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FAREWELL SERMON

OF

REV. JACOB KNAPP,

PREACHED AT

THE BAPTIST CHURCH IN BOWDOIN SQUARE,

Boston,

BEFORE AN AUDIENCE OF FOUR THOUSAND PERSONS.

MARCH 19TH, 1842.

REPORTED BY C. SAXTON.

BOSTON:
PUBLISHED BY SAXTON & PEIRCE,
133 Washington Street
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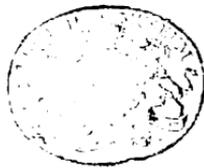
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AND NOW IF YE WILL DEAL KINDLY AND TRULY WITH MY MASTER, TELL ME : AND IF NOT, TELL ME ; THAT I MAY TURN TO THE RIGHT HAND, OR TO THE LEFT. — GEN. XXIV. 49.

BEFORE the death of Abraham, he called Eleazer, his eldest servant, to him, and made him swear that he would obtain a wife for his son Isaac in the land of his fathers. And he came to the city of Nahor, in Mesopotamia, and was urged by Laban to partake of his hospitalities ; but he was so engaged in his master's service, that he would not even eat till he had stated his business ; and having made his errand known to his host, he thus addressed him, AND NOW IF YE WILL DEAL KINDLY AND TRULY WITH MY MASTER, TELL ME : AND IF NOT, TELL ME ; THAT I MAY TURN TO THE RIGHT HAND OR TO THE LEFT.

Isaac, for whom the servant came, was a type of the Lord Jesus Christ. Jesus was an only son, so was Isaac. Jesus was offered up by death, and so was Isaac. Isaac was a child of promise, and so was Jesus. Isaac was a striking example of the dispensation of the Gospel ; he was called and dedicated to the work he

was to perform ; for “ no man taketh this honor unto himself, but he that is called of God, as was Aaron.” (Heb. v. 4.)

The servant was under the most solemn obligation, and felt that he could not rest till he had discharged his duty. God has not left it optional for any man to preach the word ; he calls his servants to the work, and they have no right to turn aside for filthy lucre, for they are the servants of the king of kings, and this obligation is resting upon them, and they can never throw it off till their eyes are sealed up in death.

Eleazer goes forward with humble reliance on God, praying that he would succeed him and bless his efforts for the salvation of men ; and if all the ministers would pray before they preach, that God would succeed their labors by the outpouring of the Holy Spirit, he would crown their efforts with success, much more than what he docs. They would not have to tell they had labored in vain. But when the minister, on the Sabbath day, does come from his closet to the pulpit to proclaim the truths of the living God to his people, how often is it the case that sinners are indifferent, and care not whether they are saved or lost ! O, what a contrast between their feelings, and those of their minister !

I come now to notice some of the inducements why you should DEAL KINDLY AND TRULY WITH MY MASTER.

We are the heralds of salvation, sent forth to obtain a bride for the Lord Jesus Christ, and all the true followers of Christ will be called to set down “ unto the marriage supper of the Lamb,” (Rev. xix. 9.) when the bride shall have made herself ready. We then ask

you to look to some of the inducements that are held out to persuade you to comply with the invitation to come to the marriage of the king's son, for the fatlings are killed, "and all things are ready." (Math. xxii. 4.)

I. *It offers great riches.*

Abraham was a very rich man; there was not his equal in wealth in all the land of Canaan, when Lot separated from him, and took the plains of Jordan; and Isaac, being his only son, the estate, of course, fell to him, and he came into possession of all Abraham's wealth, and these riches and honors were to be conferred upon the wife of Isaac. The Lord Jesus Christ was the only Son of God, and "the Father has given all things into his hands," (John xiii. 3.) and all his followers come into possession of this wealth, by virtue of their union to Christ; they become "heirs of God, and joint-heirs with Christ." (Rom. viii. 17.) You are to inherit the riches of heaven, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" (Gal. iii. 29.) for "all are yours, and ye are Christ's; and Christ is God's;" (1 Cor. iii. 22, 23.) and Christ has the riches of heaven. He is heir "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. i. 4.) Riches that are real and not momentary; that are enduring as the throne of the living God, and in value worth more than all this world, put it all together. Ah! who can describe the riches and joys of the christian in the eternal world, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love

