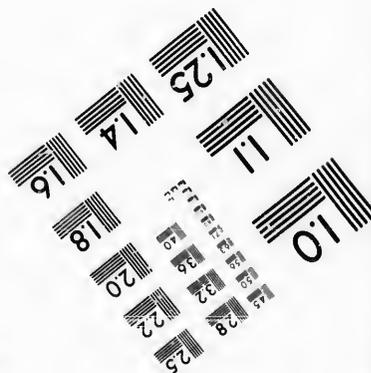
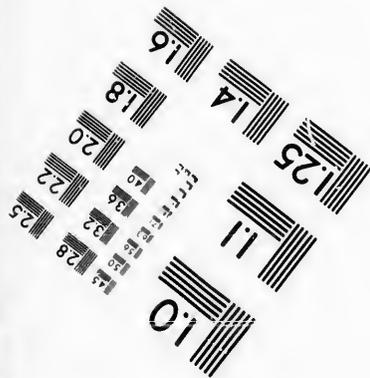
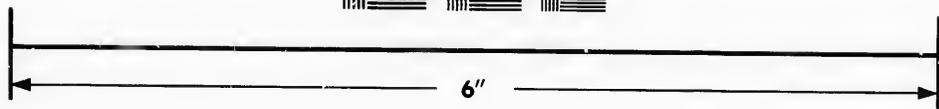
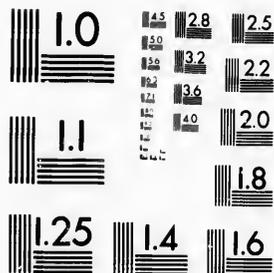


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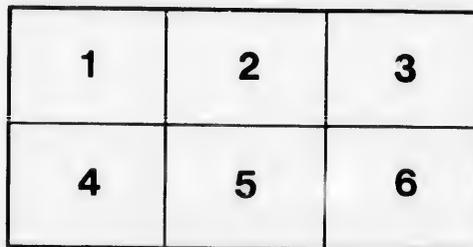
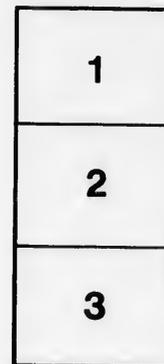
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17-

A

SERMON

Preached at HALIFAX, July 3d, 1770,

At the ORDINATION
OF THE
Rev. Bruin Romcas Comingoe.

To the Dutch Calvinistic Presby-
terian Congregation at Lunen-
burg,

By JOHN SECCOMBE,
of Chester, A. M.

Being the First preached in the Province of No-
va-Scotia, on such an Occasion.

To which is added

AN APPENDIX.

We find no Evil in this Man: but if a Spirit or an
Angel hath spoken to him, let us not fight
against GOD. *Act* 23. 9.

I have appear'd unto thee to make thee a Minister.
Act 26. 16

Would GOD, that all the Lords People were Pro-
phets, and that the Lord would put his Spirit
upon them. *Num.* 11, 29.

Halifax: Printed by A. HENRY, 1770.
(Price One Shilling.)

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E R R A T A.

Title Page, 7th Line for Calvinistic, read Calvinistic. Dedication, 5th Line, for favourable, read favourable. Page 7th, 15th Line, for Principal, read Principle. Page 8th, 19th Line, for be an good Example, read be a good Example. Page 11th, 2d Line, for thinning, read shining. Page 20th, 5th Line, for the Conversation, read Conversion, last Line, for charitable read, charitably. Page 21st, 7th Line, for the Souls Men, read the Souls of Men. Page 24th, 2d Line, for Calvinist, read Calvinist, 6th Line, for seperated, read separated.

M.H. B.E. Au # 416

Appendix. Page 4th, marginal Note, for President, read Precedent. Page 5th, 8th for Liberty, read Liberty, 18th Line, for Canditate, read Candidate, 21st Line, for to be Pastor and of the, read to be Pastor of the. Page 8th, 5th Line, for Majesty's, read Majesty.

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To

MALACHY SALTER, Esq;

Dear SIR,

WITH Pleasure we embrace this favourable Opportunity to assure you, that we have long been the joyful Observers of that Zeal, which you have manifested on every proper Occasion to advance the Interests of Religion in this infant Colony; and in particular for those prudent and vigorous Measures you have taken, and still pursue, to obtain and establish a Fund for the Support of such *Dissenting Ministers* in this Province, as stand in Need of Assistance.

We also beg Leave, on this happy Occasion, to return our grateful

ful Acknowledgments to those charitable Persons in *Boston*, whose late Bounty afforded us a very seasonable Relief; and to you, Sir, for your judicious Advice in the Distribution of the same.

The ensuing Sermon, and the Proceedings in the following Ordination, being the first Efforts of the Kind to promote the Protestant *Dissenting Interest* in this Province, we presume, as a Token of our Esteem, to inscribe the same to you. We are, very respectfully, Dear Sir, in Behalf of the Dissenting Ministers in *Nova-Scotia*,

Your most humble
and obliged Servants,

JOHN SECCOMBE,
JAMES LYON.

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P R E F A C E.

AS the Publication of the ensu-
ing plain Discourse, with the
Appendix annexed, was judg'd ex-
pedient, in order to prevent Mis-
representations of the Transactions
of this Day, and from an Appre-
hension of its Tendency to promote
the Interest of the Redeemer's King-
dom, I have been prevail'd upon,
thro' the Importunity of Ministers
and others, to publish the same.

J. S.



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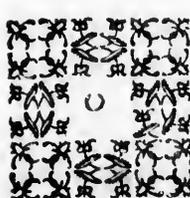
An Ordination

S E R M O N.

JOHN 21. 15. 16.

— JESUS said to Simon Peter, *Simon Son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my Lambs.*

He saith to him again the second Time, Simon, Son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him feed my Sheep.

