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AMERICAN PREACHER;

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COLLECTION OF SERMONS

FROM SOME OF THE
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NOW LIVING,

IN THE UNITED STATES,

OF

DIFFERENT DENOMINATIONS

IN THE

CHRISTIAN CHURCH.

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S E R M O N L X.*

SANCTUARY BLESSINGS.

B Y

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EXODUS XX. 24.

*In all places where I record my name, I will come unto
thee and bless thee.*

A SAVIOUR was early revealed. Immediately after the fall the promise was given to our first parents, in a short, but very comprehensive sentence against the serpent. *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* This was afterwards gradually unfolded through all the preparatory discoveries of succeeding ages; and its important meaning illustrated by many additional declarations, which all pointed to the blessed Redeemer.

* This Sermon was preached, July 4, 1790, in the new, or middle Dutch Church, which had been ruined during the war, and having been repaired, was that day dedicated anew to the service of God.

A character so singular and eminent, ought to be fully ascertained by every mark of distinction. His church must know at his coming, for what end he appeared, and be able to discriminate him from all others. To answer this purpose, the wisdom of God is conspicuous, in separating Israel as a particular nation, to preserve the truths of revelation, and be the peculiar people from whom the Saviour, as to the flesh, was to spring, *who is God over all, blessed for ever more.*

But to set apart a nation, in such a manner as to prevent a mixture with the rest of mankind, and answer the great designs respecting the Messiah, it was necessary a government should be constituted of a very singular kind: a government, which would bind the conscience in religion, as well as the conduct in civil affairs: A government, in which the church and state would be perfectly incorporated, and the members of both societies become united under the same code of laws. This could only be done by a *theocracy*. No human constitution could possibly effect it.—The sacred rights of conscience can never be delegated by any people to their rulers; nor can the magistrate assume the prerogative of enforcing uniformity in doctrines or worship, without injustice and tyranny.

Fifty days after the departure of the children of Israel from Egypt, they arrived at Mount Sinai. There the covenant was formally ratified, between

God and them ; and their government completely organized. On that occasion, an august display of the divine presence was made, superior to any that was ever before exhibited on earth, or will probably be again, until the Lord shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God. *There were thunderings and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, and Mount Sinai was altogether on a smoke ; because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*

From the midst of this tremendous scene, the sum of the moral law was aloud proclaimed to Israel. The remaining parts of the legislation, at the express request of the people, were communicated to Moses first, and, by him, brought down to them. The words of the text, which follow shortly after the ten commandments, are a promise annexed to the law, which respected the altar. *An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, thy sheep and thine oxen : In all places where I record my name, I will come unto thee and bless thee.* A gracious promise ! calculated to direct the Israelites to an acceptable service, and encourage them to persevere in their faith and worship : but a promise which refers to the church under the New-Testament dispensation, as much as to that under the old.—

There is but one Saviour, and one covenant of grace, whereby sinners can obtain eternal life.— There is also but one church, founded on that covenant, however various it may have been in its outward forms. Whatever was, therefore, an essential promise of that covenant to Israel, is equally so to us; and, in this extent, I shall now consider the text.

There is, perhaps, no passage in the sacred oracles more applicable to our present situation, or better suited to excite in your minds proper exercises upon this solemn occasion. *In all places where I record my name, I will come unto thee and bless thee.* Words, replete with instruction and comfort! Words, which clearly determine what constitutes a true church, and what blessings we may hope to obtain in the sanctuary! Confident as I am of your usual attention, I need not fear trespassing upon your patience, while I discuss a subject, in which you are deeply interested, and for meditating upon which, with eager expectations, you are now expressly come. The Lord bear witness to his own word, and make it the first fruits of a plentiful harvest, in this house! To understand the text, it will be necessary to know,

I. What is meant by *recording the name of the Lord in any place.* And then,

II. The import of the promise, *I will come unto thee and bless thee.* Both these, in a humble de-

pendence upon divine aid, I purpose to explain, and apply.

First—I must shew you what is meant by the Lord's recording his name in any place. God has not left himself without a witness. *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.* The brightest evidence of his existence and attributes, are engraven on every object around us. *The heavens declare the glory of God, and the firmament sheweth forth his handywork.* But something particular is designed in the text. The *name* of the Lord is mentioned with singular emphasis; and some *places* are distinguished from others, by their relation to that name. Let us investigate both these.

1. With respect to the *former*; by the NAME OF THE LORD is often understood, God himself, or the display of his infinite perfections in those works, whereby he makes his being and nature known.—Thus Psalm xx. 1. *The Lord bear thee in the day of trouble, the name of the God of Jacob defend thee.* So Psalms xxix. 2. xxxiv. 3.—1 Tim. vi. 1. And thus also in the third precept of the decalogue:—*Thou shalt not take the name of the Lord thy God in vain.* But the NAME of the Lord, when used in a particular reference to the covenant of grace, always respects God considered as a REDEEMER; and expresses his divine perfections, as they are gloriously displayed in the salvation of sinners. This

is ascertained from that memorable passage in the 34th chapter of Exodus, where the Lord is said to have proclaimed his name to Moses. *And the Lord descended in the cloud, and stood with him there and proclaimed the NAME OF THE LORD; and the Lord passed by before him and proclaimed, the LORD, the LORD God merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgressions, and sins, and will by no means clear the guilty.*

This was the blessed name implied in the first promise of a Saviour in paradise, and was the only foundation on which the worship of sinners could be built. In the earliest ages of the world it was thus understood, *Then began men to call upon the name of the Lord.* As soon as their numbers were sufficiently increased, they began, as a church, in a public manner, to worship the Lord, AS A GOD OF SALVATION, through the promised Messiah.

The knowledge and profession of this sacred name continued in the world, until infidelity and wickedness had gradually effaced the truths of revelation, and threatened, at last, wholly to extirpate the worship of God. Noah, who was a preacher, and heir of the righteousness which is by faith, preserved the treasure. He conveyed it to his posterity, who survived the flood; and revealed religion was universally acknowledged, until ignorance and enmity a second time made a formidable opposition, and mankind began again to degenerate into idolatry and profaneness.

