

T H E
Minister of Christ,
AND THE
Duties of his Flock;

As it was Delivered in a

S E R M O N

At Abington in Pennsylvania,
December 30. 1731.

At the O R D I N A T I O N of
Mr. RICHARD TREAT
To the Gospel Ministry there.

**With an Appendix of the Questions then pub-
lickly proposed, and the Charges given.**

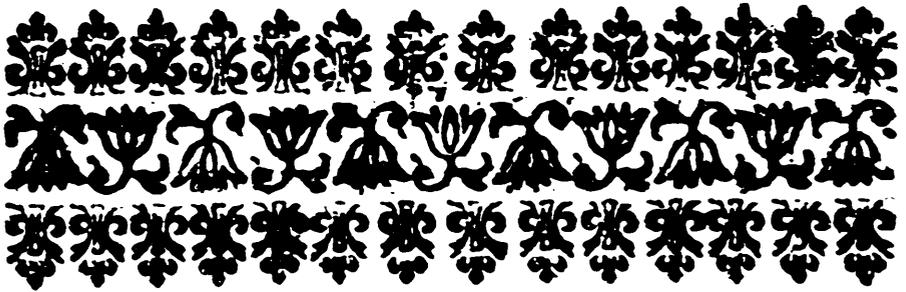
Published at the Request of some of the

By DAVID EVANS, Minister at York.

1 Tim. iv. 6. *If thou put the Deacons in re-
membrance of these things, thou shalt be a good
Minister of Jesus Christ, &c.*

1 Cor. iv. 1. *Let a Man so account of us
of the Ministers of Christ, &c.*

P H I L A D E L P H I A :
Printed by B. FRANKLIN, 1732.



1 Theff. 5. 12, 13.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you:

And to esteem them very highly in love for their Works sake, and be at peace among yourselves.

DESIGNING now as much Brevity as the nature of the Case and the present Occasion will bear, you may here observe, That the Apostle having exhorted the Thessalonians and all Christians unto the more private Duties of Charity, for the mutual Edification

of one another, doth in the Words that I have now read unto you, as it were, prevent a Mistake that might arise from what he had now spoken, lest his exhorting them to edify and comfort one another, should make them despise the Publick Ministry as a needless thing: No, no, I mean not so, saith he; But, and besides, or furthermore, *We beseech you brethren, to know them which labour among you, and are over you in the Lord, &c.* Where, for the Division of the Words we may briefly observe.

1. *The Subject spoken of.* To wit, the Officers of the House and Church of God; and that, not excluding other Church Officers warranted by God's Word, it is to be understood here principally of the Ministers of the Gospel. And then we have here

2. *The Nature of their Office,* 'tis to work, to labour, to rule, to administer. Of which we shall speak in its

its proper Place and Order anon.

3. *The Object about which Ministers exercise their laborious Office.* And that is, *The Church of God.* They labour among you, they are over you, and they admonish you, saith the Apostle. What you he means he tells Chap. i. 1. *The Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ.* And so of every such Church, then, and thence, every where, to the End of the World.

4. *The Duty of all Churches of Christ towards the Ministers and Officers of his House.* Where we may take Notice of

(1.) *The Duty itself, To know and esteem them very highly.*

(2.) *The great reason and motive of this Duty, For their Work sake.*

(3.) *The manner of performing this Duty, In Love.*

(4.) *An indispensable Word and*

Help to perform this Duty, to wit, Christian Peace, *And be at Peace among your selves.* Then in the Words we have

5. The Persons enjoyning the Duty, *We*, that is, as Chap. i. 1. We Paul, Sylvanus and Timotheus; we the Ministers of Christ, in his Name and by his Authority, call you to this Duty.

6. The Manner how they enjoyn this Duty, *We beseech you Brethren, &c.* You profess your selves Children of the same Father, Partakers of the same Grace and Hope with us: And tho' we have Authority to command you, yet we choose rather to beseech you to observe your Duty herein. Now, having thus briefly considered the Contents of the Words, I shall observe only two Doctrines in them, suitable to the present Occasion.

I. DOCT. *That the Calling and Employment of the Ministers of Christ*

Christ is a very laborious Worker.
 They are here said to work and labour among a People, and to rule and admonish them in the Lord. But not to stand here now, to cite the many Scripture Testimonies, that abundantly prove the Truth of this Doctrine, except such as come in our Way in the Explication, I shall proceed to give a short Hint as to these four things, viz.

I. *Who are Ministers of Jesus Christ?*

To this I answer, *Ministers of Jesus Christ are particular Men gifted and fitted by him, and put into this Office according to his Rules and Scripture Laws. Hence it is written, Eph. iv. 8, 11, 12. That when he ascended on high, he gave Gifts unto Men: And gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: For the perfecting of the Saints, for the Work of the Ministry.*

nistry, for the edifying of the Body of Christ. Seeing then, all the Ministers of Christ are gifted, given, and sent by him, to act under him, and by his Authority, in the great and most weighty Affairs of his Kingdom in this World, then a Minister of Jesus Christ ought and must be

1. *A Man sound in the Faith once delivered to the Saints.* Jude v. 3. Hence, besides many other places of Scripture to the purpose, the Apostle chargeth Titus to take care, That the Bishops or Ministers in Crete should be *sound in the Faith, that they might be able by sound Doctrine both to exhort & convince Gainsayers.* Tit. i. 5,-14. Christ is the great Prophet of his Church; and his Ambassadors must teach nothing but what he revealed and commanded. A Minister of Christ is not to bring new Doctrines and Dreams into his Church, nor to pervert the ancient

ent Doctrines and Truths, delivered to us by Christ and his Apostles in the written Word: But every Minister of Christ must have a right Understanding and Belief of the Truth as it is in Jesus, that he may be able to feed the Flock, not with Poison, Lies, and Delusions, but with sound saving Truths.

A Minister of Christ must in an eminent special Manner *continue steadfastly in the Apostles Doctrine,* Acts ii. 42. And as the Apostle says, Galat. i. 7, 8, 9. *If we or an Angel from Heaven, or any other Man, preach or teach you any other Gospel, or pervert the Gospel of Christ, let him be accursed.* And doubtless without seasonable Repentance he will be accursed for ever. A Minister of Christ then must be found in the Faith, and he must be

2. *A Man of Learning and Knowledge.* Whatever too many, by a fond Dream and Conceit, prattle against human Learning in
a Minister

- a Minister of Christ, yet we are sure that Learning and Religion ever did, and do, fall or flourish together: And that under the Old Testament, the Prophets had their Schools and Colleges: And that tho' our Saviour called poor illiterate Men, to be his Disciples and Apostles, yet he kept them in his School a while, before he sent them to preach: And when he ascended to Heaven, and left them to manage the Ministry themselves, he put them to the School of the Holy Ghost, to learn Languages and other Things in an extraordinary Manner, before he would suffer or venture them to be publick Ministers in his Church. *Acts* i. 4, 5. and ii. 1, -- 13. Which, with other things, may fully convince all, except the conceited, or deluded Ignorants, that (it is the Will of Christ, that his Ministers should be Men of Learning.

And

And as to Knowledge, especially in Divine Things, they should excel others. 'Tis said, Jer. iii. 15. *That the Pastors according to his Heart, which God gives to his People, shall feed them with Knowledge and Understanding.* And it was the Great Commendation of Apollos, *That he was mighty in the Scriptures,* Acts xviii. 24, 28. The Mysteries of Godliness are great and deep, and tho' Ministers have their different Degrees and Measure of Knowledge, yet all of them should be furnished with a sufficient Measure of Knowledge in the Mysteries of the Gospel, so as to be able to explain and apply them, according to the various Cases and Conditions of their Hearers, and those they converse with; and not to rest in any Measure of Knowledge; but by hard Studies, Reading, Meditations, and continual Prayer, to be all their Days digging

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ging in the Gospel Mine, for further, riper, and more experimental Knowledge of Divine Mysteries and Truths, for the Edification of the Church of God, the Discovery of Satan's Delusions, and their own Comfort. Hence that weighty Exhortation of the Apostle to a Gospel Minister, 1 Tim. iv. 13, 15. *Give attendance to Reading, — meditate upon these Things, give thy self wholly unto them, that thy Profiting may appear unto all.* And then a Minister of Christ should also be

3. *A Man of Utterance.* He must be able in a competent Measure to communicate his Thoughts and Knowledge, unto others for their Edification. And as this is a Gift of God not bestowed upon all Men; so the Apostle craveth the Prayers of the Faithful in this Matter. Coloss. iv. 3, 4. *Without praying also for us, that God would open unto us a Door of Utterance,*

to speak the Mystery of Christ-- that I may make it manifest as I ought to speak. As our Lord had it in an eminent Manner, so all his Ministers in their Measure have, and must have, the Tongue of the Learned to know how to speak a Word in Season to the weary, as their various Cases require. And then a Minister of Christ must be

4. *A Man of Faithfulness.* He must be a faithful and true Man. Hence that Apostolick Rule, 2 Tim. ii. 2. *The Things which thou hast heard of me among many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.* Those that take upon them to teach others, as Ministers under Christ, in the great Mysteries of Salvation, must be Men of great Truth, Sincerity and Faithfulness. A Minister of Christ must be faithful to deliver the whole Counsel of God to his People, whether it be for Doctrine,

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Reproof,

Reproof, Correction, or Instruction in Righteousness. He must be faithful to speak a Word in season: Faithful to God and faithful to Men: Faithful to rich and poor, high and low, old and young: Faithful in Word and Deed: Faithful in all Things. A Minister of Christ must be also

5. *A Man of Holiness.* He must be a holy Man above the common Sort of Christians. 'Tis an awful Thing for a Man that is under the Power of Sin, Satan and Death, to be studying, preaching, and administering the Doctrines and Ordinances of spiritual and eternal Life! 'Twas woful Comfort for many that helped *Noah* to build the Ark, to be themselves drowned in the fearful Flood! 'Tis not doubted, but that the Sovereign Lord may, and sometimes doth, bless his lively Oracles in the Mouths of unholy Ministers, for the good of some; and that carnal Ministers

Ministers may have more to follow them, than the sincere Ambassadors of Christ: Yet as God requires Holiness in all his People, he requires it much more in the Stewards of his Holy Things. God ordinarily works by suitable and agreeable means, in converting Sinners to himself, and edifying his People in Grace & Comfort, by his Blessing upon the faithful Labours of holy, devout, and heavenly Ministers.

