

Charge given to Rev Andrew Reed on 2nd March 1841

I've come into the possession of an extremely rare book. It was published by Jarrold in Norwich in 1841 and it contains the induction service of the Reverend Andrew Reed that took place here at the old meeting on the 2nd of March 1841 Congregational Church at the induction service; there are two charges made. One is made to the New Pastor and the second is made to the congregation. I'm hoping to get both of these transcribed and put up on our church website www.oldmeetinghousechurch.org.uk. I hope that will happen in the next few weeks but I've decided because these are so important and I do believe that it will be a blessing I'm going to read these two charges so there will be 2 videos.

This is the first one which is the charge to Andrew Reed, it was actually made by his father The Reverend Andrew Reed Senior. I'm so please I'm reading it and the language is not quite as modern as he would say so please forgive me if I stumble here and there but I'll try and do my best and I hope you find it helpful. There are many people who serve the Lord and this is a real encouragement I think for us to live up this high ideals of our calling - here is the charge. My beloved son, in fulfilling the order of this service, it becomes my duty to address myself to you. I'm not insensible that this engagement places us in a new relation to each other and that I am to address you not so much as a son, but as a coworker together with us in the Kingdom and patients of Jesus Christ but I cannot so familiarise my thoughts with this new position in which I am placed as I forget the manifold ties which have attached us to each other, that the recollections and affections stirred within us may not disqualify us for a profitable discharge of duty on so solemn an occasion let us parents and child commit ourselves to the great presence and gracious benediction of our common Father in Heaven. It is customary in this exercise to quote a passage of Holy scripture as a guide of meditation that which I have chosen a suitable for this hour for your instruction and especially for your encouragement, you will find recorded in the 126 Psalm 'He that goeth fourth and weepeth, bearing precious seed shall doubtless come again with rejoicing bring his sheaves with him' You will once see that the passage is beautifully figurative that it refers to an operation which is plain to all and interesting to all and that is yearly fulfilled before our eyes with scarcely any change since the days of the patriarchs.

A husbandman goes forth in the early morning to labor. He carries with him the precious grain the deposit in the soil, which he has prepared for its reception. He completes his task with toil and much anxiety not knowing whether it shall prosper, but he discharges his work with diligence and fidelity the sun shines on it. The Jews of heaven nourish it, it is quickened into life and rises into fruitfulness. In due time he returns bearing his manifold sheaves with him. He rests from his labours and his is the joy of harvest could any imaginary more forcibly illustrate imagery or forcibly illustrate the work to which you are committed all the reward you may expect on its faithful performance. First of all

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let me ask you to reflect on your work as it is indicated in this passage, chiefly it refers our attention to the truth as the instrument of your operations. The seed is the word of the Kingdom and it is very significant of its character. That little seed which you hold in the hollow of your hand whence is it you did not make it little as it is all the skill and power of man could not make it; it's maker is God. Look on it again it has within it the essence of things far greater than itself it contains the future harvest in its little veins. Look on it once more how perfect it is you cannot either by addition or deduction can save on improvement such is the truth which is committed to your charge. It is divine not human, we receive it not from man, it is given you from heaven simple as it is it contains essentially those principles which in their development will cover the earth with fruitfulness and fill the heavens with praise. It is perfect to add anything to it or to take anything from it would be to impair its proportions and its power were I seeking to give expression to a single phrase to the truth on which we are remarking. I should adopt that fine one of scripture the truth as it is in Jesus, the truth is all essentially in him. To preach him is to preach the truth not to preach him is to utter mere vanity. The truth is one in him complete in him illustrious in him. His glory in heaven, his life in the flesh, his death on the cross, his triumph over death, and hell, composed that great mystery of godliness which unveils all other mystery.

The Father is known, the Spirit is given life, and immortality are brought to light through the Son, all that He has done points to Him as mediator. His mediation as touching man assures us of His state of emnity guilt and condemnation and as touching God it reveals His inviolable justice refusing to pardon a sinner without adequate provision for the honour of His laws and His infinite mercy in finding the provision in the Son of His love. The success of this mediation is the restoration of man to the lost favour, an image of God and amount manifestation of God to men and angels as He was never seen. This is a triumph of holiness over sin, of mercy over judgment, of life over death, of heaven over hell. It is a revelation of deity in the emphatic language of his word in His manifold wisdom, in the exceeding greatness of His power, and the exceeding riches of His grace. You will not be surprised that the truth, thus revealed, should be designated as precious, the seed corn which we have admired and which is its type is precious. It is the life of the world and the truth also is the life of the world with this difference. However, that the one sustains only a perishable life while the other is ordained to bestow and sustain a life which is imperishable and eternal this life is in the Son. This is the fruit of His mediation and His death. This secured and communicated it provides for us all the exigency's about fallen nature license to mind purifies the heart, saves the soul, it annihilates pride and precludes despair. It inspires the utmost all and at most hope it teaches the strict obedience, and it awakens the deepest love, satisfies the claims of conscious conscience because it satisfies the claims of justice delivered from guilt and condemnation. The transgressor returns to God he rest in His love the peace of God anoints his

