

EBENEZER;

OR,

A MONUMENTAL CALL

TO PIOUS ACKNOWLEDGMENTS TO GOD FOR
NATIONAL BLESSINGS.

IN A

SERMON,

DELIVERED AT GREENFIELD, SARATOGA COUNTY,

July 4th, 1807.

BY ELIAS GILBERT,

Pastor of the Congregational Church of Christ in
said town.

[Published at the request of some of the bearers.]

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever.—*Jehovah.*

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TO THE READER:

PROPER acknowledgments to the all-wise beneficent Ruler of the Universe, are undoubtedly a duty incumbent on man. This especially becomes a duty *to them* who are the subjects of great and signal favours. And it is conceived that the most proper way for a people to make these acknowledgments, is by public, solemn, devout exercises of worship, such as prayer and praise. And in order to excite and stimulate people to this, it is undoubtedly useful to have the call, the duty, and obligations pointed out, and enforced in a public discourse. With a view to this, the following discourse was composed and delivered. The author has long been of opinion, that the people generally in the United States, have not been in the best and most laudable way of celebrating the anniversary of their independence. That it would be highly proper for them, and much more becoming a christian people, to attend to it in the manner mentioned above. He therefore, gladly, embraced the first proposal made to him of celebrating independence by a religious meeting. If his endeavours herein should meet the approbation of the sensible and judicious, and be a mean of promoting, although in a small degree, a reformation in this affair, he would feel himself happy, and abundantly rewarded for his labour.

No doubt the learned reader will observe many blemishes and defects. As to correctness of composition, and elegance of style, the author makes no pretension. Plain truth, and the public good are what he aims at. And, as it is, he submits it to the candid public.

A SERMON.

1 SAMUEL VII. 12.—Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us.

THE words of my text are part of a narrative of a very signal deliverance which the Lord granted his people Israel. Israel, for their sins, had been for a long time in a state of subjection, or thralldom to the Philistines. In which time Samuel was born of pious parents, and consecrated as a Nazarite to God. And as he grew he was found to be a remarkably pious youth, and eminent for religion and virtue. He was highly esteemed by the people, and which is much more to be sought and prized, he was highly favored of the Lord. To him God was pleased, even in early life, to manifest himself in a special manner, and to reveal to him his designs of Providence respecting future events ; so that Samuel became famous as a prophet of the Lord.

At the time of the transactions of the text and its connexion, he was arrived to the state of manhood, and was invested with the honorable trust and power of chief judge of the land. In this station, and at this time he calls upon the people to repent and reform. In this he was, through the Lord's blessing, successful ; the people gratefully received his admonitions, and a great and general reformation took place, as appears by the context.

Moved by God, (as we may well suppose) he calls the congregation of Israel together to Mizpeh,

to a very solemn meeting for the purpose of humbling themselves before God, by fasting and prayer, confessing their sins, and seeking help of God. The Philistines soon hear of it. Their jealousy was awakened, as suspicious, or apprehensive that Israel was now about to combine together to form a revolt. Their warlike temper is roused, they rush to arms, rally their forces, and soon collect a numerous army; which, with the lords of the Philistines at their head, march against Israel. News of this soon reaches the assembled Israelites, on which they are greatly terrified. Former defeats in war with this powerful warlike people, together with their long state of vassalage under them, (which always reduces the spirit and courage of men) had greatly depressed their spirits, and depreciated their valor. They were now destitute of warlike weapons—in a very weak state of defence, and consequently in a very poor plight to meet and engage so formidable an enemy. In this distress they look to God, and implore Samuel to pray for them. He complies, and offers up to God, on that trying occasion a sucking lamb, as a burnt offering wholly to the Lord: and accompanies this sacrifice with fervent cries to heaven. Here, methinks, was a very lively striking type or figure of Jesus the Lamb of God, who, in the fullness of time, according to divine appointment, and his own voluntary consent, was offered up on the cross for the sins of men, and to open a way for our deliverance from our thralldom to sin and Satan, and to give us victory over our spiritual enemies. (But to return) Samuel prays and the Lord hears him. While the Philistine host advances near to the dreadful charge on defenceless Israel, the thundercloud rears its awful majestic head. The thunders