The calling of Abraham, and entailing the promise upon his family, secured the doctrines of grace, and perpetuated the true worship of God. To that patriarch the Lord confirmed his name.—*Fear not Abram, I am thy shield and exceeding great reward—I am GOD ALMIGHTY—a God unto thee, and to thy seed after thee.* Upon the separation of Abraham to a special interest in the promise, two great privileges were granted to him. The first was, that, according to the flesh, he should be the father of the Messiah, who was the life of the covenant, the origin and cause of all the blessings contained therein. The second was, that the faith of Abraham, whereby he became personally interested in the covenant, should be a pattern of the faith of the church in all generations; so that none should ever be real members, or partake of its blessings, but by the same faith which Abraham exercised. It is upon account of this, that *he is the father of all them that believe*, and the *heir of the world*. It is in this respect that, in the covenant made with him, the basis of the church, for all future ages, was fixed. Wherever that covenant is established, and with whomsoever it is confirmed, there is a church, and to them all its essential privileges appertain.

It was the distinguished happiness of Israel to enjoy these privileges. Notwithstanding the frequent instances of depravity in that nation, there were always some, and often many among them,

who possessed the faith of their father Abraham, and inherited the blessings of the covenant. Previous to the departure of the people from Egypt, the NAME OF THE LORD was expressly made known and explained, as the foundation of the whole Mo-
saic economy. *And Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, thus shalt thou say unto the children of Israel; I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is MY NAME for ever, and this is my memorial unto all generations.* Of this Israel was again admonished, Exodus xxiii. 20, 21.—with which compare 2 Cor. iv. 6. It was also enjoined upon the high-priests continually to *put that name*, by their very forms of blessing, upon the people—Numb. vi. 27.

There is no necessity of detaining you with any observations upon the particular titles, by which it hath pleased God to distinguish himself in the Old or New Testament. The word JEHOVAH is the most expressive, and is absolutely incommunicable. It denotes his essential and independent being, and has an immediate relation to the covenant of grace. It points, with all the others, to the

same important centre, and designates the Supreme as a *reconciled God in the Mediator*. This is the sum and scope of divine revelation. *This is his name, and this is his memorial*. Believers, under the old dispensation, considered it in that light. When they mentioned the *name of the Lord*, as a plea, or an invocation in prayer, they comprised, what we now intend, by naming the Redeemer, or calling upon God, as the God and Father of our Lord Jesus Christ. All, therefore, that is implied in the redemption of sinners, and which is, perhaps, expressed in fewest words, by saying with the Psalmist—Psalm lxxviii. 19. that God is THE GOD OF OUR SALVATION, is meant in the text. This is the name here designed—a name much forgotten, or corrupted among other nations, but manifested to Israel as the great object of their faith and worship, and committed to them as a depofite of infinite value.

2. Let us now see in what respects that name may be said to BE RECORDED in any place.

The words might be rendered, *in all places where I shall fix the memory of my name*: or, *in all places where I shall make my name to be invoked*. The Chaldaic paraphrase has it, *in every place where I shall make my majesty to dwell*. The phrase, agreeably to either of these translations, evidently refers to the public worship of God, and has respect both to the *place* when, and the *manner* in which it was to be celebrated. The blessing was not in-

discriminately located in every spot where any of the tribes might determine to fix a sanctuary; nor did God promise to be propitious to every kind of worship they might choose to celebrate, but only to such place, as he should designate, and such worship as should be performed according to his appointment.

It is well known, that the tabernacle was the *place* of public worship, which God, exclusively of all others, determined for the Israelites, while they were in the wilderness. After they had possession of the promised land, the ark of the covenant was lodged at Shiloh, and there, for a long while, the people celebrated divine service. When the temple was finished, Jerusalem was fixed upon as the permanent seat. To that place the tribes were obliged to go up, and thrice every year all the males were there to appear before the Lord. After the captivity in Babylon, the privileges of the sanctuary were again restored. A second temple was built by Zerubbabel, and Israel continued to worship at Jerusalem until the Messiah came.

If you now enquire, *how* the name of the Lord was RECORDED in all these places, and by what means it might be said that he made himself to be there remembered as the God of Salvation? We refer you, for a *general* answer, to the genius and scope of the Mosaic institution. The covenant of Sinai, that whole dispensation, was not only subordinate to the covenant of grace, but it had an im-

mediate respect to the Messiah, and was subservient to his coming. The types and ceremonies—the religious rites, and all the various parts of their worship, were instituted of God himself, for the express purpose of confirming the faith of his church, and they all pointed to the blessed Jesus, as the end of the law. By these, therefore, the name of the Lord was recorded in Israel, and the worship, performed in the sanctuary, served to perpetuate the memory of Jehovah as the God of Salvation.

But this great end was more *especially* attained by the SACRIFICES and burnt-offerings, which formed an essential part of the daily worship in Israel. Abstractly considered, and without any reference to the divine appointment, there is, indeed, nothing instructive, or even rational, in spilling the blood of a beast, or offering either the vegetable or animal creation as a part of religious service.—It is easy for infidels, upon the subject, to shew their enmity against revealed religion by arguing: “The extreme folly of supposing God should ever
“be pleased with the mere waste of his own pro-
“ductions; or, in the case of animal sacrifice, in
“particular, should consider as an act of accepta-
“ble religion, the destruction of a life, of which
“he had so exquisitely provided for the continu-
“ance. That, while the very idea of a divine Be-
“ing implies in it such a superior excellence of na-
“ture, as to be wholly out of the reach of our good:

