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INSTALLATION SERVICES

OF

THE REV. WILLIAM J. HOGE,

AS ASSOCIATE PASTOR

OF THE

BRICK PRESBYTERIAN CHURCH,

IN THE CITY OF NEW YORK.

May 22, 1859.

BEING THE

SERMON BY REV. DR. SPRING, SENIOR PASTOR OF THE CHURCH.

CHARGE TO THE PASTOR, BY REV. DR. KREBS.

CHARGE TO THE PEOPLE, BY REV. DR. POTTS.

NEW YORK:

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The Complaint and Expostulation of Moses.

A DISCOURSE,

AT THE INSTALLATION OF THE REV. WILLIAM J. HOGE, AS
ASSOCIATE PASTOR OF THE BRICK PRESBYTERIAN
CHURCH, IN THE CITY OF NEW YORK;

Delivered May 22nd, 1859,

BY GARDINER SPRING,

PASTOR OF THE CHURCH.

DISCOURSE.

THE COMPLAINT AND EXPOSTULATION OF MOSES.

“And Moses spake unto the Lord, saying: ‘Behold! the children of Israel have not hearkened unto me: how, then, shall Pharaoh hear me, who am of uncircumcised lips?’—EXODUS vi. 12.

IT is no proof of unfitness for their work that men hesitate to assume responsible office. The self-diffident are often found to be the most courageous, as well as the most competent. Many a man who has turned pale on the eve of battle has given proof of heroic valour in the heat of the conflict. Many a man at the Bar and in the Senate, who was agitated to morbid timidity and shame-facedness at the thought of appearing before his fellow-men, has borne off the prize from bolder competitors. And many a man who has trembled as he entered the Pulpit has been made, like the priest of Anathoth, “as an iron pillar,” and has bravely stood in his place as a good soldier of Jesus Christ, and the instrument and the witness of the victories of his great leader.

Such was the diffidence, and greater the moral courage, of that chosen messenger of the God of Israel, who uttered the complaint and the expostulation in the text. When God first appeared to him in the burning bush, he was an obscure peasant, keeping his flock in the desert near Mount Horeb. The cry of his enslaved countrymen had gone up to Heaven, and God called him to become the deliverer of his people. He shrunk from the responsible embassy. Once, twice, he modestly declined it. When again urged upon him, he was depressed;

his heart sunk within him, and he felt that he could not go. A third time he declines the service, and in language which, if we may not vindicate, we can well understand. And he spake unto the Lord, saying: "Behold! the children of Israel have not hearkened unto me: how, then, shall Pharaoh hear me, who am of uncircumcised lips?" It was an appalling service, and he felt unfit for it. He had found discouragements from an unexpected quarter; his urgent appeals had been disregarded by those whom they were designed to benefit. Rejected by the people of God, what could he hope for from his enemies?

This narrative, my respected hearers, "I have in a figure transferred to myself and my brethren for your sakes, that ye might learn in us not to think of men above that which is written." It is fitted to instruct, reprove, and encourage both ministers and people, and suggests to us—

I. In the first place, THAT THE OFFICE OF THE CHRISTIAN MINISTRY IS ONE FOR WHICH MINISTERS THEMSELVES MAY WELL FEEL THEIR OWN INCOMPETENCY.

It is in every view a high and Heaven-born vocation. Those who rightfully occupy it are called of God to it, as truly as Aaron was to the priesthood under the law. From the unnumbered millions of their fellow-men, they have been selected to stand forth as God's ambassadors to a guilty world. They have been consecrated to Him, nursed in the bosom of his church, and cared for by his providence, for this special service, and are accountable to Him for the souls committed to their trust. Here in this world of Bibles, Sabbaths, churches, and ordinances; in this world, where the Son of Man came to seek and save that which is lost; in this world, where God, the Sanctifier and Comforter, dwells with men, their office is, to assert the claims of the great Law-giver, to disclose the extent and helplessness of man's

apostacy, to bring out to the view of creatures, lost by sin and born for immortality, the unsearchable riches of Christ, and to beseech them in his stead to become reconciled to God. Those to whom they are sent are the veriest slaves of sin, in bondage to their lusts, and wrapped in deeper than Egyptian darkness. And though condemned by law and justice, yet are they "the prisoners of hope," and have a gracious reprieve from the condemning sentence, and the free and unembarrassed offer of pardon and life. It is just in this crisis of their immortal career, midway between heaven and hell, and with all the natural tendencies of their minds on the wrong side of the question, that the Christian ministry are commissioned to address them. We do not unduly magnify our office when we say that every other vocation is poor and grovelling compared with this. Look at it in its own nature; look at it on the bed of death; look at it in the boundless prospect of eternity, and it swells to an importance which an angel's mind cannot measure. What a high and commanding station is that in which, worms and sinners as we are, we are fellow-workers with God in that wondrous redemption which is to fill the universe with his glory, and in the faithful proclamation of the truths and duties of which we ourselves are "sweet savour unto God in them that are saved, and in them that perish!" What a fearfully responsible destination! Like their Divine Master, for this end were his ministers born, and to this end came they into the world, that they might bear witness to the truth. This is the conspicuous position they hold in the sight of God, angels, and men. The hopes of millions centre in them. Blot out the Christian ministry, and you blot out the church of God from the world for which the Saviour died. Corrupt it, and you corrupt the church. Diminish it, and the church is diminished. Reduce it to a Papal ministry, and the church is Papal. Annihilate it, and make it a Pagan ministry, and you sink the nations into Paganism. If the army of mar-

tyrs is looking down on the earth on which we dwell; if the nations of the redeemed bend their eye upon it from the battlements of Heaven; and if holy angels visit it as ministering spirits to them that shall be heirs of salvation,—with what intense interest must this great cloud of witnesses watch the success or the failure of this appointed agency for the salvation of the lost.

I marvel not that erring and sinful man trembles on entering the sacred office. The path is everywhere strewn with dangers that remind him of his insufficiency. “The field is the world.” It is the arid desert and the flinty rock. The fallow ground is to be broken up; the plough-share of truth is to be driven deep into the indurated soil, and the seed of the kingdom dropped, now cautiously, into the furrow, and now broad-cast over valley and hill.

