

Double HONOUR due to the Laborious Gospel
MINISTER.

REPRESENTED 2

IN A

SERMON,

PREACHED AT

Fairfield, in New-Jersey, the 1st of December, 1756.

AT THE

ORDINATION

Of the Reverend Mr. WILLIAM RAMSEY.

Published at the DESIRE of the HEARERS,

BY

CHARLES BEATTY, MINISTER of the
GOSPEL at Nisbaminy. K

2. *Timoth. ii, 15.* Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Matth. xxiv, 45, 46. Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household, to give them meat in due Season? Blessed is that Servant, whom his Lord, when he cometh, shall find so doing.

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MEMORANDUM
IN A
FORM

Presented to the House of Commons
At the

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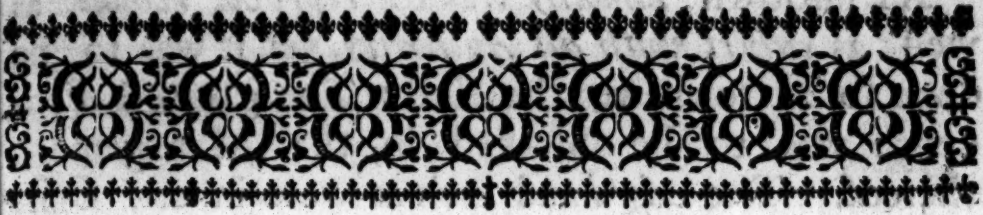


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1. TIMOTHY, v. 17.

Let the Elders that rule well, be counted worthy of double honour, especially they who labour in Word and Doctrine.

THE Apostle *Paul* having committed the Church at *Ephesus* to the Charge of *Timothy*, a young Man, who could not be expected to have that Experience and Knowledge of his Office, as those of longer standing, and knowing how much depended upon the right Management of the same, writes this Epistle chiefly to direct him in that great and important Trust:—and that both in regard to the Doctrines in general He should insist upon, and the Government He ought to maintain over them; together with some particulars to be observed in improving.

THIS was not only to be a Rule to *Timothy*; but to stand for the same Purpose, to all ordinary Ministers of the Gospel succeeding Him.

ALTHOUGH *Timothy* was to *reprove, rebuke*, as well as *exhort with all Authority*, yet it was to be done so as to answer the End: The greatest Prudence was to be observed in the Management thereof. The *Aged* and such as were in any *Office civil or ecclesiastical*, were to be *reproved* with all due Difference to their Characters and Persons. v. 1. That such *Widows* as had distinguished themselves by their Piety, Charity and good Conduct, should be *peculiarly* regarded, and the same manifested by a *suitable Provision* made for them out of the Church Stock. v. 3.—6. A peculiar Care was to be taken that all the *Officers* of the Church be *highly esteemed*, in Proportion to the *Dignity* of their Office, but *especially* such as distinguished themselves by their *Zeal and Industry*.—*Let the Elders that rule well.*

THIS Character of *Elder*, equally belonged to civil as well as ecclesiastical *Officers*, under the *Old Testament*, but is confined to the latter in the *New*. But as it is a general Character given to *Officers* in the Church; so it is not so easy to fix the Sense thereof in some places. Interpreters differ in their Judgement, what particular *Office* is designed by it in the Words. To avoid giving several Conjectures about it; the most Judicious agree that the *Elder* here first spoken of, is either a Person chosen by the Church to join and assist in the Government thereof, with the *Elder* last mentioned in the Text, who is not only to *rule*, but *labour in Word and Doctrine*.

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Doctrine; or else it is one and the same Person spoken of, by the different Branches of his *Office*; but the former appears most probable to me, from the Distinction between the one and the other. The first is to *rule*; the last to *preach*; as well as the Approbation and high Esteem he is worthy of in the faithful Discharge of his Trust. The same Word is used in the preceding Part of this Epistle † *He that ruleth well his own House*. And we can't suppose the Manner would be approved of and commended, if the Matter was not instituted and appointed. Other Passages from *Paul's* Epistles serve to confirm this Distinction; where the Apostle mentions several distinct *Officers* in the Church, and points out to each their respective Duties. The *Teacher* must attend upon his Office of *Teaching*; the *Pastor* in *Exhortation*; the *Deacon* must give with *Simplicity* or Singleness; and the *Elder* must *rule with Diligence*: || The same Apostle speaks also, of *Governments* in his Epistle to the *Corinthians* * which seems to comprehend the same *Office*, and Duty of it; for the Scope and Design of the Apostle is the same as above. Therefore we understand the Office of the Elder first mentioned in our Text, is, to *rule only*; and upon his acquitting himself well in his place, his diligently attending thereupon, and prudently managing therein, is greatly to be regarded.

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† 1. Tim. 3, 4. || Rom. 12, 7. 8. * 1. Cor. 12, 28.

THE Elder last mentioned in the Text, whose Business, as is agreed by all, is not only to *rule* in the Church, but to dispense the *Word of God* and Doctrines contained therein. Read, in the Original † here put for *rule*, properly signifies one that *stands before, or over others*.—It is a *Military Term* belonging to Officers in the Army, who are invested with Authority, March at the Head of their Troops, lead them on to Battle, animating their Men by their Example: Which agrees very well with the Character of *Church Officers*, who are invested with Authority, whether they are called to Act in a more private or publick Capacity; such are to be Examples in their Lives and Conversations—but especially Ministers, who are Commissioned from an high, and are over the Church in the Lord. What Examples of *Patience, Prudence, Resolution* and *Holiness* ought they to be? They are to March at the Head of Christ's Army through this Wilderness, and lead them on to fight the Battle of the Lord; they are, by a noble Example, to inspire the Soldiers of Christ with Courage and Constancy, and not to be afraid of all the Forces that Hell or Earth can muster up against them. Thus the Apostle Paul was an excellent Example, of *Zeal, Patience* and *Courage*.—With what undaunted Resolution does he set his Face towards *Jerusalem*; notwithstanding the Bonds and Afflictions he foresaw awaiting

ted him there? with what a noble unconcerned-
ness does he answer his Friends Sollicitations
dissuading him from that hazardous Journey? *But*
none of these things move me, neither count I my life
dear to myself, so that I might finish my course with
Joy † &c.

SUCH as thus truly and faithfully Discharge
their Office, are more *worthy of Honour*, or *double*
Honour is to be given unto them, as being intrus-
ted with a higher Office, and engaged in a more
noble Work; and still in Proportion to their *Zeal,*
Diligence and *Industry* in this great and important
Work, is their Esteem to rise. The more they a-
bound in *Labours*, the more abundant *Respect* and
Honour is due to them from the Church. This
Timothy was to insist upon and publickly to incul-
cate on the People of his Charge, as a Part of the
Council of God, which He must declare.

FROM the Words thus opened and explained, we
may observe,

THAT the Laborious Gospel Minister is highly
to be esteemed.

IN the Prosecution of this Subject, we shall

I. *Open and explain the Ministerial Work as set*
forth in the Words.

II. *What*

II. *What is presupposed in this Character of a Labourer in Word and Doctrine.*

III. *What is comprehended in the double Honour due to such.*

I. THE first Proposition is, *to open the Ministerial Labour.* It appears at the first View, that a servile Labour is not here intended, which has Relation only to temporal Things or Affairs of this Life, that at best are but mean and trifling when compared with those of another: But is a Labour that has more sublime Things in view, the immortal and eternal Interests of the Soul, Mans better Part, and that in order to its Happiness in this, and the future World; for it's a *Labour in Word and Doctrine*, i. e. in the Word of God and Doctrine contained therein; which in its own nature is spiritual, and the Design thereof noble and excellent, even to bring Men into a State of Happiness in this Life, and a Perfection of Glory in the Life to come.

FOR a Minister to *labour in the Word*, implies his searching into the rich Mines of these *sacred Oracles*, as for *hid Treasure*, that his Mind may be properly furnished with the Knowledge of these sublime Truths, — That all his *Doctrines*, which serve for *Reproof, Correction, Consolation, &c.* may be drawn from this pure and sacred Spring; and these he is to open, explain and inculcate upon his

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his Hearers. This is the great Business he is chiefly to be employed in, that he may be fitted to bring Sinners to the Knowledge of the *Truth*, as it is in *JESUS*, that so they may be saved in the *Day of the Lord*.——More particularly

HE is to *labour*, to teach them, from the sacred Oracles, the true Knowledge of God. What He is in himself——the *Alpha and Omega*, the First and the Last, the great Creator of all Things, the glorious Sovereign of Heaven and Earth.——Who sways his Scepter over all, direct and disposes of all Things, according to his Pleasure:——Who is possessed of all possible Perfection, Self-Existent, Independent, Eternal, of untainted Holiness, unspotted Purity, inflexible Justice, and uncontrollable Power; infinite in Mercy, Faithful, long Suffering, and abundant in Goodness and Truth. Jehovah, the Father, Son and Holy Ghost, the great Creator of all Things, the Father of our Spirits and former of our Bodies; whom we are under infinite and eternal Obligations to love, fear, reverence and obey. And not only is he to set forth what God is in himself, but what He will be to all those that truly fear him.——*For he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.* * A great deal depends, upon having just Ideas of the divine Being, in order to the Conviction of Sinners, and Consolation of Saints.

