

The FAITHFUL MINISTER Encouraged.

A

S E R M O N,

Preached at the Opening of the *STNOD* of  
of NEW-YORK, met at *Philadelphia*, Octo-  
ber 1. 1755.

By JAMES DAVENPORT, A. M. late Minister  
of the Gospel at *Southwold*, on *Long-Island*,  
now at *Hopewell*, in *New-Jersey*.

*Published at the Request of some of the Hearers.*

COL. iv. 17. *And say to Archippus, Take heed to the Ministry  
which thou hast received in the Lord, that thou fulfil it.*

I TIM. iv. 16. *Take heed unto thy Self, and unto thy Doctrine :  
Continue in them : For in doing this, thou shalt both save thy  
Self, and them that hear thee.*

I PET. v. 4. *And when the Chief Shepherd shall appear, ye  
shall receive a Crown of Glory, that fadeth not away.*

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# P R E F A C E.

*Candid* R E A D E R,

**T**HE following Sermon needs no Commendation. The Truth, Weight and Seasonableness of its Matter, the Sobriety of its Style, the Modesty of its Address, together with the Spirit of Piety, of Humility, of undisguised Zeal for God, and affectionate Love to Man, which breathes in every Part, and animates the Whole, will commend it to the Consciences of all that fear God, who have the Pleasure of perusing it. Here are no high sounding Words of Vanity, or little Artifices to exalt himself, and catch a vulgar Applause; but an honest, serious Endeavour to honor God, and do good to Mankind.—Let not the pious Author be offended with our Freedom, in saying, that his Life adds Weight to this Discourse; for the Latter is but a Copy of the Former: Nor should it be forgotten, that the gracious God, who delights to honor the Humble and Sincere in Heart, gave manifest Tokens of his special Presence, when this Discourse was delivered: Not only the Speaker, but divers of the Hearers, both Ministers and People, being solemnly affected and tenderly touched with the precious Truths therein contained.—May God, of his infinite Mercy, keep these Things in the Imagination of the Thoughts of our Hearts, and enable us to act accordingly:

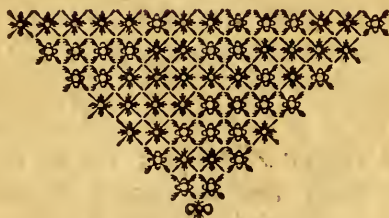
*May we, especially who are of the Sacred Order, obtain Mercy to be faithful, as well as prudent and humble unto Death.*

*There is nothing of greater Consequence to the Weal of the Churches, than taking due Care respecting the Admission of Candidates into the Ministry. If we are lax in this, and easily introduce Persons who have no positive Evidences of vital Godliness ; Error will come in as a Flood, and inundate the Churches ; experimental Piety gradually languish, and at last totally expire : To prevent which awful Events, may Almighty GOD bless the following Discourse.—We add no more, but remain thy Servants for CHRIST' s Sake.*

*Philadelphia, Nov.*

*17. 1755.*

**GILBERT TENNENT,  
RICHARD TREAT.**







The FAITHFUL MINISTER Encouraged :

A

S E R M O N, &c.

2 CORINTH. iv. 1. *Therefore seeing we have this Ministry, as we have received Mercy, we faint not.*

**T**HE Dispensation of the Gospel of Jesus Christ, *Men, Brethren and Fathers*, in several important respects, far excels in Glory the *Mosaic* Dispensation. This the Apostle had observed and clearly proved in the preceding Chapter, and from thence draws the just Conclusion in our Text, *Therefore seeing we have this Ministry, as we have received Mercy, we faint not.*

Here we may observe several Things.

1. We have the Gospel Ministry refer'd to, call'd, *This Ministry.*

2. Here are some engag'd in this Work : WE HAVE *this Ministry.* They are put in Trust with the Gospel (a).

3. This is to be acknowledged as a Mercy from God : *As we have RECEIVED MERCY,* Some Expositors chuse to join this Sentence with the last Clause, thus ; *as we have received Mercy, we faint not.*

*These*

*These* understood the Mercy here intended, to be, that of Ministers being kept from fainting under their Trials.

*Others* join the two first Sentences in our Text together thus, *Therefore seeing we have this Ministry, as we have received Mercy.* They conceive the Mercy here spoken of is that of being call'd and employ'd in the sacred Work. *Bezaz's* Judgment in particular is mentioned in the Continuation of *Poole's* Annotations, in these Words; "The Translators of this great Apostle took Advantage from his great Trials and Afflictions, by reason of them, to conclude him no such Man, as he was by some represented; and the Apostle upon that takes Advantage to magnify his Office. God (*saieth he*) having intrusted us with so glorious a Ministry, as I have proved that of the Gospel to be, according to the Measure and Proportion of Gifts and Graces, which God hath bestowed upon us, or by reason of that infinite Grace and Mercy, which God hath shewed us, in calling us to so honorable a Station and Office, though we meet with many Adversaries, many Afflictions, many Difficulties, yet we bear up, and sink not under them, nor faint in our Spirits because of them."

Thus far he. In this Sense I propose to consider the Words of our Text.

4. We may observe, that great Difficulties must be expected in the Work of the Gospel Ministry, or there would be no Danger of *Fainting*.

Again, that we ought not to faint under these Difficulties and Trials, but should be able to say, through Grace, with the Apostle, *we faint not*.

And further, that an excellent Argument against *Fainting* in this Work, may be drawn from the Gospel Ministry itself, and the several Motives, that relate to it. *Therefore seeing we have this Ministry, we faint not*.

Lastly,

*Lastly*, That faithful Ministers are kept from *Fainting*, by these precious Truths and Motives set home with divine Power on their Souls; hence they can say with the Apostle, *We faint not*; otherwise we should surely *faint*.

I might comprize these important Observations in a general One, and lay it down as the Foundation of the present Discourse; but as that would open too large a Field for this Opportunity, I shall *confine* myself to the Consideration and Improvement of these two Things, *viz.* The *Mercy* of being call'd to the Work of the Gospel Ministry, and some of the *Reasons* and *Arguments* which are adapted to guard against extreme Discouragements, and to excite to active and persevering Diligence and Faithfulness in the Work.

And here I would humbly and earnestly intreat my reverend *Fathers* and *Brethren* (with others of *God's People* present) to lift up your Hearts with Faith and Fervency to the God of all Grace and Fulness in Jesus Christ, that I may be enabled so to *speak* on these Heads, and you so to hear, as that our Souls may be much quickened and animated in our Work, in order to the saving Good of many Souls, and the Advancement of the Divine Glory in the World.

