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Charge.

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The "Solemn Charge in the name of God to the newly ordained Bishop," required by the Rule of our Church; partakes both of the nature of a command and of an exhortation, to you, "to persevere in the discharge of your duties." Form Ch. XV. § 14.

Our Lord Jesus when about to send forth his Disciples to preach, delivered unto them his Solemn Charge.

The Ambassadors of earthly Kings are wont to receive a Charge touching the execution of the important trust, committed to them.

We take it for granted, beloved Brethren, that you are pious men. True piety, is the foundation of the Christian Character. The Christian Minister

must of course be himself a Christian.

We take it for granted also, that you have been distinctly called of God, to the sacred ministry, as an office in which you can be most useful and consequently most promote God's glory in the world. —

If we did not conscientiously believe these two things to be true of you, we would not dare induce you into the sacred office for which you have applied. and moreover, if you are in doubt, and have very substantial grounds for doubt, that you have ^{not} been truly converted to God, and called by him to the ministry, you have no business to stand where you now do. And inasmuch as we cannot judge your hearts, the great responsibility

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of the act of taking upon you the
Office of Bishops, must rest upon
you. - We are commanded to lay hands
suddenly upon no man; if we have
done so in your case, we would humi-
lly beseech the forgiveness of God, both
for ourselves & for you. -

You have now, according to the
forms of that branch of the Church of
Christ to which we belong, been public-
ly & solemnly set apart to the office of
Bishop. -

1. We Charge you therefore in the
name of God, to take heed unto your
selves. -

Unto your Characters, men and
as Christians. Do not forget that
you are men, and Christians, and
that you sustain the relations of
such. -

You are to be pius men. (ὅσιος) There must be no error in relation to this matter. Men of Prayer, familiar with the Holy Scriptures, and devout meditation, conscientious & punctual in the observance of all private devotion. If ever you suffer the worship of your families, of your prayer meetings, or your Churches to usurp the place of your secret devotions, inevitable spiritual decline, will be the consequence. You will not support the Character of pius men.

You are to be irreproachable. (ἀνεπίλητος - ἀνεπαλήττος)
 A pure, unblemished Character is that after which you must habitually strive. A Character in which every excellence sweetly blends, like the Sun subduing all things under it, by its soft, but powerful influences; in which the keenest envy, can find no dark

spot upon which to fasten it; venom.

The apostle declares, that a Bishop must be irreproachable - thus, he begins, and then proceeds to enumerate other traits of Character.

"The Husband of one Wife". Chaste, delicate, refined in the thoughts, the associations of his mind; purity itself in the Countenance, the person, the manners. - A devoted, irreproachable husband.

Let it be perceived, let it be supposed in the least degree, by look, or word or gesture, that you have "eyes full of adultery", and married or unmarried, and you are looked upon as a gross, a foul man, bringing reproach upon the ministry, and giving a death blow to your influence. You are men, with the passions of men, exposed to the temptations of men, and in the name of God, we charge you to remember this matter. -

You are to be prudent men - (ὑπόκριον)

6 Prudent in your speech, your conduct,
your affairs. As officers in the Church
of Christ, your imprudent remarks, your
imprudent behaviour, your imprudent
management of your own business, or
that entrusted to you, will do immense
injury. Think always seriously & prayer-
fully before you act. Ponder well the path
of your feet. Look around you, and see
whither you go.

You are to be sober-minded. (σωφρονα) -
Having your mind well regulated - able
to command its powers, and that very
readily. Your passions under due con-
-trol; not subject to great excitements, &
great depressions; not subject to violent
quits of passion, or fits of moriment. -
Not carried away by some subjects, to the
neglect of others, equally important; not
given to new things, to every wind of doc-
-trine. You need if any men in the world
do, well regulated, well balanced minds.