“ offices, the general notion of sacrificing is altogether as extraordinary as it appears to have been universal in the world.” But however strange and improper sacrifices may appear to superficial observers; yet, when they are considered as commanded of God, and calculated to represent and confirm the great benefits he designed to confer upon sinners, through the Saviour, they must be acknowledged to be a rational and divine service. They cannot, it is true, be ingrafted by the religion of nature into the worship of senseless creatures. Had man not fallen, a victim had never bled. The idea of an expiation, where there is no guilt, is incompatible. But the religion of sinners is founded upon the relation they sustain to God as their Redeemer. They cannot approach him without a mediator and the intervention of an atonement. A sacrifice, therefore, either in the type or the archetype, is absolutely essential in their worship. It was a consciousness of guilt which prompted the desire of satisfying divine justice by some offering, or rather a tradition respecting the Saviour, which was the source of sacrifices among the heathen nations, and the practice cannot be accounted for upon any other principle. But in Israel, where the truths of revelation were preserved, and sacrifices had the sanction of a new and immediate appointment, they constituted a noble and instructive part of divine worship. Believers were then looking for the appearance of the promised seed, who was not yet come. What could be bet-

ter calculated to assist their faith—to establish their hope, and instruct them in the method of salvation, than to be commanded of God to substitute a bloody offering in their own stead, and thus transfer the legal guilt and punishment upon a sacrifice? In this act of worship, the bleeding lamb and smoking altar directed them to the promised surety, the precious Lamb of God, who, by his sufferings and death, was fully to atone for his people, and, by one perfect sacrifice, became the author of salvation unto all that obey him. Thus, by the *manner* in which the solemn worship was celebrated in those places, the Lord recorded his name in Israel, as a God of Salvation. In this way the saints of the Old Testament-dispensation had their graces drawn into exercise. They lived by faith; and the apostle, in his epistle to the Hebrews, assures us, that they also *died in faith, not having received the promises, but having seen them afar off, they were persuaded of them, and embraced them.*

When the Messiah came, a new dispensation commenced. The object for setting apart a distinct nation, under a theocracy, was fully obtained. The necessity of a singular government no longer existed. The separating wall was consequently broken down, and the peculiarities of the Mosaic worship and polity were totally abrogated. Now there is no distinction of nations, nor is there any *place* particularly assigned by divine appointment for public worship. *The hour cometh, said*

our Lord to the woman of Samaria, *when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father seeketh such to worship him.* Wherever the people of God unite in spiritual worship, the blessing is secured. *Where two or three are gathered together in my name, there am I, in the midst of them.* A gracious word! which reaches to every place where his children may be engaged in the duties of religion; and extends the text, in its fullest import, to the churches under the New Testament dispensation, as much as formerly, to the tabernacle or temple, to Shiloh or Jerusalem.

But what constitutes a church within the meaning of the text? The mere assumption of the title without possessing the essentials requisite to give existence to a true church, will surely not suffice. It is possible to have the form of godliness, and yet to deny the power thereof. It is possible to retain the name, and yet to depart even from the form, so far, that little or nothing of the doctrine or worship peculiar to Christianity is found.— This renders it necessary to enquire, what it is *records* the name of the Lord in any place of worship under the New Testament, and by what unerring characteristic such a place may be distinguished from all others? Let it suffice upon this important and extensive enquiry, in order to reduce it to the limits of the present hour, to reply, *first*, in a

negative view ; that the name of the Lord, under the present economy is *not* recorded—by types and shadows, the sacrifices and legal ordinances, which formerly constituted a proper and acceptable service. *The law was given by Moses, but grace and truth came by Jesus Christ.* A free, a filial, and a spiritual worship is most suitable to the privilege and dignity of the New Testament-church. Again, it is not any exclusive national establishment, or the partial favor of civil rulers, that can constitute a church. Denominations, in principle and worship very contrary to each other, have been adopted in different nations, without obtaining thereby the least weight in the scale of truth or becoming the church of Christ because they were the church of the magistrate. An union between the church and state, however artfully contrived to suit the genius of civil government, or ingeniously defended to apologize for usurped privileges, is, under the present dispensation, absurd and impossible—it is of human invention, and has often prostituted the most sacred things, by making them subservient to mere political views, to avarice, or the lust of domination. Again, it is not the magnificence of a building, the shew of wealth, or any ostentatious ceremonies, which can record the name of the Lord among a people. The house is not the church, and parade is not worship. These may all originate from improper principles, and be monuments of pride and superstition, instead of an acceptable service in spirit

and in truth. Lastly, it is not a worship dictated solely by the religion of nature, or the legal spirit of the covenant of works, without an immediate and particular regard to the blessed Mediator, that can possibly commemorate the God of Salvation. Wherever the distinguishing truths of the gospel are omitted, or slightly passed over, and social duties, however important and necessary, are only inculcated to the neglect of what we owe to God, and to the Saviour; there the most essential and constituent parts of a New Testament-church are wanting; and such places of worship are not within the promise of the text. The name of the Lord is not recorded there.

But, in a positive view, if you enquire in what it consists, or where it may be said the sacred name, under the New Testament, is recorded? We reply—it is there where the doctrines of grace, and what essentially relates to the salvation of sinners, through the imputed righteousness of the precious Saviour, are firmly believed and openly professed. It is there where these truths are plainly and boldly preached by the ministers of the gospel, and divine worship is conducted upon evangelical principles. A crucified Jesus, and eternal life in him, constitute the glad tidings of great joy. To be renewed by the Holy Spirit, to repent of sin, and believe in the Son of God, are the great requisitions and promises of the gospel: and self-denial, humility and holiness in all its branches

are the fruits of that faith which works by love, and purifies the heart. Where these truths are faithfully taught, and where these things are experienced and practised, there is a church. There the name of the Lord, as a God of Salvation, is recorded. A church thus constituted, although attended by the poor, although assembled in a building destitute of colonnades, engravings and ornaments, is more glorious, more acceptable in the sight of God, than the most stately temple, and illustrious audience, where these doctrines are not honored. To this permit me to add, (and the bare mention of them must suffice) the due administration of the sacraments; and, an impartial use of the keys of discipline in excluding unworthy members. Wherever all these are found, whether in a thronged city, or a waste forest, amongst the highest, or the lowest ranks in society, there God will meet with his humble supplicants, and make them joyful in his house of prayer. To such worshippers the promise in the text is made, and to all such places he will come and bless his people.

