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T W O

S E R M O N S,

DELIVERED BEFORE THE

NEW-YORK MISSIONARY SOCIETY;

The First on April 23d, in the

SCOTS PRESBYTERIAN CHURCH,

BY THE REV. DR. LIVINGSTON.

The Second on April 24th, in the

NORTH DUTCH CHURCH,

BY THE REV. DR. M'KNIGHT.

TO WHICH IS ADDED,

A CHARGE given to the FIRST MISSIONARY,

BY THE REV. DR. RODGERS;

TOGETHER WITH THE

INSTRUCTIONS TO MISSIONARIES,

AND THE

REPORT OF THE DIRECTORS.

NEW-YORK:

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1799.

At a meeting of the NEW-YORK MISSIONARY
SOCIETY, April 26, 1799,

RESOLVED UNANIMOUSLY,

THAT the thanks of the SOCIETY be
given to the Rev. Dr. LIVINGSTON and Dr.
M'KNIGHT, for the Sermons delivered by
them respectively on the evenings of the 23d
and 24th inst. agreeably to appointment; and
that they be requested to furnish copies of the
same for publication.

Extract from the Minutes of the Society,

SAMUEL MILLER, Clerk.

LIFE TO THE DEAD.

A

SERMON,

PREACHED BEFORE THE

NEW-YORK MISSIONARY SOCIETY

NORTH DUTCH CHURCH,

On the 24th of April, 1799,

By JOHN M'KNIGHT, D. D.

One of the MINISTERS of the UNITED PRESBYTERIAN
CONGREGATIONS in the City of New-York.

EZEKIEL XXXVIII. 3.

AND HE SAID UNTO ME, SON OF MAN, CAN
THESE BONES LIVE? AND I ANSWERED, O
LORD GOD, THOU KNOWEST.

MY design from these words is, to take a
view of that prophetic vision, of which
they are a part, in itself and in its applications.

The Prophet tells us, that being carried out,
in the Spirit of the LORD, he was set down
in the midst of a valley full of bones. Having
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passed by them round about, and taken a particular survey of them, *behold there were very many, in the open valley, and lo, they were very dry.* In these circumstances was the query, in the text proposed to him, *Son of man can these bones live?* Instead of returning a direct answer to this query, the Prophet resolves the possibility of their living into the purpose, and power of GOD; *O LORD GOD, thou knowest.* Upon this he was commanded to prophesy upon them, and to say unto them, *O ye dry bones, hear the word of the LORD. Thus saith the LORD GOD unto these bones, Behold, I will cause breath to enter into you; and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.*

The Prophet did as he was commanded. And what was the consequence? *As I prophesied, says he, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above.*

As yet, however, they were but dead bodies: for he adds, *there was no breath in them.*

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He then receives a second commission. *Prophecy unto the wind, prophecy, son of man, and say to the wind, This saith the LORD GOD, Come from the four winds, O breath, and breathe upon these slain, that they may live.*

He did so. *I prophesied, says he, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.*

What an astonishing sight was this! A great multitude of dry bones, lying dispersed in an open valley, first, put into motion; then, coming together, bone to his bone; the sinews and the flesh afterwards coming up upon them; and the skin covering them above; and, finally, becoming animated, arising, and standing upon their feet an exceeding great army.

The primary object, to which this prophetic vision referred, was, the recovery of the Jews from their captivity, in Babylon, and their restoration to their own land. This is evident from the application, in the eleventh verse. *Son of man, these bones are the whole house of Israel.*

They had been now seventy years in captivity. Their present circumstances were very unpromising for a restoration. Like the bones,

in the valley of vision, they were dispersed over the whole face of the country; and, like dry bones, they were hopeless, heartless, and possessed of none of the means of their recovery. Therefore, they said, *Our bones are dried, and our hope is lost, we are cut off for our part.*

But the time destined in the divine purpose, and which had been predicted by the prophets, as the period of their captivity, was accomplished. The time of their deliverance was come. And by this prophetic representation GOD would revive and strengthen the faith and hope of his people. He would shew them that though their situation was as unpromising for a restoration, as that a multitude of dry bones, dispersed in a valley, should live; yet, it should be effected: *not by might, nor by power, but by my spirit, saith the LORD. Therefore prophesy upon these dry bones, and say unto them, O ye dry bones, hear the word of the LORD.*

What is here predicted, and emblematically represented to the prophet was realized and accomplished when, upon the proclamation of Cyrus, who had been prophesied of, by name, for this express purpose, upwards of one hundred and fifty years before, the Jews returned
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to their own land, and rebuilt their city and temple.

