

## Revivals And Church History :: Revival - Edwards and Wesley

Revival - Edwards and Wesley - posted by sermonindex (), on: 2006/8/13 17:50

### Revival - Edwards and Wesley

By Jay Rogers

We need only look to the great awakenings of past centuries to see that the Church of 20th century America has fallen from great heights ...

The men who led these great awakenings were ordinary men. They were intelligent, but they carried none of the distinguishing marks that accompany those who are capable of changing a nation. There is no money or fame here - no power or prestige. In fact, the greatest characteristic of these men was that they were consumed with a passionate love for Jesus Christ. They were humble men who loved the holiness of God. They were jealous of God's glory and refused to compromise with those who would lower the standard of His holiness.

#### Jonathan Edwards

One of the most notable examples of such a great man of God is Jonathan Edwards. Although little honor is given to him in most history classes, historians will testify that Jonathan Edwards' life had such an impact on the American colonies that our nation was born. Out of the unity of the Spirit that was the Great Awakening came Independence and Freedom. America was transformed by this Great Awakening which began in the ministry of one man - Jonathan Edwards.

Mason Lowance, a literary critic and historian at the University of Massachusetts at Amherst, has this to say about Jonathan Edwards:

"Edwards was clearly the most important figure in the eighteenth century, perhaps even more critical to the development of Western thought than his contemporary Benjamin Franklin ... Franklin's political thinking far exceeded Edwards' ... However, Edward's writing has had far greater influence than has Franklin's..."<sup>1</sup>

John Fiske, a 19th century philosopher and historian, who taught at Harvard University, adds this assessment of Edwards:

"One of the great names in the history of philosophy is that of Jonathan Edwards, the profoundest thinker that America has ever produced. His best known work is his 'Treatise on the Will,' a marvellous specimen of deep and powerful reasoning, a book that no student of philosophy for many a year to come, can afford to neglect"<sup>2</sup>

Jonathan Edwards was the congregationalist minister who preached the Word of God in his home church in Northampton, Massachusetts. His preaching was the spark that set the fire that later became known as the Great Awakening. Edwards delivered intense sermons enlivened by concrete and vivid illustrations.

The most notable of these, "Sinners in the Hands of an Angry God," was so pointed in its portrayal of the horrendous evil in the hearts of men compared to the virtue which is God, that his listeners became suddenly aware of the uncertainty of life and their own sinfulness. There was a marked intrusion from the heavenlies into their midst.

Edwards delivered this sermon in Enfield, Connecticut, a town about 30 miles south of Northampton, on Sunday, July 8, 1741. We are told that Edwards read his sermon in a level voice with his sermon book in his left hand, and in spite of his calm "there was such a breathing of distress, and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard."<sup>3</sup>

Where did such anointing and conviction come from? What was it that set Edwards apart for such a great destiny? Where did the seeds of greatness begin to germinate? What were the conditions that brought about such a complete reformation of society? To answer these questions we need to look at Edwards' inner life - a life of prayer that is hid in Jesus Christ.

From his youth, Edwards spent much time in secret with God seeking His Presence. He would often walk alone in the fields or the mountains praying to God with a deep affection. He spent much time reading and meditating on the Song of Solomon until he had a deep understanding of God's sweetness and light. He experienced God's presence as a sudden intrusion from "the other world" upon his natural senses. Edwards was used in a great way because he sought to be intimate with the actual Presence of God.

"I had an inward, sweet sense of these things, and my soul was led away in pleasant views and contemplations of the loveliness and sweetness of Jesus Christ. The sense I had of divine things would often kindle up a sweet burning in my soul, that I know not how to express."<sup>4</sup>

He continued his pursuit until he found an undeniable, unquenchable longing after the holiness of God.

"The heaven I desired was a heaven of holiness, to be with God, and to spend my eternity in divine love, and holy communion with Christ"<sup>5</sup>

### The Great Awakening

These experiences led Edwards to confront the members of his congregation with the holiness of God, especially the young people of Northampton. The result of this preaching was a revival in Northampton in 1734, which was the first of a series of revivals, now known as the "Great Awakening," which spread from Maine to Georgia, and did much to unite the colonies in spiritual fervor. This was the foundation of a new feeling of strength and unity among the colonies which resulted in the birth of a new nation in 1776.

The Northampton revival continued for about 15 years until Edwards once again began to confront sin in his congregation by naming backsliders from the pulpit and refusing communion and church membership to those who had not had a personal salvation experience. As a result of his renewed zeal, Edwards was ousted as minister on June 22, 1750.

