

THE CALL;

A

SERMON,

PREACHED BEFORE THE PRESBYTERY OF BALTIMORE,

AT THE

ORDINATION

OF

THE REV. THOMAS B. BALCH,

IN

Georgetown, D. C. on Thursday, 11th Dec. 1817.

BY JAMES MUIR, D. D.

One of the Ministers of Alexandria.

PUBLISHED BY REQUEST.

WITH AN

APPENDIX

BY THE REV. JAMES CARNAHAN, DETAILING THE PROCEEDINGS ON THAT OCCASION.

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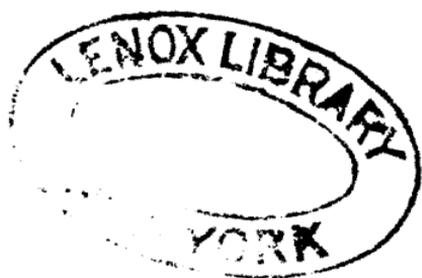
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1818.

W. A. HIND



A
SERMON.

EPHESIANS 3, 8.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

IF we ever felt an awe of God on our minds, let it be felt on this solemn occasion : The Master of Assemblies is present ! Ministers of his, ye act in his name, and under his eye,—responsible to God ; to the Church ; and to your own consciences.

It is our province to set apart proper candidates to the ministry ; but in doing so, the apostolic injunction has its full weight : “ Lay hands *suddenly* on “ no man ;” being tried, and approved in the trial, let them rise to this distinction.

The words of my text whilst they unfold *the duties* of the ministerial office, at the same time, discover *the call* which warrants any to perform these duties. The subject refreshes the minds of my

reverend fathers and brethren, with the recollection of what induced them to enter on this service ; and also assists, in examining their call, those who are ready to occupy the ground from which their fathers are soon to withdraw. Oh, that our own recollection may dictate whilst we speak, in hopes, that speaking from the heart it may reach the hearts of others.

Our Apostle, impressed with the importance of the gospel ministry ; and with his own unworthiness, upon whom the distinction of a gospel minister was conferred, exclaims, “unto me, who am less than
 “ the least of all saints, is this grace given, that I
 “ should preach among the Gentiles the unsearchable
 “ riches of Christ.”

These words speak of *an important message ; of a particular Providence, which gives the Gentiles an equal interest in that message with the Jews ; and of the grace which inclines, which qualifies, and loudly summons this or that individual to proclaim this message.*

My text speaks of an important message, “ *The unsearchable riches of Christ.*”

The Gospel, which proclaims on earth peace and good will toward men, looks back to the beginning of time, and onward to endless ages. It opens a fountain whence blessings flow, not only to the *human*, but, as we have reason to believe, also to the angelic nature. The standing of angels is confirmed

by him who is their head, as he is the head of the Church. The Gospel excites their attention, they search and pry into its mysteries, and from thence learn the manifold wisdom of God. On this subject we enter Ezeziel's waters ; at every step the depth increases ; we come to waters to swim in ; an ocean whose extent and depth exceed our knowledge.

Turn your view to the person of Christ, and to his undertaking ; to his doctrines, and to his precepts ; to his suffering, and to his triumph ; to the effectual influence which he bestows, and to the glorious conquest which he gains ; to his judging the quick and the dead, and to the awful, the transporting consequence of that judgment. In Christ's person the divine and human natures are united, thus he is able to snatch the brand from the burning, and to save a guilty and perishing world both from the dominion of sin, and from its punishment. The doctrines which he has taught and the precepts which he has inculcated, spiritual in their nature, and useful in their tendency, immediately lead to the source whence they proceed : What sufferings so extreme ! or what triumph so complete ! He softens the hardest heart, and changes the most perverse conduct. He shall trample his enemies under foot, and advance his friends to the full enjoyment of life and immortality.

To place these truths in a full light, and to urge them upon the conscience, is to preach "the un-

“searchable riches of Christ.” Who is sufficient for this, especially when the consequence is, that when the Gospel is believed, to the believer it is “a savour of life unto life ;” but when not believed, to the unbeliever it is “a savour of death unto death.” The subject is so vast that it only opens upon us in time : But it shall expand ; but it shall shine ; but it shall brighten through the ages of eternity, and still remain unexhaustible.

My text, which speaks of an important message, also speaks of a particular Providence, which gives the *Gentile* an equal interest in this message with the *Jew*.