I am, according to the Method propos'd,

1. To consider it as a *Mercy* to faithful Ministers of the Gospel, that they have *this Ministry*, that they are call'd to this Work. *We have this Ministry, as we have received Mercy*, saith our Text. God in his Mercy is set forth by an excellent Divine, as God willing to succour sinful Men in their Misery. And how is this remarkably manifested to, and experienced by such of the sinful miserable Sons of Men, as are prepared for, and improved in the ministerial Work. Thus the Apostle *Paul*, with respect to the glorious Gospel of the blessed God, which was committed to his Trust, says, *I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry (b).*

b 1 Tim. i. 11, 12.

Indeed,



Indeed, when Men rush into the Ministry, without the Qualifications which the Word of God requires ; they act a most foolish Part, and a Part most dangerous and pernicious, both to themselves and others : But when they are endow'd with those Qualifications, and withal set apart to the sacred Work by Fasting and Prayer, and the laying on of the Hands of the Presbytery (c) they may well be drawn out in Thankfulness to God and Christ, on the Account, and say, This is a *Mercy*, a *great Mercy*, confer'd on us *unworthy, vile and sinful* Dust, *that unto us is committed the Ministry of Reconciliation* (d).

This the Ambassadors of Christ justly esteem a *Mercy*, as it respects *themselves*, as it respects *others*, and as they may thus in an *eminent* Degree promote the *Divine Glory* in the World.

1. As it respects *themselves*.

What a *Mercy* is it to be call'd to a *Work*, which is calculated to promote their Increase of *Grace* as well as *Gifts* ? And what a *Comfort* must it be to the faithful Ministers of the Gospel, to consider, that their *general* and *particular* Callings do happily coincide and subserve each other ? Their general Calling, the Care of *their own* Souls, their particular Calling, the Care of *others* Souls. The more closely they walk with God themselves, so much the more faithful and engag'd they are in their Work, and the more likely to be successful ; and on the other Hand, the more faithful they are in their Work, through *Grace*, so much the more *they grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ* (e). So much the more *their Souls prosper and are in Health* (f) and ordinarily the more they enjoy the *Consolations* of the Divine Spirit, *which are not small*, the more their Light shines before others, and they adorn their

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c *Acts* xiv. 23. 1 *Tim.* iv. 14. d 2 *Cor.* v. 18, 19.  
e 2 *Pet.* iii. 18. f *Epist.* of *John* v. 2.

Profession, and the more they are attemper'd to the heavenly State, and prepared for eternal Glory.

'Tis true they are from several Quarters beset at times with Temptations, perhaps more so than others; as Officers in an Army are more aim'd and pointed at by the Enemy than private Soldiers; but these Temptations their great Lord and Leader wisely permits; to *prove* them, and bring them to know more of themselves, that they may take root downwards, in order to bear Fruit upwards; he shews them thus their own Insufficiency, and leads them to depend upon his All-sufficiency in the New Covenant, and hereupon they find him *a very present Help in Trouble* (g): They are thus humbled and purified, and made more meet for their Master's Service, more watchful and circumspect, more patient and resign'd under Trials and Sufferings, and more diligent in their Work, and probably more successful too; and this is a *great Mercy*,

Again, the Ministers of Jesus Christ, are to *give themselves to reading, to Meditation and Prayer*; and how may they thus, through the divine Blessing, grow apace, both in doctrinal and experimental Knowledge, yea, I may add, in every Christian Grace and Virtue? And is not this a *great Mercy*?

It is a further Comfort and a Mercy too, that we, who have *this Ministry*, may be preaching to ourselves, as well as praying over the Sermons we prepare for, and preach to others; yea, we may see more clearly the beautiful Harmony and Connection of divine Truths, as well as feel more of the happy Effects of them; while we are attending on the Exposition of sacred Scripture, and when catechising our People, or making Preparations therefor.

In the Administration of divine Ordinances, especially the Sacraments of the New Testament, how may we reap much Profit and Pleasure ourselves, through Grace, see more of



the Faithfulness, Grace, Holiness, and other Perfections of our God and Saviour ; and grow more holy, comfortable and fruitful.

In our *Pastoral Visits* we may often, through Divine Assistance, caution and comfort, direct and edify others and ourselves at the same Time,

And in the Discipline of God's House, while we endeavour to reclaim others, we may be not a little guarded and benefited ourselves : We may be led to see much of the Aggravations and Evil of Sin, the Snares that lie thick around, the constant Necessity of Watchfulness and Prayer, and of living by Faith on God in Christ ; that we may as *Christians*, and as *Ministers*, bring forth much Fruit.

In a Word, *every* Part of the ministerial Work is in some respect or other adapted to promote our increasing Conformity to the Perfections and Will of God in our Hearts and Lives : Is it not then a *Mercy*, a *great Mercy*, that we have been call'd to this Work ? *We have this Ministry, as we have received Mercy.*

Though it is a difficult, yet it is also a delightful and useful, as well as honourable Work ; and it is a *Mercy*, not only with respect to *us*, but also,

2. With respect to *others*.

It is truly adapted, both in the public and private Parts of it, as a Means to promote the best, the everlasting Interests of all our Hearers ; but Men are hardened by Sin and Unbelief, and blinded by Satan and the World : *They hate the Light, and will not come to the Light, lest their Deeds should be reprov'd (b).* And nothing short of the Almighty Energy of the Holy Ghost, will make the Word effectual to saving Purposes ; well may the *Regenerate* then be said to be *born of the Spirit (i)*. *By Grace we are saved, through Faith,*  
and

and that not of ourselves, it is the Gift of God : Not of Works, lest any Man should boast (k). But as the Spirit makes Use of the Word, so we are said to be *born again by the Word of God, and begotten through the Gospel (l)*. And Faith is said to come by Hearing, and Hearing by the Word of God ; for how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach, except they be sent (m)? The Apostle was not ashamed of the Gospel of Christ, for, says he, it is the Power of God unto Salvation to every one that believeth † ; and to these we are the Saviour of Life unto Life, through rich Grace, although to others the Saviour of Death unto Death (n).

We are call'd in the ministerial Work, as Instruments to *instruct* the Ignorant, to *convince* the Erroneous, to *reclaim* the Vicious, to *awaken* the Secure, to *rouze* the Slothful, to *sap* the Foundation of Hypocrites, and to *shew* the Self-righteous their extream and destructive Folly ; and though this is truly hard Work, yet it must be done in God's Strength, and when done and blest, very useful.

It is further useful and pleasant withal, to *direct* enquiring Souls to Christ, to *win* them over to him, through his all-powerful Grace, that they may receive him in his most glorious Person and precious Benefits, as he is offer'd in the Gospel: And what a *Mercy* is this both to us and them.