Besides the primary intent of this prophetic representation there are several other objects to which it may be justly referred. Permit me now to direct your attention to these.

I. This vision may be considered as an emblematical representation of the recovery of the sinner from a state of spiritual death, to spiritual life and happiness, by the means of grace, and through the effectual operations of the Holy Spirit of GOD.

However some may boast of the dignity and powers of human nature ; or, whatever its natural, intellectual, political or moral abilities may be ; yet, how to perform spiritual actions, in a holy and spiritual manner, whilst in his natural state, man findeth not. The powers of the soul are not less deranged, nor its competency, for spiritual action, less destroyed by sin, than those of the body are by natural death. Universal experience confirms the truth of those scripture declarations ; that every imagination of the thoughts of man's heart is only evil continually ; that he is asleep in security, and dead in trespasses and sins ; that the natural man receiveth not the things of the Spirit of GOD, for they are foolishness unto him, neither
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can he know them because they are spiritually discerned; that the carnal mind is enmity against GOD: for it is not subject to the law of GOD, neither indeed can be; and that the exertion of the same Almighty Power which created the world, at first, out of nothing, by which JESUS CHRIST was raised from the dead, and by which our bodies shall be raised at the last day, is necessary to quicken the sinner to a spiritual life, and to make him alive unto GOD.

If there are any of you who have not found this to be the case, be assured, you are yet strangers to your condition. You know not the plagues of your own hearts; you are strangers to the glorious perfections and character of GOD, and to the holiness, spirituality, extent, and power of his law; you are yet without GOD, without CHRIST, and without hope in the world.

When, therefore, we preach the gospel to sinners, and call upon them to repent, to be converted and to believe, we are in precisely similar circumstances with the prophet when he prophesied, saying, *O ye dry bones, hear the word of the LORD.* Did our success depend on human probabilities, or the natural efficacy of even instituted means, never, until time should

should give place to eternity, would we convert one soul.

But we know that it is the will of GOD the gospel should be preached to every creature; and that we should persuade men by all the terror of the LORD, and by all the allurements of his mercy and grace to be reconciled unto him. We know, that by the preaching of the word, and other gracious institutions GOD is, from time to time, adding to the Church such as shall be saved. We know that his power has been illustriously displayed in the conversion of thousands and tens of thousands already; that it is still equally competent for accomplishing the designs of his grace; and that his word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereto he sends it. And however unpromising appearances may be, even though sinners should increase unto more ungodliness under our ministrations, still there is ground of encouragement. *Behold, the LORD's hand is not shortened, that it cannot save: neither is his ear heavy, that it cannot hear. Therefore we both labour, and suffer reproach, because we trust in the living GOD who is the Saviour of all men, especially of those that believe.*

II. Another object to which this prophetic vision may be referred is, the recovery of the Church

Church and people of GOD, from a state of deadness, degeneracy and declension, to a state of liveness, vigour, and spiritual prosperity. Happy would it be, for the children and people of GOD, were they always progressive in the divine life; going from strength to strength, reaching forth unto those things which are before, and pressing towards the mark for the prize of the high calling of GOD in CHRIST JESUS. What high attainments in grace might they not reach! What abundant peace and consolation might they not enjoy! This, however, is not the case. Through the influence of remaining corruption, and the numerous temptations to which they are exposed; by negligence in duty, and not duly improving that provision of grace and strength which is made for them in their glorious covenant head, they are liable to awful backslidings and declensions. In these circumstances, however, GOD will not leave his children. He has betrothed them unto himself in faithfulness and forever. They shall not, either totally or finally depart from him; nor will he turn away from them to do them good. He will reclaim them by tender mercies, or the rod. Hence the commission to the prophet, *Go and proclaim these words towards the north, and say, Return thou backsliding Israel. Turn, O backsliding children, saith the LORD, for I am married unto you.* Hence also those gracious declarations and promises, *I will not cause mine*

mine anger to fall upon you. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

What the people of GOD are liable to, individually, may, and often doth befall them in a collective capacity. The Church of GOD has often been confined to a comparatively small number. Through the abounding of iniquity, the love of the righteous may wax cold. There are times when the wise virgins slumber and sleep with the foolish. There are seasons also, when the powers of earth and hell are so let loose and combined together against the Church as to threaten its entire destruction.

