

THE REV. MATTHEW HENRY'S

A P H O R I S M S

ON

THE MINISTRY,

THE CHURCH,

REVISION WISDOM

AND OTHER KINDRED SUBJECTS.

COMPILED

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TO
THE MINISTERS
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA,
THIS VOLUME,
DESIGNED FOR THEIR SPECIAL BENEFIT,
IS MOST RESPECTFULLY INSCRIBED
BY
THEIR AFFECTIONATE FELLOW-LABOURER AND
BROTHER IN THE GOSPEL,
COLIN McIVER.

P R E F A C E .

THIS volume, on inspection, will be found worthy of a place, in the Library or on the centre table of the study, of every minister of the gospel. Few volumes of similar bulk, will better bear a repeated perusal. In a word, every sentence it contains, might, with much profit and advantage, be treasured up in the memory. The compiler commends it to the serious consideration of his brethren; and earnestly implores, that the God of all grace may bless its perusal, to the edification, comfort, and salvation of all, into whose hands, in the providence of God, copies of it may be conveyed.

APHORISMS

ON THE MINISTRY.

1. When God raises up instruments of salvation for the church, they will find enough to do, not only with oppressing Egyptians, to restrain them, but with quarrelsome Israelites, to reconcile them. *Exod. ii.*

2. It is no new thing for the church's best friends to meet with a great deal of opposition and discouragement in their healing saving attempts, even from their own mother's children: Christ himself was set at nought by the builders; and is still rejected by those he would save. *Ibid.*

3. It highly concerns those who would speak to people in the name of God, to be well prepared beforehand. *Exod. iii.*

4. God is pleased, sometimes, to make choice of those, as his messengers, who have least of the advantages of art or nature,—that his grace in them may appear the more glorious: Christ's disciples were no orators, till the Spirit made them such. *Exod. iv.*

5. Those whom God employs to speak for him, ought to depend upon him for instructions; *and it shall be given them what they shall speak*: without the constant aids of divine grace, the best gifts will fail. *Exod. iv.*

6. Ministers must expect with many to labour in vain: we must not think it strange, if we meet with those who will not be wrought upon by the strongest arguments and fairest reasonings: our judgment is with the Lord. *Ibid.*

7. Those that go on God's errand, must not shun to declare *the whole counsel of God.* *Exod. vi.*

8. It is, and ought to be, satisfaction enough to God's messengers, that, whatever contradiction and opposition may be given to them, thus far they shall gain their point—that God will be glorified in the success of their embassy: and all his chosen Israel will be saved; and then, they have no reason to say, that they have laboured in vain. *Exod. vii.*

9. What God's ministers say to us, is then likely to do us good, when the glory of God shines in with it upon our souls. *Exod. xvi.*

10. When God has work to do, he will never want instruments to do it with; for all hearts, and heads too, are under his eye, and in his hand; and those may cheerfully go about any service for God, and go on in it, who have reason to think, that, one way or other, he has called them to it: for, whom he calls, he will own, and bear out. *Exod. xxxi.*

11. Whom God calls out, to any service, he will be sure to furnish with necessary assistances. *Exod. xxxiii.*

12. All that minister about holy things, must have an eye to God's command, as their rule and warrant; for it is only in the observance of that, that they can expect to be owned and accepted of God. *Lev. viii.*

13. Ministers and their families are sometimes exercised with sore trials, that they may be examples to the believers, of patience and resignation to God; and may comfort others, with that, with which, they themselves have been comforted. *Lev. x.*

14. God's ministers must be examples to others of

patience under affliction, particularly that which touches in a very tender part, the death of their near relations. They are supposed to know more than others of the reasons why we must *not sorrow, as those who have no hope*; and therefore they ought to be eminently calm and composed; that they may be able to comfort others with the same comfort wherewith they are themselves comforted of God. *Lev. xxi.*

15. The children of Ministers ought, of all others, to take heed of doing anything that is scandalous; because, in them, it is doubly scandalous; and will be punished accordingly, by him whose name is JEALOUS. *Ibid.*

16. Those are unworthy to be called christians, and unfit to be employed as ministers, that are spiritually blind, and lame, and crooked; whose sins render them scandalous and deformed, so as that the offerings of the Lord are abhorred for their sakes. *Ibid.*

17. Ministers are as burning and shining lights in Christ's church; but it is the duty of the people to provide comfortably for them, as Israel for the lamps. Scandalous maintenance makes a scandalous ministry. *Lev. xxiv.*

18. Christ's ministers should provide new bread for his house every Sabbath-day, the production of their fresh studies in the scriptures, that *their proficiency may appear to all.* *Ibid.*

19. They that minister about holy things should neither entangle themselves, nor be entangled, in secular affairs. *Numb. i.*

20. The work and office of the ministry require a constant attendance, and great diligence; so frequent are the returns of its work, and yet so transient its favourable opportunities, that it must be waited on. *Numb. iii.*

21. Those whom God finds work for, he will find help for. *Ibid.*

22. It is a great trust that is reposed in ministers, not only for the glory of Christ, but for the good of his church; so that they must not only keep the charge of the great High Priest, but must also be faithful to the souls of men, in trust for whom a dispensation is committed to them. *Ibid.*

23. The ministry is a *good work*; and ministers are not ordained to the honour only, but to the labour, —not to have the wages, but to do the work. *Numb. iv.*

24. It is a very great kindness to the church, that ministers are appointed to go before them in the things of God, as guides, overseers, and rulers, in religious worship, and to make that their business. When Christ ascended on high, he gave these gifts. *Numb. viii.*

25. Ministers, in resolving cases of conscience, must not determine rashly, but take time to consider, that every circumstance may be duly weighed, the case viewed in a true light, and spiritual things compared with spiritual. *Numb. ix.*

26. Ministers must stir up the good soldiers of Jesus Christ to fight manfully against sin, the world and the Devil, by assuring them that Christ is the *Captain of their salvation*, and will *tread Satan under their feet*. *Numb. x.*

27. Those whom God employs in any service, he qualifies for it; and those that are not in some measure qualified, cannot think themselves duly called. *Numb. xi.*

28. Those are fittest to rule in God's Israel that are well acquainted with divine things, and are apt to teach to edification. *Ibid.*

29. We have reason to be afraid of saying or doing anything against the servants of God. It is at our peril if we do; for God will plead their cause; and reckons, that, what *touches them touchès the apple of*

his eye. It is a dangerous thing to offend Christ's little ones. *Numb. xii.*

30. Those that trample upon the saints and servants of God, will, one day, be glad to make court to them:—at furthest in a future world, as the foolish virgins to the wise for a little oil, and the rich man to Lazarus for a little water; and perhaps in this world, as Job's friend to him for his prayers, and Aaron to Moses for his. *Ibid.*

31. Ministers must, *with meekness instruct those that oppose themselves*; and not think it below them to stoop to those that are most stubborn, for their good. Christ himself *stretches out his hand to a rebellious and gainsaying people.* *Numb. xvi.*

32. The priesthood is a service. *If any desire the office of a bishop; he desires a good work.* Ministers must remember that they are *ministers*, that is *servants*; of whom it is required that they be humble, diligent, and faithful. *Numb. xviii.*

33. If ministers expect that people should keep in their sphere, and not intermeddle with sacred offices, let them keep in theirs, and not entangle themselves in secular affairs. *Ibid.*

34. Ministers must be charitable, out of what they receive, and the more freely they have received, the more freely they must give, and be examples of liberality. *Ibid.*

35. Those that are employed to assist the devotions of others, must be sure to pay their own, as a heave-offering to the Lord. *Ibid.*

36. It is requisite that ministers should be not only *for God*, but *zealous for God*. It is required of them that they do more than others for the support and advancement of the interests of God's kingdom among men. *Numb. xxv.*

37. It is a great mercy to a country, to be replenished, in all parts, with faithful ministers. *Numb. xxxv.*

38. It is the work of gospel ministers to bid poor sinners welcome to Christ; and to assist and counsel those, that, through grace, are in him. *Ibid.*

39. The great and needful truths of the gospel should be often pressed upon people, by the ministers of Christ. ~~What God has spoken once, we have need to hear twice;~~ to hear many times; and it is well if, after all, it be duly perceived and regarded. *Deut. Intr.*

40. Those to whom God gives a charge, he will be sure to give encouragement. *Deut. iii.*

41. A settled ministry is a great blessing to a people; and a special token of God's favour. *Deut. x.*

42. Religion and the ministry, however they have been abused by men, were never appointed of God, to serve a secular interest. *Deut. xviii.*

43. It is the work of Christ's ministers to encourage his good soldiers in their spiritual conflicts with the world and the flesh, and to assure them of a conquest; yea, more than a conquest, through Christ that loved us. *Deut. xx.*

44. The soldiers of Christ have need of courage, that they may acquit themselves like men, and endure hardness like good soldiers, especially the officers of his army. *Ibid.*

45. Ministers must preach the terrors of the law, as well as the comforts of the gospel; must not only allure people to their duty with the promises of a blessing, but awe them to it, with the threatenings of a curse. *Deut. xxvii.*

46. It does not lie in the power of ministers to fix the terms of the covenant; they are only to dispense the seals of it. *Deut. xxix.*

47. It is a great encouragement to a people, when, instead of some useful instruments that are removed, God raises up others to carry on his work. *Deut. xxxi.*

48. Ministers who preach the word, know not the

imagination men go about; but God, whose word it is, knows perfectly. *Ibid.*

49. The word preached is *then* likely to profit, when it comes gently, and sweetly insinuates itself into the hearts and affections of the hearers. *Deut. xxxii.*

50. Those that are called to minister in holy things, must sit loose to the relations and interests that are dearest to them in this world; and prefer the fulfilling of their ministry before the gratifying of the best friend they have. Our Lord Jesus knew not his mother and his brethren, when they would have taken him off from his work. *Deut. xxxiii.*

51. Preaching is necessary, not only for the first planting of churches, but for the preserving and edifying of churches, when they are planted. *Ibid.*

52. It is a good work to call people to God's ordinances, to put those in remembrance that are forgetful, and to stir up those that are slothful, who will follow, but care not to lead. *Ibid.*

53. The work of ministers is, to hold forth the word of life, and to take care of the administration of those ordinances, which are the tokens of God's presence, and the instruments of his power and grace; and herein, they must go before the people of God, in their way to Heaven. *Josh. iii.*

54. We must follow our ministers, only as they follow Christ. *Ibid.*

55. Ministers, in times of peril, should be examples of courage and confidence in the divine goodness. *Ibid.*

56. It is a sign religion is going to decay, when good ministers are neglected, and at a loss for their livelihood. *Judges xvii.*

57. The ministry is the best *calling*, but the worst *trade* in the world. *Ibid.*

58. Ministers' families are as moveable as any. 1 *Sam.* i.

59. Nothing brings a greater reproach upon religion, than ministers' covetousness, sensuality, and imperiousness. 1 *Sam.* ii.

60. The wickedness of ministers, though it destroy themselves, yet it shall not destroy the ministry. How bad soever the officers are, the office shall continue always to the end of the world. If some falsify their trust, yet, others shall be raised up, that will be true to it. God's work shall never fall to the ground, for want of hands to carry it on. *Ibid.*

61. Notwithstanding the degeneracy we see and lament in many families, God will secure to himself a succession. If some grow worse than their ancestors, others, to balance that, shall grow better. *Ibid.*

62. The dignity of the ministerial office will be so far from excusing, that it will aggravate a careless and irreverent treatment of holy things. 1 *Sam.* vi.

63. Ministers should pray for those to whom they preach, that God, by his grace, would make the preaching effectual. 1 *Sam.* vii.

64. Ministers would profit their people more, if they did but pray more for them. *Ibid.*

~~65. Those that are prophets must first be seers: they who undertake to speak to others of the things of God, must have an insight into those things themselves. 1 *Sam.* ix.~~

66. We should always be ready to give what assistance we can to those that are inquiring after God's prophets, and further them in their inquiries. *Ibid.*

67. The work of ministers is to reason with people; not only to exhort and direct, but to persuade; to convince men's judgments, and so to gain their wills and affections. Let reason rule men, and they will be good. 1 *Sam.* xii.

68. Sooner or later, men will be made to see, that

God and his prophets are their best friends. 1 *Sam.* xiii.

69. Many love to have just such ministers as will be what they would have them to be, and prophesy smooth things to them; and their caressing of them because they are priests, they hope, will atone for their enmity to those ministers that deal faithfully and plainly with them. 1 *Sam.* xiv.

70. Those who complain that their ministers are too harsh with them, should remember, that, while they keep to the word of God, they are but messengers, and must say as they are bidden; and therefore be willing that they should "say on." 1 *Sam.* xv.

71. Many seem zealously affected to good ministers and good people, only for the sake of their own interest and reputation, while, in heart, they hate them. *Ibid.*

72. We should all covet earnestly to stand upon good terms with God's prophets, and dread having the word of God, or their prayers against us. 1 *Sam.* xvi.

73. People should be free with their faithful ministers. 1 *Sam.* xxi.

74. Those have hard hearts, who can bury their faithful ministers with dry eyes; who are not sensible of the loss of those who have prayed for them, and taught them the way of the Lord. 1 *Sam.* xxv.

75. Ministers must not think that their public performances will excuse them from their family worship, but when they have, with their instructions and prayers, blessed the solemn assemblies, they must return, in the same manner, to bless their households, for with them they are in a particular manner charged. 2 *Sam.* vi.

76. When ministers deliver God's message to us, it is not to them, but to God, that our hearts must reply; He understands the language of the heart; and to him we may come boldly. 2 *Sam.* vii.

77. Christ takes the affronts and injuries done to his ministers, as done to himself; and will avenge them accordingly. *2 Sam. x.*

78. It is a pity but the good tidings of the gospel should always be brought by good men; and how welcome should they be to us for their message-sake! *2 Sam. xviii.*

79. Let ministers observe, that those by whom God speaks to others, are concerned to hear and heed what he speaks to themselves. They whose office it is to teach others their duty, must be sure to learn and do their own. *2 Sam. xxiii.*

80. Ministers are sent of God to us, and they must give an account of the success of their embassy: It concerns us, therefore, to consider, what answer they shall return from us, that they may give up their account of us with joy. *2 Sam. xxiv.*

81. When crowns were disposed of by immediate direction from Heaven, no marvel that prophets were much interested and employed in that matter; but now that common Providence rules the affairs of the kingdom of men (*Dan. iv. 32*) the subordinate agency must be left to common persons; and let not prophets intermeddle in them, but keep to the affairs of the kingdom of God among men. *1 Kings i.*

82. As men are to God's ministers, they will find him to them. *1 Kings ii.*

83. Though sacred offices may be disgraced, they shall not be destroyed, by the mal-administration of those that are intrusted with them; nor shall God's work ever stand still for want of hands to carry it on. *Ibid.*

84. They must be very *clean, that bear the vessels of the Lord*. Spiritual priests and spiritual sacrifices, must be washed in the laver of Christ's blood, and of regeneration. *1 Kings vii.*

85. *Rebuke a sinner, and he will hate thee, and do*

thee a mischief if he can; yet, God's prophets must rather expose themselves, than betray their trust. He that employs them will protect them, and restrain the wrath of man. 1 *Kings* xiii.

86. The time may come, when those that hate the preaching, would be glad of the prayers of faithful ministers. *Ibid.*

87. Favours to the body will make even graceless men grateful to good ministers. *Ibid.*

88. Good people are in more danger of being drawn from their duty by the plausible pretences of Divinity and sanctity, than by external inducements: We have, therefore, need to *beware of false prophets*, and not *believe every spirit*. *Ibid.*

89. Those who preach God's wrath to others, have hard hearts indeed, if they fear it not themselves. *Ibid.*

90. Ministers die; die prematurely, it may be; but the word of the Lord endures forever; and does not die with them. *Ibid.*

91. Those who are called to appear, and act in public, for God, must yet find time to be private with him, and keep up their converse with him, in solitude. 1 *Kings* xviii.

92. God's ministers should make it appear, that, how great soever they look when they deliver God's messages, yet they are far from affecting worldly grandeur: Let them leave that to the kings of the earth. *Ibid.*

93. It is of great advantage to young ministers, to spend some time under the direction of those that are aged and experienced, whose years teach wisdom; and not to think much, if occasion be, to minister to them. Those that would be fit to teach must have time to learn; and those that hope, hereafter, to rise to rule, must be willing at first, to stoop and serve. 1 *Kings* xix.

94. God's faithful prophets love to be employed;

and it is wisdom to make use of them, the little while that their light is with us. *2 Kings ii.*

95. Prophets should endeavour to make every place they come to, some way or other, the better for them, endeavouring to sweeten bitter spirits, and to make barren souls fruitful, by the due application of the word of God. *Ibid.*

96. He can never be a profitable seer, who is either always or never alone. *Ibid.*

97. Ministers of eminent gifts and stations should make themselves familiar with those that are every way their inferiors, and know their character and state. *2 Kings iv.*

98. It well becomes the men of God, with tenderness and concern to inquire about the welfare of their friends, and their families. *Ibid.*

99. In the raising of dead souls to spiritual life, ministers can do no more, by their own power, than to lay the word before their faces: There is neither voice nor hearing till Christ, by his Spirit, comes himself: The letter alone kills, it is the Spirit that gives life: It is not prophesying upon dry bones, that will put life into them: Breath must come from Heaven, and breathe upon the slain. *Ibid.*

100. Those that would be instrumental in conveying spiritual life to dead souls, must affect themselves with their case, and accommodate themselves to it, and labour fervently in prayer for them. *Ibid.*

101. The sons of the prophets should be examples of temperance and mortification, not desirous of dainties, but content with plain food: If they have neither savoury meats, nor sweet-meats, nay, if a mess of pottage be all the dinner, let them remember, that a great prophet entertained himself and his guests no better. *Ibid.*

102. It well becomes the men of God to be generous and openhanded. *Ibid.*

103. It well becomes the fathers of the prophets, to be liberal to the sons of the prophets. *Ibid.*

104. It becomes the sons of the prophets, who profess to look for great things in a future world, to be content with mean things in this. *2 Kings vi.*

105. The work of God's prophets, is to give us warning: If, being warned we do not save ourselves, it is our own fault, and our blood will be upon our own heads. *Ibid.*

106. Those whom God sends on his errand, shall not go without full instructions. *2 Kings ix.*

107. It becomes the sons of the prophets to be quick and lively at their work, to go about it, and go through it, as men that hate sauntering and trifling. (They should be as angels that fly swiftly) *Ibid.*

108. God's prophets have their day set them, some longer others shorter, as infinite wisdom sees fit. *2 Kings xiii.*

109. There have been those who would not be obedient to the word of God, and yet have had the faithful ministers of it so manifested in their consciences, that they could not but have an honour for them. *Ibid.*

110. When ambassadors are recalled, heralds may be expected. *Ibid.*

111. We cannot expect to receive from God's prophets any other than what they have received from the Lord, and we must welcome that, be it pleasing or displeasing. *2 Kings xx.*

112. Who should lead, in a good work, if the priests, the Lord's ministers, do not? *1 Chron. ix.*

113. In the house of God, there is service to be done, constant service; and it is well for the church, when those are employed in that service, who are able for it,—*able Ministers of the New Testament. Ibid.*

114. It is good for ministers to be near their work, that they may give themselves wholly to it. *Ibid.*

115. When God has work to do, he will not want

fit instruments to do it with. If it be work that requires mighty men, mighty men shall be either found, or made, to effect it, *according to the word of the Lord.* 1 *Chron.* xi.

116. God's ministers that bear the vessels of the Lord, have special need of divine help, in their ministrations, that God in them may be glorified, and his church edified. 1 *Chron.* xv.

117. Ministers should stir up the gifts and graces that are in others, as well as in themselves. 1 *Chron.* xvii.

118. Where God's faithful priests are, his faithful people should be. 2 *Chron.* xi.

119. It is next to impossible, that any thing of religion should be kept up, without a preaching ministry. 2 *Chron.* xv.

120. God's prophets meet with many that cannot bear reproofs, but take it much amiss; yet, they must do their duty. 2 *Chron.* xvi.

121. Ministers, when they go to teach the people, should have their Bibles with them. 2 *Chron.* xvii.

122. It is the work of ministers, to bring people, not to themselves, but to God; to bring those again to him, who have gone a whoring from him. 2 *Chron.* xxiv.

123. It is the work of ministers, by the word of God, as a lamp and a light, to discover the sin of men, and expound the providences of God. *Ibid.*

124. Men would gladly have their prophets under their girdles, as we say, to speak just when and what they would have them speak, and not otherwise. 2 *Chron.* xxv.

125. The servants of God should abound in his work. 2 *Chron.* xxx.

126. Ministers must look upon themselves as servants, both to Christ and to his church, for his sake. 2 *Chron.* xxxv.

127. Ministers' work must begin at home; and they must sanctify themselves in the first place, purify themselves from sin, sequester themselves from the world, and devote themselves to God. But it must not end there: They must do what they can to *prepare their brethren*, by admonishing, instructing, exhorting, quickening, and comforting them. *The preparation of the heart* is, indeed, *from the Lord*; but ministers must be instruments in God's hands. *Ibid.*

128. Let not ministers think, that the care they take for the souls of others, will excuse the neglect of their own; or that, being employed so much in public worship will supersede the religious exercises of their closets and families. *Ibid.*

129. The more pains ministers take in their work, the more will the people have to answer for, if it be all in vain. *2 Chron. xxxvi.*

130. Those that mock at God's faithful ministers, and do all they can to render them despicable or odious, that vex and misuse them, to discourage them, and so keep others from hearkening to them, should be reminded that a wrong done to an Ambassador, is construed as done to the Prince that sends him; and that the day is coming, when they will find, it had been better for them, if they had been thrown *into the sea* with a mill-stone about their necks: for hell is deeper and more dreadful. *Ibid.*

131. If any good work is to be done, let ministers lead in it. *Ezra i.*

132. Those who think their ministry, or their relation to ministers, a diminution or disparagement to them, forget who it was that said, "*I magnify my office.*" *Ezra ii.*

133. It is the business of God's prophets to stir up God's people to that which is good, and to help them in it, to strengthen their hands, and by suitable considerations fetched from the word of God, to quicken

them to their duty, and encourage them in it. *Ezra v.*

134. The purity of ministers adds much to the beauty of their ministration; so does this unity. *Ezra vi.*

135. The care of Christ's gospel, his church, and ordinances, must not be so left with him, but that it must also be *committed to faithful men*. Who so fit to take care of holy things, as holy persons? Those that have the dignity and honour of the Priesthood, must take along with it, the trust and duty of it. *Ezra viii.*

136. Ministers should be first and foremost in every good work; for their office obliges them to teach and quicken by their example, as well as by their doctrine. If there be labour in it, who so fit as they to work? If danger, who so fit as they to venture? *Neh. iii.*

137. Ministers should preach, not only that which is true and good, but that which is seasonable, directing to the *work of the day in its day*. *Neh. viii.*

138. The end of our ministry is, to bring people to God, by bringing them to his law; not to bring them to ourselves, by bringing them under any law of ours. *Neh. ix.*

139. God sends prophets, in compassion to his people, that he may not send judgments. *Ibid.*

140. The surest way for ministers to recommend themselves to their people, and gain an interest in their affections, is, to *wait on their ministry*, to be humble and industrious, and to mind their business. *Neh. xii.*

141. Nothing grieves a good man, a good magistrate, more than to see the ministers of God's house do any wicked thing. *Neh. xiii.*

142. If ministers have not the encouragement they should have, let them consider, whether they themselves be not accessory to the contempt they are under, by the neglect of their business. *Ibid.*

143. It is required of Christian magistrates, that they use their power to oblige ministers to do their duty, and people to do theirs. *Ibid.*

144. Both Ministers and people, who forsake religion and the services of it, and magistrates too, who do not what they can to keep them to it, will have a great deal to answer for. *Ibid.*

145. They that plead God's cause, must be glad of help, lest it suffer through their weakness. *Job iv.*

146. Ministers must try both ways in dealing with people, must speak to them from Mount Sinai by the terrors of the law, and from Mount Zion by the comforts of the gospel, must set before them both life and death, good and evil, the blessing and the curse. *Job xxii.*

147. Those that speak of the things of God, should carefully avoid all obscurity and perplexedness both of notion and expression, and speak as plainly and clearly as they can; for by that it will appear that they do themselves understand what they speak of, that they mean honestly, and design the edification of those they speak to. *Job xxxiii.*

148. Those who sincerely appear in the cause of God, and speak in behalf of his honour, his truths, his ways, his people, shall be sure neither to want instructions, (*It shall be given them in that same hour what they shall speak,*) nor to lose their cause, or their fee. Nor need they fear lest they should exhaust their subject. They that have spoken ever so much, may yet find more to be spoken on God's behalf. *Job xxxvi.*

149. In speaking of God, and speaking for him, it is good to remember that he is our Maker, to call him so, and therefore to be ready to do him and the interests of his kingdom, the best service we can. If he be our Maker, we have our all from him, must use our all for him, and be very zealous for his honour. *Ibid.*

150. It is the office of ministers to prepare the way of the Lord. *Job xxxvii.*

151. That which ministers speak from their own hearts is most likely to reach the hearts of their hearers. *Psalm xlix.*

152. When God has messages to send, he will not want messengers. *Psalm lxvii.*

153. Righteousness is the best ornament for a minister. Holiness towards God, and goodness towards all men, are habits for ministers, of the necessity of which, there is no dispute. *Psalm cxxxii.*

154. A faithful ministry is the joy of the saints: it is the matter of it; it is a friend and a furtherance to it. *Ibid.*

155. A faithful minister, who truly witnesses for God against sin, is thereby instrumental to *deliver souls* from eternal death. *Prov. xiv.*

156. Ministers must not think it enough to preach ~~before~~ their hearers, but must preach to them; nor enough to preach to them all in general, but should apply themselves to particular persons. *Prov. xxii.*

157. Preachers must be preaching *souls*, for that only is likely to reach the heart, that comes from the heart. *Eccl. i.*

158. Ministers should study, not for big words, or for fine words, but *acceptable words*, such as are likely to please men for their good, to edification. *1 Cor. x. 33.* They that would win souls, must contrive how to win upon them, with *words fitly spoken.* *Eccl. xii.*

159. Ministers are the church's teeth: like nurses, they chew the meat for the babes of Christ. *Solomon's Song iv.*

160. It is the praise of ministers to be ever in mutual love and concord, to be pure and clean from all moral pollutions, and to be fruitful, bringing forth souls to Christ, and nursing his lambs. *Ibid.*

161. God's messengers were speaking *men*, not

speaking trumpets. *Preface to the prophetical books.*

162. God's prophets saw what they spake of, knew what they said, and require our belief of nothing but what they themselves believe and were sure of. *Isaiah i.*

163. They who are to teach others the knowledge of God, ought to be well acquainted with him themselves. *Isa. vi.*

164. It is the unspeakable favour of God to us, that he is pleased to send us his mind by men like ourselves, whose terror shall not make us afraid, and who are themselves concerned in the messages they bring. *Ibid.*

165. Ministers do not wholly lose their labour, if they be but instrumental to save one poor soul. *Ibid.*

166. Those ministers can best recommend the word of God to others, that have themselves found the satisfaction of relying upon it. *Isa. viii.*

167. Ministers must look upon their converts as their children, and be tender of them accordingly, and as the children which God has given them; for whatever good we are instrumental of to others, it is owing to the grace of God. *Ibid.*

168. It becomes God's ministers to be of a tender spirit, not to desire the woful day, but to be like their master, who wept over Jerusalem, even then when he gave her up to ruin; like their God, who *desires not the death of sinners.* *Isa. xv.*

169. God's prophets and ministers are appointed to be watchmen; and we are to look upon them as such. They are as watchmen in the city in a time of peace, to see that all be safe: to knock at every door by personal inquiries; ("Is it locked? Is the fire safe?") to direct those that are at a loss, and check those that are disorderly. They are as watchmen in the camp in time of war; they are to *take notice* of the motions of the enemy, and to *give notice* of them; to make

discoveries, and then give warning; and in this, they must deny themselves. *Isa. xxi.*

170. Whom God sends, the Spirit sends. Those whom God commissions for any service, the Spirit, in some measure, qualifies for it; and those may speak boldly, and must be heard obediently, whom God and his Spirit send. *Isa. xlvi.*

171. Let not the ministers think it strange that they are slighted, when the Master himself was. *Isa. xlix.*

172. Those whom God designs to employ as his servants, he is fashioning and preparing to be so long before, when, perhaps, neither themselves nor others are aware of it. It is he that forms the Spirit of man within him. *Ibid.*

173. Faithful ministers, though they see not the fruit of their labours, shall yet be accepted of God; and in that they shall be truly glorious; for his favour is our honour; and they shall be assisted to proceed and persevere in their labours notwithstanding. This weakens their hands; but their God will be their strength. *Ibid.*

174. Whom God employs he will assist; and will take care they want not any help, that they or their work call for. *Isa. i.*

175. Ministers must have answers ready for the disquieting fears and jealousies of weak christians; which, how unreasonable soever, they must take notice of. *Isa. lvi.*

176. The way of religion is now cast up: It is a high way: Ministers' business is to direct people in it; and to help them over the discouragements they meet with, that nothing may offend them. *Isa. lvii.*

177. The business of ministers is to speak *from* God to his people, and *to* God for his people; and in neither of these must he be silent. *Isa. lxii.*

178. Ministers are watchmen on the church's walls;

for it is as a city besieged, whose concern it is to have sentinels on the walls, to take notice, and give notice, of the motions of the enemy. It is necessary that, as watchmen, they be watchful and faithful, and willing to endure hardness. *Ibid.*

179. Ministers must so distinguish, that, when they speak terror to the wicked, they may not *make the hearts of the righteous sad.* *Isa. lxvi.*

180. God chooses to send those on his errands that can deliver their message feelingly and experimentally, and warn people of their danger by sin, as those who have themselves narrowly escaped the danger. *Ibid.*

181. It is God's work originally, to *choose* ministers by qualifying them for, and inclining them to, the service, as well as to *make* ministers, by giving them their commission. *Ibid.*

182. Those that are sent to discover sin, ought to lay aside the enticing words of man's wisdom. Plain dealing is best when we are dealing with sinners, to bring them to repentance. *Intr. to Jer.*

183. Those that have messages to deliver from God, must not be *afraid of the face of man.* *Jer. i. Ezech. iii.*

184. If God do not deliver his ministers *from* trouble, it is to the same effect if he support them *under* their trouble. *Jer. i.*

185. It is fit God's message should be delivered in his own words, that it may be delivered punctually. *Jer. i.*

186. Prophets have need of good eyes; and those that *see* well shall be commended; and not those only that *speak* well. *Ibid.*

187. It is good for ministers, by faith and prayer, to take out a fresh commission, when they address themselves solemnly to any part of their work. Let a minister carefully compare what he has to deliver

with the word of God, and see that it agrees with it, that he may be able to say, not only *the Lord sent me*; but, He sent me to *speak this*. *Jer. ii.*

188. Those that deal with sinners, for their conviction, must urge a variety of arguments, and follow their blow. *Ibid.*

189. Those that would affect others with the word of God, should evidence that they are themselves affected with it. *Jer. iv.*

190. When ministers preach the terrors of the Lord according to the scripture, we have no reason to be displeased at them; for they are but messengers, and must deliver their message, pleasing or displeasing. *Jer. vi.*

191. God's ministers are watchmen; and it is a great mercy to have them *set over us*, in the Lord. *Ibid.*

192. They that will be faithful reprovers, have need to be firm as fortresses. *Ibid.*

193. Even when we threaten sinners with damnation, we must pray for their salvation, that they may *turn and live*. *Jer. vii.*

194. God's praying prophets have a great interest in Heaven, how little soever they have on earth. *Ibid.*

195. Those that will not regard good ministers' preaching cannot expect any benefit by their praying. *Ibid.*

196. The ruin of a people is often owing to the *brutishness* of their *pastors*. *Jer. x.*

197. It is some comfort to poor ministers, that, if men will not hear them, God *will*; and to him they have liberty of access at all times. *Ibid.*

198. It is as bad to God's faithful ministers to have their *mouth* stopped, as to have their *breath* stopped. *Jer. xi.*

199. Ministers have lessons to learn, as well as

lessons to teach, and must themselves hear God's voice, and preach to themselves. *Jer. xii.*

200. Ministers must spend, and be spent, for the good of souls. *Jer. xiii.*

201. Because God, though he inflicts death on sinners, yet delights not in it, it becomes his ministers, though in his name they pronounce the death of sinners, yet sadly to lament it. *Jer. xiv.*

202. It will be a comfort to God's ministers, when men despise them, if they have the testimonies of their consciences for them, that they have not, by any vain, foolish behaviour, made themselves despicable; that they have been dead, not only to the wealth of the world, but to the pleasures of it too. *Jer. xv.*

203. Ministers must take those whom they see to be *precious*, into their bosoms, and not sit alone, but keep up conversation with those they may do good to, and get good by. *Ibid.*

204. So far, and no further, God will stand by ministers, as they go by the written word. *Ibid.*

205. Faithful ministers are God's *mouth* to us: they are so to look upon themselves, and to speak God's mind, and *-as becomes the oracles of God*; and we are so to look upon them, and to hear God speaking to us by them. *Ibid.*

206. Those that would convince others of, and affect them with, the word of God, must make it appear, even in the most self-denying instances, that they do believe it themselves, and are affected with it. *Jer. xvi.*

207. If we would rouse others out of their security, and persuade them to sit loose to the world, we must ourselves be mortified to present things, and show that we expect the dissolution of them. *Jer. xvi.*

208. Ministers ought to be examples of self-denial and mortification; and to show themselves affected with those terrors of the Lord, with which they desire to affect others. *Ibid.*

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209. Those that are employed for God, though their success answer not their expectations, must not, therefore, throw up their commission, but continue to *follow God*, though the storm be in their faces. *Jer. xvii.*

210. God does not, and therefore ministers must not, desire the death of sinners, but rather that they may turn and live. *Ibid.*

211. Ministers will make a good use of their converse with the business and affairs of this life, if they learn thereby to speak more plainly and familiarly to people about the things of God, and to expound scripture comparisons. For they ought to make all their knowledge, some way or other, serviceable to their profession. *Jer. xviii.*

212. It is matter of comfort to faithful ministers, that, if men will not give heed to their preaching, yet God will give heed to their praying. *Ibid.*

