

*The* DIGNITY *and* IMPORTANCE  
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G O S P E L M I N I S T R Y ,  
D I S P L A Y E D I N A

S E R M O N ,

P R E A C H E D B Y

The Revd. *HUGH KNOX*, A.M.

O N T H E

Day of his O R D I N A T I O N ,

B E F O R E T H E

Presbytery of *N E W - Y O R K*.



*Who is sufficient for these Things, 2 COR. ii. 16.*



*N E W - Y O R K :*

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*To the Dutch Protestant Reformed Church, on the Island of SABA.*

The Presbytery of *New-York*, send, Greeting:

*W*HEN your Request for an English Protestant Minister, was made known to us, we gladly embraced the Opportunity of assisting so distant a Part of the Lord's Vineyard. And divine Providence seasonably pointed out the ingenious Author of the following Discourse, whom we can chearfully recommend, as a Person we judge well qualified to supply your destitute Church, and to promote the Interest of the Redeemer's Kingdom among you.

IT was our unanimous Request, that this Discourse, which he preached before us, on his Trials to so good Acceptance, might be published, not only as 'tis a suitable Address to all of the sacred Order, but as it may serve to acquaint you what Sense he has of the great Work he is called to engage in among you, and so naturally suggest the Manner in which you ought to receive and entertain him. He comes to you on the most important Errand, to serve you and your most valuable Interest; receive him therefore as an Ambassador of Christ, who is sent to beseech you,

you, in his Stead, to be reconciled to God. Honor him highly for his Works Sake, and hold him in Reputation. You see, Brethren, to what a difficult Station, to what an arduous Work he is called; labour therefore to strengthen his Hands, and encourage his Heart, by your kind and affectionate Conduct towards him; by your fervent and constant Prayers to the Throne of Grace for him. Regard the sacred Instructions you hear from his Mouth, with serious and diligent Attention. Submit to his wholesome Exhortations, and Admonitions in the Lord, with all Meekness and Humility. We trust you will have Reason, with us, to bless God, that has inclined his Heart, to accept your Call; to forsake the Society of his dear Friends, and risk the Danger of the Sea, that he might carry the glad Tiding of Salvation, to the distant Isles;---That he may come to you in the Fullness of the Blessings of the Gospel of Peace, and become the happy Instrument, in the Hands of the great Head of the Church, of building you up in Faith, Peace and Holiness, is, and will be the Prayer of,

Your BRETHREN and Servants in the Gospel of CHRIST.

Signed by Order,

TIMOTHY ALLEN, Presby. Cl.




A

## S E R M O N, &amp;c.

2 COR. ii. 16.

*Who is sufficient for these Things?*


**H**E Apostle *Paul*, in the fifth Chapter of the former Epistle, had, by his apostolical Authority, commanded the *Corinthians* to excommunicate or expel from Church-Membership, an incestuous Person; and to *deliver him unto Satan, for the Destruction of the Flesh, that the Spirit might be saved in the Day of the Lord Jesus.*---That is, by a solemn and public Process, to declare him subject to the Power and Kingdom of Satan, and so, no longer to be a Member of the Kingdom of Christ; that, by being deeply *affected* with so *awful* a Sentence, commanded by the inspired Apostle, and ratified in Heaven; he might be brought to a sincere and hearty Repentance, and thereupon received again into the Church's Charity.

**T**HE Reformation of the Delinquent, being one principal End of Excommunication; and this desirable End having been obtained with the incestuous Person under Censure, as appears by what the Apostle says about him, in this Chapter: He enjoins them, by the *same Authority*, and at the same Time, in the *most affectionate Manner*, to *forgive and comfort him, and confirm their Love towards him; least, says he, such a Person should be swallowed up with over-much Sorrow; and Satan should get an Advantage over us* (either by driving the Person under Censure, into Despair, or by tempting our Enemies to represent our Conduct tyrannical and severe, inconsistent with the **Laws of Christianity**, which admit the most flagitious Persons into Charity and Church Communion, upon sincere Repen-  
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tance) and might thereby cause the Name and Ordinances of Christ to be blasphemed.

THE Apostle, further to express his Affection for the *Corinthians*, lets them know at the 10th Verse, that altho' a Door was opened to him at *Troas*, to preach Christ's Gospel, yet he had no Rest in his Spirit, because he had not seen his Brother *Titus* there, to inform him of their State; so that he took his Leave of that Place, and went into *Macedonia*, in Quest of *Titus*, where it seems he meet with him, and was informed of the happy Success of his former Epistle. Upon mentioning of this, the Apostle takes Occasion to express his hearty Thankfullness to God, who had hitherto so graciously prospered him in his Ministry, and had given him, and his Fellow-Apostles such a Victory and Conquest in every Place where they preached the Word, by the Conversion of Sinners; and made them the happy Instruments of spreading the sweet Odour of his Gospel up and down in the World. Then he comes in the 15th Verse, to shew the various Effects of their preaching, with Respect to Persons of different Characters, and its important Consequences. *For*, says the Apostle, *we* (as faithful Ministers) *are unto God, a sweet Savour of Christ, in them that are saved, and in them that perish;---to the one* (that is, the Impenitent and Unbelieving) *we are the Savour of Death unto Death, and to the other, the Savour of Life unto Life.*

THE faithful Labours of Gospel Ministers, are a sweet Savour to God (they, as it were, smell sweet in his Nostrils, in Allusion to the Sacrifices and Incense of old) let their Success with Sinners, be as it will.--- But, Oh! tremendous Consideration! What various, what important and interesting Effects, has the Gospel upon Sinners, when faithfully dispensed? It is not like those innocent Medicines; which, altho' they may be of little Service to the Patient, yet can do him no hurt;---far otherwise: It either certainly kills, or effectually cures; becomes either a glorious *Life*, or an aggravated *Death* to Sinners.

WHAT Reason then have Gospel Ministers to tremble under the awful Importance of their Office, when they consider, that by every public Administration, they are either sealing up their

their Hearers under an aggravated Condemnation, or leading them into the Paths of immortal Life, and endless Felicity? And what Care ought Sinners to take, how they hear and entertain this glorious Gospel, which in the final Issue of Things, and according to their Improvement, or Misimprovement of it, will prove either a Saviour of Life unto Life, or else a Saviour of Death unto Death, to every Soul that hears it.

