

*James Robson's property  
given to him by his friend  
Thomas Peck.*

# S E R M O N,

DELIVERED AT THE INSTALLATION OF THE

REV. SAMUEL TOMB,

TO THE PASTORAL CHARGE OF THE

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TO WHICH ARE ADDED,

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# A SERMON, &c.

ACTS, xx, 24.

*But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus ; to testify the gospel of the grace of God.*

**N**EVER was there a human character clothed with ministerial authority, who was a more eminent example of ministerial fidelity, than the apostle Paul the author of our text. No sooner had he his eyes open to discover the mediatorial excellency of the Lord Jesus Christ, than his whole soul appeared captivated with him ; and he cheerfully embarked in his dignified service, with all his talents and literary improvements. Neither the banter of the ludicrous could shame him ; nor the flatteries of the great allure him ; nor the threats of the powerful intimidate him : but he remained under them all, unshaken, determined, and fearless. Having a primary reference to the glory of God and the everlasting salvation of immortal souls, he preached the gospel wherever he went, in all its purity and power.

KNOWING that he was responsible to God, and not to man, for his fidelity in the work of the ministry ; he encountered every difficulty, braved every danger and persevered in his glorious undertaking until the end of life.

AFTER accomplishing his ministry in lesser Asia, and being about to leave the churches which he had planted there; he sent for the elders of the church of Ephesus to meet him at Miletus, and addressed them in the most solemn manner. “Ye know, he says, from the first day that I came into Asia, after what manner I have been with you at all seasons; serving the Lord with all humility of mind, and with many tears and temptations which befell me, by the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have showed you, and taught you publicly, and from house to house: testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

“AND now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

“BUT none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus; to testify the gospel of the grace of God.”

IN further discussing this subject, on this solemn and interesting occasion, my single design is,

To illustrate the doctrine in our text, by assigning some reasons, why nothing should move the ministers

of the gospel, from the faithful discharge of their high trust.

AND then close the subject, with some practical reflections.

THE first reason I would assign, why nothing should move the ministers of the gospel, from the faithful discharge of their high trust, is ; because they are the ambassadors of the God of heaven, transacting the great affairs of his kingdom on earth.

THIS dignified character, do all the ministers of the gospel sustain ; who are regularly called to the sacred office, and are properly employed in their Master's service. "For no man taketh this honor to himself ; but he who is called of God, as was Aaron."

IN this light, and clothed with this authority, did the apostles of the Lord Jesus Christ consider themselves, when they went forth to preach the everlasting gospel.

"Now then, said they, we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him."

LIKE faithful ambassadors of the God of heaven, they asserted the dignity of their Master's character, that he was the Supreme Jehovah, over all blessed for ever.—That he was the King of kings and Lord of

lords, clothed with majesty and honor, and adorned with every divine perfection, glory and excellency.— And that he was the great creator, the powerful preserver, and kind and constant benefactor of all his numerous creatures.

THEY affirmed, that his kingdom was established in righteousness—that his laws were founded in equity—that his government was administered in justice—and that he was justly intitled to the highest love, the uniform obedience, and most profound homage of all intelligent beings. They contended that our rebellion in this lower world was impious and wicked.—That without the least pretext we had violated the laws, abused the goodness, and cast indignity upon the character of their Lord and Master—and that our opposition was aimed at the very throne of God, and tended to introduce the utmost disorder in his happy dominions.

NOTWITHSTANDING all this, they assure us, that so boundless was the love, so infinite the benignity of their glorious sovereign ; that he had devised a gracious plan for our pardon and salvation, which was accomplished at the vast expense of the blood of his Son.

THIS Son they declared, “ was the only begotten of the Father, full of grace and truth, the brightness of his glory and express image of his person, in whom

dwells all the fulness of the god-head bodily." This Son came down from heaven to earth, took our humble nature upon him, and fulfilled all righteousness in our stead. He obeyed and suffered—bled and died—rose triumphant from the grave—ascended to the right hand of the majesty on high—and is there exalted to be a Prince and a Saviour, to grant repentance and remission of sins, to all who come unto God through him.

