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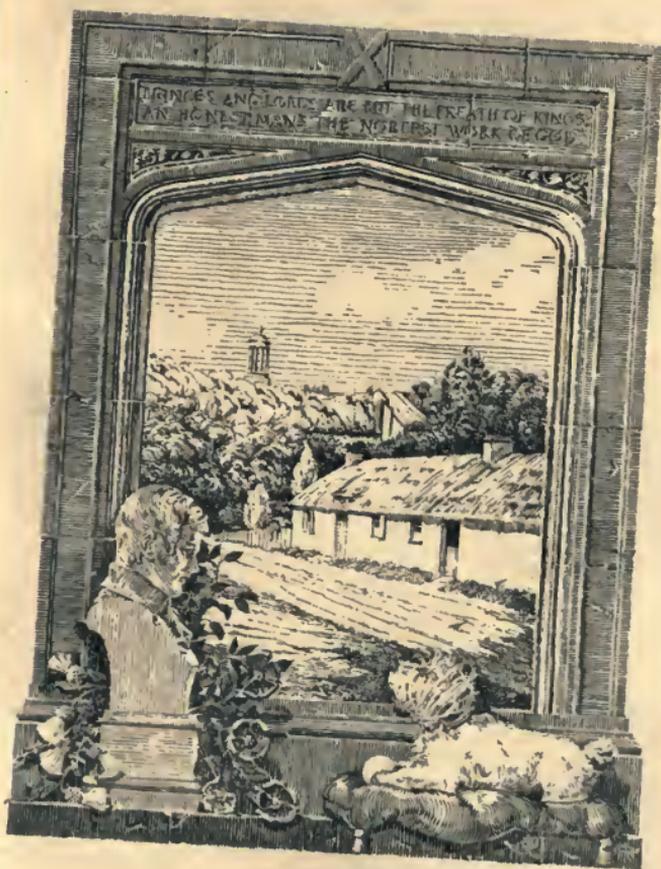
THE SPIRITUAL BISHOP;

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S E R M O N, &c.

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THE SPIRITUAL BISHOP;

A

S E R M O N,

PREACHED 3^d FEBRUARY, 1790,

AT

THE ORDINATION

OF THE

REV. DAVID TODD,

CO-PASTOR WITH THE REV. JOHN PATRICK, IN THE PRESBYTERIAN
CHURCH, PETER-STREET, SOHO.

BY THE REV. JOHN LOVE,

OF THE SCOTS CHURCH, CRISPIN-STREET, SPITAL-FIELDS.

TO WHICH IS ADDED

T H E C H A R G E,

BY THE REV. JAMES STEVEN,

OF THE SCOTS CHURCH, CROWN-COURT, RUSSELL-STREET,
COVENT-GARDEN.

Published at the Request of the Congregation.

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Scott's Family Bible; Murgatroyd, No. 73, Chiswell-street;
and by Alex. Hogg, No. 16, Paternoster-row.

The Rev. James Steven, a native of
Ketchikan, was assistant to the
Rev. R. Dow of Ardoon at the
date of the piece entitled "The Calf."
He must, therefore, have been filling
Dudley Auld's pulpit for the day.
In 1857, he became minister of
the London Church, of this town -
page. He became minister of Hal-
lowing in 1863. He died in Feb.
1824.

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TO
THE ELDERS, &c.
OF THE

PRESBYTERIAN MEETING, PETER-STREET, SOHO.

My Dear Brethren,

YOUR approbation of this Sermon, and your desire of its being published, give me a hope that you will practically consider and improve it in your deliberate and retired seasons. The discourse is much in the same state as when you heard it. The brevity requisite in performances of this kind obliged me to content myself with touching slightly at the different heads of meditation on this subject, which I hope your serious thoughts will dwell upon and enlarge. My end will be gained if, in this way, your sacred attention is farther engaged to those divine ordinances; which, though despised by many, and trifled with by others, are found, by the wise, serious, and humble, to be wells of vital refreshment, and means of anticipating the joys of heaven. I wished particularly to confirm and increase your veneration for that stated ministry of the gospel wherewith God now favours you; in which the seriousness, solidity, and authority of age, and the vigour and industry of youth, unite their influence for your spiritual advantage.

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It will be a pleasure to me to hear of your harmony and progress in the ways of the Lord; and of the increase of your numbers, by the awakening and conversion of many, who hitherto have walked in that broad way which leadeth to destruction. If the publication of this Sermon shall have any influence to promote so valuable ends, I shall have little reason to regard the sneer of the profane, or the bite of the snarling critic.

That you may, through the ordinances and word of the Son of God, enjoy the felicities of communion with him, more abundantly than I can ask or think, is the fervent wish of,

My Christian Friends,

Your sincere and humble Servant in the Gospel,

JOHN LOVE.

Hoxton,

February 6th, 1790.

A S E R M O N, &c.

I Tim. iii. 1.

“ THIS IS A TRUE SAYING, IF A MAN DESIRE THE
 “ OFFICE OF A BISHOP, HE DESIRETH A GOOD
 “ WORK.”

THE peculiarly solemn nature of this day's work, my Fathers and Brethren; forbids me to dwell long on any thing in the controversial line; otherwise it might be useful to employ some time in ascertaining the scriptural meaning of the term Bishop. I shall content myself with remarking, that, in the inspired writings, the appellations Bishop and Presbyter are given without distinction to the same persons. In the twentieth chapter of the Acts of the Apostles, the same persons are denominated at the 17th verse Presbyters (Πρέσβυτεροι), and at the 28th verse Bishops (Επισκοποι). If these words do express offices widely different from each other, I ask, who committed the mistake in this passage? Was it Luke

the historian, or Paul the apostle? Other passages of scripture might be produced to establish this fact, that the divine oracles give no sanction to a distinction whereof many Christians have been exceedingly fond.

If, in support of the dignity of modern Bishops, an appeal is made to the authority of the first ages after the Apostolic, I recur to the fundamental maxim of Protestants, “ That the written word of God is the supreme judge of religious controversies; at which tribunal fathers, councils, the wisdom of ages, and the sanctity of martyrs, must bow down.”