213. Lively preachers are the scorn of careless, unbelieving hearers. *Jer. xx.*

214. It is strong temptation to poor ministers to resolve that they will preach no more, when they see their preaching slighted and wholly ineffectual. *Ibid.*

215. Nothing puts faithful ministers to pain, so much as being silenced, nor to terror so much as silencing themselves. *Ibid.*

216. Nothing more effectually debauches a nation than the debauchery of ministers. *Jer. xxiii.*

217. Those that corrupt the word of God, while they pretend to preach it, are so far from edifying the church, that they do it the greatest mischief imaginable. *Ibid.*

218. God's ambassadors must keep close to their instructions, and not in the least vary from them, either to please men, or to save themselves from harm. They must neither *add* nor *diminish*. (*Deut. iv. 2.*) *Jer. xxvi.*

219. As long as ministers keep close to the instructions they have from Heaven, they need not fear the opposition they may meet with from hell or earth. *Ibid.*

220. Those are very unjust who complain of ministers for preaching hell and damnation, when it is only to keep them from that place of torment, and to bring them to Heaven and salvation. *Ibid.*

221. It becomes God's ministers, that are warm in preaching, to be calm in suffering, and to behave submissively to the powers that are over them, though they be persecuting powers. *Ibid.*

222. Ordinary ministers may use ordinary means, provided they be lawful ones; for their own preservation; but they that have an extraordinary mission, may expect an extraordinary protection. *Ibid.*

223. Ministers must lay themselves under the weight and obligation of what they preach to others. *Jer. xxvii.*

224. Prophets must be praying men. By being much in prayer, they must make it appear, that they keep up a correspondence with Heaven. *Ibid.*

225. If what we have spoken be the truth of God, we must not *unsay* it, because men *gainsay* it. *Jer. xxviii.*

226. False prophets would not flatter people in their sins, but that they love to be flattered, and speak smoothly to their prophets, that their prophets may speak smoothly to them. *Jer. xxix.*

227. Silencing God's prophets, though it is not so bad as mocking and killing them, is yet a great affront to the Lord of Heaven. *Jer. xxxii.*

228. Though ministers must not *entangle* themselves, yet they may *concern* themselves, in the affairs of this life. *Ibid.*

229. It concerns ministers to make it appear in their whole conversation that they do themselves believe that which they preach to others, and that they

may do so, and impress it the deeper upon their hearers, they must, many a time, deny themselves. *Ibid.*

230. The conversion of sinners from their evil courses, is that which ministers should aim at in preaching; and people hear the word in vain, if that point be not gained with them. *Jer. xxxvi.*

231. Those that begin low are likely to rise high; and it is good for those that are designed for prophets to have their education under prophets, and to be serviceable to them. *Ibid.*

232. The writing and repeating of the sermons that have been preached, may contribute very much toward the answering of the great ends of preaching. What we have heard and know, it is good for us to hear again, that we may know it better. *Ibid.*

233. Both ministers and people must do what they can, when they cannot do what they would. *Ibid.*

234. God's ministers must *become all things to all men, if by any means they may gain some*: must comply with them in circumstances, that they may secure the substance. *Ibid.*

235. Ministers must with meekness instruct even those that oppose themselves, and render good for evil. *Jer. xxxviii.*

236. Ministers have little heart to speak to those who have long and often turned a deaf ear to them. *Ibid.*

237. Those who are resolved to contradict the great ends of the ministry, are industrious to bring a bad name upon it. *Jer. xliii.*

238. The ruin of sinners is no pleasure to God, and therefore should be a pain to us. Even those that give warning of it, should lay it to heart. *Jer. xlviii.*

239. When God's ministers are bound, the word of the Lord is not bound. *Ezek. i.*

240. It concerns those to be well acquainted with God themselves, and much affected with what they

know of him, whose business it is to bring others to the knowledge and love of him. *Ibid.*

241. As it is the honour of prophets, that they are intrusted to speak God's words, so it is their duty to cleave closely to them, and to speak nothing but what is agreeable to the words of God. Ministers must always speak according to that rule. *Ezek. ii.*

242. The untractableness and unprofitableness of people under the word, are no good reasons why ministers should leave off preaching to them; nor must we decline an opportunity by which good may be done, though we have a great deal of reason to think no good will be done. *Ibid.*

243. Those that speak from God to others, must be sure to hear from God themselves, and be obedient to his voice. *Ibid.*

244. If ministers, who are reprovers by office, connive at sin, and indulge sinners, either shew them not their wickedness, or shew them not the fatal consequences of it, for fear of displeasing them, and getting their ill-will, they hereby make themselves partakers of their guilt, and are rebellious like them. *Ibid.*

245. If people will not do their duty in reforming, yet, let ministers do theirs in reproving; and they will have the comfort of it in the reflection, whatever the success be. *Ibid.*

246. Those whom God calls to the ministry, as he furnishes their heads for it, so he bows their hearts to it. *Ezek. iii.*

247. It is a great grief to faithful ministers, and makes them go on in their work with a heavy heart, when they find people untractable, and hating to be reformed. *Ibid.*

248. Those that would speak suitably and profitably to people about their souls, must acquaint themselves with them, and with their case; must *sit where they sit* and speak familiarly to them of the things of

God, and put themselves into their condition, yea, though they *sit by the rivers of Babylon*. *Ibid.*

249. It is good for people to know and consider, what a charge their ministers have of them, and what an account they must shortly give of that charge. *Ibid.*

250. Ministers are *watchmen on the church's walls*, *Isa. lxii. 6*;) *watchmen that go about the city*: (*Song of Solomon iii. 3*.) It is a toilsome office: Watchmen must keep awake, be they ever so sleepy, and keep abroad, be it ever so cold: They must stand all weathers *upon the watch-tower*. (*Is. xxi. 8*, *Gen. xxxi. 40*.) *Ibid.*

251. Those that are to preach, must first hear; for how can they *teach* others, who have not first learned themselves? *Ibid.*

252. As a *watchman* must have *eyes*, so he must have a *tongue* in his head: If he be dumb, it is as bad as if he were blind. *Ibid.*

253. The ministry of the word is concerning matters of *life and death*; for those are the things it sets before us, *the blessing and the curse*, that we may escape the curse, and inherit the blessing. *Ibid.*

254. If ministers give warning, and people take it, it is well for both:—Nothing is more beautiful than *a wise reprovor upon an obedient ear*: The one *shall live because he is warned*; and the other *has delivered his soul*. What can a good minister desire more than to *save himself and those that hear him*? (*1 Tim. iv. 16*.) *Ibid.*

255. Those that are called to preach must find time to study, and a great deal of time too: must often shut themselves up in their houses, that they may give attendance to reading and meditation, and so their profiting may appear to all. *Ibid.*

256. Justly are prophets forbidden to go to those that will abuse them. *Ibid.*

257. Though God's prophets may be silenced a while, there will come a time when God will give them the opening of the mouth again. And when God speaks to his ministers, he not only opens their ears to hear what he says, but opens their mouth to return an answer. *Ibid.*

258. When our teachers are driven into corners, and are forced to preach in private houses, we must diligently attend them there. *Ezek. viii.*

259. A minister's house should be a church for all his neighbours. *Ibid.*

260. The greatest kindness ministers can do to secure sinners is, to preach against them, and to shew them their misery and danger, though they are ever so unwilling to see it. We then act most for them, when we appear most against them. *Ezek. xi.*

261. Ministers must accommodate themselves, not only to the weakness, but to the wilfulness, of those they deal with, and deal with them accordingly: If they dwell among those that are rebellious, they must speak to them the more plainly and pressingly, and take that course that is most likely to work upon them, that they may be left inexcusable. *Ezek. xii.*

262. When God sends to us by his ministers, he observes what entertainment we give to the messages he sends us; he hearkens and hears what we say to them, and what inquiries we make upon them; and is much displeased if we pass them by without taking any notice of them. *Ibid.*

263. As the conversation of ministers should teach the people what they should do, so the providences of God concerning them are sometimes intended to tell them what they must expect. The unsettled state and removes of ministers give warning to people what they must expect in this world; no continuance, but constant changes. *Ibid.*

264. When ministers speak of the ruin coming

upon impenitent sinners, they must endeavour to speak feelingly, as those that *know the terrors of the Lord*. And they must be content to endure hardness so they may but do good. *Ibid.*

265. It is the work of ministers to cause sinners, sinners in Jerusalem, to *know their abominations*; to set before them the glass of the law, that in it they may see their own deformities and defilements; to tell them plainly of their faults. *Ezek. xvi.*

266. Ministers should study to find out acceptable words, and try various methods to do good; and, as far as they have reason to think will be for edification, should both bring that which is familiar into their preaching, and their preaching too into their familiar discourse, that there may not be so vast a dissimilitude as with some there is between what they say in the pulpit, and what they say out of it. *Ezek. xvii.*

267. Ministers, if they would affect others with the things they speak of, must shew that they are themselves in the greatest sincerity affected with them; and must submit to that which may create uneasiness to themselves, so that it will promote the ends of their ministry. *Ezek. xxi.*

268. God's prophets are never silenced, but for wise and holy ends. *Ezek. xxiv.*

269. It bodes well to a people when God enlarges the liberties of his ministers, and they are countenanced and encouraged in their work. *Ezek. xxix.*

270. Ministers that would affect others with the things of God must make it appear that they are themselves affected with the miseries which sinners bring upon themselves by their sins. It becomes us to weep and tremble for those that will not weep and tremble for themselves, to try if thereby we may set them a weeping, set them a trembling. *Ezek. xxxii.*

271. It is a comfort to ministers, that they may, through grace, save themselves, though they cannot

be instrumental to save so many as they wish of those that hear them. *Ezek. xxxiii.*

272. Even *silenced* ministers may be doing a great deal of good, by writing letters, and making visits. *Ibid.*

273. Public persons are a common theme or subject of discourse. Every one takes a liberty to censure them at pleasure; and faithful ministers know not how much ill is said of them every day. It is well that they do not; for if they did, it might prove a discouragement to them in their work, not to be easily got over. *Ibid.*

274. Those that do not do the work of shepherds, are unworthy of the name. *Ezek. xxxiv.*

275. It is ill with the patient when his physician is his worst disease; ill with the flock when the shepherds, drive them away, and disperse them, *by ruling them with force.* *Ibid.*

276. It is not our having the name and authority of shepherds, that will engage God for us, if we do not the work enjoined us, and be not faithful to the trust reposed in us. *Ibid.*

277. Those will have a great deal to answer for in the judgment day, who take upon them the care of souls, and yet take no care of them. *Ibid.*

278. Ministers must faithfully and diligently use the means of grace, even with those that there seems little probability of gaining upon. *Ezek. xxxvii.*

279. Those who are to preach God's word to others, ought to study it well themselves, and *set their hearts upon it.* *Ezek. xl.*

280. Those who have public work to do for God and the souls of men, have need to be much in *private*, to fit themselves for it. *Ezek. xlii.*

281. Ministers should spend much time in their chambers, in reading, meditation, and prayer, that their *profiting may appear*; and they ought to be

provided with conveniencies for this purpose. *Ibid.*

282. Before we minister to the Lord, in holy things we must consecrate ourselves, by getting our hands and hearts filled with those things. *Ezek. xliii.*

283. Those that are sent to comfort God's people, must first *convince* them, and so prepare them for comfort. *Ezek. xliv.*

284. Ministers must take pains to cause *people to discern between the clean and the unclean*, that they may not confound the distinctions between right and wrong, nor mistake concerning them, so as to put darkness for light, and light for darkness, but may have a good judgment of discretion concerning their own actions. *Ibid.*

285. Ministers must decide controversies, according to the word of God. *Ibid.*

286. Ministers, by instructing and praying for the families that are kind to them should do their part toward causing the blessing to rest there. *Ibid.*

287. Gospel ministers should reside upon their charge. Where their service *lies*, there they must *live*. *Ezek. xlv.*

288. All princes, but especially the princes of Israel, [i. e. ministers,] are concerned to do justice; for, of their people, God says, *They are my people*; and they in a special manner, *rule for God*. *Ibid.*

289. Ministers must take heed of doing anything to bolster up ignorant people in their superstitious vanities. *Ezek. xlvi.*

290. Those that *live upon* the altar must *serve at the altar*, nor take the wages to themselves, and devolve the work upon others; but how can they *serve the altar*, his altar they live upon, if they do not *live near it*? *Ezek. xlviii.*

291. Ministers of Christ, who have obtained mercy of him to be faithful and successful, and so are made *burning and shining lights* in this world, and shall

shine very bright in another and better world, shall shine *as the stars*. *Dan. xii.*

292. God's ministers must expect to pass *through honour and dishonour, evil report and good report*; and must resolve, in both, to hold fast their integrity, and keep close to their work. *Hos. i.*

293. Ministers that reject knowledge, that are grossly ignorant and scandalous, ought not to be owned as ministers; but that which they *seem to have*, should be *taken away*. (*Luke viii. 18.*) *Hos. iv.*

294. Ministers are the tools which God makes use of in working upon his people; and though with many they labour in vain, yet God will reckon for the wearing out of his tools. *Hos. vi.*

295. It is bad indeed when a Levites' city is *a city of those that work iniquity*; when those that are to preach good doctrine, live bad lives. *Ibid.*

296. Wicked prophets are, of all others, the worst of men. Their sins against God, are most heinous; and their plots against religion, most dangerous. *Hos. ix.*

297. They that are employed in holy things, are therein God's ministers, and on him they attend. *Joel i.*

298. As far as any public trouble is an obstruction to the course of religion, it is to be, upon that account, more than any other, sadly lamented, especially by the priests, the Lord's ministers. *Ibid.*

299. If God's ministers cannot prevail to affect others with the discoveries of divine wrath, yet they ought to be themselves affected with them: If they cannot bring others to cry to God, yet they must themselves be much in prayer. *Ibid.*

300. It is the work of ministers, to give warning from the word of God, of the fatal consequences of sin, and to reveal his wrath from Heaven against the ungodliness and unrighteousness of men. *Joel ii.*

301. Ministers must themselves be affected with the things wherewith they desire to affect others. *Ibid.*

302. Faithful ministers are great blessings to any people; and it is God that raises them up to be so; and they may justly be reckoned an honour to the families they are of. *Amos ii.*

303. The word of God has reproofs for the greatest of men, which the ministers of that word ought to apply as there is occasion. *Micah iii.*

304. Those who come to hear the word of God, must be willing to be *told of their faults*; and must not only give their ministers leave to deal plainly and faithfully with them, but take it kindly, and be thankful: But because few have meekness enough to receive reproof, those have need of a great deal of boldness who are to give reproofs, and must pray for a spirit both of *wisdom and might*. *Ibid.*

305. Ministers must be faithful to great men, in reproving them for their sins; but they must not be rude and uncivil to them. *Ibid.*

306. The sin of Priests and Rulers, is often the ruin of nations and churches. *Ibid.*

307. The voice of the prophets is *the Lord's voice*; and that *cries to the city*, cries to the country, *Doth not wisdom cry?* (*Prov. viii. 1.*) *Mic. vi.*

308. The work of ministers is, to explain the providences of God, and to quicken and direct men to learn the lessons that are taught by them. *Ibid.*

309. Those that are employed in preaching the word of God, should study plainness as much as may be, so as to make it intelligible to the meanest capacities. *Hab. ii.*

310. Though they who are employed for God, may be *driven off* from their work by storm, yet they must return to it as soon as the storm is over. *Hag. i.*

311. We need the help of God's prophets and min-

isters, to expound to us, not only the judgments of God's mouth but the judgments of his hands, that we may understand his mind and meaning in his rod as well as in his word; to discover to us, not only wherein we have offended God, but wherein God shews himself offended at us. *Ibid.*

312. In attending to God's ministers, we must have an eye to him that sent them, and receive them for his sake, while they act according to their commission. *Ibid.*

313. God has given to his ministers diversities of gifts, and calls them out to do diversities of services; so that they have need one of another, should make use of one another, and be helpful one to another. *Hag. ii.*

314. Ministers are dying men; and live not for ever in this world. *Zech. i.*

315. Good ministers must be good Christians; yet, that is not enough: They have a trust committed to them; they are *charged* with it; and they must *keep* it with all possible care, that they may give up their account of it with joy. *Zech. iii.*

316. Ministers are God's *stewards*; and they are to *keep his courts*, in honour of him who is the chief Lord, and for the preserving of equity and good order among his tenants. *Ibid.*

317. The preachers of the gospel were the bow in Christ's hand, with which he went forth and went on, *conquering and to conquer.* *Zech. ix.*

318. It is sad with a people, when those who should be as *shepherds* to them, are as *young lions* to them. *Zech. xi.*

319. As the princes must mourn for the sins of the magistracy, so must the priest for the *iniquity of the holy things.* *Zech. xii.*

320. In times of general tribulation and humiliation, the Lord's ministers are concerned to *weep between the*

porch and the altar, and not only there, but in their houses apart; for in what families should godliness, both in the form and in the power of it, be found, if not in ministers' families? *Ibid.*

321. Those who are employed in spreading the gospel, may find themselves work both *winter* and *summer*; and are to serve the Lord, at *all seasons*. *Zech. xiv.*

322. It is an honour to God's *servants*, to be employed as his *messengers*, and to be sent on his errands. *Mal. ii.*

323. Ministers must be *men of knowledge*; for how are *they* able to teach others the things of God, who are themselves *unacquainted* with those things, or *unready* in them? *Ibid.*

324. Ministers, of all men, are concerned to *walk with God in peace and equity*, that they may be examples to the flock. *Ibid.*

325. Ministers must lay out themselves to the utmost for the conversion of sinners, and even among those that have the name of Israelites, there is need of conversion work. There are many to be *turned from iniquity*; and they must reckon it an honour, and a rich reward of their labour, if they may but be instrumental herein. *Ibid.*

326. Those ministers, and those only are likely to *turn men from iniquity*, that preach *sound doctrine*, and live *good lives*, and both according to scripture. *Ibid.*

327. It is ill with a people, when those whose office it is to guide them in the way, do themselves depart out of it. *Ibid.*

328. It is bad in any to rob God of his honour; but worst in ministers, whose office and business it is to bear up his name, and to give him the glory due to it. *Ibid.*

329. As sin is a reproach to any people, so especial-

ly to priests. There is not a more despicable animal upon the face of the earth, than a profane, wicked, scandalous minister. *Ibid.*

330. Those whose business it is to call others to mourn for sin and to mortify it, ought themselves to live a serious life, a life of self-denial, mortification, and contempt of the world. Matt. iii.

331. A wicked generation, is *a generation of vipers*; and they ought to be told so. It becomes the ministers of Christ to be bold, in shewing sinners their true character. *Ibid.*

332. It is a great comfort to faithful ministers, to think that Jesus Christ is mightier than they; and that he can do that *for* them, and that *by* them, which they cannot do;—that his strength is perfected in their weakness. *Ibid.*

333. Ministers who preach to others, and baptize others, are concerned to look to it, that they preach to themselves, and be themselves baptized with the Holy Ghost. *Ibid.*

334. Those are not fit to speak of the things of God in public to others, who have not first conversed with those things in secret by themselves. Matt. iv.

335. The work of the ministry is so great and awful, that it is fit to be entered upon by steps and gradual advances. *Ibid.*

336. Ministers must not be ambitious of broaching new opinions, framing new schemes, or coining new expressions, but must content themselves with plain, practical things, with the word that is *nigh us* even *in our mouth* and *in our heart*. We need not go up to Heaven, nor down to the deep, for matter or language, in our preaching. *Ibid.*

337. That which has been preached and heard before, may yet very profitably be preached and heard again; but then it should be preached and heard better, and with new affections. What Paul had said

before, he said again, *weeping*. (*Philipp.* iii. 1, 18.)
Ibid.

338. Ministers should be always employed either in teaching or studying. They may always find themselves something to do, if it be not their own fault; and *mending their nets* is, in its season, as necessary work as fishing. *Ibid.*

339. Even they who have been called to follow Christ, have need to be called to follow on, and to follow nearer, especially when they are designed for the work of the ministry. *Ibid.*

340. Ministers are *fishers of men*,—not to destroy them, but to save them, by bringing them into another element. They must fish,—not for wrath, wealth, honour, and preferment, to gain them to themselves; but for souls, to gain them to Christ. It is Jesus Christ that makes them so. It is he that qualifies men for this work, calls them to it, authorises them in it, and gives them success in it; gives them commission to fish for souls, and wisdom to win them. Those ministers are likely to have comfort in their work, who are thus made by Jesus Christ. *Ibid.*

341. Those whom Christ employs in any service for him, must first be fitted and qualified for it. Those who would *preach Christ*, must first *learn Christ*, and learn of him. *Ibid.*

342. It is an encouragement to a faithful minister, to cast the net of the gospel where there are a great many fishes, in hope that some will be caught. The sight of a *multitude* puts life into a preacher, which yet must arise from a desire of their profit, not his own praise. *Matt.* v.

343. Christians, and especially ministers, are the salt of the earth. *Ibid.*

344. Nothing makes ministers more contemptible and base, than corrupting the law. Those who extenuate and encourage sin, and discountenance and

put contempt upon strictness in religion and serious devotion, are the dregs of the church. *Ibid.*

345. It is not unbecoming a minister of the gospel to preach of hell and damnation. Nay, he *must* do it; for Christ himself did it; and we are unfaithful to our trust, if we give not warning of *the wrath to come*. *Ibid.*

346. Let not ministers be ambitious of coining new expressions; nor people's ears itch for novelties. To write and speak the same things, must not be grievous; for it is safe. *Matt. vii.*

347. A man may be a preacher, may have gifts for the ministry, and an external call to it, and perhaps some success in it, and yet be a wicked man; may help others to Heaven, and yet come short himself. *Ibid.*

348. They that preach the truths of Christ should be able to prove them; to defend what they preach, and convince gainsayers. *Matt. viii.*

349. Ministers are God's gifts to the church. Their ministry, and their ability for it, are God's gifts to them. *Matt. ix.*

350. Sinful souls *are as lost sheep*. They need the care of shepherds, to bring them back. *Ibid.*

351. The case of those people is very pitiable, who either have no ministers at all, or those that are as bad as none; that seek their own things, not *the things of Christ*, and souls. *Ibid.*

352. Not the people only, but those who are themselves ministers, should pray for the increase of ministers. *Ibid.*

353. The ministry being a great trust, it is fit, that men should be tried for a time, before they are intrusted with it. *Matt. x.*

354. Those whom Christ intends for and calls to any work, he first prepares and qualifies in some measure for it. *Ibid.*

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355. The best preparation for the work of the ministry, is an acquaintance and communion with Jesus Christ. 'They that would *serve* Christ, must first be *with him*. (*John* xii. 26.) *Ibid.*

356. 'They that design to be teachers, must first be learners. They must receive, that they may give. Gospel truths must first be committed to them, before they be commissioned to be gospel ministers. To give men *authority* to teach others that have not *ability*, is but a mockery of God and the church. It is *sending a message by the hand of a fool*. (*Prov.* xxvi. 6.) *Ibid.*

357. The power that is committed to the ministers of Christ, is directly levelled against the devil and his kingdom. *Ibid.*

358. All the good ministers of Christ are not alike famous, nor their actions alike celebrated. *Ibid.*

359. They who go upon Christ's errand, have, of all people, most reason to trust him for *good convenient*. *Ibid.*

360. Previous dispositions to that which is good, are both directions and encouragements to ministers, in dealing with people. *Ibid.*

361. The best and most powerful preachers, of the gospel must expect to meet with some, that will not so much as give them the hearing, nor shew them any token of respect. *Ibid.*

362. It is matter of comfort to Christ's labourers, that their working time will be short, and soon over. 'The hireling has his day; and the work and warfare will, in a little time, be accomplished. *Ibid.*

363. God's people, and especially God's ministers, are his witnesses, not only in their *doing* work, but in their *suffering* work. *Ibid.*

364. When God calls us out to speak for him, we may depend upon him to teach us what to say, even

then when we labour under the greatest disadvantages and discouragements. *Ibid.*

365. It is a great encouragement to those who are doing Christ's work, that it is a work which shall certainly be done. It is a plough which God will speed. *Ibid.*

366. Ministers' business is, to direct every body to Christ. And those who would know the certainty of the doctrine of Christ, must apply themselves to him, who is come to give an understanding. They who would grow in grace must be inquisitive. *Matt. xi.*

367. Christ reserves honour for his servants, when they *have done their work.* (*John xii. 26.*) *Ibid.*

368. The badness of the places where good ministers live, serves for a foil to their beauty. *Ibid.*

369. The more praiseworthy the minister is, the more blameworthy the people are, if they slight him; and so it will be found, in the day of account. *Ibid.*

370. It is some comfort to faithful ministers, when they see little success of their labours, that it is no new thing for the best preachers and best preaching in the world, to come short of the desired end. *Ibid.*

371. The ministers of Christ that are faithful and diligent, shall not be judged of Christ, and therefore should not be reproached by men, for the mixture of bad with good, hypocrites with the sincere, in the field of the church. *Matt. xiii.*

372. Those who are to instruct others, have need to be well instructed themselves. If the priest's lips must keep knowledge, his head must first have knowledge. *Ibid.*

373. A man may be a great philosopher and politician, and yet, if not instructed to the kingdom of Heaven, he will make but a bad minister. *Ibid.*

374. Ministers may be silenced, and imprisoned, and banished, and slain; but the word of God cannot be run down. *Matt. xiv.*

375. Ministers, who are reprovers by office, are especially obliged to reprove those that are under their charge, and *not suffer sin upon them*. They have the fairest opportunity of dealing with them; and with them may expect the most favourable acceptance. *Ibid.*

376. Ministers can never fill the people's hearts, unless Christ first fill their hands; and what he has given to the disciples, they must give to the multitude; for they are *stewards, to give to every one his portion of meat*. And, blessed be God, be the multitude ever so great, there is enough for all, enough for each. *Ibid.*

377. When ministers are abridged in their public work, they should endeavour to do the more in their own families. *Matt. xvi.*

378. Ministers must be examined, before they be sent forth, especially what their sentiments are of Christ, and whom they say that he is; for how can they be owned as ministers of Christ, that are either ignorant or erroneous concerning Christ. *Ibid.*

379. Ministers who are to deal for Christ in public have need to keep up a private communion with him, that they may, in secret, where no eye sees, bewail their weakness and straitness, their follies and infirmities, in their public performances, and inquire into the cause of them. *Matt. xvii.*

380. Those that are *workers together with Christ* in winning souls, shall be sharers with him in his glory, and shall shine with him. *Ibid.*

381. As Christ's faithful ministers are not taken out of the world, so they are not removed from any place, till they have finished their testimony in that place. This is very comfortable to those that follow not their own humours, but God's providence, in their removals, that their sayings shall be finished before they depart. And who would desire to continue any

where longer than he has work to do for God there?
Matt. xviii.

382. Principality doth no more become ministers than Gentilism doth Christians. *Matt. xx.*

383. Ministers should be more forward than others, to serve and suffer, for the good of souls. *Ibid.*

384. It cannot but be a trouble to a faithful minister, to be taken off, or diverted from plain and practical preaching, by an unavoidable necessity of engaging in controversies. *Matt. xxi.*

385. The people's profiting is the minister's best testimonial. *Ibid.*

386. Ministers, in casting the net of the gospel, inclose *both good fishes and bad*; but the Lord knows them that are his. *Matt. xxii.*

387. Ministers, that would mind their business and please their master, must not *entangle themselves in the affairs of this life*. They forfeit the guidance of God's Spirit, and the convoy of his Providence, when they thus go out of their way. *Ibid.*

388. It is wisdom to obviate the exceptions which may be taken at just reproofs, especially when there is occasion to distinguish between officers and their offices, *that the ministry be not blamed*, when the ministers are. *Matt. xxiii.*

389. For him that is taught, in the word, to give respect to him that teaches, is commendable enough in him that gives it; but for him that teaches, to love it, and demand it, and affect it, to be puffed up with it, and to be displeased if it be omitted, is sinful and abominable; and, instead of teaching, he has need to learn the first lesson in the school of Christ, which is, humility. *Ibid.*

390. A faithful minister of Jesus Christ, is one that sincerely designs his Master's honour, not his own; delivers *the whole counsel of God*, not his own fancies and conceits; follows Christ's institutions, and adheres

to them; regards the meanest, reproves the greatest, and doth not respect persons. *Matt. xxiv.*

391. Ministers should not leave empty spaces in their time, lest their Lord should come in one of those empty spaces. *Ibid.*

392. As, with a good God the end of one mercy is the beginning of another, so, with a good man, a good minister, the end of one duty is the beginning of another. *Ibid.*

393. The coat and character of wicked ministers, will not only not secure them from condemnation, but will greatly aggravate it. *Ibid.*

394. Wicked ministers will have their portion, in another world, with the worst of sinners, even with the hypocrites, and justly, for they are the worst of hypocrites. *Ibid.*

395. Those messengers of God, that discharge their trust faithfully, may take the comfort of that; whatever the success be. *Matt. xxviii.*

396. Those that are sent on God's errand, must not loiter, or lose time. Where the *heart* is *enlarged* with the glad tidings of the gospel, the feet will *run the way of God's commandments*. *Ibid.*

397. When the *end of the world* is come, and the kingdom delivered up to God, even the Father, there will then be no further need of ministers and their ministration; but, till then, they shall continue, and the great intentions of the institution shall be answered. *Ibid.*

398. The silencing of Christ's ministers, shall not be the suppressing of Christ's gospel. If some be laid aside, others shall be raised up, perhaps mightier than they, to carry on the same work. *Mark i.*

399. The inclinations and opportunities of ministers may very much differ; and yet, both be in the *way of their duty*, and both useful. *Ibid.*

400. Christ's ministers must be much *with him*. *Mark iii.*

401. Ministers are sowers: They have need of the skill and discretion of the husbandmen: (*Isa. xxviii. 24—26.*) They must not observe winds and clouds; (*Eccl. xi. 4, 6,*) and must look up to God, who *gives seed to the sower.* (*2 Cor. ix. 10. Mark iv.*)

402. What we hear doth us no good, unless we consider it. Those especially that are to teach others, must themselves be very observant of the things of God; must take notice of the message they are to deliver, that they may be exact. *Ibid.*

403. The great design of gospel preaching, and the great tendency of gospel preaching should be, to bring people to repentance, to a *new heart*, and a *new way.* *Mark vi.*

404. Those ministers that would be found faithful in the work of God, must not be afraid of the face of man. If we seek to please men, further than is for their spiritual good, we are not the servants of Christ. *Ibid.*

405. It is better that sinners persecute ministers now for their faithfulness, than curse them eternally for their unfaithfulness. *Ibid.*

406. Ministers are accountable, both for what they *do*, and for what they *teach*; and must both watch over their own souls, and watch for the souls of others, as those that must *give account.* (*Heb. xiii. 17.*) *Ibid.*

407. It is a comfort to faithful ministers, when they can appeal to Christ concerning their doctrine and manner of life, both which, perhaps, have been misrepresented by men; and he gives them leave to be free with him, and to lay open their case before him, to *tell him all things*, what treatment they have met with, what success, and what disappointment. *Ibid.*

408. If ministers could now cure people's bodily diseases, what multitudes would attend them! But, it is sad to think, how much more concerned the most

of men are about their bodies than about their souls. *Ibid.*

409. Ministers must stand upon their guard, lest, under pretence of being advised with, they be ensnared. *Mark x.*

410. Nothing is more likely to ensnare ministers than bringing them to meddle in controversies about civil rights, and to settle landmarks between rulers and people, which is fit should be done, while it is not at all fit that they should have the doing of it. *Mark xii.*

411. Those are unworthy to sit in Moses' seat, who, though they are able to preach the truth, are not, in some measure, able to defend it, when they have preached it, and to convince gainsayers. *Ibid.*

412. Those whom Christ calls out to be advocates for him, shall be furnished with full instructions, and when we are engaged in the service of Christ, we may depend upon the aids of the Spirit of Christ. *Mark xiii.*

413. The *smiting* of the shepherd is often the *scattering* of the sheep. Ministers, if they are, as they should be, shepherds to those under their charge, when any thing comes amiss to them, the whole flock suffers for it, and is endangered by it. *Mark xiv.*

414. Wicked priests are generally the worst of men. *Mark xv.*

415. We have reason to thank God for all the gifts and graces of Christ's ministers, which in one, make up what is wanting in the other, while all put together make a harmony. *Luke i.*

416. It is a happy thing when those that are joined to each other in marriage, are both *joined to the Lord*, and it is especially requisite that the priests, the Lord's ministers, should, with their yoke-fellows, be righteous before God, that they may be examples to the flock, and rejoice their hearts. *Ibid.*

417. When ministers have their mouths stopped that they cannot preach, yet they may be doing good as long as they have not their hands tied, that they cannot write. *Ibid.*

418. It ought not to discourage the ministers of Christ that some reject them; for they will meet with others that will welcome them and their message. *Luke iv.*

419. Those ministers who are not *driven* from one place, may yet be *drawn* to another, by a prospect of greater usefulness. *Ibid.*

420. Ministers are to be ordained with *prayer* more than ordinarily *solemn*. *Luke vi.*

421. Ministers that have the dispensing of the gospel committed to them, people that have profited by the word, and are thereby qualified to profit others, must look upon themselves as *lighted candles*. Ministers must, in solemn authoritative preaching, and people in brotherly familiar discourse, diffuse their light, for a *candle* must not be *covered with a vessel*, or *put under a bed*. *Luke viii.*

422. Ministers and Christians are to be lights in the world, *holding forth the word of life*. Their light must shine before men. They must not only *be good*, but *do good*. *Ibid.*

423. Ministers would know better how to suit their instructions, reproofs, and counsels to the case of ordinary people, if they did but converse more frequently and familiarly with them. They would then be the better able to say what is proper to rectify their notions, correct their irregularities, and remove their prejudices. *Luke ix.*

424. Ministers should apply themselves to their work under a deep concern for precious souls, looking upon them as the riches of this world, which ought to be secured for Christ. *Luke x.*

425. Those that are good ministers themselves,

wish that there were more good ministers, for there is work for more. It is common for tradesmen not to care how few there are of their own trade, but Christ would have the labourers in his vineyard reckon it a matter of complaint when the *labourers are few*. *Ibid.*

426. It is desirable to receive our commission from God; and then we may go on boldly. *Ibid.*

427. Ministers that obtain mercy of the Lord to be faithful, shall obtain further mercy to be abundantly rewarded for their faithfulness, in the day of the Lord. *Luke xii.*