IN the view of all this, they commanded mankind, in the name of their Lord and Master, to throw down the weapons of their rebellion, and bow to his sceptre of grace. They called them to repentance for their sins, as committed against infinitely the greatest and best of all beings ; and as odious in their nature, and destructive in their consequences. They pointed them to the atonement of the Lord Jesus Christ, as the only ground of their pardon and salvation ; and urged them to return to their allegiance, to the most high God, or they must sink under his eternal displeasure.

IN consequence of their fidelity in their master's service, in unveiling the dignity and glory of his character, and the impiety and audacity of our rebellion against him, these apostolic ambassadors drew upon themselves a train of evils. They were "troubled on every side, yet not distressed ; perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed : always bearing about in their body

the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh. For we who live, said they, are always delivered unto death for Jesus' sake. They were in journeyings often, in perils of waters, in perils of robbers, in perils by their own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. But none of these things moved them, neither counted they their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus; to testify the gospel of the grace of God."

ALTHOUGH, brethren, we are not endued with the same extraordinary power, with which the apostolic ambassadors of the Lord Jesus Christ were; yet we are acting under the same authority, are servants of the same master; and are under obligations to the same fidelity. Whenever, therefore, we enter this sacred place, we should always realize the character which we sustain, and the awful solemnity of our situation. And instead of spending our time, in amusing our people, with pompous declamations and mere moral harangues, we should deliver to them the message of our Lord and Master with the utmost plainness, and charge them with their rebellion against him. In his

own solemn language we should exclaim, “ Hear, O heavens ; and give ear, O earth ; for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me !—Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children who are corrupters ; they have forsaken the Lord, they have provoked the holy one of Israel to anger, they have gone away backward !

FOR their encouragement we should assure them, that God is now on treating terms with our rebellious world ; and that pardon and salvation are freely offered to all, who will return to their allegiance, and bow submissive to his government. We should insist on the great doctrines of regeneration by the efficacious influences of the Holy Spirit—of unfeigned repentance for all our sins—of evangelical faith in the Lord Jesus Christ—and the sanctifying influences of divine grace, as absolutely necessary to enter into the kingdom of heaven. We should urge them to live in the denial of all ungodliness, of every sinful and worldly lust, soberly, righteously, and godly ; “ looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ : who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

UPON these great fundamental doctrines of the gospel should we strenuously insist, as of primary conse-

quence to salvation.—Doctrines which tend to exalt God, and abase the creature.—Doctrines which extol the riches of divine grace, and stain the pride of all human glory.—And doctrines which place God on the throne of the universe, and creatures at his sovereign footstool.

WHATEVER opposition we may meet with for our fidelity in our Master's service ; whatever trials we may undergo ; whatever sufferings we may endure : “ none of these things should move us, neither should we count our lives dear unto ourselves, so that we might finish our course with joy, and the ministry which we have received of the Lord Jesus ; to testify the gospel of the grace of God.” With the ancient ambassadors of our divine Redeemer, we should rather rejoice that we are counted worthy to suffer shame for his name sake ; and be animated in his glorious service.

WHILE the kings of the earth are unfurling their banners, and encountering every difficulty, braving every danger, and marching through torrents of human blood, to enlarge the boundaries of their tottering empires :—Shall not the servants of the King of kings and Lord of lords, rise paramount to every obstacle which impedes their progress in unfurling the banners of the Prince of peace, and enlarging the boundaries of his everlasting empire ? More, brethren,

infinitely more, are those who are for us, than those who are against us.

IN vain do the nations rage, and the people imagine vain things, the kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, let us break their bands asunder, and cast away their cords from us. He who sitteth in the heavens laughs; the Lord holds them in derision: and will maintain his king on his holy hill of Zion.