Those know little of the toil, and watchfulness, and manifold difficulty of our vocation, who deem it an easy matter so to fulfil it as to commend ourselves to every man’s conscience in the sight of God. If ministers would attain even to the ordinary measure of usefulness, they will find there is an increasing demand for growing grace and intellectual effort. If they would aim not at proud distinction, but to be ever stretching toward greater and still greater measures of usefulness, “so that their *profit* shall appear unto all,” they must watch unto prayer, contend to the last with sloth and indolence, and give themselves wholly to their work. It is a very easy matter to be diverted from it. They may be ensnared by the ambition for literary fame, rather than controlled by the desire of “winning souls.” The love of popularity may tempt them to “speak smooth things,” rather than declare the whole counsel of God; and instead of “sound speech, which cannot be condemned,” they may be exposed to the florid declamation which “plays round the head, but comes not to the heart.” The blandishments of the world and the snares of social life may entangle them. They

may be embarrassed by a suspicious mind and by infelicity of temperament. I have known ministers who are so easily ignited, that a "fire not blown consumes them;" and I have known others who were apathy personified. Selfish interests and impulses may also assume a power over them of which they are not conscious. They may be impatient of rebuke, and, at the same time, stern rebukers; and instead of meekly instructing those who oppose themselves, be strongly tempted to lord it over God's heritage. When I look within my own heart, I see enough to prostrate me forever in the dust, and only wonder at the grace which has kept me from making shipwreck of the faith and a good conscience.

Besides these things, Satan desires to have every faithful minister, that he may sift him as wheat. The perplexing doubt as to his motives in entering the ministry—and it may be increasing doubts as to his fitness for the office—the oft-recurring embarrassment of leading the devotions of a whole assembly, when the spirit of prayer freezes on his own lips—the want of heavenly unction when he most needs it—the danger of giving a wrong direction to the awakened and anxious—his exposure to an untender walk, to indiscretion, and sin, combined with the eagerness with which men watch for his halting, and the danger of his bringing reproach on the Christian name—and last, but not least, the fear that he is an unsanctified man, and that, after having preached to others, he himself may be cast away—these things, and such as these, agitate him. They urge him to his closet; they drive him to the secret of the Divine presence, and there, under the shadow of the throne, many a time is he tempted to say with Moses: "Lord God! why hast thou sent me?"

There is wisdom in the providence that hides some of these responsibilities from many a youthful aspirant to the sacred office. It is one thing to *desire* the ministry, and another to *fulfil* it; one thing to be ambitious of its *honours*, another to be

ambitious of its *work*; one thing to pursue it as a *task*, another to look upon it as our *joy*. Moses was a noble example of conscientious solicitude, and self-sacrificing devotement. Yet, for one rash moment, he was shut out from the expected inheritance. To *see* the goodly land, and in this Nebo-vision to have a brighter view of the heavenly Canaan—this was given him. But his feet never stood on the farther side of Jordan, nor does his dust sleep in the Holy Land. And had he forseen every trial, and known all that was to befall him, more deeply than ever would he have realized his own insufficiency. When God called to him out of the burning bush, he said to him, “Draw not nigh hither, for the place whereon thou standeth is holy ground.” The agitated shepherd turned aside to see this great sight; and when he learned the object of his mission, he instinctively exclaimed, “O Lord God! who am I, that I should go unto Pharaoh, or that I should bring forth the children of Israel out of Egypt!” When Jeremiah was told that he was ordained to be a Prophet unto the nations, his reply was, “O Lord! I cannot speak, for I am a child!” and when the great Apostle was commissioned to be a minister and a witness of the facts which lie at the foundation of the Gospel, and was sent to the Gentiles “to open blind eyes, and to turn them from darkness to light and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them that are sanctified, through faith,” he records the prolonged emotions of his own soul in the memorable words, “Unto me who am not worthy to be called an Apostle;” unto me “who am less than the least of all “saints;” unto me “who am the chief of sinners,” is this “grace given, that I should preach among the gentiles the unsearchable riches of Christ.” Yet this is God’s purpose and arrangement; and the assigned reason of it is, “that no flesh should glory in his presence.” The treasure is “committed to earthen vessels, that the excellency of the power may be of God, and not of

us." This is the solemn position of the Christian ministry; upheld by its alliance with omnipotence; bearing the symbols of man's infirmity and God's omnipotent and abounding grace; sustained and inwoven with the ever present elements of human dependence and human responsibility—those two great truths so embarrassing to the unhumbled and benighted heart, and so beautifully harmonious in the view of all those who fear God and love his Son. This blessed combination places it just where every right-minded minister loves to see it placed—the most important and the most responsible office in the world, and one, under the pressure of which the loftiest, as well as the meanest, may well say, "Who is sufficient for these things." Oh, who would come rashly to God's altars, or trifle with a work that sent Prophets to their knees, made apostles weep, and brought the Lord of glory to the manger, the wilderness, the Pretorium and the cross!

But the responsibilities of the office are not the only burden of the ministry, nor the only proofs of their conscious incompetency for the service. Our text speaks of discouragements that are unexpected, and which present—

II. A second topic for our consideration, and that is, THE REPULSE THE MINISTRY SO OFTEN MEETS WITH FROM THE PEOPLE OF GOD.

The proud Egyptian was but a prefiguration of the men of the world, when, with outspoken boldness he exclaimed, "Who is the Lord that I should obey his voice?" From Enoch, the seventh from Adam, down to the beloved disciple in Patmos; from the early centuries of the Christian era, down to the Great Reformation; and from that day to the present, the course of the Christian Ministry has been, and is, a conflict with the powers of darkness. At the very outset of their career, they are often hemmed in by mountains, pursued by enemies, and faced by the

raging flood. And then they have to pass through the Wilderness, where it is not always the voice of joy that greets them, nor the notes of triumph. At first it was the age of persecution, when a nation of martyrs and confessors sealed their faith on the scaffold, or amid the flames, or on the bloody arena of gladiatorial shows, and in tame submission to hungry beasts of prey. Then it was the age of worldly pride and royal ostentation, when ministers became allied to Princes, and decked with titles, and diadems, and civil power, rather than with the ornament of a meek and quiet spirit. Then, to chastise this worldliness, came the rack and the dungeon, the horrors of the Inquisition, and the unsheathed sword wrote the lives of the ministers of Jesus in groans and agonies and blood. Then followed the age of Reason and Infidel Philosophy, ridiculing the instructions that came from heaven, and by a single stroke of the pen cancelling the obligations of creatures to their Creator. Then the age of learning, and science, and neological speculation, sought to degrade the pulpit by annihilating its soul-humbling doctrines, and leaving Christianity nothing but an embellished fable. And then, and now, there is the friendship of the world which is enmity against God; there is the pride of life and the lust of riches; there is fashion and show, and all the artifices of time and sense, sometimes in grosser, and sometimes in more embellished forms, combined against the cross of Christ. Envy, dissipation and vice are arrayed against the Gospel, and the pressure from without is often such as is impossible to subdue, and discouraging to resist. Men are everywhere sunk in the profound slumber of spiritual death. Nothing disturbs their repose. They are paralyzed by the power of sin. They go sporting to the grave, and groping their way to perdition without an anxious thought. God speaks to them as really as he did to Moses in the Mount, but they will not hear. And when they hear, they think no more about it, and go from his Sanctuary as

stupid as they came. They just plunge into the vortex, and live and die having no hope and without God in the world. I need not say how full of discouragement all this is to those who minister at the altar. It seems to them that they labour in vain, and spend their strength for nought and in vain. Study, prayer, preaching—all seems to be lost. After having lifted up their voice from Sabbath to Sabbath, it is only the valley of the slain they look upon, and there is not even a shaking amid the bones that are very many and very dry. Oh! it is this that breaks the hearts of ministers, and sinks many a faithful man to a premature grave.