Therefore a Minister of Christ should be a Holy Man, endued with the Graces of God's Holy Spirit, in Faith, Repentance, Love, Humility, Meekness, Zeal, Patience and all heavenly Gifts, in some good measure, fitting him for his great Work: *That by taking heed to himself and to his Doctrine, and continuing in them, he may both save himself and them that bear him.* 1 Tim. iv. 16. And neither the Church, nor the Stew-

ards of the Household of God, should call or admit any unto this holy Calling, but such as, in the Judgment of Charity, they trust and hope to be truly gracious and holy Men; leaving the Searching of their Hearts unto God and themselves, to whom it belongs.

But as to their outward Conversation, they must be holy, walking in all the Duties of Holiness that God requires in his Word, and free from every Thing and Practice that is contrary to Holiness. That as those primitive Ministers of Christ, they may appeal to God and Man, and say, *Ye are Witnesses, and God also, how holily and justly and unblameably we behaved our selves among you that believe,* 1 Thes. ii. 10. Thus a Minister of the Holy Jesus, must be a holy blameless Man; and he must also be

6. *A Man called of God, and by him put into the Ministerial Office,*
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Hebr. v. 4. No Man taketh this Honour to himself, but he that is called of God, as was ~~sayd~~. Now this Call of God hath three Branches:

(1.) There is an inward Call of God's Spirit in the Man's own Heart. A Man that enters the Holy Ministry should look very narrowly to this Call, lest he be led by his own earthly, carnal, ambitious Spirit, or by the Delusion of Satan, and not by the Holy Spirit of Christ, to this holy Calling. The Apostle tells us, That if any Man hath not the Spirit of Christ, he is none of his; and that the Children of God are led by his Spirit. And seeing all the Children of God must see that they have the Spirit of Christ, and be led by him, much more ought his Ministers to look to this.

Now the Spirit of Christ in this respect is a gifting Spirit, inclining the Man to use the right means
to

to fit him for this Work : He is also a drawing Spirit, which doth not follow but powerfully draweth, our Spirits to the Work purely in Obedience to God, when perhaps we be more inclined to follow some other Calling, as we see in *Moses* and *Jeremiah*. The Spirit of Christ also leads a Man to the right Ends of his Holy Calling, to wit, the Glory of God and building of his House : And in the whole, he leads kindly and regularly, according to his own Rules in the Word, in all Things. And every one that entereth upon this weighty Calling, must look narrowly, as far as he can, to this, in all Singleness of Heart, as he would have the gracious Presence and Assistance of God with him, enabling him to fulfil his Ministry, with Courage and Comfort ; that he be not at every Difficulty smitten by his own Conscience, with an *Who hath called or sent you ?* or

Who

Who hath required this at your Hands? Isai. i. 12.

(2.) *A Minister must be called by the Church of Christ unto the Ministerial Office.* Christ our King hath commanded his Church to try the Spirits, and to beware of False Prophets, 1 *Job. iv. 1.* So that none hath Power from Christ to impose himself, nor may any Man be imposed as Minister, upon his Church without a regular Call. This Call must be somewhat equivalent to that of the *Macedonians to Paul, Acts. xvi. 9.* *Come over into Macedonia and help us:* Whereby (as *Paul* there ver. 10.) a Minister, on some good Grounds, may assuredly gather that the Lord hath called him for to preach the Gospel to such a People.

(3.) *A Minister must also be solemnly called, and set in this Office, by the Stewards of God's House,* Hence saith the Apostle to *Timothy* a Minister, *Neglect not the Gift*

Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery, 1 Tim. iv. 14. That is, neglect not the ministerial Gifts of God bestowed upon thee, unto the holy Exercise of which, thou hast been solemnly ordained and set apart, by the laying on of the Hands of the Presbytery. This is also to be done with solemn Fasting and Prayer; according to the Apostolick Pattern, Acts xiii. 2, 3. --- *The Holy Ghost said, separate me Barnabas and Saul for the Work wherunto I have called them. And when they had fasted and prayed, and laid their Hands on them, they sent them away. Then ver. iv. 5. They being (thus) sent forth by the holy Ghost, departed--- and preached the Word of God.* Thus in a short View you may see who are true Ministers of Christ, both as to their Qualifications, as also their regular Admission

mission into this holy and weighty Office. So I come to give you a short Hint

II. *What is the Work of a Minister of Christ?*

Our Text tells us, That Ministers do labour, work, admonish, and are over a People in the Lord. The Work of a Minister of Christ then, is such as our Lord appointed him, and no other; and that is

1. *Preaching the Word and Gospel of Christ.* This was the constant Work of our Lord and Master *Jesus Christ*, while he was in the World, as the whole History of his Life, written by the *Evangelists*, abundantly testifyeth: And this is a Work that he strictly commanded his Apostles and all his Ministers to do, *Mar. xvi. 15.* And in this Work his Apostles constantly employed themselves, *Acts v. 42.* Hence that Apostolick Charge to *Timotheus*, and with him to all Ministers, *2 Tim. iv.*

1, 2. I charge thee before God and the Lord Jesus Christ, --- preach the Word, be instant in Season and out of Season, reprove, rebuke, exhort, with all Long-suffering and Doctrine. A Minister of Christ must soundly explain, and duly apply, the Law and Threatnings of the Word, to awaken and convince Sinners of their Sins and Misery: He must also open the comfortable Mysteries of Christ revealed in the joyful Declarations and sweet Promises of the Gospel, for the Conversion of Sinners, and the Comfort of broken-hearted ones: He must also, as need requires, open and press all the holy Commandments of God, for the Direction, Quickning and Establishing of all under his Care, in all their respective Duties.

And as he must feed the Strong with the strong Meat of the Word preached; so he must also feed the Babes, the Weak and Young
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of the Flock, with the Milk of the Word, by catechising and instructing them early in the main Principles of Christianity. For he that commanded and said *Feed my Sheep*, commanded and said also *Feed my Lambs*, Joh. xxi. 15, 16, 17. A Minister of Christ is a Spiritual Parent, and a Pastor or Shepherd : If then he lets the Lambs of his Flock perish for lack of Knowledge, he may soon be without Sheep. However one great part of a Minister's Work, is to feed his People with Knowledge and Understanding, both by Preaching, Catechising, and Christian Conferences, as he be able and hath Opportunity. Then another part of his Work is

2. *To administer and apply the Seals of the Covenant of Grace unto the proper Subjects of them.* These now under the New Testament are Baptism and the Lord's Supper. As to Baptism, thus our
Lord

Lord commands all his Ambassadors, Mat. xxviii. 19, 20. *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: — and lo I am with you always to the End of the World.* And as to the Holy Supper he commands, Luk. xxii. 19. *Do this in Remembrance of me.* By the due Administration and right Application of these, a Minister doth, in the Name of Christ his Lord, seal and ratify the Covenant of Grace and Salvation, between God and his People; whereby their Faith is helped in feeding spiritually upon Christ the Food of Life; and their Love is quickened unto him, and his Name as Ointment poured forth, is kept fresh in their Minds, and their Obligation to him is from Time to Time strengthened and confirmed. This is a Work that an Ambassador of Christ must be conscientious to perform.

perform. And then another great Part of his Work is

3. *Solemn and constant Prayer.* He must as those primitive Ministers, Acts vi. 4. *Give himself continually unto Prayer, and to the Ministry of the Word.* He must be endued with a Gift and Ability to pray on all Occasions: and he must pray continually in secret for the Guidance and gracious Assistance of God's Holy Spirit in all the Parts of his Work: He must pray duly in his Family: He must pray in the publick Assembly with and for his People, and for the whole Church of God upon Earth, and for all Men of all Ranks, Degrees and Conditions, that we are commanded to pray for in the Word of God. All Christians are commanded, *To pray without ceasing or fainting,* 1 Thes. v. 17. Luk. xviii. 1. *And to pray for all Men, for Kings, and all that are in Authority,*

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thority, 1 Tim. ii. 1, 2. *And to pray always with all Manner of Prayer and Supplications in the Spirit; watching thereunto with all Perseverance and Supplications for all Saints, Eph. vi. 18.* Now, seeing God requireth this of the meanest Christian, much more doth he require it of his Ministers, as their own or others Need calls for it. A great Part then of a Minister's Work is to give himself continually unto Prayer. And it is also a Part of his Work

4. *To visit and comfort the Sick and Afflicted, as he be able and the Case requires.* 'Tis written, Jam. v. 14. *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.* As it is the Duty of the Sick and Afflicted to call and send for the Spiritual Physician; so it his Duty, if he be able, to go and pray with and for

for them, and to anoint them with the Oil of Spiritual Instruction, Counsel, Exhortation, and Comfort, as he seeth the Case requiring. Again, another heavy part of the Work of a Minister, is

5. *To rule and govern the Church of Christ, particularly the Flock committed to his Charge,* Hence 'tis said in our Text, that Ministers are over a People in the Lord, and admonish them. Also Preaching and Ruling are joined together in the same Persons: Hebr. xiii. 7. *Remember them which have the Rule over you, who have spoken unto you the Word of God.* This Ruling is to watch, and to keep an Eye over the Flock: To mark and observe that the Conversations of all, in their respective Places and Stations, be according to the Rules of the Gospel of Christ: And to admonish, warn, reprove, and rebuke the unruly: And to exercise the Censures that Christ

our King hath appointed in his Word, upon the scandalous and obstinate Members of the Church; that all Things, in Doctrine and Practice, may be kept in due Order in the House of God, *which is the Church of the living God, the Ground and Pillar of Truth,* 1 Tim. iii. 14, 15. 'Tis also a Part of the Work of a Minister of Christ

6. *To ordain such Officers and Ministers in the Church of God, as he commanded in his Word.* 'Tis said of the primitive Ministers of Christ, Acts xiv. 23. *That they ordained Elders in every Church.* And the Apostle commands a Minister of Christ, *to commit the Things he had learned, unto faithful Men, who should be able to teach others,* 2 Tim. ii. 2. A Minister of Christ then, is to ordain such Officers in his own particular Church, as Christ in his Word instituted: And to join in Presbytery

tery with his Brethren, the Stewards of God's House, in trying and ordaining faithful Men to the Ministry; That the Gospel Doctrine, Ordinances, and Ministry, may be kept pure, and be propagated in the World, and continued through all Ages unto the End of Time. And hereunto is that most gracious and comfortable Promise of our Lord to all his Ministers, Mat. xxviii. 20. *Teaching them to observe all things whatsoever I have commanded you; and lo I am with you always to the End of the World, Amen.* Thus you have had a short View of what a Minister's Work is. So I come to shew you

III. *What Manner of Work it is:*

And it is,

1. *The Work of the Lord.* Says the Apostle of Timotheus, who was a Minister of Christ, *He worketh the Work of the Lord, as I also do,* 1 Cor. xvi. 10. Ministers are called Workers together with God,
2 Cor.

