

THE OFFICE AND DUTY OF A MINISTER OF  
THE GOSPEL.

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PREACHED UPON HIS LANDING AT PORT PHILLIP,

• JANUARY 28, 1848.

IN

ST. JAMES' CHURCH,

BY THE RIGHT REVEREND

CHARLES PERRY, D.D.,

LORD BISHOP OF MELBOURNE.

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MELBOURNE :

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1848.

*To the Members of the United Church of England and  
Ireland resident in Melbourne, and its neighbourhood, this  
Sermon, addressed to them, and printed at their request,  
is affectionately dedicated by their faithful friend and  
pastor in the Lord Jesus,*

C. MELBOURNE.

*February 1, 1848.*

## THE SERMON.

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“ Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.”—2 Cor. V., 20.

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My dear Brethren—The occasion on which we are met together, is one of no ordinary interest to you and to myself. It is an occasion of no ordinary interest to you as members of the Reformed Episcopal Church of England and Ireland, that you are now, in the gracious providence of our covenant God, permitted to see 'a distinct branch of that Church planted in your province, and superintended by its own duly appointed overseer. It is an occasion of no ordinary interest to myself, that the Lord has appointed me to the high office of Bishop of this Diocese, and that He has brought me in health and safety across so many thousand miles of ocean to my destined field of labour. Of your feelings I can in some measure judge, from the kind and hearty welcome with which you have received me; and which is, I trust, an evidence of your love to Him, whose servant I am, and of your willingness to co-operate with me in every endeavour to promote His glory and the spiritual welfare of those around us. Of my own feelings I will only say, that while I am truly thankful for the privilege of being so honourably employed in the Lord's service, I am deeply sensible of my great responsibility, and utter inefficiency by myself for the fulfilment of the ministry which I have received. My confidence however is, that He, who has ordained me to this post, will give me grace, wisdom, and strength for the performance of all my duties; and that He will accept my services, not weighing my merits, but pardoning my offences through Jesus Christ our Lord. He has most

graciously watched over me, and all my dear companions, during our long voyage; preserving us from the fear of evil; giving us every temporal comfort; granting us to enjoy many quiet and happy Sabbaths; enabling us to meet together morning and evening for the reading of His word, and for prayer; uniting us more and more closely, as we became better acquainted with each other, by the ties of Christian brotherhood and affection; and, at last, landing us all without a single serious accident, on this shore. Surely it would be the most base ingratitude not to acknowledge His goodness, and loving kindness, in all His dealings with us, and it would be the most unjustifiable unbelief to distrust His care over us for the time to come. Dear brethren, I do not distrust it. I believe, that He will be with us to bless us; and will make us, if He see fit to preserve our lives and health, a blessing unto His faithful people here. I believe, that He has brought us hither, and that He will never leave us nor forsake us. Pray for us, and pray for yourselves and fellow-countrymen in this colony, that the word of the Lord may have free course and be glorified. Pray for us, that we may approve ourselves able ministers of Christ, and faithful stewards of the mysteries of God; and pray for the success of our labours, that, in the language of the collect which I just now used, we may so prepare and make ready the way of the Lord Jesus, by turning the hearts of the disobedient to the wisdom of the just; that, at his second coming to judge the world, we may be found an acceptable people in his sight. In the verse which I have chosen for my text, the apostle Paul describes the office and duty of a minister of the gospel; and I do not think, that I can select a more suitable subject for our meditation this morning than that which these words present. I would, therefore, in dependence upon the help of the Holy Spirit, invite you to consider them with me:—"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Here we have set before us,

