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The Sin of being ashamed of
our RELIGION, explained:

From *MARK* VIII. 38.

Whosoever therefore shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels.

A
S E R M O N

Preached *July* 10, 1737.

A T
Kingston upon Thames.

By *W. WEBSTER*, D. D.

Printed at the Request of the Magistrates
and others who heard it.

L O N D O N:

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M. DCC. XXXVII.

TO THE
WORSHIPFUL
THE
BAYLIFFS
OF
KINGSTON,
THIS
SERMON,

Printed at their particular Desire, is with
Respect inscribed by their

Humble Servant,

William Webster.



M A R K VIII. 38.

Whosoever therefore shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels.



HIS is a very solemn Declaration, and it highly concerns us all to inquire into the full Meaning and Application of it.

WHAT it is to be *asham'd* of any Person, or Thing, we all know very well; and the common Acceptation of of the Word agrees with the original Word in my Text, with the Use of it in other paralel Places, and with the then
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State of *Christ* and *his Religion*. The Meanness of our Blessed Lord's Birth and Education and Circumstances made his *Character* contemptible to the *Jews*, who expected a magnificent and powerful Prince; and the Simplicity of his Doctrine and the Plainness of his Manner of Instruction rendered his *Religion* equally contemptible to the proud Philosophers and scornful Wits, who had been accustomed to refined Systems and elaborate Compositions, set off with all the Charms of Eloquence and Language: So much Reason was there for cautioning his Disciples against being ashamed of him and his Words when they were both held in such general Contempt.

BUT the Christian Religion brought upon it's Professors not only Disgrace and Ridicule but the most inveterate Malice and the cruellest Persecutions, as it opposed the religious Rites and Opinions to which both *Jews* and *Heathens* were bigotted, and restrained the unruly Appetites of Human Nature. This subjected the Disciples of *Christ* to the Danger of renouncing a Religion that exposed them to constant Sufferings; and therefore we find the Declaration of my Text varied in *St Matth. ch. x. v. 32.*
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There it is expressed in *general* Terms, without intimating any *particular* Motive ; *Whosoever* shall confess me, and *whosoever* shall deny me ; whether they denied him, or refused to confess him, through Shame, through Fear, or any other indirect Reason. To the same Effect St *Paul* speaks in his second Epistle to *Tim. ch. ii. v. 12*. And the full Meaning of these Passages can be no less than this :

“ WHOSOEVER shall be induced, for the
 “ Sake of avoiding the Shame and Perse-
 “ cutions or any temporal Inconveni-
 “ encies attending it, to renounce his
 “ Christian Faith, or discouraged from
 “ professing and maintaining it, our Blef-
 “ sed Lord, at his second Coming to
 “ judge the World, will not acknow-
 “ ledge him for a true Disciple, but will
 “ appoint him his Portion with the
 “ Unbelievers ; but whosoever shall stea-
 “ dily persevere in the public Profes-
 “ sion of his Religion, he would pub-
 “ lickly before the Angels receive him
 “ as his faithful Servant, and make him
 “ a Sharer of his Glory in the Kingdom
 “ of Heaven ”.

LET us then enquire how far we are concerned in this Sentence.

THE Words were spoken to an adulterous and sinful Generation ; and, I wish to God, it had no Resemblance with the present. We are not, indeed, like the *Jews*, bigotted to any antient Rites of Religion, for many of us reject all religious Worship as *superstitious*. We are not, like the idolatrous *Heathens*, paying Adoration to the Work of Mens Hands, for many of us openly deny the *true God* that made Heaven and Earth, and all Things that are therein. *Christianity*, God be praised, is not as it then was, under *Persecution*, but established by the Civil Power, and guarded by it's Nursing Father ; and we have the Royal Word of a Prince steady to his Purposes and jealous of his Honour, That our Establishment shall always have his Protection ; but, *Infidelity*, notwithstanding, has spread it self through almost all Orders and Ranks of Men, from stately Palaces to the lowest Mechanic ; and the *Christian Advocates* are still persecuted, though not with the Sword and other Instruments of Death, yet with the poisoned Arrows of bitter Tongues and Pens ; if not spoiled

spoiled of their Houses and Goods, yet greatly discouraged. If the present Set of Unbelievers have not so much Power as their Predecessors in the more early Times of Christianity, they make a diligent Use of what they have, and bid fair for more. If they have less Learning and less Wit, they have an abundant Supply of Malice and Confidence. Under these unhappy Circumstances, under these strong Temptations to be ashamed of our Religion, or afraid to defend it, I shall endeavour, with great Plainness and Sincerity, to shew when we may be said to be ashamed of *Christ and his Words*. For this Purpose I shall enquire,