· 2 Cor. vi. 1. The Ministers are his: Their Gifts and Abilities are his: He gives and sends them: The whole Work is his in a peculiar eminent manner. Other Workmen work for Men, but these work with and for God. Their Work is to dress his Vineyard, to build his House, to enlarge his Spiritual Kingdom, to seek and shew forth his Glory, and to gather together unto him, all those whom his dear Son purchased with his own precious Blood. 'Tis the Lord that appointed this Work, and 'tis he that will abundantly reward every faithful Workman in this Work of his.

2. 'Tis a *spiritual Work*. Hence saith the Apostle, *God hath made us able Ministers of the New Testament, not of the Letter but of the Spirit*, 2 Cor. iii. 5, 6. The Doctrine is spiritual, given by the Inspiration of God, 2 Tim. iii. 16. Gifts and Fitness for the Work is also

also from the same Spirit: The chief Weight of the Work also lies upon the Mind, Soul and Spirit, of the Workman, by continual hard Studies & Meditations: 'Tis also a Work about the Spirits and Consciences of Men, tending, by the efficacious Operations of the Holy Ghost, to make Men spiritual and heavenly, that they may worship God in Spirit and in Truth, and may at last be blessed with the Spirits of just Men made perfect in Glory. This is then a Spiritual Work, and it is also

3. *An honourable Work.* 'Tis to be a Steward of the Mysteries of the most high God, 1 Cor. iv. 1. And to be an Ambassador for God and Christ, the King of Kings: 2 Cor. v. 20. This Work is so honourable that it made the Apostle say, *I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the Ministry,* 1 Tim. i. 12. He counted

counted it the most glorious and honourable Calling and Work, that Christ could put him in. The Ministers of Christ are his Ambassadors, to act in his Name, by his Commission and Authority, in the great Affairs of his Spiritual Kingdom in this lower World: They have Power to treat with earthly Kings and Princes as well as others, and to demand their Submission to Christ the King of Kings, under pain of eternal Destruction: And whatever they loose or bind on Earth, according to the Word of God, shall be loosed or bound in Heaven; *Job. xx. 23.* Christ also counts the Honour or Contempt done to his Ambassadors as done to himself, *Luk. x. 16.* Thus then the Work of a Minister of Christ is an honourable Work; and it is also

4. *A most profitable Work.* 'Tis true, the faithful Ministers of Christ, as the Experience of all Ages

Ages to this Day witnesseth, can expect no great earthly Profit by this Work: But as to true Spiritual and eternal Gain, this is a most profitable Work, both to the faithful Minister and to his People. Hence saith the Apostle to a Minister of Christ, *Take heed unto thy self and to thy Doctrine; continue in them; for in doing this, thou shalt both save thy self and them that bear thee,* 1 Tim. iv. 16.

This is a Work whereby a gracious Minister, and all that truly repent of their Sins, and believe in Christ, by his Ministry, shall gain and obtain all the unsearchable Riches of Christ, an eternal Kingdom, Weight and Crowns of Glory, Fulness of Joy and Pleasures for evermore. *Thou shalt save thy self and them that bear thee;* and to this, no Gain or Profit can be compared, *Mat. xvi. 26.* But then the Work of a faithful Minister of Christ is

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5. *A Work more hated and opposed by a sinful World, than any other Work whatsoever.* 'Tis to his Ministers principally Christ said, *Behold I send you forth as Sheep in the midst of Wolves — and ye shall be hated of all Men for my Name sake,* Mat. x. 16, 22. All the Hatred, Malice, Subtilty, Craftiness and Cruelty, of Hell, and the Corruption and Enmity of Men, will be stirred up, and set in Battle Array against a faithful Minister of Christ, wherever he comes. He shall, as our Master was, be called a Belzebub, a Wizard, a Conjurer, a Wine-bibber, a Glutton, an Hireling-Priest and carnal Deceiver, and what not? That if possible the Shepherd may be smitten, that the Sheep may be scattered, and become a Prey to a Company of Wolves in Sheep's Cloathing. All false Teachers, be their Pretence what it will, have always something or other to please the
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the Flesh and the Devil with: But the faithful Ministers of Christ are wholly set against these, and so must expect more Hatred, and Opposition than any others in the World. Yea, not only Satan and wicked Men, but also the Remainder of Corruption, Ignorance and foolish Humours, in good Men, will often swell, to oppose and discourage a Minister in his Work, if he will be faithful. And hence the Work of a faithful Minister of Christ is:

6. *The most careful, weighty, painful and hardest Work, in all the World.* 'Tis true, a Tribe of carnal deceitful Workers, who (as the Apostle says, Rom. xvi. 18.) *serve not the Lord Jesus Christ, but their own Bellies,* hath brought the Gospel Ministry under a Misrepresentation and Reproach in the World, as tho' it were an idle, easy, lazy Calling; when really and truly it is quite otherwise.
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For most if not all other Men think one Calling enough to employ all their Time, Wit and Strength: But a Minister must be a spiritual Nurse, Shepherd or Pastor, Husbandman, Fisher, Steward, Watchman, Physician, Ambassador, Ruler, Builder, Soldier, and what not? And the more is the Sin and Misery of an evil ungrateful World. A Minister must also, by reason of bodily Necessities, be often, in many Places and Cases, distracted and sore burdened with earthly Cares and Labours, to maintain himself and Family; as if the heavy Burdens of the ministerial Calling were too little for him.

Some of the Ancients looked on the Work of the Ministry so great, that they wondered if any Minister could be saved; because it is so hard and difficult to perform every Part of it faithfully, One of them calls it, *Onus humeris Angelorum*

gelorum formidandum. A Burden so heavy that it would make the Shoulders of Angels tremble to undertake it. Yea, a greater than any of these said, *Who is sufficient for these Things!* 2 Cor. ii. 16.

The ministerial Work is so great, so hard, so heavy and difficult, that neither Man nor Angel could do any thing in it to purpose, were it not for the continual Assistance of an Almighty Arm, infinite Wisdom and boundless Grace, in and through the whole. Hence saith the Apostle, not only of common Christians, but also of himself and other Ministers, *We are not sufficient of our selves to think any thing, as of our selves; but our Sufficiency is of God,* 2 Cor. iii. 5. And when in the Defence of himself and his Apostleship, he saith 1 Cor. xv. 10. *I laboured more than they all, yet not I, saith he, but the Grace of God that was with me;* He attributes all that he had

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done

done in the Ministry, unto the Grace and Power of God, working in and by him. The Work of a Minister is a most heavy and difficult Work. And thus much now to shew you what manner of Work it is. So I come to give you a short Hint

IV. *How a Minister of Christ ought to perform his Work.* And he ought to perform it

I. *Scripturally.* Isai. viii. 20.

To the Law and to the Testimony, if they speak not according to this Word, it is because there is no Light in them. All Scripture is given by the Inspiration of God, and is profitable and sufficient to make every Man of God perfect and compleat, thoroughly furnished for every good Work pertaining to his whole Ministry. All his Sermons, all his Discourses, all his Prayers, all his Counsels, Warnings, Reproofs, Rebukes, Admonitions, Censures and Judgments ;
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his whole Administration of Gospel Ordinances ; all the Comforts he administers to any distressed Souls, must be with a *Thus saith the Lord* in his Word, without any human Diminution or Addition.

Deut. iv. 2. And this he must do

2. *Faithfully.* 1 Cor. iv. 2. It is required in a Steward that a Man be found faithful. By Faith ever depending on Christ our great Lord and Master, for the continual Supply of his Spirit and Grace, without whom we can do nothing, *Job. xv. 5.* Faithful unto God in all Things, by defending his Truth and maintaining his Honour and Glory in an evil World: Faithful to himself, in discharging a good Conscience in all his Performances. That he may be able to say as those primitive Ministers of Christ, *Our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wis-*

dom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you-wards, 2 Cor. i. 12. Faithful also unto all Men, especially unto those under his ministerial Care; giving to all their due Portions in its Season: Not sewing Pillows under the Arms of the Wicked, nor making their Hearts glad, while the Hearts of the Righteous are made sad, Ezek. xiii. 22. Not respecting the Face of the Great and Rich for filthy Lucre sake, and oppressing the Poor in Judgment. Hence is that solemn Apostolick Charge to a Minister of Christ, 1 Tim. v. 21. *I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these Things, without preferring one before another, [doing nothing by Partiality.]* Thus a Minister of Christ must do his Work faithfully. And he must do it also

3. *In Love.* Therefore saith the Apostle Paul, 1 Cor. xiii. 1, 2. *Though I speak with the Tongue of Men and Angels, and have the Gift of Prophecy, and understand all Mysteries, and have Faith to remove Mountains, if I have no Charity, or Love, I am nothing.* All must be done out of Love unto God in Jesus Christ: The Love of Christ should constrain us to seek his Glory, by endeavouring to make his Name and Interest famous in the World. Also, Love and Compassion to perishing immortal Souls, and an earnest Desire of their eternal Salvation, should run in, and through, all the Performances of a Minister of Jesus Christ: That he may be able to say, in some Measure sincerely, with those primitive Ministers, 1 Thes. ii. 8. *Being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own Souls, because ye were*

were dear unto us. A Minister of Christ then, must do all his Work in Love, else he is nothing but founding Brass and a tinkling Cymbal. And he must also do his Work

