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REMARKS ON THE MINISTRY OF INSTRUCTION IN THE CHURCH

BY
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REMARKS ON THE MINISTRY OF INSTRUCTION IN THE CHURCH.

The Pillar of Evangelists, and the five pillars in Zion, symbolise the ministry of instruction, whether in the universal Church or in particular churches. This ministry is one of the four through which the Lord Jesus Christ acts, to perfect a body of men whom He will use, first in the development, and then for the full extension, of His kingdom. I address myself to you as a general addresses a whole army through its colonels. You are not only symbols, but you are the ministers, of this instruction; and it is your duty, not only to instruct men yourselves, but to train others to be instructors; and I rejoice on the occasion given me for addressing you, not because I want to stir you up to this duty, but because I know that you wish to fulfil it; that you feel it is not fulfilled as you wish it to be; that it is a pain and trouble to you that the practical results do not realise the idea of it in your minds; that as we are now, you cannot fulfil it; that you are disappointed yourselves, and that others are disappointed also; and I think I shall be able to [02] help all to be just to themselves, and just towards others in this matter.

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In the first place, remember that you are not pillars in London, but pillars in Zion; you are not pillars in England, but pillars in Zion: you are not even pillars in Christendom, but pillars in Zion, *from* which, not *into* which, is to go the word of the Lord; and this word is to go forth *from Zion* unto all mankind, to the uttermost bounds of the earth. You are but five or six men, but mankind is divided into many classes. You are not five men alone - I am drawing the distinction between a pillar and a man - as men you may be doing all you can, whilst as pillars all is not done that ought to be done. You have many men joined with you ; and it is your first business, in dealing with masses of men, to divide those placed under you as your assistants into separate classes, according to their natural gifts and qualifications, and apportion to each his separate sphere of action.

The first quality in a ruler or head is to know the uses of each man whom he can employ under him. This was Napoleon's great art. It is advantage attendant on revolutionary governments, namely, that the heads can take any man from the lowest dregs of society and put him in the place for which he is most fit, making of him the most useful tool for the master-workman to use. Thus some of the French marshals were hostlers in inns, and others taken from similar employments. The disadvantage of Lord Aberdeen's

administration, and of all governments [03] in old and regularly constituted societies, is, that he cannot put people in the places for which they are best adapted. It is a common-place expression, but one which contains a great deal of truth in it, that you cannot make a silk purse out of a sow's ear. The truth is, that you cannot employ effectually a man in a place for which he is not fitted. A man who can talk for an hour is not therefore fit to talk. Every man can serve God by being useful to his brother. If any man placed under you is not serving God aright, it is your fault; it is because you have assigned him a place in the army of the Lord of Hosts, for which God's Providence has not adapted him. You may have set him as engineer, when he was only fit for a light dragoon or an infantry man.

In the beginning of Christianity there was a great danger of the whole body of Gentile converts being absorbed into, and lost in, the Jewish section of converts. The Apostle Paul strove continually, as the Apostle to the Gentiles, against the spirit of Judaizing. Judaizing now, or at least the equivalent to it, is the absorbing the whole of Christendom in Zion: so that, forgetting the height and greatness of your calling, the reality of the rank the five pillars hold, which is the head of the instruction of Christendom, they sink down into being merely the instructors of an English sect, and thus absorbing all Christendom into

an English sect, overthrowing the plan of God, which is to make a pattern or model in London, after which all work is to be [04] builded, and turning in their spirits the pattern or model into the house itself.

The two great divisions of mankind with whom you have to deal are: - First, those who know God, but who are not serving Him aright; and secondly, those who forget God, know nothing, and care as little about Him.

With regard to all time first, it contains the religious societies - Bible, Missionary, Jewish, and benevolent societies of all descriptions throughout Europe. It includes all churches and chapels of every Christian sect; and with reference to which, and the modes of dealing with them, I shall speak hereafter. With regard to the second class, it includes all learned and metaphysical infidels, such as the writers and readers of the "Westminster and Foreign Quarterly Reviews;" all coarse, open blasphemers; all thieves and harlots; all the dregs of human society, steeped and lost in vice.