Before we proceed to consider the precious promise, it deserves our notice, upon this first part of the subject, that while the things we have been speaking of are to be viewed as matters of duty, with respect to us, they are primarily to be considered as originating wholly from God, and must be received as his gift. I record my name, saith the

Lord—And it is so—it is of his sovereign goodwill that a Saviour is provided for fallen men and not for fallen angels. It is of the Lord that there is a church preserved on earth, notwithstanding all the opposition of the gates of hell; and it must be ascribed to his grace, that in any place, and among any people, his truths are faithfully preached, and spiritual worship is celebrated. I might add, it is of him that a people find a pure desire to build a house for his service; and it is he, in his good providence, who puts it in the power of their hands to finish the work. *Except the Lord build the house, they labor in vain that build it.* But let us attend to the promise, and consider,

II. The import of these words, *I will come unto thee, and bless thee.*

The blessing of the Lord is always upon his people in every place. He hears their prayers in secret, and in their families. He has never said to the seed of Jacob, *seek ye me in vain.* But to public worship peculiar mercies are annexed. *He loves the gates of Zion more than all the dwellings of Jacob. For the Lord hath chosen Zion—he hath desired it for his habitation. This is my rest for ever—here will I dwell, for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy.* The ordinances of his house are positive institutions for promoting his glory in the world. These he has appointed as the ordi-

nary means for converting sinners, and edifying his saints; and these, in an especial manner, he will own and bless.

I. I WILL COME—this is the promise: *I will come where I record my name.* God is never absent—he compasseth our path and our lying down, and is acquainted with all our ways. He is not far from every one of us, for in him we live, and move, and have our being. He is no local deity, like those of the idolatrous heathen. He is confined to no spot—the heaven is his throne, and the earth is his footstool. All nature is his temple—all space his abode—every living thing is the workmanship of his hand, and his providential care and tender mercies extend over all his creatures. But he is near to his people in a sense more exalted, than the ordinary cares of Providence imply. He is their reconciled God and Father; they are his chosen whom he loves—his treasure—his jewels; a people formed for himself, to shew forth his glory. He is said, therefore, in the style of scripture, to *come* to his church, because he *there* gives the most distinguishing proofs of his gracious presence, and exhibits the most unequivocal evidences of his love and divine approbation. Remarkable to this purpose are the promises with respect both to the tabernacle and the temple. In relation to the former, see Exodus xxix. 43, 44, 45. *And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. I will sanctify the tabernacle of the*

congregation and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell amongst the children of Israel, and will be their God. In regard to the latter, 2 Chron. vii. 12--15, 16. And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. Now mine eyes shall be open, and mine ears attentive unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever, and mine eyes and mine heart shall be there perpetually.

A cloud by day, and a pillar of fire by night were tokens of the divine protection to the whole camp of Israel. These directed the people in the wilderness where to bend their course, and when to pitch their tents. But the ark of the covenant, with the mercy-seat between the cherubims, were the AUGUST SYMBOLS of the more immediate presence of God in the sanctuary. Under the New Testament, agreeably to the present spiritual economy, the divine presence is not accompanied with such visible emblems; but it is not the less real, efficacious, and comfortable. In both dispensations *the name of the city* remains JEHOVAH SHAMMAH, *the Lord is there.* The blessed Redeemer, since his resurrection and triumphant ascension, is no more on earth, with respect to his human nature, but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us. At his departure

he said—*lo! I am with you always, even unto the end of the world*—And it is even so. The amen—the faithful and true witness still holds the stars of his church in his right hand, and *walks in the midst of the golden candlesticks*. The springs of Zion are all in him; and glorious things for ever continue to be spoken of the city of God—the Highest himself shall establish her, and God is known in her palaces for a refuge. All this is implied in the text before us, and expressed in one general term—I WILL BLESS THEE. Let us examine this second part of the promise.

2. The blessing here intended cannot refer to sensual enjoyments, nor mean the riches, pleasures and comforts of this life. Our Emmanuel holds out no Mahometan paradise to his followers, nor is his kingdom of this world. The church of God is formed on nobler principles, and for higher purposes—Blessings of a superior nature are in store for her. *The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost*. Great peace have all they who love his law; but they may, nevertheless, suffer great tribulation, and be exposed to many afflictions here.—Under the theocracy, civil and domestic mercies were promised, but these were only the appendages of the covenant of grace suited to that dispensation, and constituted no part of its essential benefits. The promise in the text refers principally to SANCTUARY BLESSINGS. Those great and good things be-

fore-mentioned, for the obtaining of which the ordinances of the sanctuary were especially instituted.

That the Lord conferred these blessings upon his church, under the Old Testament, is evident from his word. Notwithstanding the provocations of Israel, and the severe judgments which their sins very frequently brought upon them; yet he remembered his covenant, and his presence was not wholly removed. The oracles of truth were preserved inviolate, and spiritual Israel, the elect people of God in each succeeding generation, were converted, comforted, and finally saved. When the old dispensation had done its work, it resigned over to the new, the memory of the sacred name, and a glorious ERA commenced. Zion rejoiced in her sudden prosperity, and became invested with extensive blessings. What these blessings are, as they refer to us, is of more importance now to ascertain.

The apostle sums up the whole, in saying to the Ephesians—*He hath blessed us with all spiritual blessings, in heavenly places, in Christ Jesus.* And with respect to sanctuary privileges, he asserts the superior excellency of the New Testament above the Old, to the Corinthians—*If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. The veil is done away in Christ, and we all, with open face, beholding, as in a glass, the glory of the Lord; are changed into the same*

image from glory to glory, even as by the spirit of the Lord. The borders of Zion are now enlarged—the church is no longer as a child under age, but enjoys a glorious liberty—access is opened *into the holiest by the blood of Jesus—by a new and living way which he hath consecrated for us.* Believers obtain the nearest approach to heaven, which, on this side of the world of spirits, will, or can be granted.—The New Testament is the last and highest economy of grace, and its holy institutions are amply fitted to prepare the saints for the immediate vision and fruition of God in glory.

