

# **The Invaluable Worth of a Soul**

by

**George  
Whitefield**

*The invaluable Worth of the Soul.*

A

**SERMON**

PREACHED IN THE

*CASTLE-YARD of Glasgow.*

From MARK viii. 36, 37.

By the Reverend

**Mr. GEORGE WHITEFIELD.**

Taken from his own Mouth in short Hand, and published at the Desire  
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A  
**SERMON**

Preached in the

**CASTLE-YARD of Glasgow.**

**MARK viii. 36, 37.**

*For what shall it profit a Man, if he shall gain the whole World,  
and lose his own Soul? Or what shall a Man give in Exchange  
for his Soul?*

I AM going, my dear hearers, to preach upon a text this evening, which contains two of the most awful questions, which for many hundred years ago never yet were, never can, nor ever will be answered by all Men that ever lived, that are now alive, or that shall live till time shall be no more. Questions proposed too by the Lord and giver of life, by no less a person than Jesus of *Nazareth*, that blessed and glorious Redeemer, in whose name we are now assembled, and at whose bar we must shortly appear.

I have often thought, that one great beauty, among innumerable others, of our Lord's life, is this, that he takes care always to bring good out of evil, and even when his own disciples commit mistakes, like a skilful almighty chymist, he takes care to extract something sweet and divine, even from the blunders of those he loves.

If ye will look back to the 31st verse of this chapter, ye will find that the evangelist takes notice, that our blessed Lord, as he was drawing nearer to his latter end,

took

took more care than ever to inculcate the doctrine of the cross, to beat down the towering temporal thoughts that his fond disciples had of temporal grandeur; *He began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief-priests and scribes, and be killed, and after three days rise again.* This it seems he made no secret of, for we are told, v. 32. that *he spake that saying openly:* and one would have imagined, after he had pressed home such a doctrine so very frequently in private, and now in the face of all, that at least his disciples would have nothing to object against it. But we are told at the latter part of the 32d verse that *Peter took him, and began to rebuke him;* he took him aside, and began to rebuke his Lord. But when Christ had turned about, v. 33d, and looked upon his disciples, he rebuked *Peter,* that undertook to rebuke him saying, *Get thee behind me Satan; get thee behind, me, my adversary; for thou favourest not the things that be of God, but the things that be of Men.* Upon this Christ takes a fresh occasion to preach the doctrine of the cross, and therefore, v. 34th, he alarms all the people, *And when he had called the people to him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.* When the devil wants to lift persons under his Banner, he shows them the kingdoms of the world, and the glory of them; when Christ wants to engage persons to serve him, he shows them the worst first; *Whosoever will come after me,* says he, let him not be offended at the cross, as *Peter* is, but *let him take up his cross, and follow me.* And that they might not think they shall be losers by following him, he adds, *Whosoever thinks, by denying me, to save his mortal life, he shall lose it, but whosoever shall lose his life,* that is, the comforts of life, and life itself, *for my sake and the gospels, the same shall save it,* or have eternal life in the room of it. And then comes in the words of the text, and *what shall it profit a man, if he shall gain the whole world, and lose his own soul?* Had our Lord stopt here, I should have thought the question very strong, and said,

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who can tell the worth of a soul; but our blessed Lord doubles the question, and says he, *What shall a man give in exchange for his soul?* Our Saviour speaking by way of interrogation, doth in the strongest manner affirm the thing; and by putting these two questions together, I think

we may venture to affirm, that the saving of the soul of a man is a matter of unspeakable moment.

This I think is no far fetched proposition, but a proposition naturally arising from the questions proposed by our Lord. And, O would to God that all mankind were but once convinced of this. Could the ministers of Jesus Christ but persuade people rationally, solidly, and really to believe, that the saving of their souls is the one needful; could they but once persuade people that they have got something within them that is immortal, something that is indeed of an invaluable worth, I think we need no more to excite them that are yet careless, to begin to take care of their souls; we need do no more to excite the Lord's people to take care of their souls than they generally do. However, whether they hear or forbear, it is our duty to lift up our voice like a trumpet; and as we are sent forth as ambassadors in Christ's stead, it is our duty at all times to set before people the worth of their souls.

