, nor any thing that is thy neighbor's.

“ And all the people saw the thunderings, and the  
 “ lightnings, and the noise of the trumpet, and the  
 “ mountain smoking, and when the people saw it,  
 “ they removed and stood afar off.

“ And they said unto Moses, speak thou with us,  
 “ and we will hear, but let not God speak with us,  
 “ lest we die.

“ And Moses said unto the people, fear not, for  
 “ God is come to prove you, and that his fear may be  
 “ before your faces that ye sin not.

“ And the people stood afar off, and Moses drew  
 “ near unto the thick darkness where God was.

“ And the Lord said unto Moses, thus shalt thou  
 “ say unto the children of Israel: Ye have seen that  
 “ I have talked with you from Heaven.

“ Ye shall not make with me gods of silver, nei-  
 “ ther shall ye make unto you, gods of gold.

“ An altar of earth, thou shalt make unto me, and  
 “ shalt sacrifice thereon thy burnt offerings, and thy  
 “ peace offerings, thy sheep and thine oxen:—in all

“ places, where I record my name, I will come unto thee, and I will bless thee.

“ And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps upon mine altar, that thy nakedness be not discovered thereon.”

In the chapter now read, you have a summary of the knowledge of the *being of a God*; a solemn expression that it was by *the arm of this same glorious God*, that the people, then trembling, had been delivered out of Egypt, from the house of bondage. You have, also, a copy of the ten commandments, written by the finger of God, and thenceforth to be laid up in the ark of Israel, as a lasting memorial of the language of divine authority to them, as a rule of their future lives, and as a transcript of the perfect righteousness of God, which Jesus Christ, the LORD OUR RIGHTEOUSNESS did afterwards fulfil, on the part of them, who truly believe in his name.

You have also a brief account of the august and awful manner in which it pleased God *to verify his presence* before the face of Israel, at the moment of the pronouncing of this Law.—“ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking, and when the people saw it, they removed, and stood afar off.”

You may have heard of an objection raised by some of unbelieving cast—as though “ the testimonies of Israel, concerning the true God, and His Holy Law were not to be credited, seeing the Israelites received these laws, at the lips of Moses—they had them at *second hand*; and thus they were, as *matters of hearsay* less entitled to credit.”

But how palpable this mistake!—how light this objection!—Did the Israelites receive these laws “*as matters of hearsay*?”—What kind of hearsay was it!—Such, my brethren, as flashed conviction into their eye-lids—for all the people “*saw* the thunderings and the lightnings”—such as flashed conviction into their ears—for they *heard* “the voice of the trumpet”—and such hearsay as planted the awe and the fear of God so deeply into their palpitating bosoms; that “they removed, and stood afar off:—and they said unto Moses, speak thou with us, and we will hear: but let not God speak with us lest we die.”

Such, my audience, is *the hearsay*, of which the wicked complain, and thus, light as chaff, are their objections scattered to the wind.

By the supplications of the people that ‘Moses should speak unto them and not God,’ understand the necessity there is, that a Mediator should appear: that one, of our race, who hath experience of our infirmities, and who, still, *standeth well* with the mighty Lawgiver of Heaven and Earth, should appear, and plead, atone, and turn away wrath, in our behalf. Such an one, in the *letter of the law* was Moses: such an one, in the gospel of the grace of God to us, is Jesus Christ.

Having dispatched these objections, that your faith may be confirmed; and deduced for your benefit the consolations of the mediatorial office, I now, under the united influence of what hath been said, concerning the being of a God, the wonders of his appearance, the giving of his laws, and the sober and solid reasons we have for giving full credit to the same; proceed to make choice of the passage to be taken as the foundation of our discourse, and which may aid to guide our thoughts in relation to the consecration of

this house, and to assist in the future devotions which may adorn the same.

The passage chosen is contained in the *24th verse of this 24th chapter of Exodus*; the latter clause of the verse—

“ IN ALL PLACES, WHERE I RECORD MY NAME, I WILL COME UNTO THEE, AND I WILL BLESS THEE.”

The business of our discourse will be in the *first place*—To consider the import of the place, in which, or of the people, among whom, it may please God to make RECORD of his high and holy name :—and

*Secondly*—To consider when it may be said of such a place, or people, that they are entitled to the *promise* contained in the passage—“in all places where I record my name, I will come unto thee, and I will bless thee.”

I. Our subject is to consider the import of the place by which, or of the people among whom, it may please God to make RECORD of his high and holy name.

By the word *record*, you may understand any place where your common records are kept—whether of your Parish records, where the birth, the names, or the marriages of yourselves, or of your children are kept :—or the records of your Towns, or Offices of Probate, where *record is made* of your titles to lands purchased, to lands derived from your ancestors, by will, by deed of gift, or by any other mode of lawful possession.—These records shew the testimony and maintain the evidence of the facts recorded.—These are for your personal safety, as memorials of truth for your own benefit, and for the benefit of those that shall come after.—The same may be said of the records of this State, and of the United States—they are designed to perpetuate facts, and to be preserved

as indisputable testimonies to the facts they relate, for the benefit of the generation that now is, and to their seed forever.