 UR Lord JESUS CHRIST, that great Shepherd of the Sheep, desirous of confirming his Disciples in the Belief of his Resurrection from the Dead, (upon the Truth and Certainty whereof depended all their Hopes of Salvation) was pleased, after several other Appearances to them in Jerusalem,

A

rusalem, to shew himself again in Galilee, where he had appointed to meet them, and found them employed in fishing. Mat. 28. 10. But they having caught nothing the preceeding Night, our Saviour was pleased in a *miraculous* Way to make Provision for them, and did probably eat and drink with them, not to satisfy his Hunger, but to confirm the Truth of his Resurrection. (a)

So when they had dined, Jesus saith unto Simon Peter, Simon Son of Jonas lovest thou me more than these? That is, more than thy Nets; than thy Fish; than thy Friends that are here about thee; more than the rest of my Disciples love me? For so he had professed, when he told our Saviour, "tho' all Men should be offended because of thee, yet, I will never be offended."

Hereupon he modestly asserts the Truth and Sincerity, not the Degree of his Love. *Lord, thou knowest that I love thee, &c.*

In the Words of my Text we may take Notice more especially of these three Things, *viz*

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(a) John 21. 12. 13. 14.

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1st. The Person spoken of: and that is *Simon Peter*, a Servant and an Apostle of **JESUS CHRIST**: one commissioned by him to preach the Gospel. (b)

2d. The Testimony of his own Conscience, concerning his Love to his Lord and Master. He appeals to Christ for the Truth of it; *Lord thou knowest that I love thee.* The Love of God was now shed abroad in his Heart by the Holy Ghost which was given unto him. (c)

3d. Christ's Approbation of him, relative to the Work of the Ministry, and Encouragement to a due Discharge of it, from the Consideration of this Love; this divine Principle implanted in him; which includes a regenerating Change, a Being *born of the Spirit*, and being made a *Partaker of the Divine Nature*. The Apostle having thus asserted his Love, Christ hereupon saith unto him, *Feed my Lambs. Feed my Sheep.*

In which Words, I conceive, an *implicit* Intimation of the Excellency and great Necessity of sanctifying Grace, in those who are employed in the Work of the Ministry; as they are thereby best qualified to feed the
Sheep

(b) 2. Pet. 1. 1. (c) Rom. 5. 5.

Sheep and Lambs of Christ, and teach others the Doctrines of Grace. Therefore, as Mr. Henry observes, "Before Christ would commit his Sheep to Simon Peter's Care, he asked him, lovest thou me? Those that do not love Christ will never truly love the Souls of Men, nor will naturally care for their State as they should; nor will that Minister love his Work that doth not love his Master.

The Doctrinal Truth, which I shall take under Consideration at this Time is this, namely,

That it is a great Advantage unto, and a very necessary Qualification for such as are employed in the Work of the Gospel Ministry, that they be endowed with sanctifying Grace; a principle of Love to Christ.

This Doctrine I shall attempt to illustrate briefly, and with great Plainness, under the following Propositions, viz.

1st. 'Tis the Will of God, that there should be an Order of Men to preach the Word, and carry on the Work of the Gospel Ministry.

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2d. Some are called unto, and employed in this Work.

3d. It is a great Advantage unto, and a necessary Qualification for such Men to be endowed with sanctifying Grace; that they sincerely love the Lord Jesus Christ.

1. *It is the Will of God there should be an Order of Men to preach the Word, and carry on the Work of the Gospel Ministry.* Preaching the Word is one special Part of the Ministerial Work. This was the Business of the Apostles, and for which they were separated by that Commission and Command of our Lord. 'Go ye therefore and teach all Nations; &c (d) Or that 'Go ye into all the World, and preach the Gospel to every Creature.' (e) And this is the Office and Business of the *ordinary Ministers* of the Gospel: and to be continued to the End of the World; as we learn from those Words of our Saviour, 'Lo I am with you always even unto the End of the World.' (f) That is, not only his Apostles, but with all his Ministers successively, whom God shall qualify, and call to the Work of the Ministry begun in them.

2. Some

(d) Mat. 28. 19. (e) Mark 16. 15. (f) Mat. 28. 20.

2. Some are called unto and employed in the Work of the Gospel Ministry.

Here I shall say something concerning a Minister's Call to this Work.

Now, as Divines observe; to the due Constitution of a Minister, there is requisite a twofold Call.

First, He must have an *inward* Call, which consists both in Gifts of the Holy Spirit, and also in the Inclination of his Will to use them for God's Glory in this holy Administration.

In the ordaining of Deacons in the established Church, the Question is asked, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Administration?" The true Meaning of this Question, saith the learned Bishop Burnet is this, namely, "That the Motives that ought to determine a Man to dedicate himself to the ministering in the Church, are a Zeal for promoting the Glory of God, for raising the Honour of the Christian Religion; for the making it to be better understood, and more submitted to, &c." And where such a Temper of Mind and holy Dispositions of Soul are found, it may

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may be truly said, such are *called of God*.

But, “Secondly. As he must have an Inward Call in the Gifts of the Spirit of God, “so likewise he must have an outward Call “by a solemn Separation of him to his Work, “thro’ the Imposition of Hands. It is this “gives him the ministerial Power, and invests him with *Authority* to dispense the “Ordinances of Jesus Christ, as an Officer “and Minister of the Gospel.

3. That it is a great Advantage unto, and a very necessary Qualification for Ministers of the Gospel to be endowed with sanctifying Grace; or, that they have in them a Principal of Love to Christ.

Here I am briefly to observe and shew, of what special Advantage it is to Ministers to have an experimental Knowledge of a Work of divine Grace in their own Hearts; a Principle of Love to Christ.

And ’tis of special Advantage to Ministers themselves, and their Hearers.

1. Sanctifying Grace is absolutely necessary, in order to the Salvation of their own Souls.

Hence

Hence our Saviour tells Nicodemus. (a Master and Teacher in Israel) that unless ' he were born of the Spirit, he could not enter into the Kingdom of God.' (g) It is moreover, a great Benefit to them with Respect to the Work of the Ministry, which they have undertaken, and that Spirit and Disposition of Soul with which it is to be performed. As to the Work itself, it consists principally in these Things. He is to pray for and with his Flock. He is to feed the Flock; the Sheep and the Lambs, with wholesome Food; giving to every one *Meat in due Season: and to preach the unsearchable Riches of Christ.*

He is to instruct by catechising. To rule over the Flock as a Pastor; and administer the Sacraments of the new Testament; Baptism and the Lords Supper. And finally, to be a good Example to the Flock in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. Now, to render this an acceptable Service in Ministers, 'tis requisite, they serve God in this Work with *their Spirits*, as did the Apostle Paul, (h) God is my Witness, whom I serve with my Spirit in the Gospel of his Son. (That is) with his Heart and Soul, with

(b) Rom. 1. 9. (g) John 3. 5.