That I may discharge my duty in this particular, to those among whom I am now called to preach the kingdom of God, I shall endeavour, as God shall be pleased to enable, from these two questions of our Lord, by several arguments to prove, that the laying of our souls is indeed a matter of the utmost importance, and that the soul of man is of invaluable worth. And after this, way will be made for several practical inferences, both for God's people that really are awakened, and for those that are yet careless in this important point. And when I am preaching to your ears about your souls, may God by his blessed Spirit speak to your hearts, and excite you to set about working out your salvation with fear and trembling. And,

1. My dear hearers from these words of the text we are to endeavour to prove, that the soul of man is of unspeakable worth, and consequently the saving of it of vast importance. And if any one should ask me how we prove this point? I answer,

*First,*

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*First,* The soul of man may be proven to be of inestimable value from the account that we have of its divine original. I have often thought that even Deists themselves, who pride themselves in a very irrational thing, I mean, in being enemies to divine revelation, that if they had regard to any thing that was rational, they could not help valuing divine revelation, especially the first part of it, that great and glorious account that we have of man's divine original. If we search into some of the heathen poets,

we shall find some of them having a great esteem of the original of man's soul. The apostle *Paul* preaching to the *Athenians*, quotes one of their own poets, who affirms, that we are God's offspring. And another says, that the soul is but a particle of divine breath. But I am apt to believe that this account is taken from some scrapes of tradition, gathered from divine revelation, or the books of *Moses*. If we read the account that the great God, or rather *Moses*, gives us by the inspiration of the Spirit of God, we will find such an account as should make us value our souls, and think highly of them, whether we will or not. I remember *Longinus* admires the sublimity of the sacred diction, when *Moses* describes God speaking the world into being; says God, *Let there be light, and there was light*. Behold God spake and it was done. God speaks but one word, sets his almighty *Fiat* to it, and an universe instantaneously rose before him. But I have some thoughts, that had *Longinus* looked a little further, and been acquaint with the account that *Moses* gives us of man's original, he would have acknowledged the sublimity of the scriptures to be more transcendent still. For, when man's soul was to be formed, what is the account that is given us? We are told that God calls a council. When the world was made, God spake, and it was done, but when that lovely creature, man, was to be made, the Father, Son, and holy Ghost, all the council of heaven said, *Let us make man*; and something worthy of such a council was the result of it, *And God breathed into man the breath of and man became a living soul*. *Moses* doubles it, and triples it, he repeats it again and again,

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that we take notice of it, *In the image of God made he man*. Never I believe was there so much said in so few words; and I have oft thought that this is one thing remarkable, among many others, of the sacred writers. I have observed your philosophical writers darken counsel by words without knowledge, they write many volumes, and nothing at bottom; but the scriptures speak little, but there is much contained in that little. Had *Moses* wrote some volumes, he could not have said more than what he said, *In the image of God made he man*. Now, if man's soul were not of inestimable worth, why is the council of the trinity called, and why is the Father, Son, and holy Ghost concerned in creating of such a creature? Let this then be an argument that the soul of man is indeed invaluable.

I may observe, *Secondly*, That the soul of man is of invaluable worth not only on account of its divine original, but from its vast capacities. I acknowledge that the soul since the fall has suffered sad decays, I mean, it has fallen from what it was, it has lost its original purity; but then, when we see the ruins of a stately building, tho' I see nothing but the ruins of it, I may form an idea of the greatness and augustness of the building, from the ruins that are yet remaining. So, even from the ruins of the soul, that's now sadly fallen, that is so noble now, how noble must it have been when it came out of the hands of God? And disordered as the faculties are, yet they are of a vast extent. The soul is a simple thing, but for want of a better way of talking, it is divided into the understanding, will and affections. If we consider the understanding of the soul, of what vast extent is it? All the knowledge that is in the world, all the knowledge that all the most learned men of the world have been masters of, will not satisfy the soul. Some poor learned ignoramus's, when they have got a little knowledge, when they have searched into the surface of things, they set up for learned men: but I have often thought, that that was the wisest saying that ever came out of the mouth of a heathen, I mean *Socrates*, when some proclaimed him to be one of the most knowing men, he answered

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I am most sensible of my own ignorance. For, after we have searched into this and that thing, alas, the understanding yet finds a chasm, and want. If we consider the bent of the will, and motion of the affections, we will find that no created thing can satisfy them. *Solomon* that had the greatest opportunities of making trials, he had every thing that this world could afford him, yet after all, he says, *All is vanity and vexation of spirit*; the ear is not satisfied with hearing, neither is the eye satisfied with seeing; he found that all created things have nothing in them to satisfy the affections of the soul, they never can fill up the chasm. And therefore the faculties of the soul, the extent of the understanding, the reach of the will and affections, plainly prove that the soul of man is indeed of unspeakable worth.