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FROM

* Heb. 11, 6.

FROM this rich and glorious Fountain of Gods Word, Ministers must labour to open up the deplorable and most wretched Condition of all Men by Nature, their Fall from that happy State of Rectitude in which they were first scituated, † the loss of the Divine Image ‡ they were once adorned with in their Head, * and so dispoiled of all their primitive Glory—the universal Depravity of all the Faculties and Powers of the Soul, that ensued thereupon. § —The Blindness of the Understanding, the Rebellion of the Will against God, the Carnality of the Affection, the Corruption of the Conscience, the Hardness and Deceitfulness of the Heart. ||——Their actual Transgressions, with all their aggravating Circumstances, are to be set before them in the most glaring Light.—The Number and Repetition of them, the Light and Love they have sinned against, the Bowels of Compassion, of a God that has yearned towards them, the Pains that have been taken with them, the many Calls they have had, and as often refused.

THEY are to be made to know their Weakness, and Rebellion, and the latter the Cause of the former; that they are as unwilling to be saved by the Lord Jesus Christ ¶ as unable to atone for their Sin; *the whole Head is Sick and the whole Heart*

† Gen. 3. ‡ Eph. 4, 24. * Ecclesiast, 7, 29. § Job. 14, 4
Ps. 51, 5. || Eph. 4, 18. Rom. 8, 7. Titus 1, 15. Jn. 17, 9
Ezek. 11, 19. & 36, 26. ¶ Jn. 5, 40.

faint, from the Sole of the Foot even unto the Head
there is no soundness in it, but Wounds and Bruises
and putrifying Soars. However disagreeable such
 Doctrine may be to a secure and self pleasing World,
 who cry Peace to themselves tho' they are not clean-
 sed from their Iniquity; yet as they are clearly
 contained in the Word and manifest by Experience,
 therefore are they to be insisted upon, by every Gos-
 pel Labourer, as part of the *Council of God*, which
 they are bound to *declare*, if they would *approve*
themselves faithful and deliver their own Souls. And
 in order to set Man's wretched Condition by Sin,
 in the most striking Light, the Law is to be preach-
 ed, opened and explained in its Spirituality and
 Extent; not to induce Persons to trust in it for
 Righteousness, or expect Salvation in whole, or
 in part from their Obedience thereto; but that
 Sinners may be made sensible of the eternal Obligations
 they are under to the Law; that their
 numberless Transgressions of, Deviations from,
 and Defects of their Obedience to it, in Matter,
 Manner and End, may clearly appear, *for by the*
Law is the Knowledge of Sin † and every Mouth
may be stoped and all the World become guilty before
God. That they may be clearly convinced of their
 Guilt, by the Breach of Gods Law——for ever
 cease to seek Justification from, or Righteousness by
 it; and being thus drove from the Law, they may
 be laid under a blessed necessity of looking to

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Christ in the Gospel, *who is the End of the Law for Righteousness to every one that believes,* § hence the Apostle, *I through the Law, am dead to the Law, that I might live to God,* || and thus, *the Law becomes a Schoolmaster to lead unto Christ.* †

THE Penalty of the Law is to be applied to the Sinners Conscience, as being exposed to the Curse of it——for the Law pronounceth a Curse upon every one that continueth not in all things written in the Book of the Law to do them ||——the whole Artillery of Sinai is to be pointed at the Sinner in all its Terrors to awake him,——the Punishments of the damned are to be set before him in all its gloomy Horrors, to rouse him from his awful Lethargy in Sin——and Hell-Fire is to be flashed in his Face to alarm his Fears, to engage him to seek after the Saviour, for, *knowing the Terror of the Lord we persuade men,* † that he may know the Vengeance of God is awaiting, and his Justice pursuing him; therefore are Sinners to flee for their lives to the great City of Refuge Jesus Christ. The Necessity of labouring to awake Men in this Manner, to a Sense of their Sin and Misery, is evident, from the awful Security that they are in by Nature, * asleep, † dead in Trespases in Sins, || sunk into Sloth and stupid Indolence; their great averfness to God and divine Things, their love of Ease, the strong Inclination they have, through Ignorance

§ Rom. 10, 4. || Gal. 2, 19. † Gal. 3, 24. || Gal. 3, 10.
 † 2. Cor. 5, 11. * Zach. 1, 11. † Eph. 5, 14. || Eph. 2, 1

Ignorance of themselves, Pride of their Hearts, as well as Opposition to the Gospel Scheme, either to neglect Salvation intirely, or seek it by the Works of the Law. Therefore, in vain may we call them to look for remedy, 'till they see their Malady; or to seek to the great Physician 'till they are sensible of their Disease. *The whole need not the Physician but such as are sick.* * In vain do we excite them to return to the Heavenly Father, 'till they see themselves ready to perish with the poor Prodigal. † for will any seek for a Pardon, 'till they are convinced of Guilt, ¶ and will any seek after the Righteousness of Christ for Justification alone, without being made sensible of the insufficiency of their own. || Or will any consent to part with Sin, which, naturally, they are so much in love with, 'till they see the horrid nature, pernicious Tendency, and dreadful Consequence of it; ‡ for the Lord tells us plainly, *he came not to call the Righteous, but Sinners to repentance* § i. e. such as truly see themselves to be so; and he calls the *weary and heavy laden* to him for rest; ** it is the *broken in Heart he heales, he binds up the burised in Mind, †† comforts those that are cast down; ¶¶ perfects strength in weakness; ||| gives Wisdom to the foolish, Bread to the hungry, and Water to the thirsty; ††† he dwells with the humble* §§ and contrite Spirit,

* *Matth.* 9, 12. † *Luke* 15, 17. ¶ *Ps.* 25, 11. *If.* 55, 7.

|| *Is.* 28, 20. *Phil.* 3, 7. 8. 9. ‡ *If.* 59, 2. *Ps.* 9, 17.

§ *Matth.* 9, 13. ** *Matth.* 11, 28. †† *Ps.* 147, 3.

¶¶ *2. Cor.* 7, 6. ||| *2. Cor.* 12, 9. ††† *Matth.* 5, 6.

§§ *If.* 66, 2. *If.* 57, 15.

rit, while he beholds the Proud a far off, and the rich, and full in their own Conceit, are sent empty away. All which imply, that Sinners are awakened and made sensible of their Sin and Misery, that are partakers of the Benefits of the Gospel.

BUT Ministers are to labour to open up the Remedy provided, as well as the Malady; to preach the Gospel, as well as the Law. The glorious Scheme and Method of Salvation, wherein Life and Immortality is brought to Light in the Gospel, through the Lord Jesus Christ, is to be set before poor perishing Sinners, in all its Excellency; the Fullness, and Freeness thereof, its Suitableness, and Sufficiency, for the vilest of Sinners. That Christ is the only Way of Salvation, ¶ and Remission of Sins is in his Name alone. The Dignity of his Person being God Man, the Holiness of his Life, the Perfection of his Obedience, to the Precept of the Law, the Compleatness of the Sacrifice of that he offered up, in his Death, to remove the Penalty, || the full Satisfaction made thereby to divine Justice, fully answering every Demand of the Law. † His glorious Resurrection, as an incontestible Evidence of the compleat Redemption procured for Sinners. ‡ Thus Christ crucified is to be lifted up upon the Pole of the Gospel, in order to draw all Men unto Him. *

¶ Jn. 14, 6. Act. 4, 12. || Heb. 9, 26. † Matth, 17, 5.
Jn. 17, 4, 19. & 30, ‡ 1. Tim. 3, 16. Col. 2, 15.

* Jn. 3, 14.

HE is also to be exhibited as the blessed Mediator, well qualified in every respect to save Sinners; invested with a threefold Office, of *Prophet*, *Priest*, and *King*; which answers to a threefold Miserie, that fallen Men labour under, *viz. Ignorance*, *Guilt*, and *Slavery*. He is the great *Prophet*, that *teaches as Man never taught*; the glorious *High-Priest*, that *trod the wine Press* of His Fathers wrath alone, so made full atonement for Sin. As the Almighty *King* that is *stronger than the strong Man armed*, able to deliver Sinners from the tyrannical Power of *Satan* and Dominion of their *Lust*, and to subdue all their *Enemies*, and *work in them both to will and to do of his good Pleasure*. We are to display also the *glorious Titles* he has assumed, to encourage us to believe in him,——and the *endearing Relations* he stands in to his Church and People.