AND while the Apostle was yet labouring under this weighty and affecting View, of the mighty Difficulty, and important Consequences of the Gospel Ministry, he bursts out into the emphatical Exclamation in the Text, *And who is sufficient for these Things!* who is equal for Dignity, Ability, Dexterity, or Faithfulness, to the Discharge of such arduous and important Duty?

INDEED this Question, from the Mouth of an inspired Apostle, would, at first View, seem a little puzzling, did he not himself, in other Places, and especially in the fifth and sixth Verses of the following Chapter, help us to the true Solution of it. *Not, says the Apostle, that we are sufficient of our selves to think any Thing as of our selves: But our Sufficiency is of God, who also hath made us able Ministers of the New-Testament, not of the Letter, but of the Spirit.*

WE know that Christ hath appointed a Ministry in his Church, to serve as his Instruments, for accomplishing the great Designs of his Grace;---We know that this Ministry is, and always has been, committed to weak, frail Men, of like Passions and Infirmities with our selves. He gave some Apostles; some Prophets, and some Evangelists, &c. *And has promised to be with them,* in order to succeed their Mission, *always, even to the End of the World.* We also know, that it is an inseperable Property of divine Wisdom, always to adapt the Means to the End which it is designed to accomplish. Why then should an inspired Apostle, who had more than ordinary Measures of Light, Strength, and divine Assistance, utter such strange Language as this, *Who is sufficient for these Things?* The Question implies the strongest Negation: None, no Man, no Angel, is sufficient for the faithful and fruitful Discharge of the Gospel Ministry. Might not this then be objected, as a Reflection on the Wisdom

of God, chusing such *weak* and *unworthy* Instruments, to accomplish Designs so *arduous* and *important*.--No, says the Apostle, for tho' we are worthless insignificant Creatures of our selves, unable to convey one Ray of Light into a dark Understanding; to melt down one stubborn Heart, or, by all the natural Force of Persuasion, or Power of human Eloquence, we are Masters of, to convert one Sinner to God; *yet our Sufficiency is of God*, who has furnished us with Materials fit to work upon the Hearts of Sinners; inspired us with Zeal and Dexterity in the Discharge of our Ministry, and (which crowns all) who secures our Success by co-operating with us in our great Work, by sealing the Truths we preach upon the Hearts and Consciences of Men; and by the powerful Influences of his holy Spirit, makes them effectual to their eternal Salvation.

How naturally then does this Reflection lead Gospel Ministers to God, from whom all their *Sufficiency* is derived.--- 'Tis true, natural Powers, and acquired Accomplishments, are indispensably requisite; but even this *Sufficiency* is of God, who is the Source of natural, as well as supernatural Excellency. And even where these Things obtain, how vain and fruitless are they, unless directed and over-ruled by infinite Wisdom and Power, to accomplish the desirable End of the Gospel Ministry, the Conversion of Sinners.---An inspired *Paul*, may plant, and an eloquent *Apollos*, water; but God alone can give *this* Increase. How earnest then ought Ministers to be with the great Head of divine Influences, that they may have Grace, Wisdom and Strength, to fulfil their Ministry; that they may obtain Favour of the Lord, to be faithful, fruitful, and successful; and may be made wise to win Souls to Christ.

From a View of the whole Context, thus opened and explained, I'm ready to conclude, that the DIGNITY, IMPORTANCE and DIFFICULTY, of the ministerial Function, are strongly implied in the Words of the Apostle's Exclamation, *Who is sufficient for these Things!* I shall therefore descend to a brief and general Survey of these Particulars, in their Order.

It: THEN, I am to speak something of the Dignity of the sacred Office; and this will appear, *first*, From the Reason and Nature of Things: And, *Secondly*, From the Characters of

of Dignity which attend the Scripture Representations of this Employment.

A Minister of God's Word, is, by his very Office, supposed to be separated from the secular Affairs of Life; and devoted to the immediate Service of God, and the Promotion of his Kingdom and Interest among Men.---He is, in a peculiar Manner, the High-Priest of the whole Creation, appointed to offer up the Tribute of Praise and Thanksgiving, due for all the Bounties of Nature and Grace, dispensed with a liberal Hand, over the whole Universe. He is, on the other Hand, sent by God, on Negotiations of the *greatest* Importance; and employed as his Messenger, to deliver Messages of the *biggest* Concernment to the guilty Sons of Men. In a Word, (if the Metaphor may be allowed) he is the Mouth of Nature to God; and the Mouth of God to Men. From this Relation, it is natural to suppose, that a *more immediate* Intercourse should subsist between him and the Deity, and a *more intimate* Correspondence be cultivated, than in other Cases, and of Consequence, a *higher* Degree of Friendship.

Now Scripture Representations amply support these dignified Notions of the ministerial Function. In the *Ante-mosaic* Times, the Patriarchs, or Heads of Families, *venerable* for Age and Authority, were the Persons employed in this sacred Office. Under the *Mosaic* Economy, Aaron was immediately called by God himself, to the Office of High-Priest, and all his Successors in that exalted Station, as well as all the inferior Priests descending from him, were *honourably* provided for by God, and had in the *biggest* Esteem by the Jewish Church, in all Ages of it; except when, by their unworthy Behaviour, they dishonoured their sacred Profession, and rendered themselves *vile* and *contemptible* in the Eyes of the People. Also the Prophets, the extraordinary Ministers of the Church, in that Period, were called by Way of Eminence, MEN OF GOD; and even the pious Princes themselves paid them an awful Veneration, on Account of the extraordinary Marks of the divine Presence and Commission, which visibly appeared in all their public Administrations.

In the New-Testament, Gospel Ministers are distinguished by the *biggest* Marks of Honour; almost all their Appellation bespeak their *Dignity*.

THEY



THEY are called *Presbyters* or *Elders*, which either signifies a Seniority of Age or Christianity, in Opposition to a *Neophyte* or new Convert to the Faith; and this being a Character of *Respect*, denotes the *Dignity* of the Persons to whom it belongs.