In the light of such records among men, you may see the use and purpose of the records which it hath pleased God to give concerning himself; of his being and perfections—of his authority and laws—of his ordinances and institutions, for the illustration of his own truth and grace, as well for the honor of his own name, as for the present, and everlasting well being of the children of men.—The Deity hath opened the gates of Heaven. He hath descended in wisdom; in *the testimonies* of wisdom, and in the *records* of wisdom. The kingdom of Heaven, in the testimonies of wisdom and grace, is planted upon the earth. The radiance of celestial light hath shone amongst men.—“Will God, indeed, dwell upon the earth:” By the records of his name, power, and providence he doth dwell upon the earth; he hath dwelt upon the earth; and will continue to tabernacle with men to the fullness of his appointed time.—“In all places where I record my name, there will I come unto thee, and I will bless thee.”

Were we to give to our subject unlimited scope, it would point us to the Heavens; and say, behold the records of infinite wisdom on high!—See in the sun, in the moon, and in the stars, these radiant sons of God—these children of “the Father of Lights”—these celestial offspring of God—see what testimonies they give—what record they bear of the wisdom, power, and awful majesty of the Great Supreme!—Look at them, as the family of God. Behold his face continually shining upon them, his hand constantly

guiding them, and his blessing waiting upon them.—Is other record needful to the attentive, devout, and astonished beholder!—“Philosophy, baptised with religion hath eyes indeed”—“For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his *eternal power and Godhead*, so that they are fools and without excuse”—yes, the very visible Heavens are but *one open volumn*, on whose pages are written, and from whose pages may be read, day and night, by all nations and languages, the visible records of Jehovah’s invisible being, power, and Godhead.—Say not, then, O benighted mortal! say not that our glorious God and King hath so covered the face of his throne, that there is no window of vision—lift up your eyes and behold the celestial mirror reflecting, in broad effulgence, the perpetual *records* of his high and holy name. See the lines of moving worlds perfectly drawn—see stars fixed in their station; or, in the vibrations of their various motion, filling up the lines and spaces of celestial harmony; and chiming notes of admiration in the ear of an attentive universe; and all to their Great Creator’s praise.—Is not this a place of testimony?—Is not this a place where record is made of Jehovah’s glorious name?—Is not this a place on which the blessing of the highest is seen to rest, for the glory of his unspeakable name, and for the entertainment and felicity of the sons of men?

Besides the testimonies of the visible Heavens, and records of the Most High, stamped strong as pillars, and various as the circles of Heaven—on the earth too, the same record is given.—Whence comes the earth on which we tread?—Whence its mountains?

—Its rivers?—Its forests, its plants and fruitful plains? Whence the origin of man in the glory of his station; in the glory of his faculties, either natural or moral, either terrestrial or celestial?—Hath not the Deity stamped upon man a miniature image of his own adorable person?—See almost boundless space paying homage to the eye of man—behold sounds from afar vibrating upon his ear—see beasts and birds, and the fishes of the sea, and the riches of the sand, and the various plants of the earth, hearing the call, and flying together to allay the appetite of man! What are the total visible kingdoms of animals, of minerals, or vegetables, but kingdoms set in subordination to man? In man, then, the Deity hath made record of himself.—In his very image, attitude and stature; in station and in dominion, he bears a record of the wisdom and power, goodness and providence of Him that made him. “In all places,” and in persons too, “where I record my name, I will come unto thee, and I will bless thee.” Time would fail to tell of all the blessings which attend on the record which God hath made of himself in the person, enjoyments, endowments and prospects of his creature man. All the light that shines—all the benignity that flows through earth or seas, through seasons and times in pages of creation written, or spoken, are but one mass of blessings wherewith God hath endowed the record he hath made of himself, in the person of his creature man. Our testimony glories in its truth—it advances cheerfully to the bar; it stands “honorably before the court”—it fears no rebuke—it seeks no shelter, it implores no favor—but with a thousand arguments, celestial and terres-

trial, it demands that you own the record which God hath made of himself in the creation of man ; and that you acknowledge that God hath not failed to fulfil his promise in shedding blessings upon all, shall I say persons, and places where *record* is made of his high and holy name. Hear O doubting mortal !—Hear O deaf, and thou that art dumb to speak, hear the testimonies of the heavens, and of the earth for they shall prophesy !—Hear the thunders for they shall roar, and hear the waves of the sea, for in awful majesty they lift up their voice, and in foamings of testimony do dash perpetual records of Jehovah's name upon the stubborn shores.

But, my brethren, wide as this field of testimony is, and indelible as these records of testimony are, they are *not the records* to which the passage immediately applies.

The place of record, immediately referred to, may be gathered from *the high and holy mount* on which, for the time being, it pleased God to place the throne of his presence and awful power. On Sinai's mount it pleased God, for a moment, to stand. There he made record of his name. There he said “I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.” Do any ask what record the Deity made of himself in that holy mount? The question may be answered in reference to things which were then past, present, and to come. In reference to *things past*—you have record of God, in the calling, and in the commission of Moses : you have a record of the authority of his commission, in the miracles of Egypt, in the ten plagues brought upon the land of Ham ; in the smitings of their borders,

in the death of the first born of their families, and in the drowning of Pharaoh and his host, in the Red Sea. You have a record of the deliverance of the Hebrews in the lamb of the *passover*, and in the *song of Moses* at the overthrow of his enemies, who sunk to the bottom like lead. These facts, then recorded, in the *dying experience* of the Egyptians, and the *living praises* of Israel, are still extant in the pages of our holy inspiration. This record of power and of judgment on the Egyptians, and of mercy towards Israel, may be understood as a record confirmed on Sinai's mount, in relation to things which were *then past*—but the record speaks, if possible, in language more powerful, in things that were then *present*. Behold the mount all on fire ;—the mount, now become the habitation of the God of Israel, smoking as though it burned to its base—the mount, as though animated by its Maker's presence, uttering its voices, its thunders and its lightnings, in testimony of the presence and awful majesty of the God of Israel. From that moment *a record* was made upon the minds and upon the hearts, upon the hopes and upon the fears of Israel, which they have not forgotten, neither hath the hand of time blotted it out, until this day.

