

Matthew 21.28-31. v. s. but what think  
ye. &c.

Inveterate Prejudice is scarcely ever  
to be overcome by the plainest  
Arguments - There is no action  
however praiseworthy w<sup>ch</sup> it will  
not condemn. nor any reasoning  
however conclusive w<sup>ch</sup> it will not  
obstinately ~~and~~ resist. The best  
way to conquer Prejudice is by  
secret and indirect means. Attacks  
This method our F. frequently adopted  
when every other had been tried and  
vain - The Pharisees unconvinced  
by all our prod<sup>s</sup> miracles, demanded  
by what Authority he had presumed  
to purge y<sup>e</sup> Temple - our F. offered  
to satisfy their Demand, if they w<sup>d</sup>  
first inform him, from whence he  
had derived his Authority to  
administer punishment - They were  
immediately aware of y<sup>e</sup> drift  
of his question, and that in reply  
only to it. They must condemn



themselves - they therefore declined to give  
him any direct answer - but he  
seeing their Perverseness changed his  
mode of dealing to <sup>him</sup> and drew from  
it an involuntary acknowledge-  
ment of their guilt by means of pa-  
rallel stories, but yett adjusted Parable  
in opening this Parable we shall  
1. Compare the conduct of the  
two sons -

2. make some observations resulting  
from that comparison -

1. The 1. of them represented of State  
of <sup>him</sup> to whom John had preached.  
his Father says our F. had ordered him  
to go and work in his Vineyard  
this command he presumptuously  
refused to comply with - but upon  
further consideration, he repented  
and went - Thus many of the  
Hearens of John the Baptist  
were of a wicked and abandoned  
Character - They by their wicked  
lives had shewn an utter

contempt for God - but by the preach-  
ing of John they were soon brought  
to a sense of their undone Condition  
and thankfully embraced the mercy  
which its faithful Preacher of Warning  
and Shewing light, announced to <sup>him</sup>  
and submitted to of ordinance of  
Baptism in token of their assigned  
Conversion - and true Repentance -

These repenting Sinners are meant  
by the first Son in this Parable  
The second son represented the  
Pharisees whom our Lord was  
then addressing - The second son  
promised a ready and unreserved  
Obedience to his Fathers will  
but never truly engaged in the  
work assigned him - Thus the  
Pharisees outwardly professed much  
Respect and Reverence for G.  
They wished to be thought his  
dutiful and obedient Children  
but they would not <sup>truly</sup> devote



themselves to his service - what might  
and their own inclination and  
redoubt to their own Credit they  
w? Do - but they w? not enter into  
the Uregans he required them to  
cultivate - they would not submit  
to the humiliating Duties w?  
John had preached - he directed them  
the way to Heaven - he told them  
that if Kingdom of Heaven was  
at hand, and exhorted them to  
repent, and to bring forth fruit  
meet for Repentance - he pointed  
out to them the Father of God who  
was come to take away the  
Sins of the World but they would not  
repent, nor w? they accept that  
Salvation if was offered to them by  
himself when he entered upon  
his public ministry - our Lord  
laboured hard amongst the  
Jews to convince them of  
their Sins, and to bring them

to God, but to little Effect. At the  
Feast of the Passover he wrought  
many miracles at the Temple  
to convince them if he was of  
true messiah. but in vain -  
St. John tells us that in the  
last Day, of great Day of the  
Feast Jes. stood and cried, saying  
if any man thirst let him come  
unto me and drink, he beheld  
on me as if I were both Sign  
out of his belly shall flow Rivers  
of living water - but his preaching  
was little regarded - for both his  
Person and his Doctrines were  
held in sovereign Contempt -  
hence we find the Pharisees asking  
the Question, have any of the  
Rulers believed on him - They  
judged of the soundness of his  
Doctrines upon the worst Ground.  
They expected that if he was of



neglect, the rulers of this day?  
be the first to to honour him by  
believing in him - but there was  
too much of human policy in  
in this to accord at the Gospel  
of our blessed Saviour - The Rulers  
of this world have not in any  
Age been the first to receive  
the Gospel, but on the contrary  
the first to oppose both by  
their Example and Influence  
the belief of it. It is to be feared  
if we never believe in Jes. & the  
all the great men of this & the  
set us an example, we shall  
perish in unbelief and be  
forever undone - The two men  
in this Parable are just Emblems  
of many living Characters at  
the present day -  
There are many who have lived  
in the violation of all God's  
Commandments -

The constant language of their hearts  
~~have been~~ has been that of Rebellion  
against him - like those of old, they  
have said, it is our tongues will be we  
prevail, our lips are our own, who  
is Lord over us - but by the Grace of  
God they have been convinced of  
their sins - they have deeply bewailed  
their former Iniquities, and have  
sought for mercy through the merits  
of the Son of God. and have shown  
the truth of their Repentance  
by the Renovation of their lives -  
Such now love God. They study to  
keep his Commandments if of  
whole Heart - They are willing  
to labour in his Vineyard, and  
to do all if he now command  
eth them. His Service is their perfect  
freedom to them, they delight  
to do his will, and their willing  
Services are accepted by him.