Joseph Hawley, a man whose father had committed suicide during the early years of the revival, blamed Edwards for "religious hysteria." In a noble farewell sermon, Edwards resolved, "Let God be judge." Although the congregation had difficulty in naming a successor to Edwards, they preferred no sermons rather than let Edwards preach.

Joseph Hawley later repented of his part in the controversy and begged for the forgiveness of the slandered minister. Edwards simply removed himself from Northampton. Edwards spent the rest of his life as a missionary to the Indians at Stockbridge, Massachusetts and later as president of Princeton University.

It could be argued that if Edwards had been more easy-going and less intense he would never have had any problems with his flock - but then he wouldn't have been Jonathan Edwards.

Edwards was a reasonable and intelligent man but he was also keenly aware of the holiness of God and would not allow compromise. He could not accommodate the intrusion of an increasingly secularized society into his church. He disdained the outward show of religion as wood, hay and stubble that would only be consumed by the fires of a holy God.

The townspeople were unwilling to put up with these standards and opted for a more comfortable faith. Thus Northampton, Massachusetts holds the distinction of having rejected the greatest social philosopher that America has ever produced.

To most of Northampton's citizens today, Edwards is a shadowy figure of antiquity. Yet he remains her preeminent genius. The curious may see Edwards' likeness in a bronze memorial tablet in the First Church on Main Street. His sermons and other writings are his true memorial; they belong to all who seek after the heart of God and love His holiness.

### John Wesley

It was John Wesley who said:

"Give me one hundred men who love only God with all their heart and hate only sin with all their heart, and we will shake the gates of hell and bring in the kingdom of God in one generation."

John Wesley was one of the greatest men of God in modern history. Secular historians credit John Wesley, together with his brother Charles, for a great awakening which saved England from the same blood-bath which was experienced just a short distance away in Paris during the French Revolution in 1789. Wesley shook a backslidden nation bound by immorality and unbelief. When Wesley was born-again, England was born-again. The revival that began among Wesley's Methodists preceded an awakening that swept through all England.

Wesley's work also significantly affected the theology of American churches during the early 1800s. Many revival preachers, such as Charles G. Finney, taught a modified Wesleyan doctrine of holiness which greatly impacted the early growth of American revivalism.

John Wesley was born in 1703, in Epworth, England. He was raised by godly parents and was trained for the ministry at Oxford. During this time, Wesley, his brother Charles, and later George Whitefield, met with a group of young men at Oxford for the purpose of reading classic sermons three nights a week. Their purpose was to inquire how they could become more holy. One night a week they visited the poor and prisoners. Many at Oxford derided the "Holy Club" and felt they had gone "too far" in their pursuit of holiness. This reputation followed Wesley throughout his life. "More than a few," Wesley later admitted, "took me to be a little crack-brained at Oxford."

Soon after this, Wesley sailed to Georgia with his brother and the Reverend John Oglethorpe with the intent of preaching to the American Indians. On the voyage, Wesley was distressed by storms and related: "O how pure in heart he must be, who would rejoice to appear before God at a moment's warning!"

On another occasion, he related that Reverend Oglethorpe asked him if he was saved:

"Do you know Jesus Christ? Do you know he has saved you?" I answered, 'I hope he has died to save me.' He only added, 'Do you know yourself?' I said, 'I do.' But I fear they were vain words."

While in Georgia, Wesley desired to preach to the Indians. However, domestic disputes with his parishioners kept him from fulfilling his purpose. He was not released from Savannah by Oglethorpe because there was no other minister to tend to the people there. In the two years that Wesley was in Georgia, he was not successful in any of his endeavors and did not see a single soul converted.

On his return journey to England he began to doubt his salvation:

"I went to America, to convert the Indians; but O! who shall convert me? who, what is he that shall deliver me from this evil heart of mischief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near; but I let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain.'"

Anyone who would have met Wesley at this time would have seen a Christian. He had given his life to preach the gospel; he was an ordained minister; he pursued the holiness of God; he loved all men; and he was zealous for souls. Yet he admitted he lacked saving faith.

"I who went to America to convert others, was never myself converted to God. 'I am not mad,' though I thus speak; 'but I speak the words of truth and soberness.'"

In all this, Wesley's preaching was already radical - "I was desired to preach at St. John the Evangelist's. I did so on these strong words, 'If any man is in Christ he is a new creature.' I was soon afterwards informed many of the best in the parish were so offended, that I was not to preach there anymore."