If it is still insisted on, how could a mistake so gross obtain admission into the church in its purest times, and be patronized by men so conversant with the scriptures, men so like the Apostles themselves in exalted wisdom and sanctity? I would reply in such terms as the following:—The character and writings of the primitive Bishops, in some respects, can hardly be too much venerated. But their writings have been adulterated and misinterpreted. Conclusions have been drawn from their conduct, in some instances, of which they themselves were not aware. In the best of these ancient writings some mixture is to be discerned of an uncautious imagination,

ation, and of inaccuracy in handling the holy scriptures. Without scripture warrant they did early introduce a distinction between Bishop and Presbyter, assigning to the one a superior dignity over the other. This, however, seems to have been intended merely as a compliment to superior piety, talents, or sufferings in the cause of Christ (for in those times chains were often the jewels which adorned the hands of faithful ministers). Nor can it be shewn, with any certainty, that the Bishop's office, as distinguished from that of the Presbyter, had any thing more annexed to it, in the purest ages after the Apostles, than would belong to the moderator of a modern Presbytery were his office perpetual. Yet, small as this deviation from the infallible rule may appear, it opened the way for admitting into the Christian church the hideous fabric of the Romish hierarchy, with the standard of blasphemy displayed on its summit.

But, leaving the thorns of controversy, let me illustrate the text in a general reference to the ministerial work. My object is to exhibit the excellency, importance, and glory of that employment which is by the inspired writer stamped with peculiar approbation when he styles it a good, or, as the original word signifies, a glorious, work. The Apostle had

undoubtedly in view, when he emitted the declaration contained in this passage, to animate the hopes and industry of some, and to check the presumption of others who should aspire to the sacred character. But the words of the text are to be regarded by all the members of the church, as teaching them to approve their obedience to the Lord Jesus Christ, by yielding respect and submission to the office and ministrations of his true ambassadors. I shall particularly attend to this last design, it being my proper work in this service to impress the consciences and hearts of the hearers of the gospel suitably to the present occasion of our meeting.

We are, my brethren, to survey the excellency and importance of the ministerial character.

Let us consider the gospel ministry as having been the subject of God's eternal counsels and decrees. Such ideas of it are suggested by the following passages, which, with some change of circumstances, may be applied to ordinary pastors.

“ Before I formed thee in the belly, I knew thee ;
 “ and before thou camest forth out of the womb, I
 “ sanctified thee, and I ordained thee a prophet
 “ unto the nations.”—“ He is a chosen vessel unto
 “ me,

“ me, to bear my name before the Gentiles and
 “ kings, and the children of Israel.”

Here the mind must soar into lofty regions, where the wing of fancy fails ; where the light is too splendid for the eye of carnal reason, and too heavenly to be relished by the depraved heart. Whence is it that many hate the very name of the counsels and decrees of God ? The cabinets of earthly princes are revered ; the ideas of wisdom and majesty are annexed to state deliberations among men : but the counsels of the Most High suffer derision and reproach. Will God submit to this ? Where doth this evil originate ? In an enlarged and benevolent spirit ? Yes, verily, it originates in such liberty of thought, and irregular attachment to the interest of the created system, as are congenial with the rebellion and blasphemies of the infernal spirits.

But while men and devils cavil, behold the glorious intelligences above in full host before the throne adoring with transport between a double blaze of light ; light from the eternal system of divine purposes, and light from their begun execution, hastening forward to a future eternity ! “ I saw,” saith the prophet, “ the Lord sitting on a throne, “ high and lifted up ; above it stood the seraphims ; “ one cried to another and said, Holy, holy, holy

“ is the Lord of Hosts, the whole earth is full of
 “ his glory. Also I heard the voice of Jehovah,
 “ saying, Whom shall I send, and who will go for
 “ us ?”

Behold the great mass of human beings involved in guilt, and lying undistinguished before the eternal Lord. His sovereign thoughts and volitions draw every line of distinction among the multitude of individuals. It is the appointed lot of some to sit on thrones, of others to groan in dungeons. But there are other distinctions of deeper consequence; some shall be holy, vessels unto honour; others shall be vessels of dishonour, fitted, by acquired and obstinate depravity, for destruction.

Amidst these solemn deliberations, I see some conspicuous lines of the counsel. While the bowels of immense compassion yearn over vast numbers of sinners, and the plan of their recovery is formed, this becomes a part of the plan; men shall save men, by human voice the vital sound of salvation shall reach the heart. Thus shall the excellency of the power appear to be of God; thus shall the multitude of the saved be cemented together with an union more than angelic, and feel endearments of mutual affection, having in them more than seraphic sweetness and strength. It is done; a roll

is formed ; the contents of which reach from the first to the latest ages of the world, wherein are written the names of all those who shall be known in the church as the instruments of divine love and power in diffusing salvation.

My friends, I hope your minds perceive something of that unspeakable glory which shines forth in these holy counsels of God ; and that you see a majesty in the brows of his ambassadors, considered as those who are sovereignly chosen to this work, and sent forth to it in consequence of deliberations more ancient than the earliest birth of time.

From the ancient counsels of eternity, let us come down to the fulness of time, when lo, in our world, and in our own nature, that Wonderful Person in whom God's whole family was chosen.

He came forth from the Father full of the designs of salvation. He walked on the earth in the greatness of his strength, and in his deep self-humiliation. Tokens of kindness, emblems beginnings of salvation, he strewed around him. But no human or angelic being comprehended the extent and mysteries of that which was working within in his heart. (Thou Lamb of God, permit me by faith to come near that most sacred shrine of the Divinity !) There the schemes of mercy were deposited : there the
glowing

glowing flames of unquenchable love were ever burning. The love which redeemed the world frequently laboured to pour itself forth in addressees to sinful men. The words of truth and grace proceeded from his lips in new and inimitable strains. O ye sons of men, why were your hearts so hard ! “ He said I “ have laboured in vain, I have spent my strength “ for nought, and in vain !” But joy was set before him, when the Father spake to him thus “ It is a “ light thing that thou shouldest be my servant to “ raise up the tribes of Jacob ; I will also give thee “ for a light of the Gentiles, that thou mayest be “ my salvation to the ends of the earth.”

In the garden of Gethsemane and upon the cross, the persons, work, and success, of true ministers were heavy upon him. Jesus suffered divine wrath, and bowed his head in death, that the prosperity of this work might be secured, that the Gospel might be preached with the Holy Ghost sent down from heaven.

The care of this work he carried with him into the Heaven of heavens. (I speak of his human nature, which alone could, in a strict sense, be removed from world to world ; for if himself may be believed, he had been all along, in respect of his Godhead, in heaven, John iii. 13.) There he hath been sitting, full of love, at the right hand of power.

And

And, in consequence hereof, I see, from age to age, treading the globe in august succession, a select race of men of whom the world never was worthy, “When he ascended up on high, he led captivity captive, and gave gifts to men—he ascended up far above all heavens; that he might fill all things; and he gave some apostles, and some prophets, and some evangelists; and some pastors and teachers.”

