

A FAREWELL SERMON,

PREACHED AT THE

FIRST PRECINCT AT NORTHAMPTON,

AFTER THE PEOPLE'S PUBLIC REJECTION OF THEIR MINISTER, AND RENOUNCING THEIR RELATION TO HIM
AS PASTOR OF THE CHURCH THERE,

ON JUNE 22, 1750;

OCCASIONED BY DIFFERENCE OF SENTIMENTS, CONCERNING THE REQUISITE QUALIFICATIONS OF MEMBERS
OF THE CHURCH IN COMPLETE STANDING.

Acts xx. 18. Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.
Ver. 20. And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.
Ver. 26, 27. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.
Gal. iv. 15, 16. Where is then the blessedness ye spake of? For I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?

PREFACE.

IT is not unlikely, that some of the readers of the following Sermon may be inquisitive concerning the circumstances of the difference between me and the people of Northampton, that issued in that separation between me and them, which occasioned the preaching of this Farewell Sermon.—There is, by no means, room here for a full account of that matter: but yet it seems to be proper, and even necessary, here to correct some gross misrepresentations, which have been abundantly, and (it is to be feared) by some affectedly and industriously made, of that difference. Such as, that I insisted on persons being assured of their being in a state of salvation, in order to my admitting them into the church; that I required a particular relation of the method and order of a person's inward experience, and of the time and manner of his conversion, as the test of his fitness for christian communion; yea, that I have undertaken to set up a pure church, and to make an exact and certain distinction between saints and hypocrites, by a pretended infallible discerning the state of men's souls; that in these things I had fallen in with those wild people, who have lately appeared in New England, called Separatists; and that I myself was become a grand separatist; that I arrogated all the power of judging of the qualifications of candidates for communion wholly to myself, and insisted on acting by my sole authority, in the admission of members into the church, &c.

In opposition to these slanderous representations, I shall at present only give my reader an account of some things which I laid before the council that separated between me and my people, in order to their having a just and full account of my principles, relating to the affair in controversy.—Long before the sitting of the council, my people had sent to the Reverend Mr. Clark of Salem village, desiring him to write in opposition to my principles. Which gave me occasion to write to Mr. Clark, that he might have true information what my principles were. And in the time of the sitting of the council, I did, for their information, make a public declaration of my principles before them and the church, in the meeting-house, of the same import with that in my letter to Mr. Clark, and very much in the same words. And then, afterwards, sent in to the council in writing, an extract of that letter, containing the information I had given Mr. Clark, in the very words of my letter to him, that the council might read and consider it at their leisure, and have a more certain and satisfactory knowledge what my principles were. The extract which I sent in to them was in the following words:

“ I am often, and I do not know but pretty generally in the country, represented as of a new and odd opinion with respect to the terms of christian communion, and as being for introducing a peculiar way of my own.—Whereas, I do not perceive that I differ at all from the scheme of Dr. Watts, in his book entitled, *The rational Foundation of a Christian Church, and the Terms of Christian Communion*; which, he says, is the common sentiment and practice of all reformed churches. I had not seen this book of Dr. Watts's when I published what I have written on the subject. But yet, I think, my sentiments, as I have expressed them, are as exactly agreeable to what he lays down, as if I had been his pupil. Nor do I at all go beyond what Dr. Doddridge plainly shows to be his sentiments, in his *Rise and Progress of Religion*, and his *Sermons on Regeneration*, and his Paraphrase and Notes on the New Testament. Nor

indeed, Sir, when I consider the sentiments you have expressed in your letters to Major Pomroy and Mr. Billing, can I perceive but that they come exactly to the same thing that I maintain. You suppose, the sacraments are not converting ordinances : but that, *as seals of the covenant, they presuppose conversion, especially in the adult ; and that it is visible saintship, or, in other words, a credible profession of faith and repentance, a solemn consent to the gospel-covenant, joined with a good conversation, and competent measure of christian knowledge, is what gives a gospel-right to all sacred ordinances : but that it is necessary to those that come to these ordinances, and in those that profess a consent to the gospel covenant, that they be sincere in their profession, or at least should think themselves so.*—The great thing which I have scrupled in the established method of this church's proceeding, and which I dare no longer go on in, is their publicly assenting to the form of words rehearsed on occasion of their admission to the communion, without pretending thereby to mean any such thing as a hearty consent to the terms of the gospel-covenant, or to mean any such faith or repentance as belong to the covenant of grace, and are the grand conditions of that covenant. It being, at the same time that the words are used, their known and established principle, which they openly profess and proceed upon, that men may and ought to use these words, and mean no such thing, but something else of a nature far inferior ; which I think they have no distinct determinate notion of ; but something consistent with their knowing that they do not choose God as their chief good, but love the world more than him, and that they do not give themselves up entirely to God, but make reserves ; and in short, knowing that they do not heartily consent to the gospel-covenant, but live still under the reigning power of the love of the world, and enmity to God and Christ. So that the words of their public profession, according to their openly established use, cease to be of the nature of any profession of gospel faith and repentance, or any proper compliance with the covenant. For it is their profession, that the words, as used, mean no such thing. The words used under these circumstances, do at least fail of being a credible profession of these things.—I can conceive of no such virtue in a certain set of words, that it is proper, merely on the making these sounds, to admit persons to christian sacraments, without any regard to any pretended meaning of these sounds. Nor can I think, that any institution of Christ has established any such terms of admission into the christian church.—It does not belong to the controversy between me and my people, how particular or large the profession should be, that is required. I should not choose to be confined to exact limits as to that matter : but rather than contend, I should content myself with a few words, briefly expressing the cardinal virtues or acts implied in a hearty compliance with the covenant, made (as should appear by inquiry into the person's doctrinal knowledge) understandingly ; if there were an external conversation agreeable thereto. Yea, I should think, that such a person, solemnly making such a profession, had a right to be received as the object of a public charity, however he himself might scruple his own conversion, on account of his not remembering the time, not knowing the method, of his conversion, or finding so much remaining sin, &c. And (if his own scruples did not hinder his coming to the Lord's table) I should think the minister or church had no right to debar such a professor, though he should say he did not think himself converted. For I call that a profession of godliness, which is a profession of the great things wherein godliness consists, and not a profession of his own opinion of his good estate.

"Northampton, May 7, 1750."

The council having heard that I had made certain draughts of the covenant, or forms of a public profession of religion which I stood ready to accept of from the candidates for church communion, they, for their further information, sent for them. Accordingly I sent them four distinct draughts or forms, which I had drawn up about a twelvemonth before, as what I stood ready to accept of (any one of them) rather than contend, and break with my people.—The two shortest of these forms are here inserted for the satisfaction of the reader.—They are as follows :

"I hope I do truly find a heart to give up myself wholly to God, according to the tenor of that covenant of grace which was sealed in my baptism ; and to walk in a way of that obedience to all the commandments of God, which the covenant of grace requires, as long as I live."

Another,

"I hope I truly find in my heart a willingness to comply with all the commandments of God, which require me to give up myself wholly to him, and to serve him with my body and my spirit. And do accordingly now promise to walk in a way of obedience to all the commandments of God, as long as I live."