Yet this is not the worst. Moses counted on this. He did not expect Pharaoh to obey his message. What discouraged him most was, the repulse he met with from the professed people of God. He was sent to them on the errand of a speedy and glorious deliverance, and only to utter glad tidings of great joy. And well might his bosom have been warmed to be the bearer of such a message. But how must the current of gladness have been dried up, and the fountains of hope sealed within him, and his heavenly ardour all gone, when, instead of giving him a hearty greeting, and uniting their prayers and efforts with his, they only multiplied his embarrassments, and instead of holding up his hand were themselves the heaviest burden he had to bear! He felt, at once, that his mission must be a failure, and instead of going forward with undaunted courage, he paused to weep over their stupidity and unbelief. "If these things be done in the green tree, what shall be done in the dry?" No, he could not go forward. "And Moses spake unto the Lord, saying, "Behold, the '*Children of Israel*' will not hear me; how then shall *Pharaoh* hear me, who am of un-circumcised lips?"

The success of the ministers of the Gospel depends greatly upon the affectionate, prayerful, and active coöperation of the

professed followers of their Divine Master. They look for indifference, and even hostility, from the men of the world, because they know that, at heart, this wicked world has never been the friend of Him who sent them. But they have a right to expect better things from men professing godliness. And they do expect better things. And with their cöperation, they can welcome toil, and trial, and opposition, and conflict. Give them this; let the large heart of the Church of God beat in unison with their own; let pious men and pious women, let young and old come up with one mind and hand, and with one consent unite with them in the great work of turning men from the power of Satan unto God,—and no guilty bashfulness will seal their lips, and nothing prevent them from an affectionate and bold exhibition of the truth. They will plead for God, and with tears and entreaties they will plead with men.

Yet the humbling and painful truth must be told; they do not always enjoy this cöperation. The wise virgins slumber and sleep with the foolish. Melancholy experience teaches us that it is to the last degree difficult to disturb this profound slumber, this dead calm of the Church. They are attached to their idols and buried in the spirit of the world. They take their motives and their directions, not so much from the Bible, as from the maxims, usages, and habits of the world around them. They follow the example of the world in all its follies and extravagance, rather than take that high and holy part which belongs to those who through faith and patience inherit the promises, and who endure as seeing Him who is invisible. Thus drawn away, they become easily satisfied with small attainments in holiness. They neglect their own hearts; they neglect the Bible for seductive reading; they neglect their closets and their family devotions for wordly amusements; they neglect the opportunities for Christian conference and prayer; and not unfrequently they neglect the Sanctuary, and without

reason. And what marvel, if, as a consequence of these things, their own personal religion becomes a very questionable thing, and they walk in darkness so habitually as to be utterly unfitted for any active service in the Church of God.

It is no uncommon thing also for men professing godliness, to exert an unfavourable influence upon the fidelity of ministers. There are truths which even some of them do not wish to hear. They are hard sayings, and they offend them. Instead of sustaining their ministers and encouraging them amid the complaints and resentment of the men of the world, they take the part of the men of the world against their ministers. They would fain repress and imprison the truth, and seal the lips of those who have sworn to proclaim it. If their ministers would consult their wishes, they would preach nothing that would wound a sensitive conscience. They do not like to hear of a judgment to come, and eternal punishment; it would be a relief to their minds if their ministers would never advert to these gloomy subjects, if that fearful word *hell* were never mentioned from the pulpit.

The responsibilities of the ministry of reconciliation are not always present to the minds of those who would thus discourage their fidelity. Such influences from such sources! The *professed people of God* thus embarrassing the cause of his own ambassadors! Who are the professed people of God? They are those who profess to love Him, and His church, and His truth, and the souls of men, and their own duty better than themselves. They are those who have solemnly consecrated their persons, their influence, their prayers, their efforts, their all, a living sacrifice to Him and His cause. They are those who profess that it is their supreme desire to honour Him, and see him honoured above all other beings in the universe. They are those who hope it is their wish and purpose to serve Him all their days, and just in the manner in which He

calls for the service. When men of these high professions thus embarrass a faithful ministry, and instead of uniting with them in reviving the interests of vital godliness; and instead of active cöperation with them, slumber on, and will not suffer themselves to be awakened; how natural and in what perfect correspondence with their own depression, is it for ministers to feel as Moses felt, and count on barren ordinances and a fruitless ministry! What wonder if they should be discouraged by such death-like agencies, instilling their poison into the minds of young and old. And when such influences are exerted by those whose character and standing give them power, how can ministers suppress the fear that the day of blessing is far off? How can they refrain from going back to Him, who sent them, and saying, "O Lord God! I cannot sustain this burthen; I have not desired the woeful day, thou knowest!" We can easily account for this depression and unbelief. We do not stand here to palliate it; we speak of it only as a fact, recorded and verified by experience, and because thus recorded and verified renders it the more necessary for us—

III. To enforce the third and last truth suggested by the text, which is *the inexcusableness of this distrust and depression.*

It is a dark side we have presented of the sacred office. But there is a bright side: so bright and luminous, with all its discouragements and responsibilities, that it is the most desirable service. I know its trials, for I have lived to weep under them. I know its dangers, for I have encountered them. I know its toil, for I have endured it. I know also the tranquility, as well as the trepidation of the pastoral office; its hopes, as well as its apprehensions; its privileges and comforts, as well as its discouragements; its blessed fruits, as well as its barrenness; its smiles of the divine favour so undeserved, as well as its few and more richly deserved frowns; and I know the manifold imperfections I have brought to the great work. Yet, were I now in the bright morning of

youth and of promise, and the service of the Sanctuary were presented to me in comparison with the duties of any profession in the world, I would say, *Let me be a minister of Christ!*

We have spoken of the responsibility of the office. But what vocation is without its responsibility? If whether we eat, or drink, or whatever we do, we ought to do all to the glory of God, neither the loftiest nor the meanest service may be assumed lightly, nor performed without counting on the coming judgment. Men everywhere are the creatures of responsibility, and every one of them must give an account of himself unto God. Would that those whose intellectual and moral qualifications point them out for the ministry, and whom God calls almost as distinctly as he called Moses from the burning bush, better understood that there is responsibility in *declining*, as well as accepting this service. And allow me to ask, if the considerations which decide their choice were brought to the tribunal of an enlightened and unperverted conscience, would not their responsibility to God and their fellow-men be found to hold a subordinate place?