The Church of England in that day was so asleep that few were ready for a man like Wesley who preached, "You must be born-again." His assertion that the "New Birth" was something that even baptized Church members needed to ensure salvation caused a great controversy. Wesley was barred from preaching in many churches because of this doctrine.

Although he preached powerfully, Wesley was uncertain of his own salvation. Wesley lacked this assurance because his strivings after holiness were legalistic. He was extremely zealous for God but his spiritual experience consisted mainly of making resolutions and feeling as though he could never live up to the standard of God's holiness.

A Life Changing Experience with God

Wesley was convinced of his unbelief and finally resolved to leave preaching, "How can you preach to others, who have not faith yourself?" He asked a friend of his, Peter Boehler, whether or not he thought he should leave preaching.

Boehler answered, "By no means." Wesley then asked, "But what can I preach?" Boehler then gave him the advice that would change his life and affect the destiny of all England: "Preach faith till you have it; and then, because you have it, you will preach faith."

On Monday, March 6, 1738, Wesley began to preach a new doctrine: JUSTIFICATION BY FAITH.

Two months later, Wesley very unwillingly went to a society in Aldersgate-street, where someone was reading Luther's preface to Romans.

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and that an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death ...

"And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often conquered; now, I was always conqueror."

#### Power and Anointing Comes through Faith

The revelation of faith was so strong in Wesley's heart that not only was Wesley's life changed, but he soon saw multitudes begin to stream into the kingdom of God with signs and wonders following.

Soon Wesley was preaching in the open fields to tens of thousands of sinners who never frequented a church building. Previously, he had been so tenacious of every point relating to decency and order, that he would have thought it was a sin to preach salvation outside the covering of the Church of England.

On many occasions God moved so powerfully at his open air meetings that thousands were saved at a time. At one such meeting he related the following scene:

"Four persons sunk down, almost in the same moment. One of them lay without either sense or motion. A second trembled exceedingly. The third had strong convulsions all over his body, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries and tears."

Though shut out from the Church of England, Wesley preached like a great apostle, carefully laying out the foundations of the faith in the hearts of his hearers. Previously he had failed to reach a single soul in America, yet now he reaped a great harvest. Wesley's revelation of the victory through faith in Christ Jesus became the force and impetus that changed a generation.

And what about you, dear reader? - Is there a victory of faith in your heart today? What are you basing your relationship with God on? Have you fallen into a "works" mentality? Many see their past successes as evidence of God's favor. Yet God is not even remotely interested in accepting you on the basis of the holiness which you have attained in the past. Others see their failures and have a distraught feeling that God could never use them because of sins that they have committed in the past. These people will always struggle with feelings of guilt and condemnation.

Yet this is justification by faith - Jesus Christ accepts you unconditionally and salvation is available through trusting in Him. This revelation can give you all power over all sin - a restful assurance that Jesus saved you, and is saving you, from the law of sin and death.

#### You Can Be a World Changer!

Are you like John Wesley who was intensely dissatisfied with his experience with God? Because of his hunger after God and his continual obedience, God used him to shake his nation. If you desire to be like John Wesley, know this - rather than living a mediocre life, you can be a world changer!

From the lives of Wesley, Edwards and others like them, we see a pattern emerging. These men were not anything spec

ial in natural terms - but God used them mightily because they loved to be intimate with Him. These men were world changers. They altered the course of history in the nations in which they preached, but their influence was felt far beyond their own lifetime, even to shaping the destinies of many generations.

Despite their greatness in the kingdom of God, these men were without exception opposed by the religious establishment of their day. They sought the heart of God and walked in the spirit at all times. They desired only to hear the voice of the Lord and obey him.

If you desire this type of life with God, then you must develop the same lifestyle of prayer. This goes beyond simply praying for revival but praying revival prayers.

Revival prayer can be seen in the ministry of Jesus. During the days when Jesus was a man, he agonized in prayer, sometimes with pained outcries and tears, pouring His heart out to His Father. Even though Jesus was God, He had to endure this type of discipline in order to become an inspiring example to those who seek maturity and spiritual freedom (see Hebrews 5:7-10).

The call to revival prayer is a call to the Priesthood of Melchisedec. Those who are called to this order pray the heart-cry of God. This is a lifestyle of total obedience in intercessory prayer. This action of pressing into God is always followed by a desperation for our own lives and for the lives of others.