Such kind of professions as these I stood ready to accept, rather than contend and break with my people. Not but that I think it much more convenient, that ordinarily the public profession of religion that is made by Christians, should be much fuller and more particular. And that (as I hinted in my letter to Mr. Clark) I should not choose to be tied up to any certain form of words, but to have liberty to vary the expressions of a public profession, the more exactly to suit the sentiments and experience of the professor, that it might be a more just and free expression of what each one finds in his heart.—Moreover, it must be noted, that I ever insisted on it, that it belonged to me as a pastor, before a profession was accepted, to have full liberty to instruct the candidate in the meaning of the terms of it, and in the nature of the things proposed to be professed ; and to inquire into his doctrinal understanding of these things, according to my best discretion ; and to caution the person, as I should think needful, against rashness in making such a profession, or doing it mainly for the credit of himself or his family, or from any secular views whatsoever, and to put him on serious self-examination, and searching his own heart, and prayer to God to search and enlighten him, that he may not be hypocritical and deceived in the profession he makes ; withal pointing forth to him the many ways in which professors are liable to be deceived.

Nor do I think it improper for a minister in such a case, to inquire and know of the candidate what can be remembered of the circumstances of his christian experience ; as this may tend much to illustrate his profession, and give a minister great advantage for proper instructions : though a particular knowledge and remembrance of the time and method of the first conversion to God, is not to be made the test of a person's sincerity, nor insisted on as necessary in order to his being received into full charity. Not that I think it at all improper or unprofitable, that in some special cases, a declaration of the particular circumstances of a person's first awakening, and the manner of his convictions, illuminations, and comforts, should be publicly exhibited before the whole congregation, on occasion of his admission into the church ; though this be not demanded as necessary to admission. I ever declared against insisting on a relation of experiences, in this sense, (*viz.* a relation of the particular time and steps of the operation of the Spirit, in first conversion,) as the term of communion : yet, if by a relation of experiences, be meant a declaration of experience of the great things wrought, wherein true grace and the essential acts and habits of holiness consist ; in this sense, I think an account of a person's experiences necessary in order to his admission into full communion in the church. But that in whatever inquiries are made, and whatever account is given, neither minister nor church are to set up themselves as searchers of hearts, but are to accept the serious solemn profession of the well-instructed professor, of a good life, as best able to determine what he finds in his own heart. These things may serve in some measure to set right those of my readers who have been misled in their apprehensions of the state of the controversy between me and my people, by the forementioned misrepresentations.

F A R E W E L L S E R M O N .

2 CORINTHIANS i. 14.

As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

THE apostle, in the preceding part of the chapter, declares what great troubles he met with in the course of his ministry. In the text, and two foregoing verses, he declares what were his comforts and supports under the troubles he met with. There are four things in particular.

1. That he had approved himself to his own conscience, verse 12. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards."

2. Another thing he speaks of as matter of comfort, is, that as he had approved himself to his own conscience, so he had also to the consciences of his hearers, the Corinthians, to whom he now wrote, and that they should approve of him at the day of judgment.

3. The hope he had of seeing the blessed fruit of his labours and sufferings in the ministry, in their happiness and glory, in that great day of accounts.

4. That in his ministry among the Corinthians, he had approved himself to his Judge, who would approve and reward his faithfulness in that day.

These three last particulars are signified in my text, and the preceding verse; and indeed all the four are implied in the text. It is implied, that the Corinthians had acknowledged him as their spiritual father, and as one that had been faithful among them, and as the means of their future joy and glory at the day of judgment. It is implied, that the apostle expected at that time to have a joyful meeting with them before the Judge, and with joy to behold their glory, as the fruit of his labours; and so they would be his rejoicing. It is implied also, that he then expected to be approved of the great Judge, when he and they should meet together before him; and that he would then acknowledge his fidelity, and that this had been the means of their glory; and that thus he would, as it were, give them to him as his crown of rejoicing. But this the apostle could not hope for, unless he had the testimony of his own conscience in his favour. And therefore the words do imply, in the strongest manner, that he had approved himself to his own conscience.

There is one thing implied in each of these particulars, and in every part of the text, which I shall make the subject of my present discourse, *viz.*

DOCTRINE. Ministers, and the people that have been under their care, must meet one another before Christ's tribunal at the day of judgment.

Ministers, and the people that have been under their care, must be parted in this world, how well soever they have been united. If they are not separated before, they must be parted by death; and they may be separated while life is continued. We live in a world of change, where nothing is certain or stable; and where a little time, a few revolutions of the sun, brings to pass strange things, surprising alterations, in particular persons, in families, in towns and churches, in countries and nations. It often happens, that those who seem most united, in a little time are most disunited, and at the greatest distance.

Thus ministers and people, between whom there has been the greatest mutual regard and strictest union, may not only differ in their judgments, and be alienated in affection, but one may rend from the other, and all relation between them be dissolved; the minister may be removed to a distant place, and they may never have any more to do one with another in this world. But if it be so, there is one meeting more that they must have, and that is in the last great day of accounts. Here I would show,

I. In what *manner* ministers, and the people which have been under their care, shall meet one another at the day of judgment.

II. For what *purposes*.

III. For what *reasons* God has so ordered it, that ministers and their people shall then meet together in such a manner, and for such purposes.

I. I would show, in some particulars, in what manner ministers and the people which have been under their care, shall meet one another at the day of judgment.

1. They shall not meet at that day merely as all the world must then meet together. I would observe a difference in two things.

(1.) As to a clear actual view, and distinct knowledge and notice, of each other.

Although the whole world will be then present, all mankind of all generations gathered in one vast assembly, with all of the angelic nature, both elect and fallen angels; yet we need not suppose that every one will have a distinct and particular knowledge of each individual of the whole assembled multitude, which will undoubtedly consist of many millions of millions. Though it is probable that men's capacities will be much greater than in their present state, yet they will not be infinite. Though their understanding and comprehension will be vastly extended, yet men will not be deified. There will probably be a very enlarged view that particular persons will have of the various parts and members of that vast assembly, and so of the proceedings of that great day; but yet it must needs be, that according to the nature of finite minds, some persons and some things, at that day, shall fall more under the notice of particular persons than others; and this (as we may well suppose) according as they shall have a nearer concern with some than others in the transactions of the day. There will be special reason why those who have had special concerns together in this world, in their state of probation, and whose mutual affairs will be then to be tried and judged, should especially be set in one another's view. Thus we may suppose, that rulers and subjects, earthly judges and those whom they have judged, neighbours who have had mutual converse, dealings, and contests, heads of families and their children and servants, shall then meet, and in a peculiar distinction be set together. And especially will it be thus with ministers and their people. It is evident by the text, that these shall be in each other's view, shall distinctly know each other, and shall have particular notice one of another at that time.

(2.) They shall meet together, as having special concern one with another in the great transactions of that day.

Although they shall meet the whole world at that time, yet they will not have any immediate and particular concern with all. Yea, the far greater part of those who shall then be gathered together, will be such as they have had

no intercourse with in their state of probation, and so will have no mutual concerns to be judged of. But as to ministers and the people that have been under their care, they will be such as have had much immediate concern one with another, in matters of the greatest moment. Therefore they especially must meet, and be brought together before the Judge, as having special concern one with another in the design and business of that great day of accounts.—Thus their meeting, as to the manner of it, will be diverse from the meeting of mankind in general.