But it is necessary to descend to particulars, and enquire, with respect to gospel-churches, “when the Lord may be said to bless his people where his name is recorded,” agreeably to the import of the text? Without enumerating all the mercies comprised in the promise, let it suffice to answer:

1. The Lord blesses his churches, when he gives them a pure and faithful MINISTRY—when he raises up men, who have experienced the power of the truth upon their own hearts; who believe what they preach, and shudder at making the pulpit the theatre of their own praise, or private interest.—He sends a blessing when he sends laborers into his harvest, who, unbiaſſed by worldly fears and hopes, continue resolute in every part of duty, inflexibly honest, and exemplary in their conversation. Such men were promised: *I will give you pastors according to my heart, which shall feed you with knowledge*

and understanding. *Thine eyes shall see thy teachers.* Such men are blessings to the churches. By taking heed to themselves, and all the flock, they hold forth the word of life, with the prospect of success, and will have cause to *rejoice in the day of Christ; that they have not run in vain, neither labored in vain.* It is by the ministry of men, it pleases God to call sinners to his communion, and accomplish his designs of love. He has committed the treasure of the gospel into earthen vessels, that the excellency of the power may appear to be from him. The gifts, therefore, for the ministry, which the exalted Saviour bestowed from his throne, are represented by the apostle, as a principle blessing conferred upon the church. *When he ascended up on high, he led captivity captive, and gave gifts to men. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

2. The Lord blesses his church when, in his good providence, he preserves his people together in mutual PEACE, and prevents confusion, animosities and schisms. *Behold, how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more.*

3. But especially he blesses his people in the place where he records his name, when he bestows that blessing of all blessings, the HOLY SPIRIT.—*When he pours water upon him that is thirsty, and floods upon the dry ground. Then the light of Zion breaks forth as the morning, and her health springs forth speedily. The wilderness is glad; the desert rejoices, and blossoms as the rose.* This brings the truth with power to the consciences of sinners—alarms the careless and profane, and directs them, agreeably to the written word, to fly for refuge to the hope set before them. This establishes his own people in their most holy faith—calls forth their graces into exercise, and enables them to adorn the doctrines they profess, by a holy life and conversation. He comes with a blessing, when *he breathes upon the slain, that they may live*; when he makes his house a Bethel, administers consolation to his mourners, and grants them *fellowship with the Father, and with his Son Jesus Christ*. These, and what is inseparably connected with these, constitute the principal blessings conferred in the sanctuary. Thus his children, who are born in Zion, are fed by the ordinances, as in green pastures. Thus they are enabled to go from strength to strength, until they shall appear without spot or wrinkle, prepared to join the general assembly and church of the first-born, which are written in heaven. But I must not omit.

4. The PROTECTION AND DEFENCE of the Most High, whereby he preserves his churches in the

enjoyment of their privileges, and continues his blessing from the fathers to the children. *The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night ; for upon all the glory shall be a defence.—This shall be written for the generation to come, and the people which shall be created shall praise the Lord. The children of thy servants shall continue, and their seed shall be established before thee.* While his name continues to be faithfully recorded, his churches may expect the continuation of the blessing. But if they become luke-warm, if they depart from the faith, or degenerate into immoral practices, they have reason to fear a suspension, if not a total loss of the promised mercies : And wo to a people when God departs from them ! The message brought by Azariah the son of Oded, is replete with instruction, and very alarming. *Hear ye me Asa, and all Judah and Benjamin ; the Lord is with you while ye be with him ; and if ye seek him, he will be found of you ; but if you forsake him, he will forsake you.* Agreeably to this rule, God addressed the people, Jer. vii. 12. *Go ye now unto my place which was in Shiloh, where I set my name at first, and see what I did to it, for the wickedness of my people Israel.* Those, therefore, who enjoy the gospel, must not be high minded but fear. For if God spared not the natural branches, the seed of Abraham according to the flesh, but broke them off because of unbelief, let Gentile sinners take heed, lest he also spare not them.—

What was addressed to the church of Ephesus, Rev. ii. 5—7. may be considered as spoked to all in a similar situation: *Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.

After explaining the subject, it only remains, before I proceed to the application, that I detain you a few moments, in shewing the actual accomplishment of the promise in the text. That it was verified under the Old Testament, we have sufficiently seen; and the outlines of its fulfilment under the new, are easily drawn.

At the beginning of the dispensation, on the day of Pentecost, the name of the Lord was gloriously recorded. He came agreeably to his promise, and dispensed his blessing. Three thousand were converted under one sermon; and these were only the first fruits of a great and plentiful harvest. Throughout the whole primitive gospel-ministry, the most evident tokens of the divine presence, and a concurring blessing, were uniformly exhibited. God was with his servants, and bore them witness with divers signs and wonders, and there were added to the church daily, such as should be saved.

In every succeeding age the great Jehovah has remembered his inheritance. The blessing has

been more copious at one time than another, but the promise has never totally failed. Under the persecutions of Imperial Rome, the Lord did not withdraw from his afflicted Zion. He gave his people strength equal to their day. He made the blood of the martyrs to prove a seed to the church; and caused the gospel finally to triumph, against all the powerful efforts of Pagan superstition and cruelty.

During the long and dark period of anti-christian tyranny, when a train of fiery trials attended the faithful followers of the Redeemer, the presence of the Lord was abundantly experienced, and the promise sweetly accomplished. His little flock, hemmed in on every side by devouring wolves, obtained, in their pious assemblies, such confirmations of their faith, and such exalted consolations and encouragements, as rendered the church of Christ, even while groaning under the fiercest hatred of the church of Rome, a witness for the truth expressed in the text.

Since the happy reformation, in different nations where his name has been recorded, the Lord has often manifested his glory and majesty, by astonishing displays of his presence and power in the sanctuary. And where the rich out-pourings of his spirit have been suspended, he has still continued, by his more ordinary blessings, to be as the dew unto Israel. At all times he has fulfilled his gracious promise, and made himself known in

Zion, as a God of Salvation. In this testimony, his people on every coast, and in every age, unite. This also we ourselves can witness this day. With us his name is recorded within these walls—he has formerly afforded us his presence. Here, in this very place, as well as in our other sanctuaries, he has often come and dispensed his blessing.