But a record was made, not only of things *then present*, but of things *to come*. These records are contained in the *two tables of stone*, written, by the finger of God, and containing the *ten commandments*, for the future governance of Israel, and of all men to whom the Israelitish dominion should come, to the end of the world. These were deposited in the ark of testimony, in the most holy place. These were records of the LAW. These were engraven on stone—thence incorporated in the *various records* of the Hebrew administration ; from them handed to

us, as christians ; and by us being preserved in our bibles, enlarged upon in our catechisms, and expounded upon in our sermons, do preserve forever this high and *holy record* of the mind and will of God toward us, and all men.

Whilst, then, we consider the written law of Sinai, as the foundation stone, and the living spring of moral obligation : it may not be useless to consider, for a moment, that however positive, absolute, and authoritative the law is, as falling from the throne, and founded on the sovereignty of God ; there are considerations natural and philosophic—considerations all-perfect and self-commanding—and considerations of dependence and of grace, all conspiring to give acceptance and obedience to this law, on the part of man to whom it is addressed. An illustration of these considerations would consume too much of the time allotted to this discourse : but any and every considerate mind, will find considerations of moral obligation wrapped up in the fact of the *being and existence of a God*. Natural science, philosophy and religion all make obeisance before the acknowledged supremacy of one glorious God. Considerations all-perfect and self-commanding, supporting the idea of duty and of homage, are *readily found* in the adorable excellency which flows from the united exertion of the ever blessed properties and perfections of the Lord our God. “The Lord is good and doeth good”—“All thy works do praise thee, *thy saints* they shall bless thee.” These considerations are all-perfect and self-commanding. The third source of obligation hinted at, is found in the consideration of the relation and dependence of man, as the creature of God, and more especially in the consideration of the ransoming power of his grace and redemption by Jesus Christ—

“Ye are not your own, but are bought with a price; therefore glorify God in your body and in your spirit which are his.”

But I will not detain you, too long, by any (perhaps needless) attempts to strengthen *the records of the moral law* as to their innate truth, excellency or power:—our subject shall advance to enquire what other *records of himself* it hath pleased God to give, as to times, places or persons? In all times, and in all places, as we have heard, God hath given record of himself, in his creating power, and by his upholding providence: so that the united assemblages of the heavens and of the earth; of the seas and of the fountains of water, may all lift up their voices, and together say, “here we are, standing witnesses, bearing record for God.” In this sense, the trees and the fertile plains; the corn, the wool and the flax: the plants and the herbs, the blossoms and the fruit do testify, and bear record for God.

But why should we tarry to talk with inanimate things—God hath talked with man. He hath spoken from the beginning. He hath not left man to gather instruction, only from the things of God which he beholds; but he hath made him to hear his own voice. With Adam and with Enoch—with Noah and with Abraham—with Moses and with Joshua—with Samuel and the Prophets—with the Patriarchs and with the worthies of ancient time, God hath “at sundry times and in divers manners spoken”—so that in their ancient and later testimony, they have formed *a chain of records* for God, which is not unlike to the fellowship of those stars, which, stretching their line over the visible firmament, do form what is called the Galaxy, or milky way. What is this Galaxy, or milky way?—What is it but a visible sign in which

to behold, in celestia' form, the triumphant testimony and fellowship of the fathers and the prophets, who have kept covenant with God; and who, through the mutual faith and fellowship of God, and of each other, have formed and maintained a triumphant road, a celestial path-way, through faith and holy fellowship, for a sign of salvation to the children of men. Whatever men have said, or can say, about the fellowship of stars, and the action and re-action of mutual light—I have never heard a satisfactory solution of the origin and purpose of this milky way—of this galaxy of stars—and until better informed, I see no harm in looking at them as a visible sign, and perpetual memorial of those sons of God here below, who in faith, fellowship, and holy love, have maintained testimony for God, and to the glory of his grace, through all the firmament of the everlasting covenant, since the world was. See that host of travellers whose names, and whose labors are on sacred record—Behold their triumphant virtues, refusing to be called the children of this world—or even the offspring of the daughters of Pharaoh: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season—having, together, respect to the recompence of celestial reward. God hath made record of his name, power and providence in *persons*. He hath spoken unto them, and they have testified unto us. Their testimony is on sacred record. Moses and the Prophets have long since stood forth as witnesses for God. Their testimonies, like the opening day, and like the rising light, have continued to illuminate the generations of men in every age. All scripture is given by inspiration and is profitable for doctrine and for instruction, for correction and for reproof in the way of God's righteousness—and by their aid the man of God is made perfect in every good work.