2. Their meeting at the day of judgment will be very diverse from their meetings one with another in this world.

Ministers and their people, while their relation continues, often meet together in this world. They are wont to meet from sabbath to sabbath, and at other times, for the public worship of God, and administration of ordinances, and the solemn services of God's house. And besides these meetings, they have also occasions to meet for the determining and managing their ecclesiastical affairs, for the exercise of church discipline, and the settling and adjusting those things which concern the purity and good order of public administrations. But their meeting at the day of judgment will be exceeding diverse, in its manner and circumstances, from any meetings and interviews they have one with another in the present state. I would observe how, in a few particulars.

(1.) Now they meet together in a preparatory mutable state, but then in an unchangeable state.

Now *sinners* in the congregation meet their minister in a state wherein they are capable of a saving change, capable of being turned, through God's blessing on the ministrations and labours of their pastor, from the power of Satan unto God; and being brought out of a state of guilt, condemnation, and wrath, to a state of peace and favour with God, to the enjoyment of the privileges of his children, and a title to their eternal inheritance. And *saints* now meet their minister with great remains of corruption, and sometimes under great spiritual difficulties and affliction: and therefore are yet the proper subjects of means for a happy alteration of their state, which they have reason to hope for in the attendance on ordinances, and of which God is pleased commonly to make his ministers the instruments. Ministers and their people now meet in order to the bringing to pass such happy changes: they are the great benefits sought in their solemn meetings.

But when they shall meet together at the day of judgment, it will be far otherwise. They will all meet in an unchangeable state. *Sinners* will be in an unchangeable state. *They who then shall be under the guilt and power of sin, and have the wrath of God abiding on them, shall be beyond all remedy or possibility of change, and shall meet their ministers without any hopes of relief or remedy, or getting any good by their means.* And as for the *saints*, they will be already perfectly delivered from all their corruption, temptation, and calamities of every kind, and set for ever out of their reach; and no deliverance, no happy alteration, will remain to be accomplished in the use of means of grace, under the administrations of ministers. It will then be pronounced, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

(2.) Then they shall meet together in a state of clear, certain, and infallible light.

Ministers are set as guides and teachers, and are represented in Scripture as lights set up in the churches; and in the present state meet their people, from time to time, in order to instruct and enlighten them, to correct their mistakes, and to be a voice behind them, when they turn aside to the right hand or the left, saying, "This is the way, walk ye in it," to evince and confirm the truth by exhibiting the proper evidences of it, and to refute errors and corrupt opinions, to convince the erroneous, and establish the doubting. But when Christ shall come to judgment, every error and false opinion shall be detected; all deceit and delusion shall vanish away before the light of that day, as the darkness of the night vanishes at the appearance of the rising sun; and every doctrine of the word of God shall then appear in full evidence, and none shall remain unconvinced. All shall know the truth with the

greatest certainty, and there shall be no mistakes to rectify.

Now ministers and their people may disagree in their judgments concerning some matters of religion, and may sometimes meet to confer together concerning those things wherein they differ, and to hear the reasons that may be offered on one side and the other; and all may be ineffectual as to any conviction of the truth. They may meet and part again, no more agreed than before; and that side which was in the wrong, may remain so still. Sometimes the meetings of ministers with their people, in such a case of disagreeing sentiments, are attended with unhappy debate and controversy, managed with much prejudice and want of candour; not tending to light and conviction, but rather to confirm and increase darkness, and establish opposition to the truth, and alienation of affection one from another. But when they shall meet together at the day of judgment, before the tribunal of the great Judge, the mind and will of Christ will be made known; and there shall no longer be any debate or difference of opinions. The evidence of the truth shall appear beyond all dispute, and all controversies shall be finally and for ever decided.

Now ministers meet their people in order to enlighten and awaken the consciences of sinners; setting before them the great evil and danger of sin, the strictness of God's law, their own wickedness of heart and practice, the great guilt they are under, the wrath that abides upon them, and their impotence, blindness, poverty, and helpless and undone condition. But all is often in vain; they remain still, notwithstanding all their ministers can say, stupid and unawakened, and their consciences unconvinced. But it will not be so at their last meeting at the day of judgment; sinners, when they shall meet their minister before their great Judge, will not meet him with a stupid conscience. They will then be fully convinced of the truth of those things which they formerly heard from him, concerning the greatness and terrible majesty of God, his holiness, and hatred of sin, and his awful justice in punishing it; the strictness of his law, and the dreadfulness and truth of his threatenings, and their own unspeakable guilt and misery. And they shall never more be insensible of these things. The eyes of conscience will now be fully enlightened, and never shall be blinded again. The mouth of conscience shall now be opened, and never shall be shut any more.

Now ministers meet with their people, in public and private, in order to enlighten them concerning the state of their souls; to open and apply the rules of God's word to them, in order to their searching their own hearts, and discerning their state. But now ministers have no infallible discernment of the state of their people; and the most skilful of them are liable to mistakes, and often are mistaken in things of this nature. Nor are the people able certainly to know the state of their minister, or one another's state: very often those pass among them for saints, and it may be eminent saints, that are grand hypocrites; and on the other hand, those are sometimes censured, or hardly received into their charity, that are indeed some of God's jewels. And nothing is more common than for men to be mistaken concerning their *own* state. Many that are abominable to God, and the children of his wrath, think highly of themselves, as his precious saints and dear children. Yea, there is reason to think, that often some that are most bold in their confidence of their safe and happy state, and think themselves not only true saints, but the most eminent saints in the congregation, are in a peculiar manner a smoke in God's nostrils. And thus it undoubtedly often is in those congregations where the word of God is most faithfully dispensed, notwithstanding all that ministers can say in their clearest explications, and most searching applications of the doctrines and rules of God's word to the souls of their hearers. But in the day of judgment they shall have another sort of meeting; then the secrets of every heart shall be made manifest, and every man's state shall be perfectly known. 1 Cor. iv. 5. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Then none shall be deceived concerning his own state, nor shall be any more in doubt about it. There shall be an eternal end to all the self-conceit and vain hopes of deluded hypocrites, and all the doubts and fears of sincere Christians. And then shall all know the state of one another's souls. The people shall know whether their minister has been sincere and faithful, and the minister shall know the state of every one of their people, and to whom the word and ordinances of God have been a savour of life unto life, and to whom a savour of death unto death.

Now in this present state it often happens, that when ministers and people meet together to debate and manage their ecclesiastical affairs, especially in a state of controversy, they are ready to judge and censure with regard to each other's views and designs, and the principles and ends by which each is influenced; and are greatly mistaken in their judgment, and wrong one another in their censures. But at that future meeting, things will be set in a true and perfect light, and the principles and aims that every one has acted from, shall be certainly known: and there will be an end to all errors of this kind, and all unrighteous censures.

(3.) In this world, ministers and their people often meet together to hear of and wait upon an unseen Lord; but at the judgment, they shall meet in his most immediate and visible presence.

Ministers, who now often meet their people to preach to them the King eternal, immortal, and invisible, to convince them that there is a God, and declare to them what manner of being he is, and to convince them that he governs, and will judge the world, and that there is a future state of rewards and punishments—and to preach to them a Christ in heaven, at the right hand of God, in an unseen world—shall then meet their people in the most immediate sensible presence of this great God, Saviour, and Judge, appearing in the most plain, visible, and open manner, with great glory, with all his holy angels, before them and the whole world. They shall not meet them to hear about an absent Christ, an unseen Lord, and future Judge; but to appear before that Judge—being set together in the presence of that supreme Lord—in his immense glory and awful majesty, of whom they have heard so often in their meetings together on earth.