THAT He is the *Sun of Righteousness*, that diffuses Light and Life to this lower World,——
 the *Morning Star* that ushers in the glorious Day;
 the *Shiloh*, unto whom *the gathering of People* are to come;
 the great and good *Shepherd*, that *laid down his life for his Sheep*, that *gathers the Lambs in his Bosom* and *gently leads those that are with Young*.——
 The Blessed *Physician* that *heales the broken in heart*, and *binds up their Wounds* most tenderly.
 The powerful *Advocate* that pleads his People's Cause, and asserts their Rights.——Their faithful and everlasting *Friend*. His willingness to save Sinners, which appears in the many *Invitations* given,

given, his Expostulations with, together with the precious Promises he has made of acceptance, upon their coming to him, is to be set before our Hearers. And we are to compel them to come in, by Arguments taken from the Offer and Invitations that Christ has made to Sinners in his Word-----the absolute Necessity of Union with him, to be a Partaker of his Redemption---and a thorough Change of Heart as well as Life,----of being *created anew in Christ Jesus* in order to *good works*,-----of being holy, in order to be happy,-----of glorifying God here, in order to be glorified with him hereafter,---and that they manifest their *Faith by their Works, their Love* to their Saviour, by *keeping his Commandments, that all such as believe in him be careful to maintain good Works.*

MINISTERS are to labour to *feed the Flock of God, by the sincere Milk of the Word*, and build them up in their *holy Faith*, by administering the sacred Ordinances of the Gospel unto them, *Baptism, and the Lords Supper*; that all the Graces of the Holy Spirit implanted in the Soul, may grow thereby.

2. ANOTHER Branch of the *Ministerial Labour* is to *rule in the Church*. This is evident from the Text.---And the Apostle in his Epistle to the *Thessalonians* joins it with this Character of *Labourer*, and exhorts *to know them which labour among them, and were over them in the Lord.* || Th

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Word here, over them, is the same in the *Original*, as that in our Text translated to *Rule*, and therefore *Ruling* is one part of the *Ministers Business*, as well as *Teaching*. The Character given to them in the Gospel imply it. Such as *Pastors* [a town, sometime given to civil Rulers] which imply's Authority over their Flock; and the Metaphor of feeding them, set forth the tender Care and Affection in the Management thereof.

THEY are called *Stewards*, who have the Care and Charge of *God's House*, the *Keys* whereof are committed to them, † and they are to admit such unto it as have a right, and exclude such as have forfeited it.---- Yet this *Rule* and *Superintendency* is carefully to be distinguished, from that which is *Civil*; for *Ministers are not to lord it over Gods Heritage*, or exercise a *Lordship* over them. This our Saviour check's in his Disciples when it began to appear among them; that although the *Rulers* among the *Gentiles* ruled over their Subjects with a high hand, and exercised an Authority upon and Lordship over them; ----but *so shall it not be amongst you*: ‡ Therefore it is not a *temporal*, but a *spiritual* Government, not for the *Destruction*, but *Edification* of the Church; not to be managed in an *arbitrary* Manner, according to our wills, but in the Fear of God, and according to the Rule laid down in his Word: consequently the *Censures* inflicted are to be according to the Nature of this Government whose *Rules* and *Laws* are *spiritual*; yet

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† *Matth.* 18, 18. & 16 19. ‡ *Mark.* 10, 42. 43.

yet they are to *rebuke with all Authority, reprove, admonish with all long suffering.* || As they are invested with a proper Authority, they are to debar the *Ignorant and openly profane* from sacred Things, i. e. the *sealing Ordinances* of the Gospel, whose lives and evil Example would be in danger to infect others; † as well as receive those, whose Lives and Conversations testify their Right to the Privileges of the Church; and restore such Offenders as give evidence of their Repentance.

II. Prop. *What is presupposed and implied in this Character of a Labourer, in Word and Doctrine.*

I. It presupposes his call to this Work; for none can be said to be a *Labourer together with*, or for God, without he is called by Him into his *Vineyard*: Would he not be justly looked upon as an intruder, who meddles himself with anothers Business, without being called or invited thereto? And can we imagine that such who intermeddles with, and thrust themselves into such a solemn, awful and important trust without a proper Call, will be accepted of by the Lord of the Harvest? No, it will rather be asked of him, *who hath required this at your hand.* All the Characters given to Gospel Labourers, in the sacred Oracles suppose it. They are called *Stewards of the Mysteries of God, Servants, Ambassadors of Christ, Pastors, &c.* He

cannot

cannot be said to be a Steward, who has not a call to, and trust committed to him. Can any be said to be another's Servant, who has never been employed by him? Or any Act as an Ambassador for a Prince without being duly authorised; or properly represent him from whom he never received a Commission? || Can he be said to *reprove, rebuke*, with an *Authority* which he never received? †-----Therefore, says the Apostle to the Hebrews, *none taketh this Honour unto himself, but He that is called of God as was Aaron* ‡ i. e. as truly called of God, though not so extraordinarily as *Aaron* was. All such as would approve themselves to God *as workmen that need not be ashamed*, must come into God's Vineyard by the *Door*, otherwise he will be looked upon as *a Thief and a Robber*, * as our Lord affirms. Without a Commission, they can't expect the Countenance of the great King and Head of the Church, nor Success in their Labour, much less a Reward at the End.----*I have not sent these Prophets, yet they ran*, says the Lord, in Jeremiah, *therefore they shall not profit this people at all* ¶-----There is something more to be looked to, by the Person, than a regular Introduction into this Office by the Presbytry; he ought to be satisfied in his own Mind, in regard to His Call to undertake it: And if it be queried, how shall such know whether they are called or not,

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1. 2 Cor. 5, 20. † Titus 2, 15. ‡ Heb. 5, 4. * Jn. 10, 1.
¶ Jer. 23, 21. — 32.

not? Tho' I shall not take upon me to discuss the Point here, yet I may venture to say, that God calls none into his Vineyard to labour, but whom he qualifies in some good Measure therefor. But this brings me to mention another Thing presupposed in this Character of a Labourer in Word and Doctrine, which is,

2. SOME proportionable Strength and Ability for his Work. As all servile Labour requires bodily Strength, so this Gospel Labour, a Power or Ability according to the Nature thereof, which is spiritual truly, *Mens sana in Corpore sana*, a sound Mind in a sound Body, is required, in order to go through with it effectually — but especially spiritual Strength, for bodily Strength alone, profiteth little, for it is Strength in the *inward Man*, that is principally and mainly so necessary for the right Managment of this great Work. If private Christians have a Necessity of inward Strength, to enable them to serve God and to bear up under the common Difficulties they are exposed to, for which the Apostle prayed in behalf of the *Colossians*; || much more is it requisite, that Ministers should be endowed with it, whose *Labour* is so great, and *Work* so arduous, who have not only their own Souls to take care of, but others. The View of this made *Paul* cry out, *who is sufficient for these Things.* † What lays a Foundation

|| Col. 1, 11. † 2. Cor. 2, 16.

tion for their *inward Strength*, is an Infusion of all the Graces of Gods Spirit in the Soul; this is the *Truth* that must be in the *inward Parts*; * Without being thus *created anew in Christ Jesus unto good Works*, † there is no proportionable *Ability* to this Work; let their other Abilities, natural and acquired, be what they will. Such will not have Courage to encounter Difficulties or Enemies, but will either flee when they are apprehensive of danger, like the *Hireling and false Shepherd*, || or *faint in the Day of adversity*. ¶ Such as are destitute of the Grace of God, can have no Christian Patience under trials,---no true Love to God, and therefore can have no true love to his Work---- They have no true *Zeal for Gods Glory or the good of Souls*, consequently can have no pure aims nor ends in undertaking this Work; but such as are *Mercurary and Selfish*, and therefore it cannot be expected they *should spend and be spent* for the Souls committed to them.