1. The Office, with which all ordained ministers of the Gospel are invested. They are ambassadors for Christ. They are commissioned by Christ, as His representatives, to deliver the message, with which He has entrusted them, to the people, to whom He sends them. They do not go forth in their own name, or on their own authority, but in the name and by the authority of the Lord Jesus, the King of Kings and Lord of Lords. They bear His commission; they speak on his behalf. The words which they speak, if they be faithful to their trust, are those which He puts into their mouths. The acts, which they perform, they perform by virtue of the power which He has committed to them. What an exalted idea of the dignity of the ministerial office does the language of the Apostle present,—that whosoever bears it is an ambassador for Christ! But what feelings should this consideration produce in those who are invested with it? Not pride, nor self-sufficiency, nor a desire to lord it over God's heritage. No, my brethren; but a deep sense of their own unworthiness; a true humility, a simple trust in Him, whose servants they are; and a solemn recollection of their obligation to be examples "of the believers in word, in conversation, in charity, in spirit, in faith, in purity." The dignity of their office will not elate Christ's faithful ministers, but rather abase them in their own eyes; for they will be continually conscious how far they fall short of that zeal for the glory of their Divine Master, and that devotedness to his service, which it requires from them. They will be continually humbled by the sense of the dishonour, which they by their sins and infirmities cast upon his most Holy Name. In respect also to those among whom they are appointed to minister, they will remember that they are to be like unto their Lord, who was in the world as one that serveth. The Blessed Jesus "came not to be ministered unto but to minister." He condescended to perform the most menial act, even to wash the feet of his disciples, thus leading them an example, that they should not be ashamed to do as he had done. Hence, in the fulfilment

of their office, the faithful ambassadors for Christ must be willing to become the servants of all men, and constantly practise the most difficult lessons of humility. They must regard it as no strange thing, if, like the Apostles, they be accounted fools for Christ's sake; if they be weak and despised; if they be reviled, persecuted, defamed; yea, if they be made as the filth of the earth, and the offscouring of all things.

But the dignity of the ministerial office does require, that he who loves the Lord Jesus Christ in sincerity, reverence Him in the persons of His ambassadors. "Let a man so account of us," writes St. Paul to the Corinthians, "as of the ministers of Christ, and stewards of the mysteries of God." "And," again he writes to the Thessalonians, "we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." I do not hesitate, therefore, for myself and my dear brethren, as ambassadors for Christ, to ask of God, that you honour us for his name's sake; that you bear with our infirmities; that you be not ready to take offence against us; that you cherish no ill-will towards us; that you continually pray for us; above all, that you listen to the message, which we are commissioned to deliver unto you, not as the word of man, but as it is in truth—if we deliver it faithfully—the word of God, the message addressed to you by the Lord Jesus Christ Himself.

I have said enough, however, of the office of Ministers. Let us proceed to consider, 2ndly, The Duty, which their office imposes upon them. The duty of an ambassador is to deliver to the people, to whom he is sent, the message with which he is entrusted. Thus the Lord Jesus Christ has commissioned his ambassadors to communicate to mankind the declaration of God's will concerning them, and to urge upon them, in God's behalf, that they duly attend to the message proclaimed unto them. But what is the nature of this, the declaration of God's will concerning mankind? All men are

the creatures of God, whom his hand hath made; but they are corrupt and sinful creatures. All men are the subjects of God, but they are in a state of rebellion against Him, their rightful Sovereign. What then is the message, which is to be delivered to them in his name? Is it a message of wrath, or of mercy? Not (blessed be God!) of wrath, but of mercy. It is called, in the verse preceding my text, "the word of reconciliation." It is a proclamation of peace; a declaration of his willingness to pardon every offence, and to receive every offender. It is a gracious invitation to all, however they may have heretofore provoked his wrath and subjected them to his righteous vengeance, to come and accept a full and complete amnesty.

The Almighty God has vindicated His justice, not as He might have done, by the immediate and total destruction of a guilty world, but by substituting his own well-beloved Son for that world, and making Him to bear the punishment of their sin: "All we, like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—(Isaiah, LIII., v. 6.) Hence God can be just, and, at the same time, the justifier of those who believe in Jesus Christ; and thus, instead of executing His wrath upon sinners He magnifies his mercies by condescending even to beseech them that they would be reconciled unto Him. The Ministers of the Gospel are, according to my text, ambassadors for Christ, as though God did *beseech men by them*. Their duty is to pray men in Christ's stead, "Be ye reconciled to God."