4. *Painfully, diligently, and constantly.* So is the Apostle's Charge to a Minister, 1 Tim. iv. 13, 14, 15. *Give Attendance to Reading, to Exhortation, to Doctrine: Neglect not the Gift that is in thee, --- meditate upon these Things, give thy self wholly to them, that thy profiting may appear to all.* He must be diligent and painful in his Meditations and Studies, and not bring a confused Heap of empty undigested Crudities, and slovenly undressed Sacrifices unto the House and Altar of the holy and jealous God; and then put it off and make it pass, with a furious Noise, a Mountain of Confidence, and an empty Shew of Zeal, very unbecoming the Sobriety, Humility, Modesty and Gravity, of an Ambassador

bassador of the most high God, a-
 bout the great Concerns of the
 Salvation of immortal Souls. And
 as he must be painful in his Stu-
 dies, so he must be painful, dili-
 gent and constant in Prayer, in
 Preaching, and in all the Parts of
 his sacred Office, *He must study to
 shew himself approved unto God, a
 Workman that needeth not to be a-
 spanned, rightly dividing the Word
 of Truth, watching in all Things,
 making full Proof of his Ministry,*
 2 Tim. ii. 15, & iv. 5. A Mini-
 ster must do his Work painfully
 unto Weariness, diligently in
 Season and out of Season; and
 constantly in all Weather unto
 the End. And then he must also
 fulfil his Ministry

5. *Exemplarily.* So runs the
 Apostolick Canon and Command
 to a young Minister, which much
 more concerns old established and
 experienced ones, 1 Tim. iv. 12.
*Let no Man despise thy Youth, but
 be*

be thou an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. So 1 Pē. v. 1, 2, 3, The Elders which are among you I exhort--- to feed the Flock of God which is among you, --- Not as being Lords over God's Heritage, but being Examples to the Flock. A Minister of Christ, in all his Capacities and Relations, human, civil, and religious; in Word and Practice, in all his religious and ministerial Performances, should so watch and endeavour to set a living Copy and Pattern, of the Life of Faith & Holiness before his People, that they may not only hear, but also see, how they should walk and live by Faith, soberly, righteously, and godlily in this present World.

He must not, as the Scribes and Pharisees, bind heavy Burdens, & grievous to be born, and lay them on Men's Shoulders, while he him-
self

self will not move them with one of his Fingers, Mat. xxiii. 4. He must not offer any Doctrine to his People, but what he hath first tasted, and feeds upon himself; nor any Duty but what himself hath felt the Weight of, and doth practise; that with some Experience he may tell them how to go about it and perform it; and so may in some good measure be able to say to his Flock, as that faithful Minister of Christ, Philip.iii.17. *Brethren, be Followers together of me, and mark them that walk so, as ye have us for an Ensample.* Thus a Minister of Christ must fulfil his Ministry exemplarily. And he must also do it

6. *Authoritatively.* Thus the Apostle having given various weighty Instructions to Titus concerning the Ministry, concludes with that solemn Charge, Tit. ii. 15. *These Things, saith he, speak and exhort, and rebuke, with all*
G
Authority,

Authority, let no Man despise thee.
 No Minister of Christ hath Liberty hereby to abuse or prostitute the Authority given him of God, to vend or establish any wicked Opinion or Practice of his own or others: *'Tis Authority given for Edification and not for Destruction, 2 Cor. x.8.*
 A Minister also need not always, nor in all Cases, assert and proclaim his Commission and Power in Form, lest it should seem to favour of Pride and vain Ostentation. But as Minister, he must always, in all the Parts of his Ministry, act in the Name and by the Authority of Christ, the great King of the Church, and not in the Name nor by the Authority of the Church: He must make it known, that his Commission and Authority is from Christ and not from Man, and that he is, by the Word of God, authorized to be an Ambassador of Christ, to treat, in his Name, with Men about their eternal Salvation

vation, according to the royal Instructions delivered to him by the King of Glory, in his written Word, and no further, 2 Cor. v. 18, 19, 20.

His Authority is only ministerial, to act only according to the Laws of Christ; and therefore a Minister of Christ is not to be a Lord, or arbitrary Tyrant over God's Heritage, but a Helper of their Faith and Joy, 2 Cor. i. 24. Endeavouring by all means, to bring every Thought into Captivity to the Obedience of the Lord Christ. 2 Cor. x. 5. He must offer nothing as a Term of eternal Peace with God, but what he can shew a *Thus saith the Lord* for it in his Commission, the *Holy Bible*. He must do nothing in his own Name nor by his own Authority; nor in the Name, nor by the Authority of any other Man, Men, or Angels; but all in the Name, and by the supream Authority of
Jesus

Jesus Christ the King of Zion.
*Whatsoever, saith the Apostle, ye
do in Word or Deed, do all in the
Name of the Lord Jesus,* Col. iii.

17. Not to enlarge now, Thus
we gave you a short View of (1.)
Who is a Minister of Christ; (2.)
His Work and Calling; (3.) What
manner of Work it is; and (4.)
How it ought to be performed.
Whence a short

A P P L I C A T I O N,

Where, waving other Uses, I
shall name five or six, that may
be well inferred from this Doct-
rine: Here then we may see

1. *That well might the Apostle,
and well may all the Ministers of
Christ, cry out, And who is sufficient
for all these Things!* Certainly
none, were it not for almighty
Power, infinite Wisdom, and
boundless Grace, co-working in,
by, and for, poor earthen Vessels,
that are Ministers of the most
weighty Affairs, and deep Myf-
teries

series of the Kingdom of God. So then, *We have this Treasure in earthen Vessels, that the excellency of the Power may be of God, and not of us.* 2 Cor. iv. 7. We may here see also

2. *That it is a Wonder to see any truly gracious, considerate, wise Man in the Gospel Ministry.* Ignorant or carnal Men that look only at the sensual Honour and Pleasures, or earthly Revenues, of the Ministry, where it is in Fashion and Repute, may be easily persuaded to it: But we see in the fore-mentioned Instances of *Moses* and *Jeremiah*, how hard it is, even for God himself, to persuade a truly gracious Man to undertake this hard and difficult Work. And were it not that God draws them powerfully by his secret and infinite Wisdom, and binds their Consciences with strong Cords, and with the Point of his two-edged Sword behind them,

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thrusts

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thrusts them to this Work, shutting them up every way, that they neither dare, nor can, go back, nor turn either to the right or left Hand, I don't see that any truly wise and gracious thinking Man, would ever take upon him this most difficult, hard and great Work. When, by wonderful Revelations, and clear Manifestations of himself, Christ called that good Man *Ezekiel*, to be a Prophet and a Watchman to Israel, says he, *The Spirit lifted me up and took me away, and I went in Bitterness, in the Heat of my Spirit; but the Hand of the Lord was strong upon me,* Ezck. iii. 14. The Original is * *I went bitter in the hot Anger of my Spirit.* If Minister of Christ he must be, he is even bitter and angry with God, for putting him in such a hard Calling: And

* Hebr. *Babhamath*, in æstu iis, in furore, in excandescencia. *Buxt. Bittn. &c.*

if the Hand of God had not been very strong upon him, to apprehend him, if God had not been too strong and too hard for him, he would not go about this most dangerous Work. As * one saith,
 " He had rather have been out of
 " Service than it, lie hid among
 " the People than have been an
 " Ambassador of Christ unto them;
 " he had rather they should have
 " perished without Vision, than
 " that himself should have been a
 " Seer amongst them". It is no wonder to see thousands of ignorant, inconsiderate, carnal Ministers; but a Wonder to see any truly understanding, considerate, gracious ones, in this very hard and most difficult Work!

3. *This Doctrine is very humbling to the very best of Ministers.* What is said of Christians in general, is very true of the best of us, *In ma-*

* Greenhill in loc.

*our Things we offend all, and some
 short of the Glory of God!* Jam. iii.
 2. Rom. iii. 23. We lamentably
 fail in every part of our Work,
 and if God be severe to mark the
 Iniquities and Failings, even of
 our holy Things, none of us can
 stand, nor answer him for one
 thing of ten thousand! *Psal. cxxx.*
 3. *Job ix. 2, 3.* And hence

4. *This Doctrine shews us, How
 much the best of Ministers, are bound
 and beholden to Jesus Christ. The
 mosaical High Priest was to bear
 the Iniquity of Israel's holy Things,
 Exod. xxviii. 38. and to offer Sa-
 crifices for his own Sins, Hebr. v.*
 1, 2, 3. This typified Jesus
 Christ, to whom, as all Christians
 are, so are we, both as Christians
 and as Ministers, every way be-
 holden. We are beholden to him
 as our great Prophet, to guide us
 in all our Work: And as our
 great High Priest, we are behold-
 en to his all-sufficient Sacrifice,
 and

and most precious Blood, [to wash and purify our polluted Persons and Sacrifices: We are also beholden to his powerful Intercession that answers for all our Failings, and stands between us and his Father's Wrath & Vengeance, in all our Ministrations: We are beholden also to him as our Almighty King, to strengthen and encourage us in our hard and most difficult Work, and powerfully to defend and prosper us through the whole of our dangerous Warfare. *Lo I am with you, saith Christ, * all Days to the End of the World, Mat. xxviii.20.* Which Promise should be sweeter and more precious than his Life to every Minister of Jesus Christ. But then

5. *This Doctrine and Word of the Lord is unto you, Christian Brother, who now intend to undertake*

* *Pasas tas Hemeras.*

this most weighty and holy Calling of the Gospel Ministry. As it is unto us all in general; so, by the Providence of God, it is unto you in a particular manner this Day, whom, upon due Examination and Tryal, we judge to be one appointed and sent by Christ our Lord and King, to obtain a part with us of this Ministry: To you Brother, I say, in the Words of the Apostle to young Timothy, *Consider what I say, and the Lord give thee Understanding in all Things,* 2 Tim. ii. 7. Understand and seriously consider what your Work is, and what manner of Work it is, and how you must perform it, as it was now by the Word of God, in a short general View, set before you. Look narrowly unto the principal Motives, Rule and Ends, of your Heart herein: See your utter Insufficiency for the right Performance of this Work, that you may undertake

take this weighty Calling in deep Self-denial and Humility, and in the sincere Simplicity of your Heart; with your whole Dependance upon the Free Grace, infinite Wisdom, and almighty Power of Christ, without whom, neither we nor you can do any thing. And so

6. *This Doctrine, O ye People, intimates, implies, and speaks, some great Work and Duty incumbent upon you towards the Ministers of Jesus Christ. Your very Reason, were there nothing else, tells you plainly and loudly, that some great Matters are due from you to such as are thus employed in so great and hard a Work for your Good. And this naturally leads me to the*

II. DOCT. viz. *That it is the Duty of all, especially Christians, to know the Ministers of Christ, and to esteem them very highly, in love, for their Work sake. So the Text clearly*

clearly

clearly and fully runs; *And we beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their Work sake; and be at Peace among your selves. Here a Word as brief as I can with any Clearness,*

1. As to the Duty, *To know & highly esteem.*

2. As to the Manner, *In Love.*

3. As to the Reason and Motive, *For their Work sake.*

4. As to the Mean, *And be at Peace.*

5. Application.

I. Then, the Duty of People to their Ministers and Pastors, is, *To know and esteem them very highly.* Know them; that is, own and acknowledge them as the Ministers of Christ, who under him, and in his Name, labour in his Gospel among you; give them all due Subjection as to your Rulers
in

in the Lord. And then, * *Esteem them very highly.* The original Words signify to abound beyond measure in a thing; and here denotes that great Respect, double Honour and Esteem which People owe to their Pastors, the Ministers of Jesus Christ.

