
A DISCOURSE,

DELIVERED

AT THE OPENING, FOR PUBLIC WORSHIP,

OF THE

PRESBYTERIAN CHURCH,

IN THE

NORTHERN LIBERTIES

OF

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1865.

A DISCOURSE.

II. CHRON. VI. CHAP. 40, 41. VERSES.

“ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now, therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.”

ASSEMBLED, my brethren, to consecrate to God a house erected for his worship, I have chosen to address you on a text which his own unerring Spirit dictated on a similar occasion. The words before us are a part of the prayer of Solomon at the dedication of the temple in Jerusalem. Standing near the close of that prayer, they seem to comprise the scope and spirit of the whole. The wise king of Israel, in this impressive passage, addresses Jehovah as his covenant God, and with studied frequency repeats his sacred name. *Now my God, I beseech thee, let thine eyes be open, and let thine*

ears be attent unto the prayer that is made in this house. The immense and invisible God, having guarded effectually in his word against the danger of our attributing to him any material form or human appearance, often addresses us, in condescension to our weakness, after the manner of men. When our eyes and ears are both engrossed by a speaker, it is an indication that he commands from us the most profound and interested attention. Hence Solomon petitions, that, in this very manner, God would listen to the prayers that in all future ages should be addressed to him from that house. He proceeds, *Now therefore arise, O Lord God! into thy resting place, thou and the ark of thy strength.* Here is another allusion to human actions, in which the praying monarch beseeches Jehovah to arise, like some mighty potentate clothed with majesty, and come in state to take possession of the palace now completed for his stated residence; where he might constantly grant access to all who wished to approach him, and from which he might dispense his sovereign commands, his decisions, his favours, and his mercies. And because Jehovah was wont to manifest his immediate presence over the ark, it is here mentioned in connexion with himself; a place of rest, after many removals, being provided for it, in the holy of holies, within the veil of this magnificent temple. It is called *the ark of his strength*, because an Almighty power attended it wherever it was found—The divided waters of Jordan, the prostrate walls of Jericho, the intolerable plague of the Philistines, and the incenscious homage of their principal idol, had born witness to this truth. The royal suppliant adds—*Let thy priests, O Lord God! be clothed with salvation.* That is, let all the graces of thy Holy Spirit be shed on the ministers of thy sanctuary in such abundance as to invest them like a garment; ensuring salvation to themselves, and qualifying them to promote the salvation of others: *and let thy Saints rejoice in goodness*—in the goodness of thee, their God, manifested richly to their own souls, and extended, in its saving efficacy, to the

souls of their kindred and friends, dear to them *as their own*. In goodness so divine, thy saints cannot but rejoice and *shout aloud for joy*.

Such seems to be the genuine meaning and design of this interesting portion of sacred scripture: And taking it, as I propose to do, in connexion with its context, and with the circumstances in which it was originally delivered, it will afford a proper foundation for shewing:

I. What duties are incumbent on us in consecrating, and after we have consecrated, a house to the worship and service of God.

II. What benefits we may reasonably hope to derive from the faithful performance of our duty in this important concern.

These points, I shall endeavour, in a reliance on divine assistance, briefly to illustrate.

In consecrating a house to the worship and service of God, we should, first of all, endeavour to provide for the full accommodation of the worshippers, and that even the building itself should bear testimony to the reverence which we feel for the great object of our religious homage.

In the present state, such is the connexion between our bodies and our minds, that each is affected by the circumstances of the other. While the body is uneasy, or its senses offended, the mind, usually, cannot be collected and composed. But no where, surely, is mental composure, attention and vigour, so indispensable, as in the immediate service of Almighty God, whom we are required to love *with all the heart, and with all the soul, and with all the mind, and with all the strength*; who will not be mocked, and cannot be deceived; and who seeketh *such to worship him as worship in spirit and in truth*. It is preposterous, therefore, to reject any accommodation that can easily and decently be introduced into a place of public

worship. Every such accommodation is favourable to that intense and undivided occupation of the soul in the service of the Deity, which is the great purpose for which we go to his house. Even the exterior appearance of the church, the objects that meet the eye, may be favourable, or unfavourable, to devotion. A dignified, chaste, simple, neat style of architecture and ornament, seems to be most congenial with that state of mind which we should seek to preserve and cultivate in the house of God. Striking statues, pictures and paintings, and whatever else is calculated to seize, fix and detain the thoughts in attention to itself, are plainly hostile to that mental abstraction from sensible objects, which is necessary to fervent devotion. On the other hand, whatever is rude, broken, and offensive to the sight is objectionable, for the same reason.