3. THIS Character of a Gospel *Labourer*, implies, that such have a Knowledge of the Work, and skill to manage it a right. It cannot be supposed, or expected, that a Person will perform any Work a right, unless he understands the Nature thereof, and the Way it ought to be done; this is evident from common Experience and Observation. Therefore a competent Knowledge of, and Judgment

* Ps. 51, 6. † Eph. 2, 10, || Jn. 10, 12. ¶ Prov. 24, 10.

ment in this important *Work of the Ministry* is necessary, on which so much depends the eternal Happiness or Misery of Souls.-----Such ought to understand, and be familiarly acquainted with the great Doctrines of the Gospel, and a holy Skill to manage them aright. How dangerous is it for the Sick to have to do with *Empiricks* and ignorant Pretenders to *Physick*, who are not acquainted with the Nature of *Diseases*, nor the Operation of *Medicine*? Such may kill instead of cure; give Poison instead of that which may be healthful. Not less fatal or dangerous is it to the Souls of Men to have *ignorant and unskilful Labourers* set over them; *who cry Peace, when there is no Peace, and daub with untempered Mortar*, Therefore is *Timothy* charged to, *study to shew himself approved unto God, a Workman that needeth not be ashamed, rightly dividing the Word of Truth*. Such Workmen as have Knowledge of the Truth and Skill to divide it aright; will make choice of such Subjects from time to time, as will be most suitable and best adapted to the Cases and Circumstances of their Hearers,----and have the best Tendency to answer the great End of their Labour. They are to reprove the Offender, alarm the Secure, awaken the careless and stupid Sinner, rouse the Lukewarm, instruct the Ignorant, succour the Tempted, strengthen the Weak, raise up the Bowed down, unmask the Hypocrite, by pointing

them

ing out his delusive Hopes, and detecting the false Professor; making a clear distinction between true and counterfeit Religion; --- to preach the Law and the Gospel; the former, in Subordination to the latter: the Law to act a Schoolmaster to lead us unto Christ; † and the Gospel so as not to make void the Law; to urge Duty upon Sinners, yet not to be rested in; to set forth Christ and his Righteousness as the only Foundation of our Justification; * and yet to inculcate Holiness, as absolutely necessary unto Happiness. §

PROPER Care ought to be taken as to the Method of insisting upon Truth. --- That *Method* ought to be preferred, which is most clear, easy to be understood, that will have the greatest Tendency to convey Truth to the Mind, and best assist the Memory in retaining it.

SUCH Language should be made choice of to convey *Truth* to the Mind, as will be equal to the Capacities of the Hearers; not such a *lofty Stile* would be unintelligible, shooting over their heads, which bewrays the Vanity and Pride of the Preacher, and serves only to darken the *Counsel of God*; though I am not for a flat and flowing Stile, but such as becomes the Gospel; therefore, the Preacher sought to find out acceptable Words. ||

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THE Judgement of this *Labourer* will appear, in dealing with Persons of different *Genius's*, *Tempers*, and *Education*,—adapting himself to them as will have the greatest Tendency to remove their Prejudices and do them good: As the Apostle, *becoming all things to all, i. e. without Sin, that he may gain some.*

AND what Judgement and Skill is necessary in the other Branch of his *Labour*, namely *Ruling*, that so it may be well, as in the Text, i. e. that it may answer the great End, for which it is designed; the *Glory* of God, the *Good* of the *Church* in general, and *Advantage* to the Persons immediately concerned; in particular that it be for *Edification* and not for *Destruction*. O! how blessed is that *Servant*, whom his *Lord*, when he cometh shall find so doing. †

4. THIS Character of *labouring*, implies *Diligence*. Let a Person understand his *Business* even so well, and the most suitable *Seasons* for carrying it on, yet without diligent attending upon it he will make a very poor figure in his *Work*. It is the *Hand* of the *Diligent*, the wise Man observes that *maketh Rich*. * This is ordinarily verified in common *Affairs*; and surely no less *Diligence* is required in this *Work*. *Whatever the Hand*, of the *Gospel labourer*, *findeth to do*, he ought to do it with a

† Luke 12, 42. * Prov. 10, 4.

his might, § if he would avoid the Doom of the
 slothfull and unprofitable Servant mentioned in the
 Gospel. ¶ If private Christians are not to be slothful in
 the Business of their own Souls, but fervent in Spi-
 rit serving the Lord, how much more diligent,
 ought he to be, who has the Care of other Souls
 committed to him, together with his own? He
 must Labour in Word and Doctrine, in private, in his
 study to prepare Truths, by digesting them pro-
 perly, for the publick. ¶ He must preach the Word
 in Season and out of Season, reprove, exhort, and be
 instant therein, † i. e. stand to it; not only publickly
 to dispense the Word at stated Times upon Sab-
 bath's, but at other Seasons that present, which
 they are diligently to observe and improve, as
 wise and skilful Labourers observe the most sui-
 able Seasons for their Work. We are to labour to
 enrich the Minds of our Hearers with Truth in its
 Connexion and Consistency by catechising * and
 by visiting the respective Families under our Care.
 We are to instruct and inculcate upon them the
 Truths, publickly dispensed unto them; † and in
 this, there are the *molissima tempora fendi*, a time
 when truth will make the most impression upon
 the Mind, and therefore most likely to be of spe-
 cial service to them.

5. AND lastly, this Character supposes *Constancy*.
 We must persevere therein. Such as have dedicated
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¶ Eccles. 9, 10. ¶ Matth. 25, 26.—30. ¶ 1 Tim. 4, 13.
 ¶ 2 Tim. 4, 2. * Col. 5, 10. Eph. 1, 17 18, † Act. 2, 46.

themselves to God in this sacred Office, and engaged in so a solemn Work, ought not to faint or grow weary, * though they should meet with many Obstructions and Discouragements therein. Since they have put their Hand to the Gospel Plow, they must not look back. † The flattering charms of Profit or Pleasures of this Life are not to divert them, nor are they to be affrighted from it, by the Terrors of Earth or Hell; but after the noble Example of the great Apostle Paul, to be willing to spend and be spent in so excellent a Service, § resolving by the Grace of God, to lay down our Lives for the Honour of God and good of Souls, ¶ patiently continuing untill the Evening of our Day, and we have finished our Course; when we may expect that Commendation of our Lord, *Well done good and faithfull Servant, enter into the Joy of your Lord.* ||

III. Prop. *What is comprehended in that double, or especial Honour due to Gospel Labourers.*

By Honour, in general, we are to understand, a due Acknowledgement of whatever is worthy or excellent in a Person. In the sacred Oracles, it usually signifies all respect internal and external which Persons ought to have, and express to their Superiors; according to their Place, Age, Office, Dignity

* 2. Cor. 4, 15. — 16. 17. 18. † Luke 9. 62. § 2 Cor. 12, 16
¶ Act. 20, 24. || Math. 25, 21.

Dignity or Worth. In the Words of our Text, it comprehends all the *Duty* which People owe to their *Ministers*. It is not therefore a mere Compliment, or outward Ceremony, which is paid by one to another, without any farther Regard, either to *Person*, or *Office*; and indeed often when there is nothing less designed, than Honour or Respect. ——— This double Honour implies,

1. AN inward high *Esteem* of them. This is that the Apostle *strongly* and *pathetically* inculcates upon the *Thessalonians*, as a Duty incumbent upon them. *I beseech you, Brethern, to know them, which labour among you--and to esteem them very highly for their Works sake.* † The Original, *uperekrisson*, signifies, a *super abounding Esteem*. That however mean they may be in themselves considered, yet, as they are commissioned from on high, *wards of the Mysteries of God; Ambassadors of the King of Heaven, stand in Christ's Stead* to beseech Sinners to be reconciled to *him*, are to be esteemed for *their Works sake*, that is, according to their eminent Station in the Church and laborious application to the Duties thereof.

2. IN this Honour is comprehended, *Reverence* to their *Persons* and *Office*.

THIS Word is expressive of *Love*, and *Fear*. If we are bound to love all, bearing Gods Image, in

private life; much' more Ministers, who *labour for your Souls*, who bring *glad tidings* of Salvation, and *publish Peace* to a *guilty World*, from the Prince of Peace; according to the Prophet, *how beautiful are the Feet of these that bringeth glad tidings*, &c. || and this for *their Works sake*, as the Apostle † in the Place above quoted, enjoyns. Fear is to be join'd with Love and Esteem; the same Apostle, commands the *Romans*, to *give fear to whom fear is due*. * I don't mean a base, slavish Fear; but such a Fear, or Awe, as may tend to keep up the *proper Authority* of Ministers, in the Breasts of People; as will make his Councils of weight, and his Reproofs to have suitable Impression upon their Minds, that they may look upon him, as the *Messenger of God* to them. For if a Minister once loses his Authority, among his People, his real usefulness among them, is like to be at an End,

3. THIS Honour supposes not only that we have a real *Respect* for him; but that we express the same by a respectful *Carriage* and *Behaviour*, both by Words and Action. *Obadiab* expressed himself with great reverence and respect to the Prophet *Elijah*----Fell on his Face, as the Manner of the *Easterns* was at that time, and still is, when they would manifest their Esteem for any Person. The Prophets were called *Fathers* under the *old Testament*, and *Lights of the World* in the *New*.