O YE servants of Zion, who bring glad tidings, get ye up into the high mountain!—O ye servants of Jerusalem, who bring glad tidings, lift up your voice with strength; lift it up, be not afraid; say unto the people, behold, your God! “Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He will feed his flock like a shepherd, he will gather the lambs with his arm, and carry them in his bosom,”—and proclaims for our encouragement, “lo, I am with you always, even unto the end of the world.”

2. ANOTHER reason I would assign, why nothing should move the ministers of the gospel from the faithful discharge of their high trust, is; because of the deplorable situation of the children of men, who are in danger of sinking down into everlasting misery.

ORIGINALLY man was formed after the image of

his maker, was placed in the most eligible circumstances in the midst of the paradise of God, and was intitled to the enjoyment of his favor and love. He was made but a little lower than the angels, crowned with glory and honor, invested with the government of this lower world, and capacitated for an infinite progression in holy joy and uninterrupted felicity.

THERE was no pestilential vapor to destroy the health of his body—no malignant passions to disturb the tranquility of his soul. There was nothing in all the earth to interrupt his peace—nothing beneath the sun to divest him of his supreme felicity. Not a sigh nor a groan was heard in all this lower world.

BUT alas! how soon, and how suddenly was this pleasing scene changed, upon our woful apostacy. No sooner did our restless parents, rise up in rebellion against the God who made them, violate his holy laws, and cast indignity on his character and government; than they drew upon themselves a train of the most awful calamities. “I will, said their offended maker, greatly multiply thy sorrow—curst is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken, dust thou art, and unto dust shalt thou return.”

NOR did the awful calamity stop here ; but it descended to all their posterity, who have followed their pernicious example, and are involved with them in the same general ruin. Hence says the sacred historian, respecting the inhabitants of the old world, the immediate posterity of our revolting parents ; “and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually.—For all flesh corrupted his way, and the earth was filled with violence.—They eat, they drank, they bought, they sold, they planted, they builded, they married and were given in marriage ; and knew not until the flood came, and swept them all away.”

No sooner was the world re-peopled than it was again overspread with human wickedness. Wherever men were found, there were found disregard for God, violation of his law, and a shameful abuse and misimprovement of his goodness. They were disposed “to call evil good and good evil, to put darkness for light, and light for darkness ; to put bitter for sweet, and sweet for bitter ; to rise early in the morning that they might follow strong drink, and continue until night, till wine inflamed them ; and the harp, and the viol, and the tabret, and the pipe were in their feasts : but they regarded not the work of the Lord, nor considered the operation of his hands.”

THE mortifying declaration has been repeatedly

made by the highest authority, and it is unquestionably true respecting all mankind in a state of nature; “there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

SHOULD any think this an unjust exaggeration of the deplorable situation of the children of men, let them turn their eyes to the present state of the world, and they cannot but be astonished at the tremendous fights. Regardless of the sovereign mandate of the most high God, who commands us to cherish peace, and truth, and righteousness in the earth, and to love one another as brethren of the same family; nation is rising against nation, and kingdom against kingdom. We hear of little else, than the horrid noise of war—the awful din of arms—and of garments rolled in blood. The sack of towns—the depopulation of cities—and desolation of countries—proclaim aloud, both the shocking impiety, and deplorable situation of the children of men. Thousands of our fellow-mortals are butchered in the field of battle\* either to gratify the ambition, or satiate the rage of aspiring worms of the dust; who are grasping after universal dominion.

\* *Witness the battles lately fought between the French, the Austrian and Russian armies, on the plains of Germany, Moravia, and Italy.*

**BOTH** the earth and the ocean\* are incrimsoned with human blood; and the cries of the orphan, and shrieks of the wretched are ascending to the throne of God, to graciously interpose and have mercy upon them.

**IN** consequence of all this, the God of heaven is angry with the inhabitants of the earth; and threatens that he will visit them with his judgments. “For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.—Judgment also, he says, will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall you be trodden down by it.”

**NEITHER**, my brethren, does the deplorableness of our situation end here. For, we are not only exposed to the judgments of God in this world; but are liable also, to sink down under his everlasting displeasure in the world to come. “Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that

\* *In the recent tremendous engagement of Trafalgar, between the English and combined French and Spanish fleets.*

cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch."