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Spirit. He has liberty of access of confidence of prayer whom the Son makes free is free indeed what the truth has power to do for one it can affect with equal velocity for mirids for all. It is the only, but it is the sufficient, remedy for human woe as it blesses the individual so it is prepared to blessed family the village, the city, the nation, the world. It can subdue all disorder cast down all crime and bestow all good until this life of ours shall become as heaven on earth already where the truth prevails there is order and civilization, science, peace, freedom and charity and where it is not there is everlasting night rains and their man is found the prey of oppression superstition and massacre even while he lives enveloped in the shadows of eternal death of this truth which is the hope of man and the life of the world which is the mind of Christ and the brightest manifestation of God to His creatures you are made a trustee. It is to compose the substance and glory of your whole ministry in itself is comparably precious and it must become so to you in your most deliberate judgment and this regard to the truth must not be the mere preference of the partisan and the controversialist. It is to be that intelligent and fixed attachment which springs from a deep personal participation of its excellence he that hath the Son hath life the truth must be life in you it must save you, you must see that it is the glory of God and feel that it is the power of God in your salvation daily it must shed its light on your mind, it's peace on your conscience and its sanctity on your heart. You will thus come to some just perception of its character and some living sense of his emphasis efficacy. You'll feel your need as an infinite love to sucker you of an infinite sacrifice to redeem you and then infinite grace to purify you and your spirit will rest within ineffable confidence and love in the presence of one father one savior and one sanctifier perception appreciation of the truth. It would be superfluous to urge a close appearance to the Holy scriptures they would become the needful ailments of renewed and elevated mind you could not be satisfied to copy, from imperfect and lifeless copies when the living original was breathing before you in uncreated beauty that which is of earth is earthly but that which is from heaven is above all, you would not be seduced into a comparison of human with divine authority. You would feel that in the presence of revealed truth human authority there was none he would not work your way darkly and with difficulty through human tradition and worldly ethics to the cross starting at the cross you will win your way to a sublime morality and to universal truth Christ and him as crucified would become the burden of your ministry and the spirit of it would be found in the baptism of regeneration. The next point which our attention is drawn is the exhibition of the truth it must be born forth not vegetate in its store must be born forth scattered with a skillful hand and deposited in congenial soil so the truth produces nothing alone it is given for the life of man but to secure his life. It must be participated human agency is employed for this purpose and it's just exercise is denominated with great force the manifestation of the truth to every man's conscious our first concern in fulfilling this duty should be to present to the heart and conscience the whole truth. The seed is perfect in its kind and for its uses the

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truth also is a perfect instrument for the salvation of men and this is effaced as we approach to an exhibition of it in its perfectness and integrity not to present the whole truth would leave us open to the charge of unfaithfulness to present it in detached and broken parts would be to destroy its vitality and power, we are forbidden to indulge our prejudices and partialities our business is not to sit in judgment on the truth but faithfully to publish it without fear without favour and without controversy. Settle it therefore in your mind but nothing that the truth can enlighten the mind subdue the heart and restore the sinner from eternity to love and resolve as every hazard to present it clearly to the understanding and to the work and to work it down into the reluctant conscience it will not be supposed that impleading for the exhibition for the whole truth. We are asking for equal prominence for every truth all revealed truth is of equal authority for all reveal truth is not of equal importance and the relative importance of truth is marked by the frequency and distinctiveness with which it is presented.

You will study the proportions of truth you will give to every part its place and its prominent for the want of it which many have constructed almost everything they had believed into a term of salvation proportion is to truth what perspective is to picture in its absence truth would have the effect of falsehood especially you will distinguish between what is primary and secondary you will look to it. I beseech you that what is cardinal in the gospel becomes also cardinal in your ministry on the subject of proportion however nothing is more important and than that you should adhere jealously and exclusively to scripture their truth is one, every beautiful always the same, but in a systems and practices of men truth is often made to appear in various and sometimes distorted aspects. History of the pulpit has taught you that even as it has its fashions and that the favourite extreme of one age is surely followed by loss opposite extreme in the next and greatly mistaken if the tendency of our time is not to magnify that class of truth which is related to human agency at the expense of that class which is more nearly related to divine sovereignty. It is the part of wisdom to mark this and fidelity to avoid it both classes of truth are clearly revealed and equally important and on the one hand you must not allow anything to fritter away the complete and deep responsibility of man nor on the other must you permit your views of human responsibility to limit or dishonor the divine sovereignty, you will gain nothing you will resolve no problem you are remove no difficulty by indulging a bias either to the right or to the left it may be of some moments amidst the controversial subtleties in this department of truth to determine with the scriptures in your hand this simple question whether the salvation of a sinner begins with man or with God.