I have shewn you what we are to understand by the *name* of the Lord, and what is implied in his *recording* that name in any place. I have also pointed out the peculiar blessings promised to the sanctuary, and the faithfulness of God in accomplishing his word. Suffer me now to apply the subject. And,

First, We learn, “that the Son of God, from “the beginning to the end of the world, gathers, “defends, and preserves to himself, by his spirit and “word, out of the whole human race, A CHURCH, “chosen to everlasting life, and agreeing in true “faith.”* This church is but one, considered in its relation to the exalted Redeemer, the Head and King of Zion. It consists of many members. Millions are already in heaven, and constitute that part which may be called the church-triumphant. Millions are now on earth, who compose the church-militant. And millions more will yet be gathered, even as many as the Lord our God shall call.

Interesting observations might be deduced from this subject, respecting the love of God towards his

people—the safety of Zion—the communion of saints, and the discipline and government of the church. It might be proper, also, to attend to the marks of a true church—the distinguishing characteristic of a member, and the peculiar obligation upon all who enjoy the privileges of the sanctuary to preserve them pure, and to be found faithful.—But it is impossible at present to enter upon these. I can only remind you, that you have seen it is not a mere form of words, or any ceremonies in the visible church that can dedicate a temple to God, or render any building a consecrated sanctuary. Nothing less than recording the name of the Lord, by sound, evangelical doctrine, and worshipping in spirit and in truth, can insure the blessing.

Secondly, We learn, there is forgiveness with our God, that he may be feared; and thus a foundation laid for TRUE AND SPIRITUAL WORSHIP. The great object of religious adoration is clearly revealed, and a glorious way opened for our return to him. All the angels in heaven worship God, and they cease not day nor night in ascribing the homage, praise and thanksgiving, which are due to his holy name. Should we not, then, esteem it an unspeakable blessing and honor to be permitted to join in such exalted service? Ought we not to rejoice in liberty of access to the Father of our Spirits, who, in sovereign mercy, has made himself known as the God of Salvation? It is in this faith, and with views and exercises founded upon these

principles, that we adored the great Jehovah in those prayers, with which divine service was just now opened in this house; and with this worship, in spirit and in truth, HIS NAME IS NOW RECORDED in this place.

Thirdly, We see, that the doctrines of the gospel, like their divine Author, are the same yesterday, to day, and for ever. Larger measures of knowledge, and of the Spirit, may have been granted under one dispensation than another, but the nature and properties of saving-faith are ever the same. The great Redeemer has always been precious to his people; and, in their Emmanuel, all the saints have ever found both *righteousness and strength*. Know then, my brethren, the God of your Salvation; and remember, that the PERFECT RIGHTEOUSNESS OF CHRIST is the sole meritorious cause of the justification of a sinner, and the basis on which every blessing in the SANCTUARY, as well as all your hopes for eternal life, are founded.—This righteousness the Son of God has wrought out, by his active and passive obedience, for all his people: This they receive by faith; and this the Father imputes to them, as he imputed to Christ their sins. *He who knew no sin*, says the apostle, 2 Cor. v. 21. *was made sin for us, that we might be made the righteousness of God in him*. But how was Christ made sin for us? Not surely by partaking in our depravity, nor having any sin inherent in himself; but, by having our sins imputed to him, that

he, as a sin-offering and sacrifice, might atone for them. In like manner we are made righteous in him, not by any inherent righteousness in ourselves, but by having his righteousness imputed to us. The name by which he was known, under the Old Testament-dispensation as well as the New, is the *Lord our righteousness*. Jer. xxiii. 6. But in what way can the righteousness of Christ become ours? It must be so inherently or imputatively—There is no other alternative. But, is it inherently ours? Certainly no, for it is expressly opposed to all inherent righteousness in us, Phil. iii. 6. Nor can *that* be inherent in us, *which* was performed by Christ. It is, therefore, ours by imputation. Wherefore God is said to *IMPUTE righteousness without works*. *This is that righteousness of God which is manifested without the law, being witnessed by the law and the prophets. This is the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe.* By faith we are justified, in as much as we receive the offered salvation by the hand of faith. *Through* faith we are saved, as there is no other way of appropriating to ourselves the righteousness of the surety, than by believing in him. But it is not *for* faith, nor any other work performed by us, or even graces wrought within us, that we obtain pardon for sin, and a right to eternal life. In the Redeemer alone God is well-pleased, and for his sake alone is become the God and Father of all who are united to his Son. Faith is his gift, and every grace is bestowed by him.—

This insures his glory in our justification, and is the only productive principle of sanctification in heart and life—of that inherent holiness which constitutes moral rectitude, and without which no man can see God. These are the doctrines we profess and believe. “ We believe the Holy Ghost
“ kindleth in our hearts an upright faith, which
“ embraces Jesus Christ with all his merits, ap-
“ propriates him, and seeks nothing more besides
“ him. Therefore, we justly say with Paul, *that*
“ *we are justified by faith alone; or, by faith without*
“ *works.* However, we do not mean that faith it-
“ self justifies us, for it is only an instrument with
“ which we embrace Christ our righteousness.—
“ We believe that our salvation consists in the re-
“ mission of our sins for Jesus Christ’s sake, and that
“ therein our righteousness before God is implied.
“ As David and Paul teach us, declaring this to
“ be the happiness of man, that God imputes right-
“ teousness to him without works; and, therefore,
“ we always hold fast this foundation, ascribing all
“ the glory to God, humbling ourselves before
“ him, and acknowledging ourselves to be such as
“ we really are; without presuming to trust in any
“ thing in ourselves, or in any merit of ours, rely-
“ ing and resting upon the obedience of Christ
“ crucified alone, which becomes ours when we
“ believe in him. This is sufficient to cover all
“ our iniquities, and to give us confidence in ap-
“ proaching to God; freeing the conscience of
“ fear, terror, and dread. We believe, it is so far