IN this deplorable situation of our fellow mortals, my fathers and brethren in the ministry, should any thing move us from a faithful discharge of our high trust? Surrounded as we are, by thousands of our fellow creatures, immersed in sin and obnoxious to everlasting misery; shall we gravely rise in this sacred place, and coolly address them on the dread realities of eternity? Standing as they do upon the verge of time, ready to drop into a wretched eternity; shall we entertain them with tropes and figures, and rhetorical flourishes; instead of "testifying the gospel of the grace of God?" Oh, if we do! we are unfaithful servants to our Lord and Master; unfaithful to the souls committed to our care; and shall become instrumental in plunging them deep in remediless ruin. Instead of this, we should faithfully warn them of their dreadful danger; point out the glorious medium of escape; and urge them by all the joys of heaven and horrors of hell, to flee from the wrath to come. Whether they will hear, or whether they will forbear, we are to persevere in warning them with the great apostle of the Gentiles, "both night and day with tears." Tho' they may reproach us for our zeal; though they may stigmatize us as enthusiasts, "who are turning the world upside down;" and though they may brand us as fanatics; yet, "none of these things should move

us, neither should we count our lives dear unto ourselves, so that we might finish our course with joy, and the ministry which we have received of the Lord Jesus ; to testify the gospel of the grace of God.”

3. ANOTHER reason I would assign, why nothing should move the ministers of the gospel from the faithful discharge of their high trust, is, because of the shortness of human life, and the awful responsibility which awaits us beyond death.

We have lost, brethren, both our glory and immortality ; and are rapidly hastening to death, and an awful responsibility beyond the grave. It is true, in the antideluvian world, God for wise reasons protracted human life to a considerable length ; but soon after the flood, we find it greatly diminished. As early as Pharaoh's time, we find the good old patriarch saying, “ the days of the years of my pilgrimage are an hundred and thirty years ; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage. Not long after this, we find the ordinary period of human life, reduced to the present standard. The days of our years, says the psalmist, are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow : for it is soon cut off, and we fly away.” Within this narrow circle, is ordinarily inclu-

ded, the utmost extent of our time. Here is the farthest boundary of our most sanguine expectations.— Seventy years, rolling away with as much rapidity as this terraqueous globe rolls round the sun. Seventy years, in a world filled with diseases, accidents, famines, pestilences and wars. How few, O how few ! ever arrive at the scanty period, when compared with those who are hurried into eternity, before they reach one half its limits. How many are cut off in their infant state, just as their lungs begin to breathe the vital air, and pulses beat with animal life ? How many blooming youth in the morning of their days, have been wasted out of time by merciless diseases ? What numbers have fallen a prey to instant death, when flattering themselves with all the schemes and prospects of life ? And how many of our people have we accompanied to the grave, with the poignant reflection, that we have not done all in our power, to instruct them in the things of religion, to warn them of their danger, and rescue them from going down to destruction ?

BUT this argument derives its principal force, as it respects ourselves, from the consideration, that we know not how soon we shall follow them. Our fathers in the ministry, where are they ? “ And the prophets, did they live for ever ? ” They are all gone, for ever gone, beyond the confines of time, and are now inhabitants of eternity. Our venerable fa-

ther,\* who once arose in this sacred place, and solemnly addressed us on the great concerns of eternity, is now no more!—Our venerable father, who used to lead in our ecclesiastical judicatories, and whose praise is in all our churches, is numbered with the congregation of the dead!—No longer does he preach the everlasting gospel.—No longer does he warn dying mortals of their danger.—No longer does he lead inquiring souls to the Saviour, and show them the path to immortal glory! But his tongue is sealed in awful silence.—His eyes are closed on all terrestrial objects.—His body has returned to its original dust, and his spirit to the God who gave it! His holy life, his ministerial exertions, his humble dependence on divine grace, and his peaceful death, all combine to warrant us to hope, he now rests on the bosom of his Lord, and shines with those who have turned many to righteousness, as the stars for ever and ever.

