

ruin he has had instrumentally a fearful share — Oh! the eternal bitter taunts and upbraidings of those deceived by him! Let the very thought of all this be as an Angel of mercy to get every minister of Christ most seriously to bethink himself of the alternative issue suspended on faithfulness or unfaithfulness in his momentous work.

But on those constituting the minister's charge, counterpart obligations, and a corresponding magnitude and solemnity of final results, necessarily follow from the mutual character of the relation, and are most explicitly and unmistakably declared in the word of God. If they willingly receive him as God's accredited agent, messenger, servant, and receive the word of God, revealing God's mind which they have God's commission to preach, if they cordially fall in with, and by God's grace strive to follow out all that God's word enjoins His Ministers to press upon their hearers, as respects their own personal salvation—all that relates to the duties of believers to their fellow creatures, especially as ruined by sin—all that relates to their duties to the Church of Christ, which God loves so dearly as to have "*purchased it with His own blood,*" and the interest, the well-being, the progress of which Church God has been pleased to suspend on the prayers, the active efforts, the liberality of the people of Christ, and purchase of His blood—thus giving to believers the amazing privilege and delight of being co-workers with God, and speeding on His blessed work;—if this course be followed, then is there a sweet and delightful fellowship in heart sympathies and labors between Ministers and their people on earth—then the final result is their spending together a joyful eternity in Heaven. But if the contrary course be followed—if there be refusal to receive God's mind and word, and to follow in the path which God commissions His Ministers to point out, then God owns all that the faithful publication of His word contains, and in the event of this impenitent course being persisted in, the terrible final result is ruin eternal. For the Gospel and Gospel Ministry cannot, from their very nature, be neutral, cannot be without a most trying final result for good or for evil, as the word of God powerfully expresses it—They are "*the saviour of death unto death, or the saviour of life unto life.*" If God's revealed will be carried out faithfully by a Minister faithful to his trust and yet be rejected, an aggravation of guilt fastens upon rejection in such a case. But let all take most especial note of *this*, that while unfaithful dealing with God and man on the part of Ministers fixes upon them consequences most terrific, yet it frees not the sinner from judgment and condemnation. There is a solemn warning given to both Preachers and hearers in Ezekiel xxxiii. 7, 8, 9, that whilst the blood of the impenitent will be required at the hands of the unfaithful Minister, yet "*the wicked shall die in his iniquity.*"

2. Respecting the second view—The meeting which is to take place before the tribunal of Christ at the day of judgment, between ministers and those who were under their ministerial care on earth—unmistakably clear is it in God's word, that God has fixed that day of meeting for the purpose of calling ministers and people to reckoning; for a final settlement of accounts between them; to give an account before the great Judge of their behaviour, one to another, in the mutual relation they bore to each other in the world. This,