But to whatever difficulties or dangers the cause and interest of the REDEEMER may be exposed in the world, they shall succeed. *Though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. GOD is in the midst of her: she shall not be moved: GOD shall help her, and that right early. GOD has founded his Church upon the Rock of ages, and the gates of hell shall not prevail against it. When the enemy*
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shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. The time, yea, the set time to favour Zion will come. GOD will hasten it in his own good time. Though it tarry, wait for it. He will arise: his enemies shall be scattered; and he will have mercy upon Zion. He will appear in his glory, and build her up. He will beautify her with salvation. He will cause her to look forth as the morning: fair as the moon, clear as the sun, and terrible as an army with banners. The righteousness thereof shall go forth as brightness, and the salvation thereof as a lamp that burneth.

The Jews were once the peculiar people of GOD. He had chosen them for himself, from among all the families of the earth. He had redeemed them from their Egyptian bondage. He had borne them as on the wings of an eagle, and guarded them as the apple of the eye. He had nourished and brought them up as children. He had distinguished them by blessings, both temporal and spiritual, above all the nations of the earth. But having been always a stiff-necked and rebellious people; having often provoked the LORD to anger; and having, at length, completed the measure of their iniquity by the crucifixion of the Son of GOD, the Prince of life and the Lord of glory, and the rejection of his gospel, GOD cast them off.

off. They were given over to a spirit of blindness, impenitency, and unbelief. Their city and temple were destroyed. They were dispersed over the face of the whole earth; and remain to the present day a persecuted and despised people.

As, however, the rejection of the Jews was not total; so, neither will it be final. GOD will yet remember them with covenant mercy. Though it is now near eighteen hundred years since their rejection and dispersion, they still remain a distinct people, and separated from all others: an instance the like to which has never been known in the world; and a strong presumptive evidence of GOD's special gracious purposes respecting them. GOD has mercy in store for them, which shall, in due time, be displayed towards them, in rich abundance.

This prophetic vision then may be justly considered as emblematical, and predictive of their recovery. To me it appears probable, from the tenor of scripture prophecy, that they will be restored again to their own land; and that, even in a literal sense, Jerusalem shall become a peaceable habitation.

Be this, however, as it may, certain it is, that the time is coming when that vail of ignorance and prejudice which has for so many centuries

been upon their minds, shall be rent; and when, as a people, they shall be brought to know, and to confess that this JESUS, whom we worship, whom they took, and with wicked hands crucified and slew, on Mount Calvary, without the gates of Jerusalem, is, indeed, the true and promised MESSIAH: that in him there is a full accomplishment of all the predictions and promises respecting the seed of the woman, contained in the Old Testament, and that he is the truth and substance of the whole ceremonial law. And if, as the Apostle argues, in the eleventh chapter of his epistle to the Romans, through their fall salvation came to the Gentiles, and the diminution of them be the riches of the Gentiles; how much more their fulness? *For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead.*

III. This prophetic exhibition justly admits of a particular application to the immediate occasion of our present meeting. We are engaged in an attempt to propagate the gospel among the Indian tribes upon our frontiers. Realize, for a moment, their situation, and the difficulties and discouragements with which we have to contend. You will find them as unfit materials, for the object contemplated, as the dry bones in the valley of vision to constitute an army of living men. Besides that depravity which

which is common to human nature; ignorant, uncivilized and savage. Roaming abroad in quest of their prey like the wild beasts of the forest. And, alas! that there is reason to add, corrupted, and their prejudices strongly excited against Christianity, by the still greater depravity and wickedness of a large proportion of those, from among ourselves, with whom they have had intercourse.