Persons called into the ministry of Evangelists must be subdivided by the heads of it into different portions of the one ministry of instruction, according to their natural gifts and qualifications. It is the same

Gospel of reconciliation, whether it be addressed to a learned infidel, or to a coarse, foulmouthed, ignorant drunkard; but a man adapted to address the one, is not, therefore, qualified to address the other. When the office of five pillars was explained to us in the words of prophecy, we were told that the number *five* corresponded to the five senses of man; and this gives us the root of the [05] matter to which I am now drawing your attention, and contains the clue by which we may unravel the division of labour. That which is addressed to the sense of sight produces no effect on the sense of hearing, &c., and so on with the other senses. The very number, therefore, indicates the division of labour, and also that one kind of labour is not adapted to every kind of character. It is the necessity of subdivision and right appropriation of each part which I am trying to press upon you.

They who are at the head of this ministry should devote their *personal* labours to persons at the head of all the other ministries throughout Christendom. Their *official*, their *five-pillar* burden is all mankind. Their special *personal* burden ought to be patriarchs, archbishops, bishops, priests, ministers, leaders of the people. That, in the great division of the ministry, is the particular department of their *personal* labours. And every man is tempted to like some other border better than his own. The persons associated with

them should be located by them, and directed towards other classes according as they discern their capacities.

The expression that the Evangelist ministry has never yet been properly brought out, has often been used, but when a meaning of the phrase has been asked for, the inquirer has never been enlightened. The expression is true: and the meaning is, that each division, or order, or rank in the ministry, has not been doing its proper duty, but has been doing some other. As everything was necessarily imperfect [06] at the beginning of the work, so was this ministry as well as others. Before now we ought all to have been hammered into proper shape. Evangelists who are Apostles ministers, and Angel-Evangelists have been doing the work of Deacon Evangelists, or even of simple laymen; for any Christian man may and ought to tell his fellow-man all he has himself known and experienced of God's love. They have been preaching chance - medley sermons to all comers - they have been preaching elementary Gospel truth, such as is taught to children in the Church of England Catechism; but they have not been filled with love and pity, - the one for the clergy, and the other for the Bishops, Archbishops, Cardinals, Generals of Orders, and Popes of the Greek and Latin Communion, because they have not sympathised as being one with

them in their burdens, responsibilities, and conscientious feelings; they have not entered into the difficulties of their brethren, and, therefore, they have felt that they could be but Job's comforters, and so have fled from their peculiar path. The heads of the ministry have not had faith in their office, - they have not "walked in the spirit" - that is, in their peculiar ταξίς, or band - and they have lowered themselves, and betrayed the interests confided to them, by walking in a lower and more easy band.

A further division also must be made throughout between those who are calculated to address large bodies of people in public, and those who are only fit to speak to their own associates in private. It is [07] not to be supposed that these latter will necessarily win fewer souls to Christ than the former: quite the reverse. Every discourse addressed to large bodies necessarily falls bootless on the ears of the majority; the preacher cannot tell the state of feeling and intelligence of those before him; they who come from curiosity, and from a kind of religious irritability, do nothing but criticise, and are driven away from the truth rather than attracted to it. Eloquence is good for stirring men up to action, but is not fitted for instruction. This is evident from the history of all the great masters of eloquence. For example, Demosthenes and Cicero both roused their hearers to act; they sought

not to teach them anything which they knew not before. Eloquence is a stimulus; it is not food, it cannot give strength. It is gin, not meat. Preaching has become among Protestants a mere religious habit. It is in England like tea for breakfast; or abroad, like coffee. It is like the all but universal custom to begin dinner with soup: everybody in England will hear a sermon on Sunday; every Papist will hear and see a mass; and every minister who presides over a flock must provide a sermon as part of a Sunday's recreation, as he will roast-beef and pudding for his children. This habit, like all other tricks long practised, has become constitutional; and the consequence is, that preachers produce less and less effect every year, and begin themselves to think that it signifies little what is said, or how it is said, from perceiving that they who have nothing to say, [08] and who know not how to state anything, if they did know it, produce just as much effect as the best preachers that can be found. Hence, too, some rant, and think if they can only bawl loud enough, and throw their arms about, or state exaggerations of truth, which thereby become error, they must be eloquent preachers. The fault of the people reacting on the ministers, and perverting and spoiling a most valuable institution in the Church.