The history of the Church illustrates this part of my subject. The descendants of Seth, before the flood, stood in a more intimate and endearing relation to God than the descendants of Cain : The distinction of the one was “*Sons of God,*” but of the other “*Children of Men.*” A mark of honour was thus put on the piety of the first, but of infamy upon the impiety of the last. After the flood, a distinction, so honourable to the descendants of Seth, was conferred upon the family of Abraham. They sprung from the father of the faithful, and had his example for their imitation. Upon the succeeding generations of this family, in the line of Isaac, peculiar blessings were entailed. We ever find them in a conspicuous situation, commanding the eyes of the whole world. In *Ægypt*, or in the wilderness ; in

Canaan, or in Babylon,—they shone as the sun, and enlightened the earth. God claimed them as peculiarly his own—punishing their transgressions with great severity ; but rewarding their steadfastness, with a certain and a glorious reward. Accuse not this dispensation of partiality : It singled out one nation, that in God’s dealing with them, his *goodness* and *severity* might be fully manifested to every nation under heaven.

The Jew, forgetting that for the benefit of mankind he was distinguished, held the other nations in the utmost contempt ; but to the estimation of his own there was no limit. Although wicked, still he shall be accepted : *Israel* is a name which must secure *the Israelite*, whatever be his character, from endless destruction. *By such abuse he forfeited his privileges.*

In the Gospel the plan of Providence is enlarged, offering the privileges once peculiar to the Jew, to all, of any age or of any nation, who put themselves under the guidance of the great Redeemer, and submit to his authority. To this our Apostle refers in my text. Mankind in respect of the Gospel are on a perfect level. Its peculiar privileges are open to the Gentile as well as to the Jew ; to the savage Indian, as to the improved European. “Seeing,” says the Apostle to the Colossians, “that ye have
“ put off the old man with his deeds ; and have put
“ on the new *man*, who is renewed in knowledge

“ after the image of him that created him : Where
 “ there is neither Greek nor Jew, circumcision, nor
 “ uncircumcision, Barbarian, Scythian, bond *nor*
 “ free : but Christ is all, and in all. Put on there-
 “ fore, as the elect of God, holy and beloved, bowels
 “ of mercies, kindness, humbleness of mind, meek-
 “ ness, long suffering ; forbearing one another, and
 “ forgiving one another, if any man have a quarrel
 “ against any : even as Christ forgave you, so also
 “ do ye. And above all these things *put on* chari-
 “ ty, which is the bond of perfectness.” This pas-
 sage breathes the spirit of the Gospel, of which ma-
 ny professing Christians are destitute. It is not *sin-*
gularities in appearance, in manners or address,
 which distinguish a *Christian* ; it was not thus, your
 Master, O Christian, was distinguished ; nor is it
thus that he would have his disciple to be known.
 The ornament of a Christian is a *meek and quiet spi-*
rit ; and his badge of distinction, *love—sincere, fer-*
vent and universal. I have seen much *pride* in an
 attire meant to convey to others the idea of *humility* ;
 and much inveteracy in the tongue familiarised to
brother and sister a favourite few. Such possess
the Jewish, not the Christian spirit : they oppose the
 Providence which my text celebrates with such rap-
 ture and astonishment. Let there, I beseech you,
 be no contention among Christians ; but who shall be
 most spiritual, most humble, and most affectionate.
 Contend earnestly, that divested of *little mischief-*

ous unworthy partialities, you may possess love extensive as the earth; unsullied as the light, and active as the love of Jesus to our guilty race.

Whilst my text speaks of an important message—of the Gentile as having an equal interest in this message as the Jew—it also speaks of the grace which inclines, which qualifies, and loudly summons *this and that* individual to proclaim this message.

“Unto *me who am less than the least of all saints.*”

The Apostle's humility is a striking circumstance, worthy of notice, as we enter on the discussion of this particular: “*less than the least!*” There is a poverty in the language of mortals which is sensibly felt, when required to express the apprehension of the mind and its various feelings with respect to things spiritual and eternal. It occurred to the Apostle that he had been a *persecutor, a blasphemer and injurious*. Indeed he had obtained mercy; and had even been accounted faithful to be put into the ministry, yet his former character was not for a moment overlooked. It was fresh in his remembrance, and the remembrance overwhelmed him with shame, prostrated him in the dust, and clothed him with humility.