This, then, beloved brethren, is the ministry which God hath given to us,—“the ministry of reconciliation.” The message, which we are commanded to proclaim, is that “God sent not his Son into the world to condemn the world; but that the world through him might be saved.”—(John, III., 17.) “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” (I. Timothy, I, 15.) God hath exalted Jesus, not to execute

wrath upon his rebellious and ungrateful people, but “to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”—(Acts, V., 31.) Our duty is to tell you of these things; to set before you the love of God in giving His only-begotten Son to be the propitiation for sin, and to encourage you with the assurance, that we have an advocate with the Father, Jesus Christ the righteous, who maketh continual intercession for us. We are to shew you the way, whereby you may be reconciled to God; and to urge you, that you hasten to be reconciled.

Surely, brethren, it would seem to be a delightful employment, to which we are called, to invite men to be reconciled to God. Might we not have supposed, that it would be an easy task to persuade those, who are under sentence of everlasting death, to accept of a free pardon, and to lay hold upon the offer of life and happiness eternal? Whether God would be willing to be reconciled to man; whether He would confer pardon and life upon them with whom he was so justly offended: this might have appeared doubtful. But, when God had declared his willingness to forgive and to save sinners, that sinners should refuse to be forgiven and to be saved would be thought incredible, if experience did not furnish such abundant evidence of the fact.

My brethren, how is this fact to be accounted for? What is the reason, that the message of reconciliation is for the most part so lightly regarded; and the ministers, who are commissioned to deliver it, so seldom comparatively receive a cordial welcome from those, to whom they carry it? The reason is, because there is more included in that message, than I have yet noticed. Our ministry is truly what the Apostle has called it, “the ministry of reconciliation;” and our duty is to proclaim the mercy of God to sinners, and to pray them in Christ’s stead, “Be ye reconciled to God.” We are authorised, and commanded, to offer the free and full forgiveness of sin to all, who are willing to accept it, through the mercy of God in Christ Jesus. *But* the acceptance of this



gracious offer implies repentance towards God, and that faith towards the Lord Jesus, the fruit of which is a cheerful and unreserved obedience to the Divine Law. Men cannot be reconciled to God, while they continue in sin. As long as they remain impenitent, and disobedient, so long are they in a state of enmity against Him, and under his condemnation. A rebel must confess his guilt, and sue out his pardon, and return to his allegiance, in order that he may be forgiven, and received into the king's favour. The exhortation of God by his prophet Isaiah to Israel was, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."—(Isaiah, I, 16 17.) And the promise of forgiveness was conditional upon their repentance and obedience;—"Come now, Let us reason together, saith the LORD: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if you refuse and rebel, you shall be devoured with the sword: for the mouth of the LORD hath spoken it." (Isaiah, I, 18—20.) In like manner we read in Isaiah, LV., 17,—“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

The ambassadors for Christ may not omit this part of their message. While they declare the riches of God's mercy in Christ, they must declare also the terms, on which that mercy is bestowed, viz., repentance and faith. They must beseech men, that they will be reconciled to God, not by a mere outward profession of christianity,—not by the performances of certain rites and ordinances, but by a real heartfelt contrition for all past transgressing,—a sincere acceptance of Christ in his threefold office of Prophet, Priest, and King,—and a steadfast purpose through Divine grace to walk in newness of life.

Against this part of their message the corrupt heart maintains the most violent opposition. The lusts of the flesh, the allurements of the world, and the wiles of the Devil, all combine to confirm men in a resolute resistance to the preacher of repentance and amendment of life. Hence the ministers of Christ, although commissioned to carry the gracious offer of reconciliation from an offended God, find men for the most part disinclined to receive their message. Even those, who listen to it with apparent interest, comparatively seldom heartily embrace the terms proposed, but either perversely misinterpret, or secretly evade them. A few only, whose hearts the Lord opens, lay hold with joy upon the promise of pardon and salvation. The rest are either like the hard road, upon the surface of which the seed lies, until the birds come and carry it away;—or they are like the stony ground, where the seed sown springs up indeed, but having no root soon withers beneath the heat of the risen sun;—or, lastly, they are like the thorny ground, where the seed is choked with the thorns which spring up with it.