Will any man resist the testimony, or deny the records which God hath given of himself, through these holy men, and the lives, examples, and testimonies they have left? Will they choose to try their strength in unequal combat with the Most High? Let them first go and pluck down yonder stars—let them go and break asunder the fellowship of that Celestial Galaxy—let them disperse the stars, and brow-beat the witnesses of the celestial firmament, before they engage, on earth, in unequal combat with the sons of God, still animated by the same holy zeal—still glowing in the sunshine of celestial favor—still supported by the outstretched arm of the Almighty! The heavens and the earth, the sea and the fountains of water, all bear witness for God that he is good and doeth good; and the worthies, holy men on earth, have testified by inspiration; as though, from the beginning, the breath of the Almighty had maintained testimony, at the lips of mortals, in unison with the voice of his creating and providential power. Hand in hand, the earth and the heavens—the sons of God on high, and those below, have testified, and sang to their Maker's praise.

Bear with our subject, for a moment, whilst it state to you *one person more* in whom, and upon whom, it hath pleased the Father of mercies and fountain of good to make record of his name. This is the person who, in the scriptures, is stiled “the brightness of the Father's glory, and the express image of his person, the first begotten from the dead, and the Prince of the Kings of the earth:—the faithful and true witness, &c.” On the head of this person it hath pleased God *to renew* the testimony of his power: *first* in pouring upon him the fulness of ancient testimony concerning him—*secondly* in afford-

ing fresh testimony of the progress of the mystery of godliness in this appearance, and *thirdly* by opening wider the gates of spiritual science, and *lastly* by strengthening the foundations of faith, through “the lively hope,” begotten by the resurrection of our Lord and Saviour Jesus Christ from the dead. Upon the head of this man the ancient testimony hath poured its oil. The horn of holy consecration hath set him forth as the Priest of the Most High God, after the order of Melchisedek—not after the order of a carnal ordinance, but according to the power of “an endless life.” Hence, Jesus Christ, in the plan and economy of grace, through the everlasting covenant, is the same, yesterday, to-day, and forever. On his head, ancient purpose, prophecy and promise poured their strength. In his day, the surrounding Heavens uttered their voice from the innumerable company of Angels—from the lips of Simeon and of Anna:—from Zachariah, and from the testimony on the right side of the altar—from vision and from miracle—from the mount of transfiguration and from the voice of the Almighty.

In this man, and upon his life and doctrine—upon his holy zeal and patient death---in the agonies of the cross, and in victory over the grave, God hath made in him *gospel record*. Do you enquire after the nature and purport of this record?—See, in Jesus Christ, *the Son of God*!—See, in him, *the son of man*—See in him *a lamb* for the passover; a propitiation for sin!—See in him the *bread of God*, broken, by the *rod of our iniquities*; and distributed, at the hands of gospel ordinances for our life, and for our relief. “For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” Furthermore, behold in Jesus Christ a *record*

of ancient promises, and of ancient hopes, now fulfilled!—a record of ancient types, shadows, and outward service, now verified in their predestinated effect, upon the head, and service, and sufferings of this man!—See in Jesus Christ a record that death and the grave may be conquered: for he “rose again from the dead.”—See in him the power and faithfulness of the mediatorial covenant; for in the end it wafted him in a cloud of glory to the right hand of the Majesty on high.—See in him the veil of the world to come taken away, and the realities of the kingdom of Heaven set before our face, in open view!—See in this man, that the Father hath power to deliver from the deepest woe, and to exalt to the highest honor:—that, in this, “the Son of his love,” there is power on earth to forgive sin, to abolish the law of carnal ordinances; to enlighten the minds, to purify the affections, and to sanctify and save the souls of men!—See in him the law satisfied—its penalties answered—the accusations of the adversary set aside; the Deity reconciled; and sons and daughters begotten and sanctified unto God. In him behold the kingdom of God planted on earth! In him see the standard of the cross, and the power of salvation working wonders among the children of men!—As the fruits of his ascension behold the spirit of promise descending, and the day of Pentecost renewing and planting the glories of grace in the hearts of the children of men; as the quakings of Sinai’s mount, aforetime, planted the awful majesty of the God of Israel, in the bosoms of the chosen tribes. In Jesus Christ as the Mediator of the New Covenant, see Moses stretching afresh his sceptre over the land of spiritual Egypt. See in Jesus Christ the slaughter of the first-born of our earthly hopes, and the promises of life eternal succeeding to

this loss. Of all these things, and more, God hath made *record* in the person of this glorious and heaven-born Mediator. In his name we may now ascend the mount—in his name have access unto God; and in his name find acceptance and peace, pardon and adoption into the family of God, who is still reconciling us, and the world unto himself by Jesus Christ.

These marks of inscription, on the person and ministration of Jesus Christ, answer to the finger of God on the two tables of ancient testimony. The *statutes of the law* were given by Moses, and those of *grace and truth* by Jesus Christ. The former was the ministration of condemnation; and that was glorious: but the ministration of righteousness, by Jesus Christ, doth exceed in glory. These *two mountains* of inscription do stand, as in opposition to each other. The one gendereth bondage, but the latter is a ministration of freedom. *The rod of Moses*, which, *striking the rock*, caused the waters to gush forth, was the *rod of Sinai upon mount Calvary*. It smote its *victim*, and the waters of salvation gushed forth. The former waters were for the use of the chosen tribes: but these waters of salvation are for the tribes of gospel name. The ancient river accompanied the journeying host to the goodly land: and these waters of salvation attend the journeying host of gospel Israel to the haven of their eternal rest.