THEY are also called *Bishops*; or *Overseers*, which implies a Power of Inspection, or Jurisdiction over the Church, which imports *great Honour*, as well as Labour and Circumspection. --- Another Appellation of Gospel Ministers, is *Pastor* or *Shepherd*; and this, however it may be degraded now, was nevertheless in former Ages, a very *honourable* Employment. The greatest Men of Antiquity, thought it no Disparagement, to tend their own Folks, and be called *Shepherds*; and when they intrusted this Care with others, it was a signal Mark of that Confidence they reposed in them, as may be seen in the Case of *Jacob* and *Laban*; --- and under this Character, we find the blessed God, and his only Son, frequently represented, *Isa. xl. 11.* He expresses his Care of his People, by *feeding them as a Shepherd, carrying the Lambs in his Bosom, and gently leading them that are with Young.* Christ also calls himself, the *good Shepherd, that knew his Sheep, and laid down his Life for them, John x. 11.*

AGAIN, they are called *Stewards*, *1 Cor. iv. 5.* *Let a Man Account of us as the Ministers of Christ, and Stewards of the Mysteries of God.* --- Now, Stewards are the most honourable *Domesticks* in a Household, who appoint to every one his due Portion of Labour and Provision, and have the Care and Inspection over all the other Servants. Hence it may be inferred, of how much *Dignity* this Post is, in the Family of Christ, and Household of God. Again,

THEY are termed *Ambassadors*: *Now then,* says the Apostle, *we are Ambassadors for Christ*; and this, every Body knows, is a Station of the *highest* Honour and Dignity. An Ambassador represents the Person of his Prince, and is accordingly treated at foreign Courts, with almost the same Respect as the Prince his Master. So the blessed Jesus, when he sent out his Apostles, to whom he had committed the Ministry of *Réconciliation*, expressly owns them as his Representatives, and shews how far he is interested in their Cause and Honour,

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Mat. x. 40. *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a Prophet in the Name of a Prophet, shall have a Prophet's Reward*

IF therefore the Office of an Embassador, among earthly Monarchs, be attended with so much Dignity, how much more still must await those who represent the King of Kings, and Lord of Lords;---who dwell in his Courts, and carry his Messages of Peace and Reconciliation, to guilty, but immortal Souls;---who are employ'd to beseech Men, in Christ's Stead, to be reconciled to God.----Who are Fellow-Labourers, or, as it is emphatically expressed, *1 Cor. iii. 9. Labourers together with God*, in effectuating the grand Design of reconciling Sinners to the offended Majesty of Heaven.---Surely, such a Work; a Work so noble and important, reflects a relative *Dignity* upon the Order of Men employed in it.

ANOTHER Title which greatly aggrandizes the ministerial Character, and bespeaks its Dignity, is that of *Angel*.----Ministers are called, *Angels of the Churches*,---and *Stars in God's right Hand*.----In Allusion to these pure and sublime Intelligences, who always behold the Face of our heavenly Father, and who are themselves ministring Spirits, sent forth to minister to those, who are appointed to be Heirs of Salvation; and in Allusion to those resplendent Luminaries of Heaven, which move with Dignity and Regularity in their respective Orbits, and impart Light and Direction to the Inhabitants of this lower World. And in another Place, they are not only called the Ministers and Angels of the Churches, but also the *Glory of Christ*.

BUT, another Circumstance which greatly magnifies the sacred Office, is, That Christ himself, the great Shepherd and Bishop of Souls, did not disdain to sustain it in the Days of his Flesh: For this End he left the joyous Realms of Light, that he might *preach good Tidings to the Meek; that he might bind up the broken-hearted, proclaim Liberty to the Captives, and the opening of the Prison to them that are bound, and that he might preach the acceptable Year of the Lord*, Isa. lxi. 1.---For this Cause did God give him *the Tongue of the Learned*, "That he might know how to speak a Word in Season to weary Souls."

And

And Christ is expressly declared to be a *Minister of the Circumcision*, Rom. xv. 8. And what can be a higher Honour, than to serve God in the same Office with his own Son ?

It was no Doubt from such Considerations as these, that Solomon, that great and illustrious Prince, triumph'd in no Character, so much as in that of being a *Preacher*;--of *finding out acceptable Words, and teaching the World Knowledge*. Hence Paul also glories in it, that Christ had counted him faithful, putting him into the Ministry, 1 Tim. i. 12. And because Grace or Favour was given him, that he should preach among the Gentiles, the unsearchable Riches of Christ, Eph. iii. 8. He calls it, *the glorious Gospel of the blessed God*, and commands, that the faithful Dispensers of it, be counted worthy of double Honour; and that they should be esteemed very highly in Love, for their Work's Sake.

AND altho' they may, in this Life, be persecuted and evilly intreated for the Cause of Christ; altho' they may be vilified and condemned, by the Sons of *Belial*; traduced in their Characters, and abused in their Persons, and meet with such Treatment, even in maintaining the Testimony of a good Conscience, as is very difficult for human Nature to support: Yet they are the peculiar Care of a good Providence, which supports them under all their Difficulties, according to the Apostle's Testimony, *We are troubled on every Side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. He suffereth no Man to do them wrong; yea, he reproveth Kings, for their Sakes, saying, Touch not mine anointed, and do my Prophets no Harm*, 1 Chron. xvi. 22. And be their outward Circumstances here below ever so distressing, which may be permitted for wise Ends; yet, when they have fought the good Fight of Faith, and finished their Course, in a Series of Duty and fruitful Obedience; and when the chief Shepherd shall appear, they shall receive a Crown of Glory that fadeth not away; and as a Reward for turning many to Righteousness, shall shine as the Stars, for ever and ever. Yea, altho' Israel should not be gathered, by their assiduous and faithful Endeavours, yet shall they be glorious in the Eyes of the Lord, and receive the Reward of his faithful Servants.

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THUS we see, from the Nature and Design of the Gospel Ministry ;---from the Value set upon it in the Scriptures of Truth ;---from the great *Patern* and *Precedent* of it, exhibited in the Lord Jesus Christ ; from the Opinion of the greatest and best of Men about it ;---and from the *Rewards* which attend a faithful Discharge of it, both in the present and future Worlds :---From all these Considerations, we plainly see, how *high an Honour* it is to bear the Vessels of the Lord, and be *Stewards* of the manifold Grace of God.---*Who then is sufficient for these Things?* What Man, what Angel, fit to sustain this Character, or worthy to be promoted to this Dignity? I come now,

Idly, To speak of the IMPORTANCE of the Gospel Ministry.