Now against this evil you at the head of this ministry must exert yourselves. Do not preach when you have got nothing to say. The hearers soon find out, whether the preacher himself does or not, if the preacher is speaking on a point which he himself feels to be important, or whether he is merely going through a sort of monotonous ecclesiastical drill, or administering a weekly potion. If you have nothing to say, do not act as if you had. O'Connell described a man who was reckoned very eloquent by the mob, as one who, "when he got up, did not know what he was going to say; whilst he was speaking, did not know what he was saying; and when he sat down, did not know what he had said." Two things are essential to an efficient preacher: first, that he should have a good groundwork of instruction in divinity; and that I may not leave you in doubt as to what I mean upon that point, I say, that no one is competent to teach who has not made himself master of Paley's "Evidences" for the external proofs of the truth of the Christian religion, [09] and of his "Horae Paulinae~" for internal evidence; these works supplying to the theologian that which Phillips on "Evidence" gives to lawyers: next he ought to have well studied Pearson on the "Creed," and Butler's "Analogy;" and, above all, be well versed in Hooker's "Ecclesiastical Polity." These works constitute the A B C of divinity; more concise, more accurate, and more logical, than can be drained out

of the Fathers or Schoolmen. The second thing essential to an efficient preacher is, that he shall have studied the art of composition, and be master of the grammar of the English language, so far as any rules for it are fixed. Every writing and every speech, which contains more than one sentence, ought to be in logical sequence; and the composition of a sermon is as important as that of a poem or of a picture.

All rules given by word will prove useless unless you yourselves set the example of what you teach. The force of example is the strongest which can be employed. Hence a private person, holding a calm and consistent course, is a more efficient worker for God than one who exhibits an unsubdued, untamed, lawless spirit, in any official character or act. The essence and end of all religion is self-control, the repression of violent passions, the subjection of everything to the moderation and propriety which the Apostle Paul enjoins (Philipp. iv. 5). It is in vain that a preacher exhorts you to submit to the will of another, when he himself exhibits by his violence of manner, his exaggeration [10] of truth, the suddenness of his impulses, which he flatters himself are bursts of eloquence, that his own spirit is untamed, that he is not master of his tongue, of his thoughts, of his actions, but that he rants and storms, as Shakspeare says bad actors do.

“ Do not saw the air too much with your hands, but use all GENTLY: for in the very torrent, tempest and (as I may say) whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness. O, it offends me to the soul to hear a robustious fellow tear a passion to tatters, to very rags, to split the ears of the groundlings, who, for the most part, are capable of nothing but inexplicable dumb show and noise. I would have such a fellow whipped for o’er-doing Termagant - it out-herods Herod. Pray you avoid it.”

The highest rank of instructors should take for their models Cardinals and Archbishops, sit down whilst teaching flocks, and speak with the mild authority with which a father addresses his children.

Now it has been too commonly supposed that every one called by the voice of prophecy, and ordained by an apostle, is by that call and ordination constituted capable of fulfilling his duties. Nothing can be more pure fanaticism than this. The man’s information is not increased, his powers of mind are not enlarged, his knowledge is not extended; if he were illiterate before his call, he is equally illiterate after it. But there has run throughout the people (less, indeed, through those called [11] into this ministry than others, because their own experience has made them

feel the fallacy of it,) that a call and ordination constituted a man fit to fulfil the duties of the office to which he was appointed, and that, in fact, it required little besides impudence and ignorance to constitute an Evangelist; whereas it is the ministry which demands more caution than any other, if it is to be effective, and to fulfil the ends for which it is ordained - that is, gathering men into God's Church. And I say "more caution than any other," for this reason. Every other can appeal to the faith of those addressed, as a common point on which both are agreed, and from which to proceed to the consideration of any subject. But the Evangelist can appeal to nothing but the Word of God, from which all sorts of contradictory opinions are deduced, and to the five senses which are common to all animals alike. The Evangelist has to prove all he says, and no one should receive anything that he does say, except he do prove it from God's word. If he dogmatizes, he will be justly laughed at; if he asserts what he cannot prove, he will be despised as a fanatic; if he appeals to men's feelings, he will be pitied, even when most tolerated.