“ from being true, that this justifying faith makes
 “ men remiss in a holy and pious life, that on the
 “ contrary, without it they would never do any
 “ thing out of love to God, but only out of self-
 “ love, or fear of damnation. It is impossible that
 “ this holy faith can be unfruitful in man—it is a
 “ *faith that worketh by love*, and excites man to the
 “ *practice of those works, which God has commanded*
 “ *in his word.*”* It is by preaching these evangel-
 ical truths the name of the Lord, as a God of Sal-
 vation, is this day recorded in this house. And now
 witness these walls! which have often reverberated
 the joyful sound of peace on earth, and good-will
 to men. Witness ye columns! and thou lofty arch!
 renewed and decorated with that simple magnifi-
 cence which becomes a temple under the New
 Testament. Witness ye angels! who, while invi-
 sible to us, are ministering spirits, sent forth to mi-
 nister to the heirs of salvation, and who rejoice in
 the purity of our worship, and the conversion of
 sinners. And O! be thou also witness exalted King
 of Zion! who holdest the stars of the church in
 thy right hand, and whose eyes are as a flame of
 fire; witness thou, if ever false doctrines are taught
 in this house—if ever we refuse to reverence thee!
 Great God of Abraham, our God and Father, to
 whom this building is again consecrated! *Let thine*
eyes be open toward this house night and day, even to-
wards the place, of which thou hast said, my name shall
be there. Make the priests’ lips to keep knowledge, and

* Confession of Faith, art xxii. xxiii. xxiv.

teach them to seek the law at thy mouth. Purify the sons of Levi, and purge them as gold and silver, that they may always offer unto the Lord an offering in righteousness.

To these great purposes this building was formerly devoted, and for these important ends it is now raised from its ruins. But the mention of RUINS calls back our thoughts to past scenes, and presents disagreeable ideas to our minds. When destruction is caused by the immediate hand of heaven—by earthquakes, storms, or fire, we are silent before God, and dare not reply. But when men have been the instruments, it is difficult, although proper, to look up to the over-ruling power, and forget the interposition of the means. I dare not speak of the wanton cruelty of those who destroyed this temple, nor repeat the various indignities which have been perpetrated. It would be easy to mention facts which would chill your blood! A recollection of the groans of dying prisoners, which pierced this ceiling; or the sacrilegious sports and rough feats of horsemanship* exhibited within these walls, might raise sentiments in your minds that would, perhaps, not harmonize with those religious affections, which I wish, at present, to promote, and always to cherish.

The Lord has sufficiently vindicated our cause, and avenged us of those who rose up against us.—

* This church was, during the first part of the war, made a prison, and afterward turned, by the British troops, into a riding-school.

He girded our Joshua for the field, and led him, with his train of heroes, to victory. Heaven directed our councils, and wrought deliverance.—Our enemies themselves acknowledged an interposing Providence, and were obliged to say, *the Lord hath done great things for them*, while we repeated the shout of praise, **THE LORD HATH DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD.**

Through the long avenue of dangers and perplexity, while discouragements, like dark clouds, were hovering all around, who could penetrate the gloom, and foresee, that God would so soon bring order out of confusion—so soon dismiss the horrors of war, and grant an honorable peace—a perfect revolution? Where was it ever seen, excepting only in Israel, *that God took a nation out of the midst of another nation, with such a mighty hand, and a stretched out arm?* Who could have predicted, that from such indigested materials, with such short experience, and within so few years, an efficient, liberal, and pervading government would have been formed?—A station and rank is now obtained among the nations of the earth; and, if the full enjoyment of civil and religious liberty is a constituent part of social happiness—if the prospects of the rising importance, strength, and greatness of our new empire, are of any weight in the scale, we may safely pronounce ourselves, at this day, to be the happiest nation in the world. A nation where all the rights of man are perfectly secured. With-

but a monarchy—without hereditary nobility, and without an hierarchy. Hail, happy land! A land of liberty!—of science!—of religion! Here an undisturbed freedom in worship forms the first principle of an equal government, and is claimed as a birth-right, which none of our rulers dare call in question, or control. Here no sect is legally preferred with exclusive prerogatives—the chief magistrate worships as a private citizen, and legislators, by their influential example, not by penal-laws, prove nursing fathers to the church of Christ. In this happy and elevated situation, the ruins of our temples, and all we have sustained, appear a price too small to mention. We are more than compensated. We have forgiven, and we forget past injuries. God has abundantly made up for all our former griefs. *When the Lord turned again the captivity of Zion, we were like them that dream.—Then was our mouth filled with laughter, and our tongue with singing.* We are a happy people—we feel and know that we are so. The labors of the husbandman prosper, and there is plenty in all our borders. Commerce is enlarged, and public credit established. The education of youth is universally patronized, and there is no complaining in our streets.—In safety we sit, every man under his own vine and fig-tree, and there are none to make us afraid.—With sufficient room to accommodate nations, and a government adequate to all the important purposes of society, we are not only at ease ourselves, but extend our arms, and cordially invite

an oppressed world to come under our shade, and share in our happiness. Happy is that people that is in such a case! yea, happy is that people whose GOD IS THE LORD!—Whether we shall continue thus happy, will greatly depend upon our wisdom and justice—our industry and manners, but principally upon our faithfully recording the name of the Lord. According to the measure in which the religion of the blessed Jesus is honored and prevails, our land will be truly happy, and our liberty secure. This holy religion establishes the purest morality, and inculcates the reciprocal obligations which members of society are under to each other: It engages men of all ranks, by the highest sanctions, conscientiously to fulfil the duties of their station; and it is, without controversy, the surest pledge of the divine protection. The maintenance of this, in its purity, will most effectually establish our invaluable blessings, and as this declines, our ruin will hasten. See the rule of Providence with respect to nations, Jer. xviii. 9, 10. *At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it OBEY NOT MY VOICE, then I will repent of the good wherewith I said, I would benefit them.*