ALL the natural Descendants of *Adam*, are become *Enemies to God*, by *wicked Works* ; they have *altogether gone astray*, and walked after *Vanity*. This general Revolt and Apostacy, having been foreseen by God, from the Ages of Eternity, his Bowels yearn'd with Pity, upon the View of a Catastrophe so destructive in its Consequences, to the whole human Race. Hence the Motives of Mercy from within himself, gave Occasion to the Covenant of Redemption between the sacred three, for opening a Way of Recovery.. No sooner had Man been erected and fallen, as divine Omniscience foresaw he would, but (in Consequence of his eternal Council of Peace) a *Treaty of Reconciliation* was set on Foot, between the offended Majesty of Heaven, and his guilty Creature, Man ; and for many wise Reasons, several of which, were it necessary, might be mentioned, he has thought fit in all Periods of the Church, to carry on this *Treaty* by Men of like Passions and Infirmities with their guilty Brethren. The Patriarchs, Priests and Prophets, were invested with this sacred Office in Times of old ; and when the Fullness of Time was come, and the promised Messiah, the great Prophet, Priest and King of his Church, appeared in our Nature, and made the last and fullest Revelation of the Divine Will ; when he had *made his Soul an Offering for Sin*, and brought in an *everlasting Righteousness* ;---and when he had *ascended up on high*, and led *Captivity captive* ; then, as a Reward of his Merit, he received

*Gifts for the Rebellious, and dispensed them unto Men. He gave some, Apostles; and some, Evangelists; and some, Prophets; and some, Pastors; and Teachers, for the perfecting of the Saints; for the Work of the Ministry, for the Edifying of the Body of Christ, Eph. iv. 11.*

HENCE therefore appears the *grand Importance* of the Gospel Ministry; in as much as it is the *Ministry, or Word of Reconciliation*, between God and Man. Ministers are *Embassadors for Christ, as tho' God did beseech Sinners by them, they are to pray, and persuade them, in Christ's Stead, to be reconciled to God.* An Office then, of what *awful and tremendous Importance*, is this, upon the proper Execution of which, the *Efficacy* of the Father's Love, the Son's Merit, and the Spirit's Application, may be said in some Measure to depend? And in the Exercise of which, Ministers *become either a Saviour of Life unto Life, or a Saviour of Death unto Death, both to themselves, and those that bear them.* THIS sacred Office is concerned about the most momentous Affairs in the Universe. God promised to give his Son *a Seed to serve him, which should be counted unto him for a Generation, Ps. xxii. 30.* It is promised him as a Reward of his Sufferings, that he *shall see his Seed, and that the Pleasure of the Lord shall prosper in his Hand:---* That he shall see the Travail of his Soul, and be satisfied, because he hath poured out his Soul unto Death.--- He is promised *the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession.* The Church is said to be *built upon a Rock,* and it is predicted, that *the Gates of Hell shall never prevail against it.---* It is the *Father's Will, that of all which he hath given to his Son, he should lose nothing, but raise it up in immortal Youth and Beauty, at the last Day;* and it is the *Son's Will, that those which the Father hath given him, may be with him where he is to behold his Glory to all Eternity.* That he may present the whole Elect to himself, *a glorious Church not having Spot or Wrinkle, or any such Thing; and to be able to say (upon giving an Account of his mediatorial Kingdom) Behold! I, and the Children which God hath given me:* These are GRAND and IMPORTANT EVENTS, which the Truth and Fidelity of the ever blessed Trinity, are nearly concerned in: And Gospel Ministers are, at least, *instrumental* in carrying on this great Work.

JESUS (after having declar'd, that *all Power was given to him in Heaven and on Earth*, gives this general Commission to his Apostles, and in them, to all succeeding Ministers. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.--- Teaching them to observe all Things, whatsoever I have commanded you, and lo I am with you always, even unto the End of the World*, Mat. xxviii. 19, 20. Or as it is in another Gospel, "*Go ye into all the World, and preach the Gospel unto every Creature; he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*" Now, as the Apostle justly argues, *how shall Sinners believe in him, of whom they have not heard; and how shall they hear without a Preacher* :--- Hence it is evident, that the Gospel Ministry, is a *necessary Means* of accomplishing the gracious Designs of God, to a guilty World.

MINISTERS are said, to be *Workers together with him*; they represent him, and transact with Sinners in his Name and Authority (as Embassadors for their Princes at foreign Courts.) Of what *vast Importance*, therefore is it, that they be faithful in their Negotiations, when the *Glory of God, and the Interest of Christ*, is at Stake, and liable to suffer by the smallest Neglect?

IT was the divine Commission to St. Paul, and in him, to every Gospel Minister :--- That he should labour, to *open the Eyes of the Jews and Gentiles, to turn them from Darkness to Light, and from the Power of Satan unto God, that they might receive Pardon of Sin, and an Inheritance among those that are sanctified*, Acts xxvi. 17, 18. It is also given as a Character of the Servant of the Lord,--- that he must not strive, but be gentle unto all Men, apt to teach, patient in Meekness, instructing those that oppose themselves, *that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will*, 2 Tim. ii. 26.

WHAT therefore, can be of *greater Importance*, than that Office, upon the due Exercise of which, not only the *Honour and Veracity of God*; but also the *Salvation of Souls*, (a set of Beings more precious than the whole material Universe) depends? An Officer design'd to extricate these immortal Beings from the gloomy Mazes of Ignorance and Error; and

place them under the refreshing Beams of marvelous Light and divine Love;--- to rescue them from the *tyrannical Bondage* of Satan, and the *ignominious Slavery* of their own Lusts, and restore them to the *glorious Liberty* of the Sons of God; for *he who converteth a Sinner from the Error of his Way, saveth a Soul from Death*.--- For this Cause, the Gospel (which is the *Arm of the Lord, and the Power of God unto Salvation*) is committed to Ministers as a sacred Treasure, or Depositum, of which they are made *Stewards or Dispensers, for the Work of the Ministry, for the perfecting of the Saints, and for edifying the Body of Christ*.--- Hence they are to *preach among the Gentiles, the unsearchable Riches of Christ*:--- That as Friends of the Bridegroom, they may *betroth* Souls to the great Head and Husband of the Church; and that they may the more effectually maintain their Authority, and keep the Church pure, as far as human Precaution can Effect it. The Keys of Church Discipline, are put into their Hands, with solemn Promise, that their upright Decisions shall be ratified in Heaven, *Mat. xvi. 19.*