If to this we may add another particular, which every Christian will be glad to hear of, then I think beyond all doubt we prove the soul of man to be of vast importance. I can prove the soul to be invaluable from its creation, I can prove it to be invaluable from its faculties; but, my brethren, here something that Christians will be glad to hear of, and I



am sure is a proper argument, whether thy soul be worth saving? If ye were not here this morning, let me invite you this afternoon, to take a walk to yonder garden. Dost thou think thy soul not worth saving, when thy Saviour swate drops of blood to save it? If your souls and mine be not of unspeakable worth, why was such a precious price, why was such an invaluable ransom, as the blood of the Son of God, as the blood of God's own Son, paid down, before a just and a holy God woud have compassion on it? O my brethren, God has impressed the value of the soul on the great work of redemption, on the great economy of man's salvation; there is an unanswerable argument to evince and prove the value of the soul. It could not, when fallen, be redeemed by an angel; had all the angels of God offered to redeem it, they could not have done it; but God himself; the Son of God, of one substance with the Father, by whom all things were made, was obliged to come down from heaven, was obliged to bleed and to die. I

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know some say, that God might, have forgiven us without a Saviour, that God might have pardoned sin without a sacrifice: that way of talking is vastly unguarded. It is a maxim of philosophy, that nature doth nothing in vain; and can we suppose the God of nature doth any thing in vain? I cannot think that God would ever have been at such an expence, as to send his own Son to die for us. When I go to mount *Calvary*, when I go to the cross, and see our Saviour dying, I cannot think but that my soul, for which he died, is worth mine own care, since he thought it worth dying for. Here was I to stop, I think I have gained the point, and shown that the soul of unspeakable worth, because so precious a price was paid for it.

But give me leave to add further, that the soul must be of unspeakable worth, because Jesus Christ, not only died for it, but the blessed Spirit of God takes such care to sanctify it. If your soul and mine were not worth saving, why doth the holy Ghost, the third person of the trinity, take such care to watch over it? Why does he prevent us by his grace? Why does he send convictions time after time into the heart? Why does he restrain us from that which is evil? Why does he encourage us to that which is good? Why does he take such pains to call us out of a wicked world? Why does the blessed Spirit watch over us so carefully, infinitely more carefully than any gardiner over the finest flower that ever he put

into a garden? Why such care of the holy Ghost, if the soul of man, over which he watcheth, is not something of unspeakable worth?

But if we want to know further, whether your souls are worth saving or not, consider only the happiness that is prepared for souls that love Christ, in a future state. I could judge that man was to be a glorious creature by the preparation that was made for him before he came into the world. When God looked upon this world, it is said, that he pronounced it good; and yet, as it were; he did not think it good enough; but besides the world, in which there was an order worthy of God, he must plant a garden with his own right hand, and place his

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lovely creature there. And if an earthly paradise was prepared for the man that was to dwell there, who was a favourite of heaven, and a lovely divine creature; surely when I see in the bible, *that eye hath not seen, that ear hath not heard, nor hath it entered into the heart of man to conceive what God hath prepared for them that love him*; when I hear that no less happiness is proposed for that immortal spirit, than the compleat enjoyment of God in heaven; when I hear that we are to be with Christ, that we are to enjoy Christ, that we are to live with Christ, that we are to behold his glory for evermore; when I hear these words proceeding from my Saviour's mouth, *Father, I wish that those whom thou hast given me, may be with me where I am, that they may behold my glory*; when I hear that the pure in heart are to see God, are to pass from glory to glory, by the immediate vision of God, through the endless ages of eternity; when the habitation in which God more immediately resides, when that beauty of holiness, is to be our habitation, if we love Christ, after death; if there was no other proof of the invaluable worth of the soul, that I think would be proof enough. Thus I have brought you to heaven in order to prove the invaluable worth of the soul, let me now lay before you hell, and therefore,