Revival is essentially a spirit of prayer that rests on a person at all times. The Holy Spirit reveals the Father Heart of God - especially His great burden for lost souls. The spirit of prayer, or soul travail, begins to rest on a person with such magnitude and frequency that he can easily say, "I pray in the Spirit at all times."

In such a state, God will sanctify the person entirely - body, soul and spirit - so that he comprehends and experiences the holiness of God. The fulness of Christ then begins to overflow the person; God, who is infinite, goes on to sanctify everything around Him, using the individual saint as a channel of His love.

I have spoken with only a few people who can claim to have experienced this type of revival. In most cases, these experiences lasted only for a short time - a few days, a few weeks, or at most a few months. There is little of the more powerful type of revival that shook our nation in past centuries. Often when a church experiences a revival, the duration is short and it seems easy to grieve the Holy Spirit. The Presence of God lifts as easily as it descends.

Even so, I am sure that the Body of Christ as a whole can obtain revival. It is God's desire for his whole body to experience a revival that never needs to be revived - to fill the whole earth with His glory.

#### **The Cost of Revival**

When this type of revival comes, not only will it have cost something to obtain - it will cost something to keep. If you truly desire this type of experience, know that there is a price to pay.

To keep the revival fires burning you will have to adopt the lifestyle of the early church. According to Acts 2:42-46, the early Church met daily for prayer and praise, for the breaking of bread, and the teaching of the apostles - and they remained in the harmony of the Spirit at all times. This is what the early church did - they met daily - this is what you must do if you are to cultivate revival and keep it alive.

Finally, if your heart hungers and thirsts for more of Jesus, then go to Him and eat and drink as much as you possibly can. Then ask God to enlarge your heart so you can receive more. Don't wait for church leaders to organize prayer meetings - start them yourself! Don't wait for the rest of the Church to experience revival - go for it yourself! Be a leader in the next Great Awakening!

Seek a deeper relationship with Jesus than your brothers and sisters. Do not be discouraged if not everyone shares your new found devotion. Some may be unmoved by your zeal for prayer or even mock it. But know that Jesus has promised to fill all who hunger and thirst for His holiness.

See to it that you hear the word of the Lord and obey Him! God Himself has promised us, "As surely as I live, I am going to fill the whole earth with my glory." Do you desire to be a part of that glory? Then go to Jesus' feet and worship Him in reverence and awe.

1. Mason I. Lowance, Dictionary of Literary Biography, "Jonathan Edwards." 2. John Fiske, A History of the United States, Houghton, Mifflin and Company, 1899. 3. Benjamin Trumbull, A Complete History of Connecticut. 4. Jonathan Edwards, Personal Narrative. 5. Ibid.

**Re: Revival - Edwards and Wesley - posted by TaylorOtwell (), on: 2006/8/13 20:11**

Thank you for posting this, it was a blessing for me

**Re: Revival - Edwards and Wesley - posted by ChrisJD (), on: 2006/8/13 20:39**

I read through this earlier and appreciated it also.

It so happens that a little while ago I saw something about a well-known charismatic preacher who had embraced the doctrine of universal salvation. My thoughts came back to this from the article about Edwards

**He continued his pursuit until he found an undeniable, unquenchable longing after the holiness of God.**

**"The heaven I desired was a heaven of holiness, to be with God, and to spend my eternity in divine love, and holy communion with Christ"**

Just think there is so much in these lines which speak directly to the heart of these issues about the nature and need of both man and salvation.

**Re: Revival - Edwards and Wesley - posted by crsschk (), on: 2006/8/13 21:31**

I am sure I have read other accounts of Jonathan Edwards before but to hear this and feel the build up, that sense of anticipation ...

Quote:  
-----Where did such anointing and conviction come from? What was it that set Edwards apart for such a great destiny? Where did the seeds of greatness begin to germinate? What were the conditions that brought about such a complete reformation of society? To answer these questions we need to look at Edwards' inner life - a life of prayer that is hid in Jesus Christ.  
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*"A life of prayer that is hid in Jesus Christ"*

This is *everything* in my estimation, just been reading Bounds again .. "Who will put the people to praying?"

Quote:  
-----He spent much time reading and meditating on the Song of Solomon until he had a deep understanding of God's sweetness and light.  
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How little we ever hear of this? *This* book? I have totally neglected it ... need to change that.

Goodness, this is tremendous, already bringing forth some questions about what has been spoken here by yours truly lately ... Haven't even gotten to Wesley yet.