Soon, very soon, brethren, we shall follow him into the invisible world; and the places which now know us, will know us no more. Death may soon be commissioned to arrest us, and put an end to all our exertions on earth, and hurry us down to the gloomy grave. Standing, therefore, as we do upon the ashes of the dead, with that solemn memento before us,

*\* The Rev. JOHN WARFORD, who departed this life on the 19th of May, 1802; after being pastor of the church in Salem fourteen years and eight months.*

“ be ye also ready, for in such an hour as ye think not the Son of man cometh ;” shall we not be aroused to the most vigorous and persevering exertions in our Master’s service ? Approaching as we are, the verge of time, ready to launch into a boundless eternity ; shall any thing move us from the faithful discharge of our high trust ? No : nothing should do this.—But our few remaining days should be diligently and zealously employed in promoting the glory of God, and the everlasting salvation of immortal souls.

IN addition to this, you will permit me to add, our future responsibility beyond the grave, to prompt us to the most indefatigable exertions. Brethren, we are not only dying, but accountable creatures. An awful responsibility awaits us beyond the grave. Hear it as recorded in the oracles of truth, and, O, that it may sink deep in all our hearts ! “ So thou, O Son of man, I have set thee a watchman unto the house of Israel, and thou shalt hear the words at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not warn the wicked of his way to turn from it ; that wicked man shall die in his iniquity : but his blood will I require at thine hand.” How solemn the charge ? How awful the responsibility of the ministers of religion ! Thousands of precious souls are committed to our charge, bound with us to the tribunal of God, and destined for an endless eternity.

If any of them perish through our neglect, their blood will be required at our hands ; and we shall be chargeable with their everlasting ruin. With what fidelity and zeal should we warn them ; with what tears of compassion should we weep over them, and urge them to flee from the wrath to come ? We should address them, as dying men, addressing dying mortals ; all hastening to the same tribunal ; all destined to the same eternity : to whatever hazard we may be exposed in consequence of it. “ None of these things should move us, neither should we count our lives dear unto ourselves ; so that we might finish our course with joy, and the ministry which we have received of the Lord Jesus ; to testify the gospel of the grace of God.”

4. THE last reason I would assign, why nothing should move the ministers of the gospel from the faithful discharge of their high trust, is ; because of the final issue of this fidelity.

ALTHOUGH some of the faithful servants of the most high God have had to complain, “ that they labored in vain and spent their strength for nought ;” yet where the gospel is preached in its purity and power, and its ministers are zealously engaged in faithfully discharging all the duties incumbent on them ; there we usually see a serious attention to religion, and souls anxiously inquiring what they shall do to be saved ? This was the case in a remarkable manner, in the

apostolic times. Under the faithful, zealous, and pungent preaching of those undaunted champions of the gospel of Christ ; thousands of souls were converted unto God, and great additions were made to the church. In the name and strength of their Lord and Master, they turned the nations from darkness to light, and from the power of Satan, to the living and true God. “ They became mighty through God to the pulling down strong holds, and casting down lofty imaginations, and every high thing which exalted itself against the knowledge of God ; and bringing every thought in captivity to the obedience of Christ.”

IN a greater or less degree, has this success accompanied the preaching of the gospel, from that until the present day ; where fidelity has marked the conduct of the ministers of religion. If instead of preaching ourselves, we preach the Lord Jesus Christ and him crucified ; if instead of the tinsel ornaments of human invention, we preach the gospel in its inimitable simplicity and power ; and if instead of settling our people down in ease and security by preaching smooth things and cherishing the pride and vanity of the human heart, we arouse them by the terrors of the law and urge them by the dread realities of eternity to flee to the assylum of the gospel : we may hope to see our labors crowned with success. We may hope to become instrumental, in the hands of our Lord and Master, in convincing and converting immortal

souls, and gathering them into his heavenly kingdom. Millions we have reason to believe, are now around the throne of God, who have thus been rescued from everlasting misery, and transmitted to the realms of immortal glory. Astonished at the sovereign grace which saved them, their admiring souls are singing, “unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever.”

