

watchman, give your charge to this man, what will you say? 'Arise from the dead, and Christ shall give you light,' verily I say unto you, unless a man be born again, he cannot enter into the Kingdom of God.' This is sufficient, you have now delivered your message, oh! watchman, and probed the disease of that nominal worshipper to the very heart. But, see yonder, there is a large company, walking on the Broadway, 'lovers of pleasure more than lovers of God.' They are led on by Mammon, who, in order to deceive them has transformed himself into an 'angel of light.' What will you say to these, oh watchman? Ah! will you fear their frown or pander to their smile? If so, think, oh think! of the frown of Him who declares in text, 'their blood will I require at thy hand.' Many a watchman is silent here, and therefore loses his own soul. But the faithful watchman rises superior to the fear of man, and seeing the spiritual delusions of these worldly sinners, he warns and rebukes their waywardness and seeking to break their thralldom and rescue some of them for a better service he cries 'you cannot serve God and Mammon.'

It has been well said, even by a Henthen, that 'the real way to test all human good is by death.' That is the 'infallible criterion.' And so is it in testing a faithful watchman. See, on yonder bed, there lies a dying sinner—he resembles most—careless he has lived, and yet he hopes all is right. His sand of life is now nearly run, and his soul on the confines of the grave whispers all is not right. Approach him, oh watchman! for he asks you 'what news?' 'The night cometh, and now what of the day?' Will you *then* tell him of Church powers and privileges, and comfort him with the doctrines of a 'plenary absolution,' and 'sacramental grace?' Ah! these may do to live by, but not to die by. No! no! oh watchman!—if you seek to deliver your own soul from the charge of that man's blood, you must tell him at that solemn period of *invisible things*—Repentance, Regeneration and the love of Jesus. And while he mourns over his sins and rejoices in the compassion of the Saviour, you will *then* whisper peace and pardon to his troubled soul; you will then, *but not till then*, assure him of safety in the 'dark valley and shadow of death.' But, oh! if during that man's life he had heard different from you?—if he had heard of an exclusive salvation confined to 'the Church' and all belonging to her?—if he had heard of the waters of Baptism, not as a 'symbol of Regeneration,' but as the *reality*?—if you, oh! watchman, had given that man hope in health, that 'the outward form of godliness' was all that was necessary, and that Evangelical truth, or that which regards the *heart* was '*low Church*' and 'sectarian,' what will he say to you when dying? What will he say to you, if then he finds you speak to him more of *inward* doctrine, than of outward discipline? Oh! may he not then tell you, it is too late to change his opinions; too late to learn any other *source* of dependence, than what he derived from *Externals*! What will be the consequence here?—His blood, oh watchman, shall I require at thy hand?

But now suppose all the exertions and labours of a faithful watchman fruitless, suppose not one sinner is enlightened, not one worldly soul made alive to its everlasting destiny, what will the consequence be to him? The consequence is, that while the sinners are lost, the watchman saves his own soul. 'Their blood' will not be laid to his account in the final day of reckoning. Oh the importance of faithfulness in the ministry to *the minister himself*! It will cheer him in the darkest and gloomiest hours of duty. It will support and comfort him, while he may be despised and persecuted. It will be his safety in the final day of