The candour and sincerity expressed in my text, display leading features in the ministerial character. The ministry has *the guilty* for its object. It calls sinners to repentance: the whole need not a physici-

an, but they who are sick. Had angels, these pure spirits, these heavenly flames, been entrusted with the ministry, how could they have had compassion on the ignorant, and on those who are out of the way; how could they have borne with our infirmity, and made allowance for our perverseness? But the ministry is entrusted with men, of like passions with yourselves, who were equally vile, and equally exposed, until washed and justified and sanctified in the name of the Lord Jesus Christ, and by the spirit of our God. They can speak feelingly on the subject; and urge their own experience for your encouragement. “Our eyes, sinner, were once shut and our hearts hardened: we were in jeopardy and knew it not: visited with judgment and mercy, no impression was abiding: we persisted in a mad and ruinous course; every day our situation was more and more unpromising; but at a happy moment, which we shall celebrate forever, light broke in upon our minds, and our hearts melted: we perceived our danger and took the alarm: judgment and mercy began to operate in an irresistible but kindly manner, leaving deep and lasting impressions: we listened to the voice of wisdom, and entered on her path. Never, never can we regret that step; wisdom’s ways are pleasantness, and her paths are peace. We would speak to you of Jesus, he is the friend of sinners, he saves from sin and saves to the uttermost. Be persuaded to commit the keep-

“ing of your souls to him in well doing, he will be
“your Saviour now, and your portion forever.”

“Unto me—is *this grace* given that I should
“preach.”

Peculiar qualifications were necessary for Church Officers during the infancy of the Church, that the Church might be planted, cherished and matured. An extraordinary officer was sent out on this mission—an *Apostle*. A distinct knowledge—acquired either from personal attendance on Christ when on earth, or by immediate revelation from him now in Heaven,—concerning the nature of Christianity and its tendency; its doctrines, precepts and institutions; the facts which it relates, and the prospects which it unfolds: A boldness and an utterance to communicate that knowledge through an extensive circle: A power to excite attention by acts miraculous and astonishing; severally and together characterize this extraordinary officer, and are in view when the Apostle speaks of the grace given unto him.

Let it be observed that the qualifications of one Apostle differed from the qualifications of another, according to the work which each was called to perform. This is distinctly stated in the Epistle to the Galatians, when the Apostle assures the Galatians, speaking of the twelve, that their authority was not necessary to validate his commission. The particular interest which the Gentile had in the Gospel was

expressly revealed to the Apostle Paul, and his qualifications were well calculated for usefulness among them. Although the Apostle Peter was not ignorant of the privileges intended the Gentiles, yet his qualifications adapted his services more immediately for the Jews. The allotment of different persons to different work, each capacitated for the part which was assigned him, is frequently spoken of, as “their measure, and line of things; as “the dispensation of the grace of God given unto “them.”

This distribution of gifts and services was exactly suited to the circumstances of the Church at that early age: But circumstances have since altered. Miracles, having answered the end intended, have been laid aside: The gifts and qualifications of an Apostle have been withdrawn; yet gifts and qualifications adapted to existing circumstances are still communicated. The existence of these gifts, and the distribution of them for usefulness, is the care of a wise, good, and efficient Providence. An extraordinary call to the ministry, or to the particular charge where that ministry is to be exercised, cannot now be expected: Yet the door is not open to all; none may take this office upon himself: There is a call to the ministerial office—not indeed such as the Apostle had, but it may be equally evinced to be of God.

To this let me detain your attention. Whence may a call to take part in the Gospel Ministry be concluded? A call to take part in the Gospel Ministry may be concluded, when the mind, after full and devout deliberation, chooses this service in preference to all others.

There are various occupations in life, necessary for our sustenance and comfort. None of them could be neglected without manifest loss and inconvenience. That men should be so inclined and parcelled out; that all these occupations find hands by which they are carried on without interruption, is a topic whence a divine Providence may be strongly argued. Watchful of our temporal, God is not less watchful of our spiritual concerns,—nay, the Church is his peculiar care. Labourers are wanting for the vineyard; and God speaks in his Providence, “whom shall I send, and who shall go for us?”—The call commands attention, and lays a necessity upon this man, and upon that,—who return a devout and earnest answer, “here am I, send me;”—wretched should I be, were I not to preach the Gospel.