One other remark is suggested on this part of the subject and that regards the style of communication. It is to be remembered that one simple object is to present the truth to the mind, it will follow that the more clearly this is done and the more completely every other circumstances is withheld from site so much the

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more skillful and efficient will be the administration this at once condemns as vicious and when connected with the exercises of the pulpit as supremely vicious those styles which may be denominated philosophical and the ornate. First of these the philosophical is evidently unfitted for our service. It is too refined, too abstract, too cold, has no fellowship with the style of scripture nor with man's ordinary habits of thought. It would rather the obscure than revealed the truth an individual certainly a fair average mind and with very good religious information lately lamented with much feeling but after attentively waiting on his teacher for five years he found it difficult to apprehend his method and meaning so as to profit is not that intolerable specificity is the first quality of style a speaker or so to utter himself not only as that he may be understood but as that he cannot be misunderstood. Ours too is a popular service of infinite moments, whatever allowance we may grant to abstract speculation and refined this disquisition in the closet we must resolutely forbid them in the pulpit if the few only are taught what is to become of the million. The other style which he had to shun is the ornate or florid it is the one evil will prevent the Jew apprehension of your meaning. The other will is carried success implicate your sincerity a young advocate some years since took his place in our courts of law he had fine talents but under the influence of false taste and perhaps of vicious examples he was led to an unbounded use of the imagination. He closed the most grave course with labour description and splendid ornament mark the result those who crowded the court for entertainment had no interest in the decision were amused and they admired and applauded but the client could not trust him, the jury did not believe him, and a cloud sat on the forehead of the judge. He remained briefless amidst inferior men much less should we be thought faithful to the truth if we adopted such a course ours is the most serious message. It is life it is death to those who hear it truly to be affected by it, suggests at once a style which is clear direct sententious pungent and even broken the mind is not at leisure for circumlocution or for prettiness or for studied ornaments reason glowing with passion, passion enlightened by reason must prompt the style demanded by our ministry to forget ourselves and to be inspired by our subject is the only sufficient pledge of our sincerity as it is the prime qualification for the very highest order of eloquence.

These remarks are important as we are in daily temptation to deviate from the right course in worldly business men are in earnest and they will not tolerate those who trifle; but in religion men are trifler's and we ourselves are often tempted to trifle they're not willing that our earnestness should reproach their carelessness, but if we will condescend to seek their amusement rather than their profits, if we will conceal the truth which they approve not with meticulous grace, if we will feast the imagination and avoid the conscience then they will crowd to our assemblies and sustain us with their applause. It was not difficult to do this but it would be done at our peril, rustling crowds might indeed press into our sanctuaries every face might be radiant with admiration and every tongue laden

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with our praise but we should preach ourselves not Christ Jesus the Lord our hearers would be diverted not saved they might honour us they would despise Christ they would wonder admire applaud and perish and where should we be where should we be another circumstance in this passage before us as respect to the diligence and devotedness with which we should fulfill our work. The husbandman goeth fourth to His labour at morning and eve in summer and winter through every day and every season it has His attention and care so are we in the morning to sow our seed and in the evening to withhold not our hand not knowing which will prosper to all persons at all times and all circumstances. We are to make known the truth which bringeth salvation no one service calls for, a diligence and promptitude equal to our own a moment and our opportunity may be gone and the loss may be eternal it is the most affecting thought to the pastor of a large congregation at the close of the Sabbath exercises that as they are he will never see them again before the next Sabbath dawns change or disease or death has entered into his fold and those who hang on his lips will hear his voice no more. What a reason to be instant in season and out of season to give all diligence to make their calling and election sure quite sure a great captain charged with the relief of a besieged and family city was confronted at sea by a tremendous storm. He was entreated to put back no he said it is not necessary for me to live but it is necessary for me to go. It is necessary for the minister to labour it is not necessary for him to live such diligence carried out and sustained through life becomes devotedness, the husbandman regards his employment as his vocation, his talent, his time, his property, his arrangements are also subordinate to it in the field, the market and the homestead. He is the same man if he looks on the fair earth it still relates to its fruitfulness and if he lifts his eye to the fairer heavens it is to regard their influence on the future harvest always he is a husbandman it is said of the greatest general of our day or of any day that he never for an instant forgets his profession if the finest prospect in nature broke on his view he would instantly look on it not as a poet but as a soldier hill and valley would be surveyed in reference to attack and defence and in imagination the battle would be fought and won. He was always the general this self-devotion is what our service preeminently demands we must not do many things but one thing that controlling power of on master principle must give unity to all our purposes and actions or our engagements whether they fall under the appellation of freedom, education, benevolence or religion must be elevated and united in one single end.

The salvation of men literature science nature recreation must be regarded in the same connection and thus the very rest and refreshment which our frailties require will from the spirit in which they are used become continued service to Christ in the language of the apostle then himself example give yourselves wholly to this ministry, it deserves all you have make full proof of this ministry show what it can do for a lost world and what you by the grace of Christ can do for it. It is astonishing what an individual can accomplish if all his powers all his attention

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or his attainments and all life a consecrated to one purpose. Know the bliss of having one great object always before you in life giving unity to your pursuits and commending itself to your highest reason show what man can do can dare can suffer in a cause which can raise us above humanity watch for souls as they must give an account be always the minister. Look on the world only in reference to its ruin by sin and its recovery by Christ and meekly but firmly resolves reduced the domains of death and to advance the empire of light and love before you die the very terms you have found it necessary to employ almost supersede the observation that this devotedness is not only energetic but expansive in its operation. Present limits do not satisfy it, it is prepared to act anywhere as power and opportunity are supplied.