The designed effects of the gospel ministry are summed up in these words of Jesus Christ, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance amongst them which are sanctified by faith that is in me.” Woe to them, whose proud ideas of human nature transform this and similar passages of scripture into an unmeaning pomp of language, expressive of nothing more than an external reformation from gross heathenism or profligacy. The scripture teaches me to apprehend a hell of wickedness and misery in each human soul, out of which the God of salvation, when so it seemeth good in his sight, raiseth up a heaven of peculiar glory. The minister makes his first approaches to the subjects of his work as one who is to besiege a strongly fortified city. Every faculty in the sinner’s

soul is a strong hold. Darknefs and enmity, secretly lodged in the commanding powers of the soul, diffuse a baleful influence throughout the unhappy man. Even conscience, the vicegerent of God, is corrupted; and self-love, the guardian of human happiness, is bribed over to the interest of sin. See the sinner inebriated by Satan! He is bold enough to defy Omnipotent wrath; to insult Infinite Majesty. How shall he tremble at the face of a mortal worm? Yes, he shall tremble; he shall die at the sound of words uttered by a human voice. His deeply-rooted love of sin, and confidence in himself, and in created beings, shall be shaken to the very foundation. He shall begin to think hell itself almost too good for such a wretch. Again the commissioned trumpet is blown, and the sinner, who saw himself in the jaws of destruction, is surpris'd with the dawning of light and love from on high. His almost despairing eye is lifted up; it catches the life-inspiring object, the Lamb of God, once slain, now in the midst of the throne. Now he mourns as for an only son. Now he hopes, he trusts, he loves, he rejoices. Now "the wolf dwells with the lamb, and "the leopard lies down with the kid." Henceforth thy work, O minister of God, shall in this instance, be easy and pleasant. Go on with other conquests; here is one to take part with thee in thy
anxieties

anxieties and joys. But thou must look after him ; thou must nurse and feed this lamb, till at the river of death thou deliverest him over into the hands of the great Shepherd.

I have described the conversion of an individual. But such wonders must be multiplied. Cities and countries must be filled with flocks of such new men. The regions above must receive a multitude which no man can number. The voice of divine truth must echo through the earth, making the mighty to tremble on their seats, terrifying the accursed spirits of darkness, accumulating the condemnation and flopping the mouths of the incorrigible. Sin, the world, death, and hell, must be triumphed over. These are the designed ends of the gospel ministry.

Suited to these ends are the preparations which the Redeemer makes, and the qualifications which he bestows, when " he gives pastors according to his own heart."

It is one of the deep things of God that some are divinely called to appear in the ministerial character, being furnished with excellent gifts, who secretly remain in the gall of bitterness, and pass at length, from the pulpit and the applauses of men into the place of shame and torment. Such a mi-

nistry may be binding on the consciences of others, and may yield some profit to the sincere people of God; but it seldom reaches the conversion of sinners. A friend of Satan and the world, whatever may be his gifts, is but poorly qualified for being the instrument of conversion. How shall one, whose conscience is deceived and fast asleep, sound an alarm loud enough to reach other sleeping consciences?—I leave this painful subject, having in view to point out their character, who, by grace as well as gifts, are fitted for this high work.

“I have girded thee,” said God to Cyrus, the ancient hero, “though thou hast not known me.” A divine bias towards the ministerial work, attended with early impressions of grace, is sometimes discernible amidst the first openings of reason. When the conversion of a minister happens in adult years, either before or after his assuming the sacred function, it is often attended with striking circumstances. While he is busied in the acquisition of learning, or in a carnal discharge of ministerial duties, he is either gradually, or all at once, brought into the depths of conviction of sin. He is held up, even to the view of the world, perhaps for years together, as a spectacle of the power of conscience, of the reality and force of inward distress for sin, and of the truth

truth of that despised saying, "Strait is the gate and
 " narrow is the way that leadeth unto life, and few
 " there be that find it."

But, without enlarging on these and other preparations, I shall endeavour to complete the view of the pastoral work, as being supereminently "a good work," by exhibiting the true gospel minister in three different situations.

I will lead you into his concealed retirements; where, as a spiritual son of Jacob, he wrestles with God. In the solemn silence of the night, or at the voice of the morning bird, I see the man of God meditating deeply on the things of eternity. The heavens are opened; the God of angels comes down to this recess, and converses with this man as it were face to face. His mind is strengthened to look into the unseen regions. The nations of them that are saved and the crowds of damned wretches, are realized to his thoughts. The nature and excellencies of the blessed God, the mysterious plan of redemption, the blood of the covenant, the operations of the Spirit, are clearly manifest before him. Views of personal salvation and remembrance of Christian friends, gladden and enrapture the hour. But soon the sky is overcast; a horror of solemn darkness

ness falls thick around him. The recollection of a world perishing in wickedness fills him with anguish. From the general horror his jealous thoughts are turned to the society committed to his trust: here, besides what may be suspected of lurking hypocrisy, he finds some gay, secure, and trifling; others proud, fullen, inaccessible; others selfish and covetous; others sensual, lewd, and profligate; others deceitful and disingenuous. Now he begins to be in agony of spirit, and to come near the Almighty Throne, that, if possible, he may obtain the life of these dead souls. How sweet is this pain! how solemn are these approaches to God! With what violence, trembling, and delight, doth he take hold of infinite love, merit, and power, in behalf of infinite guilt and depravity!

“ Pray to thy Father in secret, and thy Father, who seeth in secret, shall reward thee openly.”

Let us now carry our thoughts to the public assemblies, where men have been wont to see the goings of the Most High. Let us consider the gospel minister in the pulpit. I am not now to recount that painful series of fruitless attempts, to arrest the conscience and gain the heart, which serves as a refining furnace to try and improve the ministerial graces. Such a series of things has a glory of its own, which
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the world will, in due time, feel to its cost. But I hasten on to brighter seasons, when “ he that hath
 “ gone forth weeping, bearing precious seed, comes
 “ again with rejoicing, bringing his sheaves with
 “ him :” or, in the words of the blessed Saviour, when “ the fields are white to the harvest, and he
 “ that reapeth receiveth wages, and gathereth fruit
 “ unto life eternal.” The day and the hour fixed in the counsel of God are come. The messenger of Christ, and a number of his lost sheep, are brought together. They come influenced by various motives and in different situations ; but all of them in their sins, under condemnation, and averse from the life of God. Little are they aware what God is about to do. But, behold ! something unusually divine attends the public devotions ; something which pierces high into the heavens, and penetrates deep into the human heart. The minister’s countenance shines with an awful sweetness, like that of an angel. There is a general attention, stillness, astonishment. Now the arrows of the great King fly forth, and “ are
 “ sharp in the hearts of his enemies, whereby the
 “ people fall under him.” They can think of nothing but their undone condition, their ruining sins, their impending doom. Shall these convictions die, or destroy the subjects of them ? No ; these wounded spirits shall be cherished, directed, and supported, by

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a physician invisibly present, till the pangs of this spiritual travail are happily over, till Christ is formed in them, till their bruises are bound up, till the oil of joy and the garment of praise are given them; that they may be called trees of righteousness, the planting of the Lord, that he may be glorified."