him." (1 Cor. ii. 9.) Why, if a man has a little gold in a bank, and a gold watch in his pocket, and is dressed up in fine clothes, how rich he feels, and how proud he becomes, and how much he is admired by the foolish and vain world! But the christian will possess more than a watch or a little gold deposited in a bank, for "the street of the city," where he is going, "is pure gold, as it were transparent glass:" (Rev. xxi. 21.) "And the gates of it shall not be shut at all by day: for there shall be no night there, and it has no need of the sun, neither of the moon, to shine in it: for the glory of God does lighten it, and the Lamb is the light thereof;" (Rev. xxi. 25, 23.) and all the riches of this world are ours when we believe in Jesus, for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) And yet how many there are who live as mere muck-worms, grovelling in the filth and mire of this world, "carnal, sold under sin!" (Rom. vii. 14.) O sinner! you may drop down to-night in all your hatred of God and his law, and never be permitted to enter this golden city; but, as an "unprofitable servant," be cast out into outer darkness; where will be "weeping and gnashing of teeth." (Math. xxv. 30.) There was a man dropped down last night, who has been attending these awful solemn meetings, but refused to comply with the terms of salvation; and as he went home last night he dropped down in his own house, and his account is sealed up to the judgment of the great day! Can a man be rich without religion? It is impossible.

But you say the christian is gloomy, and subjected to

the most abject poverty, and that you are as well off as he is ; but you should bear in mind, that men are not rewarded according to their deeds in this life ; the christian does not receive his *portion* here ; the inheritance is not to be divided till he sets down to that great feast, the marriage supper of the Lamb. Then “ God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.” (Rev. xxi. 4.) And, when the poor lonely pilgrim, who has been despised and ridiculed by a wicked world, arrives at his eternal home, and knocks at the gate of the New Jerusalem, Jesus, whom he has so long desired to see, will be the first one that will greet his astonished vision, and shall open to him the pearly gates, saying, “ Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.” (Matt. xxv. 34—36.) Then shall the christian be no longer enshrouded in gloom and darkness ; and when the Judge shall have pronounced upon him this blessed plaudit, he will put him in possession of his glorious and eternal inheritance, which will be for ever illuminated by the Son of righteousness ; “ for there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.” (Rev. xxii. 5.) So you see the poor colored

man who meets with such treatment here, will be permitted to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, where no distinction is known, to enjoy these riches for ever ; the chains of slavery will no longer bind his god-like soul, but he will, with all the redeemed, “out of every kindred, and tongue, and people, and nation,” (Rev. v. 9.) go on making discoveries in the glorious work of redemption through all eternity ; while the master will be lifting up his eyes in hell, “where their worm dieth not, and the fire is not quenched.” (Mark ix. 44.) **AND NOW IF YE WILL DEAL KINDLY AND TRULY WITH MY MASTER, TELL ME : AND IF NOT, TELL ME.**

II. It confers unparalleled honor.

Honor gives a man some influence ; his influence and his honor are identical. God never enriched Solomon as he did Abraham ; for he has declared himself to be the God of Abraham and of Isaac unto all generations. What was the riches of Solomon to such honor conferred upon a man by God himself ? Abraham was also a man of great faith ; he is the father of the faithful, and will be, down to the end of the world. Isaac sustained a character honorable before God and man, possessing those virtues which rendered him equally the favorite of God with his father ; and Rebecca, in leaving her father’s house and giving her heart and hand to Isaac, was to be honored by the connection. The great God has chosen a bride for the human family, and she is making herself ready, and preparing to go forth and meet the bridegroom ; and happy is he, who being clothed with the wedding-garment of Christ’s righteousness,

shall be found among the guests that shall sit down to the wedding supper of the Lamb. Who on earth can confer honor upon his friends like this? O think of the thousands of millions that will be the honored guests on that joyous occasion, when that "great multitude, as the voice of many waters, and of mighty thunderings, shall say Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. xix. 6, 7.)