Very far from easy, therefore, brethren, is the duty of a minister of Christ. He is bound to watch for the souls of those committed to his charge as one, who must give an account; and he must labour, according to the grace given him, to turn the hearts of the disobedient to the wisdom of the just. But, oh! how many are his discouragements and disappointments! How often, on the one hand, does he almost faint from unbelief, and the consciousness of his own want of zeal, and love, and a self-denying exercise of his ministry! And again, how often, on the other hand, do the ignorance and waywardness, the backslidings, worldliness, and hypocrisy of those, among whom he ministers, almost drive him to abandon his labours in despair! Nevertheless, if he be faithful, the Lord will not forsake him, nor suffer him to be utterly cast down. He shall receive grace from day to day sufficient to sustain him; and he shall not be left wholly without encourage-

ment in the diligent use of those means, which the Lord has appointed for the performance of his duty.

To two of those means I would now direct your attention, viz., the public preaching of the word in the congregation; and the giving of private instruction, admonition, and exhortation, to individuals at their own houses.

First in respect to the public preaching of the word in the congregation. That this is a divine ordinance, and greatly blest of God in the conversion of sinners, as well as for the edification and comfort of believers, will appear, I think, to all, who attentively and impartially examine the accounts, given us in the Acts of the Apostles and their Epistles, of the early propagation of the Gospel. Whatever other ways there were of proclaiming the message of salvation through Christ Jesus to the Jews and to the Gentiles, we cannot doubt, that the most usual and most effectual was by preaching according to the present meaning of the word. Thus St. Paul *preached* in the Synagogues of Antioch in Pisidia, of Iconium, of Thessalonica, of Berœa, of Corinth, and, so far as we can judge, of every city which he visited. And when he turned from the unbelieving Jews to the Gentiles, he preached to them in like manner in whatever convenient place he was able to assemble them. Thus, on bidding farewell to the Elders of the Church at Ephesus, he reminded them, how he had taught them publicly, *i. e.* by his public preaching, as well as "from house to house." We affirm, therefore, unhesitatingly, that public preaching is one of the most, perhaps the most important means, appointed by God to be used by his ministers in the delivery of the message of his mercy entrusted to them. We believe it to be that means, which he most greatly blesses for the conversion of sinners; and hence, brethren, how important is it to bring the careless and ungodly within the sound of the preached word, if peradventure the Spirit may apply it to their hearts, and make it effectual to win them unto Christ! There has been much disputing in respect to the comparative value of the prayers and the services of our Church.

Doubtless to the spiritual worshipper communion with his brethren in prayer, and praise, and thanksgiving, is far more delightful, and far more precious, than any human discourse can be; but, although such spiritual worshippers will far the most highly prize the prayers, and the reading of the Scriptures, in our public services; yet even *they* will not lightly regard the preached word, which, by the divine blessing, will be often made profitable unto them for their instruction, caution, encouragement, or comfort: and we must remember, that to pray acceptably unto God, supposes a work of grace to be already begun in the heart; and therefore the careless and unconverted, until they are in some measure convinced of their sin, and brought to feel their spiritual wants, and to discern the power and goodness of God to supply those wants, cannot join either with profit or comfort in the prayers of our Church. To these the word read and preached, and especially the word preached (for to it they are most disposed to listen) is the most important part of the service, as being that which is usually employed by the Holy Ghost as a means of convincing and converting them. How many thousands of such persons, from the first proclamation of the Gospel by St. Peter upon the day of Pentecost until the present time, have been brought in penitence and faith to the Saviour by the agency of the preached word! How many shall sing praises unto God and the Lamb, throughout the countless ages of eternity, for the word of reconciliation spoken in the congregation by one of Christ's ambassadors, and made by the Holy Spirit effectual for their salvation.