Besides, brethren, the everlasting salvation of millions of our fellow mortals, this fidelity will eventually secure us, the approbation of our Lord and Master. At the close of a life faithfully devoted to his dignified service, in the great work of the gospel ministry, we may adopt the triumphant language of an eminent apostle, and through the riches of divine grace, say,—“I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day; and not to me only, but to all those also who love his appearing.” On that great and tremendous day, O brethren, when he shall come in the clouds of heaven, with power and great glory; your fidelity will meet his public approbation before the assembled universe, and you will receive that blessed eulogium, “well done good and faithful servants, enter

into the joys of your Lord." Into the New-Jerusalem you will then be admitted, with the ancient patriarchs and prophets, with the holy apostles and primitive christians, and with all the redeemed from among men; to drink in those rivers of pleasure which flow from God's blissful presence. "There, they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

To all this you will permit me to add, a revenue of glory will redound to God, in the final issue of such fidelity. The boundless benevolence of his nature, and the ineffable glories of his character, will shine for ever with dazzling splendor, in the redemption of myriads of perishing sinners, and their exaltation to the realms of immortal glory.

AROUND the eternal throne will be gathered a great multitude, which no man can number, out of all people, nations, and languages; singing glory to God in the highest, and admiring the wonders of redeeming love, and adoring the riches of divine grace. With this happy throng, both we and our people who have been made the subjects of divine grace and trophies of everlasting love, will unite; and bow in the Almighty presence. With them, "we shall stand before the throne of God, and serve him day and night in his temple." With the thousands and ten times ten thousands of the heavenly hosts, shall we prostrate

ourselves before him, and eternally unite in ascribing, “ blessing, and glory, and honor, and power to him who sitteth on the throne, and to the Lamb for ever and ever.

THUS, brethren, we see, how cogent are the reasons, why nothing should move us from the faithful discharge of our high trust : and why we should “ count not our lives dear unto ourselves, so that we might finish our course with joy, and the ministry which we have received of the Lord Jesus ; to testify the gospel of the grace of God.”

IN closing this subject, we have only time to remark, if we are pressed with so many arguments to fidelity in preaching the gospel ; arguments are not wanting, my brethren of this assembly, to urge you solemnly to hear and faithfully improve it.

YOU are the servants of the most high God, as well as we ; and are under the strongest obligations to love him with all your hearts, and to be devoted to his service and glory. In consequence of our woful apostacy from him, you are all involved in the general ruin ; and the gospel is the great instrumental mean of delivering us from our deplorable situation of sin and misery, and introducing us into the glorious privileges of the children of God.

IN this situation, you are hastening to death, and must shortly lie down in the grave, the house appoint-

ed for all living. In this situation, you are hurrying to judgment ; and must soon stand at the awful tribunal of the Supreme Jehovah, to give an account of your conduct. And in this situation you are destined for eternity, and must eventually take up your abode in a world of happiness, or world of misery, according to the deeds done in the body.

How interesting, my brethren—how solemn—how awful, is your situation ! Upon it is suspended, everlasting happiness, or everlasting misery. See, therefore, whenever the doors of this house are set open to you, that you crowd this sacred place. See that you punctually attend upon, solemnly hear, and wisely improve the everlasting gospel ; and faithfully discharge all the duties incumbent upon you.

WE most sincerely congratulate you, in the pleasing prospects now before you ; and that the great head of the church has succeeded your laudable exertions, in supplying the place of your late worthy pastor.—While we drop the tear of sorrow over our departed father, we rejoice with you that God has sent you his son\* in the gospel ; and humbly pray, that he may be a long and eminent blessing to you and your children.