428. Ministers must give account of the success of their ministry. They must do it now at the throne of grace. If they see the *travail of their soul*, they must go to God with their *thanks*. If they *labour in vain*, they must go to God with their *complaints*. *Luke xiv.*

429. It is a comfort to Christ's messengers, that what they are sent for, if indeed the Lord has occasion for it, they shall bring it. *Luke xix.*

430. Ministers are concerned to stand upon their guard against some that feign themselves to be *just men*; and to be *wise as serpents*, when they are in the midst of a *generation of vipers and scorpions*. *Luke xx.*

431. The *exercising of Lordship* better becomes the *kings of the Gentiles* than the Ministers of Christ. *Luke xxii.*

432. Ministers should shew people their religion in their Bibles, and that they preach no other doctrine to them than what is there. They must show that they make that the fountain of their knowledge, and the foundation of their faith. *Luke xxiv.*

433. We must take heed of over-valuing ministers, as well as of under-valuing them. They are not our lords; nor have they dominion over our faith; but

ministers by whom we believe, stewards of our Lord's house. *John i.*

434. It is very comfortable to a minister to have the testimony of his conscience for him, that he sets out in his ministry with honest principles and sincere intentions, with a single eye to the glory and honour of Christ. *Ibid.*

435. All the ministers of Christ must prefer him and his interest before themselves and their own interests. They will make an ill account, that *seek their own things not the things of Christ.* (*Phil. ii. 21.*) *Ibid.*

436. God's faithful ministers stand more upon their guard *against undue respect* than against *unjust contempts.* *Ibid.*

437. Ministers of Christ must remember that *they are not Christ*, and therefore must not usurp his powers and prerogatives, nor assume the praises due to him only. *Ibid.*

438. What the scripture saith of the office of the ministry, should be often thought of by those of that high calling, who must look upon themselves as that, and that only, which the Word of God makes them. *Ibid.*

439. Ministers are but the *voice*, the vehicle by which God is pleased to communicate his mind. *Ibid.*

440. Ministers must preach as those that are in earnest, and are themselves affected with those things which they desire to affect others with. *Ibid.*

441. Those words are not likely to *thaw* the hearers' heart, that *freeze* between the speaker's lips. *Ibid.*

442. Christ did not affect novelty, nor should his ministers. *Ibid.*

443. Ministers must not set up for masters. *Ibid.*

444. The great business of Christ's ministers is, to direct all people to him. *Ibid.*

445. The ministry of the word and sacraments is designed for no other end than to lead people to Christ, and to make him more and more manifest. *Ibid.*

446. When a minister's call is clear, his comfort is sure, though his success is not always so. *Ibid.*

447. It is a great comfort to Christ's ministers in their administration of the outward signs, that he whose ministers they are, can confer the grace signified thereby, and so put life, and soul, and power, into their ministrations, can speak to the heart what they speak to the ear, and *breathe* upon the dry bones on which they *prophecy*. *Ibid.*

448. Ministers should not only in their public preaching, but in their private converse, witness to Christ, and serve his interests. *Ibid.*

449. Those that would lead others to Christ, must be diligent and fervent in the *contemplation* of him themselves. *Ibid.*

450. They whose business it is to instruct people in the affairs of their souls, should be humble and mild, and easy of access, and should encourage those that apply to them. *Ibid.*

451. The mistakes of preachers often give rise to the prejudices of hearers. *Ibid.*

452. It is good for young ministers to accustom themselves to pious and edifying discourse in private, that they may with the better preparation and greater awe, approach their public work. *John ii.*

453. Ministers must follow their opportunities. *John iii.*

454. The labour of ministers is all lost labour, unless the grace of God make it effectual. Men do not understand that which is made most *plain*, nor believe that which is made most *evident*, unless it be given them from heaven to understand and believe it. *Ibid.*

455. It is a satisfaction to faithful ministers, if they have done what they could, in their places, to prevent any extravagances that their people ran into. *Ibid.*

456. Faithful ministers are friends of the bridegroom, to recommend him to the affections and choice of the children of men; to bring letters and messages from him, for he courts by proxy, and herein they must be faithful to him. *Ibid.*

457. The friends of the bridegroom must *stand and hear the bridegroom's voice*; must receive instructions from him and attend his orders; must desire to have proofs of Christ's speaking in them and with them; that is the *Bridegroom's voice*. *Ibid.*

458. The espousing of souls to Jesus Christ in faith and love, is the fulfilling of the joy of every good minister. *Ibid.*

459. Both the liberties and restraints of good ministers, are for the furtherance of the gospel. *John iv.*

460. Those who would win souls, should *make the best* of them, whereby they may hope to *work* upon their *good-nature*; for if they *make the worst* of them, they certainly *exasperate* their *ill-nature*. *Ibid.*

461. Those whose business it is to publish the name of Christ, must not encumber or entangle themselves with any thing that will retard or hinder them therein. *Ibid.*

462. People's forwardness to hear the word, is a great excitement to minister's diligence and liveliness in preaching it. It is a great encouragement to us to engage in any work for God, if we understand, by the signs of the times, that this is the proper season for that work; for then it will prosper. It cannot but quicken ministers to take pains in preaching the word, when they observe that people take pleasure in hearing it. *Ibid.*

463. Christ's reapers, though they cry *to him* day

and night, shall never have cause to cry *against him*, nor to say that they served a hard Master. He that reapeth, not only *shall* receive wages, but *doth* receive it. There is a present reward in the service of Christ, and his work is *its own wages*. *Ibid.*

464. This is the comfort of faithful ministers, that their work has a tendency to the eternal salvation of precious souls. *Ibid.*

465. Though God is to have all the glory of the success of the gospel; yet, faithful ministers may, themselves, take the comfort of it. The reapers share in the *joy of harvest*, though the profits belong to the Master. *Ibid.*

466. Those ministers who are variously gifted and employed, should be so far from envying one another, that they should rather mutually rejoice in each other's success and usefulness. Though all Christ's ministers are not alike *serviceable*, nor alike *successful*; yet, if they have obtained mercy of the Lord to be *faithful*, they shall all enter *together into the joy of the Lord*, at last. *Ibid.*

467. From the labours of ministers that are dead and gone, much good fruit may be reaped, by the people that *survive* them, and the ministers that *succeed* them. *Ibid.*

468. Let not ministers be *either careless* in their preaching, or *discouraged* in it, because their hearers are *few und mean*; for, by doing good to *them*, good may be conveyed to *more*, and those that are more considerable. *Ibid.*

469. God's prophets and ministers are welcome guests to all those who sincerely embrace the gospel. *Ibid.*

470. Prophets ought to have honour, because God has put honour upon them, and we do or may receive benefit by them. *Ibid.*

471. It is a great discouragement to a minister to

go among a people that have no value for him or his labours. *Ibid.*

472. It is just with God to deny his gospel to those that despise the ministers of it. They that mock the messengers, forfeit the benefit of the message. *Ibid.*

473. The waters of the sanctuary are then *healing*, when they are put *in motion*. Ministers must *stir up the gift* that is in them. *John v.*

474. Those whom God *sends*, he will *bear witness* of. Where he gives a commission, he will not fail to seal it. He that never *left himself without witness*, will never leave any of his servants so, who go upon his errand. *Ibid.*

475. It is necessary that Christ's ministers should have *learning*, as he had; and since they cannot expect to have it as he had it, by inspiration, they must take pains to get it in an ordinary way. *John vii.*

476. Those teachers, and those only, who are sent of God, are to be received and entertained by us. Those who bring a divine message, must prove a divine mission, either by special revelation, or by regular institution. *Ibid.*

477. The faithful preachers of the truths of God, though they behave themselves with ever so much prudence and meekness, must expect to be hated and persecuted by those who think themselves tormented by their testimony. *Ibid.*

478. We must not measure the prosperity of the gospel by its success among the great ones; nor must ministers say that they labour in vain, though none but the *poor*, and those of no *figure* receive the gospel. *Ibid.*

479. Love to souls will make preachers lively. *Ibid.*

480. God will go along with them that he sends. *John viii.*

481. Ministers should, with meekness, instruct

those that oppose them, that they may *recover themselves*, not with passion provoke them to entangle themselves yet more. *Ibid.*

482. Whom God sends, he *employs*; for he sends none to be idle. *John ix.*

483. The blood of perishing souls, is required at the hand of the careless watchman. *John x.*

484. If the preachers of the truth propose it *modestly*, they are branded as *cowards*; if *boldly*, as *insolent*; but *wisdom is justified of her children*. *Ibid.*

485. Whom the Father *sends*, he *sanctifies*: Whom he designs for holy purposes, he prepares with holy principles and dispositions. *Ibid.*

486. Ministers, when they are sent, by the preaching of the gospel, to raise dead souls, should be much affected with the deplorable condition of those they preach to, and pray for, and groan in themselves to think of it. *John xi.*

487. Secular employments, as they are a diversion, so they are a diminution, to a minister of the gospel. (See 1 *Cor. vi. 4.*) The prime minister of state in Christ's kingdom, refused to be concerned in the revenue. (*Acts vi. 2.*) *John xii.*

488. Christ's ministers should be helpful to one another, and concur in helping souls to Christ. *Ibid.*

489. They who know themselves *dignified* by Christ's commission, may be content to be *vilified* in the world's opinion. *John xiii.*

490. Those whom Christ ordains, should and shall be fruitful; should labour, and shall not labour in vain. *John xv.*

491. It is fit that Christ should have the choosing of his own ministers: still, he does it by his providence and Spirit. Though ministers make that holy calling their own choice, Christ's choice is prior to theirs, and directs and determines it. *Ibid.*

492. The preachers of the gospel cannot but take the despising of their message to be the greatest injury that can be done to themselves. *Ibid.*

493. Those are best able to bear witness for Christ, that have themselves been with him, by faith, hope, and love, and by living a life of communion with God in him. Ministers must first learn Christ, and then preach him. Those speak best of the things of God, that speak experimentally. *Ibid.*

494. Even this malignant world, *the Spirit* shall work upon; and the conviction of sinners is the comfort of faithful ministers. *John xvi.*

495. Those we *preach to*, we must *pray for.* *John xvii.*

496. Ministers may speak *the words of God* to us; but Christ can *give us his words*; can put them in us, as food, as treasure. *Ibid.*

497. They that are to teach others the commands of Christ, ought to be themselves observant of them. *Ibid.*

498. Jesus Christ intercedes for his ministers with a particular concern; and recommends to his Father's grace, those stars he carries in his right hand. *Ibid.*

499. The great thing to be asked of God for gospel ministers, is that they may be sanctified, effectually separated from the world, entirely devoted to God, and experimentally acquainted with the influence of that word upon their own hearts, which they preach to others. Let them have the *Urim and Thummim*, *light and integrity.* *Ibid.*

500. Whom Christ sends, he will stand by, and interest himself in those that are employed for him. What he calls us out to, he will fit us for, and bear us out in. *Ibid.*

501. The *office of the ministry* is the purchase of Christ's blood, and one of the blessed fruits of his satisfaction, and owes its virtue and value to Christ's

merit. The priests under the law were consecrated with the blood of bulls and goats, but gospel ministers with the blood of Jesus. *Ibid.*

502. The unity of gospel ministers, is both the beauty and strength of the gospel interest. *Ibid.*

503. What Christ's faithful ministers say, they would be willing all the world should hear. Wisdom cries in the places of concourse. (*Prov.* i. 21; viii. 3; and ix. 3.) *John xviii.*

504. When God has work to do, he can find out such as are proper to do it, and spirit them for it. *John xix.*

505. Whom Christ employs, he will clothe with his Spirit, and furnish with all needful powers. *John xx.*

506. It is an encouragement to Christ's ministers to continue their diligence in their work. One happy draught, at length, may be sufficient to repay many years toil at the gospel net. *John xxi.*

507. Ministers, who are *fishers of men*, must bring all they catch to their Master; for on him their success depends. *Ibid.*

508. *The net of the gospel has enclosed multitudes, three thousand in one day, and yet is not broken: It is still as mighty as ever to bring souls to God. Ibid*

509. Those that do not truly *love Christ*, will never truly *love* the souls of men, nor will naturally care for their state as they should; nor will that minister *love* his work, that does not *love* his Master. *Ibid.*

510. Nothing but *the love of Christ* will constrain ministers to go cheerfully through the difficulties and discouragements they meet with, in their work. (*2 Cor.* v. 13.) *Ibid.*

511. It is the duty of all Christ's ministers, *to feed his lambs and sheep.* *Ibid.*

512. 'Those are the best ministers, that both do and teach, whose lives are a constant sermon. *Acts i.*

513. It is a comfort to those who are endeavouring to carry on the work of the gospel, that Christ himself began it. *Ibid.*

514. None should be employed as ministers of Christ, preachers of his gospel, and rulers in his church, but those that are well acquainted with his doctrine and doings, from first to last. *Ibid.*

515. Ministers are spiritual physicians: They should be advised with, by those, whose consciences are wounded; and it is good for people to be free and familiar with those ministers, as men and their brethren, who deal for their souls, as for their own. *Acts ii.*

516. Christ's faithful advocates shall never want instructions. *Acts iv.*

517. Nothing imboldens faithful ministers more in their work, than the tokens of God's presence with them, and a divine power going along with them. *Ibid.*

518. It is not for the preachers of Christ's gospel to retire into corners, as long as they can have any opportunity of preaching in the great congregation. *Acts v.*

519. It is a common excuse made for not reproving sin, that the *times will not bear it*. But they whose office it is to reprove, must not be awed by that. The times *must* bear it, and *shall* bear it. *Cry aloud and spare not: Cry aloud, and fear not. Ibid.*

520. It ought to be the constant business of gospel ministers, *to preach Christ; Christ and him crucified;—Christ and him crucified*. Nothing beside this, but what is reducible to it. *Ibid.*

521. Preaching the gospel is the best work, and the most proper and needful that a minister can be employed in, and that which he must *give himself*

wholly to; (1 *Tim.* iv. 15,) which, that he may do, he must not entangle himself in *the affairs of this life*; (2 *Tim.* ii. 4,) no, *not in the outward business of the house of God.* (*Neh.* xi. 16.) *Acts* vi.

522. Ministers, disentangling themselves from secular employments, and addicting themselves entirely and vigorously to their work, will contribute very much, as a means, to the success of the gospel. *Ibid.*

523. Ministers' business is to preach Christ: Christ, and him crucified; Christ, and him glorified. *Acts* viii.

524. Ministers of extensive experience, and that excel in gifts and graces, should contrive how they may be helpful to those of less experience and inferior abilities, and contribute to their comfort and usefulness. *Ibid.*

525. The business of gospel ministers is to preach Jesus, and that is the preaching that is likely to do good. *Ibid.*

526. The vessel God uses, he himself chooses; and it is fit he should himself have the choosing of the instrument he employs. *Acts* ix.

527. Those that speak for Christ, have reason to speak boldly; for they have a good cause, and speak for one who will, at last, speak for himself and them too. *Ibid.*

528. To bring a faithful minister and a willing people together, is a work worthy of an angel; and what, therefore, the greatest of men should be glad to be employed in. *Acts* x.

529. The good angels of the churches, like the good angels of Heaven, cannot bear to have the least of that honour shown to them, which is due to God only. *Ibid.*

530. Faithful ministers do *well* to come to people that are willing and desirous to receive instruction

from them; to come, when they are sent for: It is as good a deed as they can do. *Ibid.*

531. The truths of Christ were not communicated to the Apostles to be published or stifled as they thought fit, but intrusted with them, to be published to the world. *Ibid.*

532. It facilitates the work of ministers, when they deal with such as have some knowledge of the things of God, to which they may appeal, and on which they may build. *Ibid.*

533. Christ's ministers must not think it strange, if they be censured and quarrelled with, not only by their professed enemies, but by their professing friends; and not only for their follies and infirmities, but for their good actions, seasonably and well done: but, if we have proved our own work, we may have rejoicing in ourselves, whatever reflections we may have from our brethren. *Acts xi.*

534. It is no disparagement, in an extraordinary case, for ministers of the gospel to be messengers of the church's charity; though, to undertake the constant care of that matter, would, ordinarily, be too great a diversion from more needful work, *to those who have given themselves to prayer, and the ministry of the word.* *Ibid.*

535. Where our business is, there we should be; and no longer from it than is requisite. When a minister is called abroad upon any service, when he has fulfilled that ministry, he ought to remember that he has work to do at home, which wants him there, and calls him thither. *Acts xii.*

536. Educating young men for the ministry, and entering them into it, is a very good work for older ministers to take care of, and of good service to the rising generation. *Ibid.*

537. All that are separated to Christ, as his minis-

ters, are separated to work. Christ keeps no servants to be idle. *Acts* xiii.

538. There is a time for the preachers of the gospel to show as much of the boldness of the lion, as of the wisdom of the serpent and the harmlessness of the dove. *Ibid.*

539. When the adversaries of Christ's cause begin to be daring, it is not for its advocates to be retired and cowardly. *Ibid.*

540. In times of persecution, ministers may see cause to quit the spot, when yet they do not quit the work. *Acts* xiv.

541. God's faithful servants, though they may be brought within a step of death, and may be looked upon as dead, both by friends and enemies, shall not die as long as he has work for them to do. *Ibid.*

542. Ministers' work is to establish saints, as well as to awaken sinners. *Ibid.*

543. The multitude of workmen in Christ's vineyard, does not give us a writ of ease. Even there where there are many others labouring in the word and doctrine, yet, there may be opportunity for us. The zeal and usefulness of others, should excite us, not lay us asleep. *Acts* xv.

544. Those that have preached the gospel, should visit those to whom they have preached it. As we must look after our praying, and hear what answers God gives to that, so we must look after our preaching, and see what success that has. *Ibid.*

545. Faithful ministers, cannot but have a particular, tender concern for those to whom they have preached the gospel, that they may not bestow upon them, *labour in vain*. *Ibid.*

546. Ministers are well employed, and ought to think themselves so, and be satisfied, when they are made use of, in confirming those that believe, as well as in converting those that believe not. *Ibid.*

547. The removes of ministers, and the dispensing of the means of grace by them, are, in a particular manner, under a divine conduct and direction. *Acts xvi.*

548. Ministers may go on with great cheerfulness and courage in their work, when they perceive Christ calling them, not only to preach the gospel, but to preach it at this time, in this place, to this people. *Ibid.*

549. Those eminent useful men are not fit to live in this world, that know not how to be slighted and overlooked. Let not ministers think it strange if they be first strongly invited to a place, and yet looked shyly upon when they come. *Ibid.*

550. Christ's ministers should have the word of the Lord so ready to them, and so richly dwelling in them, as to be able to give instructions off hand to any that desire to hear and receive them, for their direction in the way of salvation. *Ibid.*

551. Let not ministers be discouraged, though they see not the fruit of their labours, presently. The seed sown seems to be lost, under the clods; but it shall come up again, in a plentiful harvest, in due time. *Ibid.*

552. God waits for sinners' conversion; and so must his ministers. All the labourers come not into the vineyard at the first hour, nor at the first call. *Acts xvii.*

553. Gospel ministers should preach Jesus. He must be their principal subject. Their business is, to bring people acquainted with him. *Ibid.*

554. The zealous advocates for the cause of Christ, will be ready to plead it, in all companies, as occasion offers. The ministers of Christ must not think it enough to speak a good word for Christ once a week; but should be *daily* speaking honourably of him, to such as meet with them. *Ibid.*

555. It is very comfortable to a minister, to have

the testimony of his conscience for him, that he has faithfully discharged his trust, by warning sinners. *Acts xviii.*

556. Let Christ's ministers go on in their duty, though their work be not done all at once; nay, though it be done but a little at a time. *Ibid.*

557. Ministers may be serving Christ, and promoting the great ends of their ministry, by writing good letters, as well as by preaching good sermons. *Ibid.*

558. Disciples need to be strengthened; for they are compassed about with infirmity. Ministers must do what they can to strengthen them,—to strengthen them all, by directing them to Christ, and bringing them to live upon him, whose *strength is perfected in their weakness*, and who is, himself, their strength and song. *Ibid.*

559. Those that are to teach others, must first be themselves taught *the word of the Lord*, not only to talk of it, but to walk in it. It is not enough to have our tongues tuned to the word of the Lord; but we must have our feet directed into the way of the Lord. *Ibid.*

560. Young ministers, that are hopeful, should be countenanced, by grown Christians; for it becomes them to *fulfil all righteousness*. *Ibid.*

561. Faithful ministers are capable of being many ways helpful to those who through grace do believe; and it is their business to help them,—to help them much; and when a Divine power goes along with them, they will be helpful to them. *Ibid.*

562. The business of ministers, is to preach Christ. *Ibid.*

563. Ministers must be able, not only to preach the truth, but to prove it, and defend it, and to convince gainsayers, with meekness, and yet with power; instructing those that oppose themselves; and this is real service to the church. *Ibid.*

564. Ministers should, in their private visits, and as they go from house to house, discourse of those things which they have taught *publicly*; repeat them; inculcate them; and explain them, if it be needful; asking, *have you understood all these things?* And especially, they should help persons to apply it to themselves, and their own case. *Acts xx.*

565. Ministers must preach the gospel, with impartiality; for, they are Ministers of Christ, for the universal church. *Ibid.*

566. Ministers must not only take heed to their own souls, but must have a constant regard to the souls of those who are under their charge, as shepherds have to their sheep, that they may receive no damage. *Ibid.*

567. There is need of Pastors, not only to *gather* the church of God, by the bringing in of those that are without, but to *feed* it, by building up those that are within. *Ibid.*

568. Ministers must take a more than ordinary care of the flock, in times of persecution. *Ibid.*

569. Ministers in preaching the word of grace, must aim at their own edification, as well as at the edification of others, *Ibid.*

570. We should pay respect, not only to our own ministers *that are over us in the Lord and admonish us, and for their work's sake* among us, *esteem them highly in love*, but we must, as there is occasion, testify our love and respect to all the faithful ministers of Christ, both for his sake whose ministers they are, and for their work's sake among others. *Acts xxi.*

571. It is God that appoints his labourers both their day and their place; and it is fit they should acquiesce in his appointment; though it may cross their own inclinations. *Acts xxii.*

572. It is an encouragement to a preacher, to have

those to speak to, that are intelligent, and can discern things that differ. *Acts. xxvi.*

573. Christ has the making of his own Ministers. They have both their qualifications and their commissions from him. *Ibid.*

574. Those that teach others, are inexcusable, if they do not teach themselves; and the most effectual way of preaching is by example. *Acts xxvii.*

575. The faithful preachers of the gospel are worthy of a double honour, then especially when they succeed in their labours. *Acts xxviii.*

576. Ministers' doors should be open to such as desire to receive instruction from them; and they should be glad of an opportunity to advise those that are in care about their souls. *Ibid.*

577. Ministers, when in their preaching they are tempted to divert from that which is their main business, should reduce themselves, with this question,—*What does this concern the Lord Jesus Christ? What tendency has it to bring us to him, and to keep us walking in him? For we preach not ourselves, but Christ. Ibid.*

578. The greatest obstructors of the success of the word, are those whose bad lives contradict their good doctrine; who in the pulpit preach so well, that it is a pity they should ever come out; and, out of the pulpit, live so ill, that it is a pity they should ever go in. *Rom. ii.*

579. The slander of a minister and his regular doctrine, is a more than ordinary slander. It is a kind of blasphemy—not for his person's sake—but for his calling's sake, and his work's sake. *Rom. iii.*

580. Ministers are helpers of the joy of the saints. It is the will of God, that his people should be a comforted people. *Rom. viii.*

581. Preachers and hearers are correlates. It is a blessed thing when they mutually rejoice in each

other, the hearers in the skill and faithfulness of the preacher, and the preacher in the willingness and obedience of the hearers. *Rom. x.*

582. Those that preach the gospel of peace, should see to it, that their feet, their life and conversation be beautiful. The holiness of ministers' lives, is the beauty of their feet. *Ibid.*

583. Those that welcome the message, cannot but love the messengers. *Ibid.*

584. Ministers must think their pains well bestowed, if they can but be instrumental to save some. *Rom. xi.*

585. The office of the ministry, is an office to be *magnified*. Ministers are Ambassadors for Christ, and stewards of the mysteries of God; and, for their work's sake are to be esteemed highly in love. *Ibid.*

586. Authority and ability for the ministerial work are the gift of God. *Rom. xii.*

587. As people cannot hear well, so ministers cannot preach well, without faith. *Ibid.*

588. Faithful ministers water their preaching with their prayers, because, whosoever sows the seed, it is God that gives the *increase*. We can but speak to the *ear*. It is God's prerogative, to speak to the *heart*. *Rom. xv.*

589. It is a comfort to faithful ministers to see their work superseded by the gifts and graces of their people. *Ibid.*

590. It is good for ministers to be often remembering the grace that is given unto them of God. *Ibid.*

591. Those ministers are likely to win souls, that preach both by *word* and *deed*; by their conversation shewing forth the power of the truths they preach. *Ibid.*

592. Man purposes, but God disposes. Ministers purpose, and their friends purpose concerning them; but God over-rules both. and orders the journeys.

removes, and settlements of his faithful ministers, as he pleases. The stars are in the right hand of Christ to shine where he sets them. The gospel does not come by chance to any place, but by the will and counsel of God. *Ibid.*

593. There is, *then*, a happy meeting between people and ministers, when they are both under the fullness of the blessing. *Ibid.*

594. Ministers are the ambassadors, and the gospel is their embassy. *Rom. xvi.*

595. Ministers, however instrumental they are of good to us, are not to be put in Christ's stead. *1 Cor. i.*

596. Ministers should esteem themselves sent and set apart more especially to that service in which Christ will be most honoured, and the salvation of souls promoted, and for which themselves are best fitted, though no part of their duty is to be neglected. *Ibid.*

597. Ministers are the soldiers of Christ, and are to erect and display the banner of the cross. *Ibid.*

598. It is the duty of a faithful minister of Christ, to consult the capacities of his hearers, and teach them as they can bear. *1 Cor. iii.*

599. We should take care not to deify ministers, or put them into the place of God. *Ibid.*

600. The success of the ministry must be derived from the divine blessing. *Ibid.*

601. The best qualified and most faithful ministers have a just sense of their own insufficiency, and are very desirous that God should have all the glory of their success. *Ibid.*

602. Planters and waterers are but fellow-labourers in the same work. All the faithful ministers of Christ are one in the great business and intention of their ministry. *Ibid.*

603. They that work hardest shall fare the best. They that are most faithful shall have the greatest

reward; and glorious work it is, in which all faithful ministers are employed. *Ibid.*

604. Faithful ministers, when they are ill-used by men, should encourage themselves in God. *Ibid.*

605. Ministers should not be proud of their gifts or graces; but, the better qualified they are for their work, and the more success they have in it, the more thankful should they be to God for his distinguishing goodness. *Ibid.*

606. Faithful ministers may and ought to have a concern for their own reputation. Their usefulness depends much upon it; *but let every man take heed how he buildeth thereon.* This is a proper caution. There may be very indifferent building on a good foundation. *Ibid.*

607. Ministers of Christ should take great care that they do not build their own fancies or false reasonings on the foundation of divine revelation. What they preach should be the plain doctrine of their master, or what is perfectly agreeable with it. *Ibid.*

608. Fidelity, in the ministers of Christ, will meet with full and ample reward, in a future life. *Ibid.*

609. The ministry is a very useful and very gracious institution; and faithful ministers are a great blessing to any people; yet the folly and weakness of people may do much mischief by what is in itself a blessing. *Ibid.*

610. Ministers are not to be set up in competition with one another. All faithful ministers are serving one Lord, and pursuing one purpose. *Ibid.*

611. In our opinion of ministers, as well as all other things, we should be careful to avoid extremes. 1 *Cor.* iv.

612. It is a very great abuse of their power, and highly criminal in ministers, to lord it over their fellow-servants, and challenge authority over their faith or practice. *Ibid.*

613. The ministers of Christ should make it their hearty and continual endeavour to approve themselves trustworthy; and when they have the testimony of a good conscience and the approbation of their master, they must slight the opinions and censures of their fellow-servants. *Ibid.*

614. Ministers should use prudence in their advices and admonitions, but especially in their *reproofs*, lest they lose their end. *Ibid.*

615. The faithful ministers and disciples of Christ, should contentedly undergo any thing for his sake and honour. *Ibid.*

616. Faithful ministers can bear being despised, so that the wisdom of God and the power of his grace be thereby displayed. *Ibid.*

617. The standard bearers in an army are most struck at. So ministers, in a time of persecution, are commonly the first and greatest sufferers. *Ibid.*

618. When the affections of a Father mingle with the admonitions of a Minister, it is to be hoped, that they may at once melt and mend; but, to lash like an enemy or executioner, will provoke, and render obstinate. *Ibid.*

619. There commonly is, and always ought to be, an endeared affection between faithful ministers and those they beget in Christ Jesus, through the gospel. *Ibid.*

620. Ministers should so live, that their people may take pattern from them, and live after their copy. They should guide them by their *lives*, as well as by their *lips*; go before them in the way to Heaven; and not content themselves with pointing it out. *Ibid.*

621. As ministers are to set a pattern, others must take it. They should follow them, as far as they are satisfied that they follow Christ, in faith and practice. *Ibid.*

622. They who have had ever so good teaching, are apt to forget, and need to have their memories refreshed. The same truth, taught over again, if it give no new light, may make new and quicker impressions. *Ibid.*

623. It is a great commendation of any minister, that he is faithful in the Lord; faithful to his soul, to his light, to his trust from God. This must go a great way in procuring regard to his message, with them that fear God. *Ibid.*

624. It is a happy temper in a minister, to have the spirit of love and meekness predominant, and yet to maintain his just authority. *Ibid.*

625. Faithfulness in the ministry is owing to the grace and mercy of Christ. 1 Cor. vii.

626. Ministers do not lose their authority by prudent condescension. *Ibid.*

627. The ministers of Christ should not think it strange, to be put upon the proof of their ministry, by some who have had experimental evidence of the power of it, and the presence of God with it. 1 Cor. ix.

628. It is the glory of a minister, to prefer the success of his ministry to his interest, and deny himself, that he may serve Christ, and save souls. *Ibid.*

629. *They* manifestly abuse their power in the gospel, who employ it, not to edification, but destruction, and therefore, breathe nothing of its spirit. *Ibid.*

630. It is the duty of Christians to follow their ministers closely in the chase of eternal glory, and the honour and duty of ministers to lead them in the way. *Ibid.*

631. A preacher of salvation may yet miss it. He may shew others the way to heaven, and never get thither himself. Holy fear of ourselves, and not presumptuous confidence, is the best security against apostacy from God, and final rejection by him. *Ibid.*

632. A preacher may press his advice home with

boldness and authority, when he can enforce it with his own example. *He* is most likely to promote a public spirit in others, who can give evidence of it in himself. And it is highly commendable, in a minister, to neglect his own advantages, that he may promote the salvation of his hearers. 'This shews, that he has a spirit suitable to his function. It is a station for public usefulness, and can never be faithfully discharged by a man of a narrow spirit and selfish principles. 1 *Cor.* x.

633. Ministers are likely to preach most to the purpose, when they can press their hearers to follow their example. 1 *Cor.* xi.

634. That makes most for the honour of a minister, which is most for the church's edification, not that which shows his gifts to most advantage. 1 *Cor.* xiv.

635. A truly Christian minister, will value himself much more upon doing the least spiritual good to men's souls, than upon procuring the greatest applause and commendation to himself. This is true grandeur and nobleness of spirit: It is acting up to his character: It is approving himself the servant of Christ, and not a vassal to his own pride and vanity. *Ibid.*

636. The Christian religion is a sober and reasonable thing, in itself; and should not, by the ministers of it, be made to look wild, or senseless. *Ibid.*

637. Religious exercises, in Christian assemblies, should be such as are fit to edify the faithful, and convince, affect, and convert unbelievers. The ministry was not instituted to make ostentation of gifts and parts, but to save souls. *Ibid.*

638. The instruction, edification, and comfort of the church, is that for which God instituted the ministry. And, surely, ministers should, as much as possible, fit their ministrations to these purposes. *Ibid.*

639. Ministers are doing their proper business,

when they are promoting, or helping in works of charity. 1 Cor. xvi.