† *U. 52, 7.* † *1 Thes. 5, 13.* * *Rom. 13, 7.*

none imagine here, that I am pleading for great Ceremony, and Pomp; much less, a *Jopish fantastical Shew*; but such a grave, decent, modest, humble Behaviour, as manifest a due difference to their Minister as *a Man of God, an Ambassador of Christ*, particularly in publick, when more immediately engaged in his Office. This will tend to beget the like esteem in others, and thereby render him more servicable to them. || But more especially should People testify their regard to their Minister, by

4. SUBMISSION and Obedience to their *In- structions, Reproofs, Exhortations, and Censures*, both in publick and private. This the Apostle strictly commands, in his Epistle to the *Hebrews*, † *submit yourselves*, i. e. to those that have the Rule over you, to their Ministerial Authority and Office, agreeable to the Mind and Will of God, as revealed in his Word. People must not look upon themselves above the Instructions and Reproofs of their Ministers, as being too wise or too great, since they are for their good. If we are to be submissive to every ordinance of Man (that is not contrary to Gods Word) for *the Lords sake, and for Conscience sake*; * much more ought we to submit to the Ministry, that is of Gods Institution, and so directly calculated, for our *welfare and happiness*. This reason the Apostle gives, *for they Watch for your souls*, says the Apostle, i. e. not to take the Advantage

† 1 Sam, 15, 30. † Heb. 13, 17. * 1 Pet. 2, 13. Rom. 13, 5.

Advantage of them, but to promote their Salvation; watch for suitable Seasons to do them good; to warn against every thing, that would ensnare or hurt them. They watch, *as those that must give an Account.* There is therefore the greatest Reason that People should attend upon the Word publickly dispensed, with a suitable Temper and Disposition; believe and obey what is spoken, agreeable to Gods Word, which they are to reverence, *as the Word of God.* *

As Disobedience casts Contempt upon the Ministry, so obedience Honour it; hence the Apostle esteems the *Thessalonians* as his *Crown*, ¶ and praised God, that although the *Romans* were Sinners, yet *from the Heart they had obeyed that Form of Doctrine which was delivered unto them.* || Nothing reflect more Honour upon Ministers, than to become spiritual Fathers to their People, the happy Instruments of turning them from *darkness to light.* † Hence the Apostle *Paul*, needed not Commendation to or from the *Corinthians*, for all, that heard or knew what has been done, by his *Ministry*, must be sufficiently certified, that God had crowned and blessed his Labours among them; and such as obeyed, thro' Grace, from the Heart, were a sufficient Honour to him. *Ye are our Epistle,* wrote in our Hearts, read and known of all Men. ||

5. PEOPLES

* *Jam.* 1, 21. *Act.* 17, 12. *Gal.* 4, 14. *1 Thes.* 2, 14.
 † *1 Cor.* 4, 1. & 3, 6. & 9. ¶ *1 Thes.* 2, 19. || *Rom.* 6, 17.
 † *1 Cor.* 4, 15.

5. PEOPLES regard for their Minister, will appear in their fervent Prayers for them. As the best of Blessings comes down from above; so it denotes their Esteem to address the *Father of all Mercy and Fountain of Life*, for Blessings upon their *Persons*; but especially, for Success in their *Ministerial Labour*. This the Apostle desires of the *Hebrews, Brethren pray for us: †* By their Prayers they help their Minister in their *Labour in the Gospel*, and thereby help themselves, and others in the Way of Salvation.

MOREOVER, this Honour and Esteem will farther be expressed, in throwing the *Mantle of Love* over their Ministers *Infirmities*, and not be ready to receive flight and malicious Reports against them. We are to consider they are *Men* and not *Angles, earthen Vessels, of like Passions with others*, and subject to the same Infirmities with ourselves, that *this treasure of the Gospel is committed to; * not perfectly free from Sin, tho' they are, or at least ought to be, free from the Dominion and Power of* Therefore the Apostle in the beginning of this chapter, whence our Text is, Cautions against receiving *an Accusation against an Elder but before two or three Witnesses. ¶* As many will be ready to raise evil

2 Cor. 3, 2. † Heb. 13, 5. * Act. 14, 15. Jam. 5, 17.
1 Tim. 4, 7. ¶ 1 Tim. 5, 19.

1s. 2. 14.
6, 17.

evil Reports in order to blacken their Character, be cause of their bearing Testimony against their Sin; so we are to be cautious in crediting them, without sufficient Evidence: Not that the real Faults of Ministers are to be excused more then others, much less their vile and scandalous Practices covered or extenuated, by no means; for immoral and ungodly Ministers, do the greatest damage to Religion of any Men in the World, and are a great Curse to the People they are set over.

BUT it appears to be very ungenerous, as well as dishonourable, to dwell upon, and aggravate the Infirmities of Ministers; whose Lives and Conversations, in general, are becoming the Gospel. This tends to pour contempt upon their Ministry, and render them useles in the World; and is contrary to that *Charity which hopeth all things* and which should make us forbear severe Constructions of their Words and Actions. ||

FURTHERMORE, the Duty in the Text implies, a *defending* their Character and Person. No order of Men in the World, if truly faithful, are more exposed to unjust Reflections, and invidious Aspersions, than they. They are often made the *Song of the Drunkard*, wicked and profane Witts will rack their Brains to lampoon them, and an ungodly World will traduce them as the vilest of Men. All

Ages

Ages have witnessed to this. How was faithful *Jeremiah* treated? they combined to *smite him with the Tongue, report say they, and we will report*, † i. e. do you raise evil Reports, and we will spread them. And should not those who profess a Regard for, and attend upon their Ministry, be as ready to defend their Characters, as far as Christian Prudence will direct? If Ministers pray for them to God; should they not stand up for them, before Men. *Constantine* the Great, manifested his Respect to the Ministry, by vindicating them; *he* would not read the envious Accusations brought in against them, but burned them.

WE ought to stand ready to defend their Persons from Violence and Insults, that may be offered them. If we ought to stand ready to lay down our Lives for the Brethren in a private Station, much more for those, that sustain such a publick Character. of so much Importance to the Souls of Men. Thus *Prescilla* and *Aquila* testified their Regard to *Paul*, by *laying down their own Necks for his*. ||

LASTLY, they are to be honoured by a *competent Maintenance*, suitable to their Place and Station. This is clearly implied, and principally intended in the Text, by *double Honour*. Seing this is absolutely denied by some, and too much neglected by others

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others

others, who profess to believe it to be a Duty, I shall enquire a little more particularly into it.

I am sensible, it is a very tender Point. Ministers, as being a Party concerned, can hardly mention, much less insist upon it, without incurring the Censure of being Mercenary and Selfish; and I suppose this is one great Reason, it is no more insisted upon by them. I confess was there any other whose Place, or Office, would publickly admit them to do it, when Occasion called, it might be better taken by the World. But if it be part of the Council of God, then are we bound to declare it, as well as other Parts thereof, for we must *declare the whole Council of God.* †——But if no part of it; then let it fall to the Ground. This we shall therefore enquire into; and that it is so, appears, from the first Epistle to the *Corinthians*, the *ninth Chap.* which I shall chiefly confine myself unto.

HERE the Apostle argues for it very strenuously. It is very remarkable, that when he might have laid it down, as the Command and Will of God, which doubtless, would have been sufficient to prove it a Duty; yet he chose to make it evident, from *natural Principles* and *common Justice*, as well as the *Command of God.* What gave Occasion to this Dissertation of the Apostle, upon

† *Act.* 20, 27,

this Subject, was, very like, his not insisting upon his Right from them, for particular Reasons, which he assigns in the latter part of the Chapter, from whence some might take Occasion to doubt of the Lawfulness of it, under the Gospel. The Apostle therefore was resolved by incontestable Arguments, from Reason as well as Scriptures, to put it out of all doubt; and for ever stop the Mouths of those that clamoured against it.

1. FROM *Usage and their own Practice*. They maintained other Ministers of the Gospel, why not him? If others had a Right to be supported, and their Families, on Account of their Labours among them; surely he had the same claim, and as good a Right, and more so, upon the Account of his abundant Labours. This is the Scope of his reasoning v. 3. 4. 5. 6. Surely, if *Paul* and the Ministers of that Day, had a Right to a Maintenance; why not Ministers in this Day? Must they not eat and drink, as well as they? They cannot live upon the Air, more than other Men; they have no reason to expect to be miraculously supported, more than others.

2. HE makes it appear from the *reason of Things, and common Custom of Nations*. All Men have a Right to a Maintenance, from their common Employments or Callings. The *Soldier* has a Right to pay, or a living from his King and Country; in whose Cause he ventures his Life, and for whose

Safety, he exposes *himself* to difficulties and hardships. *Husbandmen*, when they plant Vineyards, may reasonably expect to partake of the Fruit of their Labours. *Shepherds*, that take care of and feed their Flocks, justly expect to be clothed with the *Wool* and fed by the *Milk*. All these have a natural and equitable Right to a living, from their several Businesses, Labour, and Care v. 7. And shall *Ministers*, whose *Employment* and *Office*, which is far more *excellent*, in its own Nature, and of far *greater Importance* to the Children of Men, whose *Labour* is vastly *greater*, and whose *Care* and *Concern* far *exceeds* any *worldly Employment*, and whose *warfare* is *harder*? shall not they reasonably expect a Maintenance from those they labour among and for?