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with all the Powers of the inward Man; with a sincere and willing Mind and Upright Intentions; sincerely aiming at the Glory of God, the Honour of the Redeemer, the Advancement of his Kingdom in the Conversion of Sinners, and the Salvation of precious Souls: the Love of Christ constraining hereto. (i)

But how can a Man do these Things with such an excellent Spirit; if he be not born of God, and the Love of God dwelleth not in him! Not having the Spirit of Christ he is none of his, and being in the Flesh cannot please God.

And thus the great Necessity of sanctifying Grace may be argued from the Nature of the Work itself, and that Spirit and Temper of Mind requisite to an acceptable Discharge of the Sacred Function,

Moreover, sanctifying Grace is of great Service to Ministers, as it renders them more capable of promoting the noble Ends of that holy Calling, *viz.* the Glory of God, and Salvation of Souls.

To

(i) 2. Cor. 5. 14.

To instance in a few Particulars.

1. Experimental Religion, or Acquaintance with the Truth and Power of sanctifying Grace wonderfully excites and engages Ministers to the utmost of their Power in teaching others what they themselves have seen and heard ; as Peter and John declare they were excited to do. Act 4. 20.
2. The Spirit of the Lord gives them courage to dispense the Word of the Lord *faithfully*. Acts 4. 13. and 28. 31. Rom. 1. 15. 16.
3. Such are more likely to be kept sound in the Faith. 1. John 2. 20, 27.
4. They are hereby furnished with a divine Skill of special Application in particular Cases; to comfort Godly Men; to speak a Word in Season to him that is weary, and to comfort others by the Comfort wherewith they themselves are comforted of God. Jsa. 50. 4. 2. Cor. 1. 4. Job. 33. 22, 23, 24.
5. They are more able to direct Men in the Way to Christ. Acts 16. 17.
6. They are more able to distinguish between a false and a true Work of the Spirit, and to know the State of their Flock. 1. Cor. 2, 12, to the End.

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7. Experimental Religion fits and disposes a Minister to be a shining Example of Piety to the Flock and so not only to preach faithfully, but to give a living Transcript of it in his Life: and consequently, is more likely to win Souls to Christ. (Math. 5. 16. Tit. 2. 11, 12.)
1. Tim. 4. 12, 16.

• Some having not arrived at the Relish of the Doctrines of Grace, do suppress them in their preaching, and are altogether on Morality.—If any are converted under their Ministry (which very rarely happens) it is very usual that they are forced to desert it, to find richer and sweeter Pasture for their Souls.’ “As new born Babes desiring the sincere Milk of the Word, that they may hereby grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ.”
1. Pet. 2. 2. 2. Pet. 3. 18. “For what is the Chaff to the Wheat? Saith the Lord.”
Jer. 23. 28.

Finally: The great Advantage and Benefit of a converted Ministry may be further argued from the special Success usually attend-

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ing their Labours, above those of other Men.

It is commonly observed, that God *most usually* owns and crowns the Labours of *such* with Success. Those whom he makes wise unto Salvation, he makes wise to win Souls; and turn many to Righteousness.

I might have enlarged on all these Particulars, but the naming them may suffice, with what has been offered, for evincing the Propositions under Consideration.

It remains then, that I improve and apply these Truths, suitably to the present Occasion, and Circumstances of my Hearers.

And from what has been said we learn,

1. That a Godly Minister is a very great Blessing to a People.

As such, God has promised to give *Pastors according to his Heart, who shall feed his People with Knowledge and Understanding (i)*. And he is furnishing and sending forth such from Time to Time for the Work of the Ministry *(m)*. in Compassion to the Souls of Men, that they may not be as Sheep having no Shepherd *(n)*.
That

(i) Jer. 3. 15.—(m) Eph. 4. 8, 11, 12, 13, 14.
(n) Mat. 9. 36. 2. Chron. 36. 15.

2. That it must needs be a heavy Judgment of God upon a People, when, in the Conduct of his holy, just, and wise Providence, he permits them to chuse and settle an unregenerate Minister,

Those who are under the Conduct of such an unexperienced Minister are in great Danger of losing their Souls. If the Blind lead the Blind, both will fall into the Ditch (o). Altho' sanctifying Grace be not *absolutely* necessary to the Validity of a Minister's Call, yet it is one of the best experimental Accomplishments for the Work. I would not be understood to cry down human Learning, or other necessary Endowments and Qualifications of a Gospel Minister; as if nothing, but Grace was necessary to fit Men for this sacred Employment. " Yet still this must be granted, that without a saving Acquaintance with JESUS CHRIST, all the Endowments of Nature and Art, in a great Measure lose their Usefulness: and he that has them all in the highest Degree, without Grace, lacketh one Thing; nay, is really destitute of the highest, best, and most necessary Qualification of a Gospel Minister."

Nothing

(o) Mat. 15: 14.

Nothing can supply the want of Grace. They who are not taught themselves the *Truth, as it is in Jesus*, cannot be fit to teach others. All the useful Learning, with which Men can be furnished is, (as one well expresses it) but like the laying a Ground of some meaner Colour, which afterwards is designed to be overlaid with Gold. Grace is the Gold and Silver, without which all Acquirements, tho' in themselves highly valuable are comparatively but as Hay and Stubble. They who are Pastors after God's Heart must be furnished with his own Spirit: Ornamented with the Fruits and Graces of the Spirit: Which *inward adorning is in the Sight of God of great Price*. There may be a Resemblance of these Things in some Men, who are yet really destitute of them.