640. The heart of a truly Christian minister must be much toward that people among whom he has laboured long, and with remarkable success. *Ibid.*

641. True courage is whetted by opposition. Adversaries and opposition do not break the spirits of faithful and successful ministers, but only warm their zeal, and inspire them with fresh courage. It is not the opposition of enemies, but the hardness and obstinacy of his hearers, and the back-slidings and revolt of professors, that damp a faithful minister, and break his heart. *Ibid.*

642. Faithful ministers are not only to be well received by a people among whom they may for a season minister, but are to be sent away with due respect. *Ibid.*

643. They who work the work of the Lord, should be neither terrified nor despised, but treated with all tenderness and respect. *Ibid.*

644. Faithful ministers are not apt to entertain jealousies of each other, or suspicion of self-designs. *Ibid.*

645. It is very becoming the ministers of the gospel, to have and manifest a concern for each other's reputation and usefulness. *Ibid.*

646. It is a great refreshment to the spirit of a faithful minister, to hear better of a people by wise and good men of their own body, than by common report; to find himself misinformed concerning them; that matters are not so bad as they had been represented. It is a grief to him to hear ill of those he loves; it gladdens his heart to hear, that the report thereof is false. And the greater value he has for those who give him this information, and the more he can depend upon their truth, the greater is his joy. *Ibid.*

647. It is happy when ministers and people do re-

joy in each other here; and this joy will be complete in *that day* when the great shepherd of the sheep shall appear. *2 Cor. i.*

648. Even in reproofs, admonitions, and acts of discipline, faithful ministers show their love. Needful censures, and the exercise of church-discipline towards offenders, are a grief to tender-spirited ministers, and are administered with regret. *2 Cor. ii.*

649. If men did seriously consider what great things depend upon the preaching of the gospel, and how difficult the work of the ministry is, they would be very cautious how they enter upon it, and very careful to perform it well. *Ibid.*

650. Ministers shall be accepted and recompensed, not according to their success, but according to their fidelity. *Ibid.*

651. There is nothing more delightful to faithful ministers, or more to their commendation, than the success of their ministry, evidenced in the hearts and lives of them among whom they labour. *2 Cor. iii.*

652. A stedfast adherence to the truths of the gospel will commend ministers and people; and sincerity or uprightness will preserve a man's reputation, and the good opinion of wise and good men concerning him. *2 Cor. iv.*

653. Ministers should not be proud spirits, *lording it over God's heritage*, who are servants to the souls of men: yet, at the same time, they must avoid the meanness of spirit, implied in becoming the servants of the *humours* or the *lusts* of men. *Ibid.*

654. The treasure of gospel light and grace is put into *earthen vessels*. The ministers of the gospel are weak and frail creatures, and *subject to like passions* and infirmities as other men: They are mortal, and soon broken in pieces. *Ibid.*

655. The sufferings of Christ's ministers, as well as their preaching and conversation are intended for

the good of the church and the glory of God. *Ibid.*

656. When others are to apt to *take* offence, we should be cautious lest we *give* offence; and ministers especially should be careful lest they do anything that may bring *blame* on their ministry, or render that unsuccessful. *2 Cor. vi.*

657. Ministers of the gospel should look upon themselves as *God's servants* or *ministers*; and act, in every thing, suitable to that character. *Ibid.*

658. It is the lot of faithful ministers, often to be reduced to great difficulties, and to stand in need of much patience. *Ibid.*

659. It is desirable, that there should be a mutual good affection between ministers and their people; and this would greatly tend to their mutual comfort and advantage. *Ibid.*

660. If the ministers of the gospel are thought contemptible because of their office, there is danger, lest the gospel itself be condemned also. *2 Cor. vii.*

661. *Then* may ministers the more confidently expect esteem and favour from the people, when they can safely appeal to them, that they are guilty of nothing that deserves disesteem or displeasure. *Ibid.*

662. It is a great comfort and joy to a faithful minister to have to do with a people whom he can confide in, and whom he has reason to hope will comply with every thing he proposes to them, that is for the glory of God, the credit of the gospel, and their advantage. *Ibid.*

663. Ministers should be cautious, especially in money-matters, not to give occasion to them who seek occasion to speak reproachfully. *2 Cor. viii.*

664. Let not any of the ministers of Christ think it strange, if they meet with perils, not only from enemies, but from false brethren. *2 Cor. x.*

665. If we are able to fix good rules for our conduct, or act by them, or have any good success in so

doing, the praise and glory of all are owing to God. Ministers in particular must be careful not to glory in their performance, but must give God the glory of their work, and the success thereof. *Ibid.*

666. Those who aim at clothing themselves with the fleece of the flock, and take no care of the sheep, are hirelings, and not good shepherds. *2 Cor. xii.*

667. The falls and miscarriages of professors cannot but be an humbling consideration to a good minister; and God, sometimes, takes this way to humble those who might be under temptation to be lifted up. *Ibid.*

668. The great desire of faithful ministers of the gospel, is, that the gospel they preach may be honoured, however their persons may be vilified. *2 Cor. xiii.*

669. A great deal of the labour of faithful ministers, is labour in vain; and when it is so, it cannot but be a great grief to those who desire the salvation of souls. *Gal. iv.*

670. The labour of ministers is in vain upon those who begin in the Spirit, and end in the flesh; who, though they seem to set out well, yet afterward turn aside from the way of the gospel. *Ibid.*

671. Those will have a great deal to answer for, upon whom the faithful ministers of Jesus Christ bestow labour in vain. *Ibid.*

672. Ministers may sometimes create enemies to themselves, by the faithful discharge of their duty; yet, they must not forbear speaking the truth, for fear of offending others or drawing their displeasure upon them. *Ibid.*

673. The afflictive exercises of God's people, and particularly of his ministers, often tend to the advantage of others, as well as to their own. *Preface to Ephes.*

674. It is not only the honour of ministers, but of

private Christians too, to have obtained mercy of the Lord to be faithful. *Ephes. i.*

675. When the messengers of Christ deliver his truths, it is, in effect, the same as if he did it immediately himself. *Ephes. ii.*

676. Not only the faithful ministers of Christ themselves, but their people too, have some special cause for joy and glorying, when they suffer for the sake of dispensing the gospel. *Ephes. iii.*

677. A faithful minister of Christ may be very humble, and think very meanly of himself, even when he thinks and speaks very highly and honourably of his sacred function. *Ibid.*

678. The gift that Christ gave to the church at his ascension, was that of the ministry of peace and reconciliation. The gift of the ministry is the fruit of Christ's ascension. And ministers have their various gifts, which are all given them by the Lord Jesus. *Ephes. iv.*

679. The best and most eminent ministers have need of, and may receive advantage by, the prayers of good Christians; and therefore should earnestly desire them. *Ephes. vi.*

680. It is a great comfort to ministers when they who begin well, hold on and persevere. *Philipp. i.*

681. The truest mark of respect towards our ministers, is, receiving and abiding by the doctrine they preach. *Ibid.*

682. Our joy in good ministers should be our joy *in Christ Jesus for them*; for they are but the *friends of the Bridegroom*; and are to be received in his name, and for his sake. *Ibid.*

683. It is the joy of ministers to see people like-minded, and living in love. *Philipp. ii.*

684. It is the duty of ministers to care for the state of their people, and be concerned for the state of their welfare. It is a rare thing to find one who does it

naturally: such a one is remarkable, and distinguished among his brethren. *Ibid.*

685. Ministers must not think anything grievous to themselves, which, they have reason to believe, is safe and edifying to the people. *Philipp.* iii.

686. God is sometimes pleased to make use of the ministry of those who are of less note, and lower gifts, for doing great service to his church. God uses what hand he pleases, and is not tied to those of note, that the *excellence of the power may appear to be of God, and not of man.* (1 *Cor.* iii. 10.) *Pref. to Col.*

687. Faithful ministers are glad to be able to speak well of their people. *Col.* i.

688. Ministers are servants of Christ, and fellow-servants to one another. *Col.* iv.

689. Good ministers take great comfort in those who are their fellow-workers unto the kingdom of God. Their friendship and converse together are a great refreshment, under the sufferings and difficulties in their way. *Ibid.*

690. Skill in physic is a useful accomplishment in a minister, and may be improved to more extensive usefulness and greater esteem among Christians. *Ibid.*

691. It is a great comfort to a minister, to have his own conscience and the consciences of others witnessing for him, that he *set out well*, with good designs, and from good principles; and that *his preaching was not in vain.* 1 *Thess.* ii.

692. Ministers have a great *favour* shown them, and *honour* put upon them, and *trust* committed to them. *Ibid.*

693. Those ministers do not duly value the establishment and welfare of their people, who cannot deny themselves, in many things, for that end. 1 *Thess.* iii.

694. Ministers of the gospel of Christ, are ministers

of God, to promote the kingdom of God among men.
Ibid.

695. Ministers of the gospel, must look upon themselves as *labourers* in the Lord's vineyard: they have an *honourable* office, and *hard* work; yet, a *good* work.
Ibid.

696. Faithful ministers are much concerned about the success of their labours. No one would willingly labour in vain; and ministers are loath to spend their strength, and pains, and time, for nought. *Ibid.*

697. Faithful ministers ought to be so far from being lightly esteemed because of their work, that they should be highly esteemed on account thereof.
1 *Thess. v.*

698. The work of the ministry is so far from being a disgrace to them, who, upon other accounts deserve esteem, that it put an honour upon them who are faithful and diligent, which otherwise they could lay no claim to; and will procure them that esteem and love among good people, which otherwise they could not expect. *Ibid.*

699. Ministers stand in need of their people's prayers; and the more people pray for their ministers, the more good ministers may have from God, and the people may receive by their ministry. *Ibid.*

700. If ministers have been successful in one place, they should desire to be successful in every place where they preach the gospel. 2 *Thess. iii.*

701. Ministers need more grace than others, to discharge their duty faithfully; and need more mercy than others, to pardon what is amiss in them. 1 *Tim. i.*

702. Christ's ministers are trusty servants; and *they* ought to be so, who have so great a trust committed to them. *Ibid.*

703. The office of a scripture bishop is an office of divine appointment, and not of human invention: the

ministry is not a creature of the state; and it is a pity, that the minister should be, at any time, the tool of the state. 1 *Tim.* iii.

704. Covetousness is bad in any; but it is worst in a minister, whose calling leads him to converse so much with another world. *Ibid.*

705. Those are good ministers of Jesus Christ, who are diligent in their work; not that study to advance new notions, but that *put the brethren in remembrance of those things which they have received and heard.* *Ibid.*

706. Even ministers themselves have need to be growing and increasing in the knowledge of Christ and his doctrine: they must be nourished up in the words of faith. *Ibid.*

707. The best way for ministers to grow in knowledge and faith, is, to put the brethren in remembrance: while we teach others, we teach ourselves. *Ibid.*

708. They whom ministers teach, are brethren; and are to be treated like brethren: for, ministers are not lords of God's heritage. *Ibid.*

709. Ministers must teach and command the things that they are taught and commanded themselves to do; they must teach people to observe all things whatsoever Christ has commanded. 1 *Tim.* iv.

710. The best way for ministers to prevent themselves from being despised, is, to teach and practise the things that are given them in charge. *Ibid.*

711. Those ministers that are the best accomplished for their work, must yet, mind their studies, that they may be improving in knowledge; and they must mind also their work: they are to "*give attendance to reading, to exhortation, to doctrine.*" *Ibid.*

712. Ministers are engaged in *saving* work, which makes it a *good* work. *Ibid.*

713. The care of ministers should be, in the first place, to save themselves. *Ibid.*

714. Ministers, in preaching, should aim at the salvation of those that hear them, next to the salvation of their own souls. The best way to answer both these ends, is, to take heed to ourselves. *Ibid.*

715. Ministers are reprovers, by office: it is a part, though the least pleasing part of their office. They are to "*preach the word,*" to "*reprove,*" and "*rebuke.*"
1 *Tim. v.*

716. Ministers have need of a great deal of wisdom, to know how to accommodate themselves to the variety of offences and offenders, that they have occasion to deal with. *Ibid.*

717. It ill becomes ministers to be partial, and to have *respect of persons*, and to prefer one before another, upon any secular account. *Ibid.*

718. Ministers must give an account to God and the Lord Jesus Christ, whether, and how, they have observed all things given them in charge: and woe to them, if they have been partial in their ministrations, out of any worldly politic view. *Ibid.*

719. Ministers must preach, not only the general duties of all, but the duties of particular relations. 1 *Tim. vi.*

720. Ministers are men of God, and ought to conduct themselves accordingly, in every thing: they are men employed for God, devoted, more immediately to his honour. It is ill-becoming any men, but especially men of God, to set their hearts upon the things of this world. Men of God should be taken up with the things of God. *Ibid.*

721. Ministers must not be afraid of the rich. Be they ever so rich, they must speak to them, and charge them. *Ibid.*

722. Every minister is a trustee; and it is a treasure committed to his trust, which he has to keep. *Ibid.*

723. Ministers are to avoid babblings, if they would

keep what is committed to them, because they are vain and profane. *Ibid.*

724. Good ministers may and should encourage themselves in the hardest services and the severest sufferings, with this, that God will certainly bring good to his church, and benefit to his elect, out of them; *that they may obtain the salvation which is in Christ Jesus. 2 Tim. ii.*

725. The care of ministers must be, to approve themselves unto God, to be accepted of him, and to show that they are so approved unto God. *Ibid.*

726. Ministers must be *workmen*: they have work to do; and they must take pains in it: *workmen* that are either unskilful, or unfaithful, or lazy, have *need to be ashamed*; but those who mind their own business, and keep to their work, are *workmen that need not be ashamed. Ibid.*

727. Those are unapt to teach, who are apt to strive, and are fierce and froward. Ministers must be patient, bearing with evil, and *in meekness instructing*, not only those who subject themselves, but those who *oppose themselves. Ibid.*

728. *Those* ministers are likely to do good, and leave lasting fruits of their labours, whose manner of life agrees with their doctrine; as, on the contrary, those cannot expect to profit the people at all, that preach well and live ill. *2 Tim. iii.*

729. The work of a minister is not an indifferent thing, but absolutely necessary. Woe be to him if he preach not the gospel. *2 Tim. iv.*

730. The best way to make full proof of our ministry is, to fulfil it, to fill it up, in all its parts, with proper work. *Ibid.*

731. People must hear and ministers must preach, for the time to come, and guard against the mischiefs that are likely to arise hereafter, though they do not yet arise. *Ibid.*

732. When labourers are removed out of the vineyard, it is no time for *them* loiter that are left behind, but to double their diligence. The fewer hands there are at work, the more industrious those hands must be that are at work. *Ibid.*

733. Ministers will accommodate even smaller matters, so that there may be some furthering of acceptance in their work. *Tit. i.*

734. Unpreaching ministers are none of the successors of the Apostles. *Ibid.*

735. Ministers are spiritual fathers, to those whom they are the means of converting; and will tenderly affect and care for them, and must be answerably regarded by them. *Ibid.*

736. Ignorance and corruption, decays of good, and increase of all evil, come by want of a teaching and quickening ministry. *Ibid.*

737. It is for the honour of ministers, that their children be faithful and pious, and such as become their religion. *Ibid.*

738. Nothing is more unbecoming a minister, who is to direct his own eyes and the eyes of others to another and better world, than to be too intent upon this. *Ibid.*

739. Ministers must hold fast and hold forth, the faithful word, in their teaching and life. *Ibid.*

740. Faithful ministers must oppose seducers in good time, *that their folly being made manifest, they may proceed no further.* *Ibid.*

741. Preachers of good works, must be patterns of them also. Good doctrine and good life must go together. *Tit. ii.*

742. Ministers must be *examples to the flock*, and the people *followers of them as they are of Christ.* *Ibid.*

743. Faithful ministers will have enemies watching for their halting: such as will endeavour to find or pick holes in their teaching or behaviour; the more

need, therefore, for them to look to themselves, that no just occasion be found against them. *Ibid.*

744. Ministers must not be cold and lifeless in delivering heavenly doctrine and precepts, as if they were indifferent things, or of little concern; but they must urge them with earnestness suitable to their nature and importance; they must call upon persons to mind and heed, and not be *hearers only, deceiving themselves; but doers of the word that, they may be blest therein.* *Ibid.*

745. The most effectual way for ministers to secure themselves from contempt, is to keep close to the doctrine of Christ, and imitate his example; to preach and live well, and do their duty with prudence and courage. This will best preserve both their reputation and their comfort. *Ibid.*

746. Ministers are people's remembrancers of their duty. As they are remembrancers for the people to God in prayer, so are they from God to them in preaching. Forgetfulness of duty is a common frailty. There is need, therefore, of reminding and quickening them thereto. *Tit. iii.*

747. Ministers, in teaching, must see that they deliver what is sound and good in itself, and profitable to them that hear. All must be to the use of edifying, both of persons and societies. *Ibid.*

748. Ministers must look on themselves as labourers and soldiers, who must therefore take pains and endure hardship. *Philemon.*

749. Ministers, whatever their power be in the church, are to use prudence in the exercise of it. They may not unseasonably, or further than is requisite, put it forth. In all, they must use godly wisdom and discretion. *Ibid.*

750. Good ministers love not so much according to the outward good which they receive, as the spiritual good which they do. *Ibid.*

751. Wise and good ministers will have great and tender care of young converts, to encourage and hearten them what they can, to go on in their duty. *Ibid.*

752. It is *meat and drink* to a good minister, to see people ready and zealous in what is good, especially in acts of charity and beneficence, as occasions occur, forgiving injuries, and remitting somewhat of their right, and the like. *Ibid.*

753. The ministry is not a matter of carnal ease or pleasure, but of pains. If any are idle in it, they answer not their calling. *Ibid.*

754. It is the wisdom of ministers rightly to divide the word of truth, and to give to every one his portion; milk to babes, and strong meat to those of full age. *Heb. v.*

755. Ministers must sometimes speak by way of caution, to those of whose salvation they have good hopes. *Heb. vi.*

756. They whose business it is to reveal the mind and will of God to others, had need to be well established in the belief of it themselves. *Heb. xi.*

757. If faithful ministers be not successful, the grief will be theirs, but the loss will be the people's. Faithful ministers *have delivered their own souls*; but a fruitless and faithless people's blood and ruin will be upon their own heads. *Heb. xiii.*

758. Conscientious ministers are public blessings, and deserve the prayers of the people. *Ibid.*

759. When ministers come to a people as a return of prayer, they come with greater satisfaction to themselves, and success to the people. We should fetch in all our mercies by prayer. *Ibid.*

760. Ministers are under shepherds, Christ is the great shepherd. *Ibid.*

761. The imprisonment of faithful ministers is an

honour to them; and their enlargement matter of joy to the people. *Ibid.*

762. Opportunities of writing to the churches of Christ, are desired by the faithful ministers of Christ, and pleasant to them. *Ibid.*

763. It concerns all, but especially ministers, to consider well their warrant and call from God to their work. This will justify them to others, and give them inward support and comfort, under all dangers and discouragements. 1 *Pet.* i.

764. The business of a faithful minister is, to apply general truths to the particular condition and state of his hearers. 1 *Pet.* ii.

765. Every distinct relation has its particular duties, which ministers ought to preach, and the people ought to understand. 1 *Pet.* iii.

766. It highly concerns all preachers of the gospel to keep close to the word of God, and to treat that word as becomes *the oracles of God*. 1 *Pet.* iv.

767. The pastors of the church ought to consider their people as the *flock of God, as God's heritage*, and treat them accordingly. They are not their's to be lorded over at pleasure; but they are God's people; and should be treated with love, meekness, and tenderness, for the sake of him to whom they belong. 1 *Pet.* v.

768. Those ministers who are either driven to the work by necessity, or drawn to it by filthy lucre, can never perform their duty as they ought, because they do not do it willingly, *and with a ready mind*. *Ibid.*

769. The best way a minister can take to engage the respect of a people, is, to discharge his own duty among them in the best manner that he can, and to be a constant example to them of all that is good. *Ibid.*

770. The chief shepherd will appear, to judge all ministers and under shepherds, to call them to account

whether they have faithfully discharged their work, both publicly and privately. *Ibid*

771. An honourable esteem of the ministers of religion, tends much to the success of their labours. When we are convinced that they are faithful, we shall profit more by their ministerial services *Ibid*.

772. The main thing that ministers ought to aim at in their labours, is, to convince their people of the certainty and excellency of the Christian religion. *Ibid*.

773. To triumph in being *Christ's servants*, is very proper for those who are engaging others to enter into or abide in, the service of Christ. *2 Pet. i.*

774. If ministers be negligent in *their work*, it can hardly be expected that the people will be diligent in *theirs*. *Ibid*.

775. The faithful ministers of Christ, who show men the way of truth, desire the profit and advantage of their followers, that they may be saved; but seducing teachers desire and design, only their own temporal advantage and worldly grandeur. *2 Pet. ii.*

776. They who are *preachers of righteousness* in an age of universal corruption and degeneracy, *holding forth the word of life* in an unblamable and exemplary conversation, shall be preserved in a time of general destruction. *Ibid*.

777. Ministers should be as *wells* or fountains, where the people may find instruction, direction, and comfort. *Ibid*.

778. Ministers must be examples of love and affection, as well as of life and conversation. *2 Pet. iii.*

779. This is the wisdom and present dispensation of the Lord Jesus, to send his messages to us, by persons like ourselves. He that put on human nature, will honour earthen vessels. *1 John i.*

780. The divine unction does not supercede ministerial teaching, but surmount it. *1 John ii.*

781. Love will avail where authority will not; and we may often see that the more authority is urged, the more it is slighted. The apostolical minister will love and beseech his friends into their duty. *2 John.*

782. The minister who would gain love, must show it himself. *3 John.*

783. As it is joy to good parents, it will be joy to good ministers, to see their children evidence their truth in religion, and adorn their profession. *Ibid.*

784. Ministers may, sometimes, be out-shone,—out-done. *Ibid.*

785. It is an ill-beseeming character of Christ's ministers, to love pre-eminence, affect presidency, and precedency in the church of God. *Ibid.*

786. Pastors should seriously consider what differences are tolerable. *Ibid.*

787. The pastor is not at absolute liberty, nor lord over God's heritage. *Ibid.*

788. It is a great honour to the meanest sincere ministers, (and it holds proportionably as to every upright Christian,) that he is the servant of Jesus Christ. *Jude.*

789. They who preach or write of the common salvation, should give all diligence to do it well. They should not allow themselves to offer to God, or his people, that which cost them nothing, or next to nothing—little or no pains or thought. (*2 Sam. xxiv. 24.*) This were to treat God irreverently, and man unjustly. *Ibid.*

790. They who speak of sacred things, ought always to speak of them with the greatest reverence, care, and diligence. *Ibid.*

791. Ministers must have and exercise great patience; and no Christian can be without it. There must be bearing patience, to endure the injuries of men and the rebukes of Providence; and there must be waiting patience, that, when they have done the

will of God, they may receive the promise. We shall meet with such difficulties in our way and work, as require patience to go on and finish well. *Rev. ii.*

792. If angels do not refuse to learn from the church, ministers should not disdain to it. God can make his people to instruct and inform their teachers when he pleases. *Rev. v.*

793. Ministers may learn from their people, especially from aged and experienced Christians. The lowest saint in Heaven knows more than the greatest Apostle in the world. *Rom. vii.*

794. It becomes the servants of God to digest, in their own souls, the messages they bring to others in his name, and to be suitably affected therewith themselves. It becomes them to deliver every message with which they are charged, whether pleasing or unpleasing to men. That which is least pleasing may be most profitable. God's messengers, however, must not keep back any part of the counsel of God. *Rev. x.*

795. Then we are right in our aims in sending for, and attending on a gospel ministry, when we do it with a regard to the divine appointment instituting that ordinance, and requiring us to make use of it. *Acts x.*

796. As the lips of ministers should *keep knowledge*, so the people should ask the law *at their mouths*. *1 Cor. vii.*

797. There is need of a settled ministry not only for the conviction and conversion of sinners, but for the edification of saints, and their furtherance in spiritual attainments. *Philipp. i.*

798. The ministry of the word and ordinances is helpful and to be desired and used for the perfecting of that which is *lacking in our faith*. *1 Thess. iii.*

799. A call to the ministry is a great favour, for which those who are called ought to give thanks to Jesus Christ. *1 Tim. i.*

800. The efficacy of the evangelical ministry depends

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upon *the Holy Ghost sent down from Heaven*. The gospel is *the ministration of the Spirit*. The success of it depends upon his operation and blessing. *1 Pet. i.*

801. Of what we already know we still need to be put in remembrance. Therefore, there will always be need and use of a standing stated ministry in the christian church, though all the doctrines of faith, the essentials, are so plainly revealed in express words, or by the most near, plain, and immediate consequence, that he who runs may read and understand them. *Jude.*

802. Let not the servants of the temple be starved, under colour of repairing the breaches of it. *2 Kings xii.*

803. A scandalous maintenance makes a scandalous ministry. *2 Chron. xxxi.*

804. It is fit that ministers should be not only maintained, but encouraged, that they should not only be kept to do their work, but that they should also have wherewith to live comfortably, that they may do it with cheerfulness; yet they are to be maintained, not in idleness, pride, and luxury, but in *the law of the Lord*, in their observance of it themselves, and in teaching others the good knowledge of it. *Ibid.*

805. They that experience the benefit of a settled ministry, will not grudge the expense of it. *Ibid.*

806. In maintaining ministers, regard must be had to their families, that not they only, but theirs may have have food convenient. *Ibid.*

807. Then the work of the house of God is likely to go on, when those that serve at the altar live, and live comfortably upon the altar. *Neh. x.*

808. When what is contributed either voluntarily or by law for the support of religion and the maintenance of the ministry, is given with an eye to God and his honour, it is sanctified, and shall be accepted of him accordingly; and it will *cause the blessing to rest on the house*, and all that is in it. *Neh. xii.*

809. Those that starve their religion, either *are* poor, or are in a fair way to *be so*. *Jer.* xvii.

810. The appropriating of lands for the support of religion and the ministry, is an act of piety that bids as fair for perpetuity, and the benefit of posterity, as any other. *Ezek.* xlv.

811. Ministers that attend the service of the church, should have all due encouragement and support in so doing. *Ezek.* xlvi.

812. They that entertain the gospel, must neither grudge the expense of it, nor promise themselves to get by it, in this world. *Matt.* x.

813. Where the heart is opened, to entertain Christ's word, the hand is open to encourage his ministers. *Matt.* xvii.

814. It is the duty of those who are taught in the word, to communicate to them who teach them in all good things; and those who are herein liberal and cheerful, honour the Lord with their substance, and bring a blessing upon it. *Luke* viii.

815. A scandalous maintenance, will soon make a scandalous ministry. *John* x.

816. It is very natural, and very reasonable, for ministers to expect a livelihood out of their labours. They that lay themselves out to do our souls good, should not have their mouths muzzled, but have food provided for them. Those who enjoy spiritual benefits by the ministry of the word, should not grudge a maintenance to such as are employed in this work. *1 Cor.* ix.

817. Ministers should be valued and provided for, according to their worth. *Ibid.*

818. They who preach the gospel, have a right to live by it, and they who attend on their ministry, and yet take no thought about their subsistence, fail very much in their duty to Christ, and the respect owing to them. *Ibid.*

ON PREACHING.

1. That is indeed a good sermon, which does us good. *Job v.*

2. That is preached best, and with most probability of success, to others, which is first preached to ourselves. *Ps. xxxvii.*

3. Even those that profess religion have need to be preached to, as well as those that are *without*. *Jer. vii.*

4. It is pity, that those who are so far convinced of the divine original of gospel preaching, as to protect it from the malice of others, do not submit to the power and influence of it themselves. *Jer. xxvi.*

5. People must hear the word preached, because they will not make the use they ought to make of the word written. *Jer. xxxiv.*

6. For our help in suing out mercy and grace, it is proper that we should be told of sin and duty. *Jer. xxxvi.*

7. When we have heard some good word that has affected and edified us, we should be ready to communicate it to others, that did not hear it, for their edification. *Ibid.*

8. Those that expect to have the benefit of good ministers' prayers, must conscientiously hearken to their preaching, and be governed by it, as far as it agrees with the mind of God. *Jer. xlii.*

9. Though the mysteries of the kingdom of heaven may sometimes be looked into, yet ordinarily it is plain preaching that is most for edification. *Ezek. iii.*

10. Conversion must be preached, even to those that are within the pale of the church as well as to the heathen. *Hos. xiv.*

11. The preaching of the gospel is as *rain*. God sometimes blesses one place with it more than another. *Amos iv.*

12. It is sometimes so, that when good preaching is most scarce, it does most good; whereas the manna that is rained in plenty, is loathed as *light bread*. *Hagg. i.*

13. It is a blessed thing, to see people in love with good preaching. *Matt. ix.*

14. People need to have good truths pressed again and again upon them; and if they be preached and heard with new affections, they are as if they were fresh to us. *Matt. x.*

15. There is not a greater absurdity than that which they are guilty of, who have good preaching among them, and are never the better for it. *Matt. xi.*

16. Christ was for preaching both ends of the day, and has, by his example, recommended that practice to his church. We must, *in the morning sow our seed, and in the evening not withhold our hand.* (*Eccl. xi. 6.*) An afternoon sermon, well heard, will be so far from driving out the morning sermon, that it will rather clench it, and fasten the nail in a sure place. *Matt. xiii.*

17. In the solemn assemblies of Christians, praying and preaching must go together; and neither must encroach upon, or jostle out, the other. *Matt. xxi.*

18. Many that pretend to honour prophesying, are for smooth things only, and love good preaching, if it keep far enough from their beloved sin; but, if that be touched, they cannot bear it. *Mark vi.*

19. The labours of others in the gospel of Christ, if faithful and honest, we ought to *commend* and *encourage*, and not to *despise*, though chargeable with many deficiencies. *Luke i.*

20. Those that have not good preaching near them, had better travel far for it than be without it. It is worth while to go a great way, to hear the word of Christ, and to go out of the way of other business for it. *Luke vi.*

21. A good sermon is never the worse for being preached in a house; and the visits of our friends should be so managed, as to make them turn to our spiritual advantage. *Luke x.*

22. It is not enough that the corruption of a church be purged out; but the preaching of the gospel must be encouraged. *Luke xix.*

23. Sometimes the taste and relish which serious, honest, plain people, have of good preaching, are more to be valued and judged by, than the opinion of the witty and learned, and those in authority. *Luke. xxi.*

24. The expounding of those scriptures which speak of Christ, has a direct tendency to warn the hearts of his disciples, both to quicken them, and to comfort them. *Luke xxiv.*

25. The preaching of the gospel, should be both scriptural and rational preaching. Reason must not be set up in competition with the scripture; but it must be made use of, in explaining and applying the scripture. *Acts xvii.*

26. It is not enough, not to preach that which is hurtful, which leads into error, or hardens in sin; but we must preach that which is profitable. Those teach for God, that teach people to profit. *Acts xx.*

27. That which stablishes souls, is, the plain preaching of Jesus Christ. *Rom. xvi.*

28. The preaching of Christ is the joy of all who wish well to his kingdom among men. *Philipp. i.*

29. Preaching is not designed to teach us something new in every sermon something of which we knew nothing before; but to put us in remembrance, to call to mind things forgotten, to affect our passions, and engage and fix our resolutions that our lives may be answerable to our faith. *Jude.*

ON THE CHURCH.

1. CHURCH privileges are moveable goods from one place to another. The gospel is not tied to any place, the candlestick is in a tent, and may easily be taken away. *Exod. xxvi.*

The way to preserve the peace of the church, is to preserve the purity of it. *Lev. xxiv.*

3. Of the many that add to the numbers of the church, there are, comparatively, but few that contribute to the service of it, and those that are engaged in the service of this world, and war after the flesh, are many more than those that are devoted to the service of God, and *fight the good fight of faith.* *Numb. iv.*

4. The purity of the church, must be as carefully consulted and preserved, as the peace and order of it. *Numb. v.*

5. The church of God is a great body. There are many thousands belonging to God's Israel. *Numb. x.*

6. We ought in our prayers to concern ourselves for the church of God. *Ibid.*

7. The safety of the Israel of God consists not in their numbers, though they are *thousands, many thousands*, but in the favour of God, and his gracious return to them, and their residence with him. *Ibid.*

8. The thousands of Israel are ciphers, and God is the figure, and upon this account, *happy art thou, O Israel, who is like unto thee, O people!* *Ibid.*

9. The enemies of the church are restless and unwearied in their attempts against it; but he that sits in heaven laughs at them. *Numb. xxii.*

10. God's Israel are a very great body. His spiritual Israel are so; and they will appear to be so, when they shall all be gathered together unto him, in the great day. *Numb. xxiii.*

11. God will not bear to see any injury done to his

church and people, for what is done against them, he takes as done against himself, and will reckon for it accordingly. *Ibid.*

12. The vineyard of the church is compassed on all hands with the desert of this world, which serves as a foil to it, to make it appear the more *beautiful for situation*. *Numb. xxxiv.*

13. The church has received abundance of advantage from the writing as well as from the preaching of divine things; faith comes not only by hearing but by reading. *Deut. xxxi.*

14. The great God, in governing the world and ordering the affairs of states and kingdoms, has a special regard to his church and people, and consults their good in all. *Deut. xxxii.*

15. It is a happy thing to be in the neighbourhood of the temple. *Deut. xxxiii.*

16. Those that are unchurched will soon be undone. The glory is departed if the ark be taken. *Josh. iv.*

17. It is an invisible power that sets bounds to the malice of the Church's enemies, and suffers them not to do that, which we should think, there is nothing to hinder them from. *1 Sam. xiv.*

18. Injuries done to God's Israel, will certainly be reckoned for, sooner or later; especially the opposition given them, when they are coming out of Egypt. *1 Sam. xv.*

19. The enemies of the church are watchful to take all advantages; and they never have greater advantages than when her protectors have provoked God's Spirit and prophets to leave them. *1 Sam. xvii.*

20. Things are sometimes at the worst with the church and people of God, just before they begin to mend. *1 Sam. xxx.*

21. Perpetual visibility is no mark of the true church. God is graciously present with the souls of

his people, when they want the external tokens of his presence. *2 Sam. vi.*

22. The church like the ark, in this world, is ambulatory; dwells in a tent, because its present state is both pastoral and military. Its continuing city is to come. *2 Sam. vii.*

23. Better a *tent* of God's appointing, than a *temple* of man's inventing. *Ibid.*

24. We should voluntarily endure hardness, when the church of God is constrained to endure it. *2 Sam. xi.*

25. They that are friends to the ark in their prosperity, shall find it a friend to them in their adversity. *2 Sam. xv.*

26. It argues a good principle, to be more concerned for the church's prosperity than for our own; to *prefer Jerusalem* before our *chief joy*; (*Ps. cxxxvii.*) the success of the gospel, and the flourishing of the church above our own wealth, credit, ease, and safety, even when they are most in hazard. *Ibid.*

27. It is a good service to countermine the policy of the church's enemies. *Ibid.*

28. All external endowments and advantages should be made serviceable to the interests of Christ's kingdom. *1 Kings v.*

29. Let not the church's strength be impaired, under pretence of adding to its beauty or convenience. *1 Kings vi.*

30. The gospel church is what God will establish, and what he will strengthen, and what the gates of hell can never prevail against. *1 Kings. vii.*

31. Church-work is usually slow work; but it is a pity that church-men, of all men should be slow at it. *2 Kings xii.*

32. When the church's enemies are very daring and threatening, it is the wisdom and duty of the church's friends to apply themselves to God, appeal

to him, and leave their cause with him. *2 Kings xix.*

33. They that cannot yet reach to have a temple, must not be without a tabernacle; but be thankful for that, and make the best of it. *1 Chron. ix.*

34. Never let God's work be left undone, for want of place to do it in. *Ibid.*

35. As in other great houses, so in God's house, the work is likely to be done well, when every one knows the duty of his place, and makes a business of it. God is the God of order; but that which is every body's work will be nobody's work. *Ibid.*

36. What we do in our places, for the support of the kingdom of the Son of David, we shall be gainers by. In strengthening it we strengthen ourselves. *1 Chron. xi.*

37. Wherever we build for ourselves, we must be sure to make room for God's ark, for a church in the house. *1 Chron. xv.*

38. The church's poorest times were its purest. *1 Chron. xvi.*

39. God's temple should be built in the time appointed, though we may not have the honour of helping to build it, or the satisfaction of seeing it built. *1 Chron. xvii.*

40. Never let the church's friends be disheartened, by the power and pride of the church's enemies. We need not fear great men against us, while we have the great God for us. What will a finger more on each hand do, or a toe more on each foot, in contest with omnipotence? *1 Chron. xx.*

41. When Christ left with his disciples a charge to build his gospel-church, he gave them an exact model of it, ordering them to observe that, and that only, which he commanded. *1 Chron. xxviii.*

42. Church-treasures are not to be hoarded any longer than till there is occasion for them. *Even*

the rust will be a witness against them that do. 2 *Chron.* xxxi.