The distinction between the minister and a missionary is unwholesome the true minister is a true missionary you are this day set apart for the service of this people but not exclusively. Neither you nor they are to merge in your mutual attachments your deeper relations to the universal church of the redeemed you must not be satisfied, as I fear many have been with a comfortable state of things in a place where you worship but you must gather strength and faith in the bosom of a loving and devoted people to go forth in spirit and in act as you may from the chapel to city, the city to the county, from county to the nation, and the nation to the world. Your charge must not if they would exhaust their affections on you nor their attention on themselves they owe a deeper, deeper love to Christ and their very lives to the advancement of his Kingdom. Oh go forth, go forth from yourselves blessing and being blessed determined to make all the good that is doing or can be done your own by complete sympathy and adequate cooperation.

One other particular remains for consideration it is the temper in which this work is performed. He that goeth forth bearing precious seed and weepeth the husbandman sows in tears he has faith or he would not sow but for the present he has such anxiety and fear. He cast his most precious grain abroad on the earth he does it at great expense and with much toil while the result is quite beyond his control, the soil may be ungrateful, the heavens may be unkind, and his labour may be in vain. He shows in tears we are also called to go forth weeping the figurative expression refers to us to humiliation a spirit the first effect of a service so wholly eminent is to humble us to the dust, we have seen nothing of the divine glory we have no nothing of the gospel as a dispense dispensation of life grace and power, we can have no fellowship with the Saviour in His Majesty, His sufferings, and the glory which shall follow if they had not reduced us to an abiding sense of unpreparedness and insufficiency to stand in a council of God to catch. His mind and to convey it unattained by our touch to others to become the expositors of that wisdom which is manifold and of that grace which is unsearchable to assert and uphold the claims of deity in a rebellious world to become the examples of the truth we proclaim to know that our words are a saver

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of life or death to those who hear them that the eternal destinies of men hang on the truth we utter and perhaps on the temper in which we utter them. What things are these Jeremiah saw something of them and said 'oh Lord God I'm a child and cannot speak'. Isaiah saw more of them and said 'woe is me for I am a man of unclean lips'. Paul saw yet more and he exclaimed who, who is sufficient for these things, if such convictions have become familiar to your own mind as I think they have let me guard you against the temptation incident to them do not conclude that such a state of feeling is a disqualification of your work no it may be painful but it is salutary it is indispensable self-complacency would be your disqualification the poor vain creature who in the presence of God and eternity could pass to the pulpit satisfied with himself and retire from it complementing himself and looking around for the compliments of others if not beyond pity is beyond cure yes you must sow in tears and be content to do so in weakness you shall be made strong before honour is humility to the anything you must become nothing.

The same expression clearly inculcates tenderness of spirits such a temper with naturally arise from that sense of insufficiency to which we have referred but it is sustained by the whole character of your work. The truth you have to announce is developed in facts by far the most extraordinary and affecting in the history of mankind they cannot be truly believed nor fitly uttered without deep emotion can you assert the fallen guilty and miserable state of your race without compassion. Can you complain proclaim as from God Himself, His forbearance goodness and infinite mercy to a world in which every day is name His blasphemed without emotion if you're eye moistens before ordinary instances of benevolence and magnanimity have you no tears for the wonderful enactments of redeeming love. Can you tell how the Son of God in Heaven pitted us in our apostasy? How He came to earth disguised in our nature and became for our sake poorer than the poorest, lower than the lowest, sadder than the saddest. Can you tell of Gethsemane and of Calvary of all His meekness, all His suffering, and all His innocence and, all His love without tenderness can you discourse of these things to sinful men yourself a sinner for their salvation and find after all you can say or do many of them regard your message with indifference or a version without emotion. Must you conclude that some who hear you will continue in unbelief to the last and can you think of them as renouncing that bright and blessed heaven to which you invite them and as participating themselves into the nameless horrors of the second death without sorrow without shuddering. Ahh, if you could it would be better that you sort your daily bread from daily charity through our streets than give yourselves to this ministry but you have not so learned Christ you have taken up this ministry with fear and trembling and tears still dwell under the unction of truth and the unction of The Holy One. Let the truth live in your heart live on your lips and it shall carry life to them that hear you that cherished tenderness which thus commended to us will save you alike from formality and severity where formality is not there will be earnestness but earnestness though

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indispensable if mixed with selfish passion will become dogmatical and severe true earnestness springs from love to God and love to man it has in it nothing harsh or proud it is resolute but it is tender and full of compassion it worked not in contempt of human sympathies but by means of them it pleads and weeps and pleads and if your last remonstrates should be rejected after the manner of your savior on the cross you would pray Father forgive them for they know not what they do such tenderness with such earnestness would supply the finishing quality for the efficient utterance of the truth you would not have to look around for the elements of true eloquence they would be your own and the word of truth from your lips like a two edged sword would go straight to the heart. One other remark is still required the expression in the text indicates the spirit of dependence and prayer labours of the field eminently are made depend on the blessing of heaven. The husbandman knows full well that there will be no harvest without the diligent use of means but he knows equally well that his utmost diligence will be in vain without those sweet celestial influences above and around him over which he has no control.