Instances occur of some who mistake their calling: their inclination has been counteracted, or they have been influenced by unworthy motives. If a man enters the ministry in hopes of present gain; or if he can suppose that the dignity of the ministerial character is to be supported by *the man of the world*,

his views are perverse and must not be encouraged. "Lord," said a certain man, when Christ was on earth, "Lord, I will follow thee whithersoever thou goest:" Jesus, who knew the heart, checks the rising of some ambitious view with the unexpected information, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Another, who had thought as superficially on the subject, stepped forward, and with a good address declared, "Lord, I will follow thee; but let me first go bid them farewell who are at home at my house." The service of Christ this man was willing to reconcile with the etiquette of the world; his foolish scheme was severely reprobated: "No man having put his hand to the plough and looking back is fit for the kingdom of God." The inclination, which includes a call to take part in the ministry, must originate in just views of the ministry, and be the consequence of deliberation and prayer.

Qualifications, capacitating for the Gospel Ministry, are included, in a call to enter thereon: A strong constitution is more immediately requisite in some employments, and strength of mind in others. In this employment no proficiency can be expected unless both be united; in that employment neither the one nor the other is indispensable. The constitution of the body and the bent of the mind deserve equal attention, when deciding on that course

of life, which it is intended that we should follow ; and in a prudent decision we comply with his will to whom, both for the body and the mind, we are indebted.

The ministry is entirely conversant with religion ; let it therefore have its seat in the heart. A lamp without oil, or salt which has lost its savour, is not more despicable than the minister destitute of religion. “ If a man desireth the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach : Not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; (for if a man, know not how to rule his own house, how shall he take care of the Church of God ?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without ; lest he fall into reproach, and the snare of the devil.” Experience in the Christian life ; prudence in secular transactions ; a conciliating deportment are becoming in every Christian, particularly in the teacher of Christianity. Qualifications of this kind characterized that man whom our Lord engaged in his service, whilst he rejected the offer of service made by others. “ He said unto

“another, follow me. But he said Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead : but go thou and preach the kingdom of God.”—The proposal in this instance came from the Lord, but in the other instances from the individuals themselves. They were rash ; he was deliberate : they never once suspected their capacity for service ; diffident of himself, he came reluctantly in view.—His apology was amiable. Commentators suppose that his father was yet alive, full of years and infirmity ; he was tender of his gray hairs, and willing to abide near him until he had discharged the last melancholy office. The affectionate and dutiful are peculiarly fit for the ministry : The distinction put upon this youth recommends these duties. We are at the same time informed, that when the duties of the ministerial office, an office of such vast importance, come in competition with other duties, we must not hesitate : what has the preference is evident—leave the care of mortal things to other mortals, but go thou and preach the Gospel.

The experience and practice of religion are expected in a Christian Minister : Beside, let there be discernment to distinguish truth from error ; powers of reasoning, whereby subjects may be traced in their connexions and consequences : and such an address and command of words necessary to conduct public worship, not only without contempt, but also with decency and pleasure.

Another circumstance, whence a call to take part in the Gospel Ministry may be concluded, is such external advantages given in the Providence of God as are a fit preparation for sustaining respectably a public character.

Moses, the son of an oppressed Israelite reduced to meanness and slavery, was intended to conduct the affairs of a great nation. An education necessary for doing this was, through a singular Providence, enjoyed. The daughter of Pharaoh adopted him as her son—whereby he became acquainted with the wisdom of *Ægypt*, the most flourishing kingdom then on earth; was a member of the national council; and held a high command in the army. David, the youngest branch of Jesse's family and a keeper of the sheep, by the concurrence of uncommon providences, was introduced into the army and house of Saul; and thus trained up to fill the throne, and rule the Israel of God. I might produce many such instances; but I confine myself to the ministry—men intended for this service have passed through a preparatory course, qualifying them for their important work. The Apostles enjoyed for years the presence and instruction of their great Master; and, beside, were detained at Jerusalem for the gift of tongues, and other miraculous qualifications, before they were sent out to teach the nations. The old Testament makes mention of the schools of the Prophets—in which young men were instructed in the knowledge

of the Scripture, and of the worship of God; and from these schools, with few exceptions, the Prophets were selected. John the Baptist, whose talents and piety so eminently qualified him for instructing the nation, did not leave the wilderness of Judea, nor the study of the law, before the age of twenty-seven: and not even then until expressly called by God to preach to the people. Nay, my brethren, the Son of God, the light of the world, wisdom itself, led a retired and contemplative life for thirty years; and then entered on the exercise of a short, extensive and laborious ministry.