I. To whom the Declaration in my Text was made, and how far Christians in general are concerned in it.

II. WHAT is implied under those Terms, *Christ and his Words*.

III. POINT out the principal Ways by which we may be ashamed of them.

THE Declaration in my Text was made (as we read in *St Luke, ch. ix. v. 1.*) when Christ called the twelve Apostles,

Apostles, and sent them to preach the Gospel ; and therefore the *Clergy*, the Successors of those first Christian Preachers, are the Persons more immediately concerned, as having a special Commission, and being under a particular Obligation, publickly to propagate the Religion of their Master ; and woe to them, better were it for them if they had never been born, if *they* be ashamed or afraid to preach the Gospel ; if, for filthy Lucre, they make Merchandise of the Word of God. ----- But though Christ spake *primarily* to the *Apostles*, and under their Character to all succeeding Ministers of his Word, his Discourse was directed also to *all* his Disciples ; and does still affect every one who believes the Christian Religion. If we turn to the 23d Verse of this Chapter, introductory to the Declaration, he (there) said to them All, *If any Man will come after me, let him deny himself, &c.* He said this, not only to his *Apostles*, who are often by Way of Emphasis stiled his Disciples, but to the whole Multitude of his Followers ; as we find it explained in the viiith of *St. Matth. v. 24.* *And when he had called the People unto him with his Disciples also (i. e. his Apostles) he said unto them, &c.* And then, at the last Verse follows the

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the Declaration it self, *Whosoever shall be ashamed, &c.*

BUT if there were no exprefs precept for it, the very Nature of the Thing implies it. When we are initiated into the Christian Religion, we solemnly devote ourselves to the Service of our Master; and as faithful Servants we are bound to promote, in every possible Instance, his Interest and Honour. It is our Duty as *Disciples* to propagate the Belief of his Doctrines, and Obedience to his Precepts and Institutions. This is a Duty that has it's Foundation in Common Reason, and the Sanction of the Common Practice of Mankind to confirm it. For what *earthly* Master would think him a good and faithful Servant, who could be unconcern'd whether his fellow Servants were dutiful and respectful; or if he did not use his utmost Endeavours to make them so? And surely we cannot imagine that we owe less than this to *Christ*, whose Servants we are by the double Right of *Creation* and *Redemption*; who purchased us at so great a Price; who rescued us from so great a Slavery; and whose Commands are all intended, not like those of earthly Masters, for his own Benefit, but for the
Happi-

Happiness of us his Servants. His *Authority* gives him a Right to this Instance of our Obedience ; and the gracious *Tendency* of Christianity binds it upon us by the generous Ties of Gratitude and Affection.

BUT I am afraid, the mistaken Notion of the *comparative* Duties of *Clergy* and *Laity* leads many well-meaning People into a shameful Indolence and Indifference, in Respect to the State of Religion among us. . . There being a particular Order of Men appointed to officiate in the Ordinances, and to teach the Doctrines and Duties of Religion, they infer, very inconclusively, that it is no Business of *theirs* to concern themselves about *Religious* Matters, any farther than what immediately relates to *themselves* ; that if they do but take Care of their *own* Faith and Morals, they are not answerable for the Faith and Morals of *others*. If *Infidelity* and *Irreligion* do really make such a Progress in the Nation, they are very sorry for it, but it does not belong to *them* to intermeddle in the Province of the *Clergy*.