Just so, results are placed beyond your power the whole tenor of your services such as to deprive you of every other dependence that you may depend perfectly on God the connection between the means you are to employ and the end for which you employ them is not in their use though you must use them nor in their fitness though they are admirably adapted it is in the promise of God. Let no conviction be more present to your mind or more settled there than this. There is nothing on earth or in heaven to warrant your utterance of the gospel with the hope of success except the promises of God. Stand up before your charge penetrated with the fact that after your best exhibition of the word and will of God for their salvation they won and all but surely rejected if left to themselves while you are shut up to the single promise of God. Honour it to the utmost and without it you would have no hope, so show that with it's that you have unbounded confidence. Look around you for the last means, the last plea, the last word, by which you may give completeness and power to your solemn message and then just lie down at the foot of the throne in your weakness and look up with infinite desire to the right hand of The Most High perfect diligence and perfect dependence would save the world, let me crave your attention while with brevity remark on the remaining portion of the subject the reward which is consequent on the work performed. All the terms are emphatical and you have a deep interest in them observe first you shall return how many go forth to execute their own schemes or those of others and return no more. The captain goes forth to conquest but falls while yet the battle rages. The statesman full of desire to secure freedom and happiness to millions ask for a year a month to complete his object but no he dies and his work is undone. The merchant puts forth all his energies in trade and hopes in a given period to provide for the dependent family but long before it arrives his wife is a widow and his children are fatherless. The world is rife with such calamity and the tomb instead of its usual emblazonry

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might well have crouching at its foot disappointed hope and foiled ambition but you shall return you shall be safe in your service shall be complete. You serve one whose purpose must stand and who will do all his pleasure end when it may your life is invulnerable till you have finished the work given you to do you cannot fall a martyr to vain desires and impractical schemes as a servant of Christ. You profess to adopt his will as your own and if you have a mind in harmony with this high and glorious profession every wish must be fulfilled and every prayer answered. You shall return your work shall not only be completely you shall rest from it and be satisfied.

The husbandman after toiling through various seasons with fluctuating hopes and fears at last when the harvest crowns his labor finds rest and complacency in the past and you shall not always be the subject of anxious toil sensible imperfection and postponed hope your course of labour shall find it's close and then the period of rest and revision will come. You shall rest from your labours and your work shall follow, you will then have opportunity for review previously why busily engaged you looked on your work only in parts the present care and present difficulty had filled your attention but now that you survey it as a whole and in the lights of receiving time and advancing eternity it wears a new aspect and brings to your heart and you an untold satisfaction. Yes you will say it is well I've been employed in a good work I've served a good master my own regret is that I have been so unprofitable as servant yes it is well but I have been governed by one great purpose in life my life might have been consumed in sloth and sacrifice to sin had it been given to the noblest objects of a temporal state the fruit would have perished with the using had I in any form have lived to myself. I'd have been a poor lost creature but I have served God I have done his work and while other fabric is dissolved like the dream of the night it shall endure to everlasting life it is well, it is well.

Another portion of your reward is to be found in decided usefulness. He shall return bringing his sheaves with him the husbandman went forth alone on the dark and lowering day and scattered the feeble grain and it soon lost in the rugged soil but he returns in happy company bringing his numerous sheaves with him. You in this ministry go forth alone and yet not alone fearful less such pure instrumentality should fail to bring any good to man but you shall return satisfied not only with the work done but the fruits which followed true it is that the highest duty of an intelligent creature is simply to do the will of God and should no evident benefit arise the fact that having done his bidding should be a sufficient reward but this is not the character of our service in fulfilling our work beneath right influences we are promised success, we are to expect success yes we are not to be satisfied without success. Usefulness let it be remembered may often be real when it is not palatable one man sows the field and another man reaps it is not the first labour as necessary to the garnish harvest as the last a sovereign by his known power and promptitude overalls his enemy and keeps his

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realm in peace shall we confer and less benefit on his people than he who meets his foe in doubtful conflict and secures the victory. Many of faithful ministers have been discouraged and broken in spirit from the ones who taking his broader view of this important question believe entirely that in this service if you are faithful to it in act and spirit but no word shall fall to the ground no effort shall be loosed, be not impatient of results, disturb not the seed that you may see it grow. Participate not in the conflict in eagerness for the triumph entertain great hope, exercise great patience and in due time you shall reap abundantly and the fruit which you are seeking shall not always be a preparatory and concealed character the salvation of men is to be effected in this life and such a work is not a nature to be hidden while you utter the truth with fidelity and ways in penial prayer. For the blessing many a dark mind shall be illuminated, many a vicious heart shall be renewed, many a broken spirit shall be comforted and many a wondering sinner shall be restored from the error of his ways and saved from death benefits multiples, the individuals will change the aspects of families and reformed families will give their character to the associated community till will you be the minister of life and reconciliation over redeemed and holy people could this happen without observation being observed could anything bring to the heart of a devoted Pastor a sweeter or higher satisfaction but I which unites one saint with another saint is superior to all the influence of mere constancy but the tie which attaches the particular believer to the minister who first taught him to trust in Christ and afterwards edified him on his holy faith is the most refined generous and lasting which we know may I offer an illustration of this which sometimes since fell under my own notice.