Heresy is frequently, but erroneously, supposed to be a rare and uncommon evil: the contrary is the truth. Heresy is most common, and consists in anything which a man chooses of himself to teach or practise, that is not in conformity with the doctrine

and forms of the Catholic Church. Every exaggeration of truth is error, and the exaggeration is a [12] heresy, although the basis may be true: a truth may be stated in such a way as to be heresy. When half-instructed dabblers in metaphysics meddle with doctrines they are sure to become heretics; not because they hold false doctrine incompatible with true, but because they adopt a way of expressing it which wants the sobriety of catholic forms. Preachers are tempted to fall into it because they do not meet the immediate castigation for their folly which they would do at the bar, in the senate, or in any meeting where they could be replied to. Their security from instant exposure tempts them to the cowardly conduct of bullies, in taking advantage of the position which the reverence of others for the Church, not for them, ensures them. Hence the hearers of sermons should be warned that, of intellectual as of natural food, only a very small portion is fit to be taken up into the system of those who receive it, the greater part being fit only for the common sewer: whilst this feeling, which experience and necessity have engendered in all men, is one cause why so few gain any benefit from the sermons they hear. The only remedy for this lies in the preachers taking pains that nothing shall be stated which is not solid in substance, can be proved in every part, and delivered with the quietness and solemnity due to God's presence, God's house, and God's children.

All that I have mentioned hitherto is mechanical, and you can remedy it; and when I say “remedy,” I do not mean to imply that the state of things I [13] have described is an accurate picture, or, indeed, true at all. That which I have been aiming at is to describe the abstract tendency of this ministry, both to good and bad (without accusing any individual, or any body of individuals, of having fallen into either), and the tendencies which those who are not in it have to regard it. The burden of all its details is upon you as *individual men*; and I am addressing you, *not as individual men*, but as a symbol set before me of the ministry of instruction, with all its powers and objects, and all the things likely to obstruct it; and I come now to a state of things, of which you more than all others feel the burden, of which you unjustly bear the blame from others, but which neither you nor they can help.

There is a universal complaint that, after twenty years of labour, we have produced little or no effect. It is true that Whitfield drew after him more followers after one sermon than we have drawn after a thousand. It has been frequently said (and by some who ought to be ashamed of themselves), it is because you have not got your sixty Evangelists for Zion, as you once had. They mean by this sixty men, without any reference to their competency for their office, who they think in their unreasoning heads will be fitted by

call and ordination for that office. These clamorous objectors have never been at the pains of analysing in their own minds what these sixty are to do, or where they are to act. They mean, and they have no other meaning, that these are not sixty in Zion, but sixty preachers to [14] be exclusively confined to London, (Zion in their minds being England.) besides all the Evangelists which the Seven Churches may have; and they have never dreamt that these sixty had any other office, or anything to do distinct from the Evangelists of the seven districts of different churches in London, nor, of course, in what that difference consisted. It is these persons, wherever they are found, whether amongst Apostles, five pillars themselves, Angels, Prophets, Evangelists, or any other ministers, who have really, so far as spiritual influence has power, impeded the full development of the ministry of teaching to the world. This fault of not being able to expand their spirits into the catholic idea of what Zion is, is a comparatively light fault, if fault at all, in a poor woman overwhelmed with cares of babies, but is a sin which increases in fearful aggravation, and in geometrical progression, as it ascends into the higher orders of ministry, until it renders the heads, if it chance to reach them, totally incapable of guiding the Catholic Church.