You are to be modest men. (ἄσπιος) -
 unassuming, making your way into
 the affections and esteem of men, by your
~~unpretending~~ real excellence. Have no
 assuming, arrogant, imperious airs about
 you. You have not so learned Christ. Honor
 on all men - render to all their due. Believe
 and acknowledge that there are men in
 the world, wiser, better, more useful, &
 more accomplished & deserving than you
 are. A self-sufficient, opinionated, and
 forward minister, is a truly disgusting
 object, having little of the ^{gentleman} ~~minister~~ &
 less of the ~~gentleman~~ ^{minister}. Think not more
 highly of yourselves than you ought to
 think. - (μὴ ἀνδᾶδῶ)

You are to be hospitable men. (φιλοξενος)
 Kind to strangers; entertaining without
 grudging all who come under your roof,
 in an unostentatious, frugal manner.
 If a man anticipates hospitable and kind
 entertainment it is in the family of the

8 minister. Remember hospitality especially to the poor. Your person and your house should always be accessible to the poor.

Bear with the waywardness of your visitors; you will be called to exercise hospitality at times to persons whose character and personal manners are not at all agreeable; and if you do not possess the spirit of Christian hospitality, you will not be agreeable to them yourself. The Apostle says "given to hospitality". You must have a leaning that way; cultivate an open generous temper, manners. As a public man & minister, all will expect you to be hospitable. A hospitable minister has great opportunity of doing good to his visitors, as well as of getting good.

But beware of being fond of company, of entertaining friends & strangers; of living luxuriously, expensively, so as to merit the appellation of a "lover of good living."

You must not fall under the accusation of living luxuriously; (μὴ ἐν κατῷ-
 -λογία ἀβουρίας) of keeping a man may
 use hospitality without becoming "a glut-
 ton and a wine bibber." - An inhospitable
 minister is a contradiction.

You are to men not only qualified
 to teach, but skillful in teaching.

You must cultivate a talent of imparti-
 -ting knowledge, sound religious instruc-
 -tion; of leading conversation upon edi-
 -fying subjects, in your own houses,
 when you visit at others' houses - in
 your journeys, with men of all clas-
 -ses & conditions. Become all things to
 all men, if by any means, you may save
 some. A minister is called to do as much
 if not more out of the pulpit if ~~not~~ than
 in it. He must therefore be apt to teach
 skillful in it - (διδάσκων) His life is to
 do good, and if he is taciturn, slow of speech
 inanimate, uninteresting, if not ans-

ten in his intercourse with men, he will be not only a feeble member of Society; but a very feeble minister. —

You are also to be lovers of good men (φιλάγαθον) —

Alives of all good institutions, an encourager of all wise plans to do good. Ever ready to help forward the great cause of human salvation & improvement. You are professionally pledged to all good. It is a disgrace for you to allow any others to be more forward in spirit, than yourself. — Especially be lovers of good men.

Give them the praise and respect and support that is their due. Beware however you throw any obstacles in the way of their usefulness; beware of an envious & jealous feeling towards them; detracting from the merit of their labours, and always ascribing to them, or searching out for them, some improper motives of action; or attributing their success to

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the weakness & ignorance of the people.
be ought to bless God for every good
man on earth; and love the image of God
in him; and be willing that others should
increase while we decrease. -

Always be found in the society of good
men. Search not for the rich, the honor-
able, the talented. Let your heart flow
out towards the good men. Let the peo-
ple of God, be your people. -

You are to be Just men. (δικαιοί) Hon-
orable in all your dealings with men.
Punctual in your engagements. Let
it never be said of you, that your days
& weeks & even years behind your pecu-
niary obligations. Pay that they owe.
Beware of Debt. It will be a millstone
about your neck. You will be afraid
to look men in the face when you walk
the streets. Your tongue will be palsied
in the pulpit. It is true we cannot

Contented against the allotments of
divine Providence. We only warn of
unnecessary, imprudent debt.

Be careful, that it be not said of you
that you are "Close at a bargain"; that
you are skilled in trade. There is an
open, manly, honest and Christian
manner of attending to our earthly
affairs, that will commend you to ev-
ery man's conscience.