I was invited to attend the funeral of a respected brother in a ministry whose son had gone down while it was yet day there's a large gathering of his brethren besides the immediate relatives we bore him in silence to the silent grave. We were solemnly affected but no one of us deeply I saw none in tears but as we drew me into the grave I absorbed an individual alone on its brink and evidently weeping as we approached he gave place to us but through the service he still wept when tired. He resumed his standing looking down into the tune and wept greatly I became very desirous of knowing what could be it was ascertained that he was alone and that he had walked from town a distance of 15 miles and was about to walk back again and was the deceased a friend of yours I asked I cannot just say that said the affected man for I believe I never spoke to him in my life but I once heard him preach at such a place from such a text and every word went to my heart I've been another man since I cannot forget it I can never forget him here was an adequate explanation they had never spoken together as friends but he had received life from the lips of the departed minister. This was their only but sufficient bond of union it was this that made it a gratification to travel so far to express his affection. It was this that made him the chief mourner on the solemn occasion and this embalms the name of the deceased in his memory second only to the adorable name in which she trusts for salvation. Oh what is the applause

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which the giddy and the worldly multitude may offer to clever acting and splendid declamation compared with that deep seated and earnest affection which gathers round a devoted minister from a renewed and holy people not only is your usefulness to be real and visible it is to be abundant. The grain is to expand into the ear, the ear in to the sheaf, and the sheaf is to be manifold. It may indeed frequently be found that existing appearances do not favour such an issue and to save the mind from depression, some discrimination may be necessary consider that then in regard this interesting subject that the expectation of usefulness is often the means of usefulness usually a man's success will not surpass his expectations the measure of his hope will regulate the scope of his action and thought if his expectation is small his plans will be small his desires small if the minister shall think it impossible to improve the state of things in his charge and neighbourhood. To him it is impossible but to faith all things are possible yours is a great service it is sustained by exceedingly great promises honour the promise by great expectations an enlarged prayer it shall be unto thee according to their faith an aged Pastor stood up in the midst of his brethren who were met for conference and prayer and said as the tears course down his further cheeks brethren ask much and you shall receive much I alas asked little all through my ministry and I have received but little and he sat down in his sorrow again. If you would judge a right on this subject you must not limit your view to small and detached portions of service thus contemplated may present a very barren aspect when if regarded in a connection there may claim a different character you cannot mark the progress at harvest by confining your observation to a single day but if you add day to day and week to week the advancement is obvious and delightful a day of service study may seem to terminate only in weariness to the flesh a day of prayer may seemed to have brought no sensible advantage but that day of study and that day of prayer may have prepared you in public service to utter the truth with such light and unction as that is flamed on the conscience and subdued in the heart of the impairment to God. It reckoned in reckoning and large success it should also be remembered that much of your usefulness is indirect and accumulative because indirect though it occurs in the time it is not for the present to know and because accumulative it cannot be realised in this life. It is one of the happy conditions of your ministry that it will survive you, you are live in your work and the fruit of it will follow you, you are the means of converting a sinner to God it leaves you and his head is heard of no more but the truth remains with him and he seeks to make it known he is instrument of converting ten other persons have you know share in his usefulness, President Edwards for his attachment to evangelical doctrine and his searching distinctions between a living and nominal profession, gave a character his people which remains with their successes to this day, have his labours no connection with their abiding steadfastness in the truth and experimental enjoyment of its power when a little band of nonconformists embarked on a small vessel and committed themselves to the ocean and God traverse the stormy deep in search of a quite home and

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freedom of conscience in the wilderness, how little did they think that they were about to sow the seeds of liberty and religion over a new world and to create a redeeming power which would check and eradicate the corruptions of the world they had left how cheering in this way on this subject though we cannot for the present fully comprehend what great and lasting results may wait on short and feeble labours.

You may give an impulse which shall vibrate from zone to zone yeah which shall find it sympathetic and responding chords amongst the hearts of heaven much of your usefulness you cannot know to the close life all of it you cannot know to the revelation of the last great day another ingredient in your reward is joy supreme joy it must have been apparent that your ministry while in execution is not void of joy but it is rather at its close that we are to expect and find a fullness of joy when we return and surrender our commission to him, who gave it when our work is done and its fruits perfected then we are to have joy, the joy is the joy of harvest various manifold completes and a period of harvest is the end of the world. Shall we venture to anticipate appearance so sure to arrive on which the holy scriptures so frequently cast our attention as a motive to fidelity and perseverance the disengage then your mind from present and surrounding circumstances. Think of your work which now fills you with trembling as happily accomplished. Think of the great scheme of providence completed another world and the time lost in eternity of yourself and the myriads of the redeemed summoned to the one eternal presence you find yourself immediately before the glorified humanity over and above the throne dwelleth the light which is inaccessible and around and about it, an Angel and Archangel innumerable while behind you and away are the hosts of the redeemed waiting on the lips of their judge and savior you are impressed with awe chiefly from the living sense which you now have of the glorious mediator and of the imperfect service which you have rendered him never did your work appear so defective so worthless and fear is springing up in your breast, rest though saved you should be saved as by fire your savior looks on you and you are reassured he receives you and your work with benignant complacency and says it is well done good and faithful servant.