While others, at our political anniversary, in their animated orations, employ all the powers of eloquence, to confirm your love of liberty, and, by enraptured views of civil blessings, touch with transport all the springs of life; I desire, with plain-

ness of speech, but with a zeal becoming a minister of the gospel, to raise your views to heaven, and persuade you wisely to improve your precious privileges. Seven years are not yet elapsed since we returned to this city in peace. And lo! in less than seven years, two ruined churches have been, by us, repaired. The Lord hath strengthened our hands, and given success to our efforts. Let a humble sense of our dependance upon him, and a recollection of his numerous mercies, call forth lively gratitude upon this occasion. *Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.* It is, my brethren, a circumstance which, upon our part, is altogether fortuitous, but it deserves your notice, that, in the direction of Providence, you have more than one object, upon this memorable Fourth of July, that claims your attention. While you glow with patriotic ardor for your country, and pour out fervent prayers for its rising honor and happiness; you are also exulting that the gates of this house are again opened to you. *Enter into his gates with thanksgiving, and into his courts with praise; be thankful, unto him, and bless his name.* With ardent prayers, and solemn vows, I know you now unite with me in this sacred exercise; and may your ardent prayers, and solemn vows be ratified in heaven! But suffer me, in faithfulness, to warn you against the deceitfulness of your hearts towards God; and to charge you to mingle a holy fear and trembling, this day, with our rejoicings. Remember Shiloh

—remember what has already befallen this house, and never forget that you have to do with a holy God, who is jealous for his honor and worship.—Holiness becometh the house of God for ever; and all who name the name of Christ must depart from iniquity. *Keep, therefore, thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools. When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools. Pay that which thou hast vowed.*

With what humble awe and pious reverence should ministers of the gospel engage in the service of the sanctuary! Upon us, my venerable and respected colleagues, a new burthen is this day laid—to us a new door is opened! I congratulate you on this auspicious occasion, and hope we may view it as a token for good from the Lord. Let it encourage us to persevere and become more faithful in preaching a crucified Jesus, and inciting this people to worship God in spirit and in truth. But where is our LAIDLIE!* Where is now that bold herald of the gospel, who feared not the face of man, nor courted the applause of fellow-worms!—He spoke with authority, and what flowed from

* The Rev. Doctor Archibald Laidlie was born and educated in Scotland. He was ordained, in 1760, a minister in Flushing, in Zealand. The Dutch church in New-York finding it necessary to have divine service performed in English, called him for that purpose, and he arrived here in March, 1764. He was a man of genius, learning, and eminent piety—a very instructive, bold, and animated preacher; and his indefatigable labors were eminently blessed of the Lord. He died of a consumptive illness at Red-Hook, in October, 1779, during our exile from the city.

his heart, reached the hearts of others. How often from these heights of Zion have his words dropped as the rain, while sinners trembled and saints rejoiced. But he is gone, and rests from his labors! His name still survives, and he, being dead, yet speaketh. Excuse this tribute of affection—forgive this tear, which I owe to the memory of a man, who was once dear to me, as a fellow-laborer in this house, and whose ministry was highly acceptable, and greatly blessed to this people. From the example of those who proved faithful in their day, let us, my worthy colleagues, be prompted to the most vigorous exertions in the service of our master. May you be long spared in mercy to the church! and, when the lips, which now address you, are mouldering in the tomb, O may you live to record the name of the Lord, and be the happy instruments of building that spiritual temple which is founded upon the prophets and apostles, Jesus Christ himself being the chief corner-stone! Late, very late, after gaining many seals to your ministry, may you close your exemplary and useful lives in peace, and obtain the crown of righteousness! The blessing of the God of Salvation be upon you!

The aged men who were present at the dedication of the second temple wept at the remembrance of the first. But, blessed be God! you, who worshipped in this house formerly, have no cause for weeping on that account. This house is restored to its former splendor, and the Lord has exceeded

our highest expectations. We have no reason to weep for the house, but we may weep and be ashamed for the hardness of our hearts; for the want of faith and gratitude—of love and holiness. Many bitter tears might also be shed, when looking around, we find so many wanting, who used formerly to worship with us in this place. Alas! how many parents—how many husbands and wives—how many children and friends, have gone down to the silent grave since last we assembled in this house! But I may not indulge the mournful recollection. The joy of the Lord is to be our strength this day. May you, my brethren, be spared *to go up with the multitude to the house of God, with the voice of joy and praise: May you live to see his power and glory in the sanctuary, and your souls be fed as with marrow and fatness!* The Lord bless you with all spiritual blessings in Christ Jesus!

You who are young, behold the goodness of God in providing the means of grace, and bringing the gospel in its purity to you! Remember to whom we have dedicated this place. The once crucified, but now exalted Jesus, is Lord of this house. Here his name is recorded. See to it that you never defile his temple; make not his house a house of merchandize, nor sell his truths. Yet a little while and *we* shall bid adieu to ordinances and to you. But we rejoice in the prospect of leaving you the rich treasure of a faithful profession and spiritual worship. Preserve with anxious so-

licitude the precious inheritance. It is your life, it is the pledge of all your mercies. Improve the means. Search the scriptures. Understand the doctrines you profess. Rest not in a name to live, but look unto Jesus and find life and peace in him. *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.* Beware of ever being ashamed of Christ. Sin not away your privileges, and provoke not a holy God to withdraw his presence and blessing.

It is not, my children, without very tender emotions, that we look around and consider you as our dearest hope; our highest joy; the rising pillars of the church and state. Soon you are to succeed us in the duties we now strive to fulfil. Very soon you will have to bear the sacred burthen which will devolve from us to you. I charge you, in the sight of God, to be faithful. Be faithful to your country; be faithful to the church. Forfake not assembling yourselves together. Record the blessed name. Continue to record it, that God may dwell with you, and with your children's children, as long as the sun shall endure. *But will God indeed dwell on the earth? Behold the heaven, and the heaven of heavens cannot contain him, how much less this house which we have built?* The heaven is indeed his throne, and the earth is his footstool, but here is the house that we have built unto him, and here is the place of his rest. May it ever be a house of

prayer ! A house of praise ! A house of blessings !
*Peace be within thy walls, and prosperity within thy
palaces. For my brethren and companions' sake, I will
now say, PEACE BE WITHIN THEE. Because of the
house of the Lord our God, I WILL SEEK THY GOOD.*
Great King of Zion, fill it with thy glory ! When
writing up the people, let it be counted that many
were born here, and here trained up for that house,
which is not made with hands, eternal in the heav-
ens ; bless all thy churches ! *let Israel be saved !
and from the rising of the sun, even to the going down
of the same, let thy name be great among the Gentiles.*
*In every place let incense be offered unto thy name, and
a pure offering ! AMEN.*

THE END OF THE THIRD VOLUME.