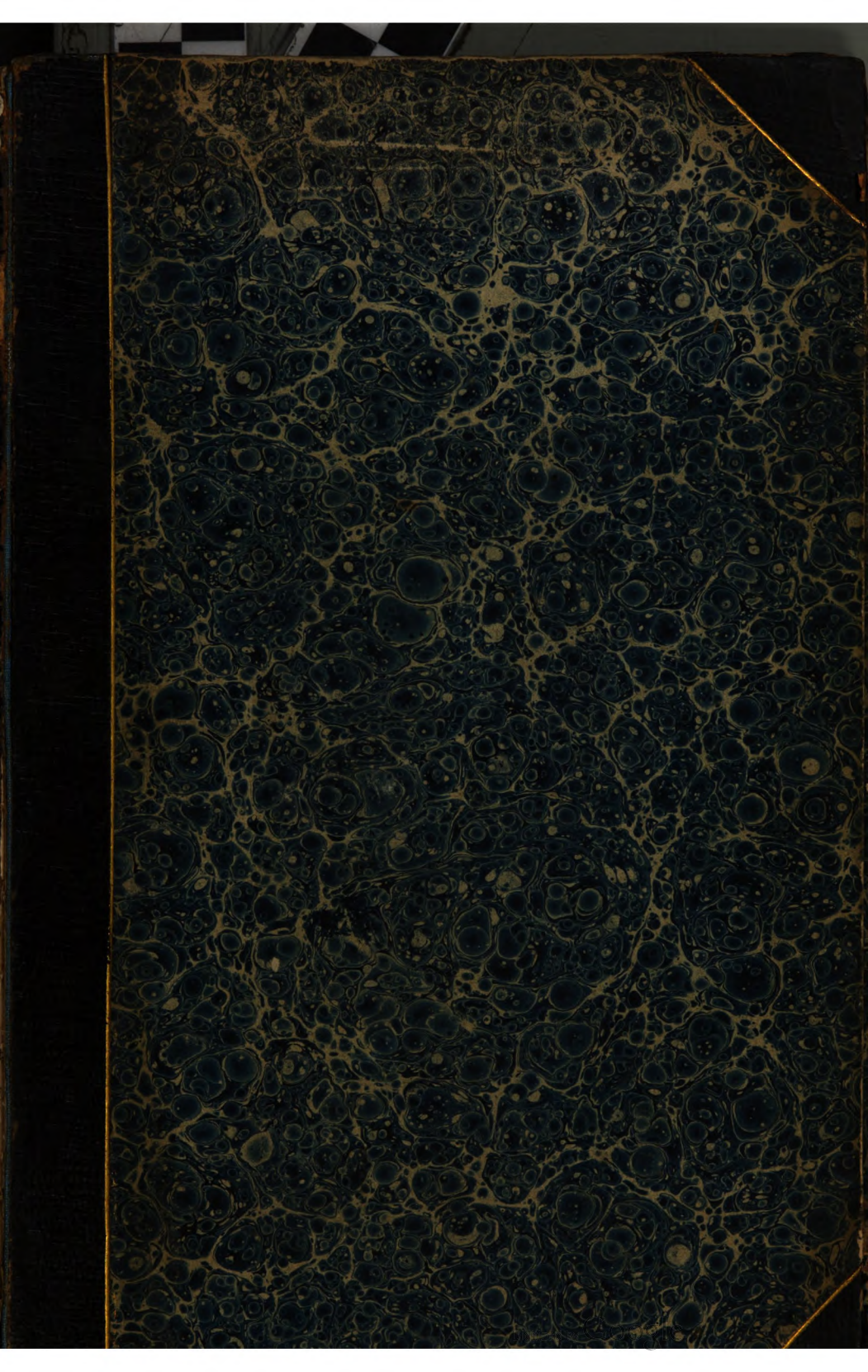
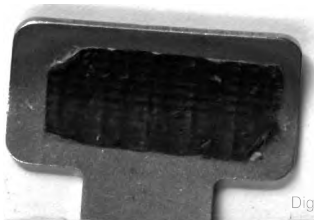

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THE
CHRISTIAN PASTORATE

IN RELATION TO THE TIMES.

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**A Discourse,**

DELIVERED IN GLENORCHY CHAPEL, EXMOUTH,

JUNE 1, 1842,

BEFORE THE ASSOCIATED CHURCHES OF  
EAST DEVON,

AND PRINTED BY REQUEST.

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1842.



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TO HIS BELOVED BRETHREN  
OF  
THE EAST DEVON ASSOCIATION,  
AND TO  
THE REV. GEORGE PAYNE, LL.D.  
HIS VENERABLE COLLEAGUE  
IN THE TUITION OF THE WESTERN ACADEMY,  
THIS SERMON,  
PUBLISHED AT THEIR UNITED REQUEST,  
IS RESPECTFULLY INSCRIBED BY  
THE AUTHOR.





## THE CHRISTIAN PASTORATE.

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“FEED MY SHEEP.” John xxi. 17.

There is no phrase more commonly upon our lips than that by which one of England's mighty dead has designated the grave,

“The undiscover'd country from whose bourn  
No traveller returns.”

This is at once poetry and truth. It is a law of nature, from which nature never swerves, that the dead do not return to life. But the Author of nature has a higher law by which he regulates the universe of things, and to which all other laws must at times give place, namely, regard for his own glory. If that glory require it, the common lot is escaped and a man is “translated that he should not see death.” (Heb. xi. 5.) And if again that glory require it, though he die, a man shall live again. (John xi. 4.) In the inspired memoir of God's life, so far as it is connected with the life of man, both these contin-

gencies have occurred more than once—the living have not died, and the dead have revived.

Now what these quickened dead, in the cases referred to, may have communicated to the living in the shape of warning and disclosure, is not recorded in the inspired volume. I do not believe it would have had any salutary effect which the word of God is not sufficient to produce; nor am I sanguine to hope, that he who has resisted the power of revealed truth, “if one went to him from the dead, would repent.” (Luke xvi. 30.) Nevertheless, while I doubt the saving issues of the communication, I do not doubt its nature—that it would be in the highest degree solemn, momentous, thrilling. It would not convert, but it must interest:—would not change the heart and the purposes of the life, (for what “can do that but God only?”) but would enchain the attention, arrest the thoughts, and be a memory and a motive to our latest day.

But while the book of truth contains no record of the sayings of the resuscitated dead, in the few instances in which divine power has recalled them from the world of spirits, it is rich in the record of the words of Him who spake as never man spake under the like circumstances. The dissimilitude is not confined to their silence and his speaking—but reaches to the characteristics that would have marked the communications of each party had the words of risen saints been recorded. *Their* converse would have been of themselves and others, in relation to eternity. Like a spectral presence, the unseen state

would have been ever pressing upon their spirit. Although they moved amongst us living and breathing men, their thoughts would have been elsewhere, and the penumbra of the world to come would have thrown their soul into shadow. Heaven and hell, endless joys and endless pains would have been ever upon the lips of those to whom eternity had unclosed its dark portals, and whom it had permitted after a brief sojourn and survey to return to earth.