If, therefore, the public preaching of the word be, as I have said, a divine ordinance, and an appointed means of grace, especially blest for the conviction and conversion of sinners, it becomes the ministers of Christ to give diligent attention thereto, and to take heed both to the matter and manner of their preaching, that it may be owned and honored by the Lord. In order that it may be so owned and honored, it must be faithful, earnest, and affectionate. Thus only can

they hope, that it shall be made powerful to turn the hearts of the disobedient to the wisdom of the just. The efficacy of public preaching does not depend upon the accurate reasoning, or the fervid eloquence of the preacher. These may convince the understanding, and move the feelings; but they cannot win the affections, nor convert the heart. The Spirit, accompanying the word, can alone effect this; and the Spirit will ordinarily own and prosper the word preached, according as it sets forth clearly, and fully, the way of salvation by grace through our Lord Jesus Christ; and according as it enforces the acceptance of that salvation with a heartfelt earnestness, and real affection. The word, which we are ordained to preach, is the word of reconciliation; the free grace of God in reconciling the world unto Himself by the free grace of His only-begotten Son. If we preach not this word, we are unfaithful to our commission; and, so far from saving others, we shall assuredly ourselves fall into condemnation. Whatsoever else we preach, if we preach not Christ, and Him crucified, it will avail nothing to the salvation of our hearers. We must proclaim the mercy of God in Christ as the only effectual motive to bring the sinner to repentance. The terrors of the judgment to come, the arguments of reason, the appeals to the conscience, all will be ineffectual, if the great atonement which has been offered for sin,—“the inestimable love of God in the redemption of the world,”—be not brought fully into sight, and urged upon the affections and the conscience. In the atonement the sinner, under the teaching of the Spirit, discerns the hateful and deadly nature of sin;—in the atonement he sees the compassionate goodness of God;—and in the contemplation of it he is led to abhor himself, and to repent in dust and ashes; he is brought to seek, and, through grace, is enabled to find reconciliation with God. Brethren, my desire, and prayer is,—and I beseech you all to make it your prayer also,—that the public preaching of the word in this Church, and throughout this Diocese, may be in simplicity, and earnestness, and love; and that, being accompanied by

the power of the Holy Spirit, it may be made effectual for the deliverance of many poor, ignorant, perishing sinners from destruction, and for their reconciliation with God, and adoption into the family of his children!

I proceed to speak briefly on the use of private instruction, admonition, and exhortation, to individuals at their own homes. That this is a means, and a very important means, whereby ministers are bound to discharge their duties as ambassadors for Christ, is plain; but the use of it is attended with peculiar difficulties. It is comparatively easy for a servant of the Lord to speak faithfully to a mixed assembly in the house of God. The exhortations and warnings, which he there delivers, are general; and those, who are convicted by their own consciences, however they may feel the word spoken to be specially applicable to their case, are not disposed to be offended with the preacher, because they know that it was not aimed against them. But in his private ministrations, if he be really bold and faithful, the minister is in continual danger of wounding the pride, and exciting the anger, of those whom he addresses. However gentle and discreet, he cannot always avoid giving offence; and thus, perhaps, raising an obstacle to his future usefulness in his public as well as his private ministrations. Hence it has happened in England, that private ministerial visits to the worldly-minded and careless among the higher classes have almost entirely ceased, and would now be generally regarded as an intolerable intrusion. I cannot but consider the abandonment of this branch of ministerial duty to have been most injurious to the spiritual welfare of the people; and to have tended, almost more than any other circumstance, to the substitution of a formal, heartless, ceremonial religion, for a living faith, and true godliness, among those classes. To the poor a minister speaks plainly upon the state of their souls; and thus, at least in some degree, protects them from the danger of self-deceit. But persons in the higher and middle ranks of society would, for the most part, take immediate offence at such

freedom of speech towards them; and thus they are deprived of any other admonitions and counsels, except those, which are addressed to them from the pulpit, and which are, therefore, altogether general in their character. Hence they too frequently live, and die, without the all-important questions, what is the state of their hearts before God,—and what is their prospect for eternity,—having been ever distinctly forced upon their attention. The time does not permit me now to enlarge upon this subject. I would only add the expression of my hope, that in this country we shall find all classes of the people willing to receive, as well our private, as our public ministrations; and that those, who may at any time desire to be visited by us, will not hesitate to communicate their wish to myself, or any of my clergy. I trust, that we all shall esteem it both a privilege, and a duty, to comply with the request immediately.