THIS is a very grievous Error, and the Fallacy lies here, *viz.* In not distinguishing

tinguishing between those Things which are the peculiar Business of the Ministers of the Gospel, exclusively of others, and such as lie in common among all Christians. The Duties of public Instruction in the Church; the Administration of the Sacraments; the Offering up the Prayers of the People to God; the Admission of Members into the Christian Society, and the Execution of purely spiritual Censures upon disorderly Members; these Offices are *appropriated* to the *Priesthood*; and yet these being Acts of *Authority*, and considered as Matters of *Privilege*, some of the *Laity* are willing enough to take their Share of them, and to ease the Clergy of Part of their Burthen. - But as to the Trouble and Expence and Danger of supporting and encouraging the Interest of Christianity in their several Stations, they are most of them ready to resign the Honour solely to those who are separated, as they think, for such Purposes. But this is the common Concern of *every* Christian, and belongs equally to *Clergy* and *Laity*. It is in the *Church* as it is in the *State*. There are Officers *Civil* and *Military*, who have their particular Provinces; but will it follow from hence, That no private Persons in the King-
C
dom

dom are obliged to do any Thing towards the Support of the Government and the Public Welfare? There are many Ways by which we may serve our King and Country without a Post of *Authority*. Is his Majesty's Title to the Crown called in Question? We are all of us at Liberty, and are all under an Obligation, as far as we can, to defend it, though we be not of his *Council*. Are there any Insurrections or seditious Commotions that threaten the Public Peace? Private Persons may be very helpful, by their Wisdom, by their Popularity, by the Influence of their Estates, in suppressing them; and they are as much obliged to give their Assistance, as if they were in the Commission of the Peace, or had the Command of a Regiment. Our Oaths of Allegiance, and the Laws of Society require it from us. And thus it is in the *Church*. The *Clergy* are the Officers in this Religious Society, appointed, not, as it is now publicly maintained, by the *Civil Power*, but by *Christ*, their *King and Head*; and all public, *ministerial* Acts belong to *them*, and *them only*. But what then? Private Christians may have various Opportunities of promoting the Christian Faith, without getting into the *Pulpit*,
and

and the Honour of their Master without waiting at his Altar : And every Christian is bound, by his Baptismal Covenant, to do all that his Station and Abilities will permit him to do. What Opportunities are in every One's Power, I shall enquire presently ; but I must first correct a very common and dangerous Error concerning *Christianity*, by enquiring what is implied under those Terms, *Christ* and *his Words*.

CHRISTIANITY is the Religion of *Christ*. And what do we mean by the Religion of *Christ*, or the *Christian* Religion ? The very Term implies something *peculiar* to it, which *distinguishes* it from others. Suppose we should say, The Religion of *Mahomet*, we must be understood to mean a Religion *different* in some Respects, from other Religions, or else it might be called the Religion of any Body else as well as of *Mahomet*. If it be denominated *his* Religion, only because *he* professed and preached it, Thousands, Millions have done the same. But it takes it's Denomination from *him*, forasmuch as *he* was the *Author* of it : And therefore those particular *Dogmata*, those particular *Precepts*, and *Rites*, which he first taught and enjoined are what properly,

perly, by Way of *Distinction* from others, constitute the *Mahometan* Religion ; and no Man was ever called a *Mahometan*, on Account of those Opinions which he held, or of those Religious Customs which he observed, in *common* with the rest of the World, but for those which were *peculiar* to *Mahomet*. Thus the distinguishing Parts of the *Christian Religion* are those Doctrines which *Jesus Christ* first published to the World ; those mysterious and unfathomable *Truths* which the Son of God, the only Begotten of the Father, who only had seen him and was intimately acquainted with his Nature and Will, came down amongst us, incarnate, to reveal to us ; and those *Institutions* which he commanded us to observe in order to shew our selves his Followers, in Opposition to *Jews* and *Heathens* : And, therefore, if we believe only those Truths which were common Articles of the *Jewish* and *Heathen* Creeds, such as the Belief of a God, a Providence, and a Future State ; if we practise only those Duties of *Morality* which are evidently founded in the Nature of Things and agreeable to the common Reason of Mankind, but reject those *Ordinances* which were appointed *only* by *Christ*, and have no-
 thing

thing else but his sole Authority to enforce their Observance ; we may, if we please, *call* our selves *Christians*, and our Religion, in the fashionable Language of the Times, *Christianity in it's Native Simplicity*, but we have thrown every Thing out of it that is properly Christian, and are ashamed of his Words.