The next proof of the invaluable worth of the soul, you may judge of it from the amazing torment that the great God has told us, to deter us from sin, and to persuade us to love and serve him. I know some people say there is no such place as hell, and others would fain persuade themselves that there is no devil: but when we talk of hell, we are not talking of a painted fire, the scripture tells of a worm that never dies, and of a fire that shall never be quenched; the holy scriptures assure us, that the smoke of the torment of the damned ascendeth up for ever and ever. Therefore

if the soul of man was not of unspeakable worth, if the salvation of a soul was not of inestimable value and a matter of the utmost importance, such torment and terrors would never be spoken of in the word of God, in order to deter souls from sin. Was I to stop, here, I think the matter appears plain, that the

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soul of man is infinitely valuable, because of its divine original, because the blessed God has given it such large capacities, because Jesus Christ has died and shed his blood for it, because the Spirit of God takes such pains to sanctify it, because there is such a glorious heaven prepared for those that love God, and there is such a dreadful hell spoken of in scripture to deter us from sin and excite us to avoid these pains.

But there is one argument more, which I cannot help speaking of, and perhaps it may strike some of you, more than all the rest that have been spoken of. If the soul was not worth saving, if the salvation of the soul was not a matter of great importance in the name of God let me ask one question, What makes the devil so busy to damn it, and to destroy it? I remember bishop *Latimer*, in one of his sermons before the Whops, after he had stirred up the bishops to carefulness about their dioceses, and to preach Jesus Christ to their souls, after he had laid before them the example of Christ, and desired them to copy after the blessed and great Bishop of souls, says he, *After all, my lords, if ye will not learn of Jesus Christ to save souls, pray learn of the devil to be up and doing, for if he be so busy to damn souls, will not ye that are bishops of Christ be at more pains to save souls?* My brethren, the argument will hold quite good. Says *David*, when he was pursued by *Saul*, *What, is the king of Israel come out after a flea? Should the king think a poor shepherd worth pursuing after?* I think I may well lay, would such a wicked malicious creature that hath such knowledge, take such pains to lead us to sin, to bring us to hell, if he did not know that the saving of our souls is a matter of great importance? And therefore, if ye will not believe that our souls are precious, because Christ died for them, in the name of God let us believe that our souls are precious, because the devil strives to damn them every day, he goes about like a roaring lion seeking whom he may devour.

But my brethren, why should I dwell longer upon the doctrinal part of my text, will ye give me leave to speak something, now by way of application. Are these things so, and do ye really believe that the saving of the soul is

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a matter of such importance? Then before I go further, give me leave to vent myself a little, and it shall be by breaking out into the prophet's lamentation, *O that my head were waters! O that mine eyes were a fountain of tears*, O that my heart were such as I could wish it were, I should weep day and night over those that seem to be quite careless whether their souls are saved or not, whether they shall dwell with God or the devil to all eternity. My dear hearers, had I such a sense of the preciousness of a soul as I ought to have, I should not speak in that cold, lifeless, languid manner I speak now to you. Did we but see the value of our souls, as Christ sees it, did we see the value of souls as God sees it? What angels, what flames of fire would the ministers of Jesus Christ be? We should then be all life, we should be all zeal we should be all fire, and willing (if the great God should call us to it) to go even to the very gates of hell, to preach not only twice a day, but to preach if possible, two thousand times a day, in order to call poor sinners from sin to the ever blessed God. And this, no doubt, made aged *Paul* exhort *Timothy*, to be instant not only in season, but out of season, to rebuke, exhort, with all long-suffering and doctrine.

O my brethren, if the souls of men are so valuable, in the name of the great God, how can ye despise those ministers that seem concerned to save your souls? Ye look upon us often as troublers of *Israel*, we seem to you as *Lot* seemed to his sons in law, as men that mock you, wonder why we cannot be quiet, wonder why we cannot let you alone, wonder that we should disturb you. My brethren, ye would not wonder at our being urgent upon you, if your houses were on fire, and we came and cried Fire, fire; I believe ye would not count us troublers of *Israel*, tho' we should awake you out of your bed, if we were to tell you that the fire was breaking out in the next room. But whether ye believe it or not, we see the flames of hell already kindled about unconverted souls, we see hell opening just ready to receive you, we see you hanging by a single hair over the fiery tophet, kindled by an angry God, and if God cut the thread, down you

drop.

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drop. We do not know but ye may die every moment, we do not know but before to-morrow, you may be lifting up your eyes in torment, and yet ye would have us let you go to hell without bidding you stop.