The eye and the hope of the ancient tribes ascended the mount of ministration, in the person and mediation of Moses: the mount of God we now ascend, in the name and ministration of Jesus Christ, our prevalent Moses, and all-sufficient High Priest. These *two mountains* on earth, may be termed the *mountains of testimony*. On the mount of *Jewish record* we behold the *records of the law*: on the mount

of *gospel name*, we behold the *records of salvation*. Moses and the ministration of the tabernacle striketh at Calvary, and the victim there; as, in all the Israelitish service, they smote the victims of a figurative consecration, and propitiation. They acted over the gospel tragedy from Moses unto Christ; and then these slayers of birds and of beasts, of bullocks and of rams, of lambs, and of he-goats, *slew the Lord Jesus Christ*; and on the point of their spears, offered him, a sacrifice unto God.—“Him being delivered, by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain.” The work of the law, and the sacrifices of the tabernacle were now fulfilled. The Jewish service was finished: The blood of beasts and of birds hath no more need to flow. These hand writings of Jewish condemnation and propitiation were, by the victim of Calvary, taken away; and the celestial sufferer triumphed over them through the majesty of the cross. “He said it is finished, and he bowed his head, and gave up the ghost.” Look at mount Sinai; and behold *it frowns!*—Look at calvary; and *the victim bleeds!*—These things are recorded, in marks, deep and indelible. They stand forth in the prominent testimony of celestial ministration. They are stamped upon the person, they are written in the birth and life, in the doctrines and death of him that is stiled the *son of God*. He still stands on this mount of holy ministration and service. “Yet have I set my King on my holy hill of Zion.”—On this celestial hill is placed Jesus Christ the Prince of Life. He hath his witnesses and followers, servants and Apostles to preserve the memory of his name, and to illustrate and enforce the power of his gospel: as Moses had witnesses and followers, and servants and

Prophets to sustain the truth of the law, and to bear upon their shoulders the tabernacle of testimony. Moses was read and preached every sabbath-day in the synagogue of the Jews; and Jesus Christ is still read and preached, and his doctrine enforced in all our gospel assemblies. Still, Moses was a servant, and Mount Sinai was a servant, and the tabernacle, and the service, and the Prophets were together servants—being an assemblage of school-masters to bring us to Christ. From the height of that mountain of legal service, burned *a fiery law*; and its ministration flowed down the grades of a burning testimony through the Levites and the Judges, and the Kings and the Prophets, till the labors and testimonies of Malachi closed the scene. An intermediate cloud of darkness, confusion and war brooded over this dissolving mountain, until the dawn of gospel day. “The law and the Prophets were until John, but since the days of John the Baptist the kingdom of God is preached and all men flow unto it.” In this kingdom of God we have *the records* of the Most High in gospel form. “In all places where I record my name, there I will come unto thee, and I will bless thee.”

Having, perhaps, more than sufficiently, considered the import of the place in which, or of the people among whom it hath pleased God to make RECORD of his high and holy name; it is time to consider

*Secondly*, When it may be said of such a place or people, that they are entitled to the promise contained in the passage—“In all places where I record my name, there I will come unto thee, and I will bless thee.”

Our subject will not tarry to enquire in what sense, persons or places were blessed, where record was

made, and the service of God maintained according to the ancient law. Our business is with *the gospel of the grace of God*, and with persons, and with the places in whom, and upon which, these records of salvation are inscribed. And not to be tedious, permit our subject to say, that *all places* of religious worship, under gospel name, are places where the name of the God of Israel, and the wonders of his grace *are recorded*. These records were, at first, made upon *the person of Jesus Christ*, and by him, they were transcribed, and sealed upon *the hearts of his Apostles*:—and by them they were written, attested to, and published throughout *the christian world*. All christian assemblies have received these *records*. They have been opened to the minds, sealed upon the consciences, and sanctified, through faith, and the power of God, to the salvation of thousands, and tens of thousands in *all the generations* of the gospel family.

Places of HOLY RECORD have been reared up, in all christian countries. *Palaces* have been builded for God: His name hath been inscribed, sometimes upon the pillars, upon the walls, upon the ornamental parts, and upon the foundation stones: All parts of these Holy Temples have been consecrated to God, to his service, and to the recording of his holy name. In all *this christian land* *palaces of celestial record* do raise their turrets towards the heavens. In the neighborhood of our present station, how frequently, within how few miles distant, do these celestial palaces, hold fellowship with each other! Stretch your gospel sceptre to the east or to the west—to the north or to the south, and it is met by the greetings of the children of the kingdom on every side.

We rejoice together, with you of this congregation, that you are now enabled to take your station ; and to hold the rank of visible fellowship with the places of celestial record, with which you are surrounded. We rejoice that “the dust and stones” of your fallen edifice have become precious in your eyes ; and that a temple builded for God, hath sprang up as from the ruins of that which hath passed away. We rejoice that the waters of salvation, in all their foreign and domestic increase have reached “the desolations of many generations”—*even among you.* I say, *even among you!*—For who ever expected to behold a new, a well-proportioned, and a finished habitation for God, reared and consecrated on this ground ! Yet, so it is ! To you, of this hour, it hath fallen out, that “stones and dust” long since lost, as to visible use and fertility, should again spring into life ! You are raised from the dead ! Ye had no name among the congregations of the living ! Ye were as Israel, in the day of their desolation, without altar, tabernacle, or holy place ! Ye were not named in the summing up of the generations or tribes of Israel. Ye were named, only, as a place had in derision ! Men walked over your desolations, as over grounds, not only neglected, but as producing but “thorns and briars, nigh unto cursing, whose end was to be burned.”