Why, you poor, miserable, proud sinner, who look down with an air of contempt upon us poor christians, and despise the servants and set at nought the counsels of the Eternal, you might with much more propriety look upon an heir to the greatest estate on earth as a poor wretched bankrupt; for "all that are born of God are heirs of God," and will soon take possession of those "mansions" the Saviour has gone to prepare for them. "I go," says he, "to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also;" (John xiv. 2, 3.) and the bride is to possess the Lamb's inheritance through all eternity. And now, just look upon the honor that will be conferred upon them. Here for instance, is a little girl taken up in the street; the cold earth has been her bed, and the bricks her pillow, and the canopy of heaven her covering. Suppose now, the king of some foreign country to come and take the little girl, cultivate her mind, educate her in all the polite arts, and make her one of the guests at his table, and to become a member

of the king's house-hold, and by and by, when she is educated, the king's son comes over to America and takes her with him—It would be blazed in all the journals in the land from Dan to Beersheba about the girl in Boston that had married the king's son, and every eye would be fixed upon her as she sat by the side of her husband, in all the pomp and splendor of her train, clothed in purple and fine linen; and when it was rumored that the son had inherited the crown and wealth of the king, how she would be envied for her riches and honors! And is it no honor to be invited to take a seat in heaven with all the holy prophets and apostles and martyrs that are now in the enjoyment of their Lord? is it a small favor conferred upon you, to be permitted to spend an eternity with Paul and Silas, and Abraham and Enoch? So deceitful is the human heart, if a man takes a bride, he is not sure of having her affections; for though she may be legally his bride, her heart may be somewhere else. Why, I knew a man, who had a wife that was so much attached to her mother and relatives, that he could not keep her, and she finally went back to her father's roof. You need not think God will give his heart to you, unless you give yours to him; but, if you truly give your heart to God in an everlasting covenant, you may rest assured of his attachment, and tender regard for you. If you confide in him, as "a friend that sticketh closer than a brother," (Prov. xviii. 24.) he will stand by you amid the wreck of the universe, when the elements being on fire, shall be dissolved; and you shall be enabled to say with the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no

evil ; for thou art with me ; thy rod and thy staff they comfort me ;” (Psalm. xxiii. 4.) but a man in all his splendor, if he is not a christian, is a poor miserable being, for he is “ without hope ” of this glorious immortality, “ and without God in the world,” (Eph. ii. 12.) with no comforter to sustain him amid the trials of life, and no Almighty friend into whose hands he may commit his spirit in a dying hour. **AND NOW, IF YOU WILL DEAL KINDLY AND TRULY WITH MY MASTER, who has died for you, TELL ME, for now is your time to decide. You will need his aid on a dying bed, and when you appear before your God, though you are ashamed of him here ; but remember, oh sinner, whoever thou art, that My MASTER has left on record this solemn declaration, “ Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” (Mark. viii. 38.) Be entreated, I beseech you, to remember that it is only those who “ have washed their robes, and made them white in the blood of the Lamb,” (Rev. vii. 14.) of whom the Son of man will not be ashamed before his Father and an assembled universe. Come then into the vestuary of the King and accept a robe at his hand, “ that the shame of your nakedness ” may not appear in that day. O, to be among that number, when “ the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,” (2 Pet. iii. 10.) that shall find in their Judge a friend, will be of more account than to possess the wealth of the world ; and this leads me to offer another inducement :**