I remember once as I was passing through *London* street, I heard a gentleman profanely swearing, I took the liberty to reprove him in as genteel and christian manner as I could; and what do ye think he said? he turned about and said, *Sir*, says he, *is it not a hard matter that you will not let people go to hell their own way*. That is the language of people, they are angry that we will not let them go to hell their own way. But if ye are damned, ye shall not lay your damnation upon us; no, we are set as watchmen for the Lord, if any of you perish through our neglect God will require your blood at our hands, and it is enough to answer for ourselves, without having the blood of thousands to answer, for too. This therefore may serve as a rational excuse, excuse did I say? It wants no excuse, it may serve for a rational argument for one to be almost continually spending their life for you. If I know any thing of my heart, tho' it is desperately wicked and deceitful above all things, this is the only motive I have in going about, because I know the value of souls in some degree, souls for whom Christ died, and Jesus Christ had compassion upon mine own soul; let the devil roar till he can roar no more, by the grace of God, I will go on preaching till I can preach no more! Tho' I was to drop down dead preaching, if I could awaken one poor soul, I would clap my hands, and go off with joy. What a multitude of precious souls is here! O my [[Bre]]thren, think what a precious treasure ye carry about you. Yet a little while, and all that is here, all of us must either be with God or be with damned devils for ever; angels must carry your departing souls either into *Abraham's* bosom, or to burn in the lake of fire and brimstone to all eternity. Pray don't blame me, who, God knows, loves you in the bowels of Jesus Christ. And would to God ye were all as much concerned for yourselves, as I feel myself at present concerned for you, I believe ye would no sleep in sin this night, no, ye would cry to

God

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God to save your souls. My brethren, how ought ye to pray for your ministers that the Lord God may help us to deliver our souls. And my brethren, wo be to those that study only to get a good patronage, that study only that they may get a petty maintainance, that seek the fleece and not the flock. Students should go to their studies with the worth of souls upon them, and then the Spirit of the Lord will be upon them, and they will be anointed with the holy Ghost to preach the gospel to the poor. A student, a minister that has not got the worth of souls upon

his heart, that minds temporalities more than spiritualities, is not worthy to be called a minister of Jesus Christ.

But my brethren, if the salvation of the soul be of that worth, then is not the whole world lying in the wicked one fall asleep. I don't know how it is in *Glasgow*, but in most places, people are selling their birth-right for a mess of pottage, and one would think the body was all, and the soul not worth the caring for. People will rife early to eat the bread of sorrow, they will spend days, hours and years in amassing a little money, but O when is the poor soul to be taken care of? People dress their bodies, but neglect their precious souls. Are there any of you hereof this stamp? Are there any of you here that never took care of your souls? then thank God ye are not burning in hell, thank God that has spared you one day more, thank God that ye are yet within the reach of mercy, and if ye will come to Jesus Christ, salvation is yet prepared for you.

Hark, hark, thou sinner, thou debauchee, thou sabbath-breaker, thou curser, thou swearer, thou that frequents assemblies and balls, thou that art spending thy time in the lust of the eye in the lust of the flesh, and the pride of life, I will attack thee this night, I will follow thee with my Saviour's words, *What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give, in exchange for his soul?* Whoever doubted our Saviour's words? If he gain the whole world, and lose his soul, he would be a loser; but whoever gained the whole world Alexander the great thought

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he did, but he was mistaken, he sat down like a fool, and wept that he had no more worlds to conquer. Suppose ye should gain all *Glasgow*, all *Scotland*, all *England*, and the whole world, if ye were burning in hell fire, would it be any ease to think, I gained the whole world before I came here? It would rather increase thy pain, and sink thee deeper into hell. Dying worth twenty thousand pounds will do a man no more good than twenty thousand pair of boots, *What will a man give in exchange for his soul?* What would *Dives* give for a little water? Send *Lazarus* to cool my tongue, for I am tormented in these flames. O poor *Dives*, is he turned so low, as to turn beggar to a beggar? And if he would give so much for a drop of water, what would he give for a drop of the blood of Christ? *What shall a man give in exchange for his soul?*

And if this be the case, you that love Jesus Christ, as I am sure some of you do, for God's sake, for the Lord Jesus Christ's sake, whatever ye

pray for, O pray for the salvation of your poor children's souls. I remember, when God was pleased to make me an instrument of awakening a planter of the orphan-house at *Georgia*, the first word I heard from him, after he had been lamenting his sin, was, *What will become of my poor gray-headed father?* And you that are concerned for your own souls, will say, *What will become of my poor child, my poor unconverted wife, my poor unconverted kinsmen and brethren after the flesh?* Does not this make *Paul* say, *I could wish myself accursed?* Does not this make *Paul* travail in birth till Christ was formed in people's hearts. O think of it then for God's sake, and instead of caring only for your children's bodies, for God's sake set about the care of their souls, that if your children do miscarry, they may not meet you at the judgment-day, and say, Father, mother, next to our wicked hearts, we may thank you for being damned; therefore I pray you, my brethren, be in earnest.