43. Corruptions in worship are such diseases of the church, as even then, when they seem to be cured, it is very apt to relapse into again. 2 *Chron.* xxxiii.

44. *Well-wishers* of the temple, should be *well-doers* for it. *Ezra* i.

45. Let not those that have an altar starve it. *Ezra* iii.

46. At some periods the church has suffered more by the coldness of its friends than by the heat of its enemies; but both together commonly make church-work slow work. *Ezra.* iv.

47. The temple of God among men is not to be built by prophecy; not by secular force, (that often hinders it, but seldom furthers it,) but by *the word of God*; as the *weapons of our warfare*, so the instruments of our building, are *not carnal* but *spiritual*; and they are ministers of the gospel, that are the master-builders. *Ezra* viii.

48. The furnishing of God's house with good ministers, is a good work, which will redound to the comfort and credit of all that have a hand in it. *Ezra* viii.

49. If, where ministers have been wanting, the vacancies are well supplied, let God have the glory, and his good hand be acknowledged as qualifying them for the service inclining them to it, and then opening a door of opportunity for them. *Ibid.*

50. The purest ages of the church have had some corruptions, and it will never be presented *without spot or wrinkle*, till it is a glorious church, a church triumphant. *Ezra.* ix.

51. Every Jerusalem, on this side the heavenly one will have some defect or other in it, the making up of which will require the help and service of its friends. *Neh.* i.

52. The desolations and distresses of the church ought to be the matter of our grief, how much soever we live at ease. *Ibid.*

53. They that would build up the church's walls, must first take notice of the ruins of these walls *Neh. ii.*

54. The strength and safety of the church, are the grief and vexation of its enemies. *Neh. iv.*

55. God's Jerusalem is then likely to flourish when those rule in it, and have charge of it, who excel in virtue, and are eminent both for godliness and honesty. *Neh. vii.*

56. Those who take care of the *outward concerns* of the church, the serving of its table, are as necessary in their place, as those who take care of its *inward concerns*, who give themselves to the word and prayer. *Neh. xi.*

57. The better church-work is done, the better will church-dues be paid. *Neh. xiii.*

58. Deeds done *for the house of God and the offices of it*, for the support of religion and the encouragement of it, are good deeds; there is both righteousness and godliness in them, and God will certainly remember them, and not wipe them out. They shall in no wise lose their reward. *Ibid.*

59. It is an absurd and impious thing to indulge ourselves in mirth and pleasure, when the church is in distress and the public perplexed. *Esth. iii.*

60. Let none be so great as to be unwilling to stoop; none so merry as to be unwilling to weep, when thereby they may do any service to God's church and people. *Esth. viii.*

61. When the church prospers, it is smiled upon. Many will come into it, that will be shy of it, when it is in trouble. *Ibid.*

62. Good deeds, done for the Israel of God, ought to be remembered, for the encouragement of others

to do the like. God will not forget them; and therefore, we must not. *Esth. ix.*

63. The teeth that are gnashed or sharpened against God's people, shall be broken. When at any time, the power of the church's enemies seems threatening, it is good to remember how often God has broken it, and we are sure that his arm is not shortened. He can stop their mouths, and tie their hands. *Ps. iii.*

64. Every true living member of the church, like the church itself, is built upon a rock, against which, the gates of hell cannot prevail. *Ps. xv.*

65. God will have a church in the world, to the end of time; and in order to that, there shall be a succession of professing Christians and gospel ministers, from generation to generation. *Ps. xxii.*

66. When we have given God the praise, we may then take the pleasure of the extraordinary deliverance of the church, and be glad because of God's judgments, the operations of his providence, all which we may see wrought in wisdom, (therefore called *judgment*,) and working for the good of his church. *Ps. xlvi.*

67. There has always been and always will be, a mixture of good and bad, sound and unsound, in the visible church, between whom, perhaps, for a long time, we can discern no difference; but the searcher of hearts does. *Ps. lv.*

68. God often destroys the church's enemies by dividing them; nor is there a surer way to the destruction of any people than their division. A kingdom, an interest, divided against itself, cannot long stand. *Ibid.*

69. Public troubles are for the purifying of the church. *Dan. xi. 35; Rev. ii. 10; Deut. viii. 2.) Ps. lxvi.*

70. There is no kingdom in the world comparable to the kingdom of the Redeemer; no city comparable

to that which is incorporated by the gospel charter. For there God dwells, and will dwell for ever. *Ps. lxxviii.*

71. When the desolations of the sanctuary have continued long, we are tempted to think they will be perpetual, but it is a temptation; for God will avenge his own elect, will avenge them speedily, though he bear long with their oppressors and persecutors. *Ps. lxxiv.*

72. Care should be taken to keep those roads in repair, that lead to church, as well as those that lead to market. *Ps. lxxxiv.*

73. It is desirable that those who have a place, should have a name, in God's house and within his walls. *Ps. xcii.*

74. Though God clothes himself with majesty, yet he condescends to take care of this lower world, and to settle its affairs; and if he established the world, much more will he establish his church, that it cannot be moved. *Ps. xciii.*

75. No blessing more desirable to a ruined state, than the restoring and re-establishing of their church privileges. *Ps. cii.*

76. Those who truly love the church of God, love it when it is in affliction as well as when it is in prosperity; and it is a good ground to hope that that God will favour the ruins of Zion, when he puts it into the heart of his people to favour them, and to show that they do so by their prayers and by their endeavours; as it is also a good plea with God for mercy for Zion, that there are those who are so affectionately concerned for her, and are *waiting for the salvation of the Lord. Ibid.*

77. The edifying of the church will be the glorifying of God, and therefore we may be assured it will be done in the set time. *Ibid.*

78. Divine revelation is one of the first and greatest

of divine favours with which the church is blessed ; for God restores us to himself by revealing himself to us, and gives us all good by giving us knowledge.

Ps. ciii.

79. Whatever the troubles of the church are, God's mercy is a sovereign remedy. *Ps. cxxiii.*

80. It is a comfort to all that lay the interests of God's Israel near their hearts, that Israel's God is the same that made the world, and therefore will have a church in the world, and can secure that church in the times of the greatest danger and distress. In him, therefore, let the church's friends put their confidence, and they shall not be put to confusion. *Ps. cxxiv.*

81. The stability of the church, is the satisfaction of all its well wishers. *Ps. cxxv.*

82. God has many ways of disabling wicked men to do the mischief they design against his church, and shaming their counsels. *Ps. cxxix.*

83. God's people have always had many enemies, and the state of the church, from its infancy, has frequently been an afflicted state. *Ibid.*

84. The delight God takes in his church, and the continuance of his presence with his church, are the comfort and joy of all its members. *Ps. cxxxii.*

85. God is, and always will be, to his church, a gracious, faithful, wonder-working God ; and his church is and will be the same to him ; a thankful, praising people ; and thus his name *endureth forever.* *Ps. cxxxv.*

86. Whatever opposition is given at any time to the deliverance of God's church, Christ will break through it, will get over it. *Solomon's Song ii.*

87. Jesus Christ takes notice what people think and speak of his church, and is well pleased with them that honour such as fear the Lord, and takes it ill of those that despise them, particularly when they are

under a cloud, that offend any of his little ones. *Solomon's Song vi.*

88. When the church preserves her purity, she secures her honour and victory. When she is *fair as the moon, and clear as the sun*, she is truly great and formidable. *Ibid.*

89. Christ and believers are pleased with the beauty of the church. *Ibid.*

90. Multitude is no mark of the true church, Christ's is a little flock. *Isa. i.*

91. The church on earth has its glory. Gospel truths and ordinances, the scripture, and the ministry, are the church's glory; and upon all this glory there is a defence, and ever shall be; for *the gates of hell shall not prevail against the church.* *Isa. iv.*

92. It is with a great deal of policy, resolution, and assurance, that the church's enemies carry on their designs against it, and abundance of pains they take to roll a stone that will certainly return upon them. *Isa. viii.*

93. When the church's enemies have sinful confederacies on foot, the church's friends should watch against the sinful fears of those confederacies. *Ibid.*

94. It is a great instance of God's care of his church, and love of it, that he has lodged in it, the valuable treasure of divine revelation. *Ibid.*

95. The more daring the church's enemies are, and the more dastardly those are that should appear for her, the more will God be exalted in his own strength, when, notwithstanding this, he works deliverance for her. *Isa. x.*

96. The church is God's floor, in which the most valuable fruits and products of this earth are, as it were, gathered together, and laid up. *Isa. xxi.*

97. In all events concerning the church, past, present, and to come, we must have an eye to God, both as the Lord of hosts and as the God of Israel, who has

power enough to do any thing for his church, and grace enough to do every thing that is for her good. *Ibid.*

98. In all our cares for the defence of the church, we must look more at God's interest in it than at our own. *Isa. xxii.*

99. When the church and her interests are to be restored, neither the dew of Heaven, nor the fatness of the earth, shall be wanting to do their parts towards it. *Isa. xxvi.*

100. Men's relation to the church will not secure them from divine woes, if they live in contempt of divine laws. *Isa. xxxi.*

101. God's church on earth is a tabernacle, which though it may be shifted from one place to another, shall not be taken down, while the world stands. For in every age, Christ will have a seed to serve him. The promises of the covenant are its stakes, which shall never be removed; and the ordinances and institutions of the gospel, are its cords, which shall never be broken. *Isa. xxxiii.*

102. The enemies of God's church are often disarmed and unrigged, then, when they think they have almost gained their point. *Ibid.*

103. Those that aim to ruin the church, can never do that; but will infallibly ruin themselves. *Isa. xxxiv.*

104. The affairs of the world shall all be ordered and directed so as to be most for the good of the church. *Isa. xliii.*

105. God is with the church; and therefore, let her not fear. None that belong to her shall be lost. *Ibid.*

106. The church is of God's forming; and so are all the living members of it. The new heavens, the new earth, the new man, are the work of God's hand;

and are no more, no better, than he makes them. They are fashioned according to his will. *Ibid.*

107. Those God does a great kindness to, and has a great kindness for, whom he makes serviceable to his church. *Isa. xlviii.*

108. It is matter of joy to the church, to see a multitude of converts to Christ. *Isa. xlix.*

109. When those that are added to the church, are serious, and holy, and exemplary in their conversation, they are an ornament to it. *Ibid.*

110. God has comforts in store, even for the waste places of his church; for those parts of it, that seem not regarded or valued. *Isa. li.*

111. It is often the lot of God's church to be afflicted; and God has always some thing to say to her then, which she will do well to hearken to. *Ibid.*

112. When bad news is abroad, this is good news, and when good news is abroad, this is the best news,—that Zion's God reigns; that God is Zion's God, in covenant with her; and, as such he reigns. (*Ps. cxlvi. 10; Zech. ix. 10.*) *Isa. lii.*

113. While the world stands, Christ will have a church in it, of which he himself will be the life. *Isa. liii.*

114. The increase of the church is the joy of all its friends; and strengthens their hands. *Isa. iv.*

115. A tent is soon taken down and shifted: so the candlestick of church-privileges is soon *removed out of its place*; (*Rev. ii. 5.*) and, when God pleases, it is soon fixed elsewhere. *Ibid.*

116. The more numerous the church grows, the more cautious she must be to fortify herself against errors and corruptions, and to support her seven pillars. (*Prov. ix. 1.*) *Ibid.*

117. God takes notice of the afflicted, distressed state of his church, and comforts her, when she is most disconsolate, and has no other comforter. *Ibid.*

118. The church's children, being born of God, shall be taught of God: being his children by adoption, he will take care of their education. *Ibid.*

119. It is the happiness of the church, that *no weapon formed against it shall prosper* long; and therefore, the folly of its enemies will at length be made manifest to all; for they are but preparing instruments of ruin for themselves. *Ibid.*

120. The longer it has lain desolate, the greater will the transports of its joy be, when it begins to recover the ground it has lost, and to gain more. *Ibid.*

121. The church is a growing body: when some are gathered to it, we may hope there shall be still more, till the mystical body be completed. *Isa. lvi.*

122. The church's salvation comes from the hand of God; and that is not waxed weak, nor at all shortened. *Isa. lix.*

123. The Spirit and the word go together; and by them the church is kept up. *Ibid.*

124. They that would enjoy the dignities and privileges of Christ's family, must submit to the discipline of it. *Isa. lx.*

125. The honour God puts upon his church and people, should not only engage us to honour them, but invite us to join ourselves to them. *Ibid.*

126. The church, when she is pleasing herself with the righteousness and salvation that Jesus Christ has clothed her with, rejoices to think, that these inestimable blessings shall both spring for future ages, and spread to distant regions. *Isa. lxi.*

127. It is the character of God's professing people, that they may make mention of the Lord, and continue to do so, even in bad times, when the land is termed *forsaken* and *desolate*. *Isa. lxii.*

128. God's professing people must be a praying people; must be public-spirited in prayer; must

wrestle with God in prayer, and continue to do so. *Ibid.*

129. The public welfare and prosperity of God's Jerusalem is that which we should be most importunate for at the throne of grace: we should pray for the good of the church. *Ibid.*

130. When gospel-truths are cleared and vindicated, when gospel ordinances are duly administered in their purity and power, when the church becomes eminent for holiness and love, then Jerusalem is a praise in the earth; then it is in reputation. *Ibid.*

131. Whatever is the glory of the church, must be *our glory and joy*, particularly her purity, unity and increase. *Isa. lxvi.*

132. God has a kindness and concern for his church, though there be much amiss in it, and his correcting of it will every way consist with his complacency in it. *Jer. xii.*

133. If disobedient *nations* shall be destroyed, much more, disobedient *churches*, from whom better things are expected. *Ibid.*

134. When power in the church is abused, it is the most dangerous power that can be employed against it. *Jer. xx.*

135. Though the interests of God's church in the world are neglected by those who should take care of them, and postponed to their own private secular interests, yet they shall not therefore sink. God will perform his promise, though those he employs do not perform their duty. *Jer. xxiii.*

136. The church's peace is not bound up in the pomp of her rulers. *Ibid.*

137. God searches his house; and what wickedness is there, he will find it out; and the nearer it is to him, the more offensive it is. *Ibid.*

138. Though the return of the church's prosperity

do not come in our time, we must not therefore despair of it; for it will come in God's time. *Jer. xxvii.*

139. Though the deliverance of the church do not come in our time, it is sufficient that it will come in God's time; and we are sure that that is the best time. *Jer. xxix.*

140. Those are unworthy to share in God's favours to his church, that are not willing to stay his time for them. *Ibid.*

141. Though the afflictions of the church may last long, they shall not last always. *Jer. xxx.*

142. It is good for us often to reflect upon the great things that God did for his church formerly, especially in the first erecting of it, that work of wonder. *Jer. xxxii.*

143. All things shall appear at last so to have been working for the good of the church, that it will be said, the Governor of the world is entirely taken up with the care of his church. *Ibid.*

144. All the fury and all the falsehood of the church's enemies are perfectly known to God, whatever the pretences are with which they think to cover them. *Jer. xlviii.*

145. Whatever wrong is done to God's church, (his temple in the world,) it will certainly be reckoned for; and no vengeance will be sorer and heavier than *the vengeance of the temple.* *Jer. l.*

146. The believing prospect of Jerusalem's recovery will keep us from being ashamed of Jerusalem's ruins. *Jer. li.*

147. Babylon's ruin is Zion's praise. *Ibid.*

148. Whatever desolations God makes in his church, they are all according to his counsels: He *performs the thing that is appointed for us*, even that which makes most against us. *Sam. ii.*

149. The enemies of the church are apt to take its shocks for its ruins; and to triumph in them accord-

ingly: but they will find themselves deceived; for *the gates of hell shall not prevail against the church.* *Ibid.*

150. In all the providences of God concerning his church, it is good to take notice of the fulfilling of his word; for there is an exact agreement between the judgments of God's hand and the judgments of his mouth; and when they are compared, they will mutually explain and illustrate each other. *Ibid.*

151. The church of God is like Moses's bush, burning, yet *not consumed*. Whatever hardships it has met with, or may meet with, it shall have a being in the world to the end of time. *Sam. iii.*

152. The most secret contrivances of the church's enemies are perfectly known to the church's God, from whom they can hide nothing. *Ibid.*

153. The church is secured, even when it is corrupt, because God will secure his own honour. *Ezek. xx.*

154. When the corruptions of the visible church are such, and so provoking, that we have reason to fear its total extirpation, yet, then, we may be confident of this, to our comfort, that God will secure his own honour, by making good his purpose, that, while the world stands, he will have a church in it. *Ibid.*

155. The church-privileges that men are proud of, are profaned by their sins; and it is just with God to profane them by his judgments. *Ezek. xxiv.*

156. Though ministers fail in doing their part, for the good of the church, yet, God will not fail in doing his. He will take the flock into his own hand, rather than the church shall come short of any kindness he has designed for it. *Ezek. xxxiv.*

157. The troubles of God's church, as they give proofs of the constancy and fidelity of its friends, so they discover and draw out the corruption of its enemies, in whom there then appears more brutish

malice than one would have thought of. *Ezek. xxxv.*

158. God's kingdom in the world is a growing kingdom; and his church, though for a time it may be diminished, shall recover itself, and again be replenished. *Ezek. xxxvi.*

159. God does not only *see* those that are *now* the enemies of his church, and set himself against them, but he *foresees* those that will be so; and lets them know, by his word, that he is *against* them too; and yet, is pleased to make use of them to serve his own purposes, for the glory of his own name. *Ezek. xxxviii.*

160. Effectual securities are treasured up, in the word of God, against the troubles and dangers the church may be brought into, a great while hence, even in the latter days. *Ibid.*

161. The temple of God is built by line and rule; and those that would let others into the knowledge of it, must do it by that line and rule. *Ezek. xxxix.*

162. In the gospel-church, every thing is strong and firm; and every thing ought to be kept in its place, and to be done decently and in order. *Ezek. xl.*

163. That glory of God which shines in the church, shines *on* the world. *Ezek. xliii.*

164. Those who have the choice of the keepers of the holy things, if, to serve some secular, selfish purpose, they choose such as are unfit and unfaithful, will justly have laid at their door, that they have betrayed the *holy things*, by lodging them in bad hands. *Ezek. xliii.*

165. It concerns God's Israel to be very honest and just in all their dealings, very punctual and exact in rendering to all their due, and very cautious to do wrong to none; because, otherwise, they spoil the acceptableness of their profession with God, and the reputation of it before men. *Ezek. xlv.*

166. There is an exact and just proportion observed

by infinite wisdom in modelling the gospel-church; which, though now we cannot discern, we shall when we come to Heaven. *Ezek. xlviii.*

167. Into the church of Christ, both militant and triumphant, there is a free access, by faith, for all that come, of every tribe, from every quarter. *Ibid.*

168. Sometimes, God favours his servants that mourn with Zion in her sorrows, to let them live to see better times with the church than they saw in the beginning of their days, and to share with her in her joys. *Dan. i.*

169. The gospel-church is a *kingdom*, of which Christ is the sole and sovereign Monarch; in which he rules by his word and Spirit, to which he gives protection and law, and from which he receives homage and tribute. It is a kingdom, *not of this world*, and yet set up in it; it is the kingdom of God among men. *Dan. ii.*

170. It is a great mercy to the church, and a good point gained, when its enemies, though they have not their hearts turned, yet have their mouths stopped, and their tongues tied. *Dan. iii.*

171. We ought to eye and own the hand of God in all the enterprises and all the successes of the church's enemies against the church. *Dan. viii.*

172. The cleansing of the sanctuary, is a happy token for good, to any people. When they begin to be reformed, they will soon be relieved. Though the righteous God may, for the correction of his people, suffer his sanctuary to be profaned for a while; yet, the jealous God will, for his own glory, see to the cleansing of it, in due time. Christ died to *cleanse* his church; and he will so cleanse it as, at length, to present it *blameless* to himself. *Ibid.*

173. The shining of God's face upon the desolations of the sanctuary, is all in all towards the repair of it; and upon that foundation it must be re-built. *Dan. ix.*

174. The desolations of the church, must, in prayer be *laid* before God, and then *left* with him. *Ibid.*

175. The blood of the matyrs is the seed of the church. It is precious blood; and not a drop of it should be shed but upon such a valuable consideration. *Dan. xi.*

176. The troubles of the church, are the *wonder* of angels. *Dan. xii.*

177. The holy angels in heaven are concerned for the church on earth; and lay to heart its afflictions. How much more, then, should we, who are more immediately related to it, and have so much of our peace in its peace! *Ibid.*

178. The greatest blessing of this earth is, that God has a church in it; and from that arises all the tribute of glory which he has out of it: it is what he has *sown to himself*, and what he will therefore secure to himself. *Hos. ii.*

179. Those have forfeited the privileges of the church, that conform not to the rules of it. *Hos. ii.*

180. The gospel-church is a holy society, even in its militant state; but will never be holiness itself, till it comes to be triumphant. *Joel iii.*

181. Though the refining and reforming of the church is work that goes on slowly; and still there is some thing we complain of, that is *not cleansed*, yet there is a time coming, when every thing that is amiss shall be amended; and the church shall be *all fair*; and no spot, no stain, in her; and we must wait for that day. *Ibid.*

182. God will make a *full end* of those that think to make a *full end* of his church and people. *Amos i.*

183. God's church in the world is a family dignified above *all the families of the earth*. *Amos iii.*

184. The lessening of the numbers of God's spiritual Israel by death or desertion, is just matter of *lamentation*; for by whom shall Jacob arise? By whom

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shall the decays of piety be repaired, when he is thus *made small*? *Amos v.*

185. Those are commonly careless of the troubles of others, who are set upon their own pleasures; and it is a great offence to God when his church is in affliction, and we are not *grieved* for it, nor lay it to heart. *Amos vi.*

186. Those are ripening apace for trouble themselves, who lay not to heart the troubles of others, and of the church of God. *Ibid.*

187. When the state of God's church is very low, and very helpless, it is proper to be recommended, by our prayers, to God's pity. *Amos vii.*

188. While the world stands, God will have a church in it; and if it be fallen down in one place, and among one people, it shall be *raised up* elsewhere. *Amos ix.*

189. The designs of enemies for the ruin of the church often prove ruining to themselves; and thereby they prepare themselves for destruction, and put themselves in the way of it: they are *snared in the work of their own hands*. *Mic. iv.*

190. Those that threaten ruin to the church of God, hasten ruin to themselves. *Mic. v.*

191. The disappointing of the devices of the church's enemies ought always to be remembered to the glory of the church's protector, who can make *the answer of the tongue* directly to contradict the *preparation and consultation of the heart*. *Mic. vi.*

192. The church's cause, though it seem for a time to go against her, will at length be pleaded with jealousy, and judgment not only *given against*, but *executed upon* the enemies of it. *Mic. vii.*

193. The deliverance of the church will be the confusion of her enemies; and their shame shall be double, when, as they have trampled upon God's people, so they shall themselves be trampled upon. *Ibid.*

194. God's *former* favours to his church are patterns of *future* favours; and shall again be copied out as there is occasion. *Ibid.*

195. There is a great deal imagined against the Lord by the gates of hell, and against the interests of his kingdom in the world; but it will prove a *vain thing*. *Nahum* i.

196. The ruin of the church's enemies, is the salvation of the church. *Ibid.*

197. It is our duty to be affected both with the iniquities and with the calamities of the church of God, and of the times and places wherein we live; but we must take heed lest we grow *peevish* in our resentments, and carry them too far, so as to entertain any hard thoughts of God, or lose the comfort of our communion with him. *Hab.* i.

198. The shaking of the nations is often in order to the settling of the church, and the establishing of the things that *cannot be shaken*. *Hagg.* ii.

199. The purity of the church, and the strict adherence to divine institutions, are much more its glory than external pomp and splendour. *Ibid.*

200. The church has not been always *visible*, but some times hid. *Zech.* i.

201. The King of the church has Angels at command, not only to do him honour, but to minister for the good of those that are his. *Ibid.*

202. God's mercy is all in all to the church's comfort; and all his mercy must be hoped for through Christ's mediation. *Ibid.*

203. It is good news indeed to any place, to hear that God will build his house in it. *Ibid.*

204. The church's enemies have horns; and use them to the hindrance of every good work. *Ibid.*

205. With an *eye of sense* we see the power of the enemies of the church; look which way we will, the

world shows us that; but it is with an *eye of faith* that we see it safe, notwithstanding. *Ibid.*

206. God calls those to serve the interests of his church, whom he either finds, or makes, fit for it. *Ibid.*

207. Which way soever the church is threatened with mischief, and opposition given to its interests, God can find out ways and means to check the force, to restrain the wrath, and to make it turn to his praise. *Ibid.*

208. God takes notice of the extent of his church; and will take care that, whenever so many guests are brought in to the marriage supper, still there *shall be room*. *Zech. ii.*

209. Those that have God for their God, have him for their glory; those that have Him *in the midst* of them, have glory *in the midst* of them; and thence the church is said to be *all glorious within*. *Ibid.*

210. What Jesus has done, and does, for his church against his enemies, he was sent and commissioned by the Father to do. *Ibid.*

211. The power of the church, and of church-rulers, is not a *legislature*, but only a *judicial* power. *Zech. iii.*

212. We must not think that God is so taken up with the affairs of his church as to neglect the world; but it is a comfort to us, that the same all-wise, almighty providence that governs the nations of the earth, is, in a particular manner, conversant about the church. *Zech. iv.*

213. The gospel-church is the *temple of the Lord*, a *spiritual house*,—a *holy temple*. *Zech. vi.*

214. When God's temple is to be built, he can fetch in those that are *afar off*, and employ them in the building of it. *Ibid.*

215. Joyous times will come to the church after troublous times: if weeping endure for more than a

night, and joy come not next morning, yet the morning will come that will introduce it at length. *Zech. viii.*

216. God's house lies in the midst of an enemy's country; and his church is a lily among thorns; and therefore God's power and goodness are to be observed in the special preservation of it. The *camp of the saints*, being a *little flock* in comparison with the numerous armies of the powers of darkness that are set against it round about, would certainly be swallowed up, if the angels of God did not encamp about it, as they did about Elisha, to deliver it. *Zech. ix.*

217. When the times are unusually perilous, when armies are marching and counter-marching, and all bearing ill-will to Zion, then Providence will, as it were, *double its guards* upon the church of God, *because of him that passes by, and because of him that returns*, that, whether he return a conqueror or conquered, he may do it no harm. *Ibid.*

218. Christ's approaches ought to be the church's applauses. *Ibid.*

219. The church of Christ is a growing body, as long as it is in the present state of minority, till it comes to the *measure of the stature of the fulness of Christ*. *Zech. x.*

220. It is ill for the church when its pastors have no tenderness, no compassion for precious souls; when they can look upon the ignorant, the foolish, the wicked, the weak, without pity. *Zech. xi.*

221. God's church is a cup of consolation to all his friends; but a cup of trembling to all that would either debauch her by errors and corruptions, or destroy her by wars and persecutions. *Zech. xii.*

222. The church's infantry shall be too hard for the enemies cavalry; and those who are upbraided with trusting in horses, shall be baffled by those who were forbidden to multiply horses. *Ibid.*

233. Those who aim to destroy the church are often made to destroy one another ; and every man's sword is sometimes set against his fellow, by him whose sword they all are. *Zech. xiv.*

224. The governors of the churches are under God's government, and to him they are accountable. Even for them who command, God has commandments. *Mal. ii.*

225. The consideration of the unity of the church in Christ, its Founder and Father, should engage us carefully to preserve the unity of the church, and to guard against all corruptions. *Ibid.*

226. Those that would be acquainted with Christ, and attain his favour, must meet him in his temple ; for there he *records his name* ; and there he will *bless his people*. *Mal. iii.*

227. Corrupt churches are to be reformed by the written word ; and reduced into order, by being reduced to the standard of *the law and the testimony*. *Mal. iv.*

228. As God never *left himself without witness* in the *world*, so neither in the *church* ; but, as there was occasion, carried the light of divine revelation further and further to the perfect day. *Ibid.*

229. Multitudes, by resting in the honours and advantages of their visible church-membership, take up short of heaven. *Matt. iii.*

230. As it is lowering to the confidence of the sinners in Zion, so it is encouraging to the fears of the sons of Zion, that, whatever comes of the present generation, God will never want a church in the world. If the Jews fall off the Gentiles shall be grafted in. (*Matt. xxi. 43 ; Rom. xi. 12.*) *Ibid.*

231. The church is *tossed with tempests*. (*Isa. liv. 11.*) It is only the upper regions that enjoy a perpetual calm. This lower one is ever and anon disturbed and disturbing. *Matt. viii.*

232. Christ may sleep when his church is in a storm; but he will not out-sleep himself. The time, the set time to favour his distressed church will come. (*Ps. cii. 13.*) *Ibid.*

233. It is ill with the church when good work stands still, or goes slowly on, for want of good workmen. When it is so, the *labourers* that are there have need to be very busy. *Matt. ix.*

234. The visible church is the kingdom of Heaven. Though there may be hypocrites in it, Christ rules it as a King; and there is a remnant in it, that are the subjects and heirs of Heaven; from whom, as the better part, it is denominated. 'The church is *the Kingdom of Heaven upon Earth.* *Matt. xiii.*

235. The extremity of the church and people of God, is Christ's opportunity to visit them, and appear for them. *Matt. xiv.*

236. In the visible church, it is no strange thing to find plants that our Heavenly Father has not planted. What is corrupt, though of God's permitting, is not of his planting. He sows nothing but *good seed on his field.* *Matt. xv.*

237. Those plants that are not of God's planting shall not be of his protecting, but shall undoubtedly be rooted up. *Ibid.*

238. It is good lying in God's house, though we lie at the threshold there. *Ibid.*

239. It is a comfort to all those who wish well to the church, that Christ who has divine wisdom and power, undertakes to build it. *Matt. xvi.*

240. Those are not the church's friends, that narrow its foundations. *Ibid.*

241. While the world stands, Christ will have a church in it, in which his truths and ordinances shall be owned and kept up, in spite of all the opposition of the powers of darkness. *Ibid.*

242. The church may be foiled in particular en-

counters; but in the main battle it shall come off *more than a conqueror*. *Ibid.*

243. The nearer the church's deliverances are, the more cheerful should we be, in our sufferings for Christ. *Ibid.*

244. It is desirable to share with the church in her joys. *Ibid.*

245. *Then*, when Christ seems to be doing nothing for his church, expect, ere long, something more than ordinary. *Matt. xvii.*

246. Church-duties, legally imposed, are to be paid, notwithstanding church corruptions.

247. Many that set up for great ones in the church, prove not only little, but nothing, and are found to *have no part or lot in the matter*. *Matt. xviii.*

248. None should come under the censure of the church as obstinate and contumacious, till it be very well proved that they are so. *Ibid.*

249. Those who, upon their repentance, are received by the church into communion again, may take the comfort of their absolution in heaven, if their hearts be upright with God. *Ibid.*

250. Great corruptions and abuses come into the church by the practices of those whose *gain is godliness*, that is, who make worldly gain the end of their godliness, and counterfeit godliness their way to worldly gain. *Matt. xxi.*

251. In the reformation of the church, the eye must be upon the scripture, and that must be adhered to as the rule, the pattern in the mount; and we must go no further than we can justify ourselves with. *It is written*. Reformation is *then* right, when corrupt ordinances are reduced to their primitive institution. *Ibid.*

252. God's church in the world is taken under his special protection. Wherever God has a church, it is, and will always be, his peculiar care. *Ibid.*

253. God will have a church in the world, notwithstanding the unworthiness and opposition of many, that abuse the privileges of it. The unbelief and forwardness of man shall not make the word of God of none effect. If we were made a desolation and an astonishment, God could build a flourishing church upon our ruins; for he is never at a loss what to do for his great name, whatever becomes of us, and of our place and nation. *Ibid.*

254. God needs not ask us leave whether he shall have a church in the world. Though his vine be plucked up in one place he will find another to plant it in. *Ibid.*

255. Christ will have a kingdom in the world, though many reject the grace and resist the power of that kingdom. *Matt. xxii.*

256. It is good for those that have a place in the church, often to put it to themselves, "How came I in hither? Have I a wedding garment?" If we would thus judge ourselves, we should not be judged. *Ibid.*

257. Corrupt church-guides make things to be sin or no sin, as it serves their purposes; and lay a much greater stress on that which concerns their own gain, than on that which is for God's glory and the good of souls. *Matt. xxiii.*

258. Better is the face of a corrupt, degenerate church, than none at all. *Matt. xviv.*

259. Our admission into the visible church, is in order to something further. When Christ hath *disciplined* us, he hath not *done with us*. He *enlists* soldiers, that he may *train them up* for his service. *Matt. xxviii.*

260. There is no day, no hour of the day, in which our Lord Jesus is not present with his churches and with his ministers. If there were that day, that hour, they were undone. *Ibid.*

261. They that enjoy the privileges of the visible

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church, have a vineyard let out to them, which is capable of great improvement, and from the occupiers of which, rent is justly expected. *Mark xii.*

262. Members of the church are God's tenants, and they have both a good landlord and a good bargain; and may live well upon it, if it be not their own fault. *Ibid.*

263. There are many who pretend to be *for the church*, who yet care not how seldom they *go to church*. *Mark xv.*

264. God will have a church in the world though there are those that are unchurched. *Luke xiv.*

265. We must not think that Christ's church and cause are lost, because not always alike visible and prevailing. *Luke xvii.*

266. Among the worshippers of God, in the visible church, there is a mixture of good and bad, of some that are accepted of God, and some that are not, and so it has been ever since Cain and Abel brought their offering to the same altar. *Luke xviii.*

267. It is a poor thing when we speak of the church, to let our discourse dwell upon its pomps and revenues, and the dignities and powers of its officers and rulers: for the king's daughter is all *glorious within*. *Luke xxi.*

268. Great corruptions in the church, owe their rise to the love of money. *John ii.*

269. Aiming at the monopoly of honour and respect, has been, in all ages, the bane of the church, and the shame of its members and ministers; as also a vying of interests, and a jealousy of rivalship and competition. *John iii.*

270. Provision is made for the purifying of the church, that the defilement of sin might be no bar. *Ibid.*

271. The power and presence of the church's King shall expedite and facilitate her deliverance,

and conquer the difficulties which have baffled the skill and industry of all her other friends. *John vi.*

272. The church's common interests are betrayed, when any one part of it studies to render the other mean and despicable. *John vii.*

273. Christ's departure from a church, or a particular soul, is often *secret*, and not soon taken notice of. *As the kingdom of God comes not, so it goes not with observation.* *John viii.*

274. Rivals with Christ are robbers of his church, however they pretend to be *shepherds*, nay, *shepherds of shepherds.* *John x.*

275. There is no entering into God's church, but by coming into Christ's church; nor are any looked upon as members of the kingdom of God among men, but those that are willing to submit to the grace and government of the Redeemer. *Ibid.*

276. Those who do not cordially espouse the church's interests, and make them *their own*, will not long be faithful to them. *Ibid.*

277. It is a matter of comfort to the church and all her friends, that, however she may be damaged and endangered by the treachery and mismanagement of her under officers, the Lord Jesus is, and will be as he ever has been, *the good shepherd.* *Ibid.*

278. One shepherd makes one fold; one Christ makes one church. As the church *is one* in its constitution, subject to one head, animated by one spirit, and guided by one rule, so the members of it ought to be one in love and affection. *Ibid.*

279. When we are solicitous for the interests of Christ's church and kingdom in the world, we must yet rest satisfied in the wisdom and power of the Lord Jesus, who knows how to secure a flock of sheep in the midst of a herd of wolves. *John xi.*

280. Christ loves his church, though there are hypocrites in it, and had still a kindness for his disci-

ples, though there was a Judas among them and *he knew it.* *John* xiii.