I will go higher than the pulpit; I will shew you the minister of Christ in a loftier situation, and more glorious form.

But first, you must suppose that the worlds are assembled, that the dead are raised, that the heavens and the earth have fled away at the face of Jesus Christ, that the judgment is set, and the books are opened. Who are these on the Judges' right hand, who stand in peculiar brightness, around whom others are enclustered in lesser circles, or in large assemblies? They are the persons of whom it was of old written, "How beautiful upon the mountains are the feet of them who bring good tidings!"

With what words and smiles of love doth he who died on the cross now address them! What is now their inward heaven! approved of God, carested of men! What shall be their pleasures, their triumphs,

in the long, long flight of eternity! These things I cannot declare. “ Grant, thou God of love; that every minister now present; that I, who am less than the least of all saints, may at that day drink deep into this unknown and inconceivable joy!”

My brethren, I have endeavoured to shew the excellency of the ministerial work; suffer me to employ a few minutes more in applying the subject.

We see hence the importance of having the passages into the holy ministry well guarded.

It is of more essential importance who are the ministers of religion, than who are ministers of state, or generals, or kings. Any mechanic trade is in general so defended by good policy and the common sense of mankind, that an impostor would play off his arts in vain. Shall the most sacred of all functions lie open to the abuse of every intruder?

But what is the defence of the holy ministry? The power and majesty of Jesus Christ. He strikes the minds of men with a secret awe, that they dare not presumptuously break in upon this office. In subordination to this, the ministry is defended by that

order of church government which Christ hath instituted; and by the religious wisdom and holy fear of Christian societies.

What shall we think of the state of things when this guard is withdrawn? and when, by a concurrence of evil circumstances, the pulpit becomes, in the eyes of men, a common profane place? Once, in a hundred years, a Mr. *Bunyan* may lift his head, and by his irregular, but humble and pious effusions, affront the race of learned hypocrites. But, what must be the consequences of making it an ordinary practice to dignify ignorance, pride, and enthusiasm, with the honours due to those divine endowments which distinguish the true spiritual teacher? However good the intentions of some men may be, the designs of Satan, in matters of this kind, and the success of his designs, are frequently too manifest. Is it not a token of the retiring glory of God, and of the approach of public desolating calamities, when this “abomination of desolation,” an illiterate, self-created, and self-conceited ministry, stands approved in the holy place?

If the ministerial work is of such importance and excellency, what manner of persons ought they to be whom the Lord of heaven indeed calls forth to

this

this office? In them a living likeness of Christ himself should be visible to the world: the wisdom, humility, dignity, purity, love, and fortitude, of Christ should be manifestly impressed on their spirit and deportment.

But I wish especially to address myself to the hearers of the gospel who are now present.

Consider, my brethren, the wisdom, power, and love, of the Son of God, in raising up a succession of gospel ministers. In this vast city there is a kind of satiety of human beings, which, through the corruption of our nature, is apt to harden instead of expanding the human heart. The influence of this extends to the estimation of those who publish the gospel. A minister is here so common an object, that much real or imagined excellence is hardly sufficient to prevent his being despised. I would intreat you therefore to give the more earnest heed that you undervalue not the work of Christ, in preparing and blessing any one of his true ministers. Though little of that glare should appear about us which dazzles the childish eye, you cannot make light of us, or of our ministrations, without insulting the majesty of our Lord and Master. And, in that case, though you were kings sitting on thrones, he

might soon cause you to feel the rod of his anger, in execution of such words as these: "Touch not mine anointed, and do my prophets no harm." We, while faithful, are safe and invulnerable, shielded by an almighty arm. But we are concerned for your good; and therefore intreat you, whether you are already the sons and daughters of God, or are yet in your sins, to think seriously of the important spiritual ends of our ministry, and to use your best endeavours for promoting these in yourselves and others.

I cannot conclude without speaking a few words to the people who stately meet in this place. I hope, my brethren, you will regard what I now say as something more than words of course; and that you will not suppose that I mean to insinuate anything unfavourable as to any part of your conduct. But I become bold when I recollect in whose name and presence I now address you. Let me therefore beseech you, in the bowels of Jesus Christ, that you follow out the business of the sanctuary in a spiritual and earnest manner; that you mix nothing of this world's fleshly wisdom with the matters of God and of eternity; and that you show yourselves to be something more than mere hearers or critics of the word of God. Let your secret chambers witness

the earnestness of your desires for the prosperity of God's work among you ; let your domestic devotions and conferences, let the habitual course of your conduct in ordinary life, favour of the fear and the love of God.

Remember that this day Jesus Christ recommends, by my mouth, to your continued affectionate regard, your aged and venerable pastor, that now you should tenderly cherish him in the bleak season of infirmity. He hath long been among you as a spiritual father, dispensing that bread of life which hath been, I trust, the medicine and strength of your souls. It will be your glory, it will be a token for good to you, that he should, by the help of your fervent prayers, retire from the earthly sanctuary in the spiritual dignity and splendor, I will not say of a setting sun, but of a sun ready to arise in a more glorious sky than that which is now visible to the eyes of mortals.

Remember also, and let it be attested by the light of heaven which now shines upon us, and by those glorious angels who are present, remember that, in Christ's name, I demand, in behalf of our brother, now to be ordained among you ; I demand, what ? The embraces of Christian, holy, and durable

rable affections; the respect of a people who tremble at the word of God; the solicitude of frequent wrestlings with God for him: and, while I humbly make this demand, I bear witness that the windows of heaven are ready to be opened to pour out a plentiful blessing on him, and on you, if you and he fail not in the importunity and perseverance of believing prayer. The Lord is ready to come forth into this corner of his sanctuary, and to make it glorious with his presence, if there are hearts to invite him; if there is faith, though as a grain of mustard seed, to suffer him to enter.

May this Society be hereafter conspicuous among the many millions of the redeemed! and may this place be the birth-place and the banqueting-house of many who shall sing eternally in the heights of Zion! Amen.

THE

C H A R G E,

By **THE REV. JAMES STEVEN,**

MINISTER OF THE SCOTS CHURCH, IN CROWN-COURT, RUSSELL STREET, COVENT-GARDEN.

TO THE READER.