Again, we are call'd as Instruments, to *build up* the Saints in Faith, and Holiness, and Comfort. We are to *comfort* them in their Trials from within and without, *with the same*

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same

† Very just then is the Conclusion drawn by the pious and ingenious *Watts*,  
Should all the Forms that Men devise,  
Assault my Faith with treach'rous Art,  
I'd call them Vanity and Lies,  
And bind the Gospel to my Heart.

k *Eph.* ii. 8, 9. l *1 Pet.* i. 23. *1 Cor.* iv. 15. m *Rom.* x. 17, 14, 15. n *Rom.* i. 16. *2 Cor.* ii. 16.

same Consolations, wherewith we ourselves are comforted of God. And is it not a Favour to be made thus useful to God's People? We were call'd in our Work to carry the Lambs in our Bosom, and gently to lead those that are with Young, after the Example and under the Influence of the great, the chief Shepherd (*p*). We are to give Milk to Babes, as well as strong Meat to the more grown (*q*) to strengthen the Weak, to fix the Wavering, to guide the Doubting, to quicken the Backward, to succour the Tempted, to direct Believers to be strong, not in the Grace they have received, but in the Grace which is in Christ Jesus; and to be engaged, through Grace, in improving the Comforts they enjoy, as Encouragements and Means to an higher End, even Holiness and the Divine Glory. Thus our Work, the ministerial Work is adapted, and thus it is blest to the Benefit of many Souls: We may justly say then, *We have this Ministry, as we have received Mercy*: Especially since,

3. We may, with Divine Assistance, by and in this Work, in an eminent Degree promote the *Divine Glory* in the World.

How is the Glory of God and Christ and true Religion manifested by our Increase in Gifts and Grace, in Holiness and Usefulness. Thence it appears in some Measure what a Master we serve, what a God we worship, what a Saviour we preach and offer, what a Religion we profess and recommend.

My Brethren, certainly God is the greatest and best of Beings; surely then, the setting him forth to be, or manifesting him as such, is the greatest and highest End that can be: This is his Glory, this End is worthy of a God, and this is the highest End of all his Friends, Children and Servants: This End, the Work of the Ministry, is wonderfully suited and blest to promote: What a Mercy is it then to any of us *wile, apostate and perishing* Sons of Men, to be brought

*p* Isa. xl. 2.      *q* 1 Cor. iii. 1, 2.      home



home to Christ, and call'd to this sacred Work. *We have this Ministry, as we have received Mercy.*

I would here make two *Remarks* on this Head, before we pass to the next.

1. We may plainly see, that we who are in the *Ministry*, have no reason to *think highly* of ourselves, no reason to be *proud* and *Vain-glorious*. We should indeed take Care to *magnify our Office*, and in no Instances or respects to underact the sacred Character; but at the same Time, the Language of each of our Souls, must be that of *Job, Behold I am vile (r)*†. The Temper of our Minds, and the Tenor of our Lives, should be humble and holy. How should we be *clothed with Humility*, as it were from Head to Foot, who are Ministers of the *meeke and lowly Jesus*: How should we watch and pray against Pride, hate and shun this vile *Monster* and this dangerous Snare, this awful *Condemnation of the Devil*. Let us often think, for our Humiliation, *What have we, that is in any Measure good and valuable, that we have not received?* And again, what have we that we have not misimproved? And as to the Gospel Ministry, it will be a special Guard against Pride, to realize, through Grace, how we came by it, namely, by *meer undeserved Mercy*, and shall we be proud of Mercy? *We have this Ministry only as we have received Mercy*. Where is Boasting then? It is excluded.

2. Hence

‡ “ It is a divine as well as wise and just Remark made by one of the greatest *Masters of Thought* in the last Age, that Persons of *Quality* and Character ought to have two Sets of Thoughts by which to regulate their Conduct: By the *one* they are to view themselves in their State of *distinguishing Elevation*, which is not from Nature, but arbitrary *Establishment*; by the *other* they are to take a Prospect of themselves in their natural Condition of *Infirmity* and *Equality*, with the rest of Mankind.” (And I may here add, of Sin and Misery.) *Pemberton's Election Sermon, p. 1.*

r *Job xl. 4.*

2. Hence we may observe Ground of peculiar Encouragement in the Work of the Ministry amidst all the Difficulties that attend it. *We have this Ministry, as we have received Mercy*; and is it a Mercy we have it, and shall we be discouraged with it? Shall we be discouraged with Mercy? *Therefore let us not faint.*

With this Thought we come by an easy Transition, to the 2. *General Head*, under which I am to consider and set before you some of the many *Reasons* and *Arguments* inducing to Faithfulness in the Ministerial Work: And here,

1. The *Command* in God's Word should powerfully and constantly engage to be *faithful* and not *faint* in this great Work. This Command we have in these Words (*f*) *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all Things whatsoever I have commanded you.* And in another Place, *Take heed to yourselves, and to all the Flock, over which the Holy Ghost hath made You Overseers, to feed the Church of God, which he hath purchased with his own Blood.* And again, *I charge thee before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing, and his Kingdom: Preach the Word, be instant in Season, and out of Season; reprove, rebuke, exhort with all Long-suffering and Doctrine. Watch thou in all Things, endure Afflictions, do the Work of an Evangelist, make full Proof of thy Ministry.* With many other Passages to the same Purpose. Surely, *my Brethren*, the Mind and Will of the Lord, infinitely glorious in himself, and withal our Maker, Preserver, and Governor, Benefactor and Redeemer, thus revealed in his Word, should engage us, through Grace, to chearful, constant and faithful Obedience. *Therefore seeing we have this Ministry, as we have received Mercy, let us not faint.*

2. The

2. The *Example of Christ* should animate us in the ministerial Work.

Here we have a perfect Pattern to copy after. The blessed Jesus discover'd from Time to Time the most ardent Love to God and Man in his more public and private Transactions and Ministrations, and sought not his own Glory, but the Glory of him that sent him ; so should we, through his Grace.

How zealous and couragious was he, and yet how prudent and discreet ? How plain and pungent, and yet how compassionate, how regardless of the Flatteries or Frowns of the World ? how meek and lowly of Heart ? how faithful in the Discharge of personal and relative Duties ? how holy and pure ? how resigned to his Heavenly Father's Disposal ? how frequent and fervent in Prayer, and how laborious in his beloved Work ? (t) *I must work, says he, the Works of him that sent me, while it is Day. And again, My Meat is to do the Will of him that sent me, and to finish his Work.*

How willing was he to do and suffer what he was call'd to, even to the Death ? Oh Sirs ! *Let the same mind be in us, that was in him : Wherefore, holy Brethren, Partakers of the heavenly Calling, let us consider the Apostle and High Priest of our Profession, Christ Jesus ; who was faithful to him that appointed him, as also Moses was faithful in all his House (u). Let us not then be weary or faint in our minds, or flag in the more difficult Part, or latter Stages of our road ; but may we say, and speak it with Truth, Seeing we have this Ministry, as we have received Mercy [of the Lord] we faint not.*

3. The *Example of Christ's faithful Servants* in the Ministry should animate us in the Work. 'Tis true, *my Brethren*, the best of Christ's Ministers are imperfect in the present State, and therefore not to be propos'd as perfect Patterns

t John xi. 4. John iv. 34. u Heb. iii. 1, 2.



terns for Imitation ; but we are to be *Followers of them, even as they are of Christ (w)* ; so far as they are so, and no farther. How encouraging is it to observe them, while attended with a Body of Sin and Death, and assaulted by Temptations from the World and the Devil, as we are ; yet, through Grace, approving themselves sincere, and in a good Degree engag'd in their Work.