But Christ—neither the shadow of the past nor the glory of the future occupies *his* thoughts. Not one word or reflection bespeaks a deeper interest in the invisible than in the visible. He has gone in obedience to the law of humanity, when dead, into the world of spirits, and has come back again “by the spirit of holiness” (Rom. i. 4) to his disciples, but not with glad or awful revelations of the mysteries of disembodied being. His whole talk is “of the things pertaining to the kingdom of God.” (Acts i. 3.) Never was there an incident that more loudly proclaimed the practical character of the religion of Christ; for never were there circumstances that would more naturally have elicited inquiry on the one hand, and information on the other, respecting the state of the dead. In direct opposition to this natural human impulse and natural expectation, nothing of the world from which he came and nothing of the world to which he was departing, does Jesus say; but all his converse and his care is about earth. To the humanities, aye, and the humilities of life does he submit during the forty days of his

risen intercourse with his disciples. (John xxi. 9—13.)

As prompt and condescending in his attentions as ever, he proves upon the shore of Tiberias that his mission was not to be ministered unto, but to minister. Of that mission, it was as much a fulfilment and characteristic to prepare food for the weary disciples, as it had been to die for their reconciliation and rise again for their life. (Rom. v. 10.) Thus the acts of the Lord Jesus on that lake shore, go in proof that the practical in religion is to the speculative as all to nothing. And all that he has *ever* said is in harmony with his saying *then*—but *thus* and *then* the more impressive from his being just arrived out of the world of spirits, yet centering his solitudes upon earth and time, as of far greater moment than what he had encountered among the dead. The rule of the judgment, “when I was an hungered ye gave me meat,” &c. &c. the consenting voice of enlightened reason, the lessons and the life of Christ, together with his latest acts, and the charge of my text, “Feed my sheep,” prove that the discharge of relative and personal duty incalculably exceeds in the judgment of heaven all attainments whatsoever:—that a cup of cold water, bestowed from a benevolent and pious motive, outweighs “all mysteries and all knowledge” in the esteem of God. (Matt. x. 42; 1. Cor. xiii.)

The view presented in these introductory remarks will be a sufficient indication of the turn my discourse is intended to take. It will be a practical

exposition of the duty of the christian pastor, especially in relation to the times in which we live. I shall therefore take the liberty to avoid certain collateral and important questions which connect themselves rather closely with my subject: such as, the constitution of the church or flock of which the pastor undertakes the care, and the selection and appointment of the pastor himself to the office. I must assume that the flock is scripturally organized; that it consists of the bought and renewed, the willing and obedient; and that the pastor is one who has come in by the door, and not crept or climbed in some other way. I must assume that the sheep are the "washed" and "sanctified" and "justified in the name of the Lord Jesus and by the Spirit of our God," (1. Cor. vi. 11,) and that the shepherd is one whose credentials, while they bear the seal of human authorization, are countersigned by heaven.

With the solemnity due to an all but parting charge of the Lord Jesus, a charge whose value is enhanced by being delivered within the hearing of two eternities—the world of spirits he had left, the world of spirits to which he was going, lend me your attention while I distribute for meditation the command of Christ into its obviously component parts.

**"FEED MY SHEEP."**

This involves *pasture, protection, guidance*—or in simple terms, dropping the metaphor, IN-

STRUCTION, in the three forms of *the exposition of truth, the detection of error, and the exhibition of example.*

This command enjoins

I.

THE PASTURE OF THE FLOCK.

By this I mean all that is directly didactic and usually expressed by the phrase, preaching the gospel. By this I mean the due enforcement of all the obligations which the reception of the truth imposes. By this I mean finally the administration of all the positive institutions of christianity. Thus comprehensive do I consider the term pasture.

1. The first duty of the pastor obviously is to preach the gospel.

This is the appointed nurture of the soul, and nothing short of this will either acquit the pastor of his responsibility or sustain the life of the flock.

Science and philosophy, if dealt out to our hearers, may strengthen the intellect, and moral precept may make them decent livers, and it may be ornaments of society, but the gospel only can make and keep them *christians*. To meet the requisition of the Lord Jesus then, something above and beyond these must be supplied, or the flock will not be fed in the sense of our text. We must have "wholesome words, even the words of our Lord Jesus Christ," and "the doctrine which is according to godliness."

(1. Tim. vi. 3.) We must have, in the pithy phrase of Paul, "the glorious gospel of the blessed God."  
 (1. Tim. i. 11.)

We would not be supposed by this to confine our regard to the New Testament only, to one feature or fact or record of the evangelical scheme. By the intimate connection of the new covenant with every preceding dispensation as parts of the same whole, the series of events from the beginning of the world as recorded in the inspired volume, becomes gospel, and we can scarcely take up one that does not by lines more or less palpable entwine itself about the mediation of Christ. By the aid of such a key as the Epistle to the Hebrews, we see significancy in the insignificant, and order in the chaos, and instruction in the very silence of the Old Testament. It was the result of a divine purpose that to the olden believer, righteous though his soul, and prophetic his eye and ardent his longing for light, "the day spring from on high" should reserve its visitings for the subjects of the kingdom of heaven. The Urim and the Thummim of the early temple paled their ray before the light and perfectness of the oracle which blazed its brighter glory over the sanctity of the second. The relation then of that elder to the christian economy, will not only justify but invite the shepherd of the sheep to lead them occasionally within its bounds for food, but only to lead them back again with a keener relish to the more recent and richer pasture. If Christ is to be brought before the people in the shadow, it will only be to contrast



it with the happy reality of the substance, and to exhibit how closely and naturally they correspond. If Christ is to be shown in the type, but to dilate on the privilege of those who have seen him in action and passion alike, fulfilling the conditions of the antitype. If in the wondrous prediction, clear, minute, unhesitating, yet with all its advantages but the foreshowing of things to come, to proclaim him as the Messiah "of whom Moses in the law, and the prophets did write." In the history of Jesus is the only point since the world began in which the waves of prophetic announcement that have been rolling onward, onward, through thousands of years with increasing volume and force, repose as in their proper bed. In the history of Jesus alone, do the picturings of an eloquent ceremonial find their archetype and interpreter.