THE following Charge, being only written on the two days before it was delivered, nothing could be more remote from the Author's mind than that it should ever be submitted to public inspection. Composed in this hurried manner, it must certainly be more deficient, both in sentiment and style, than it would have been, had the extensive duties of his own Congregation permitted him to bestow more time and pains upon it. Conscious of this, and that nothing very new or striking is contained in it, it is with a degree of reluctancy he allows it to be published. Its being usual however on such occasions, when the Sermon is printed, to have the Ordination Charge appended to it, and the Congregation of *Peter-street* being warmly solicitous that they should appear both together; the Author (yielding to their importunities) sends his Charge to the press, wishing it may be blessed to every candid Reader; but particularly to the Pastor and People to whom it was first delivered.

John-street, Tottenham-Court Road,

6th February, 1790.

T H E
C H A R G E.

My Dear Brother,

Y O U have now, by prayer and the imposition of hands, been solemnly set apart to the sacred office of the Christian ministry, and more immediately to the pastoral inspection, care, and service, of this congregation. That you must be deeply impressed with the solemn transactions of this day, and with the importance of the trust you have now undertaken, I presume, will be doubted by none here present. I pray God, that the solemn impression may long dwell, with undiminished energy, on your mind, and on the minds of those committed to your care; that it may give a happy direction to your future life and labours, and to their increasing, eternal comfort, profit, and salvation! Believe me, it is with equal sincerity and affection that I now congratulate you on coming to the full exercise of your ministerial function, and that in the exercise of it I wish you joy, happiness,

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and

and success. May you long stand high in the favour of Him whose devoted servant you have now declared yourself! may you enjoy much assistance and comfort both in your public and private labours! and may the pleasure of the Lord prosper in your hands!

That part of this day's service which devolves on me, is peculiarly important, delicate, and difficult; and would have been executed with much greater beauty and effect, had it come from the mouth of some aged minister, rather than from one so young in years, in experience, in ability. However, the appointment of my superiors operating upon me with the force of *law*, I shall, with all humility, address myself unto it, by tendering a few friendly admonitions to you, the minister now ordained, and to the Christian people committed to your charge. And, as these advices flow warm from the heart, without being the produce of long premeditation, I hope my audience will hear them with a candid indulgence, and the parties concerned with a patient attention. Perhaps the freedom and plainness of these admonitions may lead you and others to think me possessed of a dictatorial temper; but could you see the *real* motive of my heart in offering them, instead of a *dictator* you would account me as your

friend,

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friend, as one too who feels the warmest solicitude for your future reputation, usefulness, and comfort.

Though it is usual on such occasions to select some particular portion of scripture as the ground of exhortation, I shall on the present dispense with this formality, designing only to give a few general cautions and directions, which will be found, I trust, neither unsuitable nor unscriptural.

The address to you, my Reverend Brother, shall be in reference to these following topics—to your personal religion—to your private studies—to your public ministrations—to your general character and deportment in life.

I. Let me suggest a few hints to you on the necessity and advantage of *personal religion*. I take up this first of all, because it sheds a lustre on all that follows, and may be considered as the life and soul, the beauty and basis, of the ministerial character. Destitute of this, of all characters under heaven, that of a minister is the most guilty and despicable; for however much he may be admired and caressed by others around him, he is an abomination in the sight of that omniscient One “who judgeth not according to the outward appearance, but who
 E 2 “ searches

“ searches the heart and tries the reins.” Figuring away in the pulpit, in loose declamation on the evil of sin and on the beauty of holiness, he may be considered by his hearers as a distinguished *saint*; but being rotten at the root, God only accounts him a dissembling *impostor*; because, like one performing a farce, he personifies and recommends what he for himself has never realized. Deplore with me, my brother! the deep-dyed guilt of such a character; and, deploring, let us study that it may not be our own! On the other hand, possessed of piety, how amiable and attractive will your character appear! It will tend to make your person venerable, your labours useful, your life sweet, your death happy, your end triumphant! Having an experimental knowledge of communion with God, and of the truth and power of the doctrines you deliver; you will find much more sweetness and success in your work, than he who performs his duty as a drudge, or merely to gratify the unhallowed principles of his own pride, interest, or vanity. When the Redeemer is thus precious to your own soul, “ out of the abundance of your heart “ your mouth will speak;” you will be fired with a noble and divine ardour, which will dispose you, like Paul, “ to be instant in season and out of season, “ to be willing to spend and be spent for Christ.” Hence it is that you will generally find, that the
 most

most diligent student—the most serious and powerful preacher—the most conscientious, laborious, and useful pastor—is he who has most love to his heavenly Master. “ If ye love me, (said our Lord to Pèter, and in him to you) feed my sheep; feed my lambs.”

Let love to Jesus, then, my dear Brother, be your *primum mobile*, the grand impulsive principle which pervades your studies, animates your sermons, and regulates your conduct. By being a believer yourself, you will best describe the nature of faith—by being a true penitent, that of repentance—by being a good soldier of Jesus Christ, you will best instruct your hearers as to the dangers and difficulties, the enemies and trials, of this warfaring state. In a word, this experimental acquaintance with the truth and power of religion on your own soul, will be to you instead of a thousand arguments for its divinity: so that, feeling its efficacy to your own salvation, you will neither be ashamed nor afraid to preach it for the immortal happiness of others. Nay, besides the salutary influence of it on your own mind, it will have a happy effect on the accomplishment and success of your labours of love among this people. In all your private intercourse with them as their instructor, counsellor, comforter, and friend, it will
enable

enable you to teach truth with greater readiness, and enforce duty with greater success.

It were only telling you what you already know, to observe, that secret prayer is the best mean to keep alive and cultivate religion in the soul; and to obtain divine assistance and success in your public labours. See, then, my dear Sir, that you be a man of prayer; for this is the better half of a minister's duty, and what will render the other more easy and agreeable. Your retired, solitary life, gives you a noble opportunity for this; and your employment and prospects particularly call for it at your hands. One half hour spent in the closet, communing with your own heart, and in humble invocation of God's assistance and blessing, is worth twice that time spent in the study: nay, I am confident that your future experience will confirm, that those discourses you begin, carry on, and finish with prayer, are generally those which will be most useful to yourself, and to those who hear you.

