

Admit that the wisest teaching worldly minded— at a shudder, of eyes on the Sabbath—conduct through his people, world and keep practice of this. You will, I f it. Show by our words, that idently wish all country—even der your minis- aim is to make akably rich in

marsh judgment ce have the form

with not a few Many of these made a profes- dropped it since plain that these much of "the dren will have ce in the world I cannot, how- ration so often a to be without to make a poor has often sat at es his place with larly perilous. for the earnest the difficulty of is now defined to be "without his true of every has laid aside a le one. But as to see that if he embarrassed in directness which with such, deal nently and ear- the wrath to t by their own rt nor lot with y indelicacy tell condemnation, ust perish eter- many of these st appeals will cess, however, e you, for al- et, if you ap- of the Saviour, rning in your e meekness and with his truth- blessed in cases hopeless. Min- self-denial and e are often in- brands from the this work must

be done by the ministers of Christ, if they will be truly faithful to their Lord. The command "to go out to the highways and compel men to come in" has been but very partially reduced to practice by many who are faithful enough to those who attend their pulpit ministrations. These ministers feed those who come to the feast, but overlook such as have forgotten, or never knew that a feast is provided. There must be a holy and prudent violence to compel such to come in. In this peculiarly difficult and needful work, strong faith, ardent zeal, patience, meekness, perseverance and love have accomplished great things. "The spirit of the Lord is not straitened,—His arm is not shortened," and why should not His servants in this department of labour yet do great things in saving souls.

But now let me direct your attention more especially to those who *make some sort of profession* of religion, but give no evidence of its power on their hearts.

These form the larger, and, in some respects, the more difficult class, with whom an earnest minister has to deal. The man of the world makes no profession of feeling any interest in your message. With him you cannot be deceived, nor does he attempt to deceive you. He is coldly polite, or coarsely repulsive to you, because quite indifferent to the gospel you bring. Yet, possibly, his heart is not colder to you than is the heart of the man who acknowledges you as the minister of Christ, but as a mere formalist, neither loves nor esteems you, nor the truth that you utter. Still you cannot speak to him as a mere man of the world—delicacy forbids this—a tender, although sometimes a questionable charity, also forbids it. At the same time neither justice to that man's soul, to yourself, nor the truth, will warrant you frankly to regard him in your heart as a believer in Jesus. You cannot discern spirits—no—but you can judge by fruits, and you see in him no fruit unto holiness. You would fain hope, but find in many of these cases that you cannot. The painful conviction is forced on you, that although these men name Christ, they have not put on Christ—they have no true faith. For they have no works that manifest true faith. And yet, as to some, this judgment may be unjust. You will dread this; hence, be afraid of judging hastily, lest you judge harshly. This is indeed needful—for as there are flaming professors, who are still "in the gall of bitterness and bonds of iniquity," so there are *hidden ones* whose piety although real is but little developed, and sometimes even unwisely concealed. Here you need great charity, forbearance and prudence. Yet after you have carried these graces as far as you can, you will be forced to conclude of not a few professing Christians, that they have but a name to live. Well then, if you are to keep yourselves clear from the blood of their souls, there are two things which you must hold steadily in view. *First*—you must give such an exhibition of Gospel truth as a whole, that men shall see clearly what it is to be a Christian. And *next*—you must not only give such a view of the doctrines essential to saving

faith, that men may know what these are, but also, be specially careful, so to unfold the relation between faith in these doctrines, and a godly practice, that it shall be clearly seen, that he that utterly fails in the latter wants the former. A half view of truth is not half the truth, in many things it is not truth at all. I cannot think it possible for an intelligent man to give a full view of the Gospel without unfolding a deep sense of responsibility to duty in every one who professes to believe the Gospel. It is nevertheless plain, that there may be such a partial and disjointed view given of the Gospel, as shall greatly weaken a responsibility to duty. If it be fatal, to teach men to trust in anything but Christ's righteousness for justification, it is scarcely less fatal, to present this grand doctrine in a way by which men shall fancy they embrace it, and yet feel easy, although they have no righteousness of heart and life. It is dangerous to souls and dishonouring to the Saviour, to preach up His priestly office to the disparagement of His kingly authority. Indeed, no just view can be given of one part of the mediatorial work, unless just views are given of all the parts of it. It is in fact partial and disjointed views on this, that lead to much error in theory and to much practical inconsistency in professing Christians. Not understanding the perfections of God and His government, men do not see the nature of sin, nor their guilt and helplessness under it;—hence, do not see the need of a Divine Saviour and a Divine Sanctifier. And, not understanding the end of redemption for the glory of God, and the highest interests of the soul, they do not see the need of holiness—hence they remain satisfied if they can prate sacred phrases, although their hearts are impure and their lives unholy. It really needs no saving faith to say "Lord, Lord," and when men do this, yet do not the things which the Lord requires, they give painful evidence that they have no true faith in Him, either as Saviour or Lord.

But then you must observe, that in dealing with formalists who are at ease in Zion, you are not to go to them and charge them directly and personally with formality and hypocrisy. A man of a bitter and fanatical spirit may do this under the pretence of being highly conscientious, and yet show nothing more plainly in the whole matter, than his own indiscretion and spiritual pride. Such conduct even were it tolerated would be unwise and often exceedingly uncharitable. But though you ought not, and cannot do this, you can preach to these careless men a whole Gospel. This you must do, and in doing it must labour with all possible clearness, to set life and death before them—to show them what God is, and what He would have them to be and do, that they may become His adopted children on earth, and His glorified children in heaven. In a word, in all your public ministrations you are to unfold the truth with such plainness, force, and directness, that men may be driven from every refuge of lies and find no rest, till they find it in Christ—and find no abiding rest in *their faith* in Him till they find evidence for this in a holy life.