But while the gospel of the Old Testament may tempt to a frequent excursion, the regular fold and abiding place of the flock will be the gospel of the New. The general aspect of the economy of grace will be presented to the believing eye as an occasional object of contemplation, but the shepherd will delight in and the people will profit most by dilating upon its particular features. All that is moving in the mercy and sufferings of Christ, all that is sanctifying in the example of Christ, all that is divine, rapturous, solemnizing in the triumphs and glory of Christ, these, these, will be the prevailing, the delightful theme. Yes, powerfully, persuasively, proportionably (Rom. xii. 6.) upon these,

will the pastor dwell who would see his sheep adhere to "the footsteps of the flock," and feed "in green pastures" and repose by "still waters."

2. But concerned for the interests of practical piety, the great duties of the law will not be neglected in the instruction which the pastor gives.

If the gospel of Christ be a pleasant pasturage, it is also a holy school. While privilege is opened, duty will not be forgotten. If God requires worship, man requires service. How can we love God whom we have not seen, if we love not man whom we have seen? I am not afraid to say that the most acceptable homage we can present to a God of love, is to do good to his creatures. He employs no higher agency to save the soul, than he does to preserve, bless, and comfort the body of man. The sun that warms our world from day to day and "the sun of righteousness" are the product of the same author and the same arm, for "the mediator of the new covenant" is the maker of both; "by whom also he made the worlds."

The faith then that embraces the doctrines of christianity relative to the divine plan of salvation, without at the same time inducing the belief and practice of the duty it enjoins, I hesitate not to pronounce no faith at all. As there can be no unbelieving christian, so also there is no impure christian, no unfeeling christian. The holy and benevolent life of the believer is as much a part of christianity, as faith in the divine nature and mission of Christ.

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Whatever then may be the taste of the times, or the people, or the place, the christian pastor will not "feed" the sheep as he ought unless he draw largely from every fact, doctrine, parable, and argument of the book of God, the inference that they should be "holy, harmless, undefiled," loving and lovely to one another. There is no such thing as living "godly" without living at the same time "righteously" towards others, and "soberly" in ourselves; and it is the arch device of Satan to persuade men that they can. (Titus ii. 12.) Woe be to the pastor who sanctions such a delusion, woe to the flock who believe it to their hurt! "What God hath joined together, let not man put asunder." Jehovah is as concerned for the interests of holiness, personal and relative, as he is for the glory of his son. The kingdom of his son is a kingdom of "righteousness, peace, and joy in the Holy Ghost," and its borders enlarge, and its interests prosper, and its throne is established only in proportion as real holiness extends and thrives.

The teaching then that would be wholesome, nutritious and evangelical, must have regard to this, must be seasoned with this salt. Now this is the salt with which it must be seasoned, "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;" (Rom. xii. 1.)—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy, for

the temple of God is holy, which temple ye are." (1. Cor. iii. 16, 17.) "Ye are bought with a price, therefore glorify God with your body." (1. Cor. vi. 20.) "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." (2 Cor. v. 14, 15.) "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." (Phil. iv. 8.) "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 32.) "Love is the fulfilling of the law." (Rom. xiii. 10.) The faithful teacher will find in the dew of heaven the fairest emblem of the christian. Each "bright particular" drop glistens in the morning sun with the purity of vestal innocence, while at the same time it sheds brighter beauty upon the flowers which gleam through its crystal, and refreshes and fertilizes the thirsty soil with its friendly moisture. This is to be at once blessing and blest.

3. Another branch of teaching will be the due administration of the positive institutes of christianity, embracing the rites of Baptism and the Lord's Supper.

These occupy precisely the same level as the other

institutions of Christ. They subserve important purposes in the economy of church ordinances, and the due observance of them will greatly tend to the good of the flock. They go to impress by the eye the same lessons which are communicated to the ear time after time, that "without holiness no man shall see the Lord," that this holiness must originate in our being "born again," that this grace is bestowed as a fruit of the mediation of Christ, that as a consequence of it we become one with the Lord Jesus and with all his people, and that the breaking of his body and the shedding of his blood is the sole and sufficient ground of our hope.

Now as positive ordinances of the Great Shepherd of the sheep, and as teaching these with other subordinate truths in a very simple, forcible, and interesting way, the decent application of water to the person, and the common participation of bread and wine in the name of the Lord have value, and must be included in the spiritual nurture supplied to the people of God. But beyond the lessons they help to enforce, and the thrilling hopes and memories they awaken, we attribute to them no efficacy, we regard them with no awe. The mode in which they operate to the edification of the soul is so obvious that we see no mystery in the institutions, nor would desire to couple their observance with more than common veneration. We regard them in no sense as mediators, but as memorials. As means of grace when clearly understood and piously received, just as any other means of grace, but nothing more. No

ark that necessarily saves the soul of the impious Ham and the pious Shem alike; that shelters the clean and the unclean beast. No mask or mystery that hides a real presence, transubstantial or consubstantial, of the Son of God. No *viaticum* which administered by the duly ordained officer in a dying hour transmutes the sinner into the saint, and wafts the happy spirit to paradise. They make no peace with God. They sanctify no soul. They regenerate no nature. They confer no life. They bridge not over the great gulf which the Judge has fixed for ever between the righteous and the wicked. *They do no good*, except as faith apprehends the truth they deliver in dumb show before the senses, and makes that truth the breath and pabulum of its life. Where however thus apprehended, their signification is great and their influence blessed. More than one penitent mind has seen in the waters of the font devoutly regarded, the need of the inward washing "BY THE SPIRIT WITH THE WORD," and has cried, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." More than one hard heart has been broken at the contemplation of the broken bread and outpoured wine, as representations of the love of Him who gave his body to be the world's bread, and emptied the gushing winepress of his heart for the world's thirst. And more than one narrow soul has burst the trammels of its selfishness by swelling out to the dimensions of the mighty truth, "that we being many are one bread." Yes, many a man has never

had a large or generous thought until christianity has taken him and transformed him by the teaching of its expressive symbols and its godlike aphorisms, and made him cease to regard himself as a monad, an isolation, dwelling alone in the world, to become a portion of a whole—one of many demanding his sympathies, ready to reciprocate his care—a brother, a fellow immortal, a lover of God, a lover of man !

Without then committing ourselves to either error, each equally remote from truth, of thinking so lightly of the ordinances as to banish them altogether, (which a small but highly respectable body of our coreligionists have been led to do, I mean the Friends,) or magnifying them with others of the present day into Saviours, by a process that robs Christ, and the Spirit, and the reason of man of their proper functions and glory ; we would keep them in their place, and observe them thankfully and duly, as simple, pregnant, efficient, and divine auxiliaries to the other means of grace supplied to the people of God. Who thus observes and administers them, will prove “a workman that needeth not to be ashamed,” and will thus far fulfil the requisition of the master, “Feed my Sheep.”