So then, all of you that now hear me; particularly you of this Congregation, Would you know what God requires at your Hands to be done to his Ministers? why consider and understand what it is to know a Person, so as to esteem him very highly in real solid Love; and do that, in a right manner, to a Minister of Christ, and God requires no more of you, neither will he abate you any thing of this

To be then a little particular: Those whom you esteem very highly

* *Hegeisthai autous hyper ekperisson.*

1. *You take great Delight and Pleasure in them.* So the Lord requireth you to take great Delight and Pleasure in his Ambassadors, particularly in your own faithful Minister. The Language of your Souls and whole Carriage herein should be that, Rom. x. 15. *O how beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tydings of good Things.* And as all Saints should be, so the Ambassadors of Christ should much more be unto you; *The Excellent in the Earth,* in whom all your Delight should be, *Psal. xvi. 3.* Again, those you esteem very highly

2. *You will hear their Discourses with great Pleasure and Satisfaction.* And so Christ requires you to hear his faithful Ministers as himself. *They that hear you hear me,* saith he, *Luke x. 16.* When a Minister of Christ is to declare unto you any part of the
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Counsel of God, then the humble Frame and Language of your Souls should be that of good *Cornelius* unto *Peter*, *Acts*, x. 33,---
We are all here present before God, to hear all Things that are commanded thee of God.

And here, tho' it is your Duty and Privilege, to hear any lawful, sound and faithful Minister of Christ, as Providence and convenient Opportunity offers, yet I must seriously warn you all, to beware of a Spirit of Pride, and spiritual Wantonness, whereby some are, and will be, so diseased with itching Ears, as to loath their own Ministers, and to wander about to hear others, whom they dream to be better than their own Pastor which Christ hath sent and given them. To such I say, If your own Minister be not gifted and sent of God, or is unfaithful in his Place and Office, then endeavour in a regular way to be
 rid

rid of him : But if he be gifted and sent of God to you in particular, and by the Providence of God settled among you, in a regular manner, according to the revealed Will of God in his written Word, then you cannot expect the same real Blessing in hearing others as in hearing him. Your spiritual Lusts and Wantonness may indeed be better tickled and fed, in gadding up and down to hear others, but your Souls will not be better edified in true Faith and real Holiness. You will be far better acquainted with the Temper, Soundness, Faith, Life, Language and Method of your own Minister, than of any else; and so you will be far more likely to get Good by his Ministry, than by any other. And besides, 'tis by the Minister he sent to you, Christ sends the particular Messages he hath to tell you, and not by Messengers that he hath sent
to

to others. You should therefore esteem your own Minister so highly, as to think no Man so meet, or so suitably gifted as he is for you : And if he be faithful, and you truly Godly, he will be unto you really so; because Christ that gifted and sent him, knew that there could be none better, nor so good for you. And Christ is so tender of, and faithful unto all that truly, with Singleness of Heart, seek to him in his own Way, that he ever sends to such a People, the most suitable Minister for them, with whom they should be satisfied. You then, and all Christian Churches, should esteem your own particular Ministers, who labour among you, so highly as to hear the Word, Counsel, and Message, of God to you, from the Mouth of your own Pastor, rather than from any other. Those that labour among you, be sure to esteem them very highly, whatever you do of
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others.

others. And so, such as you highly esteem

3 You will value and ask their Counsel and Advice, in every proper, and weighty Case. You can hardly do any thing of any moment, without advising with a Friend whom you highly value. Even so, God requires you so highly to esteem your Pastor, as to seek his Advice and Counsel in all the great Concerns of your eternal Salvation; and in all the Affairs of the House of God, that appertain to you to have any Concern in. *For the Priest's Lips should keep Knowledge, and they should seek the Law at his Mouth; for he is the Messenger of the Lord of Hosts; Mal. ii. 7.* Again, those whom you highly esteem

4. You will very easily submit to and obey them, in any thing which they convince you of, to be your Duty. Such need not use many Intreaties nor Arguments, to persuade

fuade you to your Duty. And the Lord of Glory requires this Piece of high Esteem from you unto his Messenger. He tells you, in our Text, that his Ministers are over his People in the Lord: They are Captains, Leaders, and Rulers of his House, and he demands your Submission and Obedience unto them, as it is written, Heb. xiii. 17. *Obey them which have the Rule over you, and submit your selves: for they watch for your Souls, as they that must give an Account, that they may do it with Joy and not with Grief; for that is not profitable for you.* Therefore, if by Pride, Headiness, Obtinacy, Disorders, perverse Unruliness, and Disobedience, you provoke, and grieve the Heart of your faithful Minister; all the Profit you can expect, will be to lose his Love and Affections, hearty Friendship and fervent Prayers; and to have him a Minister of

Wrath unto you, thundering out the Curses & Threatnings of God, in his Word, against Rebels, instead of Comforts, *Rom. ii. 8, 9.* Therefore as you would have him a Minister of spiritual Profit, Joy, and Consolation unto you; you must esteem him so very highly, as to keep at a due modest Distance from him, by a humble, loving, submissive, tractable, and obedient Carriage, as unto the Lord's Ruler over you: That it may be said of him and you, as the Apostle said of Titus and the Corinthians, *That his inward Affection is more abundant towards you, whilst he remembreth the Obedience of you all; how with Fear and Trembling you receive him; 2 Cor. vii. xv.* Again, such as you esteem very highly

5. *You will imitate them all you can.* 'Tis well known, how People will delight to speak, act and endeavour, in every thing, to fashion

shion themselves, as near as possibly they can, like those whom they greatly love and esteem. And thus, God requires you to esteem his Ministers so highly, as to strive to imitate him in all Godliness, according to your several Stations, so far as they imitate Christ. Hence, says the Apostle, *Be ye Followers of me, even as I am of Christ*, 1 Cor. xi. 1. As we told you but now, that your Minister must be an Example to you, so we also tell you, That it is your bounden Duty to esteem your Godly Minister, so as to give all Diligence and Pains, to imitate him in Faith, Holiness, Godliness, and all Christian Vertues: And not to fret, fume and rail, when by his Godly Instructions, Exhortations, Admonitions, Warnings, and Reproofs, he doth in the Name of his, and your Lord, demand this Esteem from you. Again, those you highly esteem

6. You

6. You will strive to please and rejoyce them, and will be afraid and very loth to displeas and grieve them. O how glad you will be, when you perceive that you please those you highly love and esteem; and how it cuts and grieves you, when you see that you have displeas'd and vex'd them: How careful you are to please, and how loth to grieve them. And so, the Lord of Glory commands you, so to carry your selves towards your spiritual Teachers and Rulers, that they may *Do their Work with Joy and not with Grief*, Heb. xiii. 17. You must be careful, tender, and watchful, not to add to their heavy Burden and Troubles, by giving any just Cause of Grief, Discouragement, and Sorrow unto them. Ye should strive to fulfil the Joy of your Minister, That he may account you *his Joy and Crown*, Philip. ii. 2. & iv. 1. accounting it his greatest
Pleasure

Pleasure to serve you in the Gospel of Jesus Christ. Moreover, such as you highly esteem

7. *You will reverence and honour them.* And this is an Esteem that God demands from you to his Ministers, according to that Apostolick Canon, 1 Tim. v. 17. *Let the Elders that rule well, be counted worthy of double Honour, especially they that labour in the Word and Doctrine.* You must beware of slighting your Minister in your Thoughts, and must be careful to reverence him in your Hearts, in the Sight of the all-seeing God: You should also, in all your Carriage, Words, Actions and Behaviour, towards him, let all Men see that you value, reverence and honour him. For, if you slight him, you will also slight his Ministry, and then there is an End of all Good between you and him; which will be a woful Case, if ever it comes to that Pass. Furthermore,

more, those you highly esteem

8. *You will be very tender of their Reputation and Persons.* And thus our Lord demands of you and all, to be very tender of the Reputation and Persons of his Ministers. For, if your Minister will be faithful to and for his God, he and you must expect that the Devil and his Instruments, will be ten times more malicious and busy, to raise evil and false Reports of him than of any of you all. *If they have called the Master of the House Beelzebub, how much more shall they call them of the Household,* saith our Lord, Mat. x. 25. And of all the Household, the faithful Steward must expect the chief Part of this. The main Bent of the Artillery of Hell, will be to smite the Shepherd, that the Sheep may be scattered and destroyed, as we hinted before. Therefore you yourselves must be very tender of the Reputation of your faithful

faithful Minister, that there be not Men of your own selves rising and speaking perverse Things, tending to render him and his Ministry contemptible, *Acts xx. 30.* You must be also very wary how you receive or believe any evil Report from others concerning him; and with all your Might defend his Good Name against all the false and wicked Aspersions of malicious wicked Men. This is fully required in that Apostolick Caution, *1 Tim. v. 19. Against an Elder receive not an Accusation, but before two or three Witnesses.*

And as you must be tender of your Minister's Reputation, so also of his Person. For, as the Apostle tells you, He hath the Gospel Treasure, with which he is to enrich you, not in an iron or brass, but in a very weak and brittle *earthen Vessel*, *2 Cor. iv. 7.* And being continually over the Fire of hard Studies, whereby your spi-