Do not these instances point out the necessity of a preparatory course before men enter upon the ministry? What warrant has he to seek this office, who is a stranger to reading and retirement; to meditation and prayer? I know of none. But if a preparatory course be necessary, what is it? It may vary according to times and circumstances. An acquaintance with the scriptures is indispensable; and, if possible, in their original tongues. It is well to know the experience of Christians, and the History of the Church. A knowledge of science, and of useful books, gives many advantages. The Apostle Paul, under the full light of inspiration, set a proper value upon books, expressed to Timothy, in his anxiety, that the books left at Troas may carefully be conveyed to him. Let us pity the ignorance, but never imitate the madness and enthusiasm, of those

who set learning at defiance, especially in the ministers of the Gospel. By reading we increase our furniture for the ministry, and discover our profiting unto all.

The last circumstance which I mention, whence a call to take part in the ministry, is a *bold* and resolute determination.

The servant of God has, in common with others, to struggle with a body of sin and death. But there are difficulties peculiar to his station. He is sent to a world lying in wickedness, where religion is held in contempt; and in that contempt he is involved who is set for the defence of religion. What a life did Noah lead, advocating the cause of God against a rebellious race. Elijah met so many mortifications, and such little success, that life became a burden: he asked, he longed, he prayed for death. Jeremiah worn out with a refractory race determined to speak no more to them in the name of the Lord. If ever a ministry could have commanded respect it was the ministry of Jesus; yet on one occasion he was forsaken of the multitude; on another he was upbraided as in league with hell: nay, on more occasions than one, the Jewish rulers, in their madness took up stones to destroy him. The Apostle Paul could, from experience, speak feelingly on this subject, "Giving no offence in any thing, that the ministry be not blamed: But in all *things* approving ourselves as the ministers of God, in much patience, in afflic-

“ tions, in necessities, in distresses, in stripes, in im-
 “ prisonments, in tumults, in labours, in watchings,
 “ in fastings ; by pureness, by knowledge, by long-
 “ suffering, by kindness, by the Holy Ghost, by love
 “ unfeigned, by the word of truth, by the power of
 “ God, by the armour of righteousness on the right
 “ hand and on the left, by honour and dishonour, by
 “ evil report and good report : as deceivers, and *yet*
 “ true ; as unknown, and *yet* well known : as dying,
 “ and, behold, we live ; as chastened, and not kill-
 “ ed ; as sorrowful, yet always rejoicing ; as poor,
 “ yet making many rich ; as having nothing, and *yet*
 “ possessing all things.”

Candidate for the ministry, can you submit to mortification and selfdenial ? The ministry promises not honour—but is often the occasion of being treated with contempt : It promises not wealth—you must encounter many deprivations : It promises not ease—no service more arduous. They from whom you expected smiles may meet you with frowns ; they may no longer strengthen your hands and encourage your heart ; the service of past years may be forgotten ; and they who once would have sacrificed every thing for your advantage may rank among the bitterest of your foes. Having counted the cost, are you prepared for great reverses ? Are you willing to bear the cross, and to wait the issue of the warfare, before you wear the crown ? Resolute must he be who enters the ministry ; and this

resolution is communicated in the call which the head of the Church gives to undertake this service.

If the mind after serious deliberation chooses the Gospel-service in preference to all others : if qualifications have been given, capacitating to conduct worship and to defend the truth : if advantages have been afforded from reading and information : if the difficulties in the ministry have been weighed, and, diffident of yourself but confiding in wisdom and power derived from above, you be still determined and unappalled,—you have a call to enter the ministry.

The Captain of Salvation speaks : Put on the whole armour of God :—the girdle of truth and the breast-plate of righteousness ; have your feet shod with the preparation of the Gospel of peace ; take the shield of faith ; the helmet of salvation ; the sword of the spirit, which is the word of God :—Be given to prayer.

My Son, thus armed, to your post !—which the Church expects that you shall maintain, in a dangerous struggle, against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places : Be strong and quit you like a man ! Fight bravely !—When overwhelmed rally your forces : when you fall, rise again : Neither fly nor yield : determine to conquer or perish : Take courage ! The enemy begins to give way,—I see him fall from heaven as

lightning: The day is all your own—Hark, the shout of victory!—The triumph being complete, receive a crown,—a crown of life, a crown which fadeth not away.