In every pious mind there is also a sentiment of reverence for what is immediately connected with divine worship, which is always violated, when any thing indecorous is apparent at the time, or in the place, of its performance. It is usually with the best of our possessions that we make a present even to our earthly superiors, and it is always in our best appearance that we think it incumbent to present ourselves before them. How improper, how incongruous, then, that the immediate and public service of the most high God should want this expression of reverence and regard! Nature has asserted its claims on this point, among the very pagans. Though so grossly ignorant as to bow down to dumb idols, they have always been careful that these idols themselves should be of the best materials, and the most skilful workmanship. This is noticed by the prophet, while he severely and sarcastically reprehends the sottishness of idolatry. *The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot, he seeketh unto him a cunning workman to prepare a graven image, that shall not be*

moved. But why should I speak of the dictates of nature in the hearts of idolaters? Did not Jehovah himself sanction the principle, that reverence for the object of our worship should be expressed even by the appearance and materials of the place and instruments of worship? His own peculiar people, when poor and wandering, were particularly required and instructed by him, to form the tabernacle which he honoured by his special presence, with a costliness and magnificence which far exceeded any other specimen of art or expence that the host of Israel could exhibit. When in a more settled and affluent state of the Hebrew nation, the temple, at the consecration of which our text was uttered, was erected to his honour, that structure was so stupendous and splendid, that it was considered as the glory of the east.

Among the primitive christians, indeed, persecuted and oppressed as they were, few public buildings for religious exercises, were permitted to exist. Caves and cellars, and private chambers, were the churches to which they resorted. There they offered to God a most acceptable service, for their's was a case of necessity. And even now, where the people are poor or persecuted, and in every instance in which necessity, and not choice, is the cause, no doubt the humblest or meanest building, may contain those who worship, with the fullest acceptance, that God before whom all earthly splendour is, in itself, but dross and darkness. Still, however, as holy David was grieved to think that the ark of Jehovah should abide in a tent, while he was dwelling in a house of cedar, so the most enlightened christians have ever felt, that to occupy sumptuous mansions themselves, and not possess a decent house in which to assemble for God's worship, was inconsistent and reproachful.

Wherefore, my brethren, you have done well, that in the erection of this house you have endeavoured *to serve God with your best.* You have done well, in the exertions you

have made and the expence you have incurred, to give to this sacred place those comely proportions and modest ornaments which it now possesses: And which, when these unfinished appearances shall—perhaps by the Liberality of this day*—be made to vanish, will exhibit a specimen of that simple elegance, which the union of taste and piety here claims for a house of public worship.

2. A house dedicated to the worship and service of God, ought ordinarily to be used only for that purpose; and should be resorted to with a serious recollection of the nature of the exercises in which we are going to engage.

The temple, at the consecration of which the petitions in our text were offered up, was considered as sacredly appropriated to divine service alone, and as being polluted and profaned by any use or business of a secular kind, however lawful or commendable in itself. In the Jewish ritual, indeed, there appears to have been a more special appropriation to sacred use of places, houses, and material things of various kinds, than is required or countenanced by the gospel, by which the ceremonial observances of Moses are abolished or changed. We certainly have no warrant from the New-Testament to believe that sanctity can be communicated to grounds or buildings, in any such manner as to be inherent in them, or that they can communicate it to those who occupy them. In cases of great urgency, christian churches may, no doubt, be used with propriety for several purposes, not immediately connected with devotion. But making these allowances, which reason demands, which it were superstition to refuse, and which the example and words of our blessed Saviour, when charged

* Notice had previously been given that a contribution was to be made to assist in finishing the house.

with violating the sabbath, will, in their spirit, fully authorise, still it may be shown to be both useful and rational, on all ordinary occasions, to keep our churches, as much as possible appropriated to the immediate service of God, and to exclude from them performances and occupations of a merely secular kind.