281. Christ is glorified by the purifying of Christian societies. Corruptions in his church are a reproach to him; the purging out of those corruptions rolls away the reproach. *Ibid.*

282. Some are useful as the church's eyes, others, as the church's hands, and all for the good of the body. *John* xxi.

283. There is no need of immortal ministers to be the guides of the church, while it is under the conduct of an eternal spirit. *Ibid.*

284. It is God's work to add souls to the church; and it is a great comfort both to ministers and christians to see it. *Acts* ii.

285. Those that God has designed for eternal salvation, shall one time or other be effectually brought to Christ, and those that are brought to Christ, are *added to the church* in a holy covenant by baptism, and in holy communion by other ordinances. *Ibid.*

286. The institution of all things in the church, had an eye to the restitution of *all things at the end of time.* *Acts* iii.

287. The increase of the church is the glory of it; and the *multitude of them that believe*, more than their *quality.** *Acts* iv.

288. In the best ordered church in the world, there will be something amiss, some mal-administration or other, some grievances, or, at least, some complaints. They are the best that have the least and fewest. *Acts* vi.

289. Those that are employed in any office in the church, ought to be men of *honest report*; of a blameless, nay, of a beautiful character, which is requisite, not

* "Quality," here, must have reference to their *rank in society*, and not to their *intrinsic character.* EDITOR.

only to the credit of their office, but to the due discharge of its duties. *Ibid.*

290. Suffering times have often been growing times with the church. *Acts vii.*

291. If some hypocrites crowd into the church, that afterward prove a grief and scandal to us, yet, we must not, therefore, make the door of admission any straiter than Christ has made it: they shall answer for their apostacy, and not we. *Acts viii.*

292. Those that are in the most eminent stations in the church, ought to concern themselves for those in a lower sphere. *Acts xi.*

293. Prayers and tears are the church's arms. Therewith she fights, not only against her enemies, but for her friends. *Acts xii.*

294. Though the death and sufferings of Christ's ministers may be made greatly to serve the interests of Christ's kingdom; yet, it is the duty and concern of the church, earnestly to pray for their life, liberty, and tranquillity; and sometimes Providence orders it, that they are brought into imminent danger, to stir up prayer for them. *Ibid.*

295. Times of public distress and danger, should be praying times, for the church. We must *pray always*; but then especially. *Ibid.*

296. Church-rulers should impose only *necessary things*, things that Christ has made our duty, and have a real tendency *to the edification of the church*, and to the uniting of good Christians. *Acts xv.*

297. Those that, in their service of the church, are swayed by private affections and regards, forfeit public honour and respect. *Ibid.*

298. Those, commonly, seem most jealous for the church's name, that belong to it in name only. *Acts xxi.*

299. The reformed churches, are called heretical

ones, by those who, themselves, *hate to be reformed*, and are themselves heretics. *Acts xxiv.*

300. Things are often much better with the church of God than wise and good men think they are. They are ready to conclude hardly and to give up all for gone, when it is not so. In times of general apostacy, there is, usually, a remnant that keep their integrity; some, though but a few; all do not go one way. *Rom. xi.*

301. The patent which churches have of their privileges, is not for a certain term, or entailed upon them and their heirs, but it runs as long as they carry themselves well, and no longer. *Ibid.*

302. Every one, in his place, should strive to *serve* the church. For, therein, he serves Christ; and it will turn to a good account another day. *Rom. xvi.*

303. The least piece of service done to the church, and the ministers of the church, shall not pass without a remembrance and a recompense. *Ibid.*

304. The best churches are, in this state of imperfection, liable to very great corruptions. *1 Cor. v.*

305. Though the church has nothing to do with *those without*, it must endeavour to keep clear of the guilt and reproach of *those within*. *Ibid.*

306. No marvel there should be breaches of Christian love in the churches, when such offences will come as shall make shipwreck of faith and a good conscience. *1 Cor. xi.*

307. Variety in the members of the body contributes to the beauty of it. What a monster would a body be, that were all ear, or eye, or arm! So it is for the beauty and good appearance of the church, that there should be diversity of gifts and offices in it. *1 Cor. xii.*

308. It is no small privilege to be placed in the church of Christ, and to share with the members of it in the advantages peculiar to it. *Ephes. ii.*

309. The church in general, and particular believers, will not be without spot or wrinkle till they come to glory. *Ephes. v.*

310. Whatsoever is best for the church, we may be sure God will do. *Philipp. i.*

311. The highest officers in the church are but servants. *Tit. i.*

312. Human traditions and inventions may not be brought into the church of God. *Ibid.*

313. It is, doubtless, a great blessing, to be joined to the visible church of God, in profession and privilege; but more to be so, in spirit and truth. *Heb. xi.*

314. Those who are highest in office or attainments in the church of Christ, are but servants. They should not, therefore, act as masters, but as ministers. *James i.*

315. All the churches of Jesus Christ, ought to have a most affectionate concern, one for another. They should love and pray for one another, and be as helpful, one to another, as they possibly can. *1 Pet. v.*

316. The purest churches may have their apostates and revolvers. The Apostolical Doctrine did not convert all whom it convinced of its truth. *1 John ii.*

317. Church-power and church-censures, are often abused. *3 John.*

318. Many are cast out of the church, who should be received there with satisfaction and welcome. But, woe to those who cast out the brethren whom the Lord Christ will take into his own communion and kingdom! *3 John.*

319. Nothing cuts us off from the church, but that which cuts us off from Christ; namely, reigning infidelity and ungodliness. *Jude.*

320. What is said to one church, concerns all the churches in every place and age. *Rev. ii.*

321. Though the church, as such, has no power to punish the persons of men, either for heresy or im-

morality, with corporal penalties, yet, it has power to exclude them from their holy communion; and if it do not so, Christ, the Head and Lawgiver of the church, will be displeased with it. When God comes to punish the corrupt members of a church, he rebukes that church itself, for allowing such to continue in its communion; and some drops of the storm fall upon the whole society. *Ibid.*

322. The greatest honour and happiness any church can enjoy, consists in the peculiar love and favour of Christ. Christ can discover this, his favour to his people, in such a manner, that their very enemies shall see it, and be forced to acknowledge it. This will by the grace of Christ, soften the hearts of their enemies and make them desirous to be admitted into communion with them. *Rev. iii.*

323. Though the church of God is but a little flock, in comparison with the wicked world, yet, it is no contemptible society; but really large, and to be still more enlarged. *Rev. vii.*

324. The power of the church's enemies is restrained till God gives the word to have them turned loose. *Rev. ix.*

325. God can make one enemy of the church to be a scourge and plague to another. *Ibid.*

326. The *holy city*, the visible church, is very much trampled upon in the world. But the desolations of the church are for a limited time, and for a short time; and she shall be delivered out of all her troubles. *Rev. xi.*

327. The salvation and strength of the church are all to be ascribed to the King and Head of the church. *Rev. xii.*

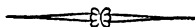
328. The church of God is in more danger from heretics, than from persecutors; and heresies are as certainly from the devil, as open force and violence. *Ibid.*

329. Christ is with his church, and in the midst of her in all her troubles; and, therefore, she is not consumed. *Rev. xiv.*

330. The greatest deliverances of the church are brought about by awful and astonishing steps of God's providence. *Rev. xv.*

331. The church of God may fall for a time, but she shall rise again. But the fall of Babylon will be an utter overthrow, like that of Sodom and Gomorrah. *Rev. xviii.*

332. The presence of God with his church, is the glory of the church. *Rev. xxi.*



APHORISMS ON DEVOTION.

1. The pious devotions of God's people sometimes provokes and exasperates their enemies, more than any thing else. *Josh. ix.*

2. Our religious performances in our chambers, must be to prepare us for the exercises of devotion in public, and to further us in our improvement of them as our opportunities are. *Ezek. xlii.*

3. God is well pleased with *lively* devotions. *Dan. ix.*

4. In vain do we pretend to *seek God* in our devotions, if we do not *seek good* in our whole conversations. *Amos v.*

5. The devotions of others should quicken ours; and those who hope to share in a common mercy, ought in all reason to contribute their *quota*, toward the prayers and supplications that are made for it. *Jonah i.*

6. We must not only be devout, but honest; else our devotion is but hypocrisy. *Matt. vii.*

7. When our spirits are most fresh and lively, then we should take time for *devout* exercises. He that is the *first* and *best*, ought to have the *first* and *best*. *Mark* i.

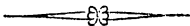
8. Those that suffer vain and worldly thoughts to lodge within them when they are at their devotions, turn the *house of prayer* into a *house of merchandise*; but they that make long prayers, for a pretence to devour widows' houses, turn it into a *den of thieves*. *Mark* xi.

9. Devotion is a thing we ought to be constant in. Other duties are in season, now and then; but we must *pray always*. *Luke* ii.

10. Public services must not jostle out private devotions. *John* vi.

11. It becomes us to use a reverence in expression, and to observe a *decorum*, even in our secret devotions, which no eye is a witness to, as well as in public assemblies. *John* xiii.

12. Solitary devotions are out of time and place, when the church is met, for social worship. *1 Cor.* xiv.



APHORISMS ON WORSHIP.

1. Whatever promotes and helps forward the worship of God, is real service to the commonwealth. *Josh.* ix.

2. As secret worship is better the more secret it is, so public worship is better, the more public it is. *2 Sam.* vi.

3. Weeping must not hinder worshipping, but rather quicken it. *2 Sam.* xv.

4. The nearer we come to the rule in our worship, the more reason we have to expect the tokens of God's presence. Where God records his name, there he will meet us and bless us. *1 Kings* iii.

5. The establishment of the public worship of God, according to his institution, and with the tokens of his presence, is, and ought to be, matter of great joy to any people. *2 Chron.* v.

6. We must never grudge the time that we spend in the worship of God, and communion with him; nor think it long, or grow weary of it. *2 Chron.* vii.

7. It is not enough for us to be where God is worshipped, if we do not ourselves worship, and that, not with bodily exercise only, which profits little, but with the heart. *2 Chron.* xxix.

8. We are to reckon it a great comfort and advantage, to have stated opportunities of worshipping God. *Ezra* ix.

9. They that forsake the worship of God, forsake God. *Neh.* x.

10. In worshipping God, we must lift up our souls to him. *Psa.* xxv.

11. It is a pleasant sight to see God's altar compassed, and to see ourselves among them that compass it, *Psa.* xxvi.

12. It is much for the honour of God, when those that are above others in dignity, power, and reputation, go before them in the worship of God, and are forward in using their influence and interest for the advancing of any service that is to be done to him. *Psa.* lxxviii.

13. They and they only, who can upon good ground call God theirs, delight in the courts of his house. *Psa.* lxxxiv.

14. When we draw nigh to God to worship him, our hearts must be filled with high thoughts of him; and he must be exalted in our souls. *Psa.* xcix.

15. Public worship will not excuse us from secret worship. *Ps. cxix.*

16. They that are willing to dwell in God's courts, shall at length be brought into his temple. *Ezek. xli.*

17. *A difference is to be put* between common and sacred things, between God's name and other names, between his day and other days, his book and other books, his institutions and other observances, and *a distance to be put* between our worldly and religious actions, so as still to go about the worship of God with *a solemn pause.* *Ezek. xlii.*

18. The case of those is very melancholy, that are deprived of all opportunities to worship God in public. *Hos. iii.*

19. It is a great sin to corrupt the worship of God, and it will be charged as *sin* upon them that do it, how plausible soever their pretensions may be. *Hes. viii.*

20. Where we come to worship God, we come to be taught of him. *Mic. iv.*

21. The restraining of public assemblies for religious worship, the scattering of them by their enemies, or the forsaking of them by their friends, so that either there are no assemblies, or not solemn ones, is a very *sorrowful* thing to all good people. If the ways of *Zion mourn*, the sons of *Zion* mourn too. *Zeph. iii.*

22. Those who are careless and irreverent in the duties of religious worship, should consider what a shame it is to offer that *to their God*, which they would scorn to offer *to their governor*; and to be more observant of the laws of breeding and good manners, than of the laws of religion; and more afraid of being rude, than of being profane. *Mal. i.*

23. Religious worship is due to God only, and must not be given to any creature. It is a flower of the crown which cannot be alienated; a branch of God's glory which he will not give to another, and which he

would not give to his own Son, by obliging all men to *honour the Son even as they honour the Father*, if he had not been God, *equal to him and one with him.* *Matt. iv.*

24. We must not for the sake of private feuds and personal piques, draw back from public worship. *Matt. xii.*

25. Our communion with God in secret must not supersede our attendance on public worship, as we have opportunity; for *God loves the gates of Zion*, and so must we. *Matt. xxviii.*

26. Our praying with our families will not excuse our neglect of secret worship. *Mark xiv.*

27. Those that would see Christ, must go to his temple; for there *the Lord whom ye seek*, shall suddenly come to *meet you*; and there you must be ready to *meet him.* *Luke ii.*

28. Time spent on week-days in the public exercises of religion, may be but little hindrance to us *in time*, and a great furtherance to us *in temper of mind*, in our worldly business. With what cheerfulness may we go about the duties of our calling, when we have been *in the mount* with God, and from thence fetch a double blessing into our worldly employments, and thus have them sanctified to us by the word and prayer. *Luke v.*

29. Even bodily infirmities, unless they be very grievous indeed, should not keep us from public worship on Sabbath days; for God can help us, beyond our expectation. *Luke xiii.*

30. Our reason teaches us to consult *decency* and *convenience* in the places of our worship; but our religion gives no preference to one place above another, in respect of holiness and acceptableness to God. *John iv.*

31. Let not the greatest of men think the worship

of God below them, when the Son of God himself did not. *Ibid.*

32. It concerns us to be right, not only in the *object* of our worship, but in the *manner* of it. *Ibid.*

33. God is, in all ages, gathering to himself a generation of spiritual worshippers. *Ibid.*

34. The spirituality of the divine nature is a very good reason for the spirituality of divine worship. *Ibid.*

35. In our attendance on public worship, we may expect to meet with Christ, and improve our acquaintance with him. *John v.*

36. Those who seek *opportunity to sin* in solemn assemblies for religious worship, profane God's ordinances to the last degree, and defy him upon his own ground. It is like striking *within the verge of the court*. *John vii.*

37. Those know not what they lose, who carelessly absent themselves from the stated, solemn assemblies of Christians. *John xx.*

38. When we are returning from public worship, we should use means in private, for the keeping up of the good affections there kindled, and the preserving of the good impressions there made. *Acts viii.*

39. Care should be taken in places of public worship, that strangers be accommodated, even the poorest; for those we know nothing else of, we know this, that they have precious souls, which our charity binds us to be concerned for. *Acts xiii.*

40. A temple is convenient for us to come together in to worship God; but God needs not any place of rest or residence, or the magnificence and splendour of any structure, to add to the glory of his appearance. *Acts xvii.*

41. It will be no excuse for our absenting ourselves from religious assemblies, that the place of them is not

so decent or so commodious as we would have it to be. *Acts xx.*

42. It is very comfortable in our worshipping of God, to have an eye to him, as the *God of our Fathers.* *Acts xxiv.*

43. God has many that serve and worship him, in places where we little think he has. *Acts xxviii.*

44. It becomes us to worship within the veil, and no longer in the outward court. *Heb. vi.*

45. The whole mind should be engaged when God is worshipped. The work ceases while it diverts to any thing else, or is hurried and drawn hither and thither by foreign affairs and concerns. *1 Cor. vii.*

46. Public worship should be performed so as to be understood. There can be no concurrence in those prayers that are not understood. *1 Cor. xiv.*

47. Manifest indecencies and disorders are to be carefully kept out of all Christian churches, and every part of divine worship. They should have nothing in them that is childish, absurd, ridiculous, wild, or tumultuous; but all parts of divine worship, should be carried on in a manly, grave, rational, composed, and orderly manner. God is not to be dishonoured, nor his worship disgraced, by our unbecoming and disorderly performance of it, and attendance at it. *Ibid.*

48. We worship and glorify one and the same God for our creation, and for our redemption. *Rev. v.*

49. God will have a temple and an altar in the world, till the end of time. He has a strict regard to this temple, and observes how every thing is managed in it. Those who worship in the outer court, will be rejected, and only those who worship *within the veil*, accepted. *Rev. xi.*

APHORISMS ON PRAYER.

1. All God's people are praying people. You may as soon find a living man without breath, as a living Christian without prayer. *Gen. xiii.*

2. Though we must never complain of God, yet, we have leave to complain to him, and to be large and particular in the statement of our grievances, and it is some ease to a burthened spirit, to open its case to a faithful and compassionate friend. Such a friend God is, whose ear is always open. *Gen. xv.*

3. If we continue instant in prayer, and yet pray with an humble submission to the divine will, we shall not seek in vain. *Ibid.*

4. What we win by prayer, we must wear with praise. For mercies in answer to prayer, lay us under particular obligations. *Gen. xxiv.*

5. God's promises must not supersede, but encourage our prayers; and be improved as the ground of our faith. *Gen. xxv.*

6. Times of fear should be times of prayer. Whatever frightens us should drive us to our knees, to our God. *Gen. xxxii.*

7. The fear that quickens prayer, is, itself, pleadable. *Ibid.*

8. Where we have a tent, God must have an altar. Where we have a house, he must have a church in it. *Gen. xxxiii.*

9. In all our prayers, both for ourselves and for our children, we ought to have a particular eye to, and remembrance of God's promises to us. *Gen. xlvi.*

10. The pious ejaculations of a warm and lively devotion, though sometimes they may be incoherent, yet they are not, therefore, to be censured as impertinent. That may be uttered affectionately, which does not come in methodically. It is no absurdity,

when we are speaking to men, to lift up our hearts to God. *Gen. xlix.*

11. Those that know what it is to be alone with God in holy exercises, are acquainted with better delights than ever Moses tasted in the court of Pharaoh. *Exod. ii.*

12. It is a good sign that God is coming toward us with deliverance, when he inclines and enables us to cry to him for it. *Ibid.*

13. The more we see of God, the more cause we shall see to worship him with reverence and godly fear. *Exod. iii.*

14. Those deliverances are most valuable, which open to us a door of liberty to serve God. *Ibid.*

15. Those who would know what to say, must go to God, to the word of his grace, and to the throne of his grace, for instructions. *Ibid.*

16. When we find ourselves at any time perplexed and embarrassed in the way of our duty, we ought to have recourse to God, and lay open our case before him, by faithful and fervent prayer. If we retreat, let us retreat to him, and no further. *Exod. v.*

17. When the people of God think themselves ill-treated, they should go to God by prayer, and plead with him, and that is the way to have better treatment, in God's good time. *Ibid.*

18. When our heads are fullest of care and our hands of business, yet we must not forget our religion, nor suffer ourselves to be indisposed for acts of devotion. *Exod. xii.*

19. Those that are active in public services, should not be neuters in public devotions. *Exod. xv.*

20. It is the greatest relief of the cares of ministers and other office-bearers, when those under their charge make them uneasy, that they may have recourse to God by prayer. He is the guide of the church's

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guides; and to him as the chief Shepherd, the under shepherds must, upon all occasions apply. *Ibid.*

21. When men unjustly censure us and quarrel with us, it will be a great ease to us, to go to God; and by prayer lay the case before him. If men will not hear us, God will: if their bad conduct toward us ruffle our spirits, God's consolations will compose them. *Exod. xvii.*

22. When the host goes forth against the enemy, earnest prayers should be made to the God of hosts, for his presence with them. *Ibid.*

23. It is a great comfort for those who are injured and oppressed by men, that they have a God to go to, who will do more than *give them the hearing*; and it ought to be a terror to those who are oppressive, that they have the cry of the poor against them, which God will hear. *Exod. xxii.*

24. Those starve their own souls, that keep not up a constant attendance on the throne of grace. *Exod. xxix.*

25. In our prayers for others, we should be humbly earnest with God, though it is but a *peradventure that God will give them repentance*. *Exod. xxxii.*

26. It is good to be early at our devotions. The morning is, perhaps, as good a friend to the graces as it is to the muses. *Exod. xxxiv.*

27. God's promises are intended, not to supersede, but to direct and encourage prayer. *Ibid.*

28. Where God has a throne and an altar in the soul, there is a living temple. *Exod. xl.*

29. God's manifestations of himself, and his glory and grace, are commonly given in answer to prayer. *Lev. ix.*

30. What we rejoice in, we must give thanks for; and what we are in hopes of, we must pray for. *Lev. xii.*

31. By this we may know that God hears and ac-

cepts our prayers,—if he gives us grace to hear and receive his word; for, thus, our communion with him is manifested and kept up. *Numb. vii.*

32. The best pleas in prayer, are those that are taken from God's honour; for, they agree with the first petition of the Lord's Prayer, *Hallowed be thy name. Do not disgrace the throne of thy glory.* God pleads it with himself,—*I feared the wrath of the enemy;* and we should use it as an argument with ourselves, so to walk, in every thing, as to give no occasion to the enemies of the Lord to blaspheme. *Numb. xiv.*

33. *The heart of the wise studies to answer,* and asks counsel at God's mouth. *Numb. xvi.*

34. The privilege of drawing near to the God of Israel, is not a small thing in itself; and, therefore, must not appear small to us. *Ibid.*

35. As God sometimes denies the prayers of his people, in love; so, sometimes, he grants the desires of the wicked, in wrath. *Numb. xxii.*

36. No extraordinary services should jostle out our stated devotions. *Numb. xxix.*

37. Our ministers praying with us and for us, will not excuse us from praying for ourselves. *Ibid.*

38. God may accept our prayers, and yet not grant us the very thing we pray for. *Deut. iii.*

39. If God does not, by his Providence, give us what we desire, yet, if by his grace he makes us content without it, it comes much to one. *Let it suffice thee to have God for thy Father, and Heaven for thy portion, though thou hast not every thing thou wouldst have in this world. Be satisfied with this, God is all-sufficient.* *Ibid.*

40. Those that call upon God shall certainly find him within call, and ready to give an answer of peace to every prayer of faith. *Deut. iv.*

41. Whatever place we are in, we may *from thence*

seek the Lord our God, though ever so remote from our own land or from his holy temple. Ibid.

42. When we hear of the wickedness of the wicked, we have need to cry earnestly to God for mercy for our land, which groans and trembles under it. We must empty the measure by our prayers, which others are filling by their sins. *Deut. xxi.*

43. Poor debtors ought to be sensible (more sensible than commonly they are) of the goodness of those creditors that do not take all the advantage of the law against them; and to repay their kindness by their prayers for them, when they are not in a capacity to repay it in any other way. *Deut. xxiv.*

44. It is a very desirable thing to have an interest in the prayers of those that have an interest in Heaven: it is a *prophet's reward.* *Deut. xxxiii.*

45. The voice of prayer should always be attended with the hand of endeavour; and then we may expect prosperity. *Ibid.*

46. We then make more haste than good speed in any business, when we stay not to take God along with us, and by the word and prayer, to consult him. *Jsh. ix.*

47. What God will give, he inclines the hearts of his praying people to ask; and for what he will do, he will be inquired of. *Ibid.*

48. Wherever we are, we may speak to God, and worship him, and find a way open, heavenward. *Judges vii.*

49. Those who expect God to hear their prayers, must be willing to hear reason, to hear a faithful reproof, and to hear the complaints and appeals of wronged innocency. *Judges viii.*

50. God will not fail, some way or other, to guide those by his counsel, that are sincerely desirous to know their duty, and apply themselves to him to teach them. *Judges xiii.*

51. We have not what we ask, when we ask, we know not what. *Ibid.*

52. Past experiences of God's power and goodness, are excellent pleas in prayer, for further mercy: "Lord, thou hast delivered often, wilt thou not deliver still?" (2 Cor. i. 10.) "Thou hast begun, wilt thou not finish?" "Thou hast done the greater, wilt thou not do the lesser?" (Ps. lvi. 13.) *Judges xv.*

53. The poor must pray for those that are kind and liberal to them, and thus requite them, when they are not capable of making them any other requital. *Ruth ii.*

54. God gives us leave, in prayer, not only to ask good things in general, but to mention that special good thing which we most need and desire. *1 Sam. i.*

55. Prayer is heart's ease to a gracious soul: the seed of Jacob have often found it so, being confident that God will never say unto them, "Seek ye me in vain." *Ibid.*

56. Prayer and provender do not hinder a journey. *Ibid.*

57. Though God seems long to forget his people's burthens, troubles, cares, and prayers; yet, he will at length make it to appear, that they are not out of his mind. *Ibid.*

58. A child of prayer, is, in a special manner, bound to be a good child. *Ibid.*

59. What we win by prayer, we *may* wear with comfort, and *must* wear with praise. *1 Sam. ii.*

60. When anything disturbs us, it is our interest, as well as our duty, to show God our trouble; and he gives us leave to be humbly free with him. *1 Sam. viii.*

61. It is a sin against God, not to pray for the Israel of God, especially for those of them that are under our charge: and good men are afraid of the guilt of omissions. *1 Sam. xii.*

62. When God denies our prayers, it concerns us to inquire what the sin is, that has provoked him to do so. *Let us see where the sin is ;* for, God's ear is not heavy that it cannot hear; but it is sin that separates between us and him. If God turns away our prayer, we have reason to suspect it is for some iniquity regarded in our hearts, which we are concerned to find out, that we may put it away, may mortify it, and put it to death. 1 *Sam.* xiv.

63. If we expect answers of peace to our prayers, we must have our ears open to God's word. 1 *Sam.* xix.

64. Poor beggars can do no less than pray for their benefactors. 1 *Sam.* xxiv.

65. We must apply ourselves to God, not only when we are in distress, but even then when the world smiles upon us, and second causes work in our favour. 2 *Sam.* ii.

66. All our joys must be sanctified, both with praises and prayers; *for, with such sacrifices God is well pleased.* 2 *Sam.* vi.

67. God's will now is, that men pray every where; but, wherever we pray, we must set ourselves as before the Lord, and set him before us. 2 *Sam.* vii.

68. That prayer which is found in the tongue only, will not please God; it must be found in the heart; it must be lifted up, and poured out, before God. *Ibid.*

69. When our relations and friends have fallen sick, the prayer of faith has prevailed much: while there is life, there is hope; and while there is hope, there is room for prayer. 2 *Sam.* xii.

70. God gives us leave, in prayer, to be humbly and reverently free with him, and to mention the particular care, and fear, and grief, that lies heavy upon us. 2 *Sam.* xv.

71. We may pray in faith, and should pray with

fervency, that God will turn that counsel into foolishness, which is taken against his people. *Ibid.*

72. We must second our prayer with our endeavours; else we tempt God. *Ibid.*

73. It is sad for any family or nation, to have the prayers of oppressed innocency against them; and, therefore, the expense of a just restitution is well bestowed for the retrieving of *the blessing of those that were ready to perish.* (*Job xxix. 13.*) *2 Sam. xxi.*

74. Those understand not themselves that value not the prayers of the poor and despised. *Ibid.*

75. We have need to pray, that God will *give peace in our time*; because, in time of war, the building of the gospel-temple commonly goes slowly on. *1 Kings v.*

76. When we come to wait upon God, and find our hearts wandering, and unfixed, then, by faith, let us fetch in help from heaven. *1 Kings vii.*

77. The greatest of men must not think it below them, to *kneel before the Lord their Maker.* Kneeling never spoiled silk stockings. *1 Kings viii.*

78. God's promises must be both the guide of our desires, and the ground of our hopes and expectations, in prayer. *Ibid.*

79. Children should learn of their godly parents how to pray, and plead in prayer. *Ibid.*

80. Soldiers, in the field, must not think it enough that they who tarry at home pray for them, but must pray for themselves, and they are encouraged to hope for a gracious answer. Praying should always go along with fighting. *Ibid.*

81. Those only are entitled to the blessing of Christ, pronounced on the persecuted, that learn of him to pray for their persecutors. *1 Kings xiii.*

82. Though the answer of our fervent and believing supplications does not come quickly; yet, we must continue instant in prayer, and not faint or give over;

for, *at the end, it shall speak, and not lie.* 1 *Kings xviii.*

83. It is very desirable, and what we should be desirous of, when we are in trouble, to have the prayers of our friends for us: in begging it, we honour God, we honour prayer, and we honour our brethren. 2 *Kings xix.*

84. When we desire the prayers of others for us, that must not excuse us from praying for ourselves. *Ibid.*

85. Those who speak from God to us, we should, in a particular manner, desire to speak to God for us. *Ibid.*

86. Those are likely to prevail with God, that lift up their prayers; that is, that lift up their hearts in prayer. *Ibid.*

87. When the interests of God's church are brought very low, so that there is but a remnant left, few friends, and those weak, and at a loss, then it is time to *lift up our prayers for that remnant.* *Ibid.*

88. The best pleas in prayer, are those which are taken from God's honour: and therefore, the Lord's Prayer begins with, "*Hallowed be thy name;*" and concludes with, "*Thine is the glory.*" *Ibid.*

89. If the oppressed cry to God against the oppressor, he will hear. *Ibid.*

90. Happy returns of prayer, are engagements and encouragements to continue instant in prayer. 2 *Kings xx.*

91. When God purposes mercy, he will *for this be inquired of.* *Ibid.*

92. Prayer is one of the best preparations for death; because by it we fetch in strength and grace from God, to enable us to finish well. *Ibid.*

93. When we cannot be so private as we would be in our devotions, nor perform them with the usual outward expressions of reverence and solemnity, yet,

we must not, therefore, omit them, but compose ourselves to them, as well as we can. *Ibid.*

94. Prayers that have much life and affection in them, are, in a special manner, pleasing to God. *Ibid.*

95. Whoever is the mouth of the congregation, those only have the benefit, who join with him, not by *bowing down the head*, so much as by *lifting up the soul*. 1 *Chron.* xxix.

96. God's promises are our best pleas in prayer. 2 *Chron.* i.

97. The thought, that we are worshipping Him, before whom the angels cover their faces, will help to inspire us with reverence, in all our approaches to God. 2 *Chron.* iii.

98. The nearer we come to God, the purer we *must* be, the purer we *shall* be. 2 *Chron.* iv.

99. In all our devotions, we must keep the eye of faith fixed upon Christ, the great propitiation. *Ibid.*

100. The prayer that will speed, must be warranted by the word. 2 *Chron.* vi.

101. Even Christ's intercessions, do not supersede, but encourage our supplications. *Ibid.*

102. The forgiveness of one sin, is that which makes way for all the other answers to our prayers: the evil which it drives away, it keeps away. *Ibid.*

103. If we pray, in sincerity, not to be led into temptation, we shall get and keep as far as we can out of the way of it. 2 *Chron.* xi.

104. If we prayed better, we should be every way better. 2 *Chron.* xii.

105. The prayer of faith is the prevailing prayer; and this is that by which we overcome the world, *even our faith*. 2 *Chron.* xiii.