REMEMBER that the gospel this day established a-

\* *The Rev. SAMUEL TOMB, trained up in Salem, and in habits of intimacy with his venerable predecessor.*

mong you, will either become a favour of life unto life, or of death unto death, to your precious and immortal souls. It will either become instrumental in ripening and preparing you for the realms of unfading glory : or, O cutting reflection ! through your misimprovement, it will sink you the deeper in remediless misery. It would be ten thousand times better for you, not to have known the way of righteousness ; than after you have known it, to turn from it, and slight the offered mercy. “ For this is the condemnation, that light has come into the world, and men have loved darkness rather than light ; because their deeds are evil.”

“ BUT, brethren, we hope better things of you, and things which accompany salvation, though we thus speak.” We hope, through the riches of divine grace, that you will so improve the everlasting gospel, that we may finally meet both you and your children on mount Sion, the city of the living God, the heavenly Jerusalem ; and all join with the innumerable company of angels and the spirits of just men made perfect, in singing the high praises of the great Jehovah, for ever and ever.

FINALLY, my fathers and brethren in the ministry, let the powerful motives which our subject presents to our view, prompt us to the utmost fidelity in our

master's service. The dignified character which we sustain, and the important business which we are transacting—the deplorable situation of the children of men, and their danger of sinking down into everlasting misery—the shortness of human life, and the awful responsibility which awaits us beyond death—with the final and glorious issue of our fidelity ; are enough to prompt us to the faithful and persevering discharge of every duty incumbent upon us, until the end of life. These duties will presently be given us in detail, by him who presides on this occasion ; and, O that they may sink deep in all our hearts, and influence the whole of our future lives !

ALL things, brethren, are drawing toward a final and decisive close. The present state of the church, and of the world, is wonderful. Who knows but the convulsions among the nations, are ushering in the great day of the battle of God Almighty ? “ when the fowls of heaven shall be called to eat the flesh of kings, and the flesh of captains, and the flesh of mighty men,” who shall fall down slain in the field of battle. Who can tell, how soon all the Kingdoms, Empires, and Republics of this lower world will be dissolved, and sink in ruin ? Who can assure us, that the Lord Jesus will not speedily descend from heaven with a shout, and with the voice of the arch-angel, and trump of God ; and the heavens and the earth

shall flee away before him, and all nations shall be gathered unto him to receive their final doom?—  
“Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city. I Jesus have sent mine angel, to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” AMEN.

THE  
C H A R G E,

GIVEN BY THE  
REV. AARON JORDAN BOOGE.

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*THE pastoral relation being now constituted between you and this church and congregation, it remains that we proceed to address to you that solemn charge which is suitable and becoming on this important occasion.*

REVEREND SIR,

AND BELOVED FELLOW-LABORER IN THE GOSPEL  
OF OUR DEAR LORD,

**Y**OUR first and great concern is, (as we trust you have already done) to give up yourself to the Lord Jesus Christ cordially, and in love. In doing this, you will secure and promote the unspeakable happiness and comfort of your own soul. You will have the soul-satisfying pleasure of preaching a known Saviour, and from your own happy experience be able to invite others to come and taste that the Lord is gracious. On the contrary, he who is a stranger to personal sanctification, preaches an unknown Christ. He is in a condition awfully dangerous himself, and

the profiting of his people will, in all fearful probability, be but small. When the blind lead the blind, there is melancholy reason to fear that both will fall into the ditch.

THAT your profiting may appear unto all, and that you may be a workman who needeth not to be ashamed, give yourself diligently to study. In your researches after truth, and that you may know what is that good and acceptable will of God, give your attention not to vain deceit, after the tradition of men, and after the rudiments of the world ; but study the holy scriptures which are able to make men wise, through faith unto salvation. *Here* learn the doctrines of eternal life, and from *these* labor to preach the great concerns of faith and practice, that the man of God may be perfect, thoroughly furnished to every good work.

WHILE you study, give yourself also unto prayer. Humbly and fervently implore the divine blessing on yourself—on your studies—on your ministry—on your congregation—on the church of God, and on the world of mankind.

BE very careful to accompany your studies and your prayers with a good example. Labor to imitate the spotless pattern of our divine Lord, that while you preach his doctrines, you may walk as he also walked.