In order to have your proper bands of sixty for Zion, you must have the materials out of which these sixty are to be made: you must have the raw material before you can have the finished article. Now, the raw material in this case is seven churches, each with 3000 heads of families, tithe-payers, at the very least; that is, 21,000 men. Until you have this you cannot have materials out of which to present before God sixty men, whom He may choose as competent to stand around Zion. Perhaps [15] by that time these same objectors may have got their minds and hearts a little more enlarged, and will have discerned that Zion is not the symbol of London, but of a much larger thing; and when you have got these sixty men, you must apportion them their part in the great war against ignorance and vice as I have already pointed out.

Yet, after all, this is only the outward machinery, and I come to the real difficulty of our position again, not to find fault, and there is no possibility of doing so, for we are all in the same condemnation, but to point out where the difficulty lies, to show that it is irremediable by any exertions of ours, and to excite all to join in one common cry to the throne of grace, that God would come to our deliverance.

Every sect in Christendom has merits and demerits peculiar to itself; and it is not for me to weigh them in the balance. The facts are all that we have to do with. Now, there can be no doubt that Protestantism has never produced the self-devotion which Popery has. Wesley, Whitfield, and a few other exceptions, might be cited to prove the truth of what I am saying; and when any such occur, their names are trumpeted by the press throughout the length and breadth of the land. In the Papacy, however, instances of self-devotion are occurring every day. I have seen volunteers for China, Siam, Malay, and all countries where they are sure of meeting, sooner or later, with a cruel death, without a sigh and without a pang. Women of the highest rank enter convents to do menial [16] work one part of the day, and teach gratis poor children the other. The records of Rome abound with thousands of such annually. Many such Popish women of rank are in convents in London now, both as teachers and nurses. No such instances have ever occurred among us. Whilst I admit there are some, particularly among the women, who do lead most devoted and useful lives. I blame nobody. I state a fact. I have no right to blame anybody without first blaming myself. Moreover, neither I, nor you, can say to another that he ought to do this: all I say is, no such zeal as was shown by the Apostle Paul, and has been shown in every age of the Papacy, from the days of

Paul to the present hour, has ever been shown amongst us; that very little of such zeal has ever appeared in Protestantism at all, and absolutely none amongst us. The zeal of these men was a gift from God; the zeal of Paul, the Gentile Apostle, was a gift from God. It is useless for the five pillars to find fault with the Evangelists under them, for they cannot confer the gift; Apostles cannot confer the gift. It is idle to say that the Angels do not yield up their men for evangelist work; for, in the first place, they have not got the men to give up; secondly, they do urge men (and uselessly urge them) to devote themselves; and, thirdly, though the men might devote themselves, they have not the peculiar gift for such a work. In expecting, then, the five pillars to procure such men, or the live pillars urging upon Angels to yield, or in Angels [17] urging upon the men to have the gift, we should be all only flogging a dead horse, - one may hit on the flank, another on the legs, and a third on head and ears, but it is all useless, the horse is dead: the body of the Church is dead; and we must all see, feel, know, and acknowledge this before we can expect a remedy. It will revive in doing the work, not in sitting idly at home, and idly waiting for it.

What, then, has quenched it? In many of us duties and engagements entered into at a time before we were called to the Lord's work at all prevented its be-

ing developed; and it is still kept down by wives, by children, by houses, by worldly callings, all of which are duties, and must not be abandoned; but which are incompatible with that zeal which animated the Apostle Paul, when he says he "conferred not with flesh and blood," would not be married, and laboured to support himself with his own hands as a journeyman tradesman, - incompatible with that zeal which has worked in Popish missionaries, and which has shown itself in years gone by in Whitfield and a few others. You cannot tell a man to forsake wife and children, and duties of all kinds, in order to preach Christ: you have not so acted yourselves; and I do not doubt, or question for an instant, that you have done your duty by remaining faithful to your prior engagements; but neither, on the other hand, let us shut our eyes to the facts of the case. If you were to imitate that zeal without having it, you would find your heart at home, whilst your body was abroad; doubts would spring up whether [18] you were really in the way of duty; and your hands would be paralysed. But if such zeal were to animate any one so situated, his wife and children would be legitimate objects of support by the Churches.