106. Prayers and praises are now our spiritual sacrifices. 2 *Chron.* xv.

107. Holy fear is a spur to prayer, and preparation. 2 *Chron.* xx.

108. The incense of our prayers must be by faith put into the hands of our Lord Jesus, the great High Priest of our profession; else we cannot expect it should be accepted by God. *2 Chron. xxvi.*

109. The prayer that goes up to heaven in a cloud of incense, will come down again to this earth, in showers of blessings. *2 Chron. xxx.*

110. Prayer is the relief of penitents, the relief of the afflicted. *2 Chron. xxxiii.*

111. For public mercies, public prayers must be made, that all who are to share in the comfort of it, may join in the request of it. *Ezra viii.*

112. All our concerns about ourselves, our families, and our estates, it is our wisdom and duty, by prayer, to commit to God, and leave the care of with him. Our prayers must always be seconded with our endeavours. *Ibid.*

113. Even the common perils of journeys, are such as oblige us to sanctify our going out, with prayer; and our returns in peace, with praise and thanksgiving. *Ibid.*

114. Prayer may preach. *Ezra ix.*

115. Our prayers must be seconded with our serious endeavours; else we mock God. *Neh. ii.*

116. It is good to be much in pious ejaculations, especially on particular occasions: wherever we are, we have a way open heavenward: this will hinder no business, but rather further it: therefore, let no business hinder this, but rather give rise to it: ejaculations and solemn prayers, must not jostle out one another, but each have its place. *Ibid.*

117. If we think to secure ourselves by prayer only, without watchfulness, we are slothful, and tempt God: if by watchfulness without prayer, we are proud and slight God; and, either way, we forfeit his protection. *Neh. iv.*

118. When, in our Christian work and warfare, we

are entering upon any particular services or conflicts, this is a good prayer for us to put up, "I have such a duty to do, such a temptation to grapple with; *now, therefore, O God, strengthen my hands.*" *Neh. vi.*

119. Those who are confined to privacy, may join their prayers with those of the solemn assemblies of God's people: they that are absent in body, may be present in spirit. *Esth. iv.*

120. Those who desire and have the prayers of others for them, must not think that that will excuse them from praying for themselves. *Ibid.*

121. The more cries we have offered up in our trouble, and the more prayers for deliverance, the more we are obliged to be thankful to God for deliverance. *Esth. ix.*

122. Passionate prayers are the worst of passionate expressions; for we should lift up pure hands without wrath. *Job vi.*

123. They that rightly make suit to God, will probably see the day when others will make suit to them, as the foolish virgins to the wise, *give us of your oil.* *Job xi.*

124. Those who are prayerless, are fearless and graceless. *Job xv.*

125. The oftener we come to the throne of grace, the more welcome. *Job xxii.*

126. We have need to pray, that God will never leave us to ourselves, to say or do any thing which may *make us a reproach to the foolish.* *Job xxxiv.*

127. When we are, upon any account, disabled to follow our worldly business, and taken off from it, we should spend our time rather in the exercises of piety and devotion, (in acquainting ourselves with the works of God, and praising him in them,) than in foolish, idle sports, and recreations. When our hands are sealed up, our hearts should be thus opened, and the

less we have, at any time to do in the world, the more we should do for God and our souls. When we are confined to our houses, we should thereby be driven to our bibles and our knees. *Job xxxvii.*

128. God is better served and pleased with our warm devotions, than with our warm disputations. *Job xlii.*

129. We are really doing our business, when we are *praying for our friends*, if we pray in a right manner; for, in those prayers, there is not only faith but love. *Ibid.*

130. Those are not fit to put up good prayers, who do not walk in good ways. *Ps. i.*

131. Wherever we are, we may have access to God, and may draw nigh to him, whithersoever we are driven. *Ps. iii.*

132. All the notice God is pleased to take of our prayers, and all the returns he is pleased to make to them, must be ascribed, not to our merit, but purely to his mercy. "Hear me for thy mercy's sake," is our best plea. *Ps. iv.*

133. Though God is in heaven, he has an ear open to his people's prayers; and it is not heavy that he cannot hear. Men, perhaps, will not, or cannot hear us, our enemies are so haughty, that they will not; our friends at such a distance that they cannot; but God, though high, though in heaven, can and will. *Ps. v.*

134. As meditation is the best preparative for prayer, so prayer is the best issue of meditation; meditation and prayer should go together. It is when we thus consider our prayers, and then only, that we may expect that God will consider them, and take that to his heart which comes from ours. *Ibid.*

135. Kings, on their thrones, must be beggars at God's throne. *Ibid.*

136. The assurances God has given us of his readi-

ness to hear prayer, should confirm our resolution to live and die praying. *Ibid.*

137. As we direct a letter to a friend, at such a place, so must we direct our prayers to God, as our Father in heaven, and let us always send them by the Lord Jesus, the great Mediator, and then they will be sure not to miscarry. *Ibid.*

138. We must look *up*, or look *out*, as he that has shot an arrow looks to see how near it has come to the mark. We lose much of the comfort of our prayers, for want of observing the returns of them. *Ibid.*

139. If it be a righteous thing with God to recompense tribulation to them that trouble his people, (as we are told it is, 2 *Thess.* i. 6.) we pray it may be done, whenever we pray, "*Father, thy will be done.*" *Ibid.*

140. The injuries men do us, should drive us to God, for to him we may commit our cause. Let such injuries instead of provoking our passions, kindle and excite our devotions. *Ps.* vii.

141. It is some ease to a troubled spirit, to give vent to its griefs, especially to give vent to them at the throne of grace, where we are sure to find one who is afflicted in the afflictions of his people, and is troubled with the feeling of their infirmities. Thither we have boldness of access by faith, and there we have freedom of speech. *Ps.* xiii.

142. Feigned prayers are fruitless, but if our hearts lead our prayers, God will meet them with his favour. *Ps.* xvii.

143. It will be a great comfort to us, if trouble, when it comes, finds the wheels of prayer agoing: for then may we come with the more boldness to the throne of grace. Tradesmen are willing to oblige those that have been long their customers. *Ibid.*

144. Our believing dependence upon God, is a good plea to enforce our desires toward him. *Ibid.*

145. Those that are through grace going in God's paths, have need to pray, and do pray, that their goings may be held up in those paths, for we stand no longer than he is pleased to hold us; we go no further than he is pleased to lead us, bear us up, and carry us. *Ibid.*

146. Though distress drives us to prayer, God will not, therefore, be deaf to us; nay, being a God of pity, he will be the more ready to succour us. *Ps. xviii.*

147. If we seek assistance from God as our strength in our religious duties, we may hope to find acceptance with God of our duties, for by his strength we have power with him. *Ps. xix.*

148. It is the will of God, that prayers, intercessions, and thanksgivings, should be made, in a special manner, for governors, supreme rulers, and all in authority. *Ps. xx.*

149. Even, great and good men, and those that know well how to pray for themselves, must not despise, but earnestly desire the prayers of others for them, even those that are their inferiors in all respects. *Ibid.*

150. Let none expect benefit by the prayers of the church, or of their ministers, or friends for them, who are capable of praying for themselves, and yet neglect it. The prayers of others for us must be desired, not to supersede, but to second our own for ourselves. *Ibid.*

151. Those who have thought their prayers slighted and unheard, if they continue to pray and wait, will find they have not sought in vain. *Ps. xxii.*

152. If we pray and believe, God will graciously hear and answer. *Ps. xxvii.*

153. They that pray in faith, may rejoice in hope. *Ps. xxviii.*

154. The best pleas in prayer, are those that are taken from God's honour, and then we ask aright for

life, when we have that in view, that we may live and praise him. *Ps. xxx.*

155. All godly people are praying people. You may as soon find a living man without breath, as a living christian without prayer. *Ps. xxxii.*

156. Our expectations from God are not to supersede, but to quicken and encourage our applications to him. He will be sought unto for that which he has promised. *Ps. xxxiii.*

157. It is a great support to us, when upon any account, we are distressed, that we have liberty of access to God, and liberty of speech before him, and may open to him the causes of our dejection. *Ps. xlii.*

158. When we cannot get relief for our burthened spirits, by pleading with ourselves, we should try what we can do, by praying to God, and leaving our case with him. *Ibid.*

159. When we have most business of our own, and of greatest importance at the throne of grace, yet, then, we must not forget to pray for the church of God. *Ps. li.*

160. The consideration of the prejudice we have done to the public interests by our sins, should engage us to do them all the service we can, particularly by our prayers. *Ibid.*

161. Prayer is a salve for every sore, and a relief to the spirit under every burthen. *Ps. lv.*

162. If we, in our prayers, sincerely lay open ourselves, our case, our hearts, to God, we have reason to hope, that he will not hide himself, his favours, his comforts from us. *Ibid.*

163. Then we pray aright, when we pray with all that is within us; think first, and then pray over our thoughts, for the true nature of prayer is, lifting up the heart to God. *Ibid.*

164. Then we may come the more boldly to the throne of grace, in trouble, when we do not then first

begin to seek acquaintance with God, but it is what we have constantly practised, and the trouble finds the wheels of prayer going. *Ibid.*

165. They that think three meals a day little enough for the body, ought much more to think three solemn prayers a day little enough for the soul, and to count it a pleasure, not a task. As it is fit, that, in the morning, we should begin the day with God, and in the evening close it with him; so, it is fit, that, in the midst of the day, we should retire a while to converse with him. *Ibid.*

166. Our best encouragement in prayer, is taken from the glory of God, and to that, therefore, more than our own comfort, we should have an eye, in all our petitions for particular mercies. *Ps. lvii.*

167. God's praying people, may take the general deliverances of the church, as answers to their prayers in particular. *Ps. lx.*

168. If we improve what interest we have at the throne of grace for blessings for the public, and those blessings be bestowed, beside the share we have with others in the benefit of them, we may each of us say, with peculiar satisfaction, "God has therein heard me and answered me." *Ibid.*

169. Wherever we are, we may have liberty of access to God, and may find a way open to the throne of grace. Heaven is equally accessible from all places. *Ps. lxi.*

170. That which separates us from our other comforts, should drive us so much the nearer to God, the fountain of all comfort. *Ibid.*

171. Weeping must quicken praying, and not deaden it. *Ibid.*

172. In all our addresses to God, we must eye him as God, and our God, and this will be our comfort in a wilderness state. *Ps. lxiii.*

173 Faithful prayers may quickly be turned into joyful praises, if it be not our own fault. *Ibid.*

174. When prayers are in our mouths, praises must be in our hearts. *Ps. lxvi.*

175. Iniquity, regarded in the heart, will certainly spoil the comfort and success of prayer; *for the sacrifice of the wicked is an abomination to the Lord.* They that continue in love and league with sin, have no interest, either in the promise, or in the Mediator, and, therefore, cannot expect to speed in prayer. *Ibid.*

176. *God bless us,* is a comprehensive prayer. It is a pity such excellent words should ever be used slightly and carelessly, and as a byword. *Ps. lxvii.*

177. Many scripture prophecies and promises are wrapped up in prayer, to intimate that the answer of the church's prayer is as sure as the performance of God's promises. *Ibid.*

178. Poverty and necessity are very good pleas in prayer to a God of infinite mercy, who despises not the sighing of a contrite heart, and has pronounced a blessing upon the poor in spirit, who fills the hungry with good things. *Ps. lxx.*

179. As by the prayer of faith we return answers to God's promises of mercy, so by the promises of mercy God returns answers to our prayers of faith. *Ps. lxxii.*

180. We cannot call upon God's name in a right manner, unless he quicken us; but it is he that puts life into our souls, that puts liveliness into our prayers. *Ps. lxxx.*

181. When we come to God for his grace, his good will towards us, and his good work in us, we should pray earnestly, continue instant in prayer, and pray more earnestly. *Ibid.*

182. In all our addresses to God, we must desire that he would look upon the face of Christ, accept us for his sake, and be well pleased with us in him. We

must look with an eye of faith, and then God will, with an eye of favour, look upon the face of the anointed, who does shew his face, when we, without him, dare not show ours. *Ps. lxxxiv.*

183. If we cannot go to the house of the Lord, we may go by faith to the Lord of the house; and in him we shall be happy, and may be easy. *Ibid.*

184. If we would have God to hear what we say to him by prayer, we must be ready to hear what he says to us by his word. *Ps. lxxxv.*

185. When we have prayed, we should look after our prayers, and stay for an answer. *Ibid.*

186. In all parts of prayer, the soul must ascend upon the wings of faith and holy desire, and be lifted up to God, to meet the communications of his grace, and in an expectation raised very high, of great things from him. *Ps. lxxxvi.*

187. Then we may expect comfort from God, when we take care to keep up our communion with God. Prayer is the nurse of spiritual joy. *Ibid.*

188. It is comfortable if affliction finds the wheels of prayer a-going, and that they are not then to be set a-going. *Ibid.*

189. Let prayers and tears go together, and they shall be accepted together. *Ps. lxxxviii.*

190. Though our prayers be not answered immediately, yet we must not, therefore, give over praying, because *the vision is for an appointed time; and at the end it shall speak, and not lie.* *Ibid.*

401. The greater our afflictions are, the more solicitous and serious we should be in prayer. *Ibid.*

192. God often prevents our prayers and expectations with his mercies. Let us prevent his mercies with our prayers and expectations. *Ibid.*

193. They that pray in faith, *Father, glorify thy name,* may receive the same answer to that prayer which was given to Christ himself by a voice from

heaven, *I have both glorified it, and I will glorify it yet again*, though now for a time it may be eclipsed. *Ps. cii.*

194. As long as we continue living, we must continue praying. This breath we must breathe till we breathe our last; because, then, we shall take our leave of it, and till then, we have continual occasion for it. *Ps. cxvi.*

195. Where God has given a good heart, a good head too, may in faith be prayed for. *Ps. cxix.*

196. We must pray as earnestly for grace as for comfort. If God hides his face from us, it is because we have been careless in keeping his statutes; and, therefore, that we may be qualified for the returns of his favour, we must pray for wisdom to do our duty. *Ibid.*

197. It is better to take time from sleep, than not to find time for prayer. *Ibid.*

198. They that pray for God's grace, must aim at God's glory. *Ibid.*

199. The beginnings of mercy are encouragements to us to pray for the completing of it. And while we are here in this world, there will still be matter for prayer, even then when we are most furnished with matter of praise. *Ps. cxxvi.*

200. We must pray for them that exhort us. Though *the less be blessed of the greater*, (*Heb. vii. 7.*) yet the greater must be prayed for by the less. *Ps. cxxxiv.*

201. Those that trade with heaven by prayer, grow rich by quick returns. *While we are yet speaking, God hears.* (*Isa. lxxv. 24.*) *Ps. cxxxviii.*

202. They that cry in prayer, may hope to be heard in prayer; not for their loudness, but for their liveliness. *Ps. cxli.*

203. Those that know how to value God's gracious presence, will be importunate for it, and humbly im-

patient of delays. He that believes does not make haste but he that prays, may be earnest with God to make haste. *Ibid.*

204. Prayer is of a sweet-smelling savour to God, as incense, which yet has no savour without fire; nor has prayer, without the fire of holy love and fervour. *Ibid.*

205. While we live in such an evil world, and carry about with us such evil hearts, we have need to pray, that we may neither be drawn in by any allurements, nor driven on by any provocation, to do any thing sinful. *Ibid.*

206. There is no cave so deep, so dark, but we may, out of it, send up our prayers, and our souls in prayer, to God. *Ps. cxlii.*

207. In all our devotions, inward impressions must be answerable to the outward expressions; else they are not performed in truth. *Ps. cxlv.*

208. Those comforts we are likely to have joy of, that are sanctified to us, by prayer, and the blessing of God. *Prov. v.*

209. The experience we have had of Christ's readiness to yield to the importunities of our faith and prayer, should encourage us to continue instant in our addresses to him; to strive more earnestly; and not to faint. *Solomon's Song viii.*

210. Christ not only accepts and answers, but even courts his people's prayers; not reckoning them a trouble to him, but an honour and *delight*. *Ibid.*

211. It is good to conclude our devotions with a joyful expectation of the glory to be revealed, and holy humble breathings toward it. We should not part, but with the prospect of meeting again. *Ibid.*

212. The best way to baffle the malicious designs of our enemies against us, is, to be driven by them to God and to our duty, and so to fetch meat out of the eater. The wind, instead of forcing the traveller's

coat from him, makes him wrap it the closer about him. *Isa. xxxvii.*

213. Prayer is the mid-wife of mercy, that helps to bring it forth. *Ibid*

214. We have enough to take hold of, in our wrestling with God by prayer, if we can but plead that his glory is interested in our case; that his name will be profaned if we are run down, and glorified if we are relieved. Thence, therefore, will our most prevailing pleas be drawn. Do it for thy glory's sake. *Ibid.*

215. The correspondence between earth and heaven, is never let fall on God's side. *Ibid.*

216. Prayer is a salve for every sore, personal and public. *Isa. xxxviii.*

217. God has a gracious ear open to the prayers of his afflicted people. *Ibid.*

218. We do not trust God but tempt him, if, when we pray to him for help, we do not second our prayers with our endeavours. *Ibid.*

219. What we say of winter, is true of prayer; it never rots in the skies. God not only gives a gracious answer to, but will be the bountiful rewarder of, those that diligently seek him. *Isa. xlv.*

220. Past experiences, as they are great supports to faith and hope, so they are good pleas in prayer. *Thou hast—wilt thou not. Isa. i.*

221. Many a sorrowful spirit has been made joyful in the house of prayer. *Isa. lvi.*

222. If our prayers be not answered, and the salvation we wait for be not wrought for us, it is not because God is weary of hearing prayer, but because we are weary of praying; not because his ear is heavy when we speak to him, but because our ears are heavy when he speaks to us. *Isa. lix.*

223. It bodes ill to a people, when prayer is restrained among them. *Isa. lxiv.*

224. *Prayers and tears* well become those whose consciences tell them that they have *perverted their way and forgotten their God*. When the *foolishness of man perverts his way*, his heart is apt to *fret against the Lord*; whereas it should be *melted and poured out* before him. *Jer. iii.*

225. Those cannot expect to prosper, who do not, by faith and prayer, take God along with them, in all their ways. *Jer. x.*

226. We cannot pray in faith that we may never be corrected while we are conscious to ourselves that we need it and deserve it, and know that as many as God loves he chastens. *Ibid.*

227. Those are in a sad case, indeed, that are cut off from the benefit of prayer. *Jer. xi.*

228. Their condition is sad, who have the prayers of good ministers and good people against them. *Ibid.*

229. Every acceptable prayer, is that which God *puts into our hearts*. Nothing is our word that *comes to him*, but what is first his word that *comes from him*. *Jer. xiv.*

230. When we come to pray for the preventing or removing of any judgment, we must acknowledge that we deserve it, and a thousand times worse. *Ibid.*

231. Our best pleas in prayer are those that are fetched from the glory of God's own name. "Lord, do it, that thy mercy may be magnified, thy promise fulfilled, and thine interest in the world kept up. We have nothing to plead in ourselves, but everything in thee." *Ibid.*

232. It becomes, us in prayer, to show ourselves concerned more for God's glory, than for our own comfort." Lord, *what wilt thou do unto thy great name*. *Ibid.*

233. Those who have forfeited the benefit of the prayers of God's prophets for them, may justly expect to have their prayers against them. *Jer. xviii.*

234. When we are praising God for what he has done, we must call upon him for the future favours which his church is in need and expectation of; and in praying to him we really *praise* him, and give him glory. He takes it so. *Jer. xxxi.*

235. Prayer is a salve for every sore. Whatever is a burthen to us, we may, by prayer, cast it upon the Lord, and then be easy. *Jer xxxii.*

236. Those that expect to receive comfort from God, must continue instant in prayer. *Jer. xxxiii.*

237. Promises are given, not to supersede, but to quicken and encourage prayer. *Ibid.*

238. Prayer to God for grace to turn us is necessary, in order to our turning; and those that are convinced by the Word of God of the necessity of returning to him, will present their supplications to him for that grace. *Jer. xxxvi.*

239. When we are in distress, we ought to desire the prayers of our ministers and christian friends; for thereby we put an honour upon prayer, and an esteem upon our brethren. *Jer. xxxvii.*

240. Many who despise prayer when they are in prosperity, will be glad of it when they are in adversity. *Ibid.*

241. Prayer is a salve for every sore, even the sorest; a remedy for every malady even the most grievous. And our business in prayer is, not to prescribe, but to subscribe to the wisdom and will of God, to refer our case to him, and then leave it with him. *Lord, behold and consider, and thy will be done. Lam. ii.*

242. Though we are cast into ever so *low a dungeon*, we may from thence find a way of access to God, in the highest heavens. *Lam. iii.*

243. Prayer is the breath of the new man, sucking in the air of mercy in petitions, and returning it in

praises. It is both, the evidence and the maintenance of the spiritual life. *Ibid.*

244. They that lament, and do not pray, sin in their lamentations. *Lam. v.*

245. God's grace can save souls without our preaching; but our preaching cannot save them without God's grace: and that grace must be sought by prayer. *Ezek. xxxvii.*

246. By the variety of events that befall us, if we look up to God in all, we may come to acquaint ourselves better with his attributes and designs. *Ezek. xxxix.*

247. The brightest and most sparkling glories of this world should be put and kept *under our feet* when we draw near to God, and are attending upon him. *Ezek. xl.*

248. Praying friends are valuable friends. It is good to have an intimacy with, and an interest in, those that have fellowship with God, and an interest at the throne of grace; and it well becomes the greatest and best of men, to desire the assistance of the prayers of others for them. *Dan. ii.*

249. Whatever is the matter of our care, must be the matter of our prayer. We must desire mercy of God concerning *this* thing and *the other* thing, that occasions us *trouble and fear*. *Ibid.*

250. God gives us leave to be humbly free with him; and, in prayer, to enter into the detail of our wants and burthens. *Ibid.*

251. When the lives of good and useful men are in danger, it is time to be earnest with God for mercy for them. *Ibid.*

252. There are mysteries and secrets, which, by prayer, we are let into; with that key, the cabinets of heaven are unlocked. *Ibid.*

253. Every house not only *may be*, but *ought to be*, a house of prayer. Where we have a tent, God

must have an altar; and on it we must offer spiritual sacrifices. *Dan. vi.*

254. It is good to have our *hours of prayer*, not to bind, but to mind, conscience; and if we think our bodies require refreshment by food thrice a day, can we think seldomer will serve our souls? *Ibid.*

255. God's people reckon their *daily sacrifices*, their morning and evening exercises of devotion, the most needful of their daily business, and the most delightful of their daily comforts; and would not, for all the world, part with them. *Dan. viii.*

256. God's promises are intended, not to supersede, but to excite and encourage our prayers; and when we see the day of the performance of them approaching, we should the more earnestly plead them with God, and put them in suit. *Dan. ix.*

257. When the day of deliverance dawns, it is time for God's praying people to bestir themselves. Something extraordinary is then expected and required from them, beside their daily sacrifice. *Ibid.*

258. In every prayer, we must make confession, not only of the sins we have been guilty of, but of our faith in God, and dependence upon him, our sorrow for sin, and our resolutions against it. *Ibid.*

259. We should, in prayer, look both at God's greatness and his goodness, his majesty and mercy in conjunction. *Ibid.*

260. God is very ready to hear prayer, and to give an answer of peace. *Ibid.*

261. Those that would be brought acquainted with Christ and his grace, must be *much in prayer*. *Ibid.*

262. As the *entrance of God's word is enlightening* to the upright, so the entrance of *their prayers* is pleasing to him. *Dan. x.*

263. Those do not pray to God at all, that do not pray *in the spirit*. *Hos. vii.*

264. Seeking the Lord is to be every day's work;

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but there are some special occasions given by the providence and grace of God, when it is, in a particular manner, time to seek him. *Hos. x.*

265. Prayers and tears are the weapons with which the saints have obtained the most glorious victories. *Hos. xii.*

266. When we come to God, we should consider what we have to say to him; for if we come without an errand, we are likely to go without an answer. *Hos. xiv.*

267. Our prayers for pardon and acceptance with God should be always accompanied with sincere purposes and vows of new obedience. *Ibid.*

268. If we speak to God in good prayers, God will speak to us in good promises. *Ibid.*

269. When God *calls to contend by fire*, it concerns those that have any interest in Heaven, to cry mightily to him for relief. *Joel i.*

270. When the judgments of God are abroad, each person is concerned to contribute his *quota* to the common supplications, having contributed to the common guilt. *Joel ii.*

271. Live up to your prayers; and you shall have what you pray for. *Amos v.*

272. In times of public distress, if we have any interest at the throne of grace, we ought to improve it for the public good. *Jonah i.*

273. While there is life, there is hope; and while there is hope, there is room for prayer. *Ibid.*

274. When we are in affliction, we must pray: then we have *occasion* to pray; then we have *errands* at the throne of grace, and *business* there. *Jonah ii.*

275. An apprehension of God's good will to us, notwithstanding our offences, gives us boldness of access to him, and opens the lips in prayer, which were closed with the sense of guilt, and dread of wrath. *Ibid.*

276. The heavens are equally accessible from every part of the earth. *Ibid.*

277. Many that prayed not at all, or did but whisper prayer, when they were in prosperity, are brought to *pray*, nay, are brought to *cry*, by reason of their affliction; and it is for this end that afflictions are sent; and they are in vain, if this end be not answered. *Ibid.*

278. When God is about to deliver his people, he stirs up their friends to pray for them, and pours out a *spirit of grace and supplication*; and when we see God coming towards us in ways of mercy, we must go forth to meet him by prayer. *Mic. vii.*

279. True converts are *suppliants* to God: they do not plead, but *make supplication to their Judge*; and, wherever they are, though *beyond the rivers of Ethiopia*, a great way off from his house of prayer, he has his eye upon them, and his ear open to them; they are his *suppliants*. *Zeph. iii.*

280. God often answers prayer with *good words*, when he does not immediately appear in *great works*; and those *good words* are real answers to prayer. *Zech. i.*

281. When God designs the restoring and reviving of religion, he stirs up his prophets and people to pray for it; and does it in answer to their prayers. *Zech. iii.*

282. When we offer up our requests to God, it must be with a readiness to receive instructions from him; for, if we turn away our ear from hearing his law, we cannot expect that our prayers should be acceptable to him. *Zech. vii.*

283. We must, in our prayers, dutifully attend the course of providence. We must ask for mercies in their proper time; and not expect that God should go out of his usual way and method for us. *Zech. x.*

284. When God intends great mercy for his peo-

ple, the first thing he does is to set them a praying.
Zech. xii.

285. You may as soon find a living man without breath, as a living saint without prayer. *Ibid.*

286. The further the work of sanctification is carried in us, the better is the work of supplication carried on by us. *Ibid.*

287. The exercises of devotion should be performed by private families among themselves, besides their joining in public assemblies for religious worship.
Ibid.

288. Prayers made in wrath, are written in gall.
(*Isa. i. 15—58.*) *Matt. v.*

289. You may as soon find a living man that does not breathe, as a living Christian that does not pray.
Matt. vi.

290. Secret prayer is to be performed in retirement, that we may be unobserved; and so may avoid ostentation; undisturbed, and so may avoid distraction; unheard, and so may use the greater freedom; yet, if the circumstances be such that we cannot possibly avoid being taken notice of, we must not, therefore, neglect the duty, lest the omission be a greater scandal than the observation of it. *Ibid.*

291. In secret prayer, we must have an eye to God, as present in all places. He is there, in thy closet, when no one else is there; there especially, nigh to thee, in what thou *callest upon him for.* *Ibid.*

292. *Lip-labour*, in prayer, though ever so well *laboured*, if that be all, is but *lost labour.* *Ibid.*

293. We should turn the word we hear into prayer. Our hearts should echo to it. Does Christ promise, *surely, I come quickly?* Our hearts should answer, *even so, come.* *Ibid.*

294. Where God finds a praying heart, he will be found a prayer-hearing God. *Matt. vii.*

295. What is not worth asking, is not worth having; and then it is worth nothing. *Ibid.*

296. There may be a seeming importunity in prayer, *Lord, Lord*; but, if inward impressions be not answerable to outward expressions, we are but *as sounding brass, and a tinkling cymbal*. *Ibid.*

297. Christ often gives encouraging answers to his praying people, when they are interceding for others. It is kindness to us, to be heard for others. God turned the captivity of Job, when he prayed for his friends. (*Job* xlii. 10.) *Matt.* viii.

298. They who would learn to pray, must go to sea. Imminent and sensible dangers will drive people to him, who alone can help, in time of need. *Ibid.*

299. It becomes those that are under the same affliction, to concur in the same prayers for relief. Fellow-sufferers should be joint petitioners. In Christ, there is enough for all. *Matt.* ix.

300. Those we pity, we should pray for. *Ibid.*

301. The melancholy aspect of the times, and the deplorable state of precious souls, should much excite and quicken prayer. *Ibid.*

302. When things look discouraging, we should pray more; and then, we should complain and fear less. *Ibid.*

303. Commissions, given in answer to prayer, are most likely to be successful. *Ibid.*

304. Though Christ is always ready to hear and answer holy desires and prayers; yet, he will not gratify corrupt lusts and humours. Those who *ask amiss, ask, and have not*. *Matt.* xii.

305. When anything ails us at any time, it is our duty and privilege to make Christ acquainted with it. It will be a relief to our burdened spirits to unbosom ourselves to a friend we may be free with. *Matt.* xiv.

306. It is good, at least sometimes, upon special

occasions, and when we find our hearts enlarged, to continue long in secret prayer, and to take full scope in *pouring out our hearts before the Lord. Ibid.*

307. When faith is weak, prayer should be strong. *Ibid.*

308. The greatest favours and blessings, are to be obtained from Christ, by entreaty. *Ibid.*

309. Every accepted prayer, is not immediately an answered prayer. When answers to prayer are deferred, God is thereby teaching us to pray more, and pray better. Disappointments in the success of prayer, must be excitements to do the duty of prayer. *Matt. xv.*

310. Continued importunity may be uneasy to men, even to good men; but Christ loves to be cried after. *Ibid.*

311. The more sensibly we feel the burden, the more resolutely we should pray for the removal of it. *Ibid.*

312. If we cannot *reason* down our unbelief, let us *pray* it down. *Ibid.*

313. It is not in vain for broken hearts to bemoan themselves. *Ibid.*

314. Sense of misery will bring people to their knees. *Matt. xvii.*

315. No law of heaven limits the number of petitioners. *Matt. xviii.*

316. Christ has been pleased to put an honour upon and to allow a special efficacy in, the joint prayers of the faithful, and the common supplications they make to God. *Ibid.*

317. God doth especially own and accept us, when we are praying for those that have offended him and us. *Ibid.*

318. That which gives us occasion for sorrow, should give us occasion for prayer. Let our complaints, both of the wickedness of the wicked, and of

the afflictions of the afflicted, be brought to God, and left with him. *Ibid.*

319. In gracious requests, we should learn this wisdom, to desire the prayers of those that have an interest at the throne of grace. We should beg of our praying friends to pray for us, and reckon it a real kindness. *Matt. xx.*

320. Though others be our mouth in prayer, the answer will be given to us, according as we stand affected. *Ibid.*

321. They know not what they ask, who ask for the end, but overlook the means, and so put asunder what God has joined together. *Ibid.*

322. We are all apt, when we are but *girding on the harness, to boast* as though we *had put it off*. We know not what we ask, when we ask for the glory of wearing the crown, and ask not for grace to bear the cross in our way to it. *Ibid.*

323. It is good for those that are labouring under the same calamity, or infirmity of body or mind, to join together in the same prayer to God, for relief, that they may quicken one another's fervency, and encourage one another's faith. *Ibid.*

324. Cold desires do but beg denials. Those that would prevail in prayers, must stir up themselves to take hold on God in the duty. *Ibid.*

325. In following Christ with our prayers, we must expect to meet with hindrances and manifold discouragements, from within and from without; something or other that bids us hold our peace. *Ibid.*

326. The sincere and serious beggars at Christ's door, commonly meet with the worst rebukes from those that follow him but in pretence and hypocrisy. *Ibid.*

327. It is the will of God, that we should, in every thing, make our requests known to him, by prayer and supplication; not to inform or move him, but to

qualify ourselves for the mercy. The watchman, in the boat, who with his hook takes hold of the shore, does not thereby pull the shore to the boat, but the boat to the shore. So, in prayer, we do not draw the mercy to ourselves, but ourselves to the mercy. *Ibid.*

328. When trouble is in prospect, at a great distance, it is good to lay in a stock of prayers before hand. *Matt. xxiv.*

329. Though the ease of the body is not to be *mainly* consulted, it ought to be *duly* considered. Though we must take what God sends, and when he sends it; yet, we may pray against bodily inconveniences, and are encouraged to do so, in that *the Lord is for the body.* *Ibid.*

330. Our prayers with our families must not excuse us from our secret devotions. *Matt. xxvi.*

331. Prayer is never out of season; but it is especially seasonable, in an agony. A troubled soul finds most ease when it is alone with God, who understands the broken language of sighs and groans. *Ibid.*

332. In all our addresses to God, we should eye him as a Father, as our Father; and it is in a special manner comfortable to do so, when we are in an agony. It is a pleasing string to harp upon, at such a time, *my Father*; whither should the child go, when anything grieves him, but to his Father? *Ibid.*

333. A prayer of faith, against affliction, may very well consist with the patience of hope under an affliction. *Ibid.*

334. They who are much in prayer, at other times, have most comfort in praying, when troublesome times come. *Ibid.*

335. If those that are spiritually blind, do not pray for themselves, yet, let their friends and relations pray for them, that Christ would be pleased to *touch them.* *Mark. viii.*

336. As, on the one hand, there are some that do

not use, so, on the other hand, there are some that *abuse* the great encouragements Christ has given us in prayer. *Mark x.*

337. When we are at prayer, we must remember to pray for others, particularly for our enemies, and those that have wronged us. Now we cannot pray sincerely that God would do them good, if we bear malice to them, and wish them ill. *Mark xi.*

338. Let fraud and oppression be thought the worse of for their having *profaned* and *disgraced* long prayers; but let not prayers, no nor *long prayers*, be thought the worse of, if made in humility and sincerity, for their having been, by some, thus abused. *Mark xii.*

339. Though the answers to our prayers do not come quickly, yet we must renew our requests and *continue instant in prayer*; for, *the vision is for an appointed time, and at the end it shall speak, and not lie.* *Mark xiv.*

340. Prayers of faith are *filed* in heaven, and are not *forgotten*, though the things prayed for are not presently *given*. Prayers made when we were young and coming into the world, may be answered when we are old, and going out of the world. *Luke i.*

341. It is very comfortable to praying people, to know that their *prayers* are *heard*, and those mercies are doubly sweet, that are given in answer to prayer. *Ibid.*

342. Prayer is an ordinance that *opens heaven.* *Luke iii.*

343. Secret prayer must be performed secretly; and those that have ever so much to do of the best business in this world must keep up constant and stated times for it. *Luke v.*

344. We have a great deal of *business* at the throne of grace; and we should take a great *delight* in communion with God, and by both these may be kept, sometimes, long at prayer. *Luke vi.*

345. By prayer, we fetch in the wisdom, grace, and joy, which *make the face to shine.* *Lukc ix.*

346. We prevail with men, by importunity, because they are *displeased* with it; but with God because he is *pleased* with it. *Luke xi.*

347. In all our addresses to God, it is good to deliberate with ourselves beforehand what we shall say, that we may *order our cause before him, and fill our mouth with arguments.* *Luke xv.*

348. Those who would speed in prayer, must be importunate in prayer. *Luke xviii.*

349. Those shall be accounted worthy to live a life of praise, in another and better world, that live a life of prayer, in this world. *Luke xxi.*

350. Prayer, though never out of season, is in a special manner seasonable when we are in an agony; and the stronger our agonies are, the more lively and frequent our prayers should be. *Luke xxii.*

351. In our own and our friends straits, it is our wisdom and duty to apply ourselves to Christ by prayer. *John ii.*

352. Those that would have any benefit by Christ, must ask for it, must be earnest in prayer to God for it. *John iv.*

353. We are encouraged to *pray*; but we are not allowed to *prescribe.* *Ibid.*

354. If we would have our *Amens* accepted in heaven, let Christ's *Amens* be prevailing on earth; his repeated *Amens.* *John x.*