But, now, behold the zeal to plow up the fallow-ground—the zeal to gather together “the thorns and briars” of various name and of various temper : the zeal to remove the stumbling-blocks, and gather together the noxious plants of every hue, and to burn them in one common blaze of holy zeal towards the

house of the Lord, and to the honor of his name forever and forever.

We rejoice with you, in this resurrection from the dead—in this enlivening zeal, and fellowship of labor; in the power and fruit of which, ye are gathered together this day. Ye have invited us to come, and to assist in the consecration of this house to the service of God. We come with cheerfulness of spirit, and in an holy activity to perform for you, this office of christian fellowship.

And we do now, in your name, and in your behalf, set apart this house, as a building dedicate, and devoted unto God. We dedicate it, we devote it, we place it to the account of things sacred. And, may it please Almighty God to grant that his honor, and law, and gospel, and grace, may be so held in *sacred record*, in this holy place, that their happy effects may appear, in the spirit of them that shall here *publish the glad tidings of salvation*: and in all them that, from time to time, shall assemble to *hear the same*.

In this place it shall be the employment of those who preach, to bear *record* of the creation of the world, by the word and power of him, that is still known as *the God of Israel*. Here, record shall be made, and openly published, that from the *fiery mount*, the God of heaven and earth did give to Israel, their written law. Here it shall be told, how by the Patriarchs, the Fathers, and the Prophets, *testimonies* of the continued being, and providence, and grace of God, were given: for, of all these things we have knowledge, through “the lively oracles of God” already written, and now under our hand. Here, redemption by Jesus Christ shall be preached; *here,*

the aids of the Holy Spirit of God shall be implored; and *here* the statutes of the gospel of the grace of God shall be expounded upon, and applied;—and here, the fellowship of the saints, may be visibly maintained.

And, now, what wait we for, but that *the blessing promised* may rest upon the labor of our hands?—What wait we for, but that the inscription of dedication which this day we make, and offer up, may be accepted, and *recorded on high*?—What wait we for, but that *the blessing promised*, may rest upon this place of celestial record?—so that the ministers of the Lord, in their various successions, may be always endowed with the presence and blessing of the Most High—so that from their holy lips, the fire of an holy zeal may flow—so that from their holy hearts, as from altars, sanctified of God, holy prayers, with offerings of confession, and thanksgiving, may be offered up, in their own behalf, and in behalf of the worshipping assemblies which may present themselves before the Lord, for his blessing, in this *holy place*. May the God of Israel accept our offering—cause his blessing to rest upon the House—upon its service and offerings—upon the ministers of the sanctuary, and upon all the people: that from generation to generation, the fathers may tell to their children, and they again to theirs, the wonders of grace this day done; and the wonders of grace still to be done, through the riches of sovereign grace, by Jesus Christ; now and evermore to rest upon this sanctuary, and upon all persons and services, henceforth, presented unto the Lord our God: and the present and future glory of this blessing shall be ascribed unto the name of the Father, Son, and Holy Ghost, world without end, AMEN.

SKETCHES OF A  
DISCOURSE,

*DELIVERED in the presence of a numerous congregation of  
citizens, collected from the adjacent villages, and assem-  
bled at FRANKLIN, (Con.) for the celebration of the  
welcome tidings of PEACE, between Great-  
Britain and the United States, Feb-  
ruary 27, 1815.*

—

*FRIENDS AND FELLOW CITIZENS.*

HAVING been honored with an invitation from your Committee of Arrangement, to deliver, on this interesting occasion, a Sermon, Discourse, or Oration; and being indulged to take the theme of my discourse from whatsoever quarter it might seem expedient; I shall make no apology for repairing to the sacred scriptures for a foundation of the discourse I may offer. I do this the more readily, because, of all the Authors I have read, or sources of instruction with which I have been acquainted; none, for richness of matter, and variety of incident, can be compared with “the lively oracles of God.”

I shall present, for your contemplation, on occasion of our present joyful meeting, and as affording matter of instruction, suited to the day, the 27th verse of the 118th Psalm. *God is the Lord which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar.*

Were we to cast our subject into the form of a set discourse, it would not be unnatural to contemplate, a little, *the light*, here referred to—consider *the source* from whence it springs—and *the call* we all have, to *bind the sacrifice* of our present offerings to the altar of our Maker’s praise.

Were we to treat *this light*, as philosophers, we might consider it as *natural light*, and invite you to the celebration of the praises of him who said, at the first, “Let there be light, and there was light”—but as this light had existed, long before the day on which the passage was pronounced, at the lips of this warrior of Israel, we are not permitted to adopt the idea, that natural light is the light referred to. Neither are we permitted to suppose that the spirit of the text will admit, that men of science, men famed in history, men who have flourished, or who do now flourish in arts or in arms should be admitted to boast,

that the light referred to, is the light of their wisdom, manifested in science, in arts, or in arms. No! The light referred to, is a light beyond the glimmerings of mortal exertion, or illumination.

In relation to God, "the Father of Lights"—there is a three-fold light which irradiates the dwellings of benighted mortals—There is the light of Creation, of Providence, and of Redemption. We pass the light of Creation, for we all enjoy it, and have all reason to be thankful for it. In the *light of Providence*, we live and progress. In this light God the Lord walketh before us, day by day. "Day unto day, uttereth its speech" of the continued and various providence of God. All nations have walked in this light, in some benighted sort, from the first; and many individuals have rejoiced in the progressive rays of this providential light to the end of their days.