(4.) The meeting at the last day, of ministers and the people that have been under their care, will not be attended by any one with a careless, heedless heart.

With such a heart are their meetings often attended in this world by many persons, having little regard to him whom they pretend unitedly to adore in the solemn duties of his public worship, taking little heed to their own thoughts or frame of their minds, not attending to the business they are engaged in, or considering the end for which they are come together. But at that great day there will not be one careless heart, no sleeping, no wandering of mind from the great concern of the meeting, no inattentiveness to the business of the day, no regardlessness of the presence they are in, or of those great things which they shall hear from Christ, or that they formerly heard from him, and of him, by their ministers, in their state of trial, or which they shall now hear their ministers declaring concerning them before their Judge.

Having observed these things, concerning the manner and circumstances of this future meeting, before the tribunal of Christ at the day of judgment, I now proceed,

II. To observe to what *purposes* they shall then meet.

1. To give an account, before the great Judge, of their behaviour one to another, in the relation they bore to each other in this world.

Ministers are sent forth by Christ to their people on his business. They are his servants and messengers; and, when they have finished their service, they must return to their master to give him an account of what they have done, and of the entertainment they have had in performing their ministry. Thus we find, in Luke xiv. 16—21. that when the servant who was sent forth to call the guests to the great supper, had finished his appointed service, he returned to his master, and gave him an account of what he had done, and of the entertainment he had received. And when the master, being angry, sent his servant to others, he returns again, and gives his master an account of his conduct and success. So we read, in Heb. xiii. 17. of

ministers or rulers in the house of God, that “they watch for souls, as those that must give account.” And we see by the fore-mentioned Luke xiv. that ministers must give an account to their master, not only of their own behaviour in the discharge of their office, but also of their people's reception of them, and of the treatment they have met with among them.

Faithful ministers will then give an account with joy, concerning those who have received them well, and made a good improvement of their ministry; and these will be given them, at that day, as their crown of rejoicing. And, at the same time, they will give an account of the ill treatment of such as have not well received them and their messages from Christ: they will meet these, not as they used to do in this world, to counsel and warn them, but to bear witness against them; as their judges, and assessors with Christ, to condemn them. And, on the other hand, the people will at that day rise up in judgment against wicked and unfaithful ministers, who have sought their own temporal interest more than the good of the souls of their flock.

2. At that time ministers, and the people who have been under their care, shall meet together before Christ, that he may judge between them, as to any controversies which have subsisted between them in this world.

It often comes to pass in this evil world, that great differences and controversies arise between ministers and the people under their pastoral care. Though they are under the greatest obligations to live in peace, above persons in almost any relation whatever; and although contests and dissensions between persons so related are the most unhappy and terrible in their consequences, on many accounts, of any sort of contentions; yet how frequent have such contentions been! Sometimes a people contest with their ministers about their doctrine, sometimes about their administrations and conduct, and sometimes about their maintenance. Sometimes such contests continue a long time; and sometimes they are decided in this world, according to the prevailing interest of one party or the other, rather than by the word of God, and the reason of things; and sometimes such controversies never have any proper determination in this world.

But at the day of judgment there will be a full, perfect, and everlasting decision of them. The infallible Judge, the infinite fountain of light, truth, and justice, will judge between the contending parties, and will declare what is the truth, who is in the right, and what is agreeable to his mind and will. And in order hereto, the parties must stand together before him at the last day; which will be the great day of finishing and determining all controversies, rectifying all mistakes, and abolishing all unrighteous judgments, errors, and confusions, which have before subsisted in the world of mankind.

3. Ministers, and the people that have been under their care, must meet together at that time to receive an eternal sentence and retribution from the Judge, in the presence of each other, according to their behaviour in the relation they stood in one to another in the present state.

The Judge will not only declare justice, but he will do justice between ministers and their people. He will declare what is right between them, approving him that has been just and faithful, and condemning the unjust; and perfect truth and equity shall take place in the sentence which he passes, in the rewards he bestows, and the punishments which he inflicts. There shall be a glorious reward to faithful ministers; to those who have been successful. Dan. xii. 3. “And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever:” and also to those who have been faithful, and yet not successful; Isa. xlix. 4. “Then I said, I have laboured in vain, I have spent my strength for nought; yet surely my judgment is with the Lord, and my reward with my God.” And those who have well received and entertained them shall be gloriously rewarded; Matt. x. 40, 41. “He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.” Such people, and their faithful ministers, shall be each other's

crown of rejoicing. 1 Thess. ii. 19, 20. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And in the text, "We are your rejoicing, as ye also are ours, in the day of the Lord Jesus." But they that evil entreat Christ's faithful ministers, especially in that wherein they are faithful, shall be severely punished; Matt. x. 14, 15. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the sinners of Sodom and Gomorrah, in the day of judgment, than for that city." Deut. xxxiii. 8—11. "And of Levi he said, Let thy Thummim and thy Urim be with thy holy one. They shall teach Jacob thy judgments, and Israel thy law. Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again." On the other hand, those ministers who are found to have been unfaithful, shall have a most terrible punishment. See Ezek. xxxiii. 6. Matt. xxiii. 1—33.

Thus justice shall be administered at the great day to ministers and their people: and to that end they shall meet together, that they may not only receive justice to themselves, but see justice done to the other party. For this is the end of that great day, to reveal or declare the righteous judgment of God; Rom. ii. 5. Ministers shall have justice done them, and they shall see justice done to their people. And the people shall receive justice themselves from their Judge, and shall see justice done to their minister. And so all things will be adjusted and settled for ever between them; every one being sentenced and recompensed according to his works, either in receiving and wearing a crown of eternal joy and glory, or in suffering everlasting shame and pain.—I come now to the next thing proposed, *viz.*

III. To give some *reasons* why we may suppose God has so ordered it, that ministers, and the people that have been under their care, shall meet together at the day of judgment, in such a manner and for such purposes.

There are two things which I would now observe.

1. The mutual concerns of ministers and their people are of the greatest importance.

The Scripture declares, that God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. It is fit that all the concerns and all the behaviour of mankind, both public and private, should be brought at last before God's tribunal, and finally determined by an infallible Judge. But it is especially requisite that it should be thus, as to affairs of very great importance.

Now the mutual concerns of a christian minister and his church and congregation, are of the highest importance; in many respects, of much greater moment than the temporal concerns of the greatest earthly monarchs, and their kingdoms or empires. It is of vast consequence, how ministers discharge their office, and conduct themselves towards their people in the work of the ministry, and in affairs appertaining to it. It is also a matter of vast importance, how a people receive and entertain a faithful minister of Christ, and what improvement they make of his ministry. These things have a more immediate and direct respect to the great and last end for which man was made, and the eternal welfare of mankind, than any of the temporal concerns of men, whether private or public. And therefore it is especially fit that these affairs should be brought into judgment, and openly determined and settled in truth and righteousness; and that to this end, ministers and their people should meet together before the omniscient and infallible Judge.