355. Though God knows all our wants, and griefs, and cares, he will know them from us, and is honoured by our laying them before him. *John xi.*

356. When God by his grace or providence is coming towards us, in ways of mercy and comfort we should go forth, by faith, hope, and prayer, to meet him. *Ibid.*

357. When we know not what, in particular, to ask,

or expect, let us, in general, refer ourselves to God; let him do as seemeth him good. *Ibid.*

358. As prayer is to be made to God only, so it is our duty, in prayer to eye him as a Father, and to call him *our Father*. All that have the spirit of adoption, are taught to cry *Abba, Father*. (*Rom. viii. 15, and Gal. iv. 6.*) If God be our Father, we have liberty of access to him, ground of confidence in him, and great expectations from him. *John xvii.*

359. This puts an honour upon prayer, that it was the messenger Christ sent on his errands, the way in which, even he, corresponded with heaven. *Ibid.*

360. Our prayers for the church must not be crowded into a corner of our prayers. In making *supplication for all saints*, we have room enough to enlarge, and should not straiten ourselves. *Ibid.*

361. They that have received the adoption of sons, may, in faith, pray for the inheritance of sons; if sanctified, then glorified. *Ibid.*

362. All repetitions in prayer are not to be counted *vain repetitions*. Christ prayed, *saying the same words*; (*Matt. xxvi. 44.*) and yet *prayed more earnestly*. *Ibid.*

363. Promises are not designed to supersede prayers, but to be the guide of our desires, and the ground of our hopes. *Ibid.*

364. There is a world of people that Jesus Christ did not pray for. *Ibid.*

365. We that know not who are chosen, and who are passed by, must *pray for all men*. (*1 Tim. ii. 1, 4.*) While there is life, there is hope, and room for prayer. (*See 1 Sam. xii. 23.*) *Ibid.*

366. As we have interest at the throne of grace, we should improve it, for the benefit of one another. They that help us, by their prayers, at one time, should be helped by us, with ours; at another time. *This is the communion of saints. John xxi.*

367. All God's people are praying people, and *give themselves to prayer*. *Acts i.*

368. Those are in the best frame to receive spiritual blessings, that are in a praying frame. *Ibid.*

369. God will be inquired of for promised mercies; and the nearer the performance seems to be, the more earnest we should be in prayer for it. *Ibid.*

370. It is of use for private Christians so far to have their hours of prayer as may serve, though not to bind, yet to remind, conscience. Every thing is *beautiful in its season*. *Acts iii.*

371. Our *prayers* and our *alms* should go together. *Ibid.*

372. Regenerating grace evermore sets people on praying. You may as well find a living man without breath, as a living Christian without prayer. If breathless, lifeless; and so, if prayerless, graceless. *Acts ix.*

373. What God has promised, we must pray for. He will, for this, be inquired of, and particularly, for divine instruction. *Ibid.*

374. When charitable people are dead, there is no praying them to life again; but, when they are sick, that piece of gratitude is owing them, to pray for their recovery, that, if it be the will of God, those may be spared to live, who can ill be spared to die. *Ibid.*

375. Prayers and alms must go together. *Acts x.*

376. Those that would hear comfortably from God, must be much in speaking to him. *Ibid.*

377. As long as we are kept waiting for a mercy, we must continue praying for it. *Acts xii.*

378. It is good for Christians to have private meetings for prayer, especially in times of distress, and not to let fall or forsake such assemblies. *Ibid.*

379. When good men are going forth about good work, they ought to be solemnly and particularly

prayed for, especially by their brethren that are their fellow labourers, and fellow soldiers. *Acts xiii.*

380. When we are parting with our friends, the best farewell is, to commend them to the Lord, and to leave them with him. *Acts xiv.*

381. As *in the dark so out of the depths*, we may cry unto God. No place, no time, amiss for prayer, if the heart be lifted up to God. *Acts xvi.*

382. They that are companions in suffering, should join in prayer. No trouble, how grievous soever, should indispose us for prayer. *Ibid.*

383. Public prayers are so far from being intended to supersede our own secret prayers, and make them needless, that they are designed to quicken and encourage them, and to direct us in them. When we are alone we should pray over the prayers that our ministers have put up with us. *Acts xx.*

384. God often gives gracious answers to the prayers of his people, not in the thing itself that they pray for, but in something better. *Acts xxii.*

385. It is not unfit, sometimes, to be express in our prayers for particular churches and places; not to inform God, but to affect ourselves. We are likely to have the most comfort in those friends that we pray most for. - *Rom. i.*

386. Whatever comfort we desire to find in any creature, we must have recourse to God for it, by prayer; for *our times are in his hand*, and *all our ways at his disposal*. *Ibid.*

387. Folly and weakness and distraction in prayer, are that which all the saints are complaining of. If so great a saint as Paul knew not what to pray for, what little reason have we to go forth about that duty in our own strength. *Rom. viii.*

388. It is not the rhetoric and eloquence, but the faith and fervency of our prayers, that the Spirit works as an intercessor in us. *Ibid.*

389. The soul of prayer is the heart's desire. Cold desires do but beg denials. We must even breathe out our souls, in every prayer. *Rom. x.*

390. Wishing and woulding, if that be all, are not praying. *Ibid.*

391. It is a very sad thing for any person or people to have the prayers of God's people *against* them, especially of God's prophets. For God espouses, and sooner or later, will visibly own the cause of his praying people. *Rom. xi.*

392. The method of our prayers must be, first for truth, and then for peace; for such is the method of the wisdom that is from above, *it is first pure, then peaceable.* *Rom. xv.*

393. Interchanging of prayers is an excellent token of the interchanging of love. *Ibid.*

394. It is good, in prayer to fasten upon those names, titles, and attributes of God, which are most suitable to the errand we come upon, and will best serve to encourage our faith concerning it. Every word in the prayer should be a plea. *Ibid.*

395. Those that would prevail in prayer, must strive in prayer. *Ibid.*

396. Those who are put far asunder by the disposal of God's providence, may yet meet together at the throne of his grace. Those who beg the prayers of others, must not neglect to pray for themselves. *Ibid.*

397. We may and must pray against persecution. *Ibid.*

398. As God must be sought unto for the restraining of the ill-will of our enemies, so also for the preserving and increasing of the good will of our friends, for God hath the hearts both of the one and of the other in his hands. *Ibid.*

399. It should be the concern of such as pray in public, to pray intelligibly; not in a foreign language, nor in a language, that, if it be not foreign, is above

the level of the audience. Language that is most obvious and easy to be understood, is the most proper for devotions, and other religious exercises. *1 Cor. xiv.*

400. Prayer is a salve for every sore, a remedy for every malady; and when we are afflicted with thorns in the flesh, we should *give ourselves to prayer*. Therefore, we are sometimes tempted, that we may learn to pray. *2 Cor. xii.*

401. As troubles are sent to teach us to pray, so they are continued to teach us to *continue instant in prayer*. *Ibid.*

402. Though God accepteth the prayer of faith, yet he does not always answer it in the letter. As he sometimes grants in wrath, so he sometimes denies in love. *Ibid.*

403. We are more concerned to pray, that we may not *do evil*, than that we may not *suffer evil*. *2 Cor. xiii.*

404. We should pray for the persons for whom we give thanks. *Ephes. i.*

405. Even the best of Christians need to be prayed for, and while we hear well of our Christian friends, we should think ourselves obliged to intercede with God for them, that they may abound and increase yet more and more. *Ibid.*

406. When we draw nigh to God, we should reverence him in our hearts, and express it in the most suitable and becoming behaviour and gesture. *Ephes. iii.*

407. *Prayer* must buckle on all the other parts of our Christian armour. *Ephes. vi.*

408. Though set and solemn prayer may sometimes be unseasonable, (as when other duties are to be done,) yet, pious ejaculations can never be so. *Ibid.*

409. None are so much saints, and in so good a condition, in this world, but they need our prayers, and they ought to have them. *Ibid.*

410. We must pray for all saints, and particularly for God's faithful ministers. *Ibid.*

411. Whatever turns to our salvation, is by the supply or the aids and assistance of the spirit of Christ, and prayer is the appointed means of fetching in that supply. The prayers of the people may bring a supply of the Spirit to their ministers, to enable them in suffering, as well as preaching the gospel. *Philipp i.*

412. The best and most eminent Christians need the prayers of meaner Christians, and are not above asking them. *Col. iv.*

413. As there is much that we ought to be thankful for, on the behalf of ourselves and our friends, so there is much occasion of constant prayer for further supplies of good. *1 Thess. i.*

414. When we are most thankful, we should also *give ourselves to prayer*, and those we *give thanks for* have need to be *prayed for*. *1 Thess. iii.*

415. The way to rejoice evermore, is to pray without ceasing. We should *rejoice* more, if we *prayed* more. *1 Thess. v.*

416. In praying for our governors, we take the most likely course to lead a peaceable and quiet life. *1 Tim. ii.*

417. No place is amiss for prayer; no one place more acceptable to God than another. *Ibid.*

418. If, by faith, we confide in God, by prayer, we must give glory to God, and commit ourselves to his guidance. *1 Tim. v.*

419. Prayer of people for ministers, especially when they are in distress and danger, is their great duty. Ministers need and request it. The least may in this way be helpful to the greatest. *Philemon.*

420. Though prayer *obtains*, yet it does not *merit* the things obtained. They are God's gift and Christ's purchase. *Ibid.*

421. In praying for faithful ministers, people, in effect, pray for themselves. *Ibid.*

422. When the people of God have been conversing together by word or writing, it is good to part with prayer, desiring for each other the continuance of the gracious presence of God, that they may meet together again in the world of praise. *Heb. xiii.*

423. In prayer we must not look to the merit of man, but to the grace of God. *James v.*

424. It is not enough to say a prayer, but we must pray in prayer. Our thoughts must be fixed, our desires firm and ardent, and our graces in exercise, and when we thus pray in prayer, we shall speed in prayer. *Ibid.*

425. Prayer is the key which opens and shuts heaven. *Ibid.*

426. Where there may not be so much of *miracle* in God's answering our prayers, yet, there may be as much of *GRACE*. *Ibid.*

427. The holiest and best of men sometimes have their lawful and pious requests denied. (God is pleased to answer our necessities rather than our requests.) *1 Pet. i.*

428. God doth always hear the prayers of the faithful. (*John ix. 31; 1 John v. 14, and Heb. iv. 16.*) *1 Pet. iii.*

429. They who would pray to purpose, must *watch unto prayer*. They must watch over their own spirits, watch all fit opportunities, and do their duty in the best manner they can. *1 Pet. iv.*

430. Prayer is the nurse of faith. The way to *build up ourselves in our most holy faith*, is, to *continue instant in prayer*. (*Rom. xii. 12.*) *Jude.*

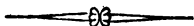
431. Our prayers are *then* most likely to prevail, when we *pray in the Holy Ghost*, under his guidance and influence, according to the rule of his word, with faith, fervency, and constant persevering impor-

tunity. This is *praying in the Holy Ghost*, whether it be done, by or without a set prescribed form. *Ibid.*

432. *All the saints* are a praying people: none of the *children of God* are born dumb: a spirit of grace is always a *spirit of adoption* and supplication, *teaching us to cry, Abba Father.* (*Ps. xxxii. 6.*) *Rev. viii.*

433. Times of danger should be praying times, and so also should times of great expectation be. Both our fears and our hopes should put us upon prayer; and where the interest of the church of God is deeply concerned, the hearts of the people of God, in prayer, should be greatly enlarged. *Ibid.*

434. What comes from Heaven, in a promise, should be sent back to Heaven in a prayer. *Rev. xxii.*



APHORISMS ON ORDINANCES.

1. If either we are ignorant of, or mistaken about, the meaning of holy ordinances, we can neither please God nor profit ourselves. *Exod. xii.*

2. When we are to attend upon God, in solemn ordinances, it concerns us to sanctify ourselves, and to get ready beforehand. *Exod. xix.*

3. Those that would have communion with God, must not only come to ordinances, but they must abide by them. *Exod. xxiv.*

4. God will not fail to give those the meeting, who diligently and conscientiously attend upon him, in the ordinances of his own appointment. *Exod. xxix.*

5. Those that abide in God's house, shall have God to abide with them. *Ibid.*

6. It is a sign that God is angry, when he removes

his tabernacle; for his ordinances are fruits of his favour and tokens of his presence: while we have *them* with us, we have *him* with us. *Exod. xxxiii.*

7. Those that dwell in God's house shall find, be the tempest ever so violent, or the dropping ever so continual, it does not rain in. *Exod. xxxvi.*

8. God will dwell with those that prepare him a habitation. *Exod. xl.*

9. Those that dwell in the house of the Lord, are hidden there; and are safe under the divine protection. *Ibid.*

10. God will manifest himself in the solemn assemblies of his people and ministers; and those that would have the benefit and comfort of God's appearances, must in them give their attendance. *Lev. viii.*

11. Those that diligently attend upon God in the way he has appointed, shall have such a sight of his glory as shall be abundantly to their satisfaction. *Lev. ix.*

12. The public concerns of God's glory, ought to lie nearer our hearts, than any private afflictions of our own. *Lev. x.*

13. Acceptance with God is the great thing we should desire and aim at, in all our religious services, particularly, in the Lord's Supper, which is our eating of the sin-offering. *Ibid.*

14. The sorrow of the world is a very great hindrance to our acceptable performance of holy duties; as it is discomposing to ourselves, takes off our chariot-wheels, and makes us drive heavily; and as it is displeasing to God, whose will it is that we should serve him cheerfully. *Ibid.*

15. When God has restored us to the liberty of ordinances again, after restraint by sickness, distance, or otherwise, we should take the first opportunity of testifying our respect to God, and our affection to his

sanctuary, by a diligent improvement of the liberty we are restored to. *Lev. xiv.*

16. If we have the benefit of the sacrifice of atonement, we must not grudge the sacrifices of acknowledgment. *Lev. xvi.*

17. A close and constant adherence to God's ordinances, is the most effectual preservative from the infection of gross sin. *Lev. xviii.*

18. The more we taste of the sweetness and feel of the power of holy ordinances, the less attachment we shall have to the forbidden pleasures of sinners' abominable customs. *Ibid.*

19. God never leaves any to their own hearts' lusts, till they have first left him and his institutions. *Ibid.*

20. Those only are entitled to the comforts of God's house who make it their *rest for ever*, and resolve to *dwell in it all the days of their life*. *Lev. xxi.*

21. The eves of solemn days ought to be employed in solemn preparation. When work for God and our souls is to be done, we should not straiten ourselves in time for the doing of it. For, how can we spend our time better? *Lev. xxiii.*

22. God is never unprovided for the entertainment of those that visit him, as men often are. *Lev. xxiv.*

23. It must not be expected that the divine institution of ordinances should descend to all those circumstances which are determinable, and are fit to be left alterable, by human prudence, and by that wisdom which is profitable to direct. *Numb. vii.*

24. Though our condition be solitary, yet, we must keep up our attendance on God, by holy ordinances, as we have opportunity; for, in them, we may find the best conversation, and the best repose. *Numb. ix.*

25. Those whose minds and consciences are defiled by sin, are utterly unfit for communion with God, and cannot partake, with any true comfort, of the gospel passover, till they are cleansed by true repentance

and faith. And a sad dilemma they are in. If they come not to holy ordinances, they are guilty of a contempt of them; if they do come in their pollution, they are guilty of a profanation of them. They must, therefore, wash, and then *compass God's altar. Ibid.*

26. It is a blessed thing to see people hungering and thirsting after God's ordinances, and to hear them complaining of that which prevents their enjoyment of them. *Ibid.*

27. It should be a trouble to us, when, by any occasion, we are kept back from bringing our offering in the solemnities of a Sabbath, or a sacrament, as it was to David, when he was banished from the altar. *Ibid.*

28. When we are to attend upon God in solemn ordinances, it is very necessary, both that we be clean, and that we be composed. *Ibid.*

29. As those who, against their minds, are forced to absent themselves from God's ordinances, may comfortably expect the favours of God's grace under their affliction; so those who, of choice, absent themselves, may justly expect the tokens of God's wrath for their sin. *Ibid.*

30. Those that strive against God's ordinances and providences, whatever they pretend, and whether they are aware of it or no, do indeed strive with their Maker. *Numb. xvi.*

31. We may then expect the discoveries of the divine grace, when we are found in the way of our duty, and are diligent and sincere in our attendance on holy ordinances. *Josh. v.*

32. Outward expressions of inward reverence, and a religious awe of God, well become us, and are required of us, whenever we approach to him in solemn ordinances. *Ibid.*

33. They that are cut off from public ordinances,

are likely to lose all religion; and will, by degrees, cease, from fearing the Lord. *Josh. xxii.*

34. They who have, themselves, found the benefit of God's ordinances, cannot but desire to preserve and perpetuate the entail of them upon their seed, and use all possible precautions that their children after them may not be made to *cease from following the Lord*, or be looked upon as having no part in him. *Ibid.*

35. When we attend upon God in instituted ordinances, we may expect to hear from him; and to receive his gifts at his own gates. *Judges ii.*

36. Those that bring young people into bad acquaintance, and take them out of the way of public ordinances, though they may think them well-principled and armed against temptation, know not what they do, nor *what will be the end thereof.* *Ruth i.*

37. Forced absence from God's ordinances, and forced presence with wicked people, are great afflictions; but, when the force ceases, and it is continued of choice, then it becomes a great sin. *Ibid.*

38. Those that are detained from public ordinances by the nursing and tending of little children, may take comfort in believing, that if they do it with an eye to God, he will graciously accept them therein; and though they tarry at home, they shall divide the spoil. *1 Sam i.*

39. What pleasure can we take in our creature comforts and enjoyments, if we want God's word and ordinances, especially if we want the comfort of his gracious presence, and the light of his countenance? *As vinegar upon nitre, so is he that sings songs, to such heavy hearts.* *1 Sam. iv.*

40. The purity and plenty of God's ordinances, and the tokens of his presence in them, are the glory of any people, much more so than their wealth and trade, and interest among the nations. Nothing is

more cutting, more killing, to a faithful Israelite, than the want and loss of these. If God go, the glory goes, and all good goes. Woe unto us if he depart!
Ibid.

41. The return of the ark, and the revival of holy ordinances, after days of restraint and trouble, cannot but be matter of great joy to every faithful Israelite.
1 *Sam.* vi.

42. The intrinsic grandeur of instituted ordinances ought not to be diminished in our eyes by the meanness and poverty of the place where they are administered. *Ibid.*

43. It is an offence to God, if we think meanly of his ordinances, because of the meanness of the manner of their administration. *Ibid.*

44. The judgments of God on those who profane his ordinances, should not make us afraid of the ordinances, but of profaning them, and making an ill use of them. 1 *Sam.* vii.

45. It is no new thing for God's Ark to be thrust into a private house. Christ and his apostles preached from house to house, when they could not have public places at command. *Ibid.*

46. When the ark is but newly come out of captivity, we cannot expect it to be of a sudden in its usual solemnity; but must take things as they are, and make the best of them. *Ibid.*

47. Those that know how to value God's ordinances cannot but reckon it a very lamentable thing to want them. *Ibid.*

48. We should come from holy ordinances, with our hearts greatly enlarged in holy joy and praise. 1 *Sam.* x.

49. Before solemn ordinances, there must be a solemn preparation. When we are to offer spiritual sacrifices, it concerns us, by sequestering ourselves

from the world, and renewing the dedication of ourselves to God, to sanctify ourselves. 1 *Sam.* xvi.

50. Those that come to sacrifice, should come peaceably: religious exercises must not be performed tumultuously. *Ibid.*

51. When signal blessings are coming into a family, they ought to sanctify themselves. *Ibid.*

52. It is a bad thing for us, except in case of necessity, to omit any opportunity of stately attending on God's solemn ordinances. 'Thomas lost a sight of Christ, by being once absent from a meeting of the disciples. 1 *Sam.* xx.

53. They that forbid our attendance on God's ordinances, do what in them lies to estrange us from God, and to make us heathens. 1 *Sam.* xxvi.

54. The divine institution puts a beauty and grandeur upon holy ordinances, which otherwise have no form nor comeliness. Christ is our ark; and in and by him God manifests his favour, and communicates his grace to us, and accepts our adorations and addresses. 2 *Sam.* vi.

55. When we are to attend upon God in holy ordinances, our eye must be to the great sacrifice, to which we owe it that we are taken into covenant and communion with God. *Ibid.*

56. Singing of Psalms is a sweet ordinance, very agreeable to those that delight in praising God. 2 *Sam.* xxiii.

57. They who have experienced the comfort and benefit of religious assemblies, will make the reproach of them their burthen, the support of them their care, and the prosperity of them their chief joy. 2 *Kings* xii.

58. We have reason greatly to rejoice, in the revival of neglected ordinances, and the return of the tokens of God's presence. 1 *Chron.* xiii.

59. Though God's word and ordinances may be

clouded and eclipsed for a time, they shall at length shine out of obscurity. *1 Chron. xvi.*

60. On those administrations in which we have experienced the tokens of God's presence, and have found that he is with us of a truth, it is good to continue our attendance. *1 Chron. xxi.*

61. Those that turn their backs upon God's ordinances, may truly be said to forsake God himself. *2 Chron. xxix.*

62. Though the vessels of the sanctuary may be profaned for a while, God will find a time and way to sanctify them: neither his ordinances, nor his people, shall be suffered to fail forever. *Ibid.*

63. Though God's ordinances, like the vessels of the sanctuary, may be corrupted and profaned by the New Testament Babylon, they shall in due time be restored to their primitive use and intention; for, not one jot or tittle of divine institution shall fall to the ground. *Ezra i.*

64. That man loves his house too well, that cannot find in his heart to quit it a while, in compliance, either with an ordinance, or with a providence of God. *Neh. viii.*

65. Let not any people expect the blessing of God unless they make conscience of observing his ordinances, and keeping up public worship. Then it is likely to go well with our houses, when care is taken that the work of God's house goes on well. *Neh. x.*

66. The duties of the closet are designed to prepare us for, not to excuse us from, public ordinances. *Ps. v.*

67. God's ordinances are the green pastures in which food is provided for all believers. The word of life is the nourishment of the new man. It is milk for babes, pasture for the sheep, never barren, never eaten bare, never parched, but always a green pasture for faith to feed in. *Ps. xxiii.*

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68. All that truly love God, truly love the ordinances of God, and *therefore* love them, because in them, he manifests his honour, and they have an opportunity of honouring him. *Ps. xxvi.*

69. Those that are deprived of the benefit of public ordinances, constantly miss them; and therefore, should constantly mourn for the want of them, till they are restored to them again. *Ps. xlii.*

70. When we wait upon God in public ordinances, we have reason to do it both with cheerfulness and thankfulness; to take to ourselves the comfort, and give to God the glory, of our liberty of access to him. *Ibid.*

71. Those that come to the tabernacles, should come to the altar; those that come to ordinances, should qualify themselves to come, and then come to special ordinances, to those that are most affecting and most binding. *Ps. xliii.*

72. Those that come to the altar of God, must see to it that therein they come unto God, and draw near to him with the heart, with a true heart: we come in vain to holy ordinances, if we do not in them come to the holy God. *Ibid.*

73. We forfeit the benefit of ordinances, if we make an ill use of them. *Ps. lii.*

74. When we want the benefit of public ordinances we should desire and endeavour to keep up the same communion with God in our retirements, that we have had in the great congregation. A closet may be turned into a little sanctuary. *Ps. lxiii.*

75. That which has been the delight, and is the desire of gracious souls, in their attendance on solemn ordinances, is, to see God and his power and glory in them. *Ibid.*

76. God's holy temple is his house. There he dwells, where his ordinances are administered. *Ps. lxxv.*

77. Ordinances are empty things, if we meet not with God in the ordinances. *Ps. lxxxiv.*

78. They whose souls are at home, at rest in God, cannot but desire a settlement near his ordinances. *Ibid.*

79. Those that have the word and ordinances of God near them, that are not put to travel far to them, are justly expected to do more in praising God than others. *Ps. cxlix.*

80. Even the most exalted in station must be catechised. The greatest of men is less than the least of the ordinances of God. *Prov. xxxi.*

81. Those that would have acquaintance and communion with Christ, must closely and conscientiously adhere to holy ordinances, must join themselves to his people, and attend to his ministers. *Solomon's Song i.*

82. The ordinances of Christ are the ornaments of the church; the graces, gifts, and comforts of the Spirit, are the adorning of every believing soul, and beautify it: these render it, *in the sight of God, of great price.* *Ibid.*

83. The graces of God's Spirit, in the hearts of believers, are exceeding precious in themselves, and pleasing to Christ; and his presence in ordinances, draws them out into act and exercise. *Ibid.*

84. Church censures, duly administered, strike an awe upon men's consciences; the word (the weapons of her warfare) *casts down imaginations,* (2 Cor. x. 5) and even an unbeliever is convinced and judged by the solemnity of holy ordinances. (1 Cor. xiv. 24, 25.) *Solomon's Song vi.*

85. God's people reckon their sacred things their most delectable things. Rob them of holy ordinances and the means of grace, and you *lay waste all their pleasant things.* What have they more? *Isa. lxiv.*

86. Gospel-ordinances are the fields and valleys where the sheep of Christ *shall go in and out, and*

find pasture; (*John* x. 9,) and where they are *made to lie down* (*Ps.* xxiii. 2,) as Israel's herds, in the *valley of Achor*. (*Hos.* ii. 15.) *Isa.* lxxv.

87. God will be severed and honoured, in the way that he has appointed, in the ordinances of his own institution, which are the proper vehicles for those spiritual offerings. *Isa.* lxxvi.

88. Those that would know God's mind, must observe his appointments, and attend there where they may *hear his word*. *Jer.* xviii.

89. Whenever we approach to God in any holy ordinance, we must engage our hearts to do it: the heart must be prepared for the duty, employed in it, and kept close to it. *Jer.* xxx.

90. Those that are banished from God's ordinances have reason to complain, that they are in some degree *cast out of his presence*; yet, none are cast out from God's gracious presence, but those that by sin have first thrown themselves out of it. *Jer.* lii.

91. God's ordinances, and the privileges of a profession of religion, will justly be taken away from those that despise and profane them. *Ezek.* vii.

92. They that are deprived of the benefit of public ordinances, if it be not their own fault, may have the want of them abundantly made up, in the immediate communications of the divine grace and comforts. *Ezek.* xi.

93. It is sad to think how many there are, on whom ordinances and providences are all lost. *Ezek.* xxiv.

94. Those that have no inward principles of love to God's ordinances, may yet be found much in the external observation of them. *Ezek.* xxxiii.

95. When God's ordinances are *profaned*, his holy name is *polluted*. *Ezek.* xliii.

96. The greatest of men are less than the least of the ordinances of God. *Ezek.* xlvi.

97. It is just with God to deprive those of the

privileges of his house, who despise and profane them ; and to make *them* know the worth of ordinances by the want of them, who would not know it by the enjoyment of them. *Dan. viii.*

98. When men, by their sins, have caused the life and substance of ordinances to cease, it is just with God, by his judgments, to cause the remaining show and shadow of them to cease. *Hos. ii.*

99. If men destroy God's word and ordinances, by which he should be honoured on their feast-days, it is just with him, to destroy their *vines and fig trees*, with which they *regale* themselves. *Ibid.*

100. Ordinances are the beauty of the church ; and in them it is, and shall be, ever green. *Hos. xiv.*

101. God's presence with his people, in his ordinances, secures to them all good. If God be with us, peace is with us. *Hag. ii.*

102. Those have God *dwelling in the midst of them*, that have his ordinances administered in their *purity*, and a divine *power* going along with them. *Zech. ii.*

103. It is very desirable to know the meaning of God's manifestations of himself and his mind, in his word, by his ordinances and providences. *Zech. iv.*

104. The greatest of men are less than the least of the ordinances of Jesus Christ. *Zech. vii.*

105. The gifts of common providence are justly denied to those that neglect and despise instituted ordinances. *Zech. xiv.*

106. A forced absence from God's ordinances, and a forced presence with wicked people, may be the lot, are not the sin, yet, cannot but be the grief of good people. *Matt. ii.*

107. Many come to ordinances, who come not under the power of them. *Matt. iii.*

108. Sacraments derive not their efficacy from those who administer them. They can only apply the sign :

it is Christ's prerogative to give the thing signified. (1 *Cor.* iii. 6; 2 *Kings* iv. 31.) *Ibid.*

109. We must take heed, lest anything that occurs in our way to holy ordinances, unfit us for, or divert us from, our due attendances on them. *Matt.* xii.

110. When we return to the world again after an ordinance, it must be our care to take Christ with us; and then, it may be our comfort that he is with us. *Matt.* xvii.

111. When we are returning from holy ordinances, it is good to entertain ourselves and one another, with discourse suitable to the work we have been about. *Ibid.*

112. Those do not follow Christ's example, who make it an excuse for their not attending on the Lord's Supper, our gospel-passover, that they have many troubles and many enemies, are full of care and fear: for, if so, they have the more need of that ordinance, to help to silence their fears, and comfort them under their troubles, to help them in forgiving their enemies, and casting all their cares on God. *Matt.* xxvi.

113. Before solemn ordinances, there must be solemn preparation. *Ibid.*

114. Dying saints take their leave of sacraments, and the other ordinances of communion which they enjoy in this world, with comfort; for the joy and glory they enter into, supersede them all. When the sun rises, farewell the candles. *Ibid.*

115. Singing of psalms, is a gospel-ordinance. Our spiritual joy should not be interrupted by outward afflictions. *Ibid.*

116. After we have received the Lord's Supper, it is good for us to retire, for prayer and meditation, and to be alone with God. *Ibid.*

117. No apprehension of trouble, come or coming, should put us by, or put us out of frame for, our at-

tendance on holy ordinances, as we have opportunity for it. *Mark xiv.*

118. Our Lord Jesus hath commanded himself to be delivered to us sacramentally in the ordinance of the Lord's Supper, which we should receive in such a manner as may best express our love to him, who loved us and died for us. *Mark xv.*

119. It is good to stay to the conclusion of an ordinance, as becomes those who say, *it is good to be here*, and not to hasten away, as if we were like Doeg *detained before the Lord.* *Luke ii.*

120. Those that would recover their lost acquaintance with Christ, must go to Jerusalem, the *city of our solemnities*, the place where he has *chosen to put his name there*; must attend upon him in his ordinances, in the gospel-passover: there they may hope to meet him. *Ibid.*

121. The inward and spiritual grace which sacraments are the outward and visible signs of, must be fetched in by prayer; and therefore, prayer must always accompany them. *Luke iii.*

122. Those that, by any affliction, have been detained from public ordinances, when the affliction is removed, should attend on them the more diligently, and adhere to them the more constantly. *Luke v.*

123. Our gospel-passover, eaten by faith with Jesus Christ, will be an excellent preparation for sufferings, and trials, and death itself. *Luke xxii.*

124. Holy ordinances are Christ's, though administered by weak men. *John iii.*

125. They that are diligent and constant in attending on public ordinances, some time or other, meet with more spiritual benefit than they expect. *John iv.*

126. God has put virtue into the scriptures and ordinances, for he would have healed us; but if we do not make a due improvement of them, it is our own fault; *we would not be healed.* *John v.*

127. Many carnal people go to public ordinances, to worship at the feast, only to *show themselves*, and all their care is to make a *good appearance*, to present themselves handsomely to the world. *John vii.*

128. Even those who go not to holy ordinances with right affections and sincere intentions, must not be hindered or discouraged from going. Who knows but they may be wrought upon there? *Ibid.*

129. Those who go to ordinances for ostentation, or to secure some secular purpose, go without Christ, and will speed accordingly. *Ibid.*

130. When we are going to, and coming from, solemn ordinances, it concerns us to be careful what company we *have* and *choose*, and to avoid that which is vain and carnal, lest the coal of good affections be quenched by corrupt communication. *Ibid.*

131. When we attend upon God, in his holy ordinances, we should seek Christ in them,—seek him at the gospel feasts. Those who would see Christ at a feast, must *seek* him there. *Ibid.*

132. The ordinances of God, and particularly those which are seals of the covenant, are *gifts given to men*, and are to be received as such. *Ibid.*

133. It is good to be lively at the close of an ordinance. *Ibid.*

134. Promised graces must be expected, in the way of instituted ordinances. *John ix.*

135. In our attendance upon holy ordinances, and particularly the gospel-passover, the great desire of our souls should be to *see Jesus*; to have our acquaintance with him increased, our dependence upon him encouraged, and our conformity to him carried on; to see him as ours; to keep up communion with him; and to derive communications of grace from him. We miss of our end in coming, if we do not *see Jesus*. *John xii.*

136. Passover *Sabbaths* are *high days*: Sacrament

days, Supper days, Communion days, are *high days*; and there ought to be more than ordinary preparation for them, that there may be *high days* indeed to us, as *the days of Heaven*. *John xix.*

137. It is good to go up to the temple, to attend on public ordinances; and it is comfortable to go up together to the temple. *I was glad when they said unto me, Let us go.* The best society is society in worshipping of God. *Acts iii.*

138. If we would have God's special presence at an ordinance, we must be there, with a special presence, an ordinance presence. In holy ordinances, we present ourselves unto the Lord; and we must be as before him,—as those that see his eye upon us. *Acts x.*

139. Though God is not tied to instituted ordinances, we are; and no extraordinary gifts set us above them, but rather oblige us so much the more to conform to them. *Ibid.*

140. The ordinances of Christ, if they do not make us better, will be very apt to make us worse; if they do not do our souls good, they may do us harm; if they do not melt and mend, they will harden. Corruptions will be confirmed in us, if the proper means do not work a cure of them. *1 Cor. xi.*

141. There is a careless and irregular eating of the Lord's Supper, which is as none at all: it will turn to no account, but to increase guilt. *Ibid.*

142. The Lord's Supper is not a temporary, but a standing and perpetual ordinance. *Ibid.*

143. A careless and irreverent receiving of the Lord's Supper, may bring temporal punishments. *Ibid.*

114. God is pleased to convey his blessings to us, in and by his ordinances. *1 Pet. iii.*

145. The most advanced Christians cannot, while in this world, be above ordinances, or beyond the need of those means which God has appointed, and does afford. *2 Pet. i.*