roli tremendous, and the lightnings flash and fly, and all heaven seems a terrific scene of fire at Jehovah's word. And now the conflict is to be principally between them and Israel's King, the Lord of hosts. And now Israel may lay aside their anxiety, and dismiss their fears, seeing there is none like unto the God of Jeshuran, who rideth upon the heavens, in thy help, and in his excellency on the sky. Deut. 33, 26. Says the sacred historian, context, ver. 10. But the Lord thundered with a great thunder on that day upon the Philistines, and discomfitted them, and they were smitten before Israel. And now what avails them to be trained, armed, and harnessed for the war? What avail their horses and chariots, and gigantic heroes? What are all these to withstand Jehovah, girt with almighty power, arrayed in vengeance, decked with majesty and glory, and sending amongst them hot thunder bolts, and directing the nimble forked lightning? When God makes war upon men they fall an easy prey. Israel, as might be well expected, having the Lord on their side, are victorious. Israel are saved, and their enemies destroyed. And now we will see what returns pious Samuel will make. Does he, according to modern times, ascribe their salvation to their own wisdom and power—to the skill and magnanimity of their generals, and their warriors? Not a word of all this. Samuel, whose breast heaved with gratitude, and whose heart burned with zeal for the glory of God, took a very different course. He erects a solid monument to commemorate the power and goodness of God. Says the text, And Samuel took a stone set it between Mizpeh and Shen, and called the name of it Ebenezer, (i. e. the stone of help) saying, hitherto hath the Lord helped us.

This conduct of Samuel was laudable, and highly worthy of imitation. With such testimonials of our grateful sense of the signal favours of heaven, bestowed on unworthy sinners, God is well pleased. Nor can we act up to our obligations, nor discharge a good conscience, if we coldly, and carelessly neglect using the proper means in our power, to keep up, and perpetuate the memory of his great goodness.

What I propose further is, to apply this entertaining passage of sacred history, in an easy, practical way to what *we have* experienced of the Lord's signal goodness.

Here we have a large field opened to us.— There are the favours and blessings which we have experienced as individuals, or what may be called personal favours. Such as the divine patience and mercy daily exercised towards each one of us, in sparing our lives; in giving us health and plenty, with innumerable other blessings, of which the time will not now admit a particular detail. I must therefore recommend these to the serious consideration of each one, and pass them. We will therefore turn our thoughts to the subject to which the day, and occasion call us to attend. This is to contemplate, and acknowledge the divine goodness to us, as a people, in bestowing national blessings. And even here, we must be under some degree of restriction. We cannot well enter into the consideration of all these. One point especially demands our attention now, and that is our National Independence. And I trust I shall not be thought to wander from my subject, if I bring into view some things which operated as causes, and some other things, as attending circumstances, of this great event.

These districts of territory, which we now call the United States of America, were, before

our révolution, mostly British colonies. They had each a charter from the British king; though, in some respects, differing from each other. As this country was chiefly peopled from Great Britain, and the inhabitants had received their charters and grants of land from that government, they were considered, in a measure at least, as dependent colonies on the mother country. They had, however the most, if not all of them power granted them to make their own laws; and this power was exercised by them from their first establishment to nearly the time of their révolution. For years, the British government had beheld our growing prosperity with a jealous eye. They began by degrees to invade our chartered rights. We complained, but they continued their encroachments, by revoking, or nullifying parts of our charters, and by taxing our property.— That raised a general uneasiness in the colonies, and brought on a dispute between us and them. From complaining, the colonies, which viewed themselves as oppressed, proceeded to petition the king for a redress of their grievances. And, although a few of said acts were repealed, yet on the whole, the colonies got no relief. Instead of redressing our wrongs, which were many; the British parliament proceeded to pass a resolve, that they had a right to tax the colonies *in all cases whatever*. This unjust, iniquitous resolve, and their practice upon it, greatly increased our uneasiness, and our complaints. We conceived it to be a *direct* and *flagrant* infringement on, and violation of our rights as Englishmen, and as British subjects. For it was a settled maxim among us, and founded on truth and reason, that a people cannot be reasonably taxed, without their consent, by their representatives. That tax-