Can these dry bones live? Can these savages of the wilderness become Christians? How shall their roving minds be fixed? How shall they be brought to realize and lay to heart their misery and danger? How shall they be brought to apprehend, and embrace the remedy?

O LORD GOD, *thou knowest.* We believe it our duty to make the attempt. We believe, and are fully persuaded that thou art able to render it successful. Whether thou wilt, or not, belongs not to us to determine. In the name of our GOD would we set up our banners. Confiding in thy purposes, power, and grace, would we prosecute this important undertaking. Hast thou not promised to give unto JESUS, thy Son, the heathen for his inheritance, and the uttermost parts of the earth for his possession. Hast thou not said, *It is a light thing that thou shouldest be my servant to*
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raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Nor, my brethren, are we without considerable grounds of encouragement in our present undertaking. Several concurring circumstances tend to excite our exertions, and to animate our hopes. Has not GOD promised, *The wilderness, and the solitary places shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the LORD, and the excellency of our GOD. The kings of Tarshish and the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto GOD.*

These promises are in themselves, a sufficient foundation for faith and hope, and for the most vigorous exertions. But the providences of GOD, at present, in a particular manner, concur with his promises, and afford ground to hope that their accomplishment draws nigh. Amidst the tumults and confusions of war, a missionary spirit has been poured out in the European world, especially in Great-Britain.

Regardless

Regardless of party names and distinctions, the friends to the great doctrines of grace have united, as with one heart, and formed societies, in various parts, for propagating the gospel among the heathen. Nine and twenty missionaries, sent out by the society in London, in a vessel of their own, procured for the purpose, have arrived safe in the Islands of the South Sea. Six others, namely, two from the London, two from the Edinburgh, and two from the Glasgow societies have been sent to Sierra Leone, in Africa. Besides those which have been sent, or are about to be sent to the East and West Indies, and to other parts. Add to this that whilst a general and vigorous exertion has been made for evangelizing the heathen, a remarkable zeal has discovered itself, and extraordinary measures have been adopted for promoting the interests of religion at home; by the establishment of schools, and sending out itinerant preachers to those parts which were destitute of the gospel.

Societies instituted upon the same principles, and with the same objects in view, have been formed in America. The society, established in this city, has procured, and sent out one missionary. His destination is to the Chickasaw Indians on the western parts of the state of Georgia. Probably by this time he has nearly arrived at the end of his journey. He has gone forth

forth under the most promising auspices. Christian liberality has hitherto furnished us with pecuniary resources adequate to our exigencies; and should the undertaking succeed, we have no reason to doubt but that we shall still obtain a sufficiency to serve our purposes. Our greatest present want is, at least, another missionary. May the LORD put it into the hearts of some to offer themselves, who shall be found qualified for the work, and whose labours he will crown with abundant success.

In the IVth and last place. This prophetic vision may be considered as a lively emblematical representation of the resurrection of the dead at the last day. The doctrine of a resurrection was denied by the Sadducees, and ridiculed by the heathen philosophers. But it has always been an object of faith and hope to the church and people of God. The difficulties which stand in the way of a resurrection are, in the eye of sense and reason, insuperable. Hence, though the heathen philosophers had some apprehensions of the immortality of the soul, yet they had no idea of the resurrection of the body. Accordingly, when the apostle Paul, in his speech at Athens, made mention of a resurrection, *some mocked, others said, we will hear thee again of this matter.*

Lift up your eyes upon the congregation of
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the dead. Are they not very many, and very dry? Survey the number of Adam's family who, since the first commencement of time, have fallen under the stroke of the King of terrors, and become the prey of corruption and worms. What must be the condition of those who have now been in this situation for hundreds, nay, for thousands of years? What is become of the constituent parts of those bodies which have, so long since, returned to their native dust? Some have been deposited in sepulchres, and become incorporated with their mother earth. Some have been consumed by fire, and their ashes scattered by the winds to the four corners of the earth. Some have been cast into the sea, and devoured by the fishes, or sunk down into the depths of the ocean, under the load of mighty waters. And some have become the prey of the fowls of the air, and of the beasts of the field. The rich and the poor, the honoured and the despised, the learned and the illiterate, the master and the servant, the tyrant and the slave, the king and the beggar, have, long since, been blended together in one promiscuous heap. *Can these bones live?* How shall these particles be collected and again formed into those bodies of which they were once constituent parts?