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ritual

ritual Food is boiled and dressed, a small awkward Knock may dash and break your earthen Vessel to pieces, and then where are you? Therefore you must be very tender and careful of him, and not expose him to more Hardships and Dangers than he can really bear. When King David would go to the Battle, the People hindered him, saying, *If we flee or half of us die, they will not care for us; but thou art worth ten thousand of us,* 2 Sam. xviii. 2, iii. This is applicable, in some measure, to Ministers, who are the Lord's Ambassadors, as well as to all Persons that are in publick Posts. So when *Paul* would adventure upon evident Danger, his Friends dissuaded and hindered him, *Acts* xix. 30, 31. And thus you are highly to esteem your Minister, by being very tender of his Reputation and Person. And yet further, those you esteem very highly

9. Yo¹⁶

9. *You will receive their Reproofs and Admonitions very kindly and submissively.* Indeed, if one that you despise, reprove or admonish you, you can readily tell him as the Sodomites to Lot, *This Fellow came here to sojourn, and he will needs be a Judge,* Gen. xix. 9 Or as his Brethren to Moses, *Who made thee a Judge over us!* Exo. ii. 14. But if you highly esteem the Reprover, you will take his lawful and just Reproofs very kindly, calmly and submissively. Thus the Psalmist, having a very high Esteem of just and good Men, saith he, *Let the Righteous smite me, it shall be a Kindness, and let him reprove me, it shall be an excellent Oil, which shall not break my Head, &c.* Psal. cxli. 5. And so in our Text, God requires you to esteem your Minister very highly, as he admonisheth or reproveth you in the Lord. There are but very few if any that need not Warnings

Warnings, Cautions and Reproofs one Way or other; and your Minister is to be a Watchman and a Reprover in your Gates: You must expect then, that as he is to watch for you against Enemies from without, so his Eyes and Ears will watch your Behaviour. Therefore our Lord demands of you to esteem him very highly, by a thankful and humble Submission to, and Acceptance of, all his just Warnings, Exhortations, and Reproofs; both in publick and private, general and particular, to you all or to particular Persons as the Case requires. Hence, saith the Apostle, Hebr. xiii. 22. *I beseech you, Brethren, suffer the Word of Exhortation.* And then again, Those you highly esteem

10. *You will compassionately bear with, and all you can, cover all their Infirmities with a Mantle of Love. Hatred and Contempt will make big*

big Mountains of the smallest Molehills, when Esteem & Love can make small Mole-hills or big Mountains. Hence, saith the Holy Ghost by the Mouth of the wise Man, *Hatred stirreth up Strifes, but Love covereth all Sins*, Prov. x. 12. And here, 'tis true, as we shewed afore, that the Ministers of the Holy Jesus must be Men of Holiness; they must be exemplarily holy and blameless in all their Conversations: And yet it is also as true, as the inspired Apostles confessed of themselves, *We are Men of like Passions with you*, Acts xiv. 15. One drives too fast, another too slow: One is too morose and reserv'd, another too free: one too strict, another too remiss: one perhaps is too plain, another too sly: one is too passionate, another too mild and soft; with many other such Infirmities. And as we have Infirmities of Tempers, so we have Infirmities as to

M Gifts,

Gifts, all of us have not all Gifts in the same Measure and Manner: Some are Sons of Thunder, others are Sons of Consolation: And the best of us are imperfect in our best Gifts; *We know and prophesy but in part*, 1 Cor. xiii. 9. We are not perfect Spirits nor Angels incarnate, but mortal Men, compassed with a Body of Sin and Death as well as you, *Rom. vii. 21, 24.* We are imperfect in Knowledge, Gifts, and Graces: We are subject to many Failings, in our civil, christian, and ministerial Conduct: We are to go foremost in the bloody and fiery Battles against Sin and the Powers of Darkness, and no Wonder if we be often wounded and cast down, when none of you are touched: Therefore, as we must bear with, and in Love endeavour to hide your real Frailties and Failings, so we have need of, and crave the same of you. And as you in
 this

this Place, must expect him that is now to be ordained your Minister, to be a Man of like Passions with you and others; so our Lord demands at your Hands, to esteem him so highly as in Love to bear with, and all you can to cover all his real Infirmities. Thus the *Galatians* behaved towards the Holy Apostle, as he testifieth, Galat. iv. 13, 14. -- *Through Infirmity of the Flesh*, says he, *I preached the Gospel unto you at first: And my Temptation which was in my Flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus.* So do ye. Moreover, those you highly esteem

II. *You will welcome and entertain them with the best you have.* All may see and know what, or who, you highly esteem, by the Cost and Charge you are at, to obtain and keep him. And so your Lord requires of you, to the

utmost of your Ability, to provide a sufficient and comfortable bodily Maintenance for his Ambassador, that ministreth about his holy Things among you. 'Tis written 1 Cor. ix. 13, 14. *They which minister about holy Things, live of the Things of the Temple; and they that wait at the Altar, are Partakers of the Altar: Even so hath the Lord ordained, That they which preach the Gospel, should live of the Gospel.* This is not an Ordinance of Man, but of God: Not an Act of Charity and Kindness, but of highest Justice: Not to be done niggardly, but liberally, as the Nature and Circumstances of the Case requires. Ministers indeed are called Angels, *Rev. i. 20, &c.* But as no others, no more can your Angel, go to Heaven all the Week, and come down to you on the Sabbath; for tho' his Affections should be in Heaven, yet he must be on Earth,

Earth, by hard Studies and other ministerial Duties, threshing out the Corn of the Word, and winnowing, grinding and dressing it, that it may be ready prepared to feed and teach your Souls, on the Sabbath and at other Times; and his Body, in the mean while, must have Sustenance, and his Family, if he has it, comfortably provided for. 'Tis an apostolick Argument, *If we have sown unto you spiritual Things, is it a great thing, if we shall reap your carnal Things?* 1 Cor. ix. 11. Truly no, 'tis but a very small thing, to have a little Share of your Dung and Dross (that shall e'er long be all burnt before your Eyes) for Gold and Pearls whereby you may obtain an eternal Kingdom and Crowns of unspeakable Glory. Therefore, God, not Man, requires you to esteem his Ambassador among you, so highly as to provide for him a comfortable bodily Subsistence,

ance, to the utmost of your Ability; that as far as possible, he may attend upon the Work of his Lord, in the ministerial Office, without Distraction from earthly Wants or Cares. And furthermore, those you esteem very highly

12. *You will be earnest and constant in Prayer for them.* If there be a Husband, Wife, Child, Friend, or Benefactor, whom you greatly love and highly value, for such you'll pray in true earnest, if for any. And God also requires from you, this Duty of high Esteem to your Minister. See how earnest the holy Apostle is with his People herein, Rom. xv. 30. *I beseech you, Brethren, says he, for the Lord Jesus Christ's sake, and for the Love of the Spirit, That you strive together with me, in your Prayers for me.* To say that your Minister can better pray for himself than you can pray for him, will

will not excuse any of you from this Duty : But every one of you must pray daily, *That God may increase and ripen his Gifts ; guide and assist him in his Studies ; endue him with the Tongue of the Learned, to speak a word in season to the weary ; give him a Door of Utterance, and a Spirit of Courage, holy Boldness and Power ; assist him in all his ministerial Work ; and follow all his Labours with a saving Blessing upon your Souls.* As you pray in Faith for your Minister, shall your Edification and Comfort be under his Ministry. And if you will not so esteem your Minister, as to be earnest and constant in Prayers and Supplications of Faith, that God may bless, edify and comfort you, by his Ministry, 'twill be no Wonder if God will leave his Ministry to be dry, barren, and unprofitable to you. You must then so highly esteem your Minister, as to pray always in Faith, and that
with

with all manner of Prayer and Supplication unto God for him, *Eph. vi. 18, 19.* Such a praying People shall have a Ministry full of Marrow and Fatness, while prayerless ones shall languish and pine away in their Sins, under a dry, sapless, barren one. And thus far now of your Duties to your Minister; *To know and esteem him very highly.*

II. The Manner of performing this Duty, and that is, *In Love.* Esteem them very highly, *In Love.* And this in short is

1. *Willingly and cheerfully.* What is done by Constraint and Force, cannot be in Love. Therefore, to esteem your Minister *in Love*, is to do it, in all Things, with a free and ready Mind, as a People made willing by the Day of Christ's Power. *Psal. cx. 3.*

2. *With a sincere and upright Heart.* What is done in true Love,

Love, is done sincerely ; and what is not done sincerely, is not done in Love. You must then esteem your Minister sincerely in the inward Affections of your Hearts, in the Sight of God ; *Rom. xii. 9. Let Love be without Dissimulation.*

3. *In Deed as well as in Heart and Word.* 1 Joh. iii. 18. — *Let us not love in Word, neither in Tongue, but in Deed and in Truth.* Your Esteem of your Minister must not be only in empty Compliments, fair Words, and an outward Shew of Respect ; but also in a real Performance of all Duties and Acts of Love unto him, that God, in his Word, requires of you. And all done

4. *With Delight and Pleasure.* What is not done with Pleasure, is not done in Love ; and whatsoever is done in true Love, cannot but be done with Delight and Pleasure. *The Redeemed of the*
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Lord,

Lord, must be a peculiar People, zealous of Good Works, Tit. ii. 14. And what you do in Zeal, with Delight and Love, you had rather a great deal do it than not ; and it would grieve you to be hindered from doing it : And with such Delight and Pleasure, you are to esteem your Minister very highly, in all the Duties that God requires of you with respect unto him. And this is the Love, wherein and wherewith, you must esteem your Minister. Then

III. The Reason and Motive of all this, and that is, your Minister's WORK. *Know and esteem them very highly in Love, saith our Text ; But why ? Why, For their Work sake.*

There are many that will pretend great Love and Esteem to a Minister upon carnal Motives and Reasons : Some, if he be a Man of earthly honourable Parentage
and

and high Blood : Others if he be a beautiful handsome Man : Others, if he hath a fine tuned Voice, and can make pleasing Orations to the Ear, no matter whether they touch the Heart or no, yea the less they touch the Heart, the better it is with such Men ; as Ezekiel's hypocritical Hearers, *Ezek. xxxiii. 31, 32.* Others, if be an affable, courteous, fine-temper'd Man : Others if he be a kind beneficent Neighbour : On these and the like carnal Motives, many will pretend great Love and Esteem to a Minister, while they don't regard him a Straw for his real Work sake. Yea there be many that sensually love and esteem their Ministers upon cursed and hellish Motives : Their Ministers let them sleep quietly in their Lusts and Sins, and at their Liberty to do what they please, and never call them to account : Their Ministers can be as light, vain, frothy,

frothy, and prophane, as they : Therefore they esteem them highly, and love them dearly, when in the mean time, they perfectly hate the Work that belongs to them ; and did their admired Ministers do their Work faithfully, they would hate them for it with perfect Hatred.