And whatever Resemblance of Meekness, Temperance, Self-denial, Hospitality, Love to good Men, &c. may appear in the most refined Person while ungenerate, "It is but
 " a meer Shadow: And as different in its
 " Nature from these divine Virtues as they
 " are found in a gracious renewed Heart and
 " Life, as Apples or Grapes of Wax-work
 " are different from the natural Fruit of the
 " Vine,

“ Vine or Tree. He is at best, but a Wolf
 “ in Sheeps Cloathing; or rather, the very
 “ Picture of the Devil in Samuel’s Mantle.”

And where these necessary Qualifications are wanting; and Men wretchedly ignorant of the Principles of the Christian Religion, nay, tainted with pernicious Errors: and of notoriously wicked and profligate Lives, are put into the Ministry, tho’ by an *Episcopal Ordination*, they were never authorised by Christ to teach and rule in his Church; nor are such capable of answering the great Ends of their Office. And therefore says God, of such Teachers, they shall not profit my People at all. (*p*) We may hence see, of how much greater Importance it is, what the Qualifications of a Teacher in the Church are, than by *whom* he is invested in his Office.

And that my Hearers may not imagine these to be the Sentiments only of rigid puritanical Dissenters, I will give the Opinion of two very eminent Prelates of the established Church.

God may feed his People (says Bishop *Hopkins*,

(*p*) Jer. 23. 32.

kins,) as he did *Elijah*, by a *Raven*; and make a cold Breath kindle the Sparks of Grace in the Hearts of others, and blow it up into a Flame. But yet it is far more comfortable and *profitable* to the People to sit under a Minister, who shall go before them in Example as well as in Doctrine; such a one who speaks from his Heart is *most likely* to speak unto it; and having himself experienced the Way of Holiness, can more favourily recommend them to the Acceptation of his Flock.

And, says Bishop *Bull*, the *Priest* that is not cloathed with Righteousness, tho' otherwise richly adorned with all the *Ornaments* of humane and divine Literature, and *those* guilded over with the Rays of a Seraphic Prudence and Sagacity, is yet but a naked, beggarly, despicable Creature; of *no Use or Service* in the Church of God,

The unholy Teacher, let him preach ever so well, discourseth to little Purpose. There will be no Life in his Doctrine, because his Life is so destitute of the Spirit of Holiness; he will sooner damn his own Soul, than save any Man's else. (g)

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(g) Companion for the Candidates of holy Orders.

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And now, from these Considerations I think it appears a heavy Judgment of God upon a People, when, in the Conduct of his holy, just and all wise Providence, he permits them to chuse and settle such as Pastors and Teachers in the Church,

Surely then, there can be no *Deprecation* in the *Litany* more necessary than this, viz. *From ungenerate Ministers, good Lord deliver us.*

3. We hence learn who are best qualified for the Work of the Gospel Ministry, viz. Such as are endowed with the Gifts and Graces of God's holy Spirit.

Gifts without Grace will not do: they must go together. *Though I speak with the Tongues of Men, and of Angels, and have not Charity I am become as sounding Brass, or a tinkling Cymbal. And tho' I have the Gift of Prophecy, and understand all Mysteries and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. And though I bestow all my Goods to feed the Poor, and though I give my*
Body

Body to be burned, and have not Charity it profiteth me nothing. (s)

As God hath a Church in the World, against which the Gates of Hell shall not prevail; so he continues to qualify those whom he sees fit to employ, in preaching the everlasting Gospel, for the perfecting of the Saints, for the edifying of the Body of Christ, &c (t). It is well observed, God hath not thought fit to send his Gospel to us by the Ministry of Angels, but in great Wisdom hath committed the Dispensation of it to Men, to frail sinful Men, to Men of the like Corruptions and Passions with their fellow Creatures: yet can preach the Word more *experimentally* than could be done by Creatures of any other Order.

For Ministers being of the same Frame and Constitution, and under the same common Circumstances with other Men; they feel the same workings of the Spirit of God within them: they meet with the same Snares, and are in all Things tempted as other Men; have the same failings, Infirmities and Imperfections,

(s) 1^o Cor. 13. 1, 2, 3. (t) Eph. 4. 11, 12, 13.

ons, and are to have the same Work of Grace wrought upon them; and so are brought into a converted and saving State after the same Manner that other Men are. And this must give great Advantage to their preaching, and wonderfully enable them to adopt and to accomodate their Discourses to the Circumstances of their Hearers.

And on this Account it is justly affirmed, That a good experienced Christian endowed with the *ordinary ministerial Gifts*, is better qualified for a Preacher to sinful Men, than an *Angel* from Heaven: For altho' we must allow Angels to be Creatures of much greater Sagacity and Wisdom than Men, yet they have never experienced the Workings of a corrupt Nature within; they never knew what it was to endure the divine Desertion, or have the Light of God's Countenance hid from them, &c.

And therefore can't be supposed to speak so *feelingly* and *experimentally*, if so intelligibly, about those Things as an *experienced Minister*, who has felt them in his own Soul. Such Knowledge is too wonderful for Angels; it is high, they cannot attain unto it. And

this Treasure being committed to such earthen Vessels, serves to set forth, and make the Power and Wisdom of God more conspicuous when it proves effectual for the Conversation of Sinners (a)

| But it is Time, as a Conclusion of the Whole, that I address myself to the Person on whom our Hands are to be laid; to the People who have made Choice of him for their Pastor; and finally, to the whole Assembly convened on this serious Occasion. And in the first Place,

Dear Sir, You are now engaging in a Work, in itself, of the greatest Importance to the Souls of Men, and attended with so much Difficulty, as made the Apostle Paul to cry out, *Who is sufficient for these Things!* We are sensible, you must labour under peculiar Disadvantages, as you have not been favoured with a liberal Education.

But from a long Acquaintance*, I charitable hope you have, by the grace of God, attained,

(a) 2. Cor. 4. 7.

* Mr. Br. Comings, has been a constant Attendant upon my Ministry upwards of six Years.

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attained the Knowledge of the Holy, which is Understanding, and consequently, the Lord God hath (in the best Sense) *given you the Tongue of the learned (e)*. For *who teacheth like him (d)* ?