Reasoning in the line of analogy, the frequent resurrections which take place, both in

the animal and vegetable world, would seem to afford some presumptive evidence of a resurrection of the human body. Any conclusions, however, which could be drawn from these, would be extremely vague and uncertain. Blessed be GOD we have a more sure foundation on which our faith and hope of this important article rests. Life and immortality have been brought to light by the gospel. The certainty of a resurrection rests upon two principles, namely, the purpose, and the power of GOD. To these two is it referred by our LORD in his reply to the Sadducees. *Ye do err, not knowing the scriptures, nor the power of GOD; the scriptures, which declare that there shall be a resurrection; and the power of GOD, which is able to effect it.*

That GOD is able to raise the dead cannot be questioned: for what cannot Omnipotence do? *He calls those things which are not, as though they were.* He made all things, at first, out of nothing. He is the former of the bodies, and the father of the spirits of all flesh. If then GOD made the human body out of the dust of the earth, and breathed into it the breath of life, so that man became a living soul; tell me, ye infidels, is he not able to raise this body again from the dust of the earth, and to re-establish that union between it and the soul which had been destroyed by death?

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That GOD will raise the dead is evident from scripture testimony. I shall rest this on the three following passages. The first you have Job xix. 25, 26 and 27. *For I know that my REDEEMER liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see GOD. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.* The second passage you have, Isaiah xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.* The third passage, to which I referred, is in John v. 28 and 29. *Marvel not at this: for the hour is coming in the which all that are in the grave shall hear the voice of the Son of GOD. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

Of this resurrection that which was exhibited to the imagination of the Prophet was but a small representation. O the noise and the shaking when atom shall come together to his atom, and bone to his bone of all who shall be numbered with the silent dead! How vast the multitude, how crowded the throng, when the sea shall give up the dead which are in it, and!

death and hell shall give up the dead which are in them; and the dead, small and great shall stand before GOD! There, my brethren, shall you and I appear, though, probably, long before that period arrive, we shall have gone the way of all flesh, and our bodies have taken up their residence in the grave: the house appointed for all the living.

We can only, briefly, hint at the various things which present themselves in the application of this subject. It addresses itself to persons of every description and character; and calls for their special improvement.

Such as are the subjects of a new and divine life, may learn from hence the obligations which they are under to the mercy and grace of GOD. Once you were in a state of spiritual death, hopeless and helpless, as the dry bones in the valley of vision. When asleep in security, and dead in trespasses and sins, GOD awakened you, and said unto you, live. Through the effectual operations of his spirit and grace, you have passed from death unto life, and from the power of Satan to serve the living GOD. Your lives are hid with CHRIST in GOD, and you are heirs of that eternal life which GOD, who cannot lie, hath promised to those that are his. You have abundant matter for the exercise of faith and hope, and many powerful excitements

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to the duties of thanksgiving and praise. GOD will never leave you, nor forsake you. That grace which has been implanted in you shall be perfected in glory, and, in due time, you shall receive the end of your faith in the salvation of your souls. Your flesh also shall rest in hope, and you may cheerfully resign your bodies to death and the grave in the sure and certain prospect of a glorious resurrection to an immortal life.

2. This subject speaks encouragement to such as are, in any measure, awakened to a sense of their misery and danger, and are inquiring what they shall do to be saved. GOD has caused this noise and shaking. It is a token for good. This is a precious, and, O remember, it is a perilous season. Take care to improve it. Your eternal all is at risk upon it. Resist not the grace which may be exerted towards you. Provoke not the life-giving spirit of GOD to depart from you. Hasten to the Saviour, and to the arms of mercy which are open to receive you: *When thou hearest the sound of a going in the tops of the mulberry trees, then bestir thyself: for then shall the LORD go out before thee to smite thine enemies.* But if this season is suffered to pass unimproved, the like of it may never return, and you may be left to complain, *The harvest is past, the summer is ended, and we are not saved.*

Work

Work out your own salvation, then, with fear and trembling. For it is GOD which worketh in you, both to will and to do of his good pleasure. Come from the four winds, O breath, and breathe upon these slain that they may live.