2. The mutual concerns of ministers and their people have a special relation to the main things appertaining to the day of judgment.

They have a special relation to that great and divine person who will then appear as Judge. Ministers are his messengers, sent forth by him; and, in their office and administrations among their people, represent his person, stand in his stead, as those that are sent to declare his mind, to do his work, and to speak and act in his name. And therefore it is especially fit, that they should return to

him to give an account of their work and success. The king is judge of all his subjects, they are all accountable to him. But it is more especially requisite that the king's ministers, who are especially intrusted with the administrations of his kingdom, and who are sent forth on some special negotiation, should return to him, to give an account of themselves, and their discharge of their trust, and the reception they have met with.

Ministers are not only messengers of the person who at the last day will appear as Judge, but the errand they are sent upon, and the affairs they have committed to them as his ministers, most immediately concern his honour, and the interest of his kingdom. The work they are sent upon is to promote the designs of his administration and government; and therefore their business with their people has a near relation to the day of judgment; for the great end of that day is completely to settle and establish the affairs of his kingdom, to adjust all things that pertain to it, that every thing which is opposite to the interests of his kingdom may be removed, and that every thing which contributes to the completeness and glory of it may be perfected and confirmed, that this great king may receive his due honour and glory.

Again, the mutual concerns of ministers and their people have a direct relation to the concerns of the day of judgment, as the business of ministers with their people is to promote the eternal salvation of the souls of men, and their escape from eternal damnation; and the day of judgment is appointed for that end, openly to decide and settle men's eternal state, to fix some in a state of eternal salvation, and to bring their salvation to its utmost consummation, and to fix others in a state of everlasting damnation and most perfect misery. The mutual concerns of ministers and people have a most direct relation to the day of judgment, as the very design of the work of the ministry is the people's preparation for that day: ministers are sent to warn them of the approach of that day, to forewarn them of the dreadful sentence then to be pronounced on the wicked, and declare to them the blessed sentence then to be pronounced on the righteous, and to use means with them that they may escape the wrath which is then to come on the ungodly, and obtain the reward then to be bestowed on the saints.

And as the mutual concerns of ministers and their people have so near and direct a relation to that day, it is especially fit that those concerns should be there settled and issued; and that, in order to this, ministers and their people should meet and appear together before the great Judge at that day.

APPLICATION.

The improvement I would make of the subject, is to lead the people here present, who have been under my pastoral care, to some reflections, and give them some advice suitable to our present circumstances; relating to what has been lately done in order to our being separated, but expecting to meet each other before the great tribunal at the day of judgment.

The deep and serious consideration of our future solemn meeting, is certainly most suitable at such a time as this; there having so lately been that done, which, in all probability, will (as to the relation we have heretofore stood in) be followed with an everlasting separation.

How often have we met together in the house of God in this relation! how often have I spoke to you, instructed, counselled, warned, directed, and fed you, and administered ordinances among you, as the people which were committed to my care, and of whose precious souls I had the charge! But in all probability, this never will be again.

The prophet Jeremiah, (chap. xxv. 3.) puts the people in mind how long he had laboured among them in the work of the ministry: "From the thirteenth year of Josiah, the son of Amon, king of Judah, even unto this day, (that is, the three and twentieth year,) the word of the Lord came unto me, and I have spoken unto you, rising early and speaking." I am not about to compare myself with the prophet Jeremiah; but in this respect I can say as he did, that "I have spoken the word of God to you, unto the three and twentieth year, rising early and speak-

ing." It was three and twenty years, the 15th day of last February, since I have laboured in the work of the ministry, in the relation of a pastor to this church and congregation. And though my strength has been weakness, having always laboured under great infirmity of body, besides my insufficiency for so great a charge in other respects, yet I have not spared my feeble strength, but have exerted it for the good of your souls. I can appeal to you, as the apostle does to his hearers, Gal. iv. 13. "Ye know how through infirmity of the flesh, I preached the gospel unto you." I have spent the prime of my life and strength in labours for your eternal welfare. You are my witnesses, that what strength I have had, I have not neglected in idleness, nor laid out in prosecuting worldly schemes, and managing temporal affairs, for the advancement of my outward estate, and aggrandizing myself and family; but have given myself to the work of the ministry, labouring in it night and day, rising early, and applying myself to this great business to which Christ has appointed me. I have found the work of the ministry among you to be a great work indeed, a work of exceeding care, labour, and difficulty. Many have been the heavy burdens that I have borne in it, to which my strength has been very unequal. God called me to bear these burdens; and I bless his name, that he has so supported me as to keep me from sinking under them, and that his power herein has been manifested in my weakness; so that although I have often been troubled on every side, yet I have not been distressed; perplexed, but not in despair; cast down, but not destroyed.—But now I have reason to think my work is finished which I had to do as your minister: you have publicly rejected me, and my opportunities cease.

How highly therefore does it now become us, to consider of that time when we must meet one another before the chief Shepherd! When I must give an account of my stewardship, of the service I have done, and the reception and treatment I have had among the people to whom he sent me. And you must give an account of your own conduct towards me, and the improvement you have made of these three and twenty years of my ministry. For then both you and I must appear together, and we both must give an account, in order to an infallible righteous and eternal sentence to be passed upon us, by him who will judge us with respect to all that we have said or done in our meetings here, all our conduct one towards another, in the house of God and elsewhere; who will try our hearts, and manifest our thoughts, and the principles and frames of our minds. He will judge us with respect to all the controversies which have subsisted between us, with the strictest impartiality, and will examine our treatment of each other in those controversies. There is nothing covered, that shall not be revealed, nor hid, which shall not be known; all will be examined in the searching penetrating light of God's omniscience and glory, and by him whose eyes are as a flame of fire; and truth and right shall be made plainly to appear, being stript of every veil. All error, falsehood, unrighteousness, and injury shall be laid open, stripped of every disguise; every specious pretence, every cavil, and all false reasoning, shall vanish in a moment, as not being able to bear the light of that day. And then our hearts will be turned inside out, and the secrets of them will be made more plainly to appear than our outward actions do now. Then it shall appear what the ends are which we have aimed at, what have been the governing principles which we have acted from, and what have been the dispositions we have exercised in our ecclesiastical disputes and contests. Then it will appear, whether I acted uprightly, and from a truly conscientious careful regard to my duty to my great Lord and master, in some former ecclesiastical controversies, which have been attended with exceeding unhappy circumstances and consequences. It will then appear whether there was any just cause for the resentment which was manifested on those occasions. And then our late grand controversy, concerning the qualifications necessary for admission to the privileges of members in complete standing, in the visible church of Christ, will be examined and judged in all its parts and circumstances, and the whole set forth in a clear, certain, and perfect light. Then it will appear whether the