Observe another reason why you are more dead than the Papist or Protestant missionaries. The missionary is roused by the hope of saving men's souls

by bringing them to know and believe in the Lord Jesus Christ as the Saviour of sinners, and by leading them to rely on His blood for salvation. The Papist believes that a man will be saved by submitting himself to the authority of the see of Rome, and that if he do not, he will inevitably perish. But you cannot tell men that unless they believe in a revived apostleship they must finally perish. Love to men can stir up people to great and extensive combinations for benevolent purposes; benevolence is a very active principle, and we have splendid examples of it in this city, in such persons as Lord Shaftesbury, labouring in mad-houses, in ragged-schools; in the alleys, houses, and lodgings of the poor; in the stench which generates fever and cholera, in the most wretched quarters of our towns; and I know of several poor and unknown men doing the same. It is this benevolence which has given rise to Bible, Missionary, and Educational Societies. You agree to all this. You ought to join in, assist, and encourage, by all means at your command, such objects, and all who are engaged in promoting them: but you have a special and peculiar thing to tell above and beyond all this, [19] which is, that the Lord is at hand. This, however, is not an object so pressing, so stimulating, so exciting as relieving the present daily and undisputed wants of men. Hence we have and exhibit a comparative coldness in proclaiming our

special truth, which paralyses all our exertions. How, then, shall we remedy this?

If we really love a person, we desire to see him, to be in his company, to live with him. It is in proportion that we love the Lord with intelligence; that is, in proportion as He is Himself found in our hearts that we long to see Him, and to be with Him where He is; but our apprehension of the truth of the coming of the Lord is rather as a doctrine than as a present reality at the door. We do not see and understand how the extension of the Churches throughout Christendom promotes the coming of Lord. It is a process of reasoning, of the understanding; and although much has been said about it, it has not been made sufficiently clear to the intelligence of many; the connexion between a large Church and the realising of our hope is not obvious: it does not seem, like the salvation of individual souls, to depend upon the exertions of any individual, and hence you find many holding high offices in the Church who have scarcely ever moved a finger to advance the coming by gathering the twelve tribes; and although saying they hold it in theory most fully, have personally done no more than they would have done if the Lord had never begun to revive His ordinances.

This is the point, then, which the instructors of the universal Church headed up by five pillars, assisted [20] by sixty coadjutors, ought to set the example of continually declaring; delivering the particular churches from that necessary Anglicism; leaving it to the Angels of particular churches, with their staff of deacons and priest-evangelists, to gather the sinners, the wicked, and the ungodly, whilst they urge upon the godly, upon the religious, upon those who profess to love and serve God, that He standeth at the door knocking.

I must, however, again resort to what I have already stated, namely, that the gift of zeal and energy, such as that which worked in Paul, it is not in the power of five pillars, nor of Apostles nor of Angels to produce. God alone can give it, and unless given, nothing can supply its place.

In that very curious and interesting account of the attempts to convert and educate wild and profligate children, Miss Carpenter, who has been so successful at Bristol, Mr. Hill at Birmingham, another man named Hill, a poor cobbler in London, and another in Liverpool, all agree in one point, which is, that it requires a peculiar gift to manage these "City Arabs," as they are called, and that no persons not having it can succeed. They were offered money by

the Government, but all declared that it would do rather harm than good; that none could be mechanically trained to it; it required an inward taste for the work, and zeal which nothing could tire or turn aside. So it is in that high work of evangelising to which I have been referring: no increase of tithe will give it.

As the heads of this ministry in Zion (not in [21] London, save as London is a part of Christendom), on whom is laid the burden of instructing all lands, the greatest apparent deficiency is the want of men for service in Italy, France, Germany, Poland, Denmark, Sweden, Russia. An Apostle showed lately, how, in Paul's time, the Jewish part of the Church would have the Christian absorbed in them, and warned us against letting the Christian be absorbed in the Englishman. The heads of the ministry of teaching should be trainers of men in all the tongues of Christendom; and it is their duty to prepare men for all lands, and also to receive men from all lands, and teach them God's ways in his Church; which devoted men, like the wise men of old from the East, come now to the westernmost part of Europe to learn. It is almost incredible that a sect should have arisen advancing such gigantic claims as we do, even to be teachers of all the Continental nations, and yet not one individual at the end of twenty years ever thought of qualifying himself for such a work by the acquisition of one of