And we trust, that Love to Christ (that Teacher who came from God) and the Souls men, has constrained you to undertake this Business; unto which you are wholly to give yourself.

You are to be employed by the great Shepherd in feeding the Sheep and the Lambs of the Flock, which he has purchased with his own Blood. Now then, supposing Christ putting the Question to you, as he did to Peter, Simon, Son of Jonas *lovest thou me?* And if the Love of God be not now showed abroad in your Heart, as you can say, as he did, “ Lord thou knowest that I love thee: Yet can you say to him, Lord I think “ I love thee: I hope and trust, that I do “ sincerely love thee, and I desire to love “ thee more?” And then, as the Effect of this love to Christ, do you find a Love to Souls, and a Willingness to spend and be spent in the Service of Christ, and of precious Souls? If

(e) Jia. 50. 4. (d) Job. 36. 22. Luk. 24. 32. 45.

If so, thank God and take Courage. For says Christ, my Grace is sufficient for thee; and his Strength is made perfect in our Weakness (*e*).

Let me therefore, in the Words of the Apostle, beseech you to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ: And with this Knowledge feed the Flock over which the Holy Ghost is now making you the Overseer. Go forth in the Strength of the Lord. And the Lord Jesus Christ be with thy Spirit.

“ And among all the Subjects with which
“ you feed the People of God, let not the
“ true Bread of Life be forgotten. Let a cru-
“ cified Christ be the very Soul and Centre
“ both of your Study and Preaching. Be sure
“ to have a special Regard to the genuine
“ *Doctrines of Grace*, as the very Salt and
“ Soul of your Sermons: They will be pu-
“ trified Things without them. These Doc-
“ trines will be the Life of your Ministry;
“ nor can the Power of Godliness ever be
“ maintained without them. The Lose of
“ these

(*e*) 2. Cor. 12. 9.

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“ these Truths will render a Ministry insipid
 “ and unfruitful.” We have an excellent
 Compendium of these Doctrines in the larger
 Catechism composed by the Assembly of Di-
 vines that met at Westminster A. D. 1747.
 And next to the holy Scriptures, probably, a
 better and more needful Book is not to be found
 in the Universe. I therefore advise you to
 acquaint yourself well with those Forms of
 sound Words.

Catechising will take up a considerable
 Part of your Time; which will be well spent;
 for it will serve to render your Preaching much
 more profitable.

Finally, Be diligent in your Masters Busi-
 ness: Carefully improving those Talents with
 which he has entrusted you; for he requires
 no more at your Hands. He that improved
 his two Talents, was equally approved of by
 his Lord and Master as he who had improved
 his Ten: and therefore, said to each of them,
 “ Well done good and faithful Servant, enter
 “ thou into to joy of thy Lord (*f*).” “ Be
 “ thou therefore faithful unto Death, and he
 “ will give you a Crown of Life (*g*).

I

(*f*) Mat. 25. 22, 23. (*g*) Rev. 2. 10.

I now turn myself to the Representatives of the *Dutch Calvinist Congregation* at Lunenburg.

Brethren and beloved in Christ.

BEHOLD here, the Man, who this Day is to be separated to the Work of the Gospel Ministry among you. A Man, not imposed upon you without your Approbation and Consent; but the Man of your Choice (*h*): And upon whom the Hearts of the People are set; the Man whom you have a right to call unto, and employ in this Service; that you may worship God in that Way, which to you appears most agreeable to his Word. For this Cause and Purpose he hath quitted his secular Employments (*i*). Thus Simon Peter and Andrew left their Nets and followed

(*h*) " The Laity or People in the Church of England have no Right, are by no Means allowed to have their Candidates on Approbation. Their Business is to receive and peaceably submit to any one whom the honourable Society sends them. And should the People dislike their Missionary ever so much upon hearing him, they can't give him much Uneasiness."

N. B. (*i*) Mr. Bruin Comings, had been much employed in Fishing, in Time past.

ed Christ, that they might become Fishers of Men. Wherefore, receive ye him in the Lord with all Gladness: and esteem him highly in Love for his Work sake, and be at Peace among yourselves.—See, that you make the great End of your Attendance upon his Ministry, your being made wise unto Salvation.

And if he becomes the Instrument of your New-birth, you shall be his Joy and Crown of rejoicing in the Presence of our Lord Jesus Christ at his coming (*k*), when he shall put all those that love him into the Possession of the Kingdom prepared for them from the Foundation of the World, where you shall no more need to be fed by Christ's Ministers, Word and Ordinances; for the Lamb, (that great Shepherd of the Sheep) shall himself feed you with the rich Discoveries of himself, and of his Love; and shall "Lead you unto living Fountains of Waters: And God shall wipe away all Tears from your Eyes." (*m*)

I now beg leave in the last Place, to address myself to this whole Assembly.

Men

(*k*) 1. Thess. 2. 19 (*m*) Rev. 7. 17.

Men and Brethren,

WE are convened upon a very serious Occasion. And Christians of different Denominations are joining in the Worship of God together †. And how good and pleasant it is, for Brethren to dwell together in Unity? Probably we shall not all ever assemble to worship God together again, here below; but why, my Hearers, why, shall we not worship together in that Temple which is above, where we shall be all of one Heart and one Way? Surely, if we love the Lord Jesus Christ, we cannot be rejected the Kingdom of Heaven; that Kingdom which he hath promised to “ All those that “ love him (*n*). These shall enter in thro’ “ the Gates into the City; they shall ascend “ into the Hill of the Lord, and abide forever “ in his Tabernacle.

But are there not many here of whom it
may

† His Excellency the Right Honourable Lord William Campbell, Governor of the Province, with a Number of his Majesty’s Council, honoured this Assembly with their Presence, who, with the several Denominations of Christians present on this Occasion, express’d their Satisfaction with the Transactions of the Day.

(*n*) Jam. 2. 5.

may be truly said, "The Love of God
" dwelleth ^{not} in them?"

And of this Number are all such as are not born of God, as our Saviour himself assures us verily, verily I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God (o).