This command of Christ involves

## II.

### THE PROTECTION OF THE FLOCK.

**He must ill discharge his duty toward the sheep,**

who does not seek to guard them from injury. That it is a duty none is so blind as not to perceive, or so perverse as to dispute. The only difference with most persons would be as to the mode in which the effort should be made. While some would confine themselves to the simple presentation of truth, others would conjoin with this the confutation of error. We side with the latter party and procedure. This is the two-edged sword of our warfare. The voice of reason and the practice of scripture decide us in its favour. The Lord Jesus did not restrict himself to the exhibition of truth, but exposed falsehood as well. He who said "Come to me," "Look unto me," "Believe on me" "the way, the truth," said also, "Beware of the leaven of the scribes and pharisees." It will be the wisdom of the under shepherd to be taught by His wisdom in this matter, and to "walk in His steps."

I will not touch now upon the exposure of errors of doctrine, as that is more or less included in the course of scriptural instruction prescribed for the flock in the remarks already made. Nor in sooth, except in a secondary degree, do I conceive we are exposed to the peril of a dogmatic war now a days. The christian world seems to have pretty generally decided what are and what are not the doctrines of the gospel, and that decision presents a much larger degree of unanimity than we had any reason to expect. It cannot be denied that there has been a progressive approximation of the views of the various sections of the church on this point, and that



the preaching of parties popularly deemed erroneous in creed or habit, has insensibly conformed to the evangelical standard. It is not then the storming of the *citadel* of christianity that we fear in modern times; (there seems a cordial and happy consent among all the respectable members of society to its value;) but it is the sapping and undermining of its outworks, leading ultimately to the destruction of the whole. There are opinions afloat in the world, influentially and ably advocated, only going to the derangement of the machinery of our religion, but which, we believe, succeeding in this purpose, would go to the extinction of its usefulness and the dissolution of its power. The simple and intelligible nature of the christian pastorate is attacked and made to bend beneath the force of two opposite assaults. The one elevates it into something mysterious and all but divine; the other reduces it to "nothing in the world." By the former I refer to Popery in all its forms, and especially in its Anglo Catholic form, as developed among the disciples of the Tractarian School; by the latter, to the well known tenets of the Plymouth Brethren.

*The first form of error* seeks to injure the evangelical constitution of the pastorate, by unchurching all churches, and dishonoring all ordinations but its own. Its aspect towards other communions and their ministers, is thus one of the most repugnant and unchristian kind. Its assumptions are, that in this country in which we dwell, there are no true shepherds of the flock except the ministers of the

protestant and popish episcopal churches; consequently, that the validity of popish orders places the popish laity, whatever may be the errors which their teachers inculcate, in a safer and happier position than the members of a protestant dissenting church. That the men who are called by the church of God, because of their gifts and seeming eligibleness to minister in holy things, whatever may be their fitness, unhallowed by the bishop's hand, are ministers of Satan rather than ministers of Christ. That the height of their charity can assign no better hopes for eternity to the millions of devout, intelligent, God-serving, and benevolent protestant dissenters throughout the world, Presbyterian, Wesleyan Methodist, Friend, Baptist, Independent, &c. &c. than the uncovenanted mercy of God, which, alas! is no mercy at all. They know as well as we that the covenant alone secures the salvation of any, the gates of life only opening to those whom the pen of the covenant has inscribed in the Lamb's book of life. No mean authority has said of the dissidents from the established church, that they are "in a state of great uncertainty and hazard." Our only comment shall be, "this is a hard saying." (John vi. 60.)

But not only for their unfriendly aspect toward the pastors of other communions are these unscriptural notionists to be condemned, but also for their mistaken views of the relation between the shepherd and the flock.

With them the pastor occupies a vicarial position

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and is in the stead of God to the people. There is no need to exercise the understanding upon the truth, nor to act faith in the Son of God. The object of faith is the report of the teacher, who may feel himself impelled by a supposed sense of duty, (it has been eloquently pleaded for) to reserve the vital doctrines of the incarnation, the trinity, and the atonement, from the hearer's ear lest it mar the simplicity of his reliance upon the priest, by pointing out another mediator. Such a system robs the disciple of his reason, the bible of its authority, truth of its power, and Christ of his glory; and delivers the wretched people into the hands of the priest, "tied and bound in the chains of" sacerdotal dominion, to be enslaved in time, and to be ushered hoodwinked, deluded, lost, into an illknown eternity.

The priest may be ignorant, inefficient, and profane, yet this doctrine goes the length of asserting, that being *the* priest, his head alone can digest, arrange, and elaborate truth; his lips alone can pronounce words of absolving power, words of consecrating efficacy, utterances of the Holy Ghost; his hands alone manipulate the mystic elements; his foot alone tread the hallowed precincts of the altar. The circumstances, so far as they assimilate, justify our retorting upon the Oxford Tractarian the charge of the sixth homily against the Romish bishops; "it served" their "purpose" "to keep all people so blind, that they, not knowing what they prayed for, might the more readily believe whatso-

ever they said, and do whatsoever they commanded."

Now in opposition to all this, so degrading, insidious, and destructive, the christian shepherd will endeavour to exhibit correct views of the rights and duties of the pastorate. He will not in his overweening sense of its importance, destroy, as Puseyism virtually does, man's responsibility, and deposit it on priestly shoulders. He will not virtually say, the form of the worship and the presiding functionary secure the safety of the worshipper, independent of a manly faith, a genuine conversion, and a "reasonable service." He will not bid the votary repose his confidence in him, and he by some mystic spell will do and secure all that is needed. Oh no! far from this—he will always and only represent it as a humble yet honourable, sufficient, and divine instrumentality to secure the present welfare of the flock, and ultimately to introduce them to the blissful pastures of heaven.

*The second form of error* in relation to the pastorate, is that which would annihilate or all but annihilate the office.

It will not here be required that I should defend the episcopal or presbyterial platform, as exhibiting modes of pastoral ministrations. In favor of both, doubtless, in this view much might be urged, even while we pronounce the defence of either, as a civil establishment, hopeless. Were we to contend for the pastoral supervision existing in these communions, we should be extending our line of

argument beyond the limits of convenience, and beyond the necessities of the case. It is enough for the occasion if we concentrate our remarks upon the congregational pastorate. Those other bodies, when assailed, can furnish numerous and competent defenders. Leaving then, Episcopacy with its countless gradations of office and ministrations, and Presbytery, with its *co-ordinate ministry, banded as a corporation*; let us confine our attention to a *co-ordinate ministry in the form of isolation*, that known by the name of Independency.

With those who reject the pastorate, it is customary to designate the ministers "speaking brethren," the object in using the term, being evidently to bring the minister down as nearly as possible to a level with his hearers.