Other Characters there are who  
have been wise and moral in  
their conduct. They profess to respect  
all the Commandments of their  
Heavenly Father - but there  
rest in the mere form while  
they are destitute of the Power  
of Godliness. They neglect the  
necessary Duties of Repentance  
towards God, and Faith in our  
Lord Jesus Christ. They will not be  
prevailed upon to seek to at-  
tain for all their Righteousness and  
Strength - In short they are  
whole and need no Physician  
Physician: hence the carnality in  
themselves they are enemies to the  
Cross of our Lord Jesus Christ. They have  
no humbling views of their sin.  
They never felt the need of his  
atoning blood - and their Righteous-  
ness have never exceeded

the Righteousness of the Law  
and Pharaohs - on this Account  
they can never enter into  
the Kingdom of God - On a  
Comparison of the two Characters  
mentioned in our Text. The one who  
said he would not go work in  
his Father's Vineyard, and after-  
wards repented and went, and  
the other who promised to go,  
but did not. It is manifest if he  
who repented and went, was  
decidedly the better Character -  
it is true, that the he who refused  
to go, when his Father commanded  
him at first manifested the greatest  
Impiety and Rebellion, and might  
justly have been disowned for  
ever from his Father's House for  
his disobedience - but his subsequent  
Repentance altogether altered  
his Character, and his obedience  
arising from it, proved him



to have ~~to have~~ attained a becoming  
sense of his Duty, and to have  
returned reverently to it —  
On the other hand the for who  
said I go Sir, and went out, was  
an hypocrite in Heart. All  
his fair Promises only added to  
his guilt of Perjury; and  
his continued violation of them  
constituted him a most worthless  
Character — our Lord having  
drawn a comparison between  
these two men, referred to the  
Pharisees to decide ~~their~~ com-  
parative merits — to tell him who  
had done the will of his Father  
The Pharisees instantly gave their  
Testimony in favour of him  
who repented and went to  
work in the Vineyard — nor  
could the strongest Prejudice  
itself withhold its Assent in such  
a case

Having now determined the Conduct  
of the two men mentioned in this  
Parable, and shewn which of  
them did the will of his Father  
we shall proceed in the  
discussion of our Lord in the  
2<sup>d</sup>. Place to make some obser-  
vations resulting from this Com-  
parison. We Pharisees did not immediately  
see for what end our Lord put to  
us this Question — but by the  
answer they gave many <sup>truths</sup> ~~inferences~~ <sup>are</sup> established — we w<sup>h</sup> remark  
in 1<sup>st</sup>. Place, that it is not  
always the most showy Charac-  
ter, that is most likely to go to  
Heaven — Far be it from us to  
plead for wickedness of any  
kind — God cannot endure Sin  
It is an abomination in his sight  
whenever it is found, and therefore  
it is certainly better to be moral



and other. There are many and I believe  
it is better to be a decent Pharisee, than  
to be numbered to Publicans and  
Scribes - but it is no less certain of  
moral Persons are apt to pride  
themselves in their virtues, and to  
think of themselves more highly  
than they ought to think - such  
Persons cannot endure to be told if  
they deserve the divine Displeasure  
and that if they ~~they~~ should go to  
Heaven, they must be as much in-  
debted to divine Grace as the vilest  
Sinner - They think that they may  
place some Dependence at least  
on their own works, that they are  
not as other men are, Enterprisers  
ungodly, Adulterers, or as bad as the  
Publicans - and therefore they have  
some good thing to recommend  
them to of divine Favor - Hence  
they will not submit to take X<sup>p</sup> for  
their Lord - They have no objection to  
a little of his assistance, should

they want it, but they cannot be  
convinced that they will want him  
for their wisdom in. on this account  
it is the Salvation offered by of Gospel  
is rejected by such Persons, as they  
will to obtain Heaven and eternal  
life by their the deeds of of Law.  
on the other hand more religious  
Persons, are more easily convinced  
of Sin - They see at once if they  
can have no righteousness of their  
own. that they are altogether vile  
and wicked and abominable -  
and give up at once all Hope  
of Salvation by their own works  
Thus when humbled for their  
Iniquities, they will gladly embrace  
the Gospel Salvation. Thus it was  
of of different Hearers of John  
the Baptist - St Luke informs  
us that all of People heard John  
and the Publicans justified of.  
being baptized of of Baptism  
of John



John: but the Pharisees and  
Scribes rejected the Counsel of  
God against themselves. being not  
willing to believe - Thus the humble  
penitents thankfully accepted the  
Gospel Salvation if was offered  
to them by John the Baptist  
while the self-righteous Pharisees  
rejected it - The former believed to  
the saving of their souls. while  
the latter rejected the Counsel  
of God perished in unbelief.  
This assertion is confirmed by Christ  
himself - when speaking  
to the Pharisees on this subject.  
When ye come unto you in the  
way of Righteousness, and ye  
believed him not, but the Publicans  
and Harlots believed him, and  
ye, when ye had seen it. when  
ye had seen men of the most  
abandoned Character reformed  
by the preaching of John.