ON all proper occasions, as called to it in the providence of God, and especially on the Lord's day, preach the word; preach not merely speculative divinity, nor teach for doctrines the commandments of men; but preach the soul-humbling and creature-abasing, grace-exalting and God-glorifying terms of the gospel;—the doctrines taught by Christ and his apostles. Hold up to view the apostacy and depravity of man. Explain and enforce the nature, spirituality and purity of the divine law. Urge home to the heart and conscience the guilt and ruined state of men while unrenewed and impenitent. Labor to unfold the unsearchable riches of grace in the wonderful and glorious scheme of redeeming love. Declare with clearness and humble fervor, the person, the character and the offices of our divine Lord in the great work of redemption, completely wrought out by him. Insist on the great distinguishing doctrine of regeneration. Shew its nature and necessity. Explain the nature, and urge the necessity of repentance. Clearly point out that precious faith by which the Lord Jesus Christ and all the blessings of the new covenant are received. Open and recommend that pure and holy love which takes complacence in God and divine things.

BRING home to the hearts of your hearers the indispensable obligation of being partakers of gospel sanctification, and practising evangelical obedience.—

Ascribe to the eternal spirit his own adorable work, in convincing, converting and bringing savingly home to God, poor lost sinners. Exalt the divine sovereignty in devising and carrying into execution the great work of redemption, and causing all things to subserve the divine glory.

WARN sinners to flee from the wrath to come. Labor to awaken the attention of the careless, and to arrest the destructive course of the profligate. Lead the broken hearted to Jesus, the healer of breaches and restorer of paths to dwell in. Comfort weary and disconsolate souls with the balm of the covenant—with the sure promises of God. Establish the doubting. Confirm believers in that good and lively hope which maketh not ashamed. Pluck the mask from the hypocrite, and shew him to himself. Do the work of an evangelist—make full proof of the ministry, and shun not to declare the whole counsel of God.

To all proper subjects administer the ordinances of God. Break the sacramental bread—the bread of life to God's humble professing children; and in baptism, call the name of the sacred Trinity upon their offspring. While you minister in holy things, remember to bless the people in the name of the Lord—pronouncing the divine benediction on them.

As a good steward in the household of God,

exercise a just and prudent discipline. Invite to the Lord's table all such as hunger and thirst after righteousness. Bar it against the infidel, the grossly ignorant, the profane and the immoral. See to it that such as walk disorderly be dealt with agreeably to the rules given by the great gospel Lawgiver.

Catechise and instruct the children and youth of your congregation and others, as opportunity may serve, under a persuasion, that the child who is trained up in the way he should go, when he is old will not depart from it.

As God in his providence shall open a door, visit the people of your charge, not merely for the sake of neighborhood and society: but for the more important purpose of subserving and promoting their spiritual and eternal interest and welfare. In particular, visit the sick and the dying. In this solemn and important branch of ministerial duty, labor and faint not. In their departing hours, counsel them, and by fervent prayer commend them to him who is able to keep them, and present them before his throne in exceeding glory.

In a word, make full proof of the ministry which thou hast received, that thou fulfil it. Shew thyself a workman who needeth not to be ashamed, dividing to every one a portion in due season. Watch over the flock over which the Holy Ghost has made

thee an overseer. In doing this thou shalt be a good minister of Jesus Christ, and save thyself and them that hear thee; so that when the Son of Man shall appear at his second and final coming, in his own glory—in the glory of the Father, and the glory of the holy angels, you may with the people of your charge, and with all the redeemed of the Lord, be presented before the throne of God, without spot or blemish, in exceeding glory:—And unto the Father who has made us, and the Son who has redeemed us, and the Spirit who sanctifies us, one God, be glory and blessing and praise forever and ever—  
AMEN.



*THE Charge addressed to the people, would have been added, but the author declined furnishing a copy of it for the press; the subscribers, we presume, will consider this as a sufficient apology on our part for its omission.*