Baptifimal Regeneration gives us no Title to the Kingdom of Heaven: No: We must be *born of the Spirit*, by which we are made *Partakers of the divine Nature*. Which Change being *instantaneous*, all the Graces of the Holy Spirit, are *then* implanted in us at once; such as Faith and Love, Fear of God, &c. So that unless we are born of God and become new Creatures in Christ, we cannot be said to love the Lord Jesus Christ, and consequently have no Title to the Kingdom which he hath *promised to them that love him.*

And how highly soever we may think of ourselves, the inspired Apostle tells us, that we are nothing (p), that is, nothing in the Eyes of God with Respect to his Favour and Friendship: Nothing as to our own Peace,
C Safety

(o) John 3. 5. (p) 1. Cor. 13. 2.

Safety and Happiness. The Things which accompany Salvation are not to be found in us : And therefore we are nothing. Wretched and miserable, and poor and blind and naked (*s*). In the Gall of Bitterness and in the Bond of Iniquity (*t*). And of this Number are all those,

1. Who never saw their absolute Need of Christ to save them from Hell, and to bring them to Heaven, by his meritorious Sufferings and Death.

2. Who do not, above all Things, desire to promote and advance that Kingdom of Christ in the World, which consists in Righteousness, and Peace and Joy in the Holy Ghost.

3. Of this Number are those who pay no due Regard to God's holy Sabbaths. Who love not the " Habitation of God's House, " the Place where his Honour dwelleth (*a*). Who call not the " Sabbath a Delight, the " holy of the Lord and honourable ; but do " their own Ways, find their own Pleasure, " &c." How dwelleth the Love of God in such ! They could not be happy, if they were
to

(*s*) Rev. 3. 17. (*t*) Act 8. 23. (*a*) Pf. 26. 8.

to be admitted into the Kingdom of Heaven.

4. Such are those, who instead of loving, are Despisers of *good Men*, such as fear God: especially *good Ministers*, whom Christ sends in Compassion to the Souls of Men, for their Salvation.

5. Such are those, who walk after the Flesh, and mind earthly Things: and live without any serious Intercourse with God by Prayer; which is *living without God in the World*.

6. Such are those, who having a Form of Godliness, deny the Power of it.

Such as deride and reproach the Spirit of God in his Graces, which he bestows upon his People—Scoffing at those who speak of Communion with God, Spiritual Experiences, Desertions, and Things of the like Nature.

Now, of all these, it may be said, that they *have no Inheritance in the Kingdom of Christ and of God, but the Wrath of God abideth on them*: And they deserve to be banished from the Presence of the Lord for ever. For, *if any Man love not the Lord Jesus Christ, let him be*

be *Anathema, Maranatha* (b). That is, let him be accursed of God, the Lord cometh to execute Vengeance on him. How awful this Sentence! How dreadful your Condition! Nothing remaineth but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries (e).

If the Righteous scarcely be saved, where shall the ungodly and the Sinner appear (d)?

“ What then will ye do, O ye Transgressors, “ when God riseth up; and when he visiteth, “ what will you answer him (e)?” To whom will ye flee for Help, “ When he shall be “ revealed from Heaven with his mighty “ Angels in flaming Fire taking Vengeance on “ them that know not, that love not God, “ and that obey not the Gospel of our Lord “ Jesus Christ, &c (f).” “ For the ungodly “ shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous. “ For the Lord knoweth the Way of the “ Righteous, but the Way of the ungodly “ shall perish (g).

We

(b) 1. Cor. 16. 22. (c) Heb. 10. 27.

(d) 1. Pct. 4. 18. (e) Job 31. 14. (f) 2. Thes. 1, 7. 8, 9, (g) Psal. 1. 5, 6.

We then, who are "Ambassadors for Christ,
 " as tho' God did beseech you by us, do now
 " earnestly pray you in Christ's Stead, be
 " ye reconcilled to God (*h*)." " Before the
 " Decree bring forth, before the Day pass
 " as the Chaff, before the fierce Anger of
 " the Lord come upon you, before the Day
 " of the Lord's Anger come upon you (*i*)." And as ye would "Escape all these Things
 " that shall come to pass, and stand before
 " the Son of Man with Confidence and Bold-
 " ness in the Day of Judgment, and be found
 " of your Judge in Peace," you must lay hold
 " on the Hope set before you; even, "Jesus,
 " which delivered us from the Wrath to
 " come (*k*)." So an Entrance shall be ad-
 ministrated to you abundantly into the everlast-
 ing Kingdom of our Lord and Saviour Jesus
 Christ. Amen.

F I N I S.

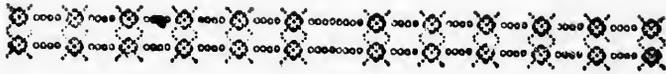
(*h*) 2. Cor. 5. 20. (*i*) Zeph. 2. 2. (*k*) Luke 21. 36.
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AN APPENDIX.

CONTAINING the Reasons of
the ORDINATION of the Rev. Mr.
Bruin Romcas Comingoe, to the
pastoral Care of the *Dutch Cal-*
vinists at *Lunenburgh*, in the
Province of *Nova-Scotia*; with
the Questions publickly propound-
ed on that Occasion, &c.

By the Rev. Mr. MURDOCH.

A REPRESENTATION

Of the distressed State of the Dutch Calvi-
nists of *Lunenburgh*, having been made to
us, the Ministers of the Gospel, who are
convened on this Occasion,

We

WE accordingly took the same into our serious Consideration, and upon due Enquiry, have found that these People have been entirely destitute, for the Space of Sixteen Years, of a regular Minister, who might break the Bread of Life unto them, in due Season, and perform the other Duties of the ministerial Function, agreeable to the Scriptures and the Dictates of their own Consciences; that they made regular Application to the Ministers of their own Denomination in *Philadelphia*, who could give them no Encouragement, as they were unable to obtain a sufficient Supply for their own Vacancies: And that, as their *dermier Resort*, they have fixed their Eyes upon one among themselves, *viz. Mr. Bruin Romcas Comingoe*, (commonly known by the Name of *Brown*).