What a lovely Example is set before us in our Text, and the following Verse ; *Therefore seeing we have this Ministry, as we have received Mercy, we faint not : But have renounced the hidden Things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by manifestation of the Truth, commending ourselves to every man's Conscience in the Sight of God.* And again, in the same Epistle, *We do all Things, dearly Beloved, for your Edifying (x)*. Our Exhortation, saith this great Apostle of the Gentiles, in another Epistle (y) *was not of Deceit, nor of Uncleanness, nor in Guile, but as we were allowed of God to be put in Trust with the Gospel, even so we speak, not as pleasing Men, but God, which trieth our Hearts. For neither at any Time used we flattering Words, as ye know, nor a Cloke of Covetousness ; God is Witness. Nor of men sought we Glory, neither of you, nor yet of others : Being affectionately desirous of You, we were willing to have imparted unto You, not the Gospel of God only, but also our own Souls, because Ye were dear unto us. Ye are Witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among You that believe : And elsewhere (z).* I take You to record this Day, that I am pure from the Blood of all men ; for I have not shunned to declare unto You, the whole Counsel of God. Ye know how I kept back nothing that was profitable unto You, but have shewed You, and have taught You publickly

w 1 Cor. xi. 1. x 2 Cor. xii. 19. y 1 Thes. ii. 3, 4, 5, 6, 8, 10. z Acts xx. 26, 27, 18, 20, 31, 24.

lickly and from House to House. Remember that by the Space of Three Years, I ceased not to warn every one Night and Day with Tears. Again speaking of Bonds and Afflictions abiding him, he says, *But none of these Things move me, neither count I my Life dear unto myself, so that I might finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.*

Oh! how willing have the faithful Servants of the dear Redeemer been in the primitive Times, and since, *to keep under their Bodies (a) to live near to God, to spend and be spent in the Service of Christ and of Souls; and even when call'd to it, to seal the Truth with their Blood.*

We have great reason, my Brethren, to bless God, that a considerable Number of the Ministers of the Gospel, in *Great-Britain and America* have, in our Day, been much engag'd in the Cause of God; among these may be reckon'd godly Mr. *Whitefield*, whose *indefatigable and successful Labours*, for almost *twenty Years* together, should be improv'd for the Encouragement and Quickening of all truly engag'd in the sacred Work; whose Name is justly very dear to us: May God Almighty always keep him, with other his Servants, humble; bless them, and make them Blessings, and that more and more abundantly, *to the Praise of his Glory in Christ Jesus.*

While we are musing on these Things, let the *Fire* of Divine Love and Zeal be enkindled in our Breasts, and burn vigorously, that we may be sweetly constrained to say, *Therefore seeing we have this Ministry, as we have received Mercy, we faint not, and, through Grace, we will not faint.*

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4. The

4. The *Example* of the *holy Angels*, should quicken us in our Work. They are Messengers of the Lord, as their Name imports ; in several respects their Work and ours resemble each other ; no Wonder then, that Ministers of the Gospel are called *Angels* (*b*). It may further be intended by this Appellation, that we should be excited, as far as the Imperfections of the present State admit, to an Imitation of the holy Angels, who are said (*c*) *always to behold the Face of our Father which is in Heaven*, and fly with winged Zeal to execute his Commands, *encamp round about those that fear the Lord*, for their Comfort and Deliverance, and rejoice at the Conversion of Sinners, &c.

Are the Angels heavenly-minded, zealous and faithful in their Work, let us be so in ours, through Grace ; *Therefore, seeing we have this Ministry, as we have received Mercy, let us not faint.*

5. The Industry and Malice, Subtilty and Success of the Devil in his Attempts to ruin Mens Souls, should engage us the more in faithful Endeavours, that they may be rescued and saved ; or in other Words, should quicken us to Diligence in our Work.

*We are not ignorant of Satan's Devices* (*d*) : Let us then be concerned, that we, and others, especially those under our immediate Care, may be guarded against them.

The Drift of the Spirit of God, in order to the recovery of poor captive Souls out of the Snare of the Devil, is to counter-act, and to guard against his Devices (*e*). The Ministers of the Gospel, as *Workers together with God* (*f*)  
are

*b* Rev. i. 20. *c* Mat. xviii. 10. *Dan.* ix. 9, 21. *Pf.* c. iii. 20, 21. *Psal.* xxxiv. 7. *Luke* xv. 10. *d* 2 *Cor.* ii. 11. *e* 2 *Cor.* iv. 3, 4. *comp. with Acts* xxvi. 17, 18. *f* 2 *Cor.* vi. 1.



are engag'd as Instruments to guard against the same Devices, and are especially concern'd that Souls may *not receive* the Gospel of the *Grace of God in vain* (g). Our *Adversary the Devil*, as the Apostle *Peter* observes, *as a roaring Lion, walketh about, seeking whom he may devour.*

Is the Devil, the Enemy of all Good, an Adversary to Souls? Shall not we Ministers of the Gospel be *Friends* to them?

Is he, with his Instruments, set with Boldness, like Lions, against Souls? Sha'n't *we* be courageous as Lions in going through all Difficulties to promote their saving Good? Does he roar with Malice and Wrath against Souls? Sha'n't *we* cry with Fervency to God for them, and cry aloud to them with Bowels of Pity and Compassion, and *beseech them to be reconciled to God*? Does *the Devil* walk about, seeking whom he may devour, and that with awful Success, and shall *we* stick at any Pains, Night or Day, in public or private, at home or abroad, in the Business of our Calling as Ministers, which is to seek whom we may as Instruments save from the Jaws of this devouring Lion, and guide to the regions of Glory? If we, *Brethren*, should faint, the Devil will not; *Therefore seeing we have this Ministry, as we have received Mercy, let us not faint.*

6. *The Worth of Souls* should engage Ministers of the Gospel to Faithfulness in their Work. The great Worth of Souls makes the Devil so eager to destroy them.