People and nations have long been accustomed to rejoice when the rays of a benignant Providence shone, prosperously, upon them. The Hebrews sang God's praise because of their providential deliverance from the cruelty and hard service of their Egyptian task-masters.—They rejoiced when Heaven interposed to beat down the enemy that was too strong for them; and when, in questions of controversy, with the idolaters of the surrounding nations, the Lord Jehovah interposed, by his wonders, to prove *himself the living and true God*.

In the providential deliverance of this same nation, from the stratagems of Haman, in the palace of Shushan, it so fell out, that instead of the *destruction* appointed, the Jews had *light, joy, and honor*.

*Providential light* supposes an interposition of the Most High, in times when clouds and darkness hang over the land; and the minds of the people are left to brood, perhaps in silence and in gloominess of spirit, over the sorrows of the times. Such clouds lately hung over this land, and the people of considerate mind were, as in amazement, watching to see whereunto these things should grow. Our foes, mighty in "the means, and in the art of war," were well-nigh ready to hail themselves as conquerors; and we, the people of the United States, already encircled by their armies, as prisoners of war. Their right wing beat upon the regions of the North—their centre moved upon the territories of the East, and their left, by numerous fleets and armies, made demonstrations upon all the sea-coast, and upon the habitations of the South. The combustibles of their military train were enkindled all around; and instead of being encircled, as by "a wall of fire" for our preservation; we were well nigh in a blaze for immediate destruction.

Not only so, in reference to *things without*; but what was our condition in our *own councils*, in our *own means of war*, and in the *martial enterprize of our citizens*.—In counsel, to

say the least, we were *confused*—In the *means of war*—our numbers were reduced, and our resources, exhausted.—The national shelter tottered to its base; its pillars were shaken, and the foundation, like the base of winter, in a dissolving time, ready to fall through. Such things, and many more, formed an exhalation of unpromising vapour, which uniting in clouds over our heads, shut out the light of Heaven; and seemed but collecting, to pour sheets of desolation on all the land.—But “God is the Lord, who hath shewed us light”—not, merely, the momentary blaze of conflicting war and successful battle, on the borders of the northern lakes—not the light of blazing fires in our capitol, and on the coast—not, merely the light, the momentous and unexpected light of New-Orleans relieved, and of the Mississippi preserved—No!—these are lights, but *momentary* in duration. The light which, this day we celebrate, is a light which, like the rising sun puts to silence the twinkling stars and meteors of the night and unfolds the gates of resplendent day.—It is the light of “the olive branch!”—The light of the *Favorite* sloop of war, which as a raven from the bosom of a drowned world, hastens to the ark, with *the olive branch* waving on her prow.—Behold the effect!—the instantaneous roar of a thousand, and of ten thousand voices, from all the shores, hailing this harbinger of peace.—Through all the streets of the cities, and on all the multiplying post-roads of the land, the loud huzza, and the horseman’s trump, and the driver’s tube, swell and swell like rolling waves of light, the joyous tidings of the olive branch. Nay more, the sounding bells, and the roaring cannon, strike whole streets, houses and cities, into instant blaze of universal illumination!—One would think the whole land was on fire; and so it is, but the fire is not the fire of passion which corrodes, nor the fire that consumes—but the vivid expression of that gladsome joy which enkindles in the bosom, and glows with mental health, on the cheeks, and sparkles in the eye of America’s oppressed, relieved, emancipated sons.—It is, as angelic joy shed on the habitations of men, and exciting in the hearts of mortals, the swelling joys and exultations of immortal praise.—Well did the Jewish warrior say, and well may we say—“God is the Lord who hath *shewed us light*—bind the sacrifice with cords, even unto the horns of the altar.”

But if we preserve any order in our discourse, it is time to consider *the source*, from whence this light *doth arise*.—I shall not tarry to run over the vocabulary of the imaginary and nominal deities of the surrounding nations:—I shall not tarry to enquire whether they were the gods of the Syrians or of the Babylonians, which shewed to Israel the light of their day. The royal worshipper answers the question at once. “God,” saith he, “is **THE LORD** who hath *shewed us light*.” The God of our father Abraham, of Isaac, and of Jacob: the God

whom we worship, and the God with whom we keep covenant, *is the God* who hath shewed us light. Neither is it needful for us to enquire, whether any of the visible or nominal gods, so called, (of our own nation, or of any other nation) in human form, have sent to us this olive-branch. No! We are as ready, as the royal worshipper of old to say—"God is the Lord, who hath shewed us light."—It is the God who at first "commanded the light to shine out of darkness."—It is the God, who by the candle of inspiration hath lit up the hope of redemption in the bosoms of all the faithful, since the world was. It is he who hath enkindled the blaze of historic and of prophetic testimony in the bosoms of the "cloud of witnesses," who in every age plead the cause of God, of his truth and of his grace in the family of Israel; and whose testimonies are still preserved in the pages of our holy inspiration.

This is the God whom we, and our fathers have worshipped—It is "the God and Father of our Lord Jesus Christ"—the God of all grace and consolation to them who trust in his name, and hope in his mercy, until the present hour. This is the God of our fathers who shewed them light in the darkness of this former wilderness. He preserved to them the light of his glorious gospel—the light of his holy protection and providence—and shone, before them, in the light of those hopes of prosperity, in behalf of us their children, which we live, this day to celebrate and to enjoy.