What grace, what joy is this grace to him to forget all your frailties and to remember only your devotedness to him. What joy to you to find such unqualified acceptance at the moment when he felt as nothing in his presence yourself approved there is no clustering around you and noble company happy beings radiant with love and gratitude. Many of them were known and tried companions through the wilderness of life, many of them were unknown to you in the flesh but all of them claims have found life and edification in your ministry on earth, you present to them your common Lord and Saviour forasmuch he says as you have done it to the least of these you've done it to me what condensation what joy then there are 10,000 other devoted servants who have labored in the same cause with bands of the holy random anxiously looking to the same approbation as their

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highest reward. They are presented as graciously accepted each and all and are made priests and kings unto God forever, you rejoice in their joy the trial over and the joy of angels and men is full the millions of the redeemed. Look on the throne and the saviour in its mist radiant with inevitable love and thankfulness the Redeemer looks on them so blessed so holy so infinite mind enjoys an infinite satisfaction there is silence it is the silence of love a flood of serene bright of light breaks from the excellent glory over the whole heaven and rests on the congregated multitude of voice issues from its saying 'this is my beloved Son worship him' every knee is bent every crown presented every tongue confessed angelic harps and voices rise on a subdued homage into exhalated praise thou art oh Christ that worthy to receive honour and power and dominion and glory forever they exhaustingly sing the innumerable redeemed catch the strain and responsive cry thou art worthy oh Christ thou art worthy for that has loved us and washed us from our sins in thine own blood it is repeated and prolonged till the listings fears rejoice together overworked greater far than their first creation you now see for the first time the full value of that work to which you have been devoted providence is developed the mystery of redemption is finished, the father is glorified in the Son, the Son is glorified in the Father, God is made known to his creatures in relationships of exceeding glory. The salvation you sought to apply amongst men which you saw only in its weakness, struggling with sorrow and corruption, now dwells in the saints redolent with life purity and joy. A rebel world is recovered to its forgotten alliance to its forfeited blessedness and the enemy of man and of Messiah is cast out and tormented order is restored to the universe justice and mercy reign and a magnified to the upmost all worlds are taught the exceeding sinfulness of sin and exceeding goodness of God.

This is the work in which you have labored small as your portion of service may have been, it is still essential to the perfection of the whole it has survived the ruin of earth time and nature and as it is now abides in its own eternity unchanged and unchangeable and is it's so and is the only fault of this reference to the future on the side of deficiency and not on that of excess and after all that tongue can tell the scripture indicate as the eye not seen or ear heard the heart not conceive what the Lord has prepared for them that love and serve Him is your joy of the redeemed, the joy of angels, the joy of the Lord, the joy of heaven, the joy of the universe, the joy of eternity and is that not enough will you not for the joy that is set before you endure the cross and despise the shame. can there be shame? Can I be suffering in such a cause? oh the shame is nothing to the honour the suffering nothing to the joy reckoned that the suffering of this present time the transitory period of toil and trial is not worthy to be compared with the glory which shall be revealed. Show that you keep affixed eye the regenerated eye of faith on the unseen and eternal, the weight, the weight of glory but the good promise maybe as such magnitude as to stagger expectation and faith and hope may be ready to fail where they should triumph on this account our attention is finally direct to the certainty of this reward doubtless you shall return

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this excision reward of your neighbor's must be established in your mind and beyond doubt as a constant motive of action are the services are attend with incertitude and disappoint life is proverbial for the wreck of human hope but this excludes doubt and para venture it has a certain harvest husbandry is the most uniform and successful of temple operations. Its success however rests not so much on the connection between cause and effect as on the promise of God, he has said seed time and harvest summer and winter shall not fail and they have not failed has human substance failed life had failed man had failed the truth of God is written on the earth and heavens and every age of mankind has been the record of his faithfulness the expressed promise of the same faithful God is your security not the emphatic terms as the rain cometh down and the snow from heaven and returneth not thither but watereth the earth that it may give seed to the sower and bread to the eater so shall my word that goeth fourth out of my mouth it shall not return to me void but it shall prosper in the thing for which I sent it.