And as I hope some of you have taken some care for your own souls. I must insist upon it, that ye care for me: I do not care who know it, I have got a design, but it is a good design, a design, if God shall be pleased to

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bless it, to bring your precious souls to the Lord Jesus Christ. Let me not go without my errand. I intreat you by the mercies of God in Christ Jesus. God has had mercy upon me, the Lord God hath given you his Son, the Lord hath given you his word, and since God hath been so careful of you, in the name of God become careful of yourselves, have compassion upon your souls, have compassion upon your bodies, what, will ye, be self-murderers? Will ye damn your own souls, and work out your damnation, instead of working out your salvation, with fear and trembling? Well, if ye do so, if ye are damned, remember ye are not damned for want of warning. I warn you in the name of the everliving God, high and low, rich and poor, young and old, learned and unlearned, hark, hear the word of the Lord, the word of the Lord Jesus Christ, *What shall a man give in exchange for his soul?* O that ye may go home saying, By the grace of God I will neglect my poor soul no more. I know what the devil will say to you that are young, stay to be good till ye be fifty years old; but he will take care not to tell you, that ye may be damned before ye be twenty-five years. When I was about ten years of age, God struck me to the heart, and there was a strong impression upon my soul to examine myself; I did not like that, it was like a man examining his

books, when he knew he would come out a bankrupt: but however, God enabled me to examine myself, and from that time God was pleased to carry on his work in my heart. O that young ones would begin to examine their heart! O if little ones would begin to look after Jesus, as the old are dropping off, that would raise your ministers drooping spirits, and make them hope that God would return to his dear *Scotland*. I know not how it is here, but I have seen much good work among young ones. If God do not touch young ones, I am afraid *Scotland* is undone for ever. You that are young men and women, you have got precious souls, God give you a care of your souls, ye can never begin to be good too soon.

And as for you that are old and gray-headed that have got one foot in the grave, it's time for you to take care of your souls: Will ye run upon the thick bosses of God's

buckler

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buckler? Will ye continue to sin when ye are dropping into the grave? All I can say, is, Lord have mercy on you, my soul shall weep for you in secret.

I hope there are some in this place that have had a lit-tle care about their souls, but I am afraid they are growing luke-warm about it. If I am not come to do good to sinners, may God enable me to do good to his dear saints. Let me exhort you that are Christians, by the mercies of God in Christ Jesus, as God hath called you from darkness to his marvellous light, I exhort you that ye keep yourselves awake, watch and be sober; do not sleep as do others. Do not let the world see that ye are negligent, but let them see that ye have got enough to do. Ye know pot but ye may be taken with a sudden death, therefore if the Lord Jesus come and say, *Arise my love, my fair one, and come away*, see that ye be ready, and tho' the world laugh at us for taking care of our Souls, never mind that, in the name of God let us go on; by and by their tune will be changed, they will be made fools, and not you: those that laugh at us will be damned for ever. Let us not lose one hours communion with God for all the irreligious banter of the world, but let us imitate our Master, let us run the gantlet through the world, and by and by he that cometh, will come, and will not tarry. When I think of Christ's dying love, when I think of the love of the Lord Jesus to my poor soul, if I had a thousand lives, a thousand tongues, I speak the truth in Christ, the Lord Jesus should have them all. My obligations to speak for him are increased since I was here last. And I am so far from repenting my bargain, that I resolve



to begin to travel for Christ more than ever. O my brethren, the Lord give you and me more sense of the worth of precious souls. The Lord send us home deeply impressed, and suffer none of us to go to bed, and sleep in sin, but make us awake with sense of our eternal salvation, that after death we may live with God, and be happy in the presence of God to all eternity. Even so, come, Lord Jesus, *Amen* and *Amen*.

**FINIS**