WHO then is sufficient for these Things? Things, upon the Success of which, the Accomplishment of the many *great, and precious Promises* of God depends:--- Things, by the Success of which, the *Purchase* of the Redeemer's Blood, the *Travail* of his Soul, the *Fruits* of his *Agony* and *bloody Sweat*, and a great Part of the *Glory* of his mediatorial-Exaltation, are alone secured.--- Things, upon the Success of which, the greatest Revenues of *Glory*, and Ascriptions of *Gratitude*, and *Praise* must eternally redound to the *sacred Tree*.--- Things, by the proper Management of which, with the Concurrence of divine Influences, Millions of God's rational Creatures, are rescued from the *Tyrannical Usurpation* of Satan, and the *Torments* of an eternal Hell; reinstated into the *Favour* of God; and qualified for the endless Fruition of the greatest Good.--- Truly, the *vast Importance* of the ministerial Office, is sufficient, upon due Consideration, to damp the Spirit of an Angel of Light, and oblige him to Cry out, with the great Apostle, *Who is sufficient for these Things?* I now proceed to the

III<sup>d</sup>. THING proposed, which was, to say a few Things of the DIFFICULTIES, which attend the faithful Discharge of this Office.

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THE ministerial Function, is not only very *honourable* and *important*, but also very *difficult*.--This is a Subject so copious, that it will be necessary at present, to pass over a great many Topicks, which might serve to set it in a very *clear* Light, and touch only on a few Particulars, in a very general Manner.

THE Difficulty of the ministerial Office, may be argued from "the Scripture, Titles of the Officers.--- The Design of the Office,--- Its various Branches,--- and the Opinion, "which the best and ablest Men, have always entertain'd "about it."

THE Scripture Titles of Ministers, imply, great *Labour* and *Difficulty*.--- They are called, *Watchmen*, Ez. iii. 17. Men placed upon high Towers, to give the Alarm upon the Appearance of Dangers from the Approach of an Enemy.--These are obliged, to keep their Station Day and Night, and strictly observe all the Motions of the Enemies Camp :-- So Ministers are set as *Watchmen*, upon the Walls of the Gospel Sion : They are to *hear the Word at God's Mouth*, and give Sinners *warning* from him :--- They are to sound the *Silver Trumpet* of the Gospel,--- to *cry aloud*, and *not spare*, to *lift up their Voices like Trumpets*, and *show his People their Transgressions*.--- To be *instant in Season, and out of Season* ;--- to *reprove, rebuke, exhort with all Long-suffering and Doctrine* :--- To watch and counteract all the Schemes and Stratagems of the Churches Enemies ;--- and to Act in every Respect, as *good Soldiers of Jesus Christ*, who are resolutely determin'd, under his Auspicious Banner, to sack the strong Holds of the Powers of Darkness, and establish Christ's Kingdom, on the Ruins of Satan's. These Things they are to do, with *Faithfulness* and *Diligence*, as they hope to *save their own Souls*, and the Souls of those that hear them ; and, (tremendous Thought !) if the Souls committed to their Charge, should perish through their *Negligence, and Remissness*, God has declared, that he will *require the Blood* of such at *their Hands*, Ezek. xxxiii. 8.

AGAIN, The Title of *Embassador*, as it implies great *Dignity* and *Importance*, so also it imports great *Labour* and *Difficulty*.

EMBASSADORS, in order to negotiate with Advantage, must be well acquainted with the Will of their Master, and the



the Interests of his Kingdom; they must be thoroughly versed in the *Laws, Constitution and Connexions* of the State for which they transact, as also with the *political Views and Designs* of the Court where they reside and officiate. They must be likewise well qualified to represent their Prince's Affairs in the most advantageous Manner,--- assiduous to maintain a good Harmony between the two Courts in Time of Peace, and watchful, that their Masters *Honour or Interest* do not suffer in Time of War, by their Negligence or unworthy Behaviour.

How *laborious*, how *difficult*, therefore must be the Task of the Embassadors of Jesus Christ, who represent the *great God*, and are carrying on such a momentous Treaty of Peace with the most obstinate Rebels?--- In what Danger is their great Master's Name, of suffering by the *prophane and indecent* Behaviour of those who represent his Person?

How is the Name of God blasphemed among the Heathen, and reprobate Part of Mankind, by the immoral Lives of Gospel Ministers? And how does his Interest suffer, in the World, by the *Ignorance, Negligence, and Unwatchfulness* of his *pretended* Embassadors? But,

*2dly*, THIS will further appear from the Design of the Office; and this, (as has been observed under a former Head) is to convert Sinners to God; to *open their Eyes, and turn them from Darknes to Light*; yea to raise them from the Death of Sin, and help them to walk in Newness of Life, until at Length they arrive at the Stature of perfect Men and Women in Christ Jesus, and a compleat Meetness for the Inheritance of the Saints in Light; and I presume there need be little said, to prove that this is a difficult Task.

HAD Ministers only to do with the *external* Manners and Deportment of Men; had they only to persuade the *Drunkard*, to become *temperate*; the *Debauchee*, *sober* and *chaste*; the *extravagant*, *moderate* and *frugal*; or, the *Rude* and *Boistoreous*, *calm* and *sedate*; in which Cases, they would have the *powerful* Motives of *Self-Love*, and *present Advantage*, on their Side. Yet, such is the Head-strong Irregularity of the inferior Appetites, and such the Inveteracy, of vicious Habits, in the present degenerate State of human Nature, that they would

be apt to find their most vigorous Attempts mocked and baffled with Disappointment.

BUT,---to change the Heart ;---to destroy its inbred Enmity against God ;---to conquer its inveterate Prejudices against a Life of Self-Denial and Mortification ; to bring the *human* Will into a habitual and complacential Subjection, and a submissive Resignation to the Divine.- - To regulate the Affections, and set them on Things above ; and, in a Word, to renew the whole Man, into the Image of God, and a Fitness for his Enjoyment, is a Work so properly *divine* and supernatural, that the Apostle might well Cry out, *Who is sufficient for these Things!*--- And altho' Ministers are but Instruments in effectuating this Work, and their Sufficiency for accomplishing it, is only of God ; yet, they ought to be *unwearied* in their Endeavours, till Christ is found in the Heart of their Hearers, and *they* be made the Subjects of their thorough Change. This Diligence, and nothing short of it, can discharge a Minister's Conscience in the Performance of his Duty. Again,

3dly, THE *Difficulty* of the ministerial Function, may be further argued, from the several Branches, or Duties of it.--- And here I must but just mention Things. And,