ation, and representation must go together, or freedom is gone. *We could not* be represented in their government, on account of local distance, and therefore we contended that they ought not to tax us. And further, by the aforesaid unrighteous resolve, our whole property lay at their mercy; for by the same rule that they might extort a three penny duty on tea, or other article, they might, when hardened enough, *take all we had*. Nothing was done on their part to remove our just complaints; and the colonies stood firm to support their liberties, and their rights. The general uneasiness, instead of growing less, increased from day to day. Disputes between the colonies and the parliament ran high, until at length the British government sent an armed force—a body of troops to be stationed at Boston, to enforce their unrighteous laws. This, as might naturally be expected, excited a great ferment in that populous town. In consequence, some unhappy disputes took place between the inhabitants and the soldiers; in one of which conflicts the soldiers fired on the inhabitants, and several of the latter were slain, and others were wounded. If the inhabitants were guilty of some imprudence and excess, it is not much to be wondered at; as it is but the natural fruit of soldiers being quartered on the people, and of standing armies in a time of peace. It is a maxim of the wisest of men, that oppression will make a wise man mad, Eccle. 7, 7. These contentions led on from less to greater, until at length the sword of civil war was unsheathed, and the flames of war were kindled. On the 19th of April 1775, the horrid scene of war was opened, by a body of British troops, who in a lawless unprovoked

manner fired on a small company of American minute men, assembled on the common green in Lexington Massachusetts. Several were killed on the spot and several wounded. The British then proceeded to Concord, a neighboring town, and destroyed considerable quantities of provincial stores. The militia from that and the adjacent towns collected and skirmishes ensued.— They, the British, soon began to retreat, but were greatly annoyed by the militia the whole way to Boston, which, however, those who survived reached at night. Thus was the blood of our American brethren spilled, in a wanton and cruel manner. The alarm was soon spread in that and the neighboring colonies, and the people flew to arms. An army was soon raised, numerous, and resolute enough to keep the British troops pent up in Boston.

The war thus began continued to rage for eight years or more. The consequence to the Americans, in calamities, and distresses which they suffered in the armies, in the seaports and frontiers baffles the power of description.

On the 4th of JULY, 1776, the congress of the united colonies, which met early in the spring, with great harmony and unanimity passed the famous, and ever to be remembered resolve, that the said colonies, thirteen in number, are, and of right, ought to be free, sovereign, and independent states. This is the grand event we commemorate; and this the day of the month and year on which it was transacted. This day we now celebrate as the birth day of our nation, our freedom and emancipation from the oppressive yoke of a foreign power. In this, as well as in the whole progress of our revolution, we should be sensible, we must remember, and never forget.

that the hand of the Lord was very visibly and signally displayed in our behalf. It was because the Lord of hosts was engaged for us, and on our side, as for Israel at the time our text speaks of, that we were not swallowed up when men—when the mighty rose up against us. To illustrate this idea, and to give it a more deep and indelible impression on our hearts, I beg your patience while I bring into view a few particulars.

At the commencement of the war, when we made our appeal to heaven and to arms, to vindicate our cause, our circumstances were peculiarly difficult and discouraging. Our difficulties and embarrassments under which we laboured, were so great and weighty, that it is justly matter of wonder and admiration that we were so happily carried through the calamitous, dreadful scene. We were without a navy to protect our trade or guard our seaports. We had men, but few arms; no magazines, and next to no warlike stores of any kind. We had but a mere trifle of money, though so exceedingly necessary to support and carry on a war. We had no disciplined troops, and but few able, experienced commanders. A raw, undisciplined, unexperienced militia, poorly armed, and almost entirely destitute of warlike stores, were to fight our battles, to gain our cause.—They had every thing to encounter and discourage them, excepting a *good conscience and a good cause*. Our governments, then just beginning to rise in form were weak, and greatly wanting in energy. The difficulty of procuring clothing and provisions sufficient was so great, that our soldiers, the magnanimous worthy defenders of our lives, and our cause, and who justly merited the kindest treatment and the best fare, were, great part of the time almost naked, and many times

half starved. And to add to all other discouragements, they were seldom equal in number to their enemies. At the beginning of the war we were under the government of the British king, from which to get free and form governments for ourselves, was, under such circumstances especially, exceeding critical, and attended with difficulty and danger. The consideration of being treated as rebels in case we were overcome, was dreadful, and struck many a mind with terror.

And on the other hand we had to contend with one of the most potent, warlike powers on earth. They were old and experienced in the arts of war. They had at command most powerful fleets, which held dominion over the ocean; a numerous, disciplined army expert in war; able and experienced generals; plenty of arms, and all sorts of warlike stores; money sufficient to pay their fleets and armies, and clothing in abundance to cover them.

