

A N

reg. 111.

A D D R E S S

T O T H E

C L E R G Y

O F T H E

CHURCH of IRELAND.

*Walk in the Spirit, and ye shall not fulfil the
Lust of the Flesh.*

GAL. V. 16.

D U B L I N :

Printed by J. POTTS, at Swift's-Head in Dame-street.

M,DCC,LXIX.

Houses of the Oireachtas

A N

ADDRESS, &c.

*Neither as being Lords over GOD's Heritage, but
 Ensamples to the Flock. For ye remember Bre-
 thren, our Labour and Travel: For labouring
 Night and Day, because we would not be
 chargeable unto any of you, we preached unto
 you the Gospel of GOD; Ye are witnesses, and
 GOD also, how holily and justly, and unblame-
 ably, we behaved ourselves among you, commend-
 ing ourselves to every Man's Conscience in the
 Sight of GOD.*

1 Pet. v. 3.
 1 Thess.
 ii. 9, 10.
 2 Cor. iv.
 2.

WHEN I consider the Lives of
 the Apostles and Ministers of the
 Gospel, in the Beginning of that Dis-
 pensation, and compare therewith those of the
 Clergy of the present Church of *Ireland*, who
 say they are Servants of the same Lord, and Mi-
 nisters

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nisters of the same Gospel; there seems to me a very considerable Difference between them. When I read of the Travels and Labours of the first Ministers of the Gospel, I am filled with Admiration at the holy Zeal with which they were animated to do their Master's Will: What fervent Desire to promote Righteousness and Truth in the Earth! What Contempt of fleshly Ease, and worldly Grandeur! What Humility and Self-denial! What Virtue and Truth, shone through the Whole of their Lives! How they laboured with their Hands Night and Day, *that they might not make the Gospel chargeable to any, bearing in Mind their Master's Command. Freely ye have received, freely give. Let your Light so shine before Men, that they may see your good Works and glorify your Father who is in Heaven.*

i. Theff.

ii. 9.

Matt. x. 8.

Matt. v.

16.

Joh. xviii.

36.

Matt xviii

11.

My Kingdom is not of this World, said our Lord and Saviour Jesus Christ, and his Life corresponded with his Doctrine: This Doctrine he taught his Followers, in order that they might understand the End of his coming into this World, which was, as he declared, *to seek and to save that which was lost*; to seek after poor Man, to bring him back from under the Dominion of the Prince of this World, and restore him to the Image of God, and the Kingdom of Heaven, which he had lost: To call him from a Pursuit after the uncertain Riches, vain Honours, and deceitful Pleasures of this World, to seek for Reconciliation with God, and Restoration to that State of Purity and Innocence in which he was created. For this Purpose our Lord Jesus Christ came into the World: And this was the Commandment which he gave to his Disciples, whom he sent forth to preach the Gospel in his Name. *As ye go preach, saying, The Kingdom of Heaven is at Hand. Freely ye have received, freely give. Provide neither Gold nor Silver,*

Matt. x.

7, 8, 9.

Silver, nor Brass in your Purses; nor Scrip for your Journey, neither two Coats, (for the Workman is worthy of his Meat.) The Disciple is not Matt. x. *above his Master, nor the Servant above his Lord; 24, 25. it is enough for the Disciple that he be as his Master, and the Servant as his Lord. And when you* Mark xiii. *are brought before Kings and Rulers to bear Testi-* 9. 11. *mony against them, take no Thought what ye shall say, neither do ye premeditate; for it shall be given you in that Hour what ye shall speak; for it is not ye that speak, but the Holy Ghost which speaketh in you. And when he was about to ascend to the Father, he comforts his faithful Followers with the Promise of the Holy Ghost, which they were commanded to wait for. Ye shall receive Power* Acts i. 8. *after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and in the uttermost Parts of the Earth.*

And having themselves witnessed the powerful Operation and Efficacy of the Spirit of Truth, to cleanse their Hearts from dead Works to serve the living God, they could declare, *that* 2 Pet. i. *they had not followed cunningly devised Fables, but* 16. *what they had seen, felt, and tasted of the good* 1 Joh. i. *Word of Life. Thus saith one of them; this is* 1 Joh. v. *the Record that God hath given to us eternal Life,* 11, 12. *and this Life is in his Son. He who hath the Son,* Joh. i. 9. *hath Life, and he who hath not the Son, hath not Life. He is the true Light, which enlighteneth every Man who cometh into the World. This is the Light* Acts xxvi. *which the Apostle Paul was sent to turn Men to.* 18. *The Word which Moses told the Children of Israel,* Deut. xxx. *was very nigh them, in their Heart, and in their* 14. *Mouth, that they might hear and obey it. And this, saith the same Apostle, is the Word of Faith which* Rom. x. 8. *we preach. This was the Word unto which the People were directed to take heed, as unto a Light* 2 Pet. i. *that shone in a dark Place, until the Day should* 19. *dawn,*

1 Joh. ii. 27. *dawn, and the Day-star arise in their Hearts. And then they would not require the teachings of Men, but the same Anointing or Light would teach them all Things.*