You are not to be lawless men. (γ
ἀνόμοτοι)

In families, you are to respect their
rules & regulations, giving as little trou-
ble as possible, both in respect to your
hours of diet, exercise, and rest. Be
careful not to make yourselves the head
of another family, undertaking to
dictate & arrange.

In societies, be good Citizens, lovers of
good order; advocating men & means.

ures that are congenial to god order.
In the Judicatives of the Church, main-
tain order, and Law. violate no rules,
neither in spirit nor practice, and a-
void a contumacious temper.

In the Church, respect the wishes, and
feelings of the people; and be not noted
for strange, erratic movements. You
are under Law to Charity the end.

You are not to be griev to wine.

In these days of light, we would charge
you, "touch not, taste not, handle not."
Wine hath cost down many strong
men in the ministry. If you must
be where wine is drunk, tarry not af-
ter the cloth is removed, and it span-
kles on the board. Use it for your in-
firmities, if any you have that require
it; but not to gratify your taste or the
wishes of men. (μὴ παροίτος)

You are not to be censorious, contem-

114 tiros men. (μυ οργιλος - μυ πληγευς)

There are men whom no person, and nothing can please. They are fault-finders; and none know ~~how~~ as well as they how men should act, how things should be done. - Be not as they are.

Be not fond of criticisms, remarks, especially upon things holy.

Be not easily offended; look not out for insults, indignities; a peevish, petulant, inflammable temper, will be your utter ruin.

Be not fond of disputation. He that loveth the waters of strife, is not wise. You will find that you will have works of peace sufficient to engage all your time and talents, if you will but follow them.

If you are naturally censorious, and ~~are~~ of angry temper, reform yourselves, else you will be avoided, and become a stumbling to yourselves & others. -

You are not to be Creteus men - (μὴ
αἰσχροεργῶν)

A Creteus minister is a hideous deformi-
ty. A Creteus Christian is a Contradiction.

There is a prudent management of one's
business, and a manner of obtaining &
of expending money, which are far re-
-mored from Creteusness on the one hand
and of prodigality on the other. Aim at
this happy medium. There is a closeness,
a littleness, & a measure, in the transac-
-tions of some men, ~~is necessary~~ that revolt
the sensibilities of noble minds. You may
perceive their parsimonious ~~trans~~ dispo-
-sition, their greediness after money, even
in the most trifling affairs.

If it be seen that you are lovers of mo-
-ney, close men, greedy of gain; you will
beet in noble minds around you, a
most hearty Contempt. And your preach-
-ing against the love of the world, and
the vanity of wealth, and on the duty of

of setting the affections on things above, will go for nothing.

You will make gain your godliness. you will literally betray your master for pieces of silver & gold; - And when you come fairly under the influence of Conscientiousness, you will not scruple to deny the Lord that bought you, and to bring into the Church, damnable heresies. - Beware how you become immersed in the cares of this world, and so become secularised. Hundreds have made shipwreck of talents, of usefulness, of peace & of piety just here; and they never intended it. - Use be unto you, if you have taken up the ministry, as the means of a comfortable living in this world. ~~It will be well for you to go and purchase a field with the reward of your ministry, and then hang your selves!~~

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You are on the contrary to be, men of
mild manners, and equable tempers;
lovers of peace yourselves, & promoting
peace among men; long suffering, ren-
-dering insults & injuries, and ever ready to
forgive.

You are also to be of an open generous
disposition, far from enviousness. For-
ward to contribute to every good object of
Charity; forward to relieve the poor; for-
ward to spend & be spent, in the Gospel
ministry; as far as God shall give your
ability. You will be careful in your ex-
-penses, that you may be liberal in your
gifts. We love an openhearted liberal man,
(ἀλλ' ἐπιεικῆ, ἀμαχόν, ἀφιλαργύρον).