doctrine which I have preached and published concerning this matter be Christ's own doctrine, whether he will not own it as one of the precious truths which have proceeded from his own mouth, and vindicate and honour as such before the whole universe. Then it will appear what is meant by "the man that comes without the wedding-garment;" for that is the day spoken of, Matt. xxii. 13. wherein such an one shall be "bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth." And then it will appear whether, in declaring this doctrine, and acting agreeably to it, and in my general conduct in the affair, I have been influenced from any regard to my own temporal interest, or honour, or desire to appear wiser than others; or have acted from any sinister secular views whatsoever; and whether what I have done has not been from a careful, strict, and tender regard to the will of my Lord and Master, and because I dare not offend him, being satisfied what his will was, after a long, diligent, impartial, and prayerful inquiry. Then it will be seen, whether I had this constantly in view and prospect, to engage me to great solicitude not rashly to determine the question, that such a determination would not be for my temporal interest, but every way against it, bringing a long series of extreme difficulties, and plunging me into an abyss of trouble and sorrow. And then it will appear whether my people have done their duty to their pastor with respect to this matter; whether they have shown a right temper and spirit on this occasion; whether they have done me justice in hearing, attending to, and considering what I had to say in evidence of what I believed and taught as part of the counsel of God; whether I have been treated with that impartiality, candour, and regard which the just Judge esteemed due; and whether, in the many steps which have been taken, and the many things that have been said and done in the course of this controversy, righteousness, and charity, and christian decorum have been maintained; or if otherwise, to how great a degree these things have been violated. Then every step of the conduct of each of us in this affair, from first to last, and the spirit we have exercised in all, shall be examined and manifested, and our own consciences will speak plain and loud, and each of us shall be convinced, and the world shall know; and never shall there be any more mistake, misrepresentation, or misapprehension of the affair to eternity.

This controversy is now probably brought to an issue between you and me as to this world; it has issued in the event of the week before last: but it must have another decision at that great day, which certainly will come, when you and I shall meet together before the great judgment seat: and therefore I leave it to that time, and shall say no more about it at present.—But I would now proceed to address myself particularly to several sorts of persons.

I. To those who are *professors* of godliness amongst us.

I would now call you to a serious consideration of that great day wherein you must meet him who has heretofore been your pastor, before the Judge whose eyes are as a flame of fire.—I have endeavoured, according to my best ability, to search the word of God, with regard to the distinguishing notes of true piety, those by which persons might best discover their state, and most surely and clearly judge of themselves. And these rules and marks I have from time to time applied to you, in the preaching of the word, to the utmost of my skill, and in the most plain and searching manner that I have been able, in order to the detecting of the deceived hypocrite, and establishing the hopes and comforts of the sincere. And yet it is to be feared, that after all that I have done, I now leave some of you in a deceived, deluded state; for it is not to be supposed that among several hundred professors, none are deceived.

Henceforward I am like to have no more opportunity to take the care and charge of your souls, to examine and search them. But still I entreat you to remember and consider the rules which I have often laid down to you during my ministry, with a solemn regard to the future day when you and I must meet together before our Judge; when the uses of examination you have heard from me must be rehearsed again before you, and those rules of trial must be tried, and it will appear whether they

have been good or not. It will also appear whether you have impartially heard them, and tried yourselves by them; and the Judge himself, who is infallible, will try both you and me. After this none will be deceived concerning the state of their souls.

I have often put you in mind, that whatever your pretences to experiences, discoveries, comforts, and joys have been, at that day every one will be judged according to his works; and then you will find it so. May you have a minister of greater knowledge of the word of God, and better acquaintance with soul cases, and of greater skill in applying himself to souls, whose discourses may be more searching and convincing; that such of you as have held fast deceit under my preaching, may have your eyes opened by him; that you may be undeceived before that great day.

What means and helps for instruction and self-examination you may hereafter have is uncertain; but one thing is certain, that the time is short, your opportunity for rectifying mistakes in so important a concern will soon come to an end. We live in a world of great changes. There is now a great change come to pass; you have withdrawn yourselves from my ministry, under which you have continued for so many years. But the time is coming, and will soon come, when you will pass out of time into eternity; and so will pass from under all means of grace whatsoever.

The greater part of you who are professors of godliness have (to use the phrase of the apostle) "acknowledged me in part." You have heretofore acknowledged me to be your spiritual father, the instrument of the greatest good to you that can be obtained by any of the children of men. Consider of that day when you and I shall meet before our Judge, when it shall be examined whether you have had from me the treatment which is due to spiritual children, and whether you have treated me as you ought to have treated a spiritual father.—As the relation of a natural parent brings great obligations on children in the sight of God; so much more, in many respects, does the relation of a spiritual father bring great obligations on such of whose conversion and eternal salvation they suppose God has made them the instruments: 1 Cor. iv. 15. "For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus, I have begotten you through the gospel."

II. Now I am taking my leave of this people, I would apply myself to such among them as I leave in a *Christless*, graceless condition; and would call on such seriously to consider of that solemn day when they and I must meet before the Judge of the world.

My parting with you is in some respects, in a peculiar manner, a melancholy parting; inasmuch as I leave you in most melancholy circumstances; because I leave you in the gall of bitterness and bond of iniquity, having the wrath of God abiding on you, and remaining under condemnation to everlasting misery and destruction. Seeing I must leave you, it would have been a comfortable and happy circumstance of our parting, if I had left you in Christ, safe and blessed in that sure refuge and glorious rest of the saints. But it is otherwise, I leave you far off, aliens and strangers, wretched subjects and captives of sin and Satan, and prisoners of vindictive justice; without Christ, and without God in the world.

Your consciences bear me witness, that while I had opportunity, I have not ceased to warn you, and set before you your danger. I have studied to represent the misery of your circumstances in the clearest manner possible. I have tried all ways that I could think of tending to awaken your consciences, and make you sensible of the necessity of improving your time, and being speedy in fleeing from the wrath to come, and thorough in the use of means for your escape and safety. I have diligently endeavoured to find out and use the most powerful motives to persuade you to take care for your own welfare and salvation. I have not only endeavoured to awaken you, that you might be moved with fear, but I have used my utmost endeavours to win you. I have sought out acceptable words, that if possible I might prevail upon you to forsake sin, and turn to God, and accept of Christ as your Saviour and Lord. I have spent my strength very much in these

things. But yet, with regard to you whom I am now addressing, I have not been successful: but have this day reason to complain in those words, Jer. vi. 29. "The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain, for the wicked are not plucked away." It is to be feared that all my labours, as to many of you, have served to no other purpose but to harden you; and that the word which I have preached, instead of being a savour of life unto life, has been a savour of death unto death. Though I shall not have any account to give for the future of such as have openly and resolutely renounced my ministry, as of a trust committed to me; yet remember you must give account for yourselves, of your care of your own souls, and your improvement of all means past and future, through your whole lives. God only knows what will become of your poor perishing souls, what means you may hereafter enjoy, or what disadvantages and temptations you may be under. May God in mercy grant, that however all past means have been unsuccessful, you may have future means which may have a new effect; and that the word of God as it shall be hereafter dispensed to you, may prove as the fire and the hammer that breaketh the rock in pieces. However, let me now at parting exhort and beseech you not wholly to forget the warnings you have had while under my ministry. When you and I shall meet at the day of judgment, then you will remember them. The sight of me your former minister, on that occasion, will soon revive them in your memory; and that in a very affecting manner. O do not let that be the first time that they are so revived.

You and I are now parting one from another as to this world; let us labour that we may not be parted after our meeting at the last day. If I have been your faithful pastor, (which will that day appear whether I have or no,) then I shall be acquitted, and shall ascend with Christ. O do your part, that in such a case, you may not be forced eternally to part from me, and all that have been faithful in Christ Jesus. *This is a sorrowful parting, but that would be more sorrowful.*—This you may perhaps bear without being much affected with it, if you are not glad or it; but such a parting in that day will most deeply, sensibly, and dreadfully affect you.