Having made these remarks on the necessity and advantage of personal religion, I would exhort you,

II. To secure and improve time for your *private studies*. Though you have received a regular, academical education, and have already spent several
years

years in the acquisition of knowledge, you must not on that account weary or give up in this grand pursuit. Whatever progress you may have already made, either in profane or sacred literature, there is still a vast field before you, which it will be your wisdom to improve and occupy. By a serious and judicious minister, every kind of science may be made use of to some good purpose—the knowledge of the languages, of poetry, history, philosophy, and other branches of human learning; all these will tend to exercise and improve your intellectual faculties, to increase your acquaintance with men and things, and of course to make you more extensively useful in the church and in the world. But, suffer me to remind you, that the Bible is to be your chief companion and friend, “the man of your counsel” and of your right hand;” and that the study of Theology, as a science taught there, is an object to which your profession particularly calls you. When I speak of the Bible as your grand system, I mean not thereby to feed the confidence of those ignorant, visionary, self-created preachers, who decry human learning as wholly unnecessary to ministerial furniture; I only mean, that all these branches of human science should be used as helps to Biblical learning, and in subserviency to the knowledge of Christ and his gospel.

With

With all your studies then, see, my Brother, that you study this blessed book of God, and that you penetrate into its sublime, mysterious contents more and more. Though you should live to Methuselah's age, you might be ever learning and improving here, and finding fresh scope for labour and investigation. You owe it to God, to your own conscience, and to the souls of these people, that you fail not to employ every possible mean of growing in grace, and in the knowledge of the truth as it is in Jesus. And remember, Sir, that if you live long in the world, you will find, in the course of your ministry, ample occasion for all the knowledge you could possibly acquire—if you would rightly keep up the dignity of your character, and fill up the duty and design of your office. Unless *your* experience widely differs from that of your brethren, you will doubtless meet with many avocations (particularly after the whole charge devolves upon you); but whatever you do in the case of necessity, let neither the calls of amusement nor of society encroach upon your hours devoted to retirement and to preparation for the important duties of the pulpit. It is a maxim equally confirmed by reason and experience, “That a wise man was never formed in a crowd;” and therefore, if you would grow either in grace or wisdom, beware of mixing unnecessarily with

with the world, or of gadding always abroad in public companies. I say *unnecessarily*, for though a minister ought by no means to live like the gloomy inhabitant of a lonely cloyster, but may enter into all the innocent joys of social intercourse; yet in general it will be found, that the less he is in public, and the more he is at home, he will more effectually secure his personal reputation, and his official success. But time forbidding an enlargement here, I come,

III. To drop a few hints on the *matter* and *manner* of your public ministrations, to which the two former particulars were only subservient. As to the *matter*, Let Christ and his cross be the grand and governing theme of all your sermons; for, in one view or other, every point of revelation has a more remote or intimate connection with it. The promises and prophecies—the types and figures—the doctrines and duties—the comforts and terrors—contained in scripture, are all centered in the person, character, and work, of Christ. In short, take Jesus from the Bible, and you annihilate the whole; you reduce Christianity to the religion of nature; you strip it of that which gives it all its sweetness and consistency, its energy and glory. Sensible of this, Paul determined for himself “to know nothing among the Corinthians, but Jesus Christ and him crucified.”

“ crucified.” Though he was a man of a bright and distinguished genius—was educated in the famous school of Gamaliel—and acquainted with all the philosophy of Greece and Rome—yet, as an apostle or minister, every thing must give way to the humbling doctrine of Christ and his cross. It might have been thought, that though he would preach Christ in some rude, illiterate, secluded village; yet, when he came among all the *literati* of Corinth, he would dispense for once with his favourite theme, and give some striking display of his erudition and taste. This, however, he disdained to do, knowing full well the worth of souls, the propriety of his subject, and the design of his office, to pursue such base, temporizing conduct. Even among these sage, polite, and learned citizens, he is resolutely set to know no other subject but the doctrine of Christ; that part of it, too, which was most offensive to their pride and carnal reason. A model this, Sir, worthy of your imitation and mine: and indeed we are no farther worthy to be called ministers of Christ, than we study in our measure to form upon it. But although Christ should be your capital and commanding subject, the religious truths you must bring forward into view are numerous and diversified. You must instruct your people in the knowledge of God—in his nature, perfections, and works—in the

knowledge of Christ, in his person; undertaking, and offices—in the knowledge of the Spirit, in his operation and influences—in the knowledge of the covenants of works and grace; the breach of the one, the tenor and constitution of the other—in the knowledge of divine revelation, the supporting grounds of its truth and credibility—in the knowledge of the laws and ordinances of God—his government of this, and his righteous retributions in a future world—This, Sir, is but a *part* of your work; and yet it is a part neither of small extent, nor of trivial concern. Preaching Christ, however, does not imply that you are to be always harping on the doctrines, privileges, and comforts, of the gospel. If you would preach Him aright, you must with these alternately display the precepts, threatenings, and terrors of his word.

Before I take leave of this part of my address, I would recommend to you, my Brother, a frequent intermixture of what may be called practical or experimental preaching. Nor is this an easy or trivial matter. Clearly to state in your sermons the different views, principles, passions, prejudices, and pursuits, by which men are governed, according to their gracious or unrenewed characters; so that every one of your hearers may see his own likeness held up

to his eye, is a nice and difficult part of your duty as a preacher. In discharging it, your own personal acquaintance with the life of godliness will be of infinite use to you, enabling you to speak with acceptance and profit to the mourner in Zion, and “to comfort him with these consolations “wherewith you yourself have been comforted of “God.” If you would profit the souls of believers in general, you must describe the nature and excellence, the rise and progress, of the divine life; with all the variations in their frames, feelings, desires, and attainments, from the time they first believe, “until they arrive at the measure of the stature of “full grown men in Christ Jesus.”—And, with regard to the various tribes of wicked men, see that your sermons bear home upon their consciences with point and penetration; otherwise, they will return from the house of God as carnal, unhumiliated, and unaffected, as they came. Preaching in this close, characteristic method, your sermons will discriminate between the tares and the wheat, between the precious and the vile; and so “will you approve “yourself to God a workman that needeth not to “be ashamed, rightly dividing the word of truth.”

Having spoken of the matter, a hint or two on the *manner* of conducting your public ministrations, shall

shall conclude this particular. Nor is this a circumstance unworthy of being mentioned on this occasion, though perhaps the present speaker should be the last to propose it. It is beyond a doubt, that a graceful, engaging manner of conducting the various duties and devotions of a Christian assembly, is to be ranked not as the least endowment for the ministry. The inspired writers exhibit an amiable model, not only in point of sentiment, but of that style and phrase which are suited to the pulpit. The royal preacher “sought to find out acceptable words”—Apollon was commended as “an eloquent man”—and Paul, though he disclaimed in one view “the wisdom of words,” yet no man was more distinguished for sublime thought, correct style, close reasoning, bold, nervous, pathetic diction. What your own sentiments are on the subject, I know not; but I have ever thought, that plainness and simplicity of language (if it does not sink into flatness and insipidity) is a species of eloquence of all others the best adapted to the pulpit. In short, Sir, if you use scriptural language to clothe and convey scriptural sentiment, I hope you will be found (if not an elegant, what is far better) a serious and successful minister of the gospel. And, while others aim at being eminent for oratory, let it be
your

your study and mine to aim invariably at *that* kind of eminence which has a tendency to usefulness; rather than at that which, though it may exalt our reputation, will have but very little influence in doing good. Mistake me not, however, as if my meaning was, that you or I should felicitate ourselves on having a frigid air, a whining tone, or a slovenly pronunciation, in our pulpit services; for nothing can either be more awkward in itself, or more disgusting to our auditory. To aim at improvement in these respects, is a tribute we owe to our situation in *London*; as it can be offensive to none, but must minister to the delight and profit of all who hear us. I forbear, however, from enlarging here, as the advice would come with better grace from some of my respected Brethren, who have been longer in *England*; and, of course, who are better qualified to recommend the proper pronunciation of its language.—I proceed to a point of much greater importance, viz.