**Re: Revival - Edwards and Wesley - posted by crsschk (), on: 2006/8/13 23:28**

Quote:  
-----"I went to America, to convert the Indians; but O! who shall convert me? who, what is he that shall deliver me from this evil heart of mischief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near; but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain.'"  
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Again, having read this elsewhere still ...  
Such bleeding *honesty*! Oh for more honest men!

Quote:  
-----If you desire this type of life with God, then you must develop the same lifestyle of prayer. This goes beyond simply praying for revival but praying revival prayers.  
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This is just remarkable brother.

Quote:  
-----And what about you, dear reader?  
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**Re: Revival - Edwards and Wesley - posted by PaulWest (), on: 2006/8/14 2:26**

This is Jonathan Edward's "Farewell Sermon" after being voted out of his church for preaching too ardently against sin. You can sense the true heart of a pastor breaking in remorse, suffering rejection, knowing the vast majority of his congregation would soon be in hell. The sober warning issued is that all congregations will once again be united with their pastors - at the judgment seat. It is well worth the read. Edwards basically "washes his hands" of their blood. I thought it appropriate to post here in relation to the thread topic. May God bless you as you read:

**A FAREWELL SERMON**

Preached at the First Church in Northampton, MA after being voted out as the Pastor  
July 1, 1750.

**2 Corinthians 1:14**

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.

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Subject: Ministers and people that are under their care, must meet one another before Christ's tribunal at the day of judgment.

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 labors 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 labors, 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 favor. 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.

First, they shall not meet at the 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 everyone 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. 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, neighbors 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.

Second, 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 labors 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 favor 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 forever 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. They 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. 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 candor; 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 forever 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, 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 skillful 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. 4:5, &#8220;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.&#8221; 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 who the word and ordinances of God have been a savor of life unto life, and to whom a savor 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, 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 everyone has acted from, shall be certainly known. 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 &#8212; shall then meet their people in the most immediate sensible presence of this great God, Savior, 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 &#8212; being set together in the presence of that supreme

Lord &#8212; 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 anyone 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.

First, to give an account, before the great Judge, of their behavior 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 14:16-21, 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. 13:17, of ministers or rulers in the house of God, that &#8220;they watch for souls, as those that must give account.&#8221; And we see by the forementioned Luke 14 that ministers must give an account to their master, not only of their own behavior in the discharge of their office, but also of their people&#8217;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.

Second, 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.

Third, 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 behavior 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. 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. 12:3, &#8220;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:&#8221; and also to those who have been faithful, and yet not successful, Isa. 49:4, &#8220;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.&#8221; And those who have well received and entertained them shall be gloriously rewarded, Mat. 10:40, 41, &#8220;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&#8217;s reward, and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man&#8217;s reward.&#8221; Such people, and their faithful ministers, shall be each other&#8217;s crown of rejoicing, 1 Thes. 2:19, 20, &#8220;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.&#8221; And in the text, &#8220;We are your rejoicing, as ye also are ours, in the day of the Lord Jesus.&#8221; But they that evil entreat Christ&#8217;s faithful ministers, especially in that wherein they are faithful, shall be severely punished; Mat. 10:14, 15, &#8220;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.&#8221; Deu. 33:8-11, &#8220;And of Levi he said, Let thy Thummin 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.&#8221; On the other hand, those ministers who are found to have been unfaithful, shall have a most terrible punishment. See Eze. 33:6; Mat. 23:1-33.

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. 2:5. 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 forever between them: everyone 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. &#8212; 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.

First, 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 behavior of mankind, both public and private, should be brought at last before God&#8217;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 vastest 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.

Second, 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 entrusted 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 honor, and the interest of his kingdom. The work they are sent upon is to promote the designs of his administration and government, 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 everything that is opposite to the interests of his kingdom may be removed, and that everything which contributes to the completeness and glory of it may be perfected and confirmed, that this great King may receive his due honor 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. The day of judgment is the day 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 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 most 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, counseled, 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. 25:3, puts the people in mind how long he had labored 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 speaking; It was three and twenty years, the 15th day of last February, since I have labored 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 labored 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. 4:13, &#8220;Ye know how through infirmity of the flesh, I preached the gospel unto you.&#8221; I have spent the prime of my life and strength in labors 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 I have given myself to the work of the ministry, laboring in it night and day, rising early and applying myself to this great business to which Christ appointed me. I have found the work of the ministry among you to be a great work indeed, a work of exceeding care, labor 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. &#8212; 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 for, 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 meeting here, and all our conduct one towards another in the house of God and elsewhere. He 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. Truth and right shall be made plainly to appear, being stripped of every veil. And all error, falsehood, unrighteousness, and injury shall be laid open, stripped of every disguise. Every specious pretense, 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 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 honor as such before the whole universe. Then it will appear what is meant by &#8220;the man that comes without the wedding garment;&#8221; for that is the day spoken of, Mat. 22:13, wherein such a one shall be &#8220;bound hand and foot,&#8221; and cast into outer darkness, where shall be weeping and gnashing of teeth.&#8221; And then it will appear whether, in declaring this doctrine, and acting agreeable to it, and in my general conduct in the affair, I have been influenced from any regard to my own temporal interest, or honor, 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, candor, 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 shall speak plain and loud, and each of us shall be convin