III. *Relief from all demands of the law.*

I do not mean by this that we are released from our obligation to keep the law ; but I do mean that we are delivered from the curse of the law ; it is taken away from us through our belief of the Gospel. “ For Christ is the end of the law for righteousness, for every one that believeth.” (Rom. x. 4.) It is only through the merits of the Lord Jesus Christ that the sinner is saved ; and since the sinner could not be saved by the law, he is saved from the curse of the law by the blood of Christ ; and he that does not believe is under condemnation ; for “ He that believeth on the Son hath everlasting life ; and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.” (John iii. 36.) The sinner is condemned already, but the penalty has not been executed upon him. You can never, by your own acts, satisfy the demands of the law ; and so Jesus Christ has pledged himself to satisfy the claims of the law, “ who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, (1 Cor. i. 30.) ; the demands of the law are answered through the righteousness of Jesus Christ. Now you see here what an inducement there is for you TO DEAL KINDLY AND TRULY WITH CHRIST. With no Saviour to plead your case, what can you do ? will you then DEAL KINDLY AND TRULY WITH MY MASTER, THAT I MAY TURN TO THE RIGHT HAND OR TO THE LEFT ?

The nearer you draw to Christ by a living faith, the greater will be your admiration of his character, and the oftener you commune with him the more you will

desire his presence ; as you become better acquainted with him, the more you will love him, and the more you will see in him to admire. And then, if you give him your heart, trusting alone in his merits to deliver you from the curse of the law, you will rise higher and higher in the scale of being, as you see more of the wondrous plan of redemption by which a way has been provided whereby you might be saved ; but another inducement :

IV. He is a friend and comforter in affliction, and in times of peril and danger.

Now let a female walk out in the night, and she starts back at the least rustle of a leaf, because she is alone, with no one to protect her from danger ; but if she can lean upon the arm of the man of her choice, why, what a protection it is to her ! she confides in him as a true friend, and feels perfectly safe and secure. We all must soon take a long and lonely walk through “ the dark valley and the shadow of death ” when we shall need some one on whose arm we may lean, and we will have to go at a moment’s warning, and it will be no time to think of securing a friend then ; but if you choose for your nearest friend, the Lord Jesus Christ, who has said, “ I will never leave thee, nor forsake thee,” (Heb. xiii. 5.) he will be a present friend in every time of need, and all the powers of earth and hell combined cannot harm you, for the Almighty power is pledged to protect his people, whenever they seek him with their whole heart. “ I, the Lord, will hear them ; I, the God of Israel, will not forsake them.” (Isaiah xi. 17.) So you may rest assured that he will

stand by you amid all the trials of life, and be your friend on the bed of death ; that same Almighty Being who gave Samson strength to overcome the power of the lion, will give you strength equal to your day. If you are married to Jesus by a living faith, you need not fear the adversary of your soul ; for when the lion of hell shall roar upon you, in him you will find a complete refuge, and through him come off a triumphant conqueror. Another inducement why you should give your heart to Jesus is :

V. *The richness and durability of the wedding garment.*

The robe of Christ's righteousness is the most beautiful garment that ever a mortal being wore ; and when we shall come to take the bride by the arm, the beautiful garment will be dressed out and ready for us, and the more they wear them the more they shine, for they shall be like " the angels which are in heaven ; (Mark xii, 25.) and " clothed in white robes, and palms in their hands," (Rev. vii. 9.) they will all join in that immortal song, with a loud voice saying, " worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing ; for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." (Rev. v. 12, 9.) Then, O sinner ! will you be among that innumerable happy choir ? will you resolve to join them ? Will you do it now while you are in possession of all those faculties which God has given you to love, serve, and praise him for ever ? if so, you will be dressed out in all that rich attire of the saints in light,

which you see will far exceed those of Rebecca, when she consented to the proposal ; there to be under the reign of the Saviour, and behold his glories, and enjoy this splendor through all eternity. O, I tell you God will reward the humble, confiding believer with durable riches. And now it becomes you to work “ while it is day ; for the night cometh, when no man can work ;” (John ix. 4.) to have your shoes on, and your “ lamp trimmed,” ready to go forth and meet the bridegroom. The rich and beautiful robe which he has in store is prepared for all that will come ; the invitation is to all ; “ Come, for all things are now ready.” (Luke xiv. 17.)