Accordingly upwards of Sixty Families have petitioned us to set a-~~an~~ the said Mr. *Brown*, to the Office of the Ministry amongst them. But lest *Religion* should be injur'd by such a Procedure, we have used all that Precaution which was possible for us in so important an Affair. An Enquiry has been made into his moral Character; and we find from Gentlemen of undoubted Veracity, that

that it stands fair and unblemished. We have moreover proceeded to enquire into his Qualifications for so sacred an Employment, viz. his Knowledge of speculative and practical Religion : His Ability in rightly dividing the Word : The Articles of his Faith, &c. And we can assure this Audience (or others) that he has given us ample Satisfaction in all these Particulars : And if we are judges of these Matters, his Knowledge of the Scriptures makes that commonly received Maxim amongst the Schools true concerning him : *Bonus Textuarius est bonus Theologus.* And consequently cannot be stigmatiz'd with the Name of a Novice.

We have been aware of some Objections, which have been made against the *Candidate's*, Admission into this sacred Office.

First, That he has not had a liberal Education, and is unacquainted with the Languages.

To this we reply, That we only follow the Example of the Reformed Churches.

The Assembly of *Scotland* in the Year 1708, (the Records of which we have had before us) appointed the Presbytery of *Skey* to ordain

ordain one in the Parish of *St. Kilda*, on the Account of his Particular Gifts, who had not a liberal Education, or even the Knowlegde of the Latin Tongue. In an Abstract of the Proceedings of the Society for the Propagation of the Gospel in Foreign Parts, *An. Dom.* 1768, mention is made of the Rev. Mr. PHILIP QUAQUE, (a Negroe) as a Missionary, Catechist, and School-Master to the Negroes on the Gold Coast of *Africa*; whose annual Salary is Fifty Pounds Sterling. And we find that both in former and later Periods, in Cases of Necessity, (which appears to be the State of *Lunenburg*) the same has been practised. We have moreover, Instances on this Continent of Persons who were not endowed with a liberal Education, who have been regularly admitted into Holy Orders; and have in the Judgment of Charity been instrumental in turning many unto righteousness. *

Secondly, That this is only supporting a Faction. We have also enquired into this particular,

* N. B. We do not mean that our Procedure in this Affair should be made a Precedent of, or brought into Usage in this Infant Colony, or elsewhere, unless in Cases of Necessity, as above-mentioned.

particular, and on due Examination find the Charge Groundless. They have in their native Land been brought up in the Calvinistic Presbyterian Religion, and do still, as we are well informed, continue in the same Sentiments. As the Legislature then of this Colony had wisely Enacted, “*That such shall have free Liberty of Conscience ; shall have Liberty to erect and build Meeting-Houses, or Places of public Worship: And serve God in that Manner which appears to them congruous to his Will.*” We, from this, and the foregoing Considerations, together with the Information we have had, that some of them, who have always been useful Inhabitants, would leave the Province unless this Matter could be accomplished, have concluded to set the Candidate a-part to the holy Ministry.

Having therefore judged Mr. *Comingoe* qualified to be Pastor ~~and~~ of the Congregation at *Lunenburg*. who have petitioned us to set him a-part to that Office ; We do hereby give Notice to all present, that if they have any Thing to object, why he should not be admitted Pastor of the afore-mentioned Congregation, that they now make a Declaration of the same. A_g

As no Objection is offered, we shall proceed without further Delay.

The following Questions publickly propounded to the under-named Persons, were answered in the Affirmative.

Quest. Mr. *Kaulbach* and Mr. *Shuply*, do you, as Commissioners from the Congregation of *Calvinists* at *Lunenburg*, renew, in their Behalf, your Call to Mr. *Bruin Romcas Comingoe*?

2. Do you, Mr. *Bruin Romcas Comingoe*, accept of the said Call and Invitation to be their Pastor?

Q U E S T I O N S.

1st. Do you believe the Scriptures of the old and new Testament, and the Truths therein contained to be the Word of God?

2. Do you own, and will you adhere to the Confession of Faith, which you have made us: The *Hiedelburgh* and *Assemblies Catechisms*, and the *Doctrines* therein contained, as being founded on, and consonant to the Holy Scriptures?

3. Will you by the Grace of God, be faithful

ful and zealous in maintaining the Truths of the Gospel, the Unity of the Church and Peace thereof against all Opposition you may meet with?

4. Do you likewise own, and will you adhere to the Worship, Discipline and Government of the reformed Presbyterian Churches, as being founded on, and agreeable to the Scriptures?

5. Have you been led in your engaging in the Work of the Ministry by a single and sincere Love to God, and aim at his Glory, and not by filthy Lucre, and the Motives of worldly Gain?

6. Do you engage to be diligent and assiduous in praying, reading, meditating, preaching, administering the Sacraments, catechising, exercising Discipline; and in performing all other ministerial Duties toward the People committed to your Charge?

7. Will you be subject to us your Brethren in the Lord, and to the Discipline of the aforementioned reformed Churches?

8. Will you take Care that you and your Family

Family walk unblameably; be Examples to the Flock, and adorn the Profession of the Gospel.

Finally. Do you own and promise Allegiance to his Majesty King *George* the Third, in all Things civil and lawful?

The C H A R G E,

Given, by the Rev. Mr. LYON.