There is scarcely a principle of the human mind that has a more extensive and powerful operation than that of *the association of ideas*. In this we find the origin of those sentiments that were noticed under the former particular, and by this we may justify the remarks that have just been offered. The law of our nature is such, that whenever we have seen an object often connected with a certain business, or employed for a certain purpose, so soon as this object is presented to our view, or even to our imagination, its whole use and design present themselves at the same instant to the mind, and frequently, with resistless power, solicit and command our meditations. If then our churches be connected wholly with the devout offices of religion, the very sight of them, and especially our entrance into them, may have a salutary effect, in impressing our minds with sentiments favourable to the duties we are there to perform. Scenes and exercises of a vain or worldly kind will not be called to our remembrance by the church itself; but we may be rendered serious and solemn, by the recollection of the sacred employments with which we have always seen the sanctuary associated.

But it is still of far greater importance, that whenever we go to a house dedicated to the public worship of the Almighty, we should make it a point deliberately and deeply to impress the nature of our errand on our minds:—That we are going to meet with God; that we are going to his own house, to meet him, as it were, by appointment; that we are going to *his resting place*, where he, so to speak, keeps residence; where he is specially wont to be found of those that *ask after*

him; for the Lord loveth the gates of Zion more than all the dwellings of Jacob. How many are there, who go to church, with as little thoughtfulness, as destitute of recollection and seriousness, as though they were going on a party of pleasure, or a walk for recreation? Alas! this is one cause of the unfruitfulness of public ordinances. Blessed be God, he is indeed sometimes found even of those who seek him not. But his promise is made only to those who seek him. It is, therefore, most devoutly to be wished, that every one who shall ever enter those doors, or come under this roof, may do it with a distinct and deep recollection that this is the House of God, set apart to his service, which demands in its discharge every faculty of the soul; and with an earnest ejaculation for the divine assistance and blessing, in every exercise here to be performed. Could this be realized, never should we see laughter, or levity, or carelessness, or inattention, among those who assemble here. Nay, could this be realized, this house should assuredly become *a Bethel*—the house of God and the gate of heaven.

3. When a people have dedicated a building to the service of God, it becomes their sacred duty to resort to it *statedly* for the performance of that service. It is plainly impossible that any should rejoice in goodness—in the divine goodness manifested in the sanctuary—who are not there to behold and feel it. Accordingly we find, that to the temple in which our text was uttered *all the tribes of Israel* were obliged to go up, at the appointed seasons, unless the most imperious necessity prevented their attendance. Under the gospel dispensation the command relative to this subject is—*Forsake not the assembling of yourselves together, as the manner of some is.* But among us, how awfully are duty and facts at variance! It is truly shocking to think, of how many *the manner is*, to forsake entirely the house and worship of God. How many are there in this city who never enter a church!

How many who content themselves with an occasional—a rare attendance! How many who think that to be present once on the Sabbath is piety enough! During the pleasant portions of the year, are not our streets crowded and resounding, both morning and evening, with every vehicle in use? And whither is this multitude driving? Would God, that in the morning they were thronging to his house, and in the evening crowding from it—But ah! these are the *lovers of pleasure more than lovers of God*. They are hastening away from the gospel; they are profaning the day of the Lord; they are treating all his laws and ordinances with contempt. The temples of this throng are taverns; their scenes of meditation are places of amusement; their devotion is pleasure; *their god is their belly; their glory is in their shame; they mind earthly things*; and without reformation—it is the word of God—*their end is destruction*. Can we suppose that these unhappy mortals ever think of their guilt? Alas! they avoid the house of God, lest they should be made to think of it. They reflect not that they are bringing ruin on their own souls: they consider not that their example is leading their families to perdition: they spurn at a thought, which notwithstanding is just, that their practice is a moral pestilence, and invokes that which is natural. Do these persons suppose that churches are built and consecrated only for the clergy, and for a few whom they reproach with the name of devotees? Think as they may, churches are nurseries for heaven. In them are commenced the exercises that are to be perfected above. If then, these despisers of sabbaths and sanctuary privileges, are content to give up the hope of being admitted to the temple of God in heaven, they act with an awful consistency in avoiding his temples on earth. But if they expect admission there, they must assuredly seek it here in *the assemblies of his saints*—For *faith cometh by hearing and hearing by the word of God*. The worship, I repeat it, as

well as the temper of heaven, is begun on earth—To renounce worship, therefore, is to renounce heaven.