You are *now* invited and urged to come to the Saviour for time and eternity ; why ? because time is short, and we wish you to obtain this invaluable robe, while it lies in your power ; but if you will still refuse to come, you can never plead as an excuse at the bar of your Judge that you were not invited, and your duty made known to you.

You that have attended this series of meetings, and are yet unreconciled to God ; if you persist in your enmity against God, you will go down to hell, not only with the bitter lamentation that “ the harvest is past, the summer is ended, and we are not saved,” (Jer. viii. 20.) but with the awful conviction that “ biteth like a serpent, and stingeth like an adder ; ” (Prov. xxiii. 32.) that ye knew your duty and did it not. And I shall now present to you one more inducement.

VI. *We shall form new acquaintances in heaven.*

The redeemed of the human family will be there ;

all the patriarchs, and inspired men who lived before the flood, and all the converts to christianity from the days of Noah down to the end of time ; yes, all the converts that have recently given their hearts to God in Boston, and other cities, will greet each other, and talk and sing of the glories of their Deliverer from the slavery of sin ; there, freed from the curse of the law, through the blood of Christ, your soul shall go on expanding its powers and increasing in happiness, and looking into the providences of God which appeared so mysterious here, but which you will then see all redound to his glory and your eternal good. O, to spend an eternity with Jesus, and Gabriel, and hear David sing that “ new song ” with Peter, and Mary, and Martha to aid him ; and then to hear them relate some remarkable incident in their lives in which the wisdom, power, and goodness of God to the human family will be strikingly displayed :—And now we ask you to go with us to heaven. What say you ? Will you accompany us in our pilgrimage thither ? or will you prefer to be “ the rich man ” on earth, and the miserable being in hell, or the despised Lazarus here and the glorified spirit in Abraham’s bosom ! Which of the two will you choose for your companion for *eternity* ? O, will you not, as you value your happiness on earth, and your eternal interest, live in regard to your whole being, and **DEAL KINDLY AND TRULY WITH MY MASTER ?** if you will, **TELL ME ;** AND IF NOT, **TELL ME : THAT I MAY TURN TO THE RIGHT HAND OR TO THE LEFT.** Will you make light of the invitations of the gospel, and say to the Holy Spirit, “ go thy way for this time ; when I have a convenient season, I will call for thee ? ”

(Acts. xxiv. 25.) You are at perfect liberty to do so, if you will, for God has created you free to act, with powers to serve him, or the devil, as you choose. But dare you, as you value your immortal souls, make such a decision? One of the two you will make, either to comply with the terms of salvation, or to reject them; but remember, if you make up your mind to slight the overtures of mercy, the consequences are not realized in this life; but when you are summoned by the archangel's trump before your Judge, as a poor, guilty, condemned sinner, instead of finding in the Saviour a friend, you will see in his looks the indignation of an insulted Sovereign, while he will say to you, "I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof." (Prov. i. 24, 25.) "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. (Matt. xv. 41 — 43.)

And now, in view of all that has been presented, and the judgment day, and these awfully solemn declarations of God, how many of you are prepared to say—I had rather live in sin, and serve the devil, and be damned to all eternity, than renounce the world and serve the Saviour, and inherit everlasting glory with him, and all the attendant blessings and happiness connected with a life of faith and obedience? O, I tremble for you, when I see the perilous condition you are in,

and your utter indifference for your soul's salvation. I fear a large portion of this vast congregation will finally fail of entering into that "rest which remaineth to the people of God." (Heb. iv. 9.)