IV. To drop a word of advice respecting your *general deportment* in life. A variety of nameless particulars might be comprised here; but the length of the service only permits me to give a hint or two. That it is of vast importance, both to the dignity and success of your office, that you be strict and
 exemplary

exemplary in the whole of your behaviour, is what, I presume, you will readily allow. You know, Sir, it is somewhat congenial to the human mind, to be more susceptible of impressions from what is seen than what is heard; and, as men have eyes as well as ears, they will believe what they see with the one fully as soon as what they hear with the other. Sensible of this, our Divine Master enjoins on his disciples, and in them on you, on me, and on every other minister, to the end of time, an exemplary course of outward conduct. “Ye are a city set on an hill; a city set on an hill cannot be hid: Let your light so shine before men, &c.” (Matth. v. 14.) The particular graces which should shine conspicuous in a minister’s conduct, are specified in the sequel of the text, which our worthy Brother has just discoursed from. (Vide 1 Tim. iii. 2. &c.) My limits forbidding the full discussion of these particulars, I shall only condescend on the following few.

1st. A serious, sedate deportment should be a prominent feature in the character of every Christian pastor; by which, Sir, I do not understand that sullen austerity which flows from a morose, melancholy mind; but that uniform air of calmness and composure which renders a person at once venerable and agreeable. That this is absolutely necessary in the character

character you now sustain, appears from 1 Tim. iii. 8. where Paul, describing the qualifications of the SPIRITUAL BISHOP, subjoins, “ Likewise also “ must the deacons be *grave*”. The conjunctive particle shews, that gravity must mark the conduct of the *pastor* as well as of the deacon; for if it be essential in an inferior, it follows *à fortiori*, that it must be still more so in a superior officer in the Christian church. Indeed, Sir, whether you consider the nature of the truths you are called to study, the station you hold in the church, or the office you have this day engaged to discharge, the necessity of this habitual seriousness is equally apparent. The truths you are to study are solemn and important, the station you now hold is in itself venerable, and the office you are ordained to is every way interesting; and therefore, without this gravity, you can neither study the one with advantage, fill the other with dignity, nor discharge the last with success. Let this sedateness of disposition tincture your conversation as well as your conduct; so that, while some of your own order aim at low wit and silly buffoonery, your words will discover more of a serious than of a jocular humour. An inspired writer interposes a very proper *caveat* against this evil, when he says, “ neither filthiness “ nor foolish talking, nor jesting, which are not convenient.” Instead of these, let your conversation be distinguished

distinguished by a habitual gravity ; for thereby you will command the reverence of your people, procure a general respect to your character, and give an additional weight to all your ministrations.

2d. Let your moderation and temperance be known to all men. This point of sobriety the apostle warmly recommends, among the other qualifications of a Bishop, when he says “ not given to *much* “ wine”. Are you a man of study, this moderation is absolutely necessary to keep your mind clear, and your body healthful. Are you a man whose conduct should be exemplary, it is equally necessary to keep it pure and irreproachable. Intemperance in any man is unbecoming, but it is inexpressibly shocking to see a minister, who should shine in all the graces of self-government, flustered (if not filled) with strong liquor. Forbid it decency, duty, conscience, every thing sacred ! Think, my Brother, what a wretched recommendation it is to say of a minister, that he is a *bon-vivant*, and can take his glass freely. The very persons who pretend to his face to admire his liberality, must, on a thinking interval, despise him at heart for his glaring inconsistency.

3d. Meekness of temper, in union with a winning condescension and gentleness of behaviour, may be

mentioned as another characteristic quality of the Christian Pastor. Beside the toils and difficulties arising from your studies, in your intercourse with your own people, and with mankind at large, you will meet with many things to sour your temper, and thwart your expectations; in which case, gentleness and equanimity will produce the most salutary influence on your heart and conduct. Like your heavenly Lord, “who was meek and lowly, you must “not strive, but be gentle to all men, apt to teach, “patient, in meekness instructing those that oppose “themselves, if so be, God peradventure may give “them repentance to the acknowledgement of the “truth.” Nor is this Sir, inconsistent with that zeal for religion, which should warm every minister’s breast; for without it, zeal would run into furious heats and intemperate sallies, while, under its direction, it will be mild and moderate. Among other advantages resulting from it, it will diffuse a perpetual serenity over your mind, make your company and manners agreeable, fortify you against the little rubs of life, and enable you to behave in critical conjunctures with prudence and propriety.

In fine, study, my Brother, to preserve the strictest uniformity and consistency of character, both in public and private life. Is it not the reproach of
some

some ministers as well as of private Christians, that they are only devout on certain seasons ; to-day they act in character, to-morrow quite out of it ; in the pulpit they act the minister, out of it the fine gentleman ; in some companies they are grave, in others loose and compliant ; and will run with them almost to any excess of riot. “ But I hope, my friend, better things of you, and things that accompany salvation, though I thus speak.” In the words of Paul, I would exhort you “ to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.” Let “ *holiness to the Lord,*” which was inscribed on the mitre of the ancient, High Priest, be engraven on your heart, and shine in your life, with a vivid lustre. And, O Sir, think how happy you shall be, when, at the close of your life and ministry on earth, you can calmly step forth, and in words like these, make a solemn appeal to the Searcher of hearts, and likewise to the people among whom you laboured ! “ Ye are witnesses, and God also, how holily, justly, and unblameably, I have behaved myself among you who believe : as you know how I exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you to his kingdom and glory.” “ Giving no offence neither to the Jews nor Gentiles,

nor

“ nor to the church of God, even pleasing all men;
 “ in all things; not seeking mine own profit, but
 “ the profit of many, that they may be saved.”
 (1 Thef. ii. x. &c.)