But we will not quarrel with them about names. We have too serious a quarrel with them about the nature of the thing, to waste time on words. In their antipathy to a sacerdotal caste, it strikes us that they have been borne away to the extreme of abolishing or all but abolishing a divine institution. The unscriptural affirmation of the one party, has been met by as unscriptural a negation on the part of the other. The undue magnifying of the office has been parent to an undue degradation of the office from its authorized dignity and rank. It seems to us, and we say it open to correction and conviction if we are mistaken, that they have either yielded too much to the noble impulse of resistance to tyranny over conscience, an impulse that,

unregulated by discretion, may carry men farther than they first intended, and justify deeds and views in the long run, that once it could not have contemplated as possible; or that they have taken a partial and one-sided view of the scriptural representations of the office. They have marked the points of identity between the pastor and the flock, the minister and the people, but not those of dissimilitude—the features in which they correspond, not those which are unlike—the parts that lie contiguous, but not those which broad lines of demarcation throw apart. They have seen them called “brethren,” “servants,” and so on; and in every humbling scriptural designation we heartily acquiesce. But there are other terms equally expressive of official dignity, which we contend must be taken into account. We see the beauty and propriety of those names of equality given to the pastors of the flock of Christ in the word of God, and go all the length with our brethren in a cordial recognition of their truth in the cases and relations to which they refer, but must be pardoned, if in other relations we see an elevation over the other members of the church, quite as marked, divinely authorized, and distinct. We cannot consent to identify, (for reason and the Word alike forbid it) the shepherd with the flock, the teacher with the pupil, the parent with the child, the ruler with the subject, the labourer with his field, the ambassador with the people of his mission. We cannot believe that to teach and to be taught, to feed and to be fed, to till and to be tilled,

to minister and to be ministered unto, mean precisely the same thing. We cannot suppose that the Spirit who reduced chaos into harmony, and whose divine prescription for the churches of the saints, is this, "Let every thing be done decently and in order," (1 Cor. xiv. 40,) gave a like authority to every member of the church "to reprove, rebuke, exhort" his brother in the faith. We cannot believe that a God of peace ever meant that the garden of the church should be a hotbed of anarchy, contention, and schism, as would thus be the case. We cannot believe that the natural subordination of the various parts of the body was to be a figure only applicable to apostolic times, therefore ask now with all the emphasis of the first inditer of the question, "If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?" if all be head, where are the members? if all be members where is the head? (1 Cor. xii. 17.) We cannot believe that there can be meaning in the command to the church, to "obey those that have the rule" over them, unless it were the right of one party to rule, and the duty of the other to obey. In fact, the more we consider the controversy between these sectaries and ourselves, the more we are confirmed in our deliberate judgment that their views go to break up a divine organization, and war against the plainest reading of the letter and spirit of scripture, while they are further, an outrage against the reason of man, the arrangements of society, and the best instincts of our nature.

But let it not be supposed, that in contending thus for the distinctive nature and official dignity of the pastorate, we entertain overweening notions of its power, or are likely to quarrel with the brethren to whom we minister, by a haughty and unwarrantable exercise of its functions. Those who strive to adhere so closely to scripture as we, are not likely to press their prerogative to an offensive or improper extent. It is rather a position than a power we claim, rather a recognized ministry of service, than a post of honor, emolument, or dominion. Our own dear brethren who have been pleased to call us to office and clothe us with its dignity, understand us well, and it is not with them we argue. We argue that the pastorate is a thing real, substantial, and definite, against those who make it nothing; nay, a divine thing, instituted by a divine person for divine purposes, and gifted moreover with divine efficacy, against those who make it a human thing, preserved for human ends, and only efficient for such ends.

We claim authority and respect, but only the authority that heaven has bestowed, and the respect our brethren feel happy to concede. Our office is not legislative but administrative. We cannot advance a step beyond our orders, nor without orders. We are a portion of the machinery of christianity, and we cannot be pushed from our place, however humble it may be, without injury, derangement, to the whole. We are not "lords over God's heritage," but shepherds of the flock, yet in the absence of the owner, the flock would fare badly without shepherds.



We are ambassadors from a potent Sovereign, tendering conditions which it will be the wisdom of those we accost to accept; neither conferring those advantages ourselves, nor in the strictest sense inducing compliance, yet, as the medium of communication, entitled to respect. We are only stewards of the household, but while we do our master's bidding, the whole establishment is the better for our care. We are only brethren who have received grace to minister in holy things, and who found their claim to be "highly" esteemed, on the ground of their "work and labour of love." And so meekly do we wear our honors, and so scripturally, I venture to say, do we defend and maintain our position, that our brethren give us more than we seek; for they place us in their heart of hearts, and would pluck out their eyes to serve us, (Gal. iv. 15) and find that it is not more blessed than profitable to honour those whom Christ has honoured by putting them into "the ministry, counting" them "faithful." (1 Tim. i. 12.)

But the Plymouth sect (I use this title only to avoid ambiguity, as I am sometimes constrained to call the members of our own churches "brethren") might perhaps allow the scripturalness of "an order" of ministers. I shall suppose it for the moment, and that their objection directs itself chiefly against (what with more meaning than elegance, they have stigmatized as) the "one man system."

The readiest answer to this objection and a suf-

ficient one is, that *it is not our system*, although it is our more common practice, to have one minister only to each church. Our system is none other than that of scripture, so far as we can ascertain the right. Thus, if they claim to be scripturists, so are we. Are they guided by apostolic ordinance and usage? so are we. Can they show many teachers over single churches? (1 Cor. xii.—xiv.) we can bring forward an inspired prohibition of such an arrangement—"Be not many teachers." (James iii. 1.) Can they appeal to more bishops than one at Philippi? (Phil. i. 1,) we can point with equal readiness to one "angel" over each of the Asiatic churches. (Rev. ii. iii.) But we take other ground. There is nothing in *our system* that forbids our having as many ministers as we please, but our pleasure is regulated by the necessities of the case. Were the sheep so numerous as to require the services of more than one shepherd, we *may* appoint, nay we *should* and *would* appoint as many as would constitute an efficient oversight. Did the worthy brother who presides over this flock, find himself incompetent for the charge, from the number and variety of his duties, there is nothing in our system to prevent his calling in to his aid as many fellow helpers as he and the people should consider sufficient. And there is nothing in the feelings with which minister and people among us regard the broad question of the pastorate or their reciprocal relation, to militate against such an arrangement wherever it is conceived necessary. Hence we can point to flock

after flock where more shepherds than one preside over its interests. And where there are two, there might by the same rule be three, if such a multiplication of pastors was found for the comfort and edification of the church.

But it may be said, however strong you believe this plea of non-necessity for many ministers in one congregation, yet you must confess that the "many administrations" in a single church in apostolic times, must have greatly tended to its edification. To this I must give a very qualified assent upon several grounds.