1st, MINISTERS are to be *Ensamplers* to the Flock, 1 Peter v. 3. Or as it is else where ; *Examples of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity,* 1 Tim. iv. 11. The Expression is, *Typoi Piston, Copies* which the Flock should *imitate* and *follow*.--- So the Apostle admonishes the Corinthians, *Be ye Followers of me, even as I also am of Christ,* 1 Cor. xi. 1. And he appeals to *Timothy* in another Place, *Thou hast fully known my Manner of Life, Purpose, Faith, Long-suffering, Charity, Patience, &c.*

MINISTERS are the *Light of the World*, who are to enlighten it, not only by their Doctrines, but also by their Lives:--- And it is of *vast Importance* to Religion, that they *let their Light so shine before Men, that others seeing their good Works, may glorify their heavenly Father*.--- They are as a *City set on a Hill* ; the Eyes of the World are upon them. Every Punctilio of their Behaviour, is critically observed ; by some, with a *Jealous* ; by others, with an *invidious*, and by others, with an ignorant

ignorant Eye.--- How *difficult* a Thing must it therefore be, to walk *unblameable and irreprovable*, before such a mixed, and censorious *Cloud of Witnesses*, so as to give no *plausable* Ground of Offence, even to *Envy* or *Malevolence* itself. The Profane, frequently graft Abuses upon the most *innocent Recreations*, indulged by Ministers; for the Generality of People are of Opinion, that they are safe enough, altho' they do not come quite up to the Strictness, and Circumspection of their spiritual Guides, who, they think, are under Obligations to *much greater* Degrees of Holiness, than they.----How much then, does it behove Ministers to take Heed, lest by any Means, their *Liberty should become a stumbling-Block to them that are weak*; or prone to abuse it unto Licentiousness?

2dly, Ministers are *Stewards of the Mysteries of God*; appointed to feed the Church of God, which he hath purchased with his own Blood; and to give every one his Portion; Terror, to whom Terror, and Comfort to whom Comfort is due.--- To pronounce the Terrors of Sinai, in seven fold Thunder, against the obstinate Sinner; and revive the humble doubting Christian, by the Gospel Cordial; thus to *separate between the Precious, and the Vile, and commend themselves to the Consciences of all in the Sight of God*.----And need I say any Thing to magnify the Difficulties attending this Part of a Minister's Duty.

What a previous Course of hard Study does it require, to make the *Man of God perfect, thro'ly furnished unto this good Work*, that he may be able, out of his *Treasure* of useful Knowledge, to bring forth Things both new and old.---And when he has sought for Wisdom, as for Silver, and digged for her, as for hidden Treasure, what Prudence, and Skill is requisite, rightly to divide the Word of Truth, and communicate with Clearness, and Advantage to others, the Things he has treasured up in his own Mind?----What an Insight into human Nature, and Dexterity of Address,--to touch the secret Movements of the Soul, arouse the sleepy Conscience, and pursue the *old Man*, in all his *artful Daubings*, and thro' all the *winding Mazes* of a deceitful Heart.----To stand in the Presence of God, and deliver his Messages to his People, with that *Plainness, and Perspicuity*, that *Gravity and Solemnity*, that *Zeal and Fervour*, which

which Matters of such *infinite Importance* require,---to alarm the *Careless and Unconcerned*, in such a Manner, as not to cast the *Mourners of Zion* into Despondency, and so to comfort the *Weary, and Heavy-laden*, the *disconsolate and distressed Soul*, as not to cherish the false Peace and Security of Self-deceiving Hypocrites. It were endless to enumerate all the *Difficulties* which attend the faithful Ministry of the Word, and Administration of the Sacraments.

BUT this is not all ; the *greater Half* of a Minister's Labour, and the most *important Part* of his Office, consists in *Teaching from House to House*, and *feeding the Lambs of his Flock*.

In order that his publick Performances may become universally beneficial to his Hearers, it is necessary he be particularly acquainted with every Person under his Care ; that he study their Tempers and Dispositions, and know their principal Weaknesses and Dangers. He should be acquainted with the Government of Families ; see that the publick Ordinances, and the Duties of the Family and Closet, are conscientiously attended upon ;---take Care, that Children, who are the Hope of the next Generation, be brought up in the *Nurture, and Admonition of the Lord*: He is to *warn, exhort, and reprove*, in private and in secret, as the Cases of Families and Individuals require. Without some such Course as this, it seems morally impossible for Ministers to calculate their public Discourses, for the best Edification of their Flocks, or apply divine Truths with *Advantage*, to their Consciences. And who does not see, what *Patience*, what *Meekness*, what *divine Skill*, and more *than human Prudence*, is necessary, in discharging this Part of the ministerial Function ?

3dly. DISCIPLINE is another very difficult Branch of the sacred Office. In the Exercise of this, is required all the *Wisdom of the Serpent*, and all the *Innocence of the Dove*. Government is the most difficult Art, and especially when exercised upon so *various and manifold* a Creature as Man, and that too, without the Assistance of a coercive Penalty. Censure has a natural Tendency to raise angry Resentments in the Subjects of it, and exasperate their Spirits ; and, if not judiciously and prudently laid on, may be attended by the *worst Consequences*. By too much *Lenity*, and for want of *proper*  
Austerity,

*Authority*, the guilty Persons may be tempted to *despise* the Ordinance, and repeat his Crime: Whereas by an *Excess* of Rigour, and Severity, he is in Danger, either of being driven into *absolute Despair*, or else so incurably irritated and inflamed, as to burst the Bands of Government, and become a desperate Out-Law. But a

4th PART of the ministerial Function, and which, would Time permit, deserves to be particularly insisted on, "is an Ability by *sound Doctrine*, to convince the Gainfayers."

HAD Ministers no more to do, than lay down the plain Truths of Christianity before their Hearers, as they occur in the sacred Scriptures, their Work would be *delightful*, and comparatively *easy*:---But as there were many *vain Talkers*, and *Deceivers*, in the Days of the Apostles, *Turning the Grace of God into Wantonness*, and *denying the Lord that bought them*, so in these *Dregs of Time*, their Numbers, instead of being diminished, are greatly increased.---What Swarms of *Errors*, and dangerous *Heresies*, at present infest the Christian Church? How many under the Mask of Christianity, preach up a more *refined* Pagan Morality, and draw a Veil of Obscurity over the *peculiar* and distinguishing Glories of the blessed Gospel; while others deny the Necessity of *Holiness*, *without which no Man can see the Lord*, and open a Door for all Manner of Licentiousness, under a Pretence "that Grace may abound." And, alas! how many in the most *literal* Sense, DENY THE LORD THAT BOUGHT THEM, and say, not only *in their Hearts*, but also in their Mouths, THAT THERE IS NO GOD!