NEITHER is it sufficient to believe in the *Person*, unless we admit also the proper *Character* of *Christ*. If we only think that at such a Time the Divine Providence raised up such a Great and Good Man as *Jesus of Nazareth* to preach *Morality* to a degenerate World; we put him upon a Level with the anti-ent Moral Philosophers and Teachers ; and we are no better *Christians* than the *Turks*, who believe him to be such a Prophet, and pay more Respect to his Memory than many of us do. But we must believe that he was the *Messiah*, the *Christ*, the *Anointed* of God ; typified and foretold many Ages before he came ; that he came with a *divine Commission* attested by *Miracles* ; and that what he delivered was the *Word of God*, not of a *mere Man*. We must farther acknowledge him under the Character of a *Saviour*, or *Redeemer*, who offered up himself as a
Sacrifice

Sacrifice for the Sins of the World ; of which great Sacrifice, all the Sacrifices under the Law were only Typical, and to which they owed all their Efficacy. The Notion of a *Redeemer* and a *Sacrifice* is the grand Article of our Faith, the Foundation upon which both the *Jewish* and *Christian* Religion are built: and therefore if we deny *this* Part of the Character of *Christ*, we deny *him*; we deny the *whole Oeconomy* of our Religion, and destroy both Testaments at once.

HAVING, endeavour'd to make appear to whom the Declaration in my Text was made ; and to settle the meaning of it ; what it is to be *asham'd* of *Christ*, and what is implied under those Terms, *Christ* and *his Words*, I proceed.

III. To shew the principal Ways by which we may be *asham'd* of them ; or in other Words, how far it is in the Power of every Christian, to promote the Truth and Credit of Christianity.

I. AND it is incumbent on us all to *assert* and *vindicate* the Truth of Christianity.

I do not mean that every Christian is bound to defend Christianity against the Subtilties of artful Infidels. This is an utter Impossibility. Many Persons are not capable of understanding such Points, or of attending to them. Others of more Leisure Knowledge and Understanding may want a Quickness and Sagacity to detect Sophistry, or indeed to maintain a regular Disputation even in a fair Way of Arguing. Many more, of an excellent Understanding and a distinguishing Genius, may yet want a Presence of Mind, on sudden Occasions, or Temper in personal Disputes; without which the ablest Disputant may be confounded by the most superficial Caviller; and where Persons are justly conscious of any such Defects, it is better not to attempt a Defence, than to make a weak One that may betray the Cause, and expose the Advocate. But such as have Leisure to read and a Capacity to understand the Points in Dispute between us and the Infidels, who have the requisite Qualifications for Composition, or personal Argumentation, it is their Indispensable Duty, whether they be in Holy Orders, or not, to stop the Mouths of Gain-sayers, by shewing the Grounds of their Faith, and obviating Objections.

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The *Clergy* and *Laity* are equally oblig'd to defend their Religion, whether by Writing or Conversation, provided they have equal Ability; and this I am not ashamed to own; that many *Lay-Gentlemen* may do it to greater Advantage, in some Respects, than most *Clergymen*; they will be better heard, as being generally in better Circumstances, and not suspected of *Self-Interest* in the Argument: And I must think it a great Reflection on them, that when there are so many of them Persons of Literature and great Endowments, none of them should think their Religion worthy the Application of their Parts and Learning in a public Defence of it. It has been otherwise in former Times, when not only Gentlemen of Leisure, but in the most Busy Scenes of Life, in the Highest Offices in the State, and of the first Character for Wit and Politeness, did not think the Cause of *God* and *Religion* unworthy their Pains, or inconsistent with their Reputation; but at present, I profess, I cannot recollect one in the three Kingdoms who appears openly among the Advocates for Christianity, at a Time when it is attack'd on all Sides. What can be said in their Excuse? If they be sincere in the Belief,
they

pliment of their Faith. As long as they were permitted to speak, they defended it; when they were silenced, they died for it.

BUT the Generality of *Christians* are not so much concerned in the *Defence*, as in the *Profession* of Christianity. Such as have not a Capacity to *argue* for it, may yet have the honest Zeal to *assert it's Truth*, by expressing their Abhorrence of Infidel Conversation, or Writings; and not to assert it, upon every proper Occasion, is to *disown* it. If *Christians* in General would agree thus openly to declare their Faith, it would contribute greatly to it's Support. *Infidels* would be oblig'd, in their own Defence, to sculk in Corners, and conceal in secret what they now dare proclaim openly on the House Top; and *Believers* would animate one another. *As Iron sharpeneth Iron, so doth the Countenance of a Man his Friend.* It was the forwardness of the First Christians to bear open Testimony to their Belief, which kept up each others Zeal; and help'd to spread Christianity, by convincing others of their Sincerity, and of the Strength of that Evidence which could work so forcible a Conviction :