In the first place, those "administrations" were miraculous gifts bestowed for a special purpose and a limited season, and cannot be a rule for ordinary times.

In the second place, while we cannot doubt that the good of the use of them counterbalanced the evil of their abuse; nevertheless so indecent were the scenes exhibited in the public assemblies of the Corinthians, and so severe the judgments which were inflicted upon them for their misconduct, for "many were sick among them, and many slept," that we may safely conclude the exercise of those gifts was open to great peril of misuse. Of no church which Paul addressed are such hard things said as of the church of Corinth; and in none did the evils of "many masters" so widely prevail. Little charmed by the working of even a miraculously gifted democracy, we are under no temptation to repeat the experiment. Where a multiplication of

ministers is necessary, there they are appointed; but we can never consent to sacrifice the peace of the church at the altar of an assumption which is obtrusive in proportion to the emptiness of its claims. All are not fit to teach, therefore all cannot be suffered to teach.

But in the third place, we can say with the most unwavering confidence, that in our churches we are as prompt to avail ourselves of a variety of gifts and ministrations, as any church of the Plymouth brethren can be. It is well understood that the much vaunted open ministry has now shrunk to dimensions little if at all larger than ours. The brethren who "speak" are now as much marked and known men as our pastors; and the expectants of the homily can fix their eyes as unhesitatingly upon the orator in those primitive assemblies, as though he were seated in a pulpit, or habited in a gown. To such a fact as this *we* cannot object, whose known practice it is to expect a certain brother, honoured and beloved, appointed for the purpose, to visit us from season to season, with the fruits of long thought and mature wisdom—with the utterances of the Spirit's mind, as he can collect it from the word by deep reverential study and the aid of all human appliances to boot; but we do object to all this, coupled with a disclaimer of it. We do object to the departure "from the simplicity that is in Christ," which such a course implies. And we do object, loudly and righteously object, to the denunciation of all bodies of christians,

on grounds which by force of time and circumstances, they are constrained to occupy themselves.

In the broadest sense of the word then, we affirm that we enjoy as much variety of ministration as the Plymouth brethren. What with our gifted deacons and other members of the churches, whose occasional or frequent assistance we employ in our public and devotional assemblies; and what with the frequent interchange of service between the pastors, I think we may congratulate ourselves upon having as much variety of ministration as is conducive to edification; and quite as much, although not so ostentatiously exhibiting it, as the denouncers of the "one man system."

I can suppose the objection of the Brethren to take another form, and visit with its displeasure the christian ministry among us, because *so fixed and local*. I do not know that the Brethren themselves exercise a ministry more itinerant than most existing bodies. I believe not. But if they do, and this be really a ground of objection with them, our Wesleyan friends are happily shielded from censure. As for our own practice, I am not prepared to defend it. I see advantages in a fixed ministry which would make me ever its most strenuous advocate; at the same time I think it a grave question, and one of growing importance with the progress of events, whether a much larger combination of itinerant with stated labour may not be essential to the conversion of the world. The itinerancy I mean, is of the highest intellectual and moral order. I cannot read "many

shall “*run to and fro*,” without thinking that we “have not yet attained, nor are already perfect” in the working of that New Testament ecclesiastical polity, which shall be the clearest expression of “the mind of Christ,” and the surest harbinger of the premillennial era. (Dan. xii. 4.) It is not a topic for discourse here, but it is a thought for our reflection and examination by the light of scripture in the quiet of the closet, how far a motive and rotatory ministry in conjunction with the regular location and labour of the pastorate, might be expected to aid in ushering in the kingdom of our God and of his Christ.

But again, and lastly, perhaps the objection of the Brethren is more against our financial than our ecclesiastical system, against our revenue rather than our police. That they take strong exception against our practice in this respect is not to be concealed, and with some minds this objection has more weight than the others. Let us examine its exact value.

Against the principle of receiving compensation for labour they will not of course say a word, bowing to the authority of the scriptures, which say “the labourer is worthy of his hire.” No principle can be more in harmony with the appointments of the New Testament and the dictates of natural equity. Their objection therefore must lie in some way or other, against *the mode* in which compensation is given. It must be either because it is given compulsorily and not voluntarily, or in coin and not in kind, or regularly and not irregularly. *If because*

*given compulsorily*, the objection does not apply to us, as all the contributions to the support of our ministry, are as completely optional on the part of the donor as it is possible to be. *If because in coin*, rather than in kind, that is merely as the more convenient form for the contributor as well as the receiver, and it would be hard to prove it unscriptural. Although the "taught in the word" communicated to the teacher in early days "in *all* good things," it is not to be supposed that the layings by from week to week consisted of goods rather than money, or that the contribution to the poor saints at Jerusalem was conveyed in the shape of clothing and food. Were it so, they must have been heavy "carriages" indeed with which Paul and his fellow travellers were burdened when they journeyed from Cæsarea. (Acts xxi. 15.) But the days of barter have passed away from commerce, and at the impulse of the same progress in social usage, payments in kind have passed away from the church. But again, if *exception be taken against our system of finance, because the stipend of the minister is paid regularly*, and not irregularly, we reply, the principle of *stated* contribution is affirmed by the practice of the early church; (1 Cor. xvi. 2) and we follow apostolic precedent in this, no less than in the rule we prescribe for giving—"as the Lord hath prospered." But beyond the unquestionable right of the teacher to support we lay down no law, leaving the time and the mode and the amount to each person's convenience and sense of obligation. This is that

divine combination of liberty with obligation, which owns Christ as its author, and constitutes "perfect freedom." Who can be so enamoured of the caprices of the Brethren as to forsake this well ordered school, for the anarchy and confusion of pantisocracy, where the motive and obligation to communicate are withdrawn, by failing to define who are the persons to teach and to receive?

Perhaps I should not be justified in passing over without mention, another objection to our pastorate, made by the body of whom we speak, namely, *that the ministry of our pastors is not confined to the visible church of Christ*—that it directs itself with special emphasis to the conversion of those that are still "ignorant and out of the way." I must however waive the discussion of this point, as it relates rather to a question of doctrine than discipline. It would come very properly into a consideration of the doctrinal peculiarities of the Brethren.

In what has been advanced, I have merely touched incidentally upon a few of their positions, which connect themselves somewhat intimately with the topic of discourse. On these positions I have spoken my mind freely, still I hope with sufficient regard to the interests of truth and charity. Were I to give a deliberate opinion of the character of the body, I should say it presents a mild but decided antinomian form. There is the same all-contemning separatism, and lack of discipline, and restiveness under the yoke of order, which are characteristic of that heresy. Above all, the Brethren's view of the



primary object of the christian ministry, that it is appointed for the edification of the church rather than the conversion of the world, proclaims with trumpet tongue from what mint they proceed, without the need of "image" or "superscription" to declare it. Nevertheless, to say we have not occasionally attended their ministry with profit, would not be correct. To aver that there exist not among them as well as among other christian bodies, eminently devoted followers of Christ, would be belying our own experience. We are happy to have known many such. We neither charge them with heresies nor immorality. I believe there is much doctrinal truth and much of holy living among them. Nevertheless their aspect, language, and proceedings towards other christian bodies is a most unlovely impersonation of the law of love.