WHAT a Compass, therefore, of reading, what Solidity of Judgment, and Acuteness of Parts, does it require, to search out Truth, from all that Mist of Error, with which, it is beclouded, and defend it against all the falacious Sophisms, subtile *Attacks*, and artful *Evasions*, of the Adversary? What Diligence and Watchfulness is necessary, to preserve the Ignorant and Unwary from falling into Error, *by the Slight of Men*, and that *cunning Craftiness*, whereby they lie in Wait to deceive? Inasmuch, that Gospel Ministers have Need to use that Precaution of the Builders, who wrought under *Nehemiah*, upon the Walls of Jerusalem, who, *with one of their Hands*, wrought in the Work, *while with the other, they held a Weapon*.

AND

AND, *who is sufficient for these Things?* The holy Men of old, laboured under such an *overwhelming* Sense of the DIGNITY, IMPORTANCE, and DIFFICULTY, of this Office, that they shrunk under the very Apprehensions of undertaking it. *Moses* engages to carry the divine Message to *Pharoah*, with the *greatest Reluctancy*. He multiplies Objections and Excuses, and would have fondly declin'd the *arduous* Employment. *Jeremiab*, altho' set apart from the Womb, and appointed a Prophet to the Nations, yet complains, "Ab! Lord, behold I cannot speak for I am a Child."

*EZEKIEL*, notwithstanding he was appointed by God, and strengthened for the Discharge of his Office, yet went *unwillingly*; yea, in the *Bitterness and Heat of his Spirit*; Words expressive of a *great Reluctance*, from a Sensibility of his own *Unfitness*, and the *Greatness of the Work* upon which he was sent,-----And the Apostle *Paul*, notwithstanding his natural Magnanimity, and the large Degrees of *Divine Aid*, which he constantly derived from the glorious Head of Influences; yet, declares to the *Carinthians*, "that he was *with them in Weakness, and in Fear, and in much Trembling.*"----- Again,

If we consult the Writings of the Fathers for the three or four first Centuries, we shall frequently find these *Holy Men of God*, expressing the same *Faintings and Discouragements*, under an affecting Sense of their great *Unworthiness* to sustain this sacred and laborious Employment. *Gregory Nazianzene* was ordain'd a *Presbyter* by his Father, much against his own Inclination, and was afterwards so oppress'd with a Sense of the *Importance and Difficulty* of the Office, that he retir'd to the *Wildernels*, in order to obtain a greater Nearness to God, and greater Degrees of Purity, and there wrote his excellent *Opologetic Oration*, wherein he beautifully describes the great *Weight and Difficulty* of the Ministerial Function. *Chrisostom* and *Basil* also, suffered a *holy Violence*, before they would undertake that *important* Charge. *St. Ambrose* is said to have fled *thrice* from *Milan*, to avoid Ordination. *St. Austin* was taken by *Force*, and ordain'd by the Bishop *Valerius*, in the Church of *Hippo*; altho' he *pled* to be excused, in the most *importunate* Manner, even with

*Tears*

Tears in his Eyes. Hence we see what *awful* Apprehensions, the *greatest* and *best* of Men, have entertain'd concerning this *tremendous* Charge.

THUS (*my very reverend and much honoured Fathers*) I have laid down before you, in as plain and unornamented a Manner as possible, what I conceive to be the Sense of the Text.

THE Discourse lays a Foundation for a great many important Inferences, but as it has been drawn out already to such a tedious Length, I must confine myself to a very few brief Reflections on what has been said. And,

1<sup>st</sup>, Is the Ministry so honourable an Employment?----- Hence we may learn, in the first Place, that Ministers have need to watch against being proud or inflated, under a Sense of the Dignity of their Office. The Apostle warns *Timothy* against promoting a *Novice* to the Ministry, *lest*, says he, *being lifted up with Pride, he fall into the Condemnation of the Devil*.-----And the Apostle himself seems to have had a natural Propension to that Kind of *Vanity*, to suppress which, he tells us, that *a Messenger of Satan was sent to buffet him, lest he should be exalted above Measure*, 2 Cor. xii. 7.----Nothing less becomes the Disciples, and more especially the Ministers of a *meek and lowly Jesus*, than to be proud, haughty, self-will'd, impatient of affront, and lord-ing it over God's Heritage?

2<sup>dly</sup>, How watchful ought Gospel Ministers to be, that they do not *stain* and *sully* the Dignity of their Office, by *unworthy Lives, and Unfaithfulness in the Discharge of their Duty*. There is an easy Transition from *Persons* to *Things*; and it is almost impossible that an Office should continue long in *Reputation*, when its Officers are universally *corrupt* and *degenerate*. It's too evident to be denied, that the *Prostitution* of the sacred Office to Men of *corrupt Principles* and *debauch'd Morals*, has done more prejudice to the *Religion of Jesus*, and the *true Dignity of the Church*, than all the *Atheism* and *Infidelity* in *Christendom*; nay, it has been evidently the *most fertile Source* of that awful Deluge of *Deism* and *Immorality*, which, at present, threatens to bear down all *Virtue* and *serious Piety* before it. And how justly have

have a great Part of the Christian Clergy, deserv'd to meet with that *contemptuous* Treatment from the People, which the *Jewish* Priests met with in the Times of general Detection? *Malacbi* ii. 8. *Ye have caused many to stumble at the Law; Ye have corrupted the Covenant of Levi, saith the Lord of Hosts; Therefore have I also made you contemptible and base before all the People, according as ye have not kept my Ways, but have been Partial in the Law.* On the other Hand, Ministers ought to use their *utmost* Endeavours, by a *meek* and *humble* Walk, by *holy* and *edifying* Conversations, and by *Diligence* and *Fidelity* in the Discharge of their Duty, to maintain the *Dignity* of their Calling, *glorify* God, and *magnify* their Office. This, and this alone, can stop the Mouths of Gainsayers, and rescue the holy Function from that *Infamy* and *Calumny*, it labours under, by the Scoffs and Reproaches of Infidels; this too would have a wonderful Tendency to *reform* the Age, and *rectify* universal and national Disorders. Even an *abandoned* Herod feared JOHN, because *he knew he was a just Man, and an Holy; and he observed him; and when he hear'd him, he did many Things, and heard him gladly.* But,