They who by sickness, or by any other invincible hindrance, are detained from the sanctuary, contrary to their inclination, are entitled not only to our charity, but to our tenderest sympathy. Christ, as well as his people, sympathises with them, and he can make for them a church in their houses and on their beds. But to abstain from public worship voluntarily, unnecessarily, and habitually, is to assume unequivocally the mark of those who as rejecters of God's ordinances, must expect to be rejected by him.

Take another view of the subject—Some of those who do not stately attend a church, yet are frequently heard to speak favourably of the public institutions of religion. They would regret to see public worship abolished altogether. But, if so, what claim have they to be exempted from joining in it, more than others? If they exhibit such slender proofs of goodness and modesty as to say that they need the suggestions and aids of religion less than others, they must excuse us if we abruptly deny the assertion. No assuredly—If the exemption which they arrogate were claimed by all who have an equal plea, our churches would speedily be closed, and religion would disappear.

Even those who attend inconstantly may be justly charged with marring the worship of those who are regular. If we who are called to minister in the gospel of Christ, are at all worthy of our station or employment, what must be our feelings? must not our hearts bleed within us and our spirits be greatly sunk, when we see those for whose souls we are bound to watch, slighting our ministrations, and refusing to give us so much as the opportunity to address them. It is not in human nature to speak with engagedness to naked walls and deserted seats. Thus the neglecters of public worship, by depressing and discouraging the ministers of religion, injure not only them-

selves, but those who attend, by rendering the service less animated and impressive than it would have been, but for their absence: And at length the influence of this practice sometimes banishes the gospel altogether, from places where once it was enjoyed in abundance and purity—Of this our country, at the present hour, exhibits numerous and mournful examples. That those who condemn both our Master and his message, should be controlled by any sentiment of respect or tenderness for us who preach the gospel, we certainly are not so senseless as to expect. But this is no reason why the tendency of their conduct should not be exposed. And I have sometimes thought that persons of the description contemplated, so long as they retain the feelings of natural affection, would constrain themselves more frequently to attend at church, if they knew how unceasingly their pious relatives and friends mourn and grieve, while they listen in the sanctuary to truths which they know are calculated to touch and transform the hearts of these miserable sinners, who alas! are not there to hear them.

Remember, then, I solemnly charge you, that in consecrating this house to the worship of God, you this day become pledged to worship him in it. Remember that he is jealous of his worship. Remember that, however common, it is no light matter to forsake it. Remember that whenever there is worship, and you are not detained by necessity, you are bound to be here; that it is as much your duty to hear the word of God, as it is ours to proclaim it; and that you slight your God himself whenever you slight his ordinances—Never, never let it be said, that you have built and adorned a church which you seldom enter. Let it now be indelibly impressed on every heart that the greatest ornament which this house can ever receive, is to be filled with attentive, serious and devout worshippers; and that those who hold seats here

which they rarely fill, will weaken our hands and lay up for themselves a terrible account with their God.

4. Whenever a house has been dedicated to God, it becomes incumbent that such prayer and praise as he requires, and such only, be offered to him in it; and that the unadulterated doctrines of the gospel be faithfully preached.

This may be considered as implied in the whole text and context. It were insult added to impiety, to ask or hope that the eyes of God should be open, or his ears attentive, to petitions which are unlawful, or to praises which are offensive. Nor can his *priests be clothed with salvation*,—they can neither hope to save themselves nor those that hear them, if they offer prayers or thanksgivings which are unwarranted; if they know *any thing* among the people *save Jesus Christ and him crucified*; or if they *shun to declare the whole counsel of God*. That is not prayer which is not truly made in the name of Christ; which does not explicitly confess and deeply bewail our crimson guilt; which does not intreat for pardon, for sanctification, for a final acceptance with God, and for the blessings of eternal life, all, all, as the fruit of the Redeemer's righteousness and intercession, and to the glory of God's rich, and free, and sovereign grace. That is not praise, in which the same truths are not recognized, which does not exhibit spiritual blessings as the greatest of all, or which is refused to any person of the adorable Trinity—Prayers or praises which leave out of view the awful guilt and depravity of man, his recovery by grace, our infinite indebtedness to the eternal Son of God, and to the Holy Spirit, the Comforter, however suitable they may be in other respects, are so far from being acceptable to God, that they are an abomination in his sight.