But to leave these, you heard but now, in some general Hints, what the Work of your Minister is, and what Manner of Work it is, and how he is to perform every part of it : Now, it is for the sake of his Calling and Work, you must esteem and love your Minister. You read, *Mat. x. 41, 42.* *That it is to them that receive a Prophet in the Name of (or because he is) a Prophet, Christ promiseth a Reward.* Your Minister is to be a burning, as well as a shining Light : He is to be a corrosive and smarting Salt, as well as healing Oil and Salve, to your
putrified

putrified Wounds and Sores; *Job. v. 35. Mat. v. 13.* He must give you spiritual griping Purges and Vomits, as well as reviving Cordials, *Isai. iv. 4.* He must use the Sword and Hammer of the Word, to pierce and break your hard Hearts, as well as the binding and healing Balm of Christ's Consolations: He must search your Wounds to the bottom, tho' never so painful, and not heal them slightly. *Jer. vi. 13, 14.* Now, if you do not esteem your Minister very highly in Love, for his Admonitions, Reproofs, smarting Rebukes, seasonable Alarms and Warnings, and just Censures, you can have no solid Comfort, on the Account of your Love and Esteem of him, tho' you love him never so much on any other Account. Therefore, if you would have your Love and Esteem of your Minister accepted of God in Christ, to your present and eternal

nal Comfort and Joy, you must see that it be purely and singly *For his Work Sake, and for the sake of every part of his Work.* And then

IV. The great Mean and Help to all this, and that is **PEACE.** *And be at Peace among your selves.* Here then

1. *Be at Peace with your Minister.* So some understand the Words. If you jar, contend and quarrel, with your Minister, you will soon destroy your own Edification and Comfort, and utterly disable your selves to love and esteem him as ye ought. Therefore, as you love your own spiritual Benefit and Comfort, and would be able to do your Duty towards your Minister, you must by all means strive to live in Unity, Love and Peace with him; else you'll soon ruin all Good among you.

2. *Be*

2. *Be at Peace with one another.* Be at Peace among yourselves. This is the plain direct Meaning of the Words. And here,

(1.) *Study to be quiet, and to do your own Business.* 1 Thes. iv. 11. Beware of Pride, Self-love, busy Meddling, and vain Curiosity, in Things not belonging to you, which are the Springs of Contention: Study Humility, Self-Denial, Forbearance, and a forgiving, reconcileable Disposition, which are the Nurses of Love, Unity and Peace, among a People, And

(2.) *Mark the Contentious.* I beseech you, Brethren, saith the Apostle, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them, Rom. xvi. 17. If no other just and fair Means will do, get the Contentious regularly, by the Authority of God,



put away from among you ; and tell them in the Words of the Apostle, *That if any Man seem to be contentious, we have no such Custom, neither the Churches of God,* 1 Cor. xi. 16. And unless you thus follow Peace among yourselves, you can never love and esteem your Minister as our Lord requires of you, nor can you expect a Blessing by his Ministry: For thus saith the Lord, *Where Envy and Strife is, there is Confusion and every evil Work,* Jam. iii. 16. And where every evil Work is, there can be no Good. If then you would avoid all Evil, that you may see and enjoy Good, you must, by all means, seek Peace and earnestly pursue it; Peace with God in Christ, Peace with Conscience, Peace with your Minister, Peace among yourselves, and as much as lieth in you Peace with all Men. Thus far of the Doctrine, whence a Word of

V. A. P.

V. APPLICATION.

From this Doctrine then, thus explained and proved by the Word of God

1. *See the high Value and Tenderness that God hath of his Ministers.* He esteems them very highly, and for that Reason demands of you to do the same: He is very tender and careful, every way, of them, in an evil World; and therefore he requires of all that profess to love him, to be so likewise.

2. *See also how highly the King of Glory favoureth that People, to whom he sends any of his faithful Ambassadors of Peace.* They are Persons whom he very highly esteems, and requires them to be highly esteemed: Hence, those People to whom he sends and gives any of these his highly esteemed ones, should take it as a very great and high Favour done unto

unto them by the Lord of Glory.

3. *See also, what contemptible Thoughts a sinful World hath of God's Ministers.* They are accounted the Troublers of Israel, those that turn the World upside down, the Offscourings of all all Things, and the easiest of all Men to be spared: Therefore, our Lord seeing this, he gave this strict Charge to esteem them very highly, in Love, for their Work sake.

4. *See also what a high Wickedness it is for any despise and abuse the faithful Ministers of Christ.* 'Tis to despise and abuse those whom he esteems very highly; those who he hath, under the great Seal of Heaven, commissioned to be his Ambassadors of Peace unto a rebellious World; 2 Cor. v. 18, 19, 20. And he accounts any Contempt done unto them, as such, to be done to himself. *He that despiseth you, saith he, despiseth*

seth me; and he that despiseth me, despiseth him that sent me, Luke x. 16. To despise the Ambassadors of God, and abuse them, is High Treason and Rebellion against Heaven, and a giving Defiance with a high Hand to the Almighty. Hence

5. See what a black and terrible Account, all the Despisers & Abusers of God's Ministers, will have to make up one Day. God solemnly commands all Men to esteem them very highly; therefore, such as abuse them very vilely, shall find it a most bitter Thing. So rebellious Israel found it, of whom it is written, 2 Chron. xxxvi. 16. *That they mocked the Messengers of God, ---and misused his Prophets, until the Wrath of God rose against his People, till there was no Remedy.* And those that will take no Warning, but go on in the same Steps, shall feel the Wrath of God to the uttermost, Luke x. 10, 11, 12.

6. See

6. See hence, what a solemn and most weighty Thing it is, to call, receive, and engage under, a Minister of Christ, according to his Gospel Order. As the Minister for his Part, so the People for their Part, have as much Cause as he, to cry out, *Who is sufficient for all these Things!* No Minister of Christ comes any where without his sending; and wherever Christ sends any Minister, he will be to such a People, either the Saviour of Life unto Life, or of Death unto Death. And the very best of Ministers are sent to a People sometimes in Judgment. So God sent that most excellent evangelical Prophet Isaiah unto rebellious Israel; Go, said he, *make the Heart of this People fat, and their Ears heavy, and shut their Eyes, lest they see with their Eyes, and hear with their Ears, and understand with their Hearts, and convert and be healed,* Isai. vi. 9, 10. O what
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an awful Consideration is this!

Wherefore, you of this Congregation, who are assembled here this Day, in the Name, and awful Presence, of the Lord of Glory, in order solemnly to call, receive, and engage under, an Ambassador of Christ, to minister in the Holy Things of God among you, To you I say, in the Name & Word of the Lord, suffer a Word of Exhortation in three or four Things briefly :

1. *See that you rightly understand what you are going about, and what God requires at your Hands herein.* We have now in a short general View set this weighty Case before you according to God's Holy Word ; hear ye then, and understand, and be not led by a blind Zeal or Custom, but by a well informed Judgment, in the whole of this most solemn Transaction.

P

2. *See*

2. See that you engage and act, in the whole of this Matter, with deep Solemnity, and great Sincerity. Consider, that tho' Men be the Instruments herein, yet that you are here transacting with the all-seeing jealous God, who will not be mocked, but will surely require it at your Hands. And therefore he now solemnly warns you, *Not to be rash with your Mouths, -- but when you vow, not to defer to pay it; -- and that it is better not to vow, than to vow and not pay and perform,* Eccles. v. 2, 4, 5. Look then to your Hearts and Mouths in the Sight of God, that you be solemn and sincere.

3. See that you act and engage, in the whole, on a right and sure Foundation. See that you act and engage through the whole of this Solemnity, in deep Humility and Self-denial; in Obedience to God; sensible of your utter inability to do or perform any thing you know

know, purpose, or vow; wholly depending and resolving to depend always, in all Things, on the Wisdom, Grace and Power of God in Jesus Christ, *without whom you can do nothing, and by whom, strengthening you, you can do all things,* Joh. xv. 5. Philip. iv. 13.

4. See that you have right Ends also in the whole. Lay aside and abhor all Thoughts of promoting factious and Party Opinions: Unite as one Man, with one Heart and Soul, to promote the Glory of God, the Truth as it is in Jesus, the Enlargement of his Kingdom, the Salvation of immortal Souls, unfeigned Faith and real Holiness, substantial Godliness in Purity and Power; and all according to the Pattern given in the Mount, (*Hebr. viii. 5.*) which is the written Word of God; without any human Addition, Diminution, or Alteration. (*Rev. xxii. 18, 19.*) Thus do, and thus believe

in the Lord your God, and you shall be established, Thus believe and obey his Prophets, and ye shall prosper. (2 Chron. xx. 20.) The Lord will be with you, while you be with him. (2 Chron. xv. 2.) And so Peace shall be upon you, and Mercy, and upon the Israel of God. Galat. vi. 16.





A N

A P P E N D I X,

Containing the **QUESTIONS** publickly proposed, and the **CHARGES** given, at the Ordination of *Mr. Richard Treat* to the Gospel Ministry at *Abington*, Decem. 30. 1731.

CHRISTIAN BROTHER, *Mr. Richard Treat*, As you are now about entering upon the weighty Office of the Gospel Ministry, so I shall here, in the Name and Presence of our Lord Jesus Christ, and the Presence and Hearing of this Congregation, propose to you these few *Questions*.

1. Do you believe in God the Father Almighty, Creator of Heaven and Earth?

2. Do you believe in Jesus Christ, his only Son our Lord, co-eternal, and co-essential

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sent with the Father, God over all, bles-
sed for ever?