And turned from their wicked ways,  
ye repented not afterwards that ye  
might be saved believe him -  
Thus it was in the Apostles, and  
all succeeding Ages - St. Paul when  
writing to the Romans where he  
speaks of the Counsel of the unbelieve-  
ing Jews. says, what shall we say then?  
if of Gentiles it? followed not after  
Righteousness. have obtained to Right-  
eousness the Righteousness is of Faith  
not of Israel it? followed after of Law  
of Righteousness, hath not obtained to  
of Law of Righteousness, wherefore  
because they sought it not by the  
Faith, but as it were by the  
works of of Law - for they stumbled  
at that Stumbling Stone -  
Let us then bear in mind the  
Cautions of Solomon, there was  
Generation that are pure in their  
own Eyes, and yet is not washed  
from their Iniquities -



Let us hear what the Prophet Ezek  
saith. If the sinner will turn from  
his sins if he hath committed and  
kept all my statutes and he if it  
is lawful and right, he shall  
surely live. he shall not die - and  
all if Transgressions if he hath  
committed they shall not be  
mentioned unto him - in the  
righteousness if he hath done  
he shall live - but what if he  
do turn away from his right  
and commit iniquity, and  
die according to all if whom  
nature. if it is wicked man doeth  
shall he live - All if righteousness  
if he hath done shall not be  
mentioned - in the trespass if  
he hath trespassed, and in if  
sin if he hath committed  
in them shall he die - These  
are Gods own declaration.  
Thy reply to every mans  
Reason and Conscience -  
all can understand them

for they speak in plain language  
without mystery. I thought let us then  
expect reward as Parish must  
according to the Will of Gods  
word and our own Conscience -  
St. John tells us if our Heart condemn  
us. If our Heart condemn us not  
then have we confidence towards  
God -

Lastly. The most declared Rebel  
if he truly repent, shall be accepted  
of God. This is a most delightful  
and encouraging truth to a sincere  
Penitent. to one who is improving  
as that he must do to be saved  
It is true and satisfaction to such a  
Soul - This truth is ascertained beyond  
a doubt from of Parable before us.  
It hath been exemplified in many  
instances - what of magdalene -  
many magdalene - David the  
the Tithers - In  
and it is realized at this day to all  
who truly desire it. Now every Sinner  
Reasons, or deliberate over this may



They shall be forgiven & our Father may  
tell God. with a broken persistent prayer  
come and let us kneel together  
The vineyard is not sown, and the  
harvest of God is still to  
work ye in it - Let publicans  
and Harlots, and sinners of every  
character hear the kind invitation  
and command of our common  
Father - Let them be assured that  
their Iniquities shall be no more  
remembered - I will be merciful  
says God to their unrighteousness  
and their sins and their Iniquities  
will I remember no more -  
more who now believe in Christ  
engage heartily in his service  
need to fear - while the unbeliev-  
ing Pharisees shall be rejected  
and cast off. They shall  
find favor in his sight  
What these Meek Tidings might  
be welcomed as they deserve  
by all who are here this day

all are equally concerned in  
them. Therefore all should feel  
their vast importance - let  
not any here say, to morrow  
I will regard my Father's com-  
mands. To morrow I will  
repent and go work in his  
vineyard - His voice to every  
one is go work today in my  
vineyard - to morrow may  
be forever too late, for none of  
us can tell what may be on  
to morrow - many will be  
in eternity to morrow who  
are in health and strength  
to day. Let none then presume  
to defer this very important  
and necessary work - this is  
the one thing needed - let  
all attend to it with care.  
God himself most solemnly  
cautions us against delay. Hear his  
word - exhort one another  
duly while it is called to day



lest any of you be hardened thro  
the deceitfulness of sin, while  
it is said to day, if ye will hear  
his voice, hinder not your  
hearts - you have been warned,  
you have been exhorted this day  
to turn from your evil ways  
whether you will hear, or whether  
you will not hear - life and  
death have been set before  
you - and you must all have  
long answers for your present  
conduct at the Bar of your  
Saviour. If you value to go work  
in Gods vineyard, you must  
perish, or in other words if you  
continue in sin, you must perish  
there is nothing remaining  
for you but tribulation and  
anguish. Determine then this  
important point with yourselves  
this day - make up your minds  
either to meet the wrath of  
Heaven or immediately

to turn from your evil ways  
turn ye from ye for why will  
ye die O People of Israel