Before you sit down, permit me, Sir, to request of you a single favour; and that is, that you continue in your kind attentions to our worthy, aged, and venerable *Father*, with whom you have now been joined in the bonds of co-pastorship. To touch upon his long and justly respected character, is not my intention (especially as he is present); for there is nothing more foreign to me, than the language of flattery, or fulsome compliment. Permit me only to express the wishes of my heart, that you will endeavour, by every kind office, to bear him up under all the infirmities of declining life, and that, like *Timotheus* with *Paul*, “ you will serve with him, as a son with
 “ a father, in the gospel of Christ.” Nor can my warmest friendship form a higher wish in your behalf, than that you may walk in his steps, and support the same dignity of character which he has done, as a Christian and a Minister in this place, for no less a term, than *fifty* years. Thus, living together in peace and friendship here on earth, may you both, after a life of faithful, useful, active service in the Redeemer's cause, be transplanted into happier climes above, to

taste of “ that river of pleasures, which flows from
 “ underneath the throne of God, and of the Lamb !”
 Then shall every soul, ye have been the honoured
 means of winning unto God, be a fresh jewel added
 to your crown. Then every useful instruction, every
 honest reproof, every seasonable advice, and every
 fervent prayer issued within these walls, be poured
 richly back into your own bosoms ; or rather col-
 lected, and woven into laurels of renown, to encircle
 your heads for ever and ever.

Had I not already exhausted your time and pa-
 tience, it would be proper to tender also some ad-
 vices to you, the *Christian people* who stately assen-
 ble in this place ; but the many judicious hints given
 you in the sermon, supercede the necessity of any
 great enlargement. Suffer me only, my Christian
 friends, to request, in behalf of my young brother
 now ordained among you,

1st. That you give him every proper degree of
honour and *esteem*. That he (as well as your aged
 Pastor) has a rightful claim to this tribute of re-
 spect, is evident from 1 Tim. v. 17. “ Let them
 “ who rule well be counted worthy of double ho-
 “ nour,

“ honour, especially them who labour in word and
 “ doctrine ;” and elsewhere, “ We beseech you,
 “ brethren, to know them who labour among you,
 “ and admonish you, and esteem them very highly
 “ in love for their work’s sake.” Though it ap-
 pears from the connection, that the *double honour*
 which Paul mentions, includes, in one view, that
 worldly maintenance to which your ministers are
 entitled by a positive and religious right ; yet at
 present I speak not of that (for I presume there is
 no need to speak), but of that tribute of esteem
 which is due them for their work and Master’s sake.
 See, then, that you honour and revere your Mini-
 sters, and discover it by a tender and respectful con-
 duct ; for this is the best and most pleasing symptom
 that you really wish to profit by them.

2d. Testify your esteem by a *regular attendance* on
 all their ministrations. Has God instituted ordi-
 nances in the church, and also given you Ministers
 to dispense them, and will you trifle with, or wan-
 tonly desert them ? This is slothfully and shamefully
 the case with many ; but I hope it will not be the
 case with you. “ Forsake not the assembling of
 “ yourselves together, as the manner of some is ;”
 but let the character of Zacharias and Elizabeth be
 yours, of whom it is said, “ They walked in all
 “ the

“ the ordinances and commandments of the Lord
 “ blameless.” Nor will you, if you are Christians
 indeed, satisfy yourselves with a mere outward bo-
 dily service, for “bodily exercise profiteth little;”
 but you will repair to the sanctuary with humble,
 docile, prepared hearts, “ to receive with meekness
 “ the ingrafted word, which is able to save your
 “ souls.”—But further,

3d. Demonstrate your esteem for your Pastors, not
 only by waiting on their ministry, but by *believing*
 and *obeying* the truths they deliver, “ that your
 “ desire of profiting may appear to all.” Though,
 like Paul’s hearers, you would receive your Mi-
 nisters as the angels of God, and pluck out your
 own eyes for them ; if ye pay no practical deference
 to the messages they bring, however much you may
 attend their preaching, or applaud their talents, it is
 all an empty, useless compliment. Consider, then,
 when ye repair unto the house of God, it is not to
 be amused, but to be profited—not to have your
 ears tickled, but to have your understandings en-
 lightened, your consciences and hearts brought
 under the power of the gospel. Take these direc-
 tions of scripture as infinitely better than any I can
 give you—“ But be ye doers of the word, and not
 “ hearers

“ hearers only, deceiving your ownfelves.” “ Obey
 “ them that are over you in the Lord, and fubmit
 “ yourfelves ; for they watch for your fouls as they
 “ who muft give an account.”

4th. Charitably bear with the weakneffes and im-
 perfections of them who are fet over you in word
 and doctrine. Certain frailties and failings (to fay
 the beft of it) cleave to minifters as well as to others ;
 for “ they are men of like paffions with yourfelves.”
 Therefore, let charity, like a Chriftian veil, be
 thrown over all the little failings of humanity. Be
 not difpofed to liften to every defamatory rumour
 which may be raifed and circulated among the tribes
 of the cenforious, in order to difparage your Mini-
 fter’s character. Envy or malice, unprovoked, may
 foon fix on him their envenomed teeth ; but let
 your charity endeavour to blunt their edge. Charge
 not rafhly every blemifh to the worft of principles,
 but rather cover, than fpread and aggravate, his in-
 voluntary failings. “ Charity (you know) fuffereth
 “ long, and is kind ; is not eafily provoked ; think-
 “ eth no evil ; beareth all things ; hopeth all things ;
 “ endureth all things,” &c. 1 Cor. xiii. Finally,

5th. Brethren, *pray* for your Minifters, “ that the
 “ word of the Lord may have free courfe, and be
 “ glorified,

“ glorified among you.” Prayer is a reciprocal duty ; for it becomes not only ministers to pray for their people, but the people to pray fervently for them. To engage you to this, my Christian friends, need I inform you, that your own benefit, your Ministers’ comfort and usefulness among you, the interest and enlargement of the Redeemer’s kingdom, are concerned at once in your being a prayerful people. When you approach the throne of God, then (as I gladly trust you often do) be not unmindful of your aged Pastor, nor of him you have chosen to assist and succeed him ; for if you bear them on your hearts in secret prayer, *they* may expect the more sensible aids of the Divine Spirit, and *yourselves* all the important blessings of his gospel. Ye therefore who make mention of the name of the Lord, keep not silence ; give him no rest, by importunity and prayer, until he establish, and return, and make your Jerusalem a praise in the midst of the earth !—“ Now
 “ unto him that is able to do exceeding abundantly
 “ above all that we can ask or think, according to
 “ the power that worketh in us—unto him be glory
 “ in the church, throughout all ages, world without
 “ end.” Amen.

T H E E N D.

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