Moses was called to a station where his Maker was entitled to his services. The character and welfare of the Hebrew nation, and of every succeeding generation of men rested upon his decision. And though no mortal eye could have foreseen it, in accepting and executing his commission, he accomplished more for his race than any other single man. True, he at first hesitated to accept it. He foresaw more of the difficulties and dangers than he did of the results, and his heart was not up to the work. And for this he was at fault. Responsible and arduous as his mission was, there is no palliation for his pusillanimity. He was not wanting in decision of character; yet here his courage failed him. His mind was not trained up to his duty. He struggled with his own convictions, and but for the fear of God's displeasure, his wretched timidity would have perilled the most momentous legation ever committed to the hands of man.

Just look a moment at that man of God. What is it that we see? What a marvellous instance of infirmity, was it, that that noble, that wonderful man, who could stand as he stood amid the terrors of Sinai, had not the intrepidity and faithfulness to present himself before an infidel worm!—that that noble and wonderful man, who talked so familiarly with God, dared not go to Pharaoh! Again, and again, and again, did the voice that came from the burning bush say to him, GO; nor until it was repeated with a withering rebuke for his timid policy, did he resolve, whatever the consequences might be, to obey the high command.

Ministers of the Gospel there are, alas! too many of us, who are to a greater or less degree influenced by this temporizing and timid policy. We secularize the Gospel in order to accommodate it to the corrupt taste of a world that lieth in wickedness. We are afraid to uncover all the truths of God's word, and lay them bare to the view of men, lest we should drive the people from the sanctuary, or rouse them to resentment. We mean to be very orthodox and very discreet; but we lack that humble and self-sacrificing discretion, that Christian boldness that fears not to declare the whole counsel of God, whether men hear, or whether they forbear. Our master has told us, that "if any man will save his life, he shall lose it, and if any man lose his life for Christ's sake, the same shall find it;" yet we tremble and hold back; and while the most popular and pleasant part of our work is done, we leave much that is more important undone.

No truly Christian minister pursues such a course as this, except from doubtful motives. There is no excuse for this trimming policy, or this apprehensive sensitiveness, or this disheartened depression. There is the command—*GO. Go preach my Gospel. Go preach the preaching that I bid thee.* This is his commission; he has no other. "*Warn them from me.*" Unless you mean to leave them to perish in their sins, tell them what I myself

would tell them. The ministers of the Gospel are as truly God's ambassadors, as Moses was. They have no independent instructions of their own; nor may they alter, or modify their message any more than he. This of itself ought to give them courage and boldness. If an ambassador to a foreign court has his instructions, his responsibility ends, if he abides by them. Ministers are subordinates under the Great Captain of our salvation. All they are accountable for is, to do his bidding; and it is an unspeakable relief to have this plain rule of duty. Jesus Christ has put his word into our hands, and told us to declare it. He has committed to us this "sword of the spirit," and he bids us unsheath it, brandish it, use it, thrust with it on the right and on the left, and leave the great healer to bind up the wounds. Men may complain of us, and when they complain all we have to do is to retire behind our instructions. They may complain of us; and so they did of Noah and Moses, of David and Samuel, of Peter and John; and so they will continue to do. But what is that to us so long as we obey our instructions? It should be a grief of heart to us, that the teachings of our Divine Master thus excite resentment; but further than this we have no concern with it. Dark seasons in the ministry there may be; so there were in the ministry of Moses, when he complained that "God had not delivered his people at all." But who does not see that this distrustful spirit was unjustifiable? Dark seasons in our ministry are to be deplored; piety weeps over them; nothing should satisfy us but larger measures of the Spirit of God upon our own souls, and those committed to our care. But who are we, that we should *always* be made to lie down in green pastures, and *always* led beside the still waters? Who are we, to complain and rebel, because we cannot control the sovereignty of Heaven, and because the Spirit of grace does not come at our bidding? We have no claim on the high office of the ministry, nor do we deserve the honour of success in our

work. No, no. Our despondency may well vanish, and the more certainly our complaints, at the thought that we so richly deserve to labour in vain. It is fearful work if, like prophets of old, we are sent to make hard hearts harder, and blind eyes blinder, and we revolt from it. Yet, even in fulfilling such a commission, hesitation and despondency should have no place.

Nor is it the mere obligation of obedience and a rigid and severe sense of duty that should stimulate us. When Moses hesitated, God said to him,—what did he say?—“*Certainly I will be with thee.*” When he alleged that he was “slow of speech, and of a slow tongue,” God replied, “*Who maketh man’s mouth; or who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I the Lord? Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt say!*” And now the exalted Saviour says to his ministers, “**LO, I AM WITH YOU ALWAYS, EVEN TO THE END OF THE WORLD.**” Oh, is not this enough?—enough to rouse the fidelity of his ministers and banish their fears? Thus guided and guarded, what is it they are afraid of? If, when difficulty and danger beset them, they may go to Him; if they may go to him while life lasts; what should seal their lips, or discourage them from being valiant for the truth? No, they may not give place to discouragement, no, not for an hour. If his arm is stretched out for them; if greater is he that is with them, than all that are against them; if he spreads a table for them in the wilderness, and his banner over them is love; if, when they know not how to address themselves to responsible and arduous duties, “as their day is so shall their strength be;” and when trials await them, and afflictions are laid upon them, his grace shall come and be sufficient for them; shall they not be sustained and animated, and even “glory in their infirmity, that the power of Christ may rest upon them.” No class of men so much need his presence, whose eye never slumbers and whose arm is never weary; whose

grace restrains and sanctifies and comforts, and who alone is able to keep them from falling. And here is the promise of it all. "Certainly I will be with thee;"—what a volume of blessings is in this great promise! And what a record of blessings, the richest in the history of the church, is furnished by the fulfilment! How many millions of the heralds of his grace could testify that the risen Saviour has been faithful to his ministers! What an illustrious army of patriarchs, and prophets, and apostles, and martyrs, and what multitudes of their honoured successors, of every name, can bear witness to his wonder-working providence, and to the silent influences of his grace, in cheering them onward amid visible difficulties, invisible foes, and a world in arms! Wondrous to tell! earthen vessels, poor, feeble, sinful men as they are, the word in their polluted lips has been made mighty to the pulling down of strongholds! LO, I AM WITH YOU ALWAYS,—this one promise is more and better to them than all the world beside. The best disciplined mind and the soundest experience, all the embellishments of science, and all the combinations of wealth and power are but an arm of flesh compared with this one word of omnipotent faithfulness. Moses and Paul would have been cowards without it. Without it, every one of us must sit down in tears. We look for helpers elsewhere; we ask who are they? where are they? what are they? but there is none to answer. And when every other helper fails, this promise is our refuge, and the everlasting God is our hope. Not a conscientious minister can be found who would retain his commission an hour, without the promise and hope of his presence who walks amid the golden candlesticks and holds the stars in his right hand. Give us these, and he that is feeble among us shall be as David. If impassable mountains are on either hand, and a pursuing foe thunders in the rear, it is enough if we hear the voice, "Speak unto the children of Israel that they *go forward*. Be the obstacles what they may,