1 Cor. ii. 4. *Being thus qualified and sent forth into the World, their Speech and their Preaching was not with enticing Words of Man's Wisdom; but in the Demonstration of the Spirit and of Power; which was clearly manifested by the Conversion of many from the Power of Sin and Satan unto God. And these were the Seals of their Ministry and Apostleship, in whose Hearts the Lord Jesus Christ was raised, as from the Dead, and they lived together in the Communion of Saints, and the Number of them that believed, were of one Heart and of one Soul.*

Acts iv. 32. *These were the living Stones, which were built up a spiritual House, an holy Priesthood, that offered up spiritual Sacrifices, holy and acceptable unto God: These knew that God was not pleased with the Service of the Lip, nor worshipped with Instruments of Musick; which Worship, though it may be pleasing to the fleshly Ear of the Man of this World, yet, can administer no Comfort nor solid Satisfaction to Souls, who seek after God, who is the Light of their Life, and the Joy of their Hearts, who maketh them to lie down in green Pastures, and leads them beside the still Waters.*

1 Cor. xi. 1. *And the Lives of the holy Apostles and primitive Teachers, plainly evinced, that they did not make a Trade of the Gospel, nor embrace it for any lucrative Purposes. For thus it is written, Brethren, be ye Followers of me, even as I also am of Christ. Neither did we eat any Man's Bread for nought, but wrought with Labour and Travel Night and Day; that we might not be chargeable to any of you: Not because we have not Power, but*

2 Theff. iii. 8, 9.

to make ourselves an Example unto you, to follow us. I have coveted no Man's Silver, or Gold, or Apparel. Yea, you yourselves know that these Hands have ministred to my Necessities, and to those that were with me. I have shewed you all Things, how that so labouring, you ought to support the weak, and to remember the Words of the Lord Jesus, how he said, It is more blessed to give, than receive.

This was the Concern and Engagement of the Apostles and Ministers of Christ, in the first breaking forth of the glorious Gospel-day. They were not solicitous to accumulate abundance of Wealth; they were not engaged in the Pursuit of the vain Honours and deceitful Pleasures of this transitory World, neither sought they any Reward from Men, as said the same Apostle, when taking his Leave of the Church of Ephesus; *Ye know from the first Day that I came into Asia, after what manner I have been with you, at all Seasons, serving the Lord with all Humility of Mind, and with many Tears and Temptations, which beset me, by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from House to House, testifying both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ. And now behold, I go bound in the Spirit, unto Jerusalem, not knowing the Things that shall befall me there; save that the Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me. But none of these Things move me, neither count I my Life dear unto myself, so that I might finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.*

These faithful Followers of the blessed Jesus, were not of this World, even as their great Master

ter was not of this World; but they were of
 Rev. xiv. *the Number of them who were redeemed from the*
 3. *Earth; who had washed their Robes and made*
 Rev. vii. *them white in the Blood of the Lamb, being cru-*
 14. *cified to the World, and not conformed thereto,*
 Gal. vi. *but transformed by the renewing of their Minds;*
 14. *not indulging themselves in sensual Gratifica-*
 1 Pet. ii. *tions, but making War in Righteousness, against*
 11. *the World, the Flesh, and the Devil. Thus saith the*
 Rom. xii. *Apostles, Dearly beloved, I beseech you as Stran-*
 2. *gers and Pilgrims, abstain from fleshly Lusts which*
 1 Pet. ii. *war against the Soul. If any Man be in Christ, he*
 11. *is a new Creature. Put off concerning the former*
 2 Cor. v. *Conversation, the old Man which is corrupt, accord-*
 17. *ing to the deceitful Lusts, and put ye on the new*
 Eph. iv. *Man, which after God is created in Righteousness*
 22. 24. *and true Holiness.*

And now, my Friends, permit me to
 Query, are you as solicitous for the Pro-
 motion of the blessed Truth, and the Ad-
 vancement of the Christian Religion, and as
 anxiously concerned to adorn the Doctrine of
 Christ, by a circumspect Walking before your
 Flock, as careful to wait in absolute Resignation
 to the divine Will, and in an humble Depen-
 dence upon Him, who alone can enable you for
 every good Word and Work, as were the first
 Ministers of the Gospel? Are you preferring Je-
 rusalem's Welfare before your chiefest Joy, and
 Psal. cxxxvii. 6. concerned to walk as becomes the Ministers of
 humble Jesus?