3dly, Is the Office of the Ministry so honourable and dignified an Employment?---This serves as an Instruction to People, *to receive their Ministers in the Lord, with all Gladness, and hold such in Reputation; so to account of them, as of the Ministers of Christ, and Stewards of the Misteries of God; to Account the Feet of those beautiful, who preach the Gospel of Peace, and bring glad Tydings of good Things, and to esteem them very highly for their Works Sake.*-- How opposite to this is the Conduct of some who attend publick Worship, for no other apparent Reason, than to censure the Preacher; and if they can find no *particular* Objection against his Doctrine or Manner, yet seem *pleas'd* to bespatter him with *general* Reflections, and sully his Character, by the carroding Breath of Slander: Such are so far from attending upon Ordinances with a suitable Temper, or paying that Deference to the sacred Order, which their Office, undoubtedly claims, that they make a *Merit of striving with the Priests*, and a Crime pretty severely stigmatiz'd, *Hosea* iv. But I must pass on to a



4th REFLECTION. Is the Work of the Ministry so important? Does the *Honour* of God; the *Interest* of Christ, and the *Salvation* of Souls; yea, of *Ministers own Souls*, so much depend upon the faithful Discharge of it? How much therefore does it concern, the Candidate for this holy Office, to labour after suitable Qualifications for such *important* Work, and always to retain such a due Sense of its Importance, upon their Spirits, as may engage them to a diligent Application to the *Throne of Grace*, that God might make them *able Ministers of the New Testamemt, not of the latter only*, but also of the Spirit; that he would make them *polished Shafts in his Quiver, Sons of Thunder!* to secure Sinners, and *Sons of Consolation* to the wounded in Spirit.

AGAIN, what has been said under this Head, may infer the Obligation, which those, who are initiated into the sacred Office, lie under, to *take heed to the Ministry, which they have received in the Lord, that they fulfill it; that they give Attendance to Reading, to Exhortation, to Doctrine; stir up the Gift that is in them; meditate upon divine Things, and give themselves wholly to them, that their profiting may appear unto all; and that they may be made happily instrumental, both in saving themselves, and those that bear them;---* well considering the *awful Condemnation*, which awaits such as *corrupt the Word of God, or handle it deceitfully.*

BUT I hasten to another Remark,--- and that is, If the Work of the Ministry is so *difficult*,--- an Enterance upon so *arduous*, so *laborious* a Task, ought certainly to be the Result of *mature Consideration, and fervent Prayer.*--- Candidates for the Gospel Ministry, ought to see well to it, that their *Aims and Motives, be sincere and upright.*--- That the *Glory of God, and Salvation of Souls*, be their *leading Views* in this solemn Undertaking.-- That the *Love of God, of Christ, and of immortal Souls*, reign *supremely* in their Hearts, and actuate and influence all their Designs in a Work *so important*; this alone can give them *Support and Stability* under all the (otherwise insurmountable) *Difficulties* that attend it;--can bring them to *sincere Resolutions, to spend, and be spent*, in promoting so *glorious* a Cause, as the Redeemer's Interest among Men;--- to *take up their Cross, and follow the blessed Jesus,*

*Jesus, through good and bad Report; Exercise a humble dependence upon him, for Strength, Support, and Direction, in every Time of need;--- and look to him for a Blessing upon all their Undertakings. Again, this Consideration ought to prevail with People to share the Burthen of Government, and Discipline with their Ministers, and thereby render their Lives and Administrations as comfortable and easy as possible.-- Government is an invidious as well as difficult Task, and when the angry Reflections of unreasonable Persons terminate on the Minister alone, they have a manifest Tendency to ruffle and discompose his Spirits, and of Consequence, to weaken his Hands, and obstruct his Usefulness.--- Hence appears the great Expediency of a Council of *ruling Elders*, to assist the Minister in consulting the Affairs of the Church, and to bear a part with him in *penal Decisions*.*

FROM the *difficult* Nature of the Gospel Ministry, People should be further admonished to put the most candid Construction on all their Minister's Department, knowing with what a Multiplicity of Concerns they are embarrass'd;--- and to cast a Veil of Charity, over their natural Frailties and Infirmities, considering that they are Men of *like Passions*, and expos'd to the same Temptations with themselves, and that they have the *Gospel Treasure in Earthen Vessels, that the Excellency of the Power, may appear to be of God, and not of Man*. *Christian Charity*, plainly points out such a Conduct as this, and inconsiderate Men little think, what Damage they do to Religion, by *tearing to Pieces* the Characters of Gospel Ministers, and as much as in them lies, *destroying* their Usefulness, upon the *slendrest* Surmise, or most groundless Prejudice.--- This is to act like *Solomon's Madman, who casteth Firebrands, Arrows and Death, and saith, am I not in Sport? But it is undoubtedly, the Sport of Fools to do Mischiefs*.

To conclude, is the Work of the Ministry, *so important, laborious, and difficult*.--- It is evidently, both the *Duty and Interest* of People, to keep their Ministers as much disengaged from the secular Affairs of Life, as possible, by rendering their *Temporalities* a sufficient Support, that *they may give themselves wholly to Prayer, and to the Ministry of the Word; and may not, by secular Incumbrances, be diverted from the*  
Care

Care of immortal Souls, which is the grand Design of their Office. In the Prosecution of this *great End*, the People should give them all possible Encouragement, by a diligent and serious Attendance on their Ministry; hearkening to their Councils; sympathizing with them under their Difficulties; and especially, by supplicating the Throne of Grace on their Behalf, that they *may obtain Favour of the Lord to be faithful and successful; that they may open their Mouths boldly, to make known the Mysteries of the Gospel; and that all their Ministerations may be bless'd with divine Success.*--- This is the *repeated Request of the inspir'd Apostle. Finally, Brethren, pray for us, that the Word of the Lord may have free Course, and be glorified.*

THAT Ministers therefore, and People, may so act in their various Relations, as to reflect an Honour on the Religion of Jesus, and become Fellow-heirs of the same Inheritance, with the Saints in Light, *may God, of his infinite Mercy, grant, through Jesus Christ, our only Lord. Amen.*

*The End.*

20 JY 64