Your families, for their arrangement
regulations, and discipline, must be ex-
-amples to other families. If you know
not how to rule your own household, how
can you govern the Church of God. (ὅτι ἰδίου οἴκου)
Endeavour to have a good report with

them that are without.

Be not as some ministers may some times be, indifferent to their standing with men of the world. This is contrary to apostolic injunction. — These are the men whom you would curse to God. How can you attempt it with any good prospect of success, if you have not a good report with them. And do they not essentially aid you in many efforts to do good, and will they aid you efficiently, if they do not esteem you as a man and a minister?

There is a Communion with this world which is destructive of vital piety, and argues an enmity to God; but there is also a good report with them that are without, which every judicious and conscientious minister will desire. Avoid the one; and attain the other.

We Charge you therefore, beloved
Brethren, to take heed unto yourselves
as men & as Christians. (1 Tim 3:1-7 Titus 1:7-9)
Eph 5:2:11 1 Cor 4:2

A good Character is what you must
have. "Be ye clean that bear the vessels
of the Lord."

2. We Charge you to "take heed
to the Ministry which ye have
received in the Lord, that ye ful-
fil it." Col 4:17.

1. We Charge you never to forget from
whom you derive your Call to the Min-
istry, and your Authority.

Saith the Lord Jesus, "Ye have not chosen
me, but I have chosen you, and
ordained you, that ye should go and
bring forth fruit." John 15:16 Comp. Luke
6:13. 10:1.

Saith the Scripture - "And no man taketh
this honor unto himself, but he

20 that is called of God, as was Aaron: Heb 5:
4. And again - "Take heed unto your-
selves, and to all the flock, over the which
the Holy Ghost hath made you overseers"
Act, 20:28 Comp. Isa. 6:5-9 Jer 1:4-10 Joshua
1:5-9 Act, 9:1-16 22:14-16 1 Cor 12:28. also vs 7-

11.
You are consequently the Ambassa-
dors of God & of Christ. Saith Christ - "He
that receiveth you, receiveth me, and
he that receiveth me, receiveth him
that sent me." Matt 10:40 John 13:20, and
2 Cor 5:19-20.

2. We Charge you never to forget the
exalted dignity of your Office, and the
magnitude, the importance and re-
sponsibilities of the duties attached to
it.

We ought to magnify our office. Rom
11:13 'Tis wonderful that the infinitely
great & eternal God, should call unto
us from his high Holy throne; should

dignify us, rebellious Creatures, with
a Commission to convey his messages
of mercy & judgment to our fellow
men!

And what a Commission! what an
office! It reaches in magnitude from
heaven to earth. It embraces the ^{temporal &} e=
ternal destiny of millions. The eman-
cipation of the world from the evils of sin,
its advancements to physical, intelle-
tual and moral perfection, depend in-
strumentally upon the Gospel ministry.

There is no office above or equal to it
on Earth. It yields not to Kings, and
Princes.

And necessarily connected with it
is an amazing responsibility. A re-
sponsibility measured by the great in-
terests at stake; the glory of God; the
eternal happiness or misery of mil-
lions & millions of intelligent beings.

3. Such being the Nature of the office you perceive that it must and will require all your time & all your powers, that you may become more and more qualified for it, and that you may more efficiently discharge its duties.

We charge you therefore, "Neglect not the gift that is in you, which was given you, with the laying on of the hands of the Presbytery." 1 Tim 4:14-15. "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." -

"Entangle not yourselves with the affairs of this life", that you may please God who hath chosen you to be soldiers of Jesus Christ. 2 Tim 2:2-5. You have nothing to do but to attend to the work of the ministry. - In this work you are to go on unto perfection. -

4. Now has our God and Saviour left us without instructions, both in relation

to the discharge your duties; in relation both to what we shall preach, and how we shall preach. -

The Holy Scriptures are the Book of our instructions.