III. I would address myself to those who are under some *awakenings*.

Blessed be God that there are some such, and that (although I have reason to fear I leave multitudes in this large congregation in a *Christless* state) I do not leave them all in total stupidity and carelessness about their souls. Some of you, that I have reason to hope are under some awakenings, have acquainted me with your circumstances; which has a tendency to cause me, now I am leaving, to take my leave with peculiar concern for you. What will be the issue of your present exercise of mind I know not; but it will be known at that day, when you and I shall meet before the judgment-seat of Christ. Therefore now be much in consideration of that day.

Now I am parting with this flock, I would once more press upon you the counsels I have heretofore given, to take heed of slighting so great a concern, to be thorough and in good earnest in the affair, to beware of backsliding, and to hold on and hold out to the end. And cry mightily to God, that these great changes which pass over this church and congregation do not prove your overthrow. There is great temptation in them; and the devil will undoubtedly seek to make his advantage of them, if possible, to cause your present convictions and endeavours to be abortive. You had need to double your diligence, and watch and pray, lest you be overcome by temptations.

Whoever may hereafter stand related to you as your spiritual guide, my desire and prayer is, that the great Shepherd of the sheep would have a special respect to you, and be your guide, (for there is none teacheth like him,) and that he who is the infinite fountain of light, would "open your eyes, and turn you from darkness unto light, and from the power of Satan unto God; that you may receive forgiveness of sins, and inheritance among them that are sanctified, through faith that is in Christ:" that so, in that great day, when I shall meet you again before your Judge and mine, we may meet in joyful and glorious circumstances, never to be separated any more.

IV. I would apply myself to the *young* people of the congregation.

Since I have been settled in the work of the ministry in this place, I have ever had a peculiar concern for the souls of the young people, and a desire that religion might flourish among them; and have especially exerted myself in order to it; because I knew the special opportunity they had beyond others, and that ordinarily those for whom God intended mercy, were brought to fear and love him in their youth. And it has ever appeared to me a peculiarly amiable thing, to see young people walking in the ways of virtue and Christian piety, having their hearts purified and sweetened with a principle of divine love. How exceeding beautiful, and how conducive to the adorning and happiness of the town, if the young people could be persuaded, when they meet together, to converse as Christians, and as the children of God; avoiding impurity, levity, and extravagance; keeping strictly to rules of virtue, and conversing together of the things of God, and Christ, and heaven! This is what I have longed for: and it has been exceedingly grievous to me when I have heard of vice, vanity, and disorder among our youth. And so far as I know my heart, it was from hence that I formerly led this church to some measures, for the suppressing vice among our young people, which gave so great offence, and by which I became so obnoxious. I have sought the good and not the hurt of our young people. I have desired their truest honour and happiness, and not their reproach; knowing that true virtue and religion tended not only to the glory and felicity of young people in another world, but their greatest peace and prosperity, and highest dignity and honour, in this world; and above all things to sweeten, and render pleasant and delightful, even the days of youth.

But whether I have loved you, and sought your good more or less, now committing your souls to him who once committed the pastoral care of them to me—nothing remains, but only (as I am now taking my leave of you) earnestly to beseech you, from love to yourselves, if you have none to me, not to despise and forget the warnings and counsels I have so often given you; remembering the day when you and I must meet again before the great Judge of quick and dead; when it will appear whether the things I have taught you were true, whether the counsels I have given you were good, and whether I truly sought your welfare, and whether you have well improved my endeavours.

I have, from time to time, earnestly warned you against *flicking*, (as it is called), and some other liberties commonly taken by young people in the land. And whatever some may say in justification of such liberties and customs, and may laugh at warnings against them, I now leave you my parting testimony against such things; not doubting but God will approve and confirm it in that day when we shall meet before him.

V. I would apply myself to the *children* of the congregation, the lambs of this flock, who have been so long under my care.

I have just now said that I have had a peculiar concern for the young people; and in so saying, I did not intend to exclude you. You are in youth, and in the most early youth; and therefore I have been sensible, that if those that were young had a precious opportunity for their souls' good, you who are very young had, in many respects, a peculiarly precious opportunity. And accordingly I have not neglected you: I have endeavoured to do the part of a faithful shepherd, in feeding the lambs as well as the sheep. Christ did once commit the care of your souls to me as your minister; and you know, dear children, how I have instructed you, and warned you from time to time. You know how I have often called you together for that end; and some of you, sometimes, have seemed to be affected with what I have said to you. But I am afraid it has had no saving effect as to many of you; but that you remain still in an unconverted condition, without any real saving work wrought in your souls, convincing you thoroughly of your sin and misery, causing you to see the great evil of sin, and to mourn for it, and hate it above all things; and giving you a sense of the excellency of the Lord Jesus Christ, bringing you with all your hearts to

cleave to him as your Saviour, weaning your hearts from the world, and causing you to love God above all, and to delight in holiness more than in all the pleasant things of this earth. And I must now leave you in a miserable condition, having no interest in Christ, and so under the awful displeasure and anger of God, and in danger of going down to the pit of eternal misery.—Now I must bid you farewell: I must leave you in the hands of God. I can do no more than pray for you. Only I desire you not to forget, but often think of the counsels and warnings I have given you, and the endeavours I have used, that your souls might be saved from everlasting destruction.

Dear children, I leave you in an evil world, that is full of snares and temptations. God only knows what will become of you. This the Scripture has told us, that there are but few saved; and we have abundant confirmation of it from what we see. This we see, that children die as well as others. Multitudes die before they grow up; and of those that grow up, comparatively few ever give good evidence of saving conversion to God. I pray God to pity you, and take care of you, and provide for you the best means for the good of your souls; and that God himself would undertake for you, to be your heavenly Father, and the mighty Redeemer of your immortal souls. Do not neglect to pray for yourselves. Take heed you be not of the number of those who cast off fear, and restrain prayer before God. Constantly pray to God in secret; and often remember that great day when you must appear before the judgment-seat of Christ, and meet your minister there, who has so often counselled and warned you.

I conclude with a few words of advice to all in general, in some particulars, which are of great importance in order to the future welfare and prosperity of this church and congregation.

1. One thing that greatly concerns you, as you would be a happy people, is the maintaining of *family order*.

We have had great disputes how the church ought to be regulated; and indeed the subject of these disputes was of great importance: but the due regulation of your families is of no less, and, in some respects, of much greater importance. Every christian family ought to be as it were a little church, consecrated to Christ, and wholly influenced and governed by his rules. And family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual. If these are duly maintained, all the means of grace will be likely to prosper and be successful.

Let me now therefore, once more, before I finally cease to speak to this congregation, repeat, and earnestly press the counsel which I have often urged on heads of families, while I was their pastor, to great painfulness in teaching, warning, and directing their children; bringing them up in the nurture and admonition of the Lord; beginning early, where there is yet opportunity, and maintaining a constant diligence in labours of this kind. Remember that, as you would not have all your instructions and counsels ineffectual, there must be government as well as instructions, which must be maintained with an even hand, and steady resolution, as a guard to the religion and morals of the family, and the support of its good order. Take heed that it be not with any of you as it was with Eli of old, who reproved his children, but restrained them not; and that, by this means, you do not bring the like curse on your families as he did on his.