Such was the disparity of circumstances between us and them, that many of the most sensible and judicious among us entered into the contest, and took up arms with fear and trembling. Here was a great similarity between us and Israel at the time the text alludes to. When we engaged in the war, we had little else to comfort and support our minds, and give us spirit and courage, than the love of liberty; the confidence that our cause was just; that duty called us to engage in it; and the hope, that the Lord of hosts, the God of armies, would patronize it, and engage on our side.

It appears by the result that our hopes were not unfounded. The great disposer of all events; the righteous governor of the world, who presides over kingdoms and nations—who sets

up one, and puts down another; who hears the cries of the oppressed; he who sets bounds to the power and passions of men, and says to war as to the waters of the sea, hitherto shalt thou come but no further—and here shall all thy proud waves be stayed, in infinite pity beheld us afflicted and oppressed. And, although for our sins he suffered the rage of war to afflict and chastise us sore, yet he took not his mercy from us, nor gave us up to the will of our unfeeling merciless oppressors. He that raised up Samuel to pray for Israel, raised up many a praying soul among us, and heard their cries. He raised us up a WASHINGTON, and inspired his heart with wisdom and firmness in the cause, who remained unshaken amidst the temptations of offered bribes and threats: He covered his head in the day of battle, and preserved his health, his limbs and his precious life from the pestilence which walketh in darkness, and from the arrow, (or more fatal ball) which flieth at noon day. *The Lord made him what he was*, humane, wise, courageous, and persevering. He upheld and supported his mind from sinking under the accumulated weight of difficulties and embarrassments, which, from a number of sources, rolled in upon him like a mighty torrent. He carried him thro' the great and important undertaking and work, and made him, with others in the council, and the field, the happy instrument of our peace, freedom, and independence. The Lord is a man of war: the Lord is his name.

Thus through the goodness of God we were carried through a long, distressing, and destructive war. That God who delivered Israel from the power of the Philistines, saved us from the power and tyranny of Great Britain, and has

made us a free and independent people, and happy in our privileges. We have a free elective government, which, if the people are wise and virtuous, in their choice of rulers, and in their moral conduct, cannot but prove (under the kind and wise guardian care of a watchful Providence) a long and lasting blessing. We have enjoyed a long season of peace. It will be twenty-four years next September. A longer season than is scarcely ever known or enjoyed among the nations of Europe. And if we could be wise enough not to quarrel among ourselves, the prospect is that we may have this great blessing continued still.†

And now, in review of these great and signal favors, it becomes us to be concerned what returns we shall make to the great giver. Shall we not, like pious Samuel, erect our Ebenezer in honor to our great deliverer, and to commemorate his great goodness who has been the stone of our help? While the vain world are rejoicing in ways of carnal mirth, like heathens, or infidels, tending to debauch the mind, and to promote intemperance and strife, sacrificing to their net, and and burning incense to their drag; let us, my brethren, be concerned to render praise and glory to God. Here, in his house of prayer and praise, let songs of grateful piety arise to the ho-

† It will be understood that this discourse was composed and delivered before the printed accounts came to hand, of the violent Massacre, committed by a British ship of war, upon the innocent unoffending people on board the Chesapeake, one of our ships of war; and also their plunder and robberies committed on the property of the peaceable, patriotic Virginians. If these accounts are justly stated, it must be confessed that it brings a dark cloud over our political horizon, and, with respect to the continuation of peace, wears a gloomy, and threatening aspect.

nor of our great deliverer. Let us consider that the best, and most acceptable monument we can raise, is, sincerely and heartily to devote ourselves to his service. Nothing short of this can possibly come near to fulfil our duty and discharge our obligation. This would be to have an Ebenezer fixed and abiding in our hearts; which being made visible in a holy walk and conversation, would be seen and read of all men. Let us not say with the prophane Israelites of old, "We are delivered to do all these abominations." We cannot but be sensible, (if we suitably attend) that we, as a people, are greatly deficient in our duty. Many things are quite wrong. Our liberties and privileges are greatly abused and perverted. Impiety, profaness, unrighteousness and intemperance abound. The sacred name of God is dishonored; the worthy name of our Divine Immanuel is blasphemed, and his institutions profaned and abused. The gospel is despised and contemned by many; the holy Sabbath is profaned, and infidel principles of deists and atheists are spreading through the land. My brethren these things ought not so to be. These must be highly provoking to God, as they are a flagrant abuse of his goodness and grace. These greatly endanger our national good and prosperity. Let each one of us in our several stations, whether minister or magistrate, or private Christian, or citizen rouse up, and zealously set about a reformation. If this should be done, and we commence and continue a truly virtuous people, we might then hope, through the mercy of God, long to enjoy this good land and have our precious rights and liberties continued to us for many generations yet to come. It is important that we should maintain a sense of our obligations, and cultivate a remembrance of the