This makes the holy Angels engag'd for their Good; this causes *Joy in Heaven* on their *Conversion*. Here are two Worlds at Strife; about what? about earthly Crowns and Scepters? no! these are Trifles. About what then? The

C 2

Souls

Souls of Men, whose Worth is exceeding great. What are all the Kingdoms of the World, and Glory of them, in Comparison with the Soul? If you put these in one Scale, and the Soul in the other, they come up light as Vanity itself.

Our Blessed Saviour has determined this Point, both by his Words and Practice; by his Practice, when he pour'd Contempt on the World; but laid down his precious Life, and shed his Heart's Blood, to redeem and save perishing Souls:—By his Words, which are these (b) *What is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul?*

Oh! Shall we not be engaged then, agreeable to the Design of our Commission, and from a Sense of the Worth of Souls, in the most painful and faithful Endeavours, through divine assisting Grace, *to open Mens Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them that are sanctified by Faith which is in Christ.* Therefore, beloved Brethren, seeing we have this Ministry, as we have received Mercy. *let us not faint.*

7. *Mens Care and Pains about Things of less Worth, should engage and animate us in our Work†. How will Men rise up early, and sit up late (i) and eat the Bread of Sorrow and Care, in order to obtain earthly Enjoyments, which perish in the*

† A Soul immortal, spending all her Fires,  
Wasting her Strength in strenuous Idleness,  
Thrown into Tumult rapur'd, or alarm'd,  
At ought this Scene can threaten, or indulge,  
Resembles Ocean into Tempest wrought,  
To waft a Feather, or to drown a Fly. *Night Thoughts.*

b *Mutthew xvi. 26.*      i *Pfalm cxxvii. 2.*

the Using. What Pains will Men take, yea, what Hazards will they run, in pursuit of “glittering Gems, gaudy Honors, and shining Dust,” which after all are Vanity? How will Men be at vast Expence and Labour, some Way or other, to please and pamper their Bodies, which yet must soon moulder into their kindred Dust; and shall not we be as much, nay more concern'd about their precious Souls, that must surely live forever, either in a State of Happiness, or Misery†? *Therefore seeing we have this Ministry, as we have received Mercy, let us never faint.*

Again, *the Sufficiency of Divine Grace* held forth to us in the *precious Promises* of God's Word, should comfort and animate us in our Work. Many and great are our Trials and Difficulties from without and within, and they often meet and join their Forces; we may well say then, *Who is sufficient for these Things (k)?* And we should surely sink, had we not a more than human Prop, at such a Time, a divine Support; such as *Paul* had given him, when afflicted with *a Thorn in the Flesh, the Messenger of Satan to buffet him*: When in this Distress, he besought the Lord thrice, he had this Answer (l) *My Grace is sufficient for thee, for my Strength is made perfect in Weakness.* How is it with *Paul* now? he is kept from fainting, he is refresh'd, he even rejoices and triumphs, and gives God the Glory; *Most gladly therefore, says he, will I rather glory in my Infirmities, that the Power of Christ may rest upon me.* Again he tells us elsewhere,

† Beware what Earth calls Happiness; beware  
All Joys, but Joys that never can expire.  
Who builds on less than an immortal Base,  
Fond as he seems, condemns his Joys to Death.

*Night Thoughts.*



where (*m*) *He can do all Things, through Christ, which strengtheneth him*; so may we too, living by Faith on the same Mediator of the New Covenant, which is well ordered in all Things, and sure: Let us then trust in the Lord for ever; in the Lord Jehovah is everlasting Strength (*n*). But what need I enlarge? Have we not the express Promise of our Lord Jesus Christ to his faithful Ministers (*o*) *Lo, I am with you always, even unto the End of the World.* Therefore, seeing we have this Ministry, and these Supports and Encouragements, as we have received Mercy, we faint not.

Furthermore, *surrounding Dangers* join'd to the last Consideration, should engage us to Faithfulness in our Work. Indeed Dangers in themselves tend to damp and discourage; but when they meet with a Mind prepar'd for them, they serve to quicken and animate. This is remarkable in Persons of a martial Spirit; I may instance in *Alexander the Great*, who in a Time of great and uncommon Peril, breaks out into this Expression, *Hoc est periculum, par animo Alexandri*: "This is a Danger fit for the Spirit of an *Alexander* " to encounter."

As the Devil would fain ruin Souls, so he would fain keep Ministers of the Word from being faithful; and often stands at their Right-hand to resist them (*p*). The remains of Corruption within us, give great Strength to his Temptations; and the Difficulty and Danger is increas'd by the World; I mean by the Fears and the Hopes of the present State. Oh! what Need have we to live near to God, that we may be well supplied and fortified against these Assaults; and likewise strength'ned and engaged through Grace, to  
pluck

*m* Phil. iv. 13.    *n* Isa. xxvi. 4.    *o* Mat. xxviii. 20.  
*p* Zeck. iii. 1.

*pluck Souls as Brands out of the Burning*, and to use skilfully and faithfully those *Weapons* of Doctrine and Discipline, which are not carnal, but mighty, through God, to the pulling down of strong Holds (q) the strong Holds of Sin, especially Licentiousness and Self-righteousness, and of Satan and the World, who are join'd in a most dismal and dangerous Confederacy.

Again, the *Dangers* that at present surround our Land and Nation, should deeply affect us, and engage us in encreasing Zeal, Labours and Faithfulness.

We are indeed blest with very great Privileges both civil and sacred, under the Smiles of indulgent Heaven, and the mild and just Administration of the best of Kings, who may well be stiled a Father of his People; but the haughty, perfidious and cruel French, with their Confederates, are bent upon rending these Privileges if possible from us; upon destroying our Lives, or, which ought to be much dearer to us, our Liberty and our Religion.

An holy and righteous God, tho' he has favour'd us with some remarkable Instances of undeserved Goodness and Success in the East and North; for which we ought surely to return him our most grateful Acknowledgments in Heart, Lip and Life; yet because of the many and grievous Sins of this Land and Nation has suffer'd our Enemies to gain some Advantages against us, especially in our late awful Defeat to the Westward.

Thus we see in some Measure what we are when left to ourselves; but *Wo* will be indeed to us if God depart from us (r) and a Deluge of Popery, Tyranny and Slavery overwhelm us.

Our Danger is evidently much encreased by the aforesaid terrible Frown of Divine Providence; but what makes our  
Case

Case most of all *dark and dismal* is this, *viz.* Our continuing in general *stupid and unreform'd, unbelieving and impenitent* under this late *awful* Judgment, added to the *Drought*, and to other Judgments sent before, as well as under the many and great *Mercies and Privileges* we have long enjoy'd, and long *abus'd and misimprov'd*, which the Lord in his Providence therefore loudly threatens to take from us, to withdraw his gracious Influence and Protection at once, and what would then be left behind, but *Darkness and Perplexity, Confusion and Horror, Desolation and Misery*?