Here I have been preaching for something like three months, in which time I have preached nearly two hundred sermons, and now I must leave you still unconverted, still enemies to God, and haters of his law ; and I fear you have so long stifled the convictions of your consciences, that they are becoming seared to all the invitations of mercy, and that the Holy Spirit has been so often grieved by you, that he will finally leave you ; and I have gone through all this trouble in Boston for your eternal interest. You have tried all you could to prevent my speaking to you of the love of Jesus, and preaching "Christ crucified, the power of God, and the wisdom of God," (1 Cor. i. 23. 24.) for the salvation of men ; but God has carried me through, notwithstanding all your opposition to me, and has accompanied his truth by the influence of the Holy Spirit, and some have yielded to its influences and become the trophies of God's redeeming grace, and still you have "no lot nor part in this matter," and are treating MY MASTER a great deal worse than you have treated me ; and I cannot leave you without pressing it upon you to come to Jesus, that your sins may be forgiven by your insulted Saviour as I forgive you. Now, sinners, I have been preaching to you a long time, while you have been cursing me. I have been wearing out my corporeal powers for your spiritual and everlasting good, and I have got nothing but your hatred in return. I cherish

ill-will to no individual in this city, but have been actuated by pure motives in laboring for your good. You have a *friend* and a brother in me, and wherever I go, I shall pray for sinners in Boston. O, sinners! "Flee from the wrath to come," before it shall be eternally too late. "Escape for your lives," from the thralldom of sin in which you are bound, to a crucified and risen Saviour. O, sinners! will you prepare to meet me in heaven?

I have in these discourses faithfully pointed out to you the fatal errors of the Unitarians, Universalists, and Restorationists, that you may shun their delusive snares, and false doctrines; that you may not attempt to "climb up some other way," and enter heaven by any merits of your own; but to come in the way which God has appointed, by relying upon the efficacy of the atonement which Christ has made to cleanse you from all sin, and fit you to become a fit resident among the saints in bliss. But could you, by any means you could possibly devise, enter heaven by your own merits, it would be no heaven to you when you had got there. Why, think for a moment of a man standing at the bar of God, and offering as a reason why he should be admitted to the joys of the redeemed, that he had been a large stockholder in such a bank, or the owner of a large cotton factory, or the proprietor of a railroad, or that he had endowed such and such literary institutions with a valuable library. What, think you, would be the sensations of the angelic throng while he was summing up his honorable deeds, by which he hoped to scale the battlements of heaven? demanding admission

as a right, not as of *free gift*. How unlike Paul, who has declared that it is “not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost!” (Titus iii. 5.)

But supposing that you, who have opposed the preaching of Christ crucified here in Boston, for the last three months, could be set down in heaven with all your enmity in your hearts against God, and his law; you, who cannot bear the heavenly, holy influence of the anxious meeting, and morning prayer meeting; what happiness would it be to you to be in the society of holy and glorified spirits, to behold that Saviour, “who his own self bare your sins in his own body on the tree;” (1 Peter ii. 24.) and to behold the glory and purity of the holy and heart-searching God? With your present feelings and views, you could be in no greater hell, and you would cry out in the agonies of despair, amid the glories of heaven, “O Gabriel! carry me out; O Gabriel! carry me out!” So you see, if God would grant you your request, by permitting you to come into his immediate presence, it would be the greatest hell in which you could be placed: for what would constitute their employment and happiness would be a source of misery to you; you would have no lot nor part in the matter; for when they sing that new song,—“Worthy is the Lamb;” you would see nothing in him to admire; for you would be dumb with conscious guilt and ingratitude, while all heaven was resounding with the name of Jesus. Hence you see the force of that declaration of Christ to Nicodemus, “Except a man be born again, he cannot