And let children obey their parents, and yield to their instructions, and submit to their orders, as they would inherit a blessing and not a curse. For we have reason to think, from many things in the word of God, that nothing has a greater tendency to bring a curse on persons in this world, and on all their temporal concerns, than an undutiful, unsubmitive, disorderly behaviour in children towards their parents.

2. As you would seek the future prosperity of this society, it is of vast importance that you should avoid contention.

A contentious people will be a miserable people. The contentions which have been among you, since I first became your pastor, have been one of the greatest burdens I have laboured under in the course of my ministry—not

only the contentions you have had with me, but those which you have had one with another, about your lands, and other concerns—because I knew that contention, heat of spirit, evil speaking, and things of the like nature, were directly contrary to the spirit of Christianity, and did, in a peculiar manner, tend to drive away God's Spirit from a people, and to render all means of grace ineffectual, as well as to destroy a people's outward comfort and welfare.

Let me therefore earnestly exhort you, as you would seek your own future good, hereafter to watch against a contentious spirit. "If you would see good days, seek peace, and ensue it." 1 Pet. iii. 10, 11. Let the late contention about the terms of christian communion, as it has been the greatest, be the last. I would, now I am preaching my farewell sermon, say to you, as the apostle to the Corinthians, 2 Cor. xiii. 11. "Finally, brethren, farewell. Be perfect, be of one mind, live in peace; and the God of love and peace shall be with you."

And here I would particularly advise those that have adhered to me in the late controversy, to watch over their spirits, and avoid all bitterness towards others. Your temptations are, in some respects, the greatest; because what has been lately done is grievous to you. But however wrong you may think others have done, maintain, with great diligence and watchfulness, a christian meekness and sedateness of spirit; and labour, in this respect, to excel others who are of the contrary part. And this will be the best victory: for "he that rules his spirit, is better than he that takes a city." Therefore let nothing be done through strife or vain-glory. Indulge no revengeful spirit in any wise; but watch and pray against it: and, by all means in your power, seek the prosperity of this town. And never think you behave yourselves as becomes Christians, but when you sincerely, sensibly, and fervently love all men, of whatever party or opinion, and whether friendly or unkind, just or injurious, to you or your friends, or to the cause and kingdom of Christ.

3. Another thing that vastly concerns the future prosperity of the town, is, that you should watch against the encroachments of error; and particularly Arminianism, and doctrines of like tendency.

You were, many of you, as I well remember, much alarmed with the apprehension of the danger of the prevailing of these corrupt principles, near sixteen years ago. But the danger then was small in comparison of what appears now. These doctrines at this day are much more prevalent than they were then. The progress they have made in the land, within this seven years, seems to have been vastly greater than at any time in the like space before. And they are still prevailing and creeping into almost all parts of the land, threatening the utter ruin of the credit of those doctrines which are the peculiar glory of the gospel, and the interests of vital piety. And I have of late perceived some things among yourselves, that show that you are far from being out of danger, but on the contrary remarkably exposed. The elder people may perhaps think themselves sufficiently fortified against infection. But it is fit that all should beware of self-confidence and carnal security, and should remember those needful warnings of sacred writ, "Be not high minded, but fear; and let him that stands, take heed lest he fall." But let the case of the elder people be as it will, the rising generation are doubtless greatly exposed. These principles are exceeding taking with corrupt nature, and what young people, at least such as have not their hearts established with grace, are easily led away with.

And if these principles should greatly prevail in this town, as they very lately have done in another large town I could name, formerly greatly noted for religion, for a long time, it will threaten the spiritual and eternal ruin of this people, in the present and future generations. Therefore you have need of the greatest and most diligent care and watchfulness with respect to this matter.

4. Another thing which I would advise to, that you may hereafter be a prosperous people, is, that you would give yourselves much to prayer.

God is the fountain of all blessing and prosperity, and he will be sought to for his blessing. I would therefore

advise you not only to be constant in secret and family prayer, and in the public worship of God in his house, but also often to assemble yourselves in private praying societies. I would advise all such as are grieved for the afflictions of Joseph, and sensibly affected with the calamities of this town, of whatever opinion they be with relation to the subject of our late controversy, often to meet together for prayer, and cry to God for his mercy to themselves, and mercy to this town, and mercy to Zion and the people of God in general through the world.

5. The last article of advice I would give (which doubtless does greatly concern your prosperity) is, that you would take great care with regard to the settlement of a minister; and particularly in these two respects.

(1.) That he be a man of thoroughly sound principles, in the scheme of doctrine which he maintains.

Of this you will stand in the greatest need, especially at such a day of corruption as this is. And in order to obtain such a one, you had need to exercise extraordinary care and prudence.—I know the danger.—I know the manner of many young gentlemen of corrupt principles, their ways of concealing themselves, the fair specious disguises they are wont to put on, by which they deceive others, to maintain their own credit, and get themselves into others' confidence, and establish their own interest, until they see a convenient opportunity to begin more openly to broach and propagate their corrupt tenets.

(2.) Labour to obtain a man who has an established character, as a person of serious religion and fervent piety.

It is of vast importance that those who are settled in this work should be men of true piety, at all times, and in all places; but more especially at some times, and in some towns and churches. And this present time, wherein religion is in danger, by so many corruptions in doctrine and practice, is in a peculiar manner a day wherein such ministers are necessary. Nothing else but sincere piety of heart is at all to be depended on, as a security to a young man, just coming into the world, from the prevailing infection, or thoroughly to engage him in proper and successful endeavours to withstand and oppose the torrent of error and prejudice, against the high mysterious evangelical doctrines of the religion of Jesus Christ, and their genuine effects in true experimental religion. And this is a place that does peculiarly need such a minister, for reasons obvious to all.

If you should happen to settle a minister who knows nothing truly of Christ, and the way of salvation by him, nothing experimentally of the nature of vital religion; alas, how will you be exposed as sheep without a shepherd! Here is need of one who shall be eminently fit to stand in the gap, and make up the hedge, and who shall be as the chariots of Israel, and the horsemen thereof. You need one that shall stand as a champion in the cause of truth and the power of godliness.

Having briefly mentioned these important articles of advice, nothing remains, but that I now take my leave of you, and bid you all, *farewell*; wishing and praying for your best prosperity. I would now commend your immortal souls to him, who formerly committed them to me, expecting the day when I must meet you again before him, who is the Judge of quick and dead. I desire that I may never forget this people, who have been so long my special charge, and that I may never cease fervently to pray for your prosperity. May God bless you with a faithful pastor, one that is well acquainted with his mind and will, thoroughly warning sinners, wisely and skilfully searching professors, and conducting you in the way to eternal blessedness. May you have truly a burning and shining light set up in this candlestick; and may you, not only for a season, but during his whole life, that a long life, be willing to rejoice in his light.

And let me be remembered in the prayers of all God's people that are of a calm spirit, and are peaceable and faithful in Israel, of whatever opinion they may be with respect to terms of church communion. And let us all remember, and never forget our future solemn meeting on that great day of the Lord; the day of infallible decision, and of the everlasting and unalterable sentence. Amen.