In this Day of *Darkness and Gloominess*, *my Brethren*, we should be deeply humbled and penitent ourselves, and faithfully promote others being so. In this Day of *imminent Danger*, let us not fail to sound the *Alarm* with Faithfulness and Compassion, with Plainness and Pungency. Let us *cry aloud, and not spare (f)* let us *shew* to our People, and the People of this Land and Nation, *their Transgressions and their Sins*, Sins against God's Law and against his Grace, &c. and let us, through Grace, be more faithful than ever in our Labours, both in public and private for the good of dear precious Souls: And how should we *Brethren* withal, as *Daniel* successfully did *(t)* *set our Face to the Lord God*, to seek by Prayer and *Supplication, with Fasting and Humiliation*; and *confessing our Sin, and the Sin of our People*.

Thus let us *stand in the Gap*, as well as *on the Watch Tower*: *For Zion's Sake we will not hold our Peace, and for Jerusalem's Sake we will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth (u)*. *Therefore seeing we have this Ministry, as we have received Mercy, we faint not, and, thro' Grace, we will not faint.*

Several



Several other Arguments engaging to Faithfulness in the ministerial Work, might here be considered, but as I would not be tedious, I purpose to mention them more briefly in a concluding Address, and pass now to the

## A P P L I C A T I O N.

1. Hence we learn, what young Men should have a true and just Sense of, who are about to enter upon the Work of the Gospel Ministry; even of these important Arguments and Motives mentioned, and such like.

Surely they ought to *sit down and count the Cost* in the first Place:—It would be extream Folly to do otherwise, and if they do that well, they would by no Means venture on the Work, without a real and spiritual Sense of the Motives engaging to Faithfulness therein; for without that, they might justly expect to faint and fail under the Difficulties of the Work, which are such, as would be too hard for a *Gabriel*, unassisted to grapple with. What Presumption, what Madness is it then, for any one to undertake this Work in his own Strength, which is *Weakness itself*, and will be as *nothing*, when set against the united Temptations of the *World*, the *Flesh* and the *Devil*? How is the poor Soul made an easy Prey, being without God, and without his Grace and Strength secured? and what is like to become then of the miserable Souls he undertakes the Care of?

How awful is it for a Person to promise before *God*, *Angels* and *Men*, to be faithful in a Work, which is properly spiritual; and which at the same Time he, being *unconverted*, hates, because it is *spiritual*, from the Bottom of his Heart; *for the carnal Mind is Enmity against God* (w) †; †.

w Rom. viii. 7.

D

Is

† What greater Solecism than a *Man of God* without true *Godliness*, a *Christian*

At-

Is not he more likely to make the Hearts of God's People sad, than to feed Christ's *Sheep* and *Lambs*, while he is void of any true Love to Christ (x) ? Is not he more likely to direct poor Souls that are enquiring the Way to Glory into some *Soul-ruining* By-path, especially the Path he is in himself, than to point them to the right road, which he is experimentally an utter Stranger to ?

Oh ! that young Men would be cautious upon this Head, lest they incur the Guilt of Blood to an *amazing* Degree, and pave the Way to a most *aggravated* Condemnation\*.

And how careful should the Ministers of the Gospel be, with respect to the Introduction of others into the sacred Work|| :  
*x John xxi. 15, 16, 17.* Tho'

*Minister*, that is not a *true and real Christian* ; and such none can be without real Regeneration, and true Sanctification wrought in him *by the Renewings of the Holy Ghost* ; which therefore every one that desires to enter into the Holy Office of the Gospel Ministry, or does officiate therein, ought most seriously to enquire into his Experience of ; and not forget, that it is required of a Minister of Christ, that he be *blameless, sober, just, temperate, and that he exercise himself unto Godliness*. Holiness then (even that Holiness without which no Man shall see the Lord) belongs to the Scripture Character of a Steward of God ; and this all un sanctified, unholy Ministers ought to think of with Trembling. In a Word, it appears from the Work, Design, Ends, and Use of the Gospel Ministry, and Scripture Qualifications required of him who officiates therein, that he must be a Man of sincere Piety, and true Godliness.

*Pierſon's Sermon on Mr. Dickinson's Death.*

† And it seems to me these would act very unadvisedly, that should enter on that great and sacred Work (of the Ministry) before they had comfortable Satisfaction concerning themselves, that they have had a saving Work of God on their Souls.

*Edwards's Thoughts concerning the Revival of Religion.*

\* We have all of us personal Guilt enough upon us, let us not add other Mens Guilt to our Account : To be guilty of the Blood of the meanest Man upon Earth, is a Sin, which will cry in your Consciences ; but to be guilty of the Blood of Souls, Lord ! who can bear it ? *Flavel's Treatise of the Soul of Man.*

|| *In the Light of this Truth, we may also read our Duty, how we ought to govern ourselves in the Ordination of Men to the ministerial Office.* This Office is to be committed unto faithful and able Men, 2 Tim. ii. 2. Not to Novices, 1 Tim. iii. 6. I know the Necessities of the Church are great ; but no more haste (I beseech you) to supply their Wants than good Speed. *Satis celeriter fieri, quickquid commode geritur* : That's soon enough, that's well enough. 'Tis a less Hazard, to

put

Though they don't know the Heart ; yet to insist upon sufficient Grounds of Satisfaction, not only that they who offer themselves, are *gifted, learned, orthodox*, and the like, but also that they are *savingly* acquainted with Christ, and truly engag'd to promote his Glory, and the Salvation of immortal Souls.

Is it not expressly requir'd, that the Scripture-Bishop, or Minister of the Gospel, be *boly* (y) ? Surely then scriptural and satisfying Evidences of Holiness and divine Grace, should be waited for in this Case ; especially since *Timothy* is plainly directed, and we thereby, *To commit these Things to faithful Men, who shall be able to teach others also* (z).

I shall conclude this Head with the mention of what I have seen in a Letter indited by the excellent Mr. *David Brainerd* when on his Death-Bed, and in the near Views of Eternity, he there signifies, that it appeared *exceeding clear* to his Mind, as well as lay with *great Weight* upon it, that there ought to be *great Satisfaction* of the *true Piety* of those we introduce into the sacred Work ; for, says he, " If godly Ministers are left to be *lax* upon this Head, the Number of *ungodly* ones will the faster increase, and these will more readily *strain* a Point, as to the Principles and Practices of those they admit into the Ministry ; and thus the Land may gradually be over-run, not only with the unconverted, but even with heterodox, loose and vicious Ministers ; which *dreadful Evil* may the Lord, of his infinite Mercy in Jesus Christ, make us wise and faithful, through his Grace, seasonably to prevent."