viction : And the same forward Zeal
 among us, in Proportion to the Degree
 of it, would produce the like Effect.
 Every one by this Means would warm
 his Friend, and the Flame, like a ma-
 terial Fire, communicate it self through
 the whole Neighbourhood : and when
 Persons eminent for Probity and Un-
 derstanding, and exalted to an high Sta-
 tion in Church or State, exert themselves
 vigorously, like the Sun in the Firma-
 ment, they give Light and Heat to the
 whole Kingdom at once. But when
Christians see each other so cold and
 lifeless, so unconcerned for the Honour
 of Christianity and it's Divine Author ;
 silent, when an haughty Scornor blas-
 phemes our Saviour, and ridicules his
 Religion ; nay, perhaps, giving a Smile
 of Approbation, if not meanly joining
 with him out of Complaisance or Inte-
 rest ; what Interpretation will our Ene-
 mies put on such a Conduct ? No doubt
 they will conclude, that we do not be-
 lieve our Religion. How, indeed, can
 they do otherwise, when we dare not,
 in it's Vindication, stand the Disgrace of
 a rude Reflection, suffer a trifling Incon-
 veniency, or forego a temporal Advan-
 tage. Is this the Religion, for which

such a noble Army of *Martyrs* witnessed a good Confession, by bearing the most shameful Indignities, by suffering the Loss of all Things, and enduring the most exquisite Tortures ; not accepting Deliverance, that they might obtain a better Resurrection. What can be the Reason of *their* having so much Zeal, while *we* have none at all ? Have not we the same Arguments for the Truth of Christianity. Is not Christianity still the same most excellent Religion, containing the same sublime and comfortable Truths, which Holy Men of Old would have rejoiced to know, which the very Angels themselves desire, but desire in vain, to look into ? Have not we the same Hopes, the same glorious Promises which animated them ? Yes ; we have. But our Conviction is not so strong, because we seldom enquire attentively into the Evidence for the Truth of it ; seldom meditate on it's Excellency and Rewards. We are neither so frequent, nor so fervent at the Throne of Grace, for the Influences of the Holy Spirit. We are too sensual and worldly-minded to be much affected by *Religious* Motives and *future* Expectations. As *Christians*, we profess that *our* Treasure is in *another*
World,

World, and yet our Hearts are rivetted to the *Earth*. We are Candidates for Eternity ; I say, for an *Eternity* ; We have *endless* Ages of ineffable, inconceivable Happiness or Misery before us, and yet our whole Concern is for the short uncertain Period of human Life. Strange Conduct, this, for Rational Creatures !

INDULGE me a Word or two more, and I shall draw to a Conclusion.

WE are then ashamed of *Christ and his Word*, when we have not Resolution enough to shun the Conversation and Acquaintance of such as are Enemies to them. I do not say that we ought never to come into their Company, because the common Intercourse of Life may sometimes make it necessary to have Dealings with them ; and sometimes we may charitably *seek* Occasions of Conversing with them, in Hopes of Convincing, or Confuting them ; but I speak of unnecessary *Friendships, Familiarities, and Civilities*, in the Way of Acquaintance with determined Infidels and Scoffers ; these are absolutely forbidden in Scripture ; where we are commanded to *mark such and avoid them ; to have no Fellowship with*

with them ; not to receive them into our Houses ; not to eat with them, nor so much as to bid them God speed ; i. e. not to give them the customary Forms of respectful Salutation. --- If this Doctrine be thought too rigid, the Apostle must answer for it ; for he has delivered it in the plainest Terms.

BUT these Inhibitions are not only *Apostolical*, but agreeable to the natural Sentiments and the common Practice of Mankind. Give me Leave to ask you, What his *Majesty* would think of any Subject who should associate unnecessarily with his Enemies, give and receive friendly Visits, enter into Intimacies, and bestow Marks of Favour on them ? Would he esteem him sincerely affected to his Person and Government ? I trow not. What would a *prime Minister* think of a Courtier in the like Case ? Would he think him a Friend to his Administration, or trust him ? No. What should any of *us* think of *our* Relations or Dependents, if *they* should behave in the same respectful and kind Manner to those who are labouring to depreiate our Character and ruin our Interest ? I need not tell you. Apply
this

this reasonable Way of Thinking and Acting in common Life to our Regard for *Christ* and *his Words*. Can I have a sincere Esteem and Affection for *him* while I complement and serve his Blaphemers and Revilers? Can I receive any Man into my *Bosom* as my *Friend* who is an Enemy to my *God* that made me, and preserves me; an Enemy to my dear *Redeemer* who died for me? Blessed *Jesu*! Can I have a due Veneration for a Religion by which I hope to be eternally saved, and yet encourage, and by my Encouragement assist it's Opposers, and enable them the more effectually to destroy it? Impossible. Common Sense forbids it.