"The holy scriptures are able to make thee wise unto salvation, through faith which is in Jesus Christ. All scripture is given by inspiration of God, to be profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim 3:15-17

Whatever I command thee, thou shalt speak" saith God to his minister. Jer 1:7

"Go ye therefore & teach all nations & teaching them to observe all things whatsoever I have commanded you;" saith Jesus. The Bible therefore is your Book - "This book of the Law (therefore) shall not depart out of thy mouth: but thou shalt meditate therein day & night, that thou mayest observe to do according to all that is written

therein: for then they shall make thy way prosperous, & then thou shalt have good success." - Matt 28:20 Joshua 1:7-9

You are therefore "to preach the word" 2 Tim 4:1-2. All the Bible, in proper connection & proportion. - You are to preach among men, "Christ Crucified". You have received "the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them". - You are therefore to declare the "unsearchable riches of Christ"; and in your office and ministry, to determine "to know nothing but Christ Jesus, whom Crucified". - Bid no man God speed, who preaches any other Gospel - but let him be accursed, though he were an angel from Heaven. Use be unto you if you preach not the Gospel." - 2 Cor 4:5 5:20-21 1 Cor 1:23 Eph 3:8 Gal 1:8-9
2 John 1:9-10 Luke 24:47 Acts 5:31-42 17:3.

As to the manner of your preaching,

You are "to contend earnestly for the faith which was once delivered to the Saints," Jude 3. when occasion requires it. Nor are you "to give place by subjection, ^{for any} no, not ~~one~~ ^{even} ~~now~~", to any who oppose the Bible as the word of God, or who pervert its plain & fundamental doctrines. Gal 2:4-5

You are set for "the defence", as well as for the propagation of the Gospel. Phil 1:17.

But remember, "to avoid foolish & unlearned questions, knowing that they do gender stripes." Be careful to cultivate no disputations, warlike temper, nor suffer unworthy feelings to mingle with your defence of God's truth. "The servant of the Lord must not strive" 2 Tim 2:23-24

In Preaching - "Preach the word; be instant in season, & out of season." "Let no man despise thee", but "with all authority" and "with all long suffering & doctrine, reprove, rebuke, exhort." 2 Tim 4:2-5 Titus 2:15 1.13.

Study to approve yourselves unto God, unfeignedly

that need not to be ashamed, rightly dividing the word of truth" 2 Tim 2:15 God hath counted you faithful putting you into the ministry. As faithful wise servants, he hath made you rulers over his household to give them meat in due season" Matt 24:45. Luke 12:42.

You are not only to teach publicly, but from house to house "all that is profitable for the people" Act 20:20. You are "to cease not" as long as you labour among a people - to warn every one night & day", with all the fervour of your soul, even "with tears" - Act 20:31. You are "to warn every man, and teach every man in all wisdom, that you may present every man perfect in Christ Jesus" Col 1:28-29. You are to spare not, but lift up your voices, like a trumpet" Isa 58:1 "Knowing the terrors of the Lord, you are to persuade men" - yea, by his mercies, also, ye are to beseech them." 2 Cor 5:11, 20-21

Forward must you be to remember the poor and the lamb of the Flock. - You are to re-

joice with the Church when she rejoices, and weep with her, when she weeps.

Be charge you not to be persecutions of your services. Be ready unto every good work - and for the advancement of Christ's Kingdom be willing to spend, & to be spent. Show to God & man, that your heart is in your work.

Wretched is that minister who will labour only when it is agreeable to him; or only when he is paid for it, by the praises, or the money of his hearers. - We call not that minister a hireling, who receives an honest support from his people, and lives of the Gospel. The labourer is worthy of his hire; this is reason & scripture. But he is an hireling, who labours only for the hire. His heart is not with his people, but with their money; who if ^{he} they would honestly speak out would say to them; "I seek not you, but yours." - 1st Cor. 5: 10-12.

Let the Love of Christ constrain you.
"Freely ye have received, freely give."