THE END.

APPENDIX.

AFTER the preceding Sermon was delivered, the Rev. Andrew Hunter, who according to appointment presided on the occasion, arose and stated to a numerous congregation assembled the proceedings of the Presbytery, preparatory to the solemn transaction on which they were entering. That after a careful examination as to his acquaintance with experimental religion ; as to his knowledge of philosophy, theology, ecclesiastical history, the languages in which the holy scriptures were originally written ; and as to his knowledge of the constitution, the rules and principles of the government and discipline of the Church ; the candidate had been licensed about twelve months ago to preach the Gospel : That having received from the churches a good report, and having by a farther examination given full satisfaction as to his ability to teach, the Presbytery had resolved to ordain and set apart Thomas B. Balch to the work of the Gospel Ministry, with full powers to preach and administer the sacraments of the New Testament. The presiding Bishop also stated the nature of the ordinance, and the authority which Christ gave to his Apostles and to their successors to ordain men to the office of the sacred ministry ; and presented to the audience an impressive view

of the solemnity of the transaction. Then addressing himself to the candidate, he proposed to him the following questions prescribed by the directory of the Presbyterian Church.

- 1st. Do you believe the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice ?
- 2d. Do you sincerely receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures ?
- 3d. Do you approve of the government and discipline of the Presbyterian Church, as prescribed in the form of government and discipline of the Presbyterian Church in these United States ?
- 4th. Do you promise subjection to your brethren in the Lord ?
- 5th. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote his glory in the Gospel of his Son ?
- 6th. Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on this account ?
- 7th. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the Gospel ; as well as in all relative duties, and the public duties of your office, endeavouring to adorn the profession of the Gospel by your conversation ; walking with exemplary piety before the flock over which God shall make you overseer ?

The candidate having answered these questions in the affirmative, kneeled in a place prepared for the purpose ; and the presiding Bishop, by an appropriate and impressive prayer with the laying on of the hands of the Presbytery, according to the Apostolic example, solemnly ordained him to the holy office of the Gospel Ministry. Prayer being ended, he arose from his knees ; and the presiding minister first, and afterwards all the members of the Presbytery, took him by the right hand—saying, “ We give you the right hand of fellowship to take part “ in this ministry with us.”

The Rev. Doctor Inglis, who had been appointed to perform this duty, gave a solemn and affectionate charge to the newly ordained Bishop—exhorting him “ *before “ God and the Lord Jesus Christ, who shall judge the quick “ and the dead at his appearing and his kingdom, to preach “ the word ; to be instant in season and out of season, to “ reprove, rebuke, exhort, and with all long suffering and “ doctrine.*” Observing that the young man, deeply affected, was ready to sink under the weight and awful responsibility of the office with which he was invested, Dr. Inglis, in a very appropriate and encouraging manner, directed his thoughts to that almighty arm which was pledged for his support ; to those divine consolations which he might expect in the faithful discharge of his duty, and to that imperishable crown of glory which the Lord the righteous Judge shall, on the last and great day, bestow on those who have consecrated their lives and their talents to his service and the best interests of men. The whole service was concluded with prayer and singing a hymn.

We have seldom witnessed a more solemn and interesting transaction. All the exercises of the day were conducted with becoming solemnity ; and the congregation, which was numerous and respectable, appeared deeply interested. The audience was forcibly struck and felt a lively sympathy with the unaffected emotions of the venerable father of the young man ordained.—When he gave his son the right hand of fellowship, unable to utter a word, the tears that started from his eyes indicated a heart too full for utterance. Mr. Balch saw his son, in that Church in which he himself had preached above forty years, consecrating himself to the service of the God of his father. If the Patriarch Jacob fainted with joy when he heard that his son was governor over all the land of Ægypt, what ought to be the feelings of a Christian Parent on seeing a son invested with an office, the faithful discharge of which shall be rewarded with a crown of glory as brilliant as the stars and as durable as eternity !

We cannot omit to remark, that the pleasure attending the solemnities of the day was not a little increased by the circumstance, that two Ministers of the Methodist Episcopal Church, who were present, on being invited, cordially accepted a seat in the pulpit with the Presbytery, and fervently united in the prayers that were offered for the success of the new labourer in the vineyard of our common Lord.