signal favors of heaven. And I think it the duty of parents, particularly fathers, who have been eye and ear witnesses of the sufferings and distresses; the deliverances and salvations of our revolutionary war, among other instructions to their children, to teach them also the knowledge of the great things which God has done for us. This is agreeable to scripture precept and example. Psal. 78. 1—7. Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old, which we have heard and known and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord; and his strength and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God; but keep his commandments. And Psal. 145, 3—7. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works unto another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

I cannot content myself to close this discourse without a particular address to the young people present in this assembly.

My young friends, I now call on you with grateful hearts, to attend to the wonderful works of God to the children of men and to you in particular. I now call on you to acknowledge God, the God of your fathers; to fear, adore, and praise him. This is a duty binding on you as well as others. And your obligations to this are greatly increased, by the great and distinguishing blessings which a kind beneficent providence is richly affording you. Particularly in the happy fruits you are now reaping of the struggles, your fathers and elder brethren went through, and of the bravery they displayed in that long and sore conflict, to gain their freedom and independence. In these blest fruits you are deeply interested, and richly benefited. *We* who have been witnesses, and some of us actors in the distressing scene, can, without doubt, speak more feelingly and sensibly on the subject than you, who can know these things only by an historical relation. *We* must shortly quit the stage of life, and *you* must come forward and take our place. And we wish you to be wise and happy.—Happy you cannot long be without you are truly wise, and faithfully improve your privileges. Remember what the lips of inspiration tell you: “The fear of the Lord, *that is wisdom*; and “to depart from evil is understanding.” Remember, that your privileges, both religious and civil, are bought at a dear price—the price of blood. Jesus, by his own precious blood has redeemed you; and the blood of your fathers and brethren has been shed to procure your present happy freedom and independence. Great things have been done and suffered for you; take heed, for you are responsible for a good improvement.

Remember, that it was for you, more than for themselves, that your fathers encountered

difficulties, dangers and hardships. For you they engaged in a dangerous war, and for you they fought, and bled, and died! Posterity, to wise and good men is ever dear; their welfare and prosperity lie near their hearts! It is *nature*, and it is *right too*. Nature dictates and inspires it, and *God commands it*. How often have I heard with mine ears, in that day of danger and distress, the pathetic exclamation, "If our civil rights and liberties are wrested from us, our religious liberties and privileges will soon be gone; and then what, alas! what will become of our dear children and posterity?" I wish you to realize these affecting truths, and have them deeply impressed on your hearts. It is undoubtedly a duty for the rising generation to spend time, and take pains to become acquainted with the history of our revolution. A very small part of the money, which is needlessly, and, in many instances, wickedly, spent in dress and liquors, and the like, would be amply sufficient to furnish you with the necessary histories. And the time spent in folly and vanity, would be more than sufficient to read them thoroughly. I will not say that this is the first, or most important knowledge you can acquire. But this I am bold to affirm, that spending time in reading, in order to become acquainted with this interesting, affecting history, is spending time to much better purpose, and in vastly more important business, than reading novels & romances; going to balls or dancing assemblies, drinking & gambling. The former is profitable, as it instructs the mind in the great works of providence—the marvellous acts, and loving kindness of the Lord to an unworthy people; and puts us under advantage to watch and guard our rights and liberties; and if our

hearts are disposed, to acknowledge with gratitude the signal favours of the Lord, and to celebrate his praises. But the latter, (i. e. reading novels, dancing, drinking and the like) tends greatly to corrupt the mind, and to keep it profoundly ignorant—to harden and stupify the heart, and embolden sinners in the ways of sin, and without fear or remorse, to practise wickedness. These, and such like vain wicked practices you should fly from, as the bane of your peace; as the snares of the devil, and the road to hell.