the European languages, as boys do on going to India, or to foreign merchants' houses, or literary men to instruct themselves, nor that the head teachers should have thought of teaching them. We are accustomed more or less in all Protestant countries, but more in England than in any other country, instead of showing love and charity ourselves, to pay somebody else for showing it instead of us. But this does not succeed. The benefit of charity to him who bestows it is its effect upon himself; and this is wholly lost when another does it in his behalf; and besides this the end is not [22] accomplished. In Roman Catholic countries all the nursing in hospitals is carried on from a principle of religious devotion; surely women could not be employed in any way so well. There are some gentlemen, with one of whom I am acquainted (who is a member of the House of Commons), who go constantly, at three and four o'clock in the morning, from their beds to visit patients, and see what the nurses are doing in hospitals. Princess Borghese did the same at Rome. Many instances occur of patients dying by the nurses drinking the wine and broth which the doctors order for the patients.

There is one other point to which I wish to direct your attention ; and that is, whether it is not possible for Apostles to give some amount of blessing to people although abiding in their own places of worship.

However that may be, of one thing there can be no doubt, which is, that if Dissenting ministers are approached with a feeling of love and desire to help them, they will be very glad to admit an evangelist, with whom they are on friendly terms, to preach in their pulpits. The offer might be made to them at those occasional times when they generally procure a stranger to preach for them, when a collection is to be made for some special benevolent object. In this way whole congregations may be inoculated, and pastors raised up whose gifts have already been recognised, and we certainly ought to use in all sects the ministers already made there.

The sum of the whole is, that the amount of success which has attended our labours for twenty years past has disappointed all; that, in general, the blame [23] is laid upon the evangelist ministry, when in truth and justice it is quite as well performed as the apostolic, prophetic, or pastoral ministry ; that the zeal which animated Paul is no longer to be found; that in Roman Catholic countries it is impossible for the governments to admit the formation of new sects; and that the work there cannot go on until all these governments are broken down; that even then it is probable that the same spirit which would break them down would break down all worship of God also; that there are none who have manifested love enough

for the work to qualify themselves to go abroad; that two of our best and highest ministers are on their death-beds, and their places cannot be filled, and that it does become us more than ever to cry to the Lord for help with a determination to labour yet more assiduously.

In conclusion, let us all remember that the place which will be assigned to us in the world to come will not be according to the success which has attended our ministerial zeal and labours, but according to our assiduity in its exercise and our own personal holiness; that we may turn many to righteousness, and yet be cast away ourselves; that our responsibilities are increased and our sins aggravated if we have not used our gifts and ministry aright; whilst idleness and neglect of the outward thing is a sure index of the inward perishing of the divine life; and that this internal death is perfectly consistent with preserving a clear intellectual appreciation of the scheme of man's redemption and future glory.

It is certain that the Heads of Christendom, [24] through whom alone mankind can be dealt with in masses, have never been addressed: the formal delivery of a copy of the Testimony to an idiot Emperor and a superannuated Pope, can never be honestly held to be a fair dealing with them. The Archbishops,

Bishops, Priests, and Clergy of all degrees, have been neglected. Nothing more has been done by men with high ecclesiastical titles than is done in all the sects by men who make no such boast. The preachers in particular churches must confine themselves to the declaration of the simple Gospel, - salvation to those who know it not, - or they will be sheepstealing, robbing the folds of other shepherds, and gathering to themselves. The preachers in the universal Church must address only those who profess to love and serve God, leading them further on in the course in which they have well set out, and so bringing into unity all men who are really showing that they are desirous to know God's ways, that they may walk therein; and all in their order: Deacons to Deacons; Priests to Priests; Bishops and Archbishops (Angels and Archangels) to Bishops and Archbishops. Europe must be warned. No gatherings, as in Protestant countries, can take place under the spiritual and civil despotism established in Popish countries; therefore the whole nations must be addressed through their heads, crying as of old, "Hear, O heavens; and give ear, O earth!"