Consider, I beseech you, whether you are cal-
 led and qualified by Jesus Christ, to preach his
 Heb. xiii. 8. Gospel; for he is the same yesterday, to-day, and
 for ever, and has promised his Life giving Pre-
 sence to his Ministers to the End of the World.
 Matt. xxviii. 20. *Lo, I am with you alway, even unto the End of*
the World. If you do not witness this gracious
 Promise to be fulfilled in you, notwithstanding
 you

you may be learned in the Letter of the Scriptures, and wise in this World's Wisdom, you cannot be his Ministers; for *no Man*^{1 Cor. xii.} *can say that Jesus is the Lord, but by the Holy*^{3.} *Ghost.* This is what must make you Ministers of the Spirit; otherwise you are but Ministers of the Letter, which is a Ministration of Death, *for the Letter killeth, but the Spirit giveth Life*:^{2 Cor. iii.} It was this Spirit, preaching through poor illiterate Fishermen, that converted so many Souls unto God, *for they all spake as the Spirit gave*^{Acts ii. 4.} *them utterance.*

Now, as you profess to be Servants of the same Lord, and Ministers of the same Gospel, which the Holy Apostles witnessed to be the Power of God unto Salvation: Compare yourselves, I entreat you, with the first Publishers of the Gospel. Are you sensible (as they were) that you feel the Presence of the great Master, who always accompanies those whom he sends forth in the Work of the Ministry, and is in them a Word of Life, from which they minister of the Ability which they receive from Him. These are they who receive not their Commission from human Authority, who depend not upon human Knowledge; but, are willing to become *Fools for Christ's sake*, on whom a Necessity is laid to preach the Gospel, and *wo unto*^{10.} *them if they preach it not.* And they who are^{16.} sent of Him, seek not their own Glory, but His Glory who sends them. These only are the true Ministers of Christ; who, when they assemble with their Brethren to wait upon the Lord, have no need of Prayer-Books, nor written Sermons; but retire to the Spirit of God in their Heart, which teacheth them how to pray, and to preach: as saith the Apostle, *We*^{Rom. viii.} *know not what to pray for as we ought, but as the*^{26.}

Spirit helpeth our Infirmities, with Groanings which cannot be uttered.

2 Pet. i.
21.

What will it avail you to be learned in the Letter of the Scriptures, or wise in the Knowledge of other Men's Experience? *who spake as they were moved by the Holy Ghost*; if you feel not yourselves actuated in the same Manner, by the same divine Principle?

Joh. iv.
24.
Matt. xi.
27.

For surely the Knowledge of the Scriptures is not the Knowledge of the Spirit; no more than the Knowledge of the Creation is the Knowledge of God. And here, I apprehend, many learned Men have been mistaken, who have thought they had sufficiently attained to the Knowledge of God, because they could discover, and speak learnedly of his Power, Wisdom, and Goodness, in his Works of Creation: But our Lord Jesus Christ hath told us, *that God is a Spirit, and that he cannot be known, but by Revelation*; for, *no Man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.*

1 Cor. i.
26, &c.

But human Accomplishments seem to be preferred by you, to the revelation of the Spirit of God, which can only qualify to preach the Gospel of Christ; nay, are rather deemed the essential Qualifications of a Gospel Minister; but, please to consider what the Apostle Paul hath said in relation hereto, *Ye see your calling, Brethren; how, that not many wise Men after the Flesh, not many mighty, not many noble are called; but God hath chosen the foolish Things of this World to confound the wise; and God hath chosen the weak Things of this World, to confound the Things which are mighty; and base Things of this World, and Things which are despised, hath God chosen; yea, and Things which are not, to bring to nought Things that are; that no Flesh should glory in his Presence,*

If

If you were more concerned to witness the Operation of the Spirit of Truth in your Hearts, and the Work of Regeneration. If it were the principal Engagement and Concern of your Minds, *to put off the old Man with his Deeds*, Col. iii. *and to put on the new Man, which after God is created in Righteousness and true Holiness*; it would tend abundantly more to your own Peace and the Edification of the People.

Have you, my Friends, the Marks of the Ministers of Christ? *By their Fruits ye shall know them*. Are you as Lights in the World, as a *City set upon an Hill, that others seeing your good Works, may glorify your Father who is in Heaven*. Matt. v. 14, 16. Are you as Strangers and sojourners on the Earth? Are you labouring and travelling, to turn Men from Darkness to Light, and from the Power of Satan unto God? Hear the Language of the Prophet, *Wo unto them who are at Ease in Zion, trusting in the Mountain of Samaria, who put far away the evil Day, and cause the Seat of Violence to come near, who lie upon Beds of Ivory, and stretch themselves upon their Couches, eating the Lambs out of the Flock, and the Calves out of the Stall, who chant to the Sound of the Vial, and invent to themselves musical Instruments like David; who drink Wine in Bowls, and anoint themselves with the chief Ointments; but are not grieved for the Affliction of Joseph*. Amos vi. 1, &c.

My Heart is filled with Sorrow, when I reflect on the ungodly Lives and Conversations of too many of the Professors of Christianity in this Land, and how little apparent Reformation is wrought amongst them, notwithstanding your learned Discourses on the important Truths of the Christian Religion. Precept without Example, will certainly have little Effect. And, indeed, the present State of Professors in general,

loudly calls for Examples of Piety and Virtue, in their Leaders. But what shall we say, when we behold, even in those, the same Love of the World, and insatiable Desire for the Riches, Honours and Pleasures thereof, as in the rest of Mankind.

Indeed, the Ministers of the present Age, (