3. Do you believe, that Jesus Christ, as
Man, was conceived by the Holy Ghost,
and born of the Virgin Mary?

4. Do you believe, That Jesus Christ,
for the Redemption of Sinners, did, un-
der Pontius Pilate, suffer the Wrath and
Curse of God, in his Soul and Body; and
that he was crucified, truly dead, and bu-
ried?

5. Do you believe, That Jesus Christ
rose again from the Dead the third Day,
and that he ascended into Heaven, and that
he sitteth at the right Hand of God the
Father Almighty, where he ever liveth to
make Intercession for us?

6. Do you believe, That Jesus Christ
shall come from thence to judge the Quick
and the Dead at the last Day?

7. Do you believe in the Holy Ghost,
true God, co-eternal and co-essential with,
and proceeding from, the Father and the
Son; the great Sanctifier of the whole
Church of God?

8. Do you believe that Jesus Christ hath
a Catholick Church, containing the whole
Body

Body and Family of Believers in the World?

9 Do you believe, That all the Saints have spiritual Communion with Christ their Head, and with one another, by the Gospel, in one Spirit, Grace and Glory?

10. Do you believe, That all true elect Believers, shall have a full Forgiveness of all their Sins, and perfect Justification before God, through Faith in the Blood and Merits of Jesus Christ?

11. Do you believe, That all the Bodies of the Dead, that are in their Graves, shall come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation?

12. Do you believe, That all Men, both Soul and Body, shall live for ever; the Wicked in eternal Woe and Torments, and the Righteous in everlasting Life of unspeakable heavenly Pleasures and Glory?

13. Do you believe, That the Holy Scriptures, of the Old and New Testaments, are the Word of God?

14. Do you believe, that God's Word contains all Things necessary to Christian Faith

Faith and Practice, relating to God's Worship and our eternal Salvation?

15. Do you believe the Doctrines of the Holy Scriptures, for the Substance of Things, as they are explained and defined in the Westminster Assembly's Confession of Faith and Catechisms, received by us?

16. Do you desire, and enter into, this holy Calling of the Gospel Ministry, not for filthy Lucre, or other vile Ends; but in the Singleness of your Heart, to the Glory of God, the Promotion of his Kingdom, and the Salvation of immortal Souls?

17. Do you resolve to be faithful in the Discharge of your whole Ministry, by being, diligent in Prayer, Reading God's Word, and other sound edifying Books, Studying and Meditating, Preaching the Word, and Administering the New-Testament Sacraments, exercising of Gospel Discipline, and all other Christian and Ministerial Duties?

18. Do you resolve to be faithful and zealous in maintaining and defending the Truths of the Gospel of Christ, and the Unity and Peace of his Church, to the utmost of your Ability, against all Errors, Delusions, and Schisms that oppose it?

19. Do

19. Do you resolve, by the Grace and Help of God, to be an Example of Believers, especially those of your own Flock, in Word, in Conversation, in Charity, in Spirit, in Faith, and in Purity ?

20. Do you resolve and promise, to make the Word of God, contained in the Holy Scriptures, the only Rule of your whole Christian and Ministerial Conduct ?

21. Do you promise, willingly, humbly, and meekly, to submit unto the Godly and Christian Counsels, Admonitions and Censures of your Ministering Brethren in the Lord ?

22. Do you resolve, by the Grace and Strength of God, to continue in the Gospel Ministry unto your Life's End ; against all Oppositions, Discouragements, Troubles, Afflictions or Persecutions you may meet with, in this present evil World ?

23. Do you willingly accept the Call of this Church, to be their Minister and Pastor, by taking the Oversight of them in the Lord ; resolving to continue with them till Death, except God shall disable you, or by his Providence regularly call and remove you elsewhere ?

Now

Now, You that are chosen Representatives of this Church in this solemn Affair:

1. Do you, of your own free Choice, willingly call this our Christian Brother, Mr. *Richard Treat*, to be your Minister and Pastor in the Lord?

2. Do you promise, willingly and cheerfully, with all Humility and Meekness, to receive him, and to submit unto the Word of God, as to Doctrine, Ordinances, and Discipline, by him dispensed among, and exercised over, you, in the Lord?

3. Do you resolve and promise, to the utmost of your Ability, to encourage and assist him, in all the Parts of his Office, by being diligent, painful, and faithful to perform all the Duties towards him, as your Minister and Pastor, that God in his Word requireth of you?

Proper Answers were given to every one of all these Questions in particular, by the Candidate for his part, and by the Representatives for their part.

Thus

*Then was sung Psal. lxxviii. 2d Part,
I. Watts's Version.*

*Then the Candidate was by solemn
Prayer, with the Imposition of
the Hands of the Presbytery, or-
dained.*

*Then the Right Hand of Fellowship
was given him by every one of his
Ordainers, in Order, declaring
our Admittance and Reception of
him, as our Brother and Co-
Partner in the Ministry.*

*Then the Representatives, being cal-
led, received him by the Hand as
their Minister and Pastor in the
Lord.*

Then followed

I. The CHARGE To the Minister.

AND now Brother, you have made a
good Confession before many Witnes-
ses, even before God, Angels, and Men;
Now the solemn Vows of God are upon
you; Therefore, let me, in the Name and
Bowels

Bowels of Jesus Christ, our Lord and Master, and that in very few Words, seriously exhort and admonish you ;

1. *To consider seriously, the greatness of your Office and your Work.* You are, by Christ, made his Ambassador, to act and treat in his Name, with Men, in the great Affairs of eternal Peace or War : You are made a Steward of his House, and of the Mysteries of his Spiritual Kingdom, to dispense his Mysteries and Treasures, according to his Will, and Mind revealed to you in his Word : For which high Honour and Dignity, you should very humbly say with the holy Apostle, *I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry.* (1 Tim. i. 12.) Your Work is very great and weighty, as hath been briefly now set before you, by the Word of God. And therefore, as the Honour and Dignity of your Office, may encourage you to endure Hardness, as a good Soldier of Jesus Christ ; so let the Thoughts of the Greatness, Weightiness, and Difficulty of your Work, and your utter Insufficiency to perform in a right Manner, ever keep you humble ; that your continual Dependance may be upon the Grace, Counsel, and Strength of God in Jesus Christ, through all your Ministration : That in the whole you may ever truly say, *Not I, but the Grace of God that is with me.*

2. *Consider*

2. Consider the great Sin and Danger of Negligence and Unfaithfulness in your Work. Cursed be he that doth the Work of the Lord deceitfully, saith our God; Jer. xlvi. 10. If any Soul perish through your Unskillfulness, Negligence, or Unfaithfulness, God will require his Blood at your Hand. (Ezek. iii. 17, 18.) He shall be damned for his own Sins, through your Neglect or Unfaithfulness; and the fearful Guilt of his Soul-blood, will press you down to the Pit of Perdition! Consider, and deeply lay to Heart, with what Shame, Anguish, and Terrors, you must stand before Christ our Lord and Judge, in the fearful Day of Account, to receive your Sentence of eternal Damnation, if you be found unfaithful, and any ways treacherous to the Trust your Great Master hath committed into your Hands! Therefore Pray, Study, and Strive hard, That when you are going out of the World, you may, with Comfort, be able in some good Measure, to say as the Apostle, *I am clear from the Blood of all Men, for I have not shunned to declare unto them, the whole Counsel of God.* (Acts xx. 26, 27.) And then

3. Consider, The unspeakable, present and eternal Blessings, Comforts and Joy, that will follow your Faithfulness, in your great Trust. The Souls converted and edified by your Ministry, will

will be as so many shining Stars in your glorious Crown : And Christ, your Lord, will joyfully receive you, with a *Well done thou good and faithful Servant* : And O how will that fill your Soul, with unspeakable Joy and Glory ! Yea, *tho' Israel be not gathered, yet if you be faithful, you shall be glorious in the Eyes of your Lord* (Isai. xlix. 5.) So I conclude with that Apostolick Charge, 1 Tim. iv. 16. *Take heed (therefore Brother) unto thy self, and unto thy Doctrine, continue in them : For in doing this, thou shalt both save thy self, and them that hear thee.*

II. The CHARGE

To the People.

AND so you, Christian Brethren, of this Congregation ; the Vows of God are likewise upon you, for your Part, in this solemn Affair ; Be ye then exhorted and admonished, in the Name and Bowels of Jesus Christ our dear Lord and Saviour.

I. *To consider seriously, the Honour that the God of Glory hath conferred upon you. Here he hath sent an Ambassador of Peace unto you, to declare unto you his Counsel and great Love, and to bring you into his Eternal Favour and Friendship. Yea, God himself, hereby, comes to dwell, in his Mercy*

Mercy and Grace, with and among, you ; to bless you with all spiritual Blessings in heavenly Places, in Christ Jesus. Admire his Care and Kindness towards you, and ever praise his holy Name.

2. Consider your Vows, and your manifold Duties towards God and his Ambassador among you, as we now briefly opened and proved unto you, by the Word of God, the Performance of all which, you have solemnly promised, in God's awful Presence. Promise and Covenant Breakers are placed of God among the vilest of Sinners, Rom. i. 29. -- 32. And if you prove obstinate, disobedient, unruly, unfruitful, and unthankful, under the Means of Grace and Salvation which God hath now given you ; and thereby grieve the Heart of his Ambassador, and make him complain of you unto his Lord ; his Lord will hear him, and avenge his Quarrel : and then, be you sure of it, *'Twill be more tolerable for those most abominable and brutish Sinners of Sodom and Gomorrah in the Day of Judgment, than for you,* (Mat. xi. 20, -- 25.) Therefore on the other hand

3. Consider, that if you will be faithful in your Duties, and to your Promises, then how happy and blessed shall you be. If you highly esteem your Minister, in Love, for his Work sake ; if you gladly receive, believe and obey the Word of God by him dispensed

pensed among you; if you cheerfully,
 humbly, and meekly, submit unto the holy
 Gospel-Discipline, by him exercised over
 you, in the Lord: Then the God of Love
 and Peace will dwell with you and bless
 you; he will satisfy you with the Marrow
 and Fatness of his House, and the River
 of his Pleasures; he will never leave you
 nor forsake you; he will guide you with
 his Counsel while you live, and will after-
 ward receive you into Glory; and his Love,
 Mercy, and Blessing, shall follow your
 Children, and Children's Children in their
 Generations, *Psal. ciii. 17, 18.*

F I N I S.