we lift our eye upward ; and be the discouragements what, and the foes who they may, we are not defenceless and unprotected so long as he says to us, " My presence shall go with thee, and I will give thee rest." He has the hearts of all in his hands. His servants have but to blow the trumpet, and the walls of Jericho shall fall. They have but to obey his voice, and prophesy upon the slain, and dry bones will hear and live. He is often near when they deem him far away. The night of their deepest discouragement is often broken by the dawning of their brightest hopes. God sanctifies to them and to his church their heaviest trials, makes use of their enemies to stimulate them to fidelity, and often puts abundant honour on those ministrations in which they themselves have the least confidence. So that their greatest enlargement follows their deepest depression, and when the *enemy* begins to triumph, *they* begin to hope. The time of their and Zion's deliverance draws near. The heavens are opened. The rain descends. The parched desert becomes as the garden of God.

We are not strangers to the bitterness of the hour when the servants of Christ go to his throne with the complaint, that neither will his professed people nor the men of the world listen to the messages of his Gospel. Yet are this distrust and depression without excuse. We may not doubt that with a strong hand and an outstretched arm God will deliver his people, though the horse and his rider were cast into the sea. And though we may not rashly declare his truth, we must declare it fearlessly ; affectionately indeed, but fearlessly ; humbly, but fearlessly ; with the dignity and decorum which become the Christian ministry, yet fearlessly ; prudently and wisely, yet fearlessly ; faithfully, and with that confidence in God that is not " afraid of a man that shall die, and of the son of man that shall be made as grass."

It is not easy to combine the varied elements of this Christian

spirit in the ministrations of the sanctuary. Yet on it, under God, depends the furtherance of the Gospel. We who minister at the altar ask an interest in your prayers that these attributes of holy love, and heavenly wisdom, and ministerial faithfulness, may be more interwoven in the state of our minds, and more characteristic of our official instructions. He who is now about to be officially associated in the pastoral charge of this people, does, I am right sure, unite with me in urging this request. It is only in pursuing his work with fidelity and zeal, that he will find it his joy; but he will even then find it a heavy burden, if you do not hold up his hands, and if, as he is about to take the field, you are found in ignominious repose.

It would not be unnatural if, in some views, the service in which we are this day employed should be no small trial to him who addresses you. Free is he to confess, that, although of his own seeking, he has not anticipated it without solicitude. Indeed, it is a trial to see and to feel that even a single strand is broken in the cord which has so long bound me to this beloved people. You have been and are to me, like the wife of my youth, my first love, and shall so remain till "death do us part." Yet are there views, and those the most weighty and important, in which the scenes of this day are joyous scenes. I am just entering the fiftieth year of my ministry among you, and I hail it as the year of jubilee. The time was when solicitude, and labour, and responsibility, and even conflict only made me gird on my armour more compactly; but you will spare your reproaches if I now do little more than stand upon the watch-tower, and encourage, and it may be counsel the youthful son of Jesse, as with his sling and his stone, and his staff in his hand, he goes before the host with no other assurance than that the battle is the Lord's, and that he saveth not with sword and spear. We greet our young brother's coming. He must increase, but I must decrease. Mine is a waning light at best.

God grant that it may be subdued and tranquilizing, obscured by no clouds, and agitated by no storm! Yet is it fast descending to the peaceful night of the tomb. *His* sun has not yet reached its zenith. Hoary time has not begun to intercept it. It glows on the wings of the morning, breaks on mountain-top and rich valley, and we hope and trust is destined not only to shine brighter and brighter to the perfect day, but to sweep its unbroken course to the western sky. My beloved brother! most cheerfully, and with love unfeigned, do I give you this right hand of fellowship to take part of this ministry with me, however small the part I am allowed to take with you. Neither my Master, nor the expressed wishes of this people, nor my own heart, allow me to demit the charge of this beloved flock; but the weight of its responsibilities I must turn over upon you. I will share with you, as long as God shall enable me, the duties of this pulpit; and I will do so upon the principles of Christian reciprocity and honour; yet henceforth you must bear the burden and heat of the day. I commit to you an intelligent, a generous, a noble people; among whom, if you are permitted to labour and enjoy as much as I have been permitted to labour and enjoy, you will more than ever "thank our Lord Jesus Christ, for that he counted you faithful, putting you into the ministry." If I may be permitted to utter a single word of counsel on this occasion, I would say, Husband your time, and more especially from needless correspondence, and needless compliance with the exciting demands of Platform Display. Husband it for Christ and his church, for your study and the people committed to your charge. Be an instructive preacher. Strive for the eloquence of thought, rather than the grandiloquence of words. Desultory harangue is not preaching. Neither an unstudious, nor an unsocial ministry, will be for your own comfort, or the prosperity of the people. It is one of the most difficult problems of the Profession,

and one which requires great wisdom and energy, so to combine the duties of the study with parochial visitation, that while the people are gratified to see us *out* of the pulpit, they should neither be ashamed nor disappointed when they see us *in* it. Our own tent must be on the banks of the river where the Tree of Life, so beautiful in its foliage, in its blooming so fragrant, so luxuriant in promises, yields its fruit every month, and where, from the fountain head we may not only proclaim to the assembled tribes, "Ho, every one that thirsteth, come ye to the waters," but where we may lead out its thousand streamlets to the perishing by the wayside. I know you have better than earthly counsellors. God give you a wise and understanding heart! The good will of Him that dwelt in the bush be with you; and if you find the bush still burning, forget not it will never be consumed. "Only be thou strong and of a good courage; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