I BEG pardon for speaking with so much Warmth, but who can speak of such an absurd and impious Practice, and speak with Temper? The indiscriminate Manner of conversing with the known Enemies of Christianity, is a Dishonour to *Christ*, a Disgrace to our Country, a Reproach to our Understanding, and must be the Ruin of our Religion.

Lastly.

Lastly. We are ashamed of *Christ* and *his Words*, if we are ashamed to countenance and support *Good Christians*, or not forward to promote every Undertaking that is likely to serve the Interest of Christianity. The *Infidels* are never wanting to their Cause. *They* take Counsel together against the Lord, and against his *Christ*; and if *we* were as much in earnest in the Service of our *Saviour* as we usually are in our *worldly* and *political* Schemes, we should be as ready to consult together, and unite in concerted Measures for his Defence. The *Infidels* not only join Hand in Hand to write Wicked Books, but Purse to Purse to circulate them; and if *our* Zeal were equal to theirs, or in any Degree proportioned to the Excellency of our Cause, we should not think any Labour or Expence, within our Power, too great in carrying it on. The *Infidels*, Poor Wretches! have only the diabolical Satisfaction (if it may be called a Satisfaction) of *doing Mischief*, but *we*, if we act upon a true Christian Principle, may have the Godlike Pleasure of doing the greatest Good, and the Comfort of expecting the greatest Reward

ward we are capable of. If *Infidels* compass Sea and Land to make Profelites to their gloomy and pernicious Scheme, *what* Pains shall not *we* take? With what joyful Expectations shall *we* Labour, to serve the most bountiful Master, and to promote the most excellent Design?

BUT if our Minds be too mean and fordid to be influenced by these generous Motives, my Text has denounced the Terrors of the Lord to persuade us. The Son of Man shall so come in like Manner as he went up into Heaven. As he ascended so shall he also descend, making the Clouds his Chariot, and an innumerable Host of Angels his Attendants. If the Retinue of an earthly Magistrate, and the Solemnity of his Tribunal be so dreadful to the guilty Prisoner, so very awful even to the innocent Spectator, I want Words to describe; I want Imagination to conceive; and, if I could conceive it, I should want Strength to bear the Thoughts of the Tremendous Pomp of the GREAT JUDGE of Quick and Dead, sitting on his Throne of Judgment, arrayed with all the Splendour and Majesty of his
E Divine

Divine Perfections ; surrounded with the most perfect and glorious Creatures, Saints and ministering Spirits ; and armed with infinite Power to take Vengeance. -----
Dreadful Image indeed !

NEITHER is it possible for *us* to have a full Conception of the Shame, the Confusion, and Horror of scornful Infidels who have impiously blasphemed, or of nominal *Christians* who have meanly deserted the Cause of their Religion, only that they might slide quietly through this Life, or obtain it's trifling Advantages ; the Favour of Great Men, or some paltry Preferment. The Son of Man will disown them ; and how forlorn must be their Condition when banished from him who is the Source of all Felicity ! He will possess their Minds with a clear Conviction of their Wickedness and Folly ; and what are all the Reproaches of Men to the Upbraidings of an awakened and restless Conscience ! Then will they, too late, *feel* the Truth which our Lord applied to this Occasion ; *What can it profit a Man to gain the whole World, and lose his own SOUL ? Or, What shall a Man give in EXCHANGE for his SOUL ?* May God give us all his Grace, that we
may

may prepare to meet our Lord at his second Coming with Comfort, and receive that Blessing which he has promised to them that love him ; *Well done thou good and faithful Servant, Thou hast been faithful and diligent in promoting my Honour and the Truth of my Religion, enter thou into the Joy of thy Lord. Amen.*

F I N I S.