TH E Scene that now opens upon you, my Dear Brother, is ineffably important: And you cannot be too sensible of your own Unworthiness, and the Honour God has now conferred upon you. You now begin to move in a more extensive Sphere than formerly, and all your Actions become more awfully pregnant with either Life or Death to Mankind. Whatever the Consequences of your former Life may be, God will now make you, if found faithful, *a Saviour of Life unto Life to some,* and (would to God I were not obliged to add) *a Saviour of Death unto Death unto others.* The great Shepherd and Bishop of Souls has made you an Overseer of Part of his

his Flock; and he requires you with the greatest Fidelity and Care to break the Bread of Life unto them in due Season. And this Spiritual Food will prove most salutary to all who Taste its Sweetness, but the surest Poison to those who taste it not. *Who then is sufficient for these Things?*

Beware you do not mix any Thing of your own with the Provisions of God's House. *Preach not yourself but CHRIST JESUS, the Lord and him crucified.* Make yourself well acquainted with the Nature and Perfections of God; the Relation that subsists between God and us; our Apostacy from God by Sin, and the Way of Salvation thro' the Lord JESUS CHRIST. Faithfully explain these and all other Interesting revealed Truths, in as clear and full a Manner as you are capable. Faithfully and frequently warn the careless and secure Sinner, and those who live at Ease in Zion of their dangerous Situation. Set their Sins in Order before them, *cry aloud and spare not.* 'hunder the Sentence of the violated Law in their guilty Ears. Give them no rest while they remain destitute of the Grace of God; for *if you warn them not, and they die in their Iniquities, their Blood shall be required at your Hands*

Hands. But while, by the Terrors of the Lord you perswade Men to be reconciled to God, study to enlighten the Understanding, and to convince them that you disinterestedly aim at their Salvation.

But when you have informed Sinners of their Danger, shew them also the Way of escape. Lead them to JESUS the City of Refuge; press them to believe in him, and to lay hold on the Hope set before them in the Gospel. Study the Scriptures of the old and new Testament; they will prove *a Light unto your Feet and a Lamp unto your Paths.*

Devote yourself wholly unto the momentous Business to which you are now called; I mean, as much as your Circumstances in Life will possibly admit. *Take heed unto yourself and unto all the Flock over which the Holy Ghost hath made you an Overseer to feed the Church of God, which he had purchased with his own Blood.*

You must expect, *Dear Sir,* to meet with innumerable Difficulties in the faithful Discharge of your sacred Office, and to pass thro' evil Report as well as good Report.
Your

Your Lord and Master did so before you. But lay hold of the gracious Promise, which he was pleased to give his disconsolate Disciples; “ In the World ye shall have Tribulation; “ but in me ye shall have Peace: Be of “ good Cheer, I have overcome the World.

You serve a kind and gracious Master, who will always vouchsafe to support and reward you while you continue faithful in his Service; and he hath said, *I will never leave nor forsake thee.*

You are engaged in a noble and glorious Cause which is worthy of your greatest Fidelity and Zeal. You are called from the mean and servile Employments of this World to promote a Design which engages the Attention of all the heavenly Hosts: a Design, which God himself has been carrying into Execution from the Beginning of Time to the present Hour, and will compleat at the Consumation of all Things. Be then faithful to God, to your own Soul, and to the Souls committed to your Care.

¶ And in the Words of St. PAUL to TIMOTHY, *I charge you before God, and the Lord JESUS CHRIST who shall judge the quick and*

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the Dead at his Appearing and Kingdom, preach the Word in Season, and out of Season; reprove, rebuke, exhort with all long suffering and doctrine. Take Heed unto thyself, and unto thy doctrine, continue in them: For in doing this, thou shalt both save thyself and them that hear thee.

Administer the Ordinances of the Gospel, Baptism and the Lord's Supper; and faithfully discharge every ministerial Duty in its proper Time and Place. Set before your People a wise and prudent Example in all Things. Be faithful and loyal to the illustrious House of *Hanover*: Be subject to the Government under which you live, in the Lord.

Meddle not with Politicks any further than is necessary to preserve the Peace of your own Mind; avoid a Party Spirit. And study to build up the Kingdom and Interest of JESUS CHRIST in the Souls of Men. This is the great and momentous Business, for which you are now solemnly set a-part.

Spend and be spent therefore in this glorious Cause. *Be harmless as the Steward of God, not self-willed, not soon angry, not given to Wine*

*Wine, not a Striker, not greedy of filthy Lucre :
but a Lover of Hospitality, a Lover of good
Men, sober, just, temperate : Holding fast the
faithful Word, that you may be able by sound
Doctrine, both to exhort and to convince the
Gainsayers.*

*Finally, Stand fast in the Lord; be vigilant
and indefatigable in your sacred Employment.
Live near to God; Pray without ceasing, ask
Direction in every Thing. Lean not to your
own Understanding, but lean on the Lord
your God; and make him all your Depen-
dance; for in him your great Strength lieth;
in him and by his gracious Aid, you can do
all Things, but without him you can do no-
thing. At the same Time furnish yourself with,
and diligently make use of all possible human
Helps: And earnestly plead with God to
qualify you more and more for your sacred
Employment.*

*And for your Encouragement thro' the
whole of your Ministry, be assured, that every
Soul which God shall make you instrumental
of bringing Home to himself, will prove an
illustrious Gem in your immortal Crown of
Glory. Amen.*

And

And now suffer me to address myself to you, who are the Representatives of the People, over which we have now set a-part one to administer the Word and Sacraments unto you. He has had a unanimous Call to labour among you in holy Things, We therefore beseech and command you, to receive him as your Pastor and Teacher: View him as regularly ordained and set apart to this sacred Office. *Receive him in the Lord with all Thankfulness*; Submit to his Instructions, Admonitions and Reproofs. And do every Thing in your Power to encourage his Heart and to strengthen his Hands. And may he prove thro' the rich Mercy of God in JESUS CHRIST, a Saviour of Life unto Life unto your Souls. Amen.

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The right Hand of
FELLOW SHIP,

By the Rev. Mr. P H E L P S.

DEAR SIR,

AS you have been now solemnly set apart to the Work of the Gospel Ministry; to act in that sacred and important Sphere, We wish you the Presence and Blessing of Almighty God: The nearest Intimacy with JESUS the Redeemer, and the continual Consolation of the Holy Spirit to support you under all your Burdens in so Difficult and arduous an Employ; and agreeable to the Example of JAMES, PETER and JOHN, the Apostles, unto PAUL and BARNABAS, I do now, in the Name, and at the Request of my Brethren present on this Occasion, give you the RIGHT HAND of FELLOWSHIP, to take Part of the sacred Ministry with us; in Token that we own and acknowledge you as a Minister of the Gospel regularly ordained; ever wishing Grace, Mercy, and Peace from
God

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