I may not close this discourse without here expressing my thanks to Almighty God that I have lived to see this congregation, so long harmonious, now so harmonious in the choice and inauguration of an associate pastor. It will be no small joy to me, when flesh and heart fail, that I do not leave you a divided people, and that the question, who shall be your minister, is not to be agitated over my grave. I could now say: "Lord! now let thy servant depart in peace," did I not pray, and hope, and look for days of the right hand of the Most High, when those of this people who are out of Christ shall be no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. If it be his holy will, I would live to see seasons of refreshing from His presence; I would live to see *all* your children and mine brought into His kingdom; I would live to see this church "clothed with the garments of salvation and covered with the robe of righteousness, even as a

bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." For this, we who are set as watchmen upon these walls will pray together and labour together, and this we will look for. "For Zion's sake we will not hold our peace; and for Jerusalem's sake we will not rest until the righteousness thereof go forth as brightness, and her salvation as a lamp that burneth." Then, when "our seed shall be known among the Gentiles and our offspring among the people, and all that see them shall acknowledge them that they are the seed which the Lord hath blessed;" when the old man shall have filled his days, and the young man's work shall be before him, shall we feel, and rejoice to feel, that "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world—yea, and things that are not to bring to nought things that are, that no flesh should glory in His presence." My prayer for you, my brother, for myself, and for this people, is, that the pulpit may never overshadow the throne. May "its doctrine drop as the rain and distil as the dew, as the small rain upon the tender herb, and the showers upon the grass!" and then, as the seed germinates, and the flowers expand, and the fruit ripens, and the sheaves are gathered, he that soweth and he that reapeth shall rejoice together.

A CHARGE

DELIVERED TO THE

REV. WILLIAM J. HOGE,

AT HIS INSTALLATION AS

ASSOCIATE PASTOR OF THE BRICK CHURCH,

MAY 22, 1859.

BY REV. J. M. KREBS, D.D.

CHARGE TO THE PASTOR.

THE REVEREND WILLIAM J. HOGE:—

MY dear Sir, and Brother in the kingdom and patience of Jesus Christ, your Lord and mine :—

You have now been publicly inducted as one of the pastors of this Congregation.

The venerable minister with whom you are to be associated in the pastoral office here, has given you *his* greeting. I now give you mine; and, in the name of the Presbytery, I heartily welcome you to this post, and to participation with us in the labours and trials which specially pertain to the pastoral office, and in that oversight of the common interests of the Church of God, which is committed to our charge in the presbyterial episcopate.

You are not without experience of the toils, responsibilities, and privileges of the pastoral care; and you have also done brief, but not unimportant professional service, in the training of the rising ministry. And now, at the call of this congregation, you have come to resume, among them, the functions of a pastor.

You enter upon this service here, under circumstances peculiarly interesting, affecting, and auspicious. I think you will bear with me in adverting to them.

This Congregation, in its individual and separate history,

dates from the advent of the venerable and saintly Rodgers. After declining a call from the old and only "Presbyterian Church" in this city, in 1754, he accepted it when it was repeated in 1765; and he was happily the instrument of reuniting, by means of their respect and affection for his person and ministry, a dissentient and well-nigh divided people; and, as the result of the remarkable blessing of God upon his ministry, he had the privilege of securing an additional place of worship for the people who soon overflowed the church in Wall street, by successfully founding, completing, and opening the Brick Church in the Park, in the year 1767, within two years after he had been installed. Under him and his subsequent colleagues, McKnight and Miller, men of note among the churches, about thirty years afterwards, the Rutgers Street Church was built, and the third congregation was gathered therein. These three constituted the United Presbyterian Church in the city of New York, until April, 1809, when the three congregations were separated into distinct churches. By that time, Dr. Rodgers, after having been unable, for six years, to preach more than once a Sabbath, had at length become too enfeebled to preach at all. His pastoral relation to the Brick Church—which, I think I do not err in saying, was his favourite field—was continued; and in it he closed his public labours, at the administration of the Lord's Supper, in September, 1809, and died in May, 1811,—less than a year after the ordination of his then youthful colleague and successor, who is now become the Senior Minister of this church and the Father of the Presbytery.

It is a characteristic of this congregation that it has been favoured with long pastorates. And, indeed, I know not why I should not bring into view here the equally significant fact, which is also for the honour of those other churches with which its earlier history is most prominently identified, that, like it,

they have illustrated their sound conservative principles and the vital stability of their original constitution, (in a day which is given to change,) by their comparatively long retention of their pastors.

The ministers* who officiate here to-night, (partly in virtue of their relation to those old united congregations,) have respectively served the same people for long periods—one of them for thirty-three, another for twenty-nine years, and my respected friend and brother, who is to give the charge to the people, has served as pastor of the congregation, which was developed out of the United Presbyterian Church, and subsequently, as pastor of the congregation which, in its turn, grew out of that organization,—“another, yet the same”—for successive periods of nine and fourteen years,—or twenty-three in all.

Dr. Rodgers' ministry, in the United Church and in the Brick Church, was about forty-five years.

There are yet less than fifteen months until the day,—August 8th, 1860,—when, if, as I pray, his life shall be spared,—(*Turning to Dr. Spring,*) “SERO IN CÆLUM REDEAS!”—the venerable man of God who greets you as his colleague, will have completed half a century, since, in the dew of his youth, he was ordained and installed in the pastoral office in this congregation. The church then stood on a site three miles from this spot. The three ministers who officiated in that service, Dr. Milledoler, Dr. Miller, and Dr. Romeyn,† have all gone to their reward. Indeed, the whole Presbytery has gone. It is a half century of vast changes, of great public advance and prosperity,—the evidence of which is everywhere around us,—of extensive revivals and enlargement in the churches of God, and of the establishment,

* Dr. Phillips, Dr. Krebs, Dr. Potts.

† Ministers of the same churches whose pastors are engaged in the present service.

as elsewhere, so in this city, of many other congregations which have gone forth from this and the sister churches of that day ; a *half century!* during which this honoured and beloved Father,—I will not refrain from saying it in this presence,—has devoted himself with earnest and persistent zeal as a good soldier of Jesus Christ and His Church, in arduous and faithful personal service in the high places of the field, winning multitudinous seals of his ministry, and achieving honourable renown, which we, his younger, but revering and loving co-presbyters, are both happy and proud to recognize, while eminent and exemplary, there towers among us still that hoary brow shining like a crown of righteousness.

I am free to speak thus, without apology. During these nearly thirty years of my own more humble ministry, as his co-presbyter, I have enjoyed the privilege of more than my share of his personal kindness, confidence, and counsel, and sympathy, and delicate consideration, in days of trial and tears. And now, I record it here with gratitude, because I can ground upon it this my congratulation to you, that, at his own choice, and with the beautiful confidence and unanimous concurrence of a congregation, wide in its power and influence, and exemplary in its respect and consideration for its ministers, you are come, in the vigour of your manhood, to be associated with him, and, as I believe, in all mutual respect and affection and harmonious official relation and coöperation, to be unto him as a son with his father,—as was Joshua, Moses' minister and successor, and as Elisha the son of Shaphat ordained to wear the mantle of the ascending Elijah.