ANOTHER Argument the Apostle produces, is from an ancient *Law* under the *Old Testament*, that *the Ox that treadeth out the Corn should not be muzzled*. || The original Design of that Law, he shews was not for the Sake of *Oxen*; but was to teach the Children of *Israel*, the *Equity* and *Justice*, that all Persons employed in their Service, or any ways engaged in their Work, had a Right to be Partakers with them, in the Fruit of their Labours. And are *Ministers*, that are labouring for Peoples Salvation; treading out the spiritual *Corn of Gods Word*, for food to their Souls, by read-

ing, *studying*, and *preaching*; are their *Mouths* to be shut up from a *Maintenance*? Surely no! the Law of *Nature*, *Equity*, and *Justice*, forbid it. v. 9. 10.

THE next Argument the Apostle advances to prove his Point; is from the Disproportion between the Things ministred and what they could expect to receive. They had sown *spiritual Things*. Opened and taught them the Way of Salvation, earnestly endeavoured, and truly laboured, that they might be Partakers of *eternal Happiness*: Whereas, all they were demanding, or could expect in lieu, or return, at best, were but *carnal Things*; which served *only* for the Support of the *Body* in this Life; while they were devoting both *Mind* and *Body*, to their Service, v. 11. *if we have sown to you spiritual Things, is it a great Thing, if we reap your carnal Things?* It is not reasonable that *one Man* should be pressed under a load of care, burthen, and labour, to make a *Number* of others intirely easy. Who does not see the inequality of this? therefore is it *just* and *reasonable*, that he, that is *taught in the Word*, should communicate to him that *teacheth, in all good things*, according to the Apostles Injunction to the *Galatians*, || and those of whom we receive *spiritual Things*, should be retaliated in *Temporals*. †

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THE Apostle farther proves the right of Ministers Maintenance under the Gospel, from the Ordination and Appointment of God, respecting the Priesthood under the Old Testament; that such as Minister about holy Things, should live of the Things of the Temple. If God then established it, respecting the Priesthood and Tribe of Levi, as being fit and equitable; why not under the Gospel? There is the same Reason for Substance for the one as for the other. The Reasons then were,——the Tribe of Levi was seperated from other Offices and secular Employments, whereby they might gain a living, their whole time devoted to the Service of the Sanctu-ary. || Are not Ministers now under the Gospel the same, called off from all secular Business, devoted to the Service of the Church. And have not these as good a Right as they? though I do not say, to the tenth; yet that the Ministry be sufficiently maintained, is as reasonable now, as under the Law, v. 13. This is the Form of the Apostles reasoning, and concludes, that the Lord hath as truly ordained, that they which preach the Gospel, should live of the Gospel. v. 14. This our Lord commanded, by forbidding his Disciples, when he sent them out to preach the Gospel, to provide any Thing for their Journey; thereby ordering the Persons they preached to, to provide for them; and the Reason assigned was founded upon Justice; the Labourer was worthy of his hire; clearly shewing, if it wa

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Justice in one case, *viz.* to pay the Wages of the *Labourer*, it must evidently be so in the other? Did not our Lord himself practise upon this Rule? Was he not, and his Disciples, supplied by well disposed Persons? For we read of the *Women ministring of their Substance unto him.* †

MOREOVER does not God charge the Neglect of this Duty, under the Old Testament, upon the People, as one of their greatest Crimes? He calls it no less than *Robbery*, not only of his *Ministers*, but looks upon it as done to *himself*; *will a Man rob God? yet ye have robbed me: But ye say, where-in have we robbed thee? In Tithes and Offerings.*—*Ye are cursed with a Curse: For ye have robbed me even this whole Nation.* || This Neglect was rectified with other Evils by *Nehemiah*. * The Apostle urges this Duty upon the *Galatians*, least in Omission they be found mocking God. ‡ That however they might evade this Duty, by plausible pretences, and vain excuses, to deceive the Ministry, by withholding their Right; yet therein they should be found only deceiving their own Souls.—*Be not deceived*, says the Apostle, *God is not mocked*, &c. by silly Pretences to set aside his own Appointment; or contradict the Rules of Justice and Equity.

AGAIN,

† Luke 8, 3. Matth, 27, 55. || Mal. 3, 8. 9. 10. 11, 12.
‡ Nehemiah 13, 10. 11. 12. † Gal. 6, 6. 7. vid, Pool in Lec,

AGAIN, are not *Ministers* bound by the *Law of God, Nature, and Religion*, to take care of, and provide for their *Families*, equally with others? This is laid down as a certain Truth by the *Apostle*, in his *Epistle to Timothy*, that *if any provide not for his own, and especially for those of his own House, or Kindred, as it might be rendered, he hath denyed the Faith, and is worse than an Infidel.* † Now if *Ministers* have not a *sufficiency of their own*, to live on, nor a *suitable Maintenance* afforded them, by the *People* for whom they *Labour*; then must they be reduced to a dreadful *Dilemma* of *sinning*.—— For as they have *devoted* themselves to *God* in the *Work of the Ministry*, they are not to entangle *themselves* with any *secular calling*, as the *Apostle* informs *Timothy*. *No Man that warreth entangleth himself with the Affairs of this Life.* || That *Ministers* are meant here is deduced from the *Scope of the Context*. Such are to *give themselves to reading*, ‡ and yet if they *provide not for their House, they are worse than an Infidel*. So that, turn which way they will, in these *Circumstances*, they *sin*. Who does not see the *Absurdity* of this? Can we imagine, that a *holy, just, and gracious God*, should reduce *Men*, nay his own *Servants, who bear his Commission*, to such a dreadful *Necessity* of *sinning* against himself?

LASTLY

† 1. Tim. 5, 8. || 2. Tim. 2, 4. ‡ 1. Tim. 4, 13.

LASTLY, If *Ministers* are not to be maintained by the People they serve; then it will follow, that either such Persons are to be introduced into this *sacred Function*, who have plentiful Estates of their own; or they must live *intirely* upon the *Discretion* and *Pleasure* of People; or be reduced to the most *wretched Poverty*. If the first, we can't depend upon having good Men in the Ministry, for few great Men are good Men, *Not many wise, not many noble are called.* † If the two last then must they be disabled from doing *their Duty*, at least rendered *contemptible.* ‡ From the whole we see, that the *Laws of Nature, Equity, and Justice*, the *Command of God*, both of the *Old and New Testament*, the *Example of Christ and his Apostles*, and the *primitive Church*, abundantly testify this. Therefore, with the greatest Certainty, may we conclude, with the Apostle, to the *Corinthians*, that *they which preach the Gospel, should live of the Gospel.*

THIS *double Honour*, in the Words of our Text, not only includes a Maintenance of the Ministry, but an *ample Support*, suitable to his Office. As God has *honoured him* by putting him into the Ministry, so an *especial Honour* is due from the People, a *competent Living*: By which he will be preserved from *Contempt*; his Authority kept up; and being thus freed from *distracting Cares of this Life*,
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1. Cor. 1, 26. † Luther said the Devil laboured to suppress the Gospel, with Poverty and Lies or Errors. _____

he will be enabled to attend more upon Study, and Duty to his Flock : All which will tend to their own Advantage in the End. By thus *honouring him*, they will *honour his Master* with their *Substance*, according to the Command, *Honour the Lord with thy Substance and with the first Fruits of thine Increase.* || But perhaps some may be ready to say, that to give *Ministers* such an *ample Support* as this, would tend to make them *Proud* and *Covetous*. A *gripping covetous* Disposition in a Minister, is certainly to be condemned, as vile and scandalous; who ought to be an Example of the contrary Temper to his Flock, and no less *unbecoming* is a proud, haughty Temper and Carriage, *to lord it over Gods Heritage*. But do not such, who take upon them to affirm, or say, that this is the native Tendency thereof, reflect upon *the Wisdom of God* by setting *their own* upabove it? Does not the *Searcher of Hearts* know the Temper of all Mankind? And can we suppose that he would command and appoint that in his Church, that would tend to produce such evil Effects? Did not God make *ample Provision* for the *Tribe of Levi* under the Law? although but the twelfth Part of *Israel*, yet had the *Tenth* of all the Produce of the Land, besides *Cities and Land in the Suburbs*; nay some judges that *Israel* gave the *fifth* Part to God for maintaining the *Ministry and Service* of the Temple. If *Pride and Coveteousness* be the certain Consequence

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Consequence of a *competent* or *ample Support*; then it must follow, that all Persons, whose Circumstances are *affluent*, or even above the *common Level*, are *proud* and *covetous*; or is it only upon *Ministers*, that it will have such an *Influence*? But why it should have such an Effect upon *them*, and not upon *others*, can't be easily guessed, without they are *more wicked* than others, at least, have *less Grace*. If so, People should not chuse such to be their *Guides*, in Affairs of the *greatest Moment*, nor commit the *Care* and *Direction* of their *immortal Souls*, whom ye dare not trust with a little of this *Worlds Goods*? How absurd is this?—People, in general, are no way apprehensive of the like Consequence *in themselves*. Their Practice at least does not discover it; otherwise they would guard against the Cause; but when do we see any Person, when his Estate or Riches increases, beg his Neighbour to take the Surplus, or all above what is absolutely necessary to support Nature?