D 2

2. We

y *Tit.* i. 8.z 2 *Tim.* ii. 2.

put an ignorant Ruffic into an Apothecary's Shop, to compound and prepare Medicines for Men's Bodies, than to trust a Man destitute both of Faithfulness and Prudence with the Dispensation of Christ's Ordinances to Mens Souls.

*Flavel's Sermon on the Character of an Evangelical Pastor.*



2. We learn that Ministers of *Jesus Christ* should be frequently and intensely fix'd in *Meditation* on these and such like Motives, which are truly weighty, and suited to promote Faithfulness in their Work; and withal be often wrestling with Jehovah in the Name of Christ for a deep and steady Sense of them, that we may thus delight in the sacred Work, even when Success is denied, and look upon it still a great Favour and Honor to be allow'd and enabled to speak and act for God in Christ as his Ambassadors; and that we may, if Success be granted, receive it as an *additional* Comfort, and give God the Glory, to whom only it belongs. *Therefore seeing we have this Ministry, as we have received Mercy, we faint not.*

3. Hence the great Propriety and useful Tendency of the Ministers of the everlasting Gospel, especially in their *Presbyterial* and *Synodical* Conventions, their putting each other, in their Turns, in Mind of those great Truths, which tend to establish, comfort and animate them in the great and difficult Work, and through the divine Blessing will have that Effect, and keep them from fainting; especially since Christ is the *great and only* Head and King of his Church, and we all his Ministers are *Fellow-labourers* (a): It cannot then be justly deem'd arrogant, when the meanest and unworthiest of the Ministers of the Gospel, use a plain and pathetic Freedom, as at this Time, with others convened, how much soever superior in Age or Learning, Gifts or Grace; yet with *becoming Respect*:

This naturally leads me to a Word of

### E X H O R T A T I O N.

And here I would

1. With all Humility address myself to my *Reverend Fathers* and dear *Brethren* in the Gospel-Ministry conven'd,  
*a Eph. i. 22. Philem. 24th Verse.* whom

whom I reverence, esteem and love, and whom in general I'm persuaded (and rejoice from my *inmost* Soul on the Account) that the God of the Spirits of *all Flesh* has made upright before him, and, in a good Measure, faithful to him, and the Souls of Men, in the great and difficult and yet honourable Work he has call'd them to.

I just mention this, which I can speak with *great Sincerity, and affectionate and dutiful, but just Regard*, to prevent any Misconstruction of the Freedom of Speech I use in this Discourse.

Permit me, *Reverend Sirs*, on this Occasion to congratulate you, that you are call'd, not only to know, but also to *preach the unsearchable Riches of Christ*. Well may we say, *What are we, O Lord, or what is our Father's House? that thou hast brought us hitherto; and that to us this Grace should be given; to us! who are less than the least of all Mercies; yea, to us! who are less than the least of all Saints. Oh! then, have we this Ministry?* 'tis only because and as we have *received Mercy*. Have we furthermore special Supports and Consolations, Assistances and Successes at Times? Still it is *as we have received Mercy*, and only so; let God then have all the Glory.

Let us *give Thanks* with our whole Souls, *at the Remembrance of the Divine Holiness, Power and Grace*, display'd at one Time and another, especially about twelve or fifteen Years ago, in a very glorious and wonderful Work of *Conviction and Conversion* of Sinners; as well as *Edification* of God's People; which notwithstanding several unhappy and sad *Extravagances, or Extrems*, which attended the same, we (as a dear *Brother* in the Ministry expresses it) *still dare to call a Work of God*,

Alas!

Alas ! *my Brethren*, that we and others have so much abus'd and misimprov'd this unspeakable Mercy; and provok'd the Lord in such a Measure to depart from us !

And how are we call'd to lament, that *Iniquity awfully abounds* in our Land and Nation ; Infidelity, and many false and corrupt Principles, multiplied ; and gross Immoralities, Profaneness, and Vices of all Sorts, Worldlymindedness and Lukewarmness in religion, Divisions in Church and State, spiritual Sloth and Barrenness, Blindness and Hardness, Ingratitude and Stupidity, under awful Threatnings and Judgments, Presumption and Security, Pride, Self-righteousness, Unbelief, and Opposition to the late glorious Work of God ; and, in a Word, awful Disregard, and even Contempt of God and his Laws, of Christ and his Gospel, and Person, and Grace ; of their own Souls and their Families and others best and eternal Interests : And how are we further called to lament that *the Love of many waxes cold* ? What a general Coldness and Deadness, as to religion, has for some Years prevail'd ; nor can we deny, that the Ministry has been infected herewith ; though, blessed be God, we have some *Revivings in our Bondage*, both as to divine Comforts and Success, and *should not despise the Day of small Things* (b).

Under the *Judgments* we feel or fear, let us be humbled, but not discouraged.

Come, *my beloved Brethren*, let us arise, through Grace, and shake ourselves ; let us, for God's Sake, for Christ's Sake, and for precious Soul's Sake, arise, and shake off remains of Sloth and Backwardness on the one Hand,



Hand, and sinking Discouragements on the other : Let us, in the Lord's Strength, *quit ourselves like Men*, yea, like *Men of God*, in this dark, degenerate and difficult Day. Oh! what Honor would this reflect on God and religion !

Let us *walk with God*, as *Enoch* did (c) : Let us be valiant, and yet discreet, active and diligent ; *stedfast, and unmovable, fervent in Spirit, and full of the Holy Ghost ; always abounding in the Work of the Lord ; knowing that our Labour is not in vain in the Lord* (d). If we are faithful, and Souls be not gathered, yet we shall be *glorious in the Eyes of the Lord* ;—if they be, then we shall say e'er long, *Lord, here we are, and the Children thou hast graciously given us ; and shall rejoice with them in Glory for ever.*

Oh ! my *Fathers*, my *Brethren*, the *Eyes of Christ*, who will judge the *Quick and the Dead at his Appearing*, and his *Kingdom*, his *Eyes*, I say, which are as a *Flame of Fire* (e) are upon us continually in all Parts of our Work and Conduct, with reference to the final Judgment, and that strict Account we must give at his Bar : And if any of us should then meet with the Doom of the *Slothful Servant*, how dreadful ! how intolerable !——The very Thought is big with Horror ! and Words fail !——

But on the other Hand, how *glorious*, inconceivably *glorious*, is the *Reward* we shall have, if we are faithful, through Grace : Oh ! how shall we exult with *extatic Joy*, when our Lord says to us, *Well done good and faithful Servants, enter into the Joy, the eternal Joy, of your Lord.*

With this Prospect, shall we not most willingly *spend and be spent* in our Work for Christ, and for Souls ? especially considering what Christ Jesus our Lord has done and suffered

c Gen. v. 22.    d 1 Cor. xv. 58.    e Rev. i. 14.

ed for us ; and how he has groaned and sweat, bled and died for us on the Cross, that we might live and reign with him in Glory.