Against these erroneous views of the pastorate, the christian minister will deem it his duty to guard the flock, and will earnestly contend for the form as well as for "the faith once delivered unto the saints." Not that he will consider our system perfect in operation, (what system can be, in the hands of imperfect agents?) nor all others devoid of meritorious features: but that few, if any, present so close a conformity to *the earliest ecclesiastical usage*, or appear so well adapted for universal diffusion and the wants of the world.

This command includes

## III.

## THE GUIDANCE OF THE FLOCK.

The shepherd is not only to pasture his flock wholesomely, and guard them securely, but also to lead them rightly.

In that country, which being pastoral, has supplied us with the beautiful figure of the text, the sheep are wont to follow the shepherd whithersoever he goeth.

“He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” (John x. 2—4.)

Now no one can have a stronger objection than I, to straining a figure to answer uses it was never intended. It is presumed nevertheless, the liberty I take is not wholly unwarrantable, of making this represent the **EXAMPLE** the minister ought to set his people.

If this application be allowed, I shall surely be pardoned while I say to every minister of the word present, in a spirit of the utmost humility, and with a primary reference to myself, “Be thou an example of the believers in word, in conversation, in charity, in faith, in purity.” “Neglect not the gift that is in

thee." "O man of God"—"follow after righteousness, godliness, faith, love, patience, meekness." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "I charge thee therefore before God and the Lord Jesus Christ, who will judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season out of season, reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "Feed my lambs." "Feed my sheep!" (1 Tim iv. 12—14, vi. 11,12, 2 Tim iv. 1—4.)

The more I reflect upon the subject the more I see reason to be satisfied with the high moral position which the congregational ministry occupy. We think it matter of honest congratulation, that amid good report and evil report, they have maintained a character so free from fear and from reproach. The worst that can be laid to their charge is a somewhat intemperate zeal—or what the enemy is pleased to designate as such—in the cause of godliness, and an outstripping of the age in their judgment upon all questions affecting the rights of humanity. They run too fast in the opinion of a

world, which to their thinking lags too slow. With them **SLAVERY IS SIN ; MONOPOLY, COMMERCIAL OR POLITICAL, INJUSTICE ; TOLERATION, ASSUMPTION, INSULT, OUTRAGE ;** the form which persecution takes in the milder age, which forbids the burning of heretics at the stake, or the harrying of the Lord's defenceless sheep, as many a time and oft they have been over mountain and moor.

I thank God that my brethren have not yet to be schooled upon these points. I thank God that they have passed their examinations and taken a high degree in the university of the humanities and the christian graces ; and that they are beyond rather than behind the intelligence of the times, in all that "is holy and just and good." It is well to be so far in advance of the age ; that they seek to lead it and give it a character, rather than have to be dragged up to it by tedious and disheartening effort, a clog upon its progress instead of an incentive to move onward. Looking at the relation of the congregational ministry to all the great religious and social questions of the day, I think no friend of God or of his kind, need blush for their opinions, efforts, and position. If our brethren have succeeded in nothing else than in impressing such a conviction as this upon the public mind, they have not laboured in vain, and have reason to thank God, and "take courage."

But still, while in relation to the world and to the church of God, the standing ministry of the evangelical dissenters occupy a place so lofty and honorable, it may be asked with great propriety, can

they not in their relation to the church at least occupy a higher? Is there any reason in the nature of the case, or in the nature of their attainments, that should bid them pause in their progress? If exemplary now, should they not seek to be more exemplary? If kind, wise, enlightened, holy, to be kinder, wiser, more enlightened, and more holy? Advanced upon their course, should they not be pushing forward to the goal? and ought not going "on unto perfection," (Heb. vi. 1) to be the motto of each pastor? Their high calling of God in Christ Jesus requires it—their solemn charge requires it; the nature of morals and of mind, the example of their master, and the teaching of the Spirit, all require it. Thus only can they be "burning and shining" lights; thus only illustrate while they open the book of life; thus only lead while they feed the flock of Christ.

In the course of this Sermon I have been compelled to omit much that might have profitably found a place in it. I could not however forgive myself were I to close without a distinct exhortation to the pastors and to the flock.

#### I. TO THE PASTORS.

While the Lord Jesus has made proof of his love for the flock, in the provision which the christian pastorate makes for their nurture, growth, and security; equally convincing is the proof of his

confidence in you, in having committed them to your trust. In bequeathing his people to your care, the master has in effect put you in his place, and requires you to supply his presence by your ministry. He virtually says, These are my sheep, how dear I need not say! Let Calvary and Gethsemane bear witness to my love—"the agony and bloody sweat, the cross and passion." I have bought them, they are mine; I have called them, they are mine; I have kept them, they are mine; and now must ye keep them in my stead. I hand them over to your care, to your fidelity and love.

Beware that ye lose them not through neglect, lest while ye sleep, the wolf raven the flock, or the sheep stray from the fold. Be not of the slothful shepherds, "lying down, loving to slumber," who think more of their own ease than their master's property. Woe to the servant who thus doeth; the Son of Man will come at an hour when he thinketh not, and cut him asunder and give him a portion with the hypocrites.

Beware that you deal not with the flock in harshness. They may be wild and wayward, simple and credulous, perverse and sinful, yet their errors will prove no excuse for your unkindness. As ye have been forgiven, be ready to forgive. "Be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." (2 Tim. ii. 24, 25.)

My lambs too, fail not to feed, the younglings and

hope of the flock. Take heed that ye despise not them, that ye offend not them, "for I say unto you, that in heaven their angels do always behold the face of my Father." Make these your care—gather them with your arm, and carry them in your bosom, and gently lead the halting and infirm.

And the wanderer that has left the fold, or never entered the fold, seek him out. Leave the ninety and nine in the wilderness rather than he perish. Let the eye of solicitude and the heart of love direct your steps. Give not up the quest until you find him, and lead him to the fold rejoicing. Be this your greatest good, your choicest occupation, "to seek and to save that which was lost." Thus share and waken the joy of angels, yea, that of the God of angels. (Luke xv. 4—10.)

In fine, all for whom I bled, my flock, mine elect in whom my soul delighteth, the objects of my everlasting love, the temples of my Spirit, the subjects of my grace, the charge of my angels, the heirs of my kingdom, the assessors of my throne, these tend in my absence till they enter into my joy—to these administer of the stream, till they obtain themselves access to the fountain.