THERE may be other Objections brought in against this Doctrine, yet let it be *considered*, when any point of Truth or Duty is clearly proved and established, no apparent Objection thereto will be sufficient to overthrow it, but must certainly be understood and explained in a Way consistent therewith. Hence that Passage in *Micah*, that some makes so much mention of, *viz.* where the Priests are said to *teach for Hire* and *Prophets divine for Money*, || is of no weight against the *maintaining* of the *Ministry*. For it is one thing to enter upon

and undertake this *sacred Office* with a view to the *Honour of God* and *good of Souls*, and therein to require and receive a *competent Support*, *justly due* by Gods Appointment, as necessary to enable the *Gospel Labourer* to devote himself *intirely* to, and *faithfully* to discharge the trust reposed in him :---
 And another, to enter upon it purely for a *living*, or *love of gain* ; and the better to accomplish their base mercenary End in view, to *teach lies* and *propagate falshoods*. The *latter* is the Case in the Passage above cited, which is *abominable* and *justly* to be *condemnea*: For these Prophets were a Kind of *fortune tellers*, who promised the *most good*, to such as gave them the *most Money*. †

FROM this *Text* we may as *justly* conclude, that all such, as pretend to *prophecy* or *teach* without *Money*, have no *Commission* therefor, *teach lies* consequently are *false Prophets*. For it is evident the *Prophets* here mentioned, had no more right to *prophecy* and set forth the *Delusions* and *Phantom* of their own *Brains* (under colour of extraordinary *Revelations* or *Dictates* of the Spirit of God) to the People for *Truth*, than they had to take *Money* therefor. They had no more *Commission* for the one than for the other,---they being some of these, *Jeremiah* speaks of, *I have not sent thee Prophets, yet they ran; I have not spoken to them, yet they prophesied; behold, I am against them that prophesy false Dreams, saith the Lord, and cause many*

† see *Pole* on the Place,

People to err by their lies. || This Text rather helps
 to confirm the Truth we have been asserting:
 For if it had not been the Appointment of God,
 Usage and Custom in the Church to maintain the
 Priesthood, and reward the Prophets, these above
 mentioned, would have never assumed this sacred
 Character, or aped the true Prophet, by preten-
 ding to extraordinary Gifts of the holy Spirit in or-
 der to get gain. Further, does not this Objection
 equally militate against the Magistrate, who receive
 any reward in the Exercise of his Office; for
 the Heads, are said, in that Text, also to judge for
 Reward, as well as the Prophet to divine for Money.
 May they not be said therefore to be unjust, and
 mercenary, who take any thing for their Service.
 Again, to infer from this Text, that it is unlawful
 to require or receive any Subsistence, in the Exer-
 cise of the Ministry, would be to make God con-
 tradict himself, who, without all doubt, appointed
 the Priesthood under the Law an honourable Subsif-
 tance as before proved, they that served at the Altar
 should live of the Altar; and to contradict the Lord
 Jesus Christ under the Gospel, and charge the A-
 postle Paul with lying and imposing upon the Peo-
 ple, who said, that they that preach the Gospel should
 live of the Gospel, and the most uncharitable judging
 of all such who act according to the divine Ap-
 pointment herein.

SOME bring in the Apostle Paul, his taking no
 Money for his Ministry from the Corinthians, as an
 Argument

Argument of the *unlawfulness* of Ministers requiring a Maintenance under the Gospel. Supposing he did not take any thing; will it follow from thence that he had no Right to it? Granting he had a Right to a Maintenance; it did not oblige him always to take it. It is one thing to have a lawful and just Right to a Thing, and not to insist upon it at a particular Time, from some People, for special Reasons; and another Thing, to have no right at all; and therefore can't justly insist upon or claim it at any time. The former was the Case with the Apostle; he took no Money from the *Corinthians* for the Service he did them; because some ill-disposed Persons, would make a bad Use of it, and hinder the Success of the Gospel among them. But notwithstanding, he took none from them; yet in the same Chapter, he lets them know, he had a Right to it, equally with any other of the Apostles.—*Have we not a Power, say he, to eat and to drink.*—*Have we not a Power to forbear working* || i. e. have we not a Right to require a sufficient Maintenance without any of our own Industry: And altho' he preached to them freely, or without any charge, yet he tells them in his second Epistle; *that he robbed other Churches, taking Wages of them to do the Corinthians Service.* He calls it *robbing*, because they were under no Obligation to maintain him, while he preached to them.—Observe he calls it *Wages*, not *Alms* or *free will offering*, but what he had a just Right to

any Person has to the Wages, when he has done proportionable Service therefor.

BESIDES, how ridiculous and absurd would it be to suppose, the Apostle *Paul*, above any other of the Apostles, should take so much Pains, in the ninth Chapter of his first Epistle to the *Corinthians*, to establish *this Point*, from *Reason*, the *Light of Nature*, the *common Usage of mankind*, *Justice*, the *Appointment of God*, yet mean quite the Contrary? Must he not act the most hypocritical, insincere and injurious Part with *these People* whom he was obligated to teach and lead into *all Truth*. Does this agree with the Apostle *Paul's* Character? No surely.

SOME bring in the Charge of our Saviour to his Disciples, when he sent them out to preach the Gospel, viz. *freely to give, as they had freely received*, || as an Objection to the *Point* we have been establishing. But to as little purpose, as they brought in the Apostle *Paul*. For this Charge of our Saviour to his Disciples, is spoken in regard to *working Miracles*, such as *healing the Sick*, *raising the Dead*, *cleansing Lepers*, as expressed before in the same Verse. This Charge, was to guard them against taking Money for these *extraordinary Works*, which *Simon Magus* afterwards pretended to do in order to enrich himself; but his Practice was justly condemned by the Apostles. This is the Meaning of

of our Saviour's Charge. Otherwise *he* must be supposed to contradict himself in the next Verses, where he tells the same *Disciples*, not to provide either *Gold*, or *Silver*, or *Cloathes* for their Journey; but depend upon and look to these they laboured among for all they wanted, i. e. for a competent Subsistence, for it was just and reasonable, says our Lord, *the Workman is worthy of his Meat*; || and thus Christ himself and his *Disciples* practised in the Days of his tabernacling amongst us. The Persons whom he ministred divine Things unto, they ministred of their Substance to him and his *Disciples*: Thus we read of Women in particular, ministring of their Substance unto *him*. † And can we imagine that our Lord would have commanded and practised, what was not lawful? or that he would have said one Thing, and unsay it in the same Breath? which he must be supposed to do, if the above Distinction will not be allowed. This would be to charge our holy Saviour with folly and fickleness at once. How awful is the Thought?

SOME will readily grant, perhaps, what has been alledged above by our Saviour, as just, that the *spiritual Labourer is worthy of his Meat*; that his Charges be born while attending the Exercise of his Ministry; but look upon it unreasonable to maintain his Family, as having no right thereto.

PAUL clears up this Matter, if not to the liking, yet to the Conviction of every one that will at-

send to his Declarations and Reasonings in the above cited 9 Chap. of 1 *Corinthians*, where he appeals to his greatest Opponents as to his right in this Matter. *Have we not a Right*, says he, *to lead about a Sister*, i. e. a Wife, *as well as other Apostles.* || — *Have we not power to forbear working?* Surely if he had a Right to a Family, which his Opponents could not gainsay, then he had a Right to have a proportionable Maintenance therefor. If he had a Power to forbear working; he had a Right to, and Power to demand a living. What his Power was derived from, and the Foundation of this Claim, he speaks of in the following Verses in the same Chapter, † which have been before considered.

If Ministers have not a Right to a sufficient Maintenance for their Family, as well as themselves, they must either not Marry, have no Family, or be obliged to follow some other Business to maintain their Families. The former will lead us back to the old Popish Doctrine, which the *Apostle* calls a *Doctrine of Devils*; the later to the Neglect of his Ministry, and so to the Breach of his trust. But can we suppose a holy God would reduce his Servants to such a Dilemma as this, so as to be obliged to sin upon the one hand or the other? Did not our Lord give us an Example of what we have been asserting, by his Family, i. e. his Disciples maintained by the Publick as before. But it is all time to come to the Improvement.