Nor is that the preaching of the gospel, which does not deliver these great principles, clearly and frequently, in a doctrinal form, and press them continually on the consciences of men, as the very fundamentals of religion. Pulpit addresses

may be as learned, as elegant, as eloquent, as profound, as the talents of men or the powers of an angel can render them, and yet, if these distinguishing truths of the gospel, in their purity and simplicity, be excluded from them, they shall be as empty and useless as *sounding brass and a tinkling cymbal*. These truths are *the ark of God's strength*, which he specially accompanies with the Almighty energies of his grace. It is before them that he prostrates all the idols of the depraved human heart, lays low every barrier of opposition, opens to himself a way through the floods of corruption, enters in and *casts out the strong man armed, and creating the soul anew in Christ Jesus, makes it an habitation of God through the Spirit*. Hear the words of the Saviour and of his apostle—*Sanctify them through thy truth, thy word is truth.—The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—I determined not to know any thing among you save Jesus Christ and him crucified*. Mistake me not my brethren—Every moral law, every social duty, every religious precept, injunction, threatening, promise and declaration, may, and ought to be regarded, in the dispensation of the gospel; but what I inculcate is, that the great doctrines that have been specified, are the *life giving spirit*, which must animate, control, direct, colour, warm and breathe through the whole. It was—I here attest it in the presence and behalf of Christ my Lord—it was for the purpose of teaching and impressing these great truths of the gospel, that this house was erected. Such is, in substance, the record made on a piece of parchment, which is enclosed in the bosom of its corner stone; and God forbid that any one, under the name and garb of a gospel minister, should ever stand in this place to gainsay or slight them. Sacred Edifice! long the object of my wishes, my hopes, my labours, and my prayers, mayest thou

never be profaned, abused, and polluted, by unhallowed lips. May thy consecrated walls resound only with evangelical truth. May no false doctrine—heresy, or error, ever be uttered here—If it shall, *let the stone cry out of the wall, and let the beam out of the timber answer it*, and let them confound the wretch, who shall here attempt to pervert the word of life, and to beguile unwary souls. Gracious God! our hope is in thee alone. Let this place ever be the witness only of worship that is pure and of doctrine that is sound; that many sons and daughters through successive ages, when we are mouldering under *the clods of the valley*, may here be born to thee, and hence be translated to *the house not made with hands, eternal in the heavens*.

Brethren, your duty will at all times be connected with that of your Pastors. If it is sacredly incumbent on them to preserve the service and the truth of God in its purity, in this house, it is equally incumbent on you to desire it, to approve it, and to relish nothing else. See to it, then, that no love of novelty, no lust of innovation, no cravings even of taste and fancy, pervert your minds; first making you loath the worship and the preaching which alone can nourish your souls, and then inclining you to delight in forbidden fruit, sweet with the poison of eternal death.

Neither is it enough that both pastors and flock be faultless in their creed, and exact in their discernment of what is excellent. Both may still want the power and fervour of religion. Both ministers and people may be frozen to the very core in the ice of orthodoxy itself. If they would serve God with acceptance in his house, their service must be *fervent*—Their *hearts* must pray, their *hearts* must praise, their *hearts* must speak and hear, their *hearts* must believe and obey. This alone will ensure the blessing. Let us, then, consider,

II. What benefits we may reasonably hope to derive from the faithful performance of our duty in this important concern.

Many of these benefits have been brought into view already, and the time does not permit me to detail them minutely, nor to dwell upon them long. They may all be considered as referred to in the single petition with which our text is closed—*Let thy saints rejoice in goodness.* And then do the saints of God, and then only, rejoice fully in his goodness, when he sensibly and extensively answers the prayers which they have offered to him in his house; when he plenteously confers the spiritual blessings for which they have pleaded there; when the divine word and ordinances, under the influences of the Holy Spirit, produce a quickening, comforting and saving effect on their own souls, and the souls of those who worship with them.