ced, 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. 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 endeavored, 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 search manner that I have been able, in order to the detecting 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. The Judge himself, who is infallible, will try both you and me. And after this none will be deceived concerning the state of their souls.

I have often put you in mind, that whatever your pretenses to experiences, discoveries, comforts, and joys have been, at that day everyone 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 his: 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 conversation and eternal salvation they suppose God has made them the instruments, 1 Cor. 4:15, ¶ 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 c

aptives 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 and necessity 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 your improving your time, and being speedy in flying from the wrath to come, and thorough in the use of means for your escape and safety. I have diligently endeavored 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 endeavored to awaken you, that you might be moved with fear, but I have used my utmost endeavors 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 Savior and Lord. I have spent my strength very much in these things. But yet, with regard to you whom I am addressing, I have not been successful, but have this day reason to complain in those words, Jer. 6:29: "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 labors, as to many of you, have served no other purpose but to harden you, and that the word which I have preached, instead of being a savor of life unto life, has been a savor 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 his 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 labor 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 a more sorrowful. This you may perhaps bear without being much affected with it, if you are not glad of 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) yet 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 you, 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 slightly so great a concern, to be thorough and in good earnest in the affair, and to beware of backsliding, 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 endeavors to be abortive. You had need to double your diligence, and watch and pray, lest you be overcome by temptation.

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 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 exceeding grievous to me when I have heard of vice, vanity and disorder among our youth. And so far as I know my own 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 offense, 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 honor 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 honor 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 &#8212; 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. Remember 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 endeavors.

I have, from time to time, earnestly warned you against frolicking (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. Therefore I have been sensible that if those that were young had a precious opportunity for their souls&#8217; good, you who are very young had, in many respects, a peculiarly precious opportunity. And accordingly I have not neglected you. I have endeavored 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 Savior, 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. &#8212; Now I must bid you farewell. I must leave you in the hands of God. I can do no more for you than to pray for you. Only I desire you not to forget, but often think of the counsels and warnings I have given you, and the endeavors 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 counseled and warned you.

**A FAREWELL SERMON - posted by crsschk (), on: 2006/8/18 0:17**

Quote:  
-----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. Truth and right shall be made plainly to appear, being stripped of every veil. And all error, falsehood, unrighteousness, and injury shall be laid open, stripped of every disguise. Every specious pretense, 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 appear whether there was any just cause for the resentment which was manifested on those occasions.  
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**Re: A FAREWELL SERMON - posted by sermonindex (), on: 2006/8/18 0:30**

Quote:  
-----**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. Truth and right shall be made plainly to appear, being stripped of every veil. And all error, falsehood, unrighteousness, and injury shall be laid open, stripped of every disguise. Every specious pretense, 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 appear whether there was any just cause for the resentment which was manifested on those occasions.  
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Preaching on the subject of the Judgement Seat of Christ is one of the most sobering and needful truths to be proclaimed in these days.

**Re: - posted by Compton (), on: 2006/8/18 6:54**

What a clear eyed view of eternity.

Standing as we are in 21st century America, I can't help but look back in amazement at the temerity of this pastor who, even as he was being kicked out of his church, was warning his stubborn congregation that he will be bearing witness against them on the Day of Judgement! I guess he missed ye olde colonial church growth conference.:eek:

Yale University is completing an exhaustive transcription project of every scrap of Edwards writings. It is worth noting that, besides his personal, scientific and philosophic writings, (<http://edwards.yale.edu/>) The Jonathan Edwards Center at Yale University is publishing several previously unpublished sermons. One that stood out to me is a sermon delivered to the Native Americans...a sweeping historic panorama of God's covenant for all men of all tribes.

MC