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ARE Ministers *Labourers*—Let none, therefore, enter upon this Work, in Expectation of *Ease* and *Indolence*, if they design to acquit themselves as *Workmen that need not be ashamed*—Such will find it no easy Station of Life.—

Melanchton said, there were three hard Labours, *Regentis, Docentis, Parturientis*. i. e. *Magistracy, Ministry, and Child bearing*.—It is noted, of one, that every Sermon cost him as much (to his Sense) as he thought, it did a Woman to bring forth. *Chrysostom* said, the Labour of a *Minister* was more than that of a *Carpenter*; for the latter, when he had wrought hard all Day, he goes home, returns in the Morning, and finds his Work as he left it. But we, says he, i. e. *Ministers, Hew*, and take Pains, leave our People and come again in the Morning, and find them *worse* than before.—What Labour have Ministers in *publick Preaching* the Word: in *private labouring* to provide suitable Matter for the Publick?—What labour in the *Minds*, to find out the best Method to win Souls to *Christ*? What pains, care and anxiety do this Cause? What Matter of *grief*, when all attempts prove abortive, and Sinners will not be conciled to God?

2. FROM hence we may see, if Ministers *Bu*ness are to *labour in Word and Doctrine*; what shall be said of such who sustain this sacred Character yet alas! are far from answering the *End* living up to it? They are not *labouring*, but *loiter*

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away their Time, spending it to *little purpose*, care-
less and *easy*, pick up any Thing that come to hand
 for the Entertainment of their People once a Week,
 whether it be suitable or not; are not con-
 cerned for the good of Souls; care not whether
 they are acquainted with real Religion or not; are
 far from *travelling in Birth* for them 'till *Christ be*
formed in their Heart. O how unworthy are such
 of the sacred Character! ---How much will they
 have to answer for in the End? Will not the *Blood*
of Souls be found in *their Spirits*? God has said in
Ezekiel, that he *will require the Blood of these Souls*
at the Hand of the Watchman, that warned them
not. || Others there are, who appear to labour but to
little purpose; being unacquainted with the most
important Doctrines of the Gospel; have not Judg-
 ment nor spiritual Skill to deal with Souls; there-
 fore often preach the most *unsuitable Truths*; hav-
 ing never *seen*, nor truly made *sensible* of, the spiri-
 tual Diseases of their own Souls, its no wonder,
 they are ignorant of the State of their People.
 Hence they attempt to *build up* such as they ought
 to *cast down*, and *discourage* those they ought to
build up, *wound* those they should *heal*, and *heal*
 such as ought to be *wounded*; cry *Peace* to those
 that there is no *Peace*—and *daub with untempered*
Mortar. At one time, make all their Hearers
Saints, and another, all *Sinners*; nay, often in one
 sermon, if not in one breath; and all this for want
 of knowing how to *divide the Word of Truth aright*.

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Some appear to have no Scheme of Doctrine, and therefore do they *mangle* Truth in a most dreadful Manner, and *mingle* it with *Error*. One can't guess what is their Design, or what they preach; whether Law or Gospel, sound or unsound, and if they *happen* to preach Truth, it is either *unjustifiable* or merely *speculative* or *superficial*, that has no tendency either to *awaken Sinners*, or *build up Saints* in *Faith and Holiness*.

3. THIS Subject may put us in Mind of our *Obligations* and *Duty*, who are invested with this Dignity of the *sacred Function*. And now Reverend Brethren, as you have been pleased to appoint me to speak on this Occasion, you will give me leave *with all humility*, to put you and myself, in mind of our *Duty*.

LET us consider our *Characters*. We are *Labourers in Word and Doctrine*. A very difficult Work we are engaged in; ——— an important Charge is committed to us; no less than the Souls of Men. Yet it is as honourable as difficult ——— for we are *Labourers together with God*. How ought this Consideration to animate us in our Work! We ought, like true *servant Men*, lay aside all *entanglements of this Life*, and gird ourselves to our *Business*.

WHAT a great Work we have before us, and how few comparatively engaged in it? *the Harvest*

is great and Labourers few. Can we look around us
 and see Sinners perishing, dying, languishing in their
 Sins, posting down to the bottomless Pitt; and not
 be affected with their Condition? Ought it not to
 raise all the tender Passions of our Souls, and cause us
 to exert all the Powers thereof, if possible, to be
 the Means of rescuing them from eternal ruin? Let
 us *lift up our Voice like a Trumpet*, call after, and ad-
 dress them in the most earnest Manner, and follow
 them with the most melting Perswasions; set
 their dangerous Case before them in the most strik-
 ing Light, and display the Gospel in all its
 Charms, and unwarily pursue them, untill we
compel them to come in that they may be saved: Let
the Love of Christ constrain us, who laid down his Life
 for our Sins; and his blessed Example, who in the
 Days of his Flesh laboured incessantly, *going about*
doing good, animate us. Let the worth of Souls, the
 shortness of our Lives, the little Time we have to
 labour in, rouse us up to greater Diligence and
 Zeal. The Opportunity will soon be over, as to
 us, and we know not but it may be sooner than
 might be ordinarily expected. See the Cloud aris-
 ing, which seems to spread more and more, how
 do we know how far it may spread? and how soon
 the Harvest and Working Time will be at an End?
 Let us hasten to gather in Souls to *Christ*, before
 this Night of darkness cometh, and Judgement be
 executed upon Sinners.-----What Satisfaction
 will it afford us to be made the happy Instruments
 of delivering Sinners from Death and Ruin, such
 will be a Crown of rejoicing in the Day of the
 Lord.

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LET us consider the evil Times we are fallen into, call for something more from us than others, or even at other Times. It would be great stupidity in us, not to be affected with the Distress our Land is in, not to be alarmed when *our all* are in danger, *our Lives and Liberties*, sacred and civil.

WE ought therefore, as *faithful Watchmen*, warn our People of the Danger they are exposed to, excite them to *Humiliation* and *Repentance* for their Sin, the *procuring Cause of all Evil*, to cry to God for Mercy, and to a Dependance upon him, in the Use of all proper Means to defend themselves.----- In order hereto, we ought to inspire them with true Sentiments of *Loyalty* to our *rightful Sovereign on the British Throne*; a *due Regard to their Country*; a just Estimate of their great Privileges under the best Government; a true Abhorrence of Popish Tyranny and arbitrary Power, together with Pagan Idolatry and Savage Cruelty. Let us seek after a holy Courage and Fortitude, that we may animate our People by our Example. Let us be prepared to suffer with, or for them, and chearfully take our *Lott*, in the *high Places of the Field*, as well as any other, if we are called thereto, and hereby follow the noble Example of our *Ancestors in Britain, Ireland, and Germany*, who, as *good Soldiers of Jesus Christ*, bravely took the *Field*, as the Head of their People, in order to defend their *Lives and Liberties*.----- Let us study our Duty and be resolved, by the Grace of God, to pursue it tho' attended with never so much difficulty and

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danger, for the Way of Duty is the Way of Safety. Let us be much engaged in Prayer to God for our People and Land, for Success to his Majesty's Arms by Sea and Land----put our whole trust in God and be doing good, and let the Lord do what seemeth good.

BUT it is time that I address myself to you, dear Sir, who art this Day to be set apart to the *Sacred Service* and *Labour of the Gospel*----You have heard that it is a *great* and *arduous Work*---and we would hope, you have a Sense of its greatness, and enter upon it with the *utmost Seriousness* and *greatest Solemnity*; with an Eye to the Glory of God, and good of Souls. It is an awful Charge that is about to be committed to you, even the Charge of Souls; one of which is of more worth than a World: This is what is to be intrusted to you. Consider the strict Account, you will have to render to Almighty God, of *this Charge* at the last Day, that if one Soul be lost through your neglect, you will have it to answer for. This you are to take heed to, these you are to labour to save, by leading them to *Christ* the great *Mediator*. What need of *spiritual Strength, Wisdom, and Diligence, and Perseverance* in this great Work, so as to *approve yourself to God a Workman that need not be ashamed*. You are to *preach the Word in Season and out of Season, reprove, exhort, rebuke with all Authority and suffering*. You are to alarm Sinners, as well as encourage those weak in the Faith. You are to adapt your Discourses to the several Cases of your People,

People, and study that Method, that will have the best Tendency to profit. You are to trust in, and seek to God for Assistance, *for who is sufficient for these Things.*

LASTLY, I would address the People in general. You see from hence, *my Brethren*, the great Care and Goodness of God, in sending *Labourers into his Vineyard*, to dress and cultivate it. What would it be, if it was not for this? Must it not become like the *Wilderness*, full of Briars, and Thorns?——O! what a Priviledge is it, to have a *faithful Labourer* to cultivate and dress it. Let us bless the Lord for *giving Gifts unto Men and thrusting them forth into his Vineyard.* Let this encourage us to wait upon God for his Blessing upon the Labour of his Servants among us. It is a good Sign when *Labourers* are sent forth, that there is Work to be done. Let us all see that we encourage *God's Labourers* by submitting to and receiving the Word from them as *God's Word*; and particularly you, *my Brethren*, of this Congregation, that are about to have a *Labourer* set over you this Day. Bless God for such a Priviledge. Pray for and submit to his Ministry among you: Encourage him in his Work: Honour him with a suitable Support: And above all, see that you get good to your Souls. *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified*

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