We Charge you therefore to cleave unto the Holy Scriptures, "reason out of them"; "be mighty in them". We Charge you to preach the Word - Christ crucified - in Season, out of Season - with all authority - to every man - with boldness, earnestness, tenderness. We Charge you to spend and be spent in this good work; remembering the words of our Lord, "freely ye have received freely give." -

5. We Charge you to remember that the work of the ministry is a difficult work.

As it is the greatest & most responsible, so is it the most difficult. You war a perpetual warfare, while life lasts. Your armour must forever be upon you. You are to die on the field. You may meet with persecutions, for aught you know death, you will meet with trials from the world from the great adversary, from false brethren, from the Church - trials, which minist-

... they only know, truly feel; which they only
can relate to each other thro' Ed, and oft
times in doing so, language fails. -

Remember the words of our Lord - "Take
up your Cross & follow me." - John 14:33 15:
18-21 Ezek 3:7 Matt 10:24-25. - But it has its joys
its consolations, which no other work has. In itself it is a good work.

6. Yet difficult as the work is, it may
be accomplished, and we charge you
to remember in whose strength you
are to rely for success. -

"If Ed be for us, who can be against us?"
Have not I commanded thee, (saith Ed.)

Be strong & of a good courage: be not af-
raid, neither be thou dismayed; for the
Lord thy God is with thee, whithersoever thou
goest" Josh 1:9 Jer 1:19 15:20-21

Saith our Lord Jesus, "Lo I am with you
alway even unto the end of the world" Matt 28:20

Hence - "we are not sufficient of ourselves (even)
to think any thing of ourselves; but our suf-
ficiency is of God." 2 Cor 3:5 - 12:9

Saith our Lord again - "My grace is suffi-
cient for thee, for my strength is made perfect

in weakness. 2 Cor 12:9. Hence, "We can do all things, through Christ which strengthneth us" Phil 4:13. Yes, he will send unto us, the Comforter, the Spirit of Truth, to dwell in us, to teach us all things; to guide us into all truth. John 14:16-17 15:26-27 16:13-14. Jesus holds "the stars in his right hand." Rev 2:1. He will uphold, he will prosper, he will save his ministers. -

The Spirit shall also descend, and accompany their labours, and the world shall be convinced of sin, of righteousness, of judgment. - His Church shall triumph.

Trust in God therefore beloved Brethren. Build upon the elect & precious Corner Stone, Jesus Christ. - If you trust in your own wisdom, or strength, or righteousness, you will utterly fail. -

7. If you have taken upon you the ministry unworthily, if you are not found faithful at the last, woes indissoluble

shall fall upon you. -

You "watch for souls as they that must give account" Heb 13:17 No account more tremendous, to be handed in, in the day of judgment, than the account of the minister. Ezek 3:17-21 33:1-9

"God did not send you, yet you ran - God did not speak to you, yet you prophesied." Jer 23:21-22 10:21 14:14-15. - You were shepherds, yet you fed not the flock - Ezek 34:2-10. You were evil servants, in his household - therefore the Lord will be against you. You will be cursed "as wells, without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever." 2 Pet 2:1-17

God "will cut you asunder, and appoint you, your portion with the hypocrites: there shall be weeping & gnashing of teeth." Matth 24:45-57 25:24-30. O woe will it be for you to say to Jesus, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? - and for Jesus to answer - "I never knew you - depart from me, ye that work iniquity." Matth 7:22-23

8 But if you fulfil your Ministry,
Heaven & Earth will rejoice, and your ex-
-altation shall be great. -

Jesus shall say unto you, "Well done good
and faithful servant enter thou into the
joy of thy Lord." If you will fight a
good fight, if you finish your course,
if you keep the faith - the Lord, the right-
eous Judge, shall give you a crown of
righteousness - 2 Tim 4:7-8. "When the Chief
Shepherd shall appear, ye shall receive
a crown of life, that fadeth not away; 1
Pet 5:2-4. Yea, as Teachers, ye shall shine
as the brightness of the firmament; ^B as
those who have turned many to righte-
-ousness, as the stars for ever & ever. Jan
12:3

Charge.