see the kingdom of heaven." (John iii. 3.) I therefore again warn you not to settle down upon a false foundation ; not to cherish a hope of entering heaven, by embracing any of these erroneous doctrines, " which shall be cut off, and whose trust shall be a spider's web." (Job viii. 14.) Trust not, I beseech you, in your own righteousness, but like Eleazer, " in the God of your fathers," relying alone on the merits of Christ for salvation. Then shall your hope be " as an anchor of the soul ;" (Heb. vi. 19.) one that " maketh not ashamed ;" (Rom. v. 5.) that shall enable you to say with Paul, when death and eternity was full in view : " I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing." (2 Tim. vii. 8.) Cherish not, therefore, the schemes of either of these societies ; for the one robs the Lord Jesus Christ of his *divinity* ; and the other blots out the attribute of *justice* from the Sovereign of the universe ; and would fain hurl the Almighty from his throne. They would have you " climb up some other way," rather than enter " by the door into the sheepfold ;" but Christ has emphatically said, whoever attempts to enter heaven in this way, " the same is a thief and a robber." (John. x. 1.)

Some years ago there was a vessel stranded on the shores of Scotland, and as she was tossing and heaving in the howling tempest, and becoming a perfect wreck, hundreds of people collected on the beach, gazing upon the noble ship as she was heaved and tossed by the roar-

ing billows ; presently the poor sufferers on board saw to their amazement, that they were throwing bombshells at the ship, and they wondered they could be so inhuman as to undertake to kill them off with bombshells ; but soon one reached the deck, and to their joy and surprise, they found a rope was attached to it, and one end made fast to a tree on the shore ; and they made the other end fast to the top of the main-mast, and then making fast another rope to the deck, which was sent to them in the same way, they let down the life-boat, took hold of the rope, and in that way pulled themselves over the raging billows, till all were safely landed on shore. Now, why is it that sinners are so opposed to have truth presented in such a manner, as that they will feel its force, and yield themselves up to its convictions, though it be clothed in a manner not the most pleasing to the carnal heart. I have used that language in my discourses, and those figures, which I considered the best adapted to carry the truth home to your consciences ; and will you disregard the truths of the living God on account of the *shell* that contains them ! The dreadful tempest is raging around you, and the ship, fitted up by the great Builder of the world, and designed to bear your immortal spirit into the harbor of eternal felicity, is liable every moment to be dashed on the dark mountains of death, and the cargo, which cost the Captain of your salvation his life, is in danger of being swallowed up in the fiery billows that roll around you. And when I see MY MASTER'S vessel, with the priceless cargo on board, liable to be engulfed in the abyss of sin, I must obey my commission and cry out,

“ Ship ahoy ! there are breakers ahead ! ” “ Trim sail ! ” and “ lay ” for the star of Bethlehem ; “ reef the topsail ” of vanity — “ take in the mainsail ” of sin, and lay “ hard to ” the promised land, or you will be dashed eternally on the rocks of Atheism and Infidelity. This, sinners, is what I am commissioned to do, and I am not at liberty to TURN TO THE RIGHT HAND OR TO THE LEFT, till I have by some means arrested your attention, and made you sensible of your imminent danger. I *must* do it, though for the time you may deride and persecute and laugh me to scorn : it is no worse treatment than MY MASTER received, when on earth ; it is no worse than you treat him now ; and “ the servant is not greater than his Lord ; ” (John xv. 20.) “ nor he that is sent greater than he that sent him.” Now, because we have thrown some bombshells, by which you might catch hold of the silken cords of love that God is extending to you, and thus be drawn from this tempest-tost world of sin to heaven, you say we are treating you very ill and uncivil, while we are seeking your eternal salvation. You say that such and such a man might be much more useful, if he was more careful in his selection of language and pleasing in his address ; while the very men you complain of are honored by God as instruments in the conversion of hundreds of poor sinners. But still you think that these men might be more useful, if they would follow the devices of men ; while you are all the time wondering at our success. And some will assign one cause and some another ; not realizing that “ God hath chosen the foolish things of the world, to confound the wise ;

and the weak things of the world, to confound the things which are mighty." (1 Cor. i. 27.) But passing by the *manner* in which I have presented the truth to you, I wish to know at this time **IF YE WILL DEAL KINDLY AND TRULY WITH MY MASTER? IF YE WILL, TELL ME; AND IF NOT, TELL ME.**