In directing your attention specially to the public preaching of the word, and the use of private instruction, admonition, and exhortation, I would guard against being supposed to undervalue the importance of the other functions of a minister of the Gospel. God forbid that I should do so! I have already remarked upon the profit, and enjoyment, which the saints have in the offering up of united prayer, and praise, and thanksgiving; and I esteem it a great privilege of the minister, that he is therein the mouth-piece of the congregation. I regard also those two sacraments, which our Scriptural Church rightly declares to be generally necessary to salvation, as very precious means of grace, being divinely appointed ordinances,—the one for the admission of believers, and the children of believers, into the Church of Christ;—the other for the spiritual nourishment, and refreshment, of His people in their earthly pilgrimage. To dispense these sacraments, therefore, is a most important and pleasing part of a minister's duty. But the public preaching of the word, and the private ministerial visiting of the people from house to house,—together with the superintendence of daily and Sunday schools, conducting

classes for the study of the Scriptures, and the preparation of young persons for the ordinance of Confirmation, which three latter the time has not permitted me to do more than thus cursorily notice;—these are the means, by which the faithful ambassadors of Christ do most effectually pray men, “Be ye reconciled to God.”

In proportion, therefore, as we use these means faithfully and diligently, we may hope, that the Lord will own, and bless us in our work. On the contrary, if we neglect or pervert them, we cannot expect His blessing. This, beloved brethren, is my assured conviction; and it is, I believe, the conviction of all my fellow-labourers, who have accompanied me hither: I trust, that it is also the conviction of all, whom I shall find here. May the Lord enable us to act it out in our lives, and ministry, among you! May He strengthen us, so that, having received this ministry, we may not faint in fulfilling it; but renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, may, by manifestation of the truth, commend ourselves to every man’s conscience in the sight of God! May we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake! And may the Almighty God cause us always to triumph in Christ, making manifest the savour of his knowledge by us in every place! Again I say, brethren, pray for us.—AMEN.





## APPENDIX.

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### ADDRESS.

*To the Right Reverend Charles Perry, D.D., Lord Bishop  
of Melbourne.*

WE, the undersigned members of the United Church of England and Ireland, resident in and around Melbourne, desire to express the cordial satisfaction with which we hail the arrival of one of its Bishops to these distant shores of the British Empire.

Under the Providence of God, which has safely conducted you through the perils incident to a long voyage, and established you in the scene of your future labours, we feel assured that the best interests of this community are now on the point of realization. We recognise the paramount importance of religion to the happiness of man, and we believe that in the Church of England its Holy Truths are most clearly demonstrated and most effectually cherished. We may add that we have not been unobservant spectators of the great disadvantage under which our Church has hitherto laboured in this District, more especially from the paucity of Clergy. With these impressions, we gratefully acknowledge an event so admirably adapted to give an impulse to true religion, to concentrate the efforts of all good men, and to diffuse peace, and order, and good will, throughout your Diocese.

Permit us to offer to you, and to the Clergy associated with you, our congratulations on your safe arrival, to express our veneration for your sacred office, the regard we have for your person, and the respect we entertain for your talents; and to assure you of our general desire to co-operate with you in all those beneficent designs, to which you have consecrated your

great endowments; and may the Lord of the Vineyard, who alone can command success, guide you in all your deliberations, prosper you in all your undertakings, and bless you with health and length of days!

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REPLY.

SIR,—I beg to return my sincere thanks to yourself, His Honor the Superintendent, the Mayor of Melbourne, and the other gentlemen present, for the kind Address, which you have presented to me, and for the cordial welcome, with which I, and my clerical brethren, have been received.

Gentlemen,—I can enter into the feeling with which you hail the arrival of a Bishop, and a band of Clergy of our Church; and I heartily pray, that your expectations of the benefits, which will accrue from their arrival to this City and Colony, may be fully realized. For myself, it is my encouragement to believe, that I can plainly discern the hand of God in my appointment to my present office; and in all the events, which have occurred to me since that appointment. I thank Him, that He has associated with me a band of fellow-labourers, as I trust, of one heart and one mind in Christ Jesus; that He has preserved us from all danger of the sea, has granted unto us to enjoy so many comforts and privileges during our voyage, and at last brought us hither in safety. The experience of His past goodness gives me confidence for the future: I trust, that He will be with us still; will enable us to serve Him with a singleness of purpose, and simplicity of faith; and make us instruments in his hand for carrying on His purposes of mercy towards His people here.