My young friends, great and invaluable liberties and privileges, are transmitted to you, by the pious, patriotic fathers of our country; *and they are the gift of Heaven.* Such you should esteem them; and as such you should highly prize and faithfully improve them. O let not your giddy minds nor your wicked hearts deceive you, and and make you forget, and lead you into vanity and sin. Consider what returns you shall make to the great author of your beings, your kind and beneficent benefactor. Can you excuse yourselves from raising your Ebenezer—your monument of remembrance of his goodness, and his praise? If you ask me how, or in what manner you shall do this, I answer, *fix the monument in your own hearts!* What less can you do than give him your hearts? This he requires; and his demand is reasonable and it is gracious. A compliance with this duty, would be indeed to erect a lasting monument to his praise. Consider young Samuel: early devoted to God by his pious parents, and growing up with sentiments of piety and religion; a child—a youth, highly favoured of God, and justly esteemed by men.—Here is a noble pattern for you!—Look on, dear youth—look on, and learn to imitate him.

Many young people seem to have very mistaken notions of what will render them truly respectable among men. They are ready to think that should they commence serious Christians, and live a strictly religious life, it would render them odious and contemptible; the objects of scorn, derision, and reproach. This might be the case with respect to a few inconsiderate fools; but far otherwise with the wise and judicious. Indeed men in general, if they do not love religion, will yet revere a serious, religious character.—Samuel was strictly pious, and loved, and practised religion. And who more beloved and respected than he? But what is far more important is, that *such* are highly favoured of the Lord. And if we can obtain his favour, (even if it should cost us the hatred and reproaches of a wicked world) we are made for time and eternity. His favour is life, and his loving kindness is better than life. In his presence is fulness of joy, and at his right hand there are pleasures for evermore. Our Saviour pronounces them blessed who suffer shame and reproach for his sake. Luke 6. 22. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of man's sake.

If you will commence real Christians, and truly serve the Lord, whose yoke is easy and whose burden is light, then you may long enjoy this good land, and all your precious liberties and privileges. You, and succeeding generations, if truly pious and faithful, will flourish and prosper till these United States arrive to an incalculable degree of greatness and respectability. God will bless your blessings, and continue and

protect your liberties and privileges, and crown all with *everlasting glorious rewards in Heaven*.

But if you forget God, and your duty to him, and chuse the ways of sin, and live in unbelief, and rebellion against him, he has ways enough to punish you. Drought, famine, pestilence, earthquakes, thunder and lightning are his ministers and servants, to execute his wrath on ungodly sinners. Or, he can raise up foreign nations to invade and destroy you. Or, he can suffer wicked, ambitious men to overthrow your free government, and set up one despotic and tyrannical, and reduce you to a state of vassalage and slavery. Or, he can, if he pleases, unsheath the sword of civil war, and raise up a hateful band of ruffians among yourselves, ten times more to be dreaded than foreign war, and set every man's sword against his fellow. *This, dreadful as it would be,* is not unfrequent in the histories of other nations. But if none of these things should befall you, yet if you live in sin, and transgress his holy commands, you are in imminent danger of being given up of God to go on, and fill up the measure of your iniquities, and meet a more awful and dreadful punishment in the world to come. There is therefore, every consideration, both from duty and interest, in this world and the next, to warn and excite you to repentance and reconciliation to God, and to be faithful to him. Motives innumerable are set before you, *even life and death eternal,* to prevail on you to become truly religious—to be real Christians, and to live a holy life in obedience to God's commands.

I cannot but express my satisfaction and joy to see so respectable a number, old and young, attending here this day. Here, in a way becom-

ing the dignity of our rational natures, and in discharge of duty and obligation, we are offering up our devout acknowledgments, and erecting our *Ebenezer*, in honor to that glorious being, who is truly the rock of our salvation, the stone of our help. By coming here into the courts of our God, you, my young friends, have been out of the way of temptation, and in the way of getting profitable instruction. Surely you are much more happy in spending the day thus, than to have been with others at their firings, their revels and their intemperance. Now you can, at the close of our meeting, go home calm and sedate, meditate and converse on what you have heard, and have your minds in a prepared posture for the approaching Sabbath. Lay up then what you have heard, and what you may yet hear agreeable to truth, and may the Lord give you the hearing ear and understanding heart.

In a word, let us all remember the great goodness of God to us as individuals and as a people, and be concerned to glorify him, by bringing forth good fruit. Let unfeigned gratitude and thankfulness, and a wise and faithful improvement of our precious liberties and privileges witness our sincerity. Let us seek to promote sobriety and temperance, peace and harmony, morality and religion. Which may God enable us to do through JESUS CHRIST our LORD, *Amen*.