And my prayer for you is, that when other long years shall have rolled away, and we, who install you this night, shall have gone to our account, you may still be standing here, in your lot, in a good old age, and, knowing then that you must shortly put off this tabernacle, that you may see some other Timothy

standing beside you, endowed with the gift that is given by prophecy with the laying on of the hands of the presbytery, and richly laden with the fulness of the blessing of the Gospel of Christ, to lighten your cares, and to share, and to transmit for the generations to come, through a long succession of faithful men, that holy charge and dispensation of the Gospel which is committed to your trust.

And now, my dear Brother it devolves on me to give you some counsels pertaining to your work as a good minister of Jesus Christ. There is nothing in the circumstances to which I have adverted, to detract from the propriety of urging those familiar topics which demanded your most serious consideration upon your first entrance upon the functions and responsibilities of a Christian Pastor. Nay, I may, perhaps, only the better inaugurate the hopes which dawn upon this church, by simply stirring up your pure mind by way of remembrance, reminding you of those things which most prominently and permanently concern the heart of the man who would so fulfil the office of a bishop, as to save both himself and them that hear him.

But, beyond what you may gather from these suggestive references, as to your personal relation to this pastoral charge, and to the development of the Church's resources for enlargement and increase, I shall add nothing else of my own, but to exhort you to graft upon them the injunctions of "such an one as Paul the aged."

Take heed, therefore, unto thyself, and to all the flock of God over which the Holy Ghost hath made thee overseer, to feed the Church of God which he hath purchased with his own blood. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery. Meditate on these things : give thyself wholly to them, that thy profiting may appear to all. Take heed, therefore, unto thyself and to the doctrine : continue in them ; for in doing this,

thou shalt both save thyself and them that hear thee. Stir up the gift that is in thee : be not ashamed of the testimony of our Lord ; but continue in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them ; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Hold fast the form of sound words which thou hast heard, in faith and love.—Teaching publicly, and from house to house, study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, testifying unto all men repentance toward God and faith toward our Lord Jesus Christ. Preach the Gospel. Speak as the oracles of God. Keep back nothing that is profitable. Shun not to declare all the counsel of God. Knowing the terror of the Lord, persuade men. Commend yourself to every man's conscience in the sight of God. Long after them in the bowels of Jesus Christ. Preach not yourself, but Christ Jesus. Coming, not with the enticing words of man's wisdom, but declaring unto men the testimony of God, determine not to know any thing among them save Jesus Christ, and Him crucified. Thus shall your speech and your preaching be in demonstration of the Spirit and of power, and their faith shall not stand in the wisdom of men, but in the power of God. Remember, that while Paul plants and Apollos waters, neither is he that planteth nor he that watereth any thing, but it is God that giveth the increase ; and moreover, that, while all your sufficiency is of God, His grace is sufficient for all things.

And speak thou the things that become sound doctrine, that the name of God and his doctrine be not blasphemed. In all things, showing thyself a pattern of good works ; in doctrine, showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of the contrary part may

be ashamed, having no evil thing to say of you. But be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Be given to hospitality, but be not given to wine. Covet no man's silver, or gold, or apparel. Seek not theirs, but them. Have no man's person in admiration, because of advantage. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, forbearing; in meekness instructing them that oppose themselves, if God, peradventure, will give them repentance unto acknowledging of the truth. And put them in mind of these things; exhorting to thankfulness and prayers for all them that are in authority; inculcating respect for magistrates and reverence for law; unfolding the plan of Providence concerning the just subordinations of social life and sexual rank, the sanctity of marriage, and the affecting obligations that invest, and refine, and purify, and secure the household relations, and all their duties and blessings; and teaching men to lay aside all malice, and envy, and guile, and fraud, and oppression, and idleness, and evil speaking; and not to be brawlers nor busy-bodies in other men's matters; nor to be foolish, disobedient, deceived, serving divers lusts and pleasures; and enjoining faith, love, and truth, and virtue, and uprightness, meekness, and gentleness, patience, self-denial, and heavenly-mindedness; to use hospitality without grudging, and to look not every man at his own things, but also with a sacred sympathy upon the things of others, and to be ready to every good work. For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. The love of Christ constraineth

us. This is a faithful saying; and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that *they* do good; that they be *rich* in good works, *ready* to do good, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life. And forget not (what St. James saith) that God hath chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him. Comfort the afflicted; visit the fatherless children and widows; feed the lambs; give milk to babes, and meat to strong men.

Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man; neither be partaker of other men's sins. Keep thyself pure. These things speak and exhort; and rebuke with all authority. Let no man despise thee. These things command and teach. Let no man despise thy youth. And be thou strong in the grace that is in Jesus Christ.

I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and His kingdom, preach the word; be instant, in season, out of season; rebuke, exhort with all long suffering and doctrine. For the time will come, and is now, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry. There are many unruly and

vain talkers, who teach things which they ought not, for filthy lucre's sake, whose mouths must be stopped : wherefore, rebuke them sharply, that they may be sound in the faith. If thou put the brethren in mind of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. Foolish and unlearned questions avoid, knowing that they do gender strife. And now, thou man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. Neither count your life dear unto yourself, that you may finish your course with joy and the ministry which you have received of the Lord Jesus to testify the Gospel of the grace of God. I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who, before Pontius Pilate, witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which, in his time, He shall show, who is the blessed and only potentate, the King of kings, and Lord of lords—who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. To whom be honor and power everlasting.—
AMEN.

CHARGE TO PEOPLE

AT THE INSTALLATION OF

REV. WILLIAM J. HOGE,

MAY 22, 1859,

BY GEORGE POTTS, D.D.

CHARGE TO PEOPLE.

MY duty on this occasion is to charge the people of this congregation to 'persevere' in the duties which belong to their side of the covenant which has been just instituted. These duties are thus stated in the words of the ceremony—'to receive the word of truth from his mouth with meekness and love—to submit to him in the due exercise of discipline—to encourage him in his arduous labour, and assist his endeavours for your spiritual edification—and to continue to him a competent worldly maintenance.'

I shall certainly not attempt to exhaust these topics, much less to cover the whole ground of congregational obligations. On some I shall not enter at all. Indeed, to speak in regard to any of them, might appear a mere formality in the present case, where it is to be supposed that long practice has made these duties so familiar that they need neither argument nor illustration. In what has been said by my respected brethren, you will find many hints as to value, the difficulties, the obligations and dangers, the divine authority and rights of the ministry: and I might almost as well leave the subject as it now stands. But the wisest need to be reminded of admitted obligations; and there are always to be found in this city floating elements in our congregations, that need to be taught which be the first principles of duty to the ministry. Suffer, then,

a few words of exhortation, by which what has already been said may possibly be enforced.