Other benefits resulting from a faithful and general attendance on public worship there certainly are; benefits which will completely satisfy the worldly man and the formalist, and which God's people themselves highly value. The public institutions of religion are unspeakably beneficial—perhaps I should rather say they are absolutely essential, to civil society. Never, in fact, has society existed, in any form above the lowest grade of savage life, without these institutions. Deserted, despised, and derided, as they are, by some who talk much of social happiness, to them they are still principally indebted for the safety and peace in which they live. These institutions soften the mind, they cultivate the manners, they improve the morals, and they give the highest sanction to all the ties and obligations which render the social state delightful, desirable, or tolerable. Abolish the observance of the Sabbath and its public worship, and you shall see men rapidly decline into barbarism, rapine, and every ferocious and abominable vice.

But though real christians prize the advantages which men in the present life reap from the public worship of God, yet they cannot be satisfied with these alone. Nay, they do, and must,

consider these, as the smaller benefits which flow from this abundant source of blessings. They see in religion something infinitely better than its being an engine of state. They know that the christian system is in itself a system of truth; that it points beyond time to eternity: and that those who are prepared for its eternal benefits, will best of all perform their duties even in this world. Eternity 'eternity' therefore, engrosses their views, when they think of religion for themselves or others. Nothing will, can, or ought to content them, but those spiritual benefits which insure the everlasting salvation of the soul. Do you ask what are these? I answer, brethren, they are in part experienced when the soul of the believer is truly refreshed from the fountains of sacred truth; when a flame of heavenly love is enkindled in his soul; when the light of God's countenance is lifted upon him; when his faith is invigorated; when his hopes are brightened; when his penitence and humility are increased; when his industry in religion is quickened; when his zeal for the glory of God is augmented; when his views of future and eternal things are rendered clear, lively and comfortable; when his devotion is truly animated and his heart enlarged; when a readiness and alacrity for all duty is inspired and cherished; when, in a word, *he sees the power and glory of God*, in all that majesty and sweetness in which they are often seen in the sanctuary. Then he rejoices *as one that findeth great spoil*—more than the men of the world rejoice when their corn and their wine abound. Yet even this, as before suggested, does not fully satisfy him. His religion is a religion of benevolence. He most tenderly feels for the souls of others, as well as for his own. He cannot, therefore, be contented till he sees those whose hearts have been obdurate, softened under the invitations of the gospel;—till he sees the careless become attentive; the unreflecting become thoughtful; the tears of contrition flowing from eyes which had been closed against the *light of life*; many

enquiring earnestly after the way of salvation ; convictions of guilt deep and lasting ; conversions to God sound and numerous—when he beholds these effects in the house of God, or following from the exercises there performed, then he has *the desire of his heart*, then he knows a pleasure which disdains comparison—Look back, for an illustration, to the day of Pentecost, when Peter preached, and thousands, *pricked to the heart* by the energy of the Holy Spirit, said, *men and brethren what shall we do?* Or if you think this miraculous, and not to be expected now, bring the subject nearer home. Look back only to a period within the remembrance of some who are yet alive ; to the period when the house which is collegiate with this was opened and dedicated ; when a Whitefield, a Tennent, and a Finley, were the heralds of salvation—Then, and in that house, the preaching of the gospel was resorted to as in deed and in truth *the word of God*. In deep and solemn attention men listened to receive a message for their souls : they received it : their eyes were opened : they saw themselves perishing : they bowed in the dust before a sovereign God : they embraced, they rejoiced, they triumphed in the offered Saviour. Multitudes pressed into the kingdom of God. Great additions were made to the church. The religion of Jesus was adorned by the blameless, tender, zealous, comfortable, exemplary lives of his professing people—Most gracious God ! though we are most unworthy, may *the glory of this latter house be even greater than the glory of the former*. Yes, dear brethren, for these inestimable benefits we are warranted to hope, if we diligently, conscientiously, purely, believingly and perseveringly perform in this place the worship and service of our God : And that we may so do and be blessed, and that this house may be truly the Lord's, by being honoured and consecrated by his own sacred and special presence, accompany me now to the throne of his transcendent grace.

FINIS.