I need not say, that I cordially concur in the sentiment expressed in your Address, that religion is a matter of paramount importance to the happiness of man; and, I would add, to the real prosperity and well-being of every community. I am well assured, that no one can enjoy any real peace, until

he is reconciled unto God ; and that he can be reconciled only by repentance towards God, and faith towards Lord Jesus Christ. I am well assured, that no man can be happy, until he is made holy ; and that no man can be made holy except by the in-dwelling Spirit, given unto him through our blessed Lord and Saviour.

I cordially concur with you also in the opinion, that the truths of our holy religion are most clearly set forth, and most effectually taught, in the Church of England. I thank God, that I was brought up in communion with this Church ; and yet more, that I have been ordained to the office of the ministry in it. I thank God for the true wisdom and moderation, as well as the sound faith and fervent piety, which characterized our English Reformers. I heartily thank Him for our scriptural articles, and Liturgy ; and for our Episcopal Government, which I believe to be derived from the Apostles. But while I thankfully rejoice in the privileges of my own position, I would not judge those, who are without the pale of our Communion. I do not doubt, that many ministers and Churches of Presbyterians, Independents, Baptists, and Methodists, hold the fundamental doctrines of the Gospel ; and that many individual members of those Churches are children of God by faith in Christ Jesus. I would therefore say with the Apostle, " Grace be with all those that love the Lord Jesus Christ in sincerity ;" and I would endeavour, in respect to them, to preserve " the unity of spirit in the bond of peace." I lament that I cannot co-operate with them in all things ; but, in whatever I conscientiously can, I shall do so heartily and cheerfully. My desire is to contend for the faith, which was once committed to the Saints ; but, in matters of subordinate importance, to obey the Apostolical exhortation, not to judge another, and not to despise another.

This is not the time for entering into the details of my future plans ; but I desire to take the opportunity of stating the principles, by which I purpose to regulate my conduct ; and there is one other particular, which, with this view, I

would now mention. When I entered upon my late parochial charge in England, I determined to know no party, and to interfere in no political matters; but to fulfil towards all my people alike the office of a Minister of Christ in simplicity and faithfulness. The experience of five years confirmed me in the wisdom of this determination; and I trust, that all of you, gentlemen, will approve of my purpose to adopt the same rule of conduct here. I do not know anything of the parties, which may exist in this City and Diocese; I do not know, what seeds of disunion and discord may have been sown amongst you; nor what amount of bitter fruit they may have produced; and, God helping me, I shall endeavour to know as little of them as possible. I wish to recognise no distinction of persons, except that which the Word of God requires of me; and I shall shun no man's society, except he be known to be profane or immoral, or teach doctrines, which I believe to be subversive of the Gospel of Christ. This is my purpose; and I pray God, that I may have grace and strength to act it out; and that I may see the same beneficial results from it, which I was permitted to see in England.

In conclusion, I would beg of you to pray for me, and for those who are associated with me in my work; for I am assured, that if God pour out upon a people the spirit of prayer on behalf of their ministers, He will bestow a blessing upon their ministry. I would beg you also to bear with our infirmities, remembering that we are men of like passions with yourselves; to put the most favourable interpretation on our conduct and motives; and, as you have so kindly promised in your Address, co-operate with us heartily in all our labours love.

Gentlemen, I again return my sincere thanks to you all for the cordial welcome, which you have given us; and I would, for myself and my Christian brethren, assure you of our earnest desire to consecrate all the strength of body and of mind, which the Lord shall give us, to His service, and to the well-being of this, our adopted country, or rather, I should say,

the country wherein He has fixed our habitation. May He, even the God and Father of our Lord Jesus Christ, direct, uphold, and bless us all, according to the riches of His mercy, for His own great name's sake !