But sinners, if you will not **DEAL KIND AND TRULY WITH MY MASTER**, then I will go and tell Jesus that "they all with one consent began to make excuse," (Luke xiv. 18.) and to treat with contempt the offers of mercy. O, sinners! I shall soon meet you at the bar of God; can you say so in regard to me? I harbor not an unkind feeling towards any person present. I shall be a friend to you all in time, and my heart's desire and prayer to God is, that I may meet you in eternity, to unite in singing the praises of God and the Lamb for ever. I know not but that there may be some blood on my skirts, in reference to sinners in Boston; but I have endeavored to preach the whole truth to you, that in the day of judgment I may be free from the blood of souls; and whether I have, like a false prophet, cried, "peace, peace," when God has declared "there is no peace to the wicked," (Isaiah lvii. 21.) I leave it for him to decide, before whom the hearts of all men will be revealed at the judgment of the last day. O sinners! I must leave you in the hands of God, though you are yet in your sins, and will not give yourselves away to Christ.

My brethren in the ministry! I must bid you all farewell. I trust you will continue to be faithful in winning souls to Christ. The little time we have been

permitted to toil together in the vineyard of our Lord, has been one of momentous interest ; and the regard you have manifested towards me in the scenes through which we have been called to pass, has endeared your hearts to me by ties which time cannot remove. We have wept, and we have rejoiced together ; we have mingled together in our trials and afflictions, and knelt with each other around the mercy-seat for wisdom to guide, and grace to sustain us in our persecutions, and God has heard us, and supported us under them all. O, be faithful until death, and God will give you a crown of life. When I have spent a sleepless night, in view of the great responsibility that rests upon us, I have felt to exclaim with the Apostle, “ Who is sufficient for these things ? ” But “ we can do all things through Christ, which strengtheneth us.” “ Let us not, therefore, be weary in well-doing,” for we shall soon be gathered home to sing the praises of free grace, and redeeming love, in a world without end. Amen.

NOTE.

AFTER this address was delivered, the gentlemen in the pulpit, Rev. R. W. Cushman, Baron Stow, R. H. Neale, and Robert Turnbull, replied in a very appropriate and solemn manner, and at the conclusion each gave the right hand of fellowship to Elder Knapp, when a great portion of the audience (including the speakers themselves) were deeply affected, even to tears. Invitation was then given to all present to bid farewell to Elder Knapp by a silent grasp of the hand, when nearly the whole vast assembly passed in regular order in front of the pulpit, and expressed their kind regards to him in language too significant to be misunderstood ; during which, the congregation united in singing the following hymn :

The morning light is breaking,
 The darkness disappears,
 The sons of earth are waking,
 To penitential tears ;
 Each breeze that sweeps the ocean,
 Brings tidings from afar,
 Of nations in commotion ;
 Prepared for Zion's war.

Rich dews of grace come o'er us
 In many a gentle shower,
 And brighter scenes before us
 Are opening every hour ;
 Each cry to heaven going,
 Abundant answers bring,
 And heav'nly gales are blowing,
 With peace upon their wings.

See heathen nations bending
 Before the God we love,
 And thousand hearts ascending
 In gratitude above ;
 While sinners now confessing,
 The Gospel call obey,
 And seek the Saviour's blessing,
 A nation in a day.

Blest river of salvation !
 Pursue thy onward way ; 6 FE 68
 Flow them to every nation,
 Nor in thy richness stay ;
 Stay not, till all the lowly
 Triumphant reach their home,
 Stay not till all the holy
 Proclaim, the Lord has come.