Solemnity of the transaction.

^{of Charge}

1. Nature of the Office - The Gospel Ministry: that & that alone your Calling. To preach "the unsearchable riches of Christ".
 2. Nature of the Charge. Spiritual. You have to do with the intellect: the affections: the Consciences of men - in all their responsible relations to God & each other. Souls, immortal Souls, are therefore committed to you. Their value? Estimation of the love of God, the atonement of Christ. Their Capabilities of
 3. Extent of eternal progression in joy or sorrow. Highly Office of Charge on Earth. Christ calls you to this office, & commits them immortal souls to you ^{Importance of the Ministry of the Church} care to be kept for them - also safe ^{paid & did for them!!}
 4. Extent of Responsibility. You are not responsible for the Efficient act of their regeneration & conversion to God. That is the act of God, exercised in his Sovereignty. - Nor for the individual & internal acts of repentance - & faith & obedience which make up Sanctification. They are the exercises of the agent himself, ~~not~~ awakened in the first instance & cooperating with the Divine Spirit. - Nor for the means which your Church & Congregation may employ of the means of Salvation & all their spiritual privileges.
- You are an Agent: not the principal: an ambassador - not the King a shepherd - not the Chief stapler: you are to plant & to build - God is to give the increase.
- You are therefore responsible for yourself - i.e. for the duties which devolve on you in this situation: & so far as their proper discharge, stands connected with the present & eternal well-being of the people committed to you - you are responsible for that. - Hence the awful truth - "his blood will I require at your hands"

3. The manner in which you are to meet your responsibilities.

(1) With humility. Under a deep sense of your unworthiness before God that you should be an ambassador of God! a minister of Christ! of so high an office. Don't vis efficiency: You will be among this people in "much weakness." Nothing in yourself, either for wisdom - prudence or piety. - Your sufficiency must then be of God! The Word of God & prayer, your daily food & occupation. 2 Tim: 1:14, 3:14-17.

(2) Assuming Solitude. - for the success of your labours: Learn Keeping a conscience void of offence before God & man. - Expressing itself in watchfulness over all your conduct - in due preparation for your public duties - in embracing every opportunity of doing good.

(3) Assuming Zeal. Every thing depends upon the Ministry. He is the main spring: the fountain. Efficiency: activity. This zeal kept up by personal labors. To be regulated by prudence. 1 Cor 9:16-17 2 Tim. 1:7. 4:2.

(4) A spirit of self-sacrifice. - You have sacrificed yourself to the Lord - to be His. Persevere you calling with the same spirit. Your comfort - convenience - feelings - must be subject to your office. Christ must be honored, whether by life or death, by hardness. Take Christ for your example - want not to be loved.

I would charge you in the name of the Chief Shepherd to keep in mind, the duties which should be abstracted you in this great work.

(1) For the Honor of your Office - & of your Lord - Giving no offence in any thing that the Ministry be not blamed. Ministry are usually discern'd in their own account. - Approvers of yourself to every serious Conscience. 2 Cor 4:1. as you have received money 2 Tim. 2:18.

(2) For love of the Brethren - Send are all these for the chief sake that they may be made. Don't failure in character & duty would be the ruin of many souls of God. 2 Tim. 12:10. Phil 2:17. 2 Cor 12:15.

(3) Out of love to the souls of the impudent. - I could wish myself accused for Christ. Prayer & gratitude. My hearts desire speaks to God. I can weep on Judgment. He did for ours. I can drive their salts.

(4) Out of regard to your final account. 1 Th. 13:17 1 Cor 3:17 for yourself & your people. 2 Tim. 4:1. 1 Tim 5:21. 1 Tim 4:13 - Col. 4:17. 1 Tim. 4:14-16.