"God is the Lord, who hath shewed us this light" in the eyes of all the nations of the earth. Europe and Asia, Africa and America behold this light. Through all the habitable parts of the earth, and on the borders of the sea, *this light is seen*. With the more vivid astonishment will all the nations look on this light of the Western Wilderness—because the thought was, the expectation was, and the intention was, that the lamp of our national existence should be quenched!

God, then, is the Lord, in the sight of all the nations, who hath shewed to us this light. In the face of all their fears, and our fears, in the front of their designs, and of all our awful forebodings—God hath written, in relation to us, "In *this place* will I give PEACE saith the Lord of Hosts."

Our work, in proof of this point, is made the more easy, as it hath never come to my ears, that *any man hath denied it*. No! Not the rulers of the Old World, or of the New, not the gods beyond, or on this side the mighty seas, have ever challenged the honor, or the power, or the prerogative of sending to us *this Peace*. I need not tell, that be the lookings of the nations, and the exertions of the contending nations what they may have been—all, all are equally surprised at the issue of their feeble and unpromising efforts. But, out of darkness, God hath caused the light to arise.—Out of the mire, he hath brought our feet; and from the anxiety and despondency

which pervaded us, and all concerned for us, he hath, in great mercy, delivered us. Holy, and reverend, be his glorious and exalted name!

“God is the Lord who hath shewed us light—bind the sacrifice with cords, even unto the horns of the altar.”

Here, you will be ready to say—the speaker hath lost his course—he hath mischosen his theme—he hath nothing more to say—for, here, we have no sacrifice, no cords, no altar! But, pause in your decisions for a moment. If you say you have no sacrifice; I will ask you what is a sacrifice?—what is that which the Hebrews consecrated and made holy, and offered unto the Lord? If you say, there were the sacrifices of *sin offering*, of *meat offering*, and of *peace offering*, and offerings of the first fruits of the earth, as a thank offering to the Author of all their national blessings—I may again ask, if you have none of these offerings of sacrifice to offer? Have you no offerings of humiliation for our national and common sins—no offerings of gratitude for *the meat* you eat—for *the peace* you enjoy—for the *fruits of the earth* you have gathered in; and for the public blessings, we now celebrate, and so richly enjoy?—O yes! O yes!—you will say, we have sacrifices enough—we have come to offer sacrifice, especially, a *peace offering*—an offering of gratitude, of prayer, of praise and of thanksgiving—an offering of praise in the songs we have sung—of adoration, in the prayers we offer up—but where, where is the altar, and where the cords, with which to bind the sacrifice?

An altar to us, is God's House, the place of our ordinary religious worship—an edifice built on the base of God's Mercy and Grace, manifested in the person, and doctrines, and righteousness, and death, and exaltation of the Lamb, prepared and laid on the altar of sacrifice, from the foundation of the world. The Jews laid their sacrifices on the altar of visible atonement—we lay ours on the altar of the Father's love, and waft them, in concert with the ascending perfumes of the gospel sacrifice before the face of our Heavenly Father.

Come, then, bring your sacrifices and offerings of every sort to the thresholds of Zion, to the habitation of God, to the place where prayer and supplication, with offerings of thanksgiving, are wont to be made. If you are minded to come, and thus to offer, ye need not look *far*, for the cords, with which to bind the sacrifice. These are the emotions of love and of duty—the emotions of gratitude and of thanksgiving—the bonds of obligation which unitedly and universally bind us, as by their thousand threads to duty, homage and to devotedness unto God. These are the cords. Bind then the sacrifices of this day, all the sacrifices, multiplied and various as they are, bind them to the horns, to the fastenings of God's house, and worship, and service; and be assured they will find favor and acceptance, *there*. Well, we have come to perform this—nay.

more, we have ornamented our offerings—we have adorned the day with marks of joy, we come in the beauty and glory of our best performance. The voice of our jubilee, the language of our joy, hath been uttered from the height of yonder mountain, at the cannon's mouth—the instruments of the band have regaled our ears, and guided our steps, in our slow, and solemn, yet joyful and thankful approach to the footsteps of God's House. We offer the best of our offerings, the first emotions of our humble and grateful hearts, a ready and willing sacrifice unto the name of the Lord our God.

May he accept the offerings of the nation, and of all the people—may he accept us, and the offerings this day we bring—and so “bind” us, our hearts, and our offerings to his Holy Temple and Altar, that the horns of his power, the strength of his arm, and the shield of his favor, may be to us protection from all the evils of this life, and our unfailing, and everlasting shelter in the life which is to come.

“God is the Lord, who hath shewed us light—bind the sacrifice with cords, even unto the horns of the altar.”

Let the nation arise in its massy strength—let its thousands, and its tens of thousands repair to the house of the Lord, and to the testimonies of the God of Israel—“and he shall teach us of his way—and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—O house of Jacob, come ye, and let us walk, *in the light of the Lord.*”



✍ A few pages remaining to be filled, the Editor hath thought it might be acceptable to the Committee of Publication, that the foregoing Sketches should be inserted; seeing whilst the former Discourse assists at the Dedication of a Place of Worship in the East-Parish, the latter assists at the Celebration of the *greatly desired Peace* between Great-Britain and the United States in the West-Parish; and thus the two Discourses mark two important events, falling out the same year, within the limits of the same town of Franklin.