It is more certain than any other pursuit our text refers us to that which is most certain as made so by the promise of God but that price secures only general success and is consistent with particular failure the most abundant harvest may not exclude individual failure when the joy is almost universal they may yet be not a few laborers whose hope perishes amidst rising floods of ungenial heavens but here the promises as particular as it is comprehensive. It is to you as though it were uttered for your sake for none other if you labor to fulfil the work of your saviour and in the spirit He suggests and nourishes you cannot do it in vain or maybe call to sow or another is called to reap to one the fruits of labour maybe more apparent on earth than to another less but none not one who truly does the bidding of his Lord shall miss the full and blessed reward they who sow and they who reap shall rejoice together in the great and eternal recompense of reward. This reward is most certain, it is certain in itself and it borrows certainty from all things beside the work to which you are pledged is a chief way of God all things exist for its sake on unmade contributory to its accomplishment creation lives for it providence operates for it. For this the savior bled on earth, for this the saviour the Spirit dwells with men and for this the Father keeps perennial governments of the world is involves the highest honour of deity, the highest good of man of the universe. Oh it must triumph, it must triumph and less providence could be foiled unless Christ could have died in vain unless the unchangeable could change, unless The Almighty could fail as a man, unless darkness ruin and death could gather round the throne of the one eternal as all down to the excluded from the subject so let it be ejected from your mind an assured service demands and assured spirit faith is the posture of mind which best corresponds with the character of your work and the certainty of your reward. Have faith then richly abundantly that faith which is superior to appearances and casts out fear, let there be no selfishness in your tears no pride in your joy just catch the mind of your saviour and you shall be wise just lean on his arm and you shall be strong

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just identify yourself with his cause and you still see the salvation of God my beloved Son I have thus endeavoured with a full heart to illustrate the great works that which you are devoted and gracious reward which it is inseparably united. What shall I say more how many recollections awakened in the hearts are like cravings and defying expressions some of them now appear to hold a happy connection with the events of this day.

It is a subject of grateful remembrance now that on your first entrance into this life you were dedicated to God by your parents as the most precious gift they had to offer this dedication afterwards took a more solemn form in baptism and some expressions and petitions which fell from the venerable man who took the service seen half prophetic, and like Mary, who pondered on them in our hearts not knowing what they should mean to educate you. We sought to educate ourselves and with whatever failings we chiefly sought that you might carry out the value of the parent into an active early and personal dedication when therefore you bowed in penitence at the foot of the cross and gave yourself up to the Lord and his church, our joy was full and now that we see you not only the disciple of Christ but a minister in his sanctuary and our joy is overflowing and through human weakness dashed with agony in what privileged but affecting circumstances are you now placed here are your attached family realising in your manifold prayers and grafting on you their dearest hopes here is by representation the church you have left loving you, cherishing you, to the last here is the church to which you are received as their Pastor confirming the fervent affection which they have shown you from the beginning. Here are the ministers of the churches who have hastened to welcome you as a brother beloved and who still sustain you with their presence and their prayers and here before all in the sight of God you have made your solemn vows and already they are written in the book of eternal remembrance.

Oh should you fall, what a world of hope and affection would lie crushed beneath you, what astonishment in heaven, what calamity on earth, but you must not fall or fail you must be henceforth as a consecrated thing you must have no eye but for Christ, no ear but for Christ, no life but for Christ. The work you now begin in tears you must perfect with joy triumphal, joy you must preserve persevere by your baptism your education all the relative endearments of life you must preserve by the salinities of this day and your vows our prayers and this cloud of witnesses you must preserve by allegiance to God who hath committed to you this ministry by the grace and power of the Holy Spirit who is in you by the cross and passion of your Lord. By his coming to be your judge, you must preserve by the vanity of the world, by the terrors of the judgment, and by the fires of that unquenchable, and the life that never dies, you must preserve steadfast immovable always abounding in the work of the Lord for as much as you know that your labour is not in vain in the Lord, the God of their fathers bless thee my son the Angel of the covenant bless thee and keep thee before thee. May He make

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your path plain by the pillar of His providence, that He makes your burdens light with the arm of His might. May He caused you to dwell ever in the light of His presence and in the deep enjoyment of His love and may your service to Him become identical with your existence, and may you witness and growth in His Kingdom, be satisfied, and when at last you give in your account to Him may we who are now present to witness the commencement of your course, be present as it close to mark its gracious acceptance and to welcome you to everlasting habitations my son my son 1000 blessings rest ever on the Amen Amen.

This morning service was conducted by singing and prayer the closing prayer was offered by the reverend Dr. Wayland Professor of moral philosophy in Brown University in the United States of America in the afternoon the ministers and people met in the assembly rooms to a public dinner after which some addresses were delivered to the company and a deputation from Wickliff Chapel London presented to Mr. Reed a copy of Baxter's comprehensive Bible and a set of Doctor Owens works in 28 volumes one of the Deacons from London. Mr Gammon accompanied the present with an affectionate and suitable speech to Mr. Reed in the evening at 6:30. The meeting house was again crowded, the Reverend Jake Green of Offord Hill Chapel Norwich commence by reading and prayer. The Reverend Goodwin of Highbury College then addressed the people in the discourse which will follow next, and the service of the day were closed for a very impressive in earnest prayer for the newly united Pastor and is charged by the reverend William Brook of Saint Mary's Chapel Norwich.