Let us further realize the *infinite Glory, Purity and Excellency of Christ, behold him altogether lovely*, and think nothing too much to do or suffer for him, but all vastly too little. Had we a Thousand Lives, and he call'd for them, should we not, with the greatest Freedom and Alacrity, lay them all down, as one speaks fast, as the successive Minutes roll.—But I must hasten.—*Christ's-Dying Love* to his Church, as well as to us, should engage us in our great and difficult, yet honorable, profitable and pleasant Work.

Again, the *People of God are helping us by their Prayers*, and holding up our Arms, while we are doing the Lord's Work, and fighting the Lord's Battles ; and though evil Men watch for our halting, this should but make us watch and pray the more, and work the harder, and stand more sure, not in our own, but the Lord's Strength.

Furthermore, *Faithfulness* in our Work, will express *Gratitude* to the blessed Jesus, for calling us to the Knowledge of himself, and for putting us into the Ministry, both which are *very great Mercies* : Therefore seeing we have this Ministry, as we have received Mercy, let us not faint ; especially since our Time is short and Death comes hastening on||.

Alas !

|| shall I squander away what is *utterably important*, while it lasts, and when once departed, is *altogether irrevocable* ? O ! my Soul, forbear the Folly : Forbear the desperate Extravagance. Wilt thou chide as a *Loiterer*, the Arrow that *boundeth* from the String : or sweep away *Diamonds*, as the *Refuse* of the House ? --- Throw Time away ! Astonishing, ruinous, irreparable Profuseness ! Throw Empires away and be blameless. But O ! be parsimonious of thy Days : husband thy precious Hours. *Hervey's Contemplations.*

Alas ! that so much of our Time is run to Waste, and we have done no more for God : Oh ! then, let us seize the *flying Moments*, and employ them all for God, and Christ, and Souls.

Some of our Number within a few Years past are called home from their *Work* to their *Reward*, from light and *momentary Trials*, to a *far more exceeding, and eternal Weight of Glory*.

Oh ! that a *double Portion of the Spirit* may fall on us who survive, that we may *redeem our Time* in the best Manner, and double our Diligence !

Many Opportunities we have to express our Love to Christ and Souls in this Life, that we shall never have afterwards : Oh ! that we may improve them all, through Grace, to the best Purpose !

Hold out *Faith and Patience*, hold out *Zeal, Activity and Courage*, a little longer, and we shall, *Reverend and dear Sirs*, be with our triumphant Brethren above, and perfectly enjoy, glorify and praise our God and Saviour for ever and ever.

2. I would speak a Word to those of the Children of God who are not in the Ministry. *Brethren ! Pray for us !* (f). Many Difficulties we meet with in our Work ; Oh ! pray, that we may not faint or flag ; but may find the Grace of our God abundantly sufficient, that we may be successful, if it be the Lord's Will ; but, especially, that we may *be faithful to the Death, and then receive a Crown of Life*.

I may say to you as I have heard it was said by those who were going to take *Cape-Breton*, when they parted with their Friends upon the Shore, "Do you *pray for us*, and we will *fight for you* : " Yea, I may say farther, Do you *pray for us*,  
*f 1 Thes. v. 25.* E and



and we will *work* for you, and *pray* for you too, through Grace, that you may *grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ*, that you may *live by Faith* on him, continually *bring forth much Fruit*, adorn your Profession, and ripen apace for Glory ; and Oh ! *Give the Lord no Rest, till he make Jerusalem a Praise and Joy in the Earth.* And, dear Brethren, pray often, and pray earnestly, for *poor, Christless, perishing Souls.*

I would now,

3. Conclude with an Address to *such.*

No small Part of our Work, *my dear Hearers*, who are yet in the dismal State of *Unregeneracy* relates to you ; and many Difficulties, Services and Fatigues we are willing to go through without fainting, out of Love to, and Concern for your precious Souls, if by any Means we may win you over to the Knowledge and Love of God and Christ, and, at least, *save some.*

Oh ! consent to be happy, and to live for ever, and don't *kill yourselves* ; don't *throw yourselves Body and Soul into Hell* : This you *will do*, if you continue in *Sin and Unbelief.*

We come in God's Name to you, and *pray you in Christ's Stead to be reconciled to God* :—We preach the *Terrors* of the Law, as Means suited to awaken and convince you of your sinful, awful State, and absolute *Need of a Saviour* ; and we set before you the *Invitations* of the Gospel, and the Grace, Beauties and Glories of *Immanuel* ; with Desires, that you may, by the Almighty Power and Grace of God, be made willing to receive Christ Jesus, just as he is offered in the Gospel, and rest upon him alone for Salvation : Then, *my Brethren*, you will be inconceivably happy and blessed for ever.

But

But Oh! if you continue to neglect and refuse Christ, you must perish. *The faithful and true Witness* has declared plainly with his own Mouth, *He that believeth not, shall be damned* (g). If you will go to Hell, after all, from under the glorious Advantages of the Gospel, how aggravated must your Damnation be (h)? Oh! can you bear to lie under the dreadful Wrath of the great and terrible God in the Flames of Hell, without one Drop of Water to cool your scorched Tongues; where the Worm of Conscience never dies, and the Fire is not quenched; and where you must lie roaring, wailing and gnashing your Teeth, for ever and ever.

Oh! then rest not in your present Condition; and, tho' you must take all possible Pains in religion, read, hear, pray, meditate, and, in a Word, strive with all Earnestness, yet don't rest upon that, or think that God is obliged hereupon to save you; but acknowledge he might most justly after all this, cast you into Hell:—Come therefore as a poor, guilty, empty, vile, sinful, perishing, ill-deserving, and Hell-deserving Creature to a full, glorious and all-sufficient Christ, who is most ready and willing to save. If any Man thirst, let him come to Christ and drink. Oh! come, poor Souls, here are many of us Ambassadors of Jesus Christ together; I trust we join most cordially and affectionately in warning you to flee from the Wrath to come, and in calling and inviting you to Christ. Oh! come before the Master of the House is risen up, and has shut to the Door (i) for then it will be too late for ever. Oh! don't delay, Thousands have been ruin'd that way. Hear the Lord's Voice, thro' his Grace, To-day: Oh! let there be Joy in Heaven over you this Day, and then I trust we shall meet e'er long in pure, perfect and eternal Glory: Which may the Lord grant, thro' Jesus Christ! Amen and Amen.

g Mark xvi. 16. h Mat. xi. 21, 22, 23, 24. i Luke xiii. 25.