"Lord! how shall we be and do all this?"

*Love me*, that first. *Learn of me*, in my book, in my life, in my heart. "The good shepherd layeth down his life for the sheep"—be ye likeminded and all will be easy besides. And *ask of me*—"My grace is sufficient for" you. "Always pray and not

faint." "Ask and it shall be given you." (2 Cor. xii. 9; Luke xviii. 1; Matt. vii. 7.)

I now address finally a few words of exhortation

## II. TO THE FLOCK.

Do I love, esteem, feel, and pray for the minister? It is because I love, esteem, pray, and feel for you. It is not my partiality for the class to which I belong that gives these honoured brethren a place in my heart, but because I see in them Christ's ordinance for your salvation. Their connection as an agency, with your eternal peace, makes me love them; and did their unfitness for their office, make that connection a cipher, I should not love them any longer. You will perceive then, that the measure of their benefit to you, is the measure of my regard for them. This statement may conciliate your indulgence toward the two or three words of admonition which follow.

The duties of both parties are reciprocal. If it be the pastor's duty to instruct, to warn, to lead, it is yours to observe the lesson, the monition, the pattern, with the docility of pupilage, and the meekness of wisdom. If his to "watch for souls" as one "that must give account," it is yours to make the watch pleasant and the account satisfactory. If the place of pastors, to break to you the bread of life, yours to receive it at their hands, as from stewards of the household of faith and dispensers of the mysteries of God.



The duties you owe to the pastor include

1. *A regular attendance upon his ministry.*

Forsake not "the assembling of yourselves together." (Heb. x. 25.)

2. *Pecuniary support.*

The master who owns the flock, supports the shepherd by means of the flock. "The labourer" in any department of service, and in any walk of social life, "is worthy of his hire." This duty, however, is so obviously reasonable, decent, and scriptural, that I will not add a syllable to enforce its obligation.

3. *Faithful attachment and hearty co-operation.*

While pecuniary support is his right, a right which every considerate christian will cheerfully own and liberally honour, there is something more precious still in the pastor's regard, namely, the love and devotion of the people of God. Had not a motive higher than a pecuniary one been in operation, never had the ministers before you, entered upon the despised and selfdenying pastorate of the protestant dissenters. Where then we lose so much socially, so much politically, so much in a pecuniary view also, surely it is not demanding aught unreasonable, when we ask you for your affection, confidence, and esteem.

In some of the evils incident to our position as nonconformists you partake, but some are peculiarly our own. In all ages an obnoxious ministry has been the object of attack; and the christian pastor has been immolated upon the altar of persecution,

while the flock has been comparatively unharmed. In the second and third centuries of christianity, the instances were rare in which the pastors of the church were gathered to their fathers in peace. The ruthless spear or the bloody arena anticipated the work of time. We go no further to find the origin of the countless heresies which disfigure and dishonour that period. I have no hesitation in affirming, that the age of the apostles and, Independent though I be, that the first century of the establishment of christianity under Constantine, were the purest days of doctrinal truth in the church, until the era of the reformation. The cause is obvious enough. In the earlier case persecution had not begun, and in the latter it had ceased. The life of the church's ministers was thus secured; and the presence of the shepherd the natural conservator of truth, preserved the flock from error. The Bartholomew bushel, as the act of 1662 has been called, not only extinguished the non-conforming ministers, it almost put out the light of the gospel in our land.

We have fallen, my brethren, upon evil days. The clouds seem gathering darker and darker around us, nor is there a gleam of light upon our horizon, save that which is pencilled in the distance by the hope of the gospel. It seems to me, that a foul conspiracy is on foot to eclipse the glory of the bible in all lands. On the continent, revealed religion is either laughed out of countenance by a scornful ridicule, or robbed of her divineness by dishonest criticism; while in this country sys-

tematic efforts are made by the arm of influence and wealth, misdirected learning and anile superstition, to put down free thought and simple piety. The natural home of these qualities, we rejoice to believe, is amongst us ; therefore the congregational churches of every denomination are the butts of the most malignant and frequent shafts. Persecution is changeful in its tactics, and fruitful in resources, but one in its spirit. It does not now rack and burn the body ; but if slandering the character of your ministers, if robbing their ministrations of apostolic authorization, if kidnapping their hearers and sunday scholars, if harassing them with odious taxes, and where these are resisted, with ruinous litigation or perpetual imprisonment, deserve the name of persecution, persecution still survives. This is as much at variance with the spirit of the constitution, as with the gospel of Christ.\*

“ But this will not endure nor be endured.”

Britons will not smile upon such conduct. The conscience of the world is becoming enlightened upon the question of religious freedom. “ Till the day dawn and the day star arise,” let us display “ the patience of the saints.” While in every thing which tries our principles, we “ quit” ourselves “ like men,” let nothing betray us out of our deportment as christians. The caution I administer to you I would observe myself, “ Let all your things be done with charity.”

\* On this subject see an admirable Tract, “ The Modern Persecutor delineated.”

Apart from the object sought and gained by the pastorate, and apart from its institution by "the Lord that bought us," we have no special partiality for our ecclesiastical polity. We value it as a means to an end, the best means in our view to the best end. You are too well taught, beloved, to need to be reminded that there are interests above all merely denominational interests—the life of souls by the death of Jesus, the conversion of the impenitent, the sanctification of those who believe, and the coronation of Christ as "KING OF KINGS, AND LORD OF LORDS!" O, besought by these, to gain these ends, and advance these interests, "what manner of persons ought ye to be, in all holy conversation and godliness!"

How earnestly, wisely, tenderly, should the minister teach! How soberly, righteously, and godly the people live! How liberally all contribute to the cause of Christ! How devotedly labour, how incessantly pray for the success of the gospel! The pastorate is as practical in its demands upon the people as in the duties it imposes upon the minister. Love to Christ must be shown as well as felt. HOME, COLONIAL, AND FOREIGN MISSIONS—IRELAND, that land of deep crime, but deeper wrongs, and all the manifold fields and agencies of inventive benevolence, must have your hearty and effectual aid. But I check myself—"ye know these things; HAPPY ARE YE IF YE DO THEM."

"Now the God of peace, that brought again from the dead our Lord Jesus, that GREAT SHEPHERD OF

**THE SHEEP**, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, for ever and ever. **AMEN.** (Hebrews xiii. 20, 21.)

**FINIS.**



**ERRATA.**

- Page 21, line 11, for "*their*" read "*its*."  
 — 21, line 17, for "*They*" read "*Those who express such an opinion.*"  
 — 28, line 3, for "*conferring*" read "*conferring.*"  
 — 36, line 16, for "*is*" read "*are.*"

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