3. What has been said affords encouragement to diligence in the use of those means which GOD has instituted for the conversion and salvation of sinners. When we consider the utterly ruined and helpless state of the sinner in himself, and our insufficiency to do any thing effectual for his recovery, our hearts are ready to sink under discouragements, and our hands to hang down. And when we consider the many fruitless attempts which have been made, we are ready to despond, and to desist from any farther endeavours. But when we realize that GOD who has appointed these means both can, and will render them effectual for accomplishing the designs of his grace we take hope, and are encouraged to renew our exertions. It becomes not us to cavil; but with the Prophet to obey. He knew not whether the dry bones, to which he was commanded to prophesy, should live or not. This he knew depended entirely upon the purpose and power of GOD. But, in obedience to the divine command, he prophesied upon them, and called upon them to hear the word of the LORD. And as he prophesied, behold, there

was a noise and a shaking; and as he prophesied they lived and stood up. GOD has bound us to the use of the means; and, blessed be his name, he will put an honour on his own institutions. What was the message which the Prophet was to deliver to these dry bones? It was, *Behold, I will cause breath to enter into you, and ye shall live.* Let us never despair then, nor be discouraged in the use of the means whilst GOD is mighty to save.

Suffer me then; in the 4th place, in confidence of the power and grace of GOD, to render what may be said effectual; to call upon every sinner in this assembly to hear and obey the gospel message. *Awake, thou that sleepest, and arise from the dead, and CHRIST shall give thee light. What meanest thou, O sleeper, arise, call upon thy GOD, if so be that GOD will think upon thee that thou perish not. Repent, and be converted that your sins may be blotted out. Believe in the LORD JESUS CHRIST, and thou shalt be saved. Make you a new heart, and a new spirit, for why will ye die.* Let no difficulties nor discouragements deter you from making the attempt, and persisting in your exertions until you succeed. Unless you succeed you are undone for ever. He who called Lazarus from the tomb, can equally call you from the death of sin to a life of holiness. Behold! the grace of the REDEEMER is infinite, and
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it is freely tendered unto you. Behold! all the horrors of eternal death, on the one hand, to alarm and drive; and all the glory and joys of heaven, on the other, to allure and draw you. Up then, and be doing. Who knows what mercy and grace may be in store for you. *Is there no balm in Gilead? Is there no physician there?* Yes; there is a Physician; who is perfectly acquainted with every case; and a Balm that is a sovereign remedy for every disease. *Why then is not the health of the daughter of my people restored?* It is not owing to any want of power or grace, in the glorious REDEEMER, that any pine away, and die with their trespasses and their sins upon them. *As I live, saith the LORD GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* But it is owing to their own perverseness, and wilful obstinacy. They hold fast their iniquities and will not let them go. *And ye will not come to me that ye might have life.* Perhaps the poor savage of the wilderness may welcome those messages of grace which you reject and despise. Perhaps, alarming and distressing thought! perhaps, the distinguishing blessings and privileges of the gospel may be taken away from those who so greatly undervalue, and misimprove them, and given to a nation bringing forth the fruits thereof.

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In the 5th and last place. I would improve what has been said by exhorting all to the most vigorous exertions in promoting the cause and interest of the REDEEMER in the world. It is a glorious cause, and shall finally prevail and triumph over all opposition. Most of you may contribute to its promotion in various ways: by your instructions, by your advice, by your contributions, and by your example. But there is one most effectual way in which all may contribute: I mean, by their prayers. Let all then be excited to frequency, fervency and importunity in this duty. Ye that fear the LORD, give him no rest until he establish Jerusalem, and make her a name and a praise in the earth. Our LORD spake the parable of the unjust judge and the importunate widow to teach us that we ought always to pray, and not to faint. *The effectual fervent prayer of a righteous man, availeth much.* GOD has promised to do marvellous things in righteousness for his Church and people: But he has declared, I will yet be inquired of, by the house of Israel to do it for them. Were there many stirred up to wrestle with GOD in prayer, in behalf of his Church, there would be ground to hope that the set time to favour Zion was come, and our eyes might yet see glorious days of the Son of man.

AMEN.