A stranger has come to cast his lot among you: a stranger in this, that he has much to learn of the ways of this crowded city, with its peculiarities of want and danger. He has come to contribute to the stream of living truth which is gliding like a silver thread through its quagmires. It may be some time before he can adjust himself to the calls which will arise on many hands, and tax to the utmost his thoughts, his time, his strength. New York is New York—it is not Virginia—it is not even Baltimore—and so, this respected brother will presently find. I will not stop to point out all its peculiarities. But I allude to them, because I think it right to ask of you all, that you will remember that he will need from you all that encouragement in his labour which so great a charge demands anywhere, and most of all in this city. I am not speaking of what he will need from his Master, but of what he will need from you. It is not the same city that it was when our venerable father (whom may God long preserve to you) came to it. It has lost a large portion of its homogeneousness; it has become more divided by conflicting ecclesiastical interests—it has become unwieldy in size—it has received an enormous amount of poison from abroad, worse than the poison of its streets; it has lost much of its good sense and moderation in respect to fashion, and luxury, and show; it has far more snares of the devil, and less of the holy Sabbath; in short, it has not increased in piety in proportion as it has increased in numbers, and wealth, and sumptuous living. The old men that remain among us will corroborate these statements; and I have not now time to prove them, even if it were required of me.

Now, if these things be true, he will have to gird himself to a battle for which he will require all possible helps. He will need much faith in God the Saviour. That is the grand thing. But

as I have said, it is not of that I am to speak, but of the subordinate help *you* can give him; for it is of your duties, not his, I am sent here to remind you.

I. Above all other things, you can help him by praying that his coming in to you may not be in vain, but in the power of the Holy Ghost. Pray earnestly that he may be made an able and faithful minister of the New Testament, not of the letter, but of the spirit; that he may be wisely guided to the choice of his subjects and his manner of treating them; that he may be a strong-hearted leader, who goes forward believing that the Lord is his banner; that he may preach Christ as the only hope of the sinner and comfort of the saint. These things are the essentials in the ministries of any man, and to know that *you* pray that he may have them, will go a great way towards encouraging his labours. Of all the backing you can give him, this is the best.

And let it be obvious to him that this is your desire and prayer to God. In your families and prayer meetings give him this, your best tribute of affection.

While there is no question that there is a fitness and an unfitness in the mediums through which truth is presented, it is equally certain that all the finest endowments of Gabriel, could he appear as a preacher of the Gospel, would, of themselves, be unavailing, when left to cope with the depraved blindness and perversity of a single heart. Such is the doctrine of the Bible, such the inference forced upon every one who traces the actual history of the Gospel. If so, something more than convincing logic, or commanding eloquence, or outward appliances generally, are necessary to subjugate the unbelieving, and keep the people of God up to the right point of sobriety and activity? Do not these facts admonish you to come hither with hearts full of prayer to the Lord of the harvest, that the seed of the word may fall, not upon minds

beaten into a path-like hardness by the incessant tramping of worldliness, or overgrown with the cares of the world, the deceitfulness of riches, and the lusts of other things, but prepared to receive it and bring forth fruit?

Begin this new era in your history in the spirit of prayer. Carry with you into the closet, and bring into the sanctuary, the felt conviction, that Paul and Apollos are but ministers by whom ye believe even as the Lord gives to every man. One may plant, and the other water, but God alone can fill this granary with a harvest.

II. You can help him by your kindly words of encouragement. If it be his business to speak comfortably to you, it is yours to speak comfortably to him. *Tell* him when you think he has been useful to you or to others. Do not be afraid of inflating his self-esteem by telling him when his discourses have impressed, or edified and comforted you.

Many a minister is left to go on drawing his bow at a venture, with the only encouragement that truth will always strike somewhere. But it is a great comfort to know *where* it has struck. And that man is not fit for his office who is indifferent whether it is or is not producing definite results. And, how can he learn this, if the experienced and judicious among the people do not take some pains to inform their minister that he is meeting the necessities of his position, by not only preaching the truth, but doing so seasonably and fitly and to good purpose?

This kindly approval will comfort him under discouragements. For he will have discouragements as well as encouragements. I need not tell you, or him, *that*. But you can strengthen him, not only by your staunch adherence to his ministry, and your respectful attendance and attention, but by your cheerful address when you meet him—by your hearty grasp of the hand—above all, by showing that you esteem and

confide in him. The last thing named—confidence in his integrity and intelligence—is a condition indispensable to his success, and he ought to be somehow made to know he has it. If you doubt him, or give him reason to think you do, you might as well expect him to make bricks without straw, as expect him to be useful to you. It is terrible for a man to know that he has in his congregation even a few who regard him with apathy or ill-concealed discontent—much more, some who, by disparaging looks or words, are throwing cold water upon his labours.

III. You can help him, by making all due allowance for what you may regard his infirmities or mistakes. It would be strange if every sermon, or every public or private act, of a minister, should unite the suffrages of every one. Tastes differ, judgments differ—experiences differ—and it is well to remember that a margin should be allowed for these differences. Those who regard a minister as a target to shoot censures at—a convenient subject for fault-finding—ought to go elsewhere. There are certain persons to be found everywhere, who, by nature, may be called opposition-men—whose predominating impulse is not to discover excellencies, but to detect flaws in anything and everybody. It is a great trial to a minister of Christ who knows he is doing his best, to be subject to the disparagements, misconstructions and insinuations of the censorious—for so far as they have any influence they mar his usefulness. He must be more than a man, or less than a man, if he can bear it without wounded sensibilities. We claim no immunity for our young brother, but we do claim for him candid and charitable construction in all that relates to his ministry, his family, his personal and social action. He did not come here of his own motion. You have persuaded him to loose from his old moorings, and leave the home of his fathers, and he has a right to your courteous confidence until he obviously forfeits it.

Remember one thing, my friends,—you can never know all he

does and suffers for you. The hardest part of his work will be out of your sight. If a congregation would reflect how many anxieties and responsibilities—what frequent and painful taxation of his sympathies by the sufferings and calamities which are confided to him—what severity of study for the pulpit—what wearying demands upon his executive power—what an attention to little things—what secret dealing with the petty jars which disturb harmony—what care for a thousand nameless interests which belong to the working of the church machinery, must occupy the mind of a minister, they would wonder that any one should live through it all as long as your venerable pastor has done.

He has now a helper. May his colleague be a helper in all things—may he be as Timothy to Paul, a son with a father, to serve with him in the Gospel. Institute no comparisons but such as will enhance the happiness and usefulness of both. If, as is to be expected, the weight of years already heavy should at last disable our venerable father—thank God that you have had him so long, and that as a humble servant of God, who waits for the setting sun, he has had the grace to say as you heard him say just now of his new colleague, ‘He must increase, and I must decrease.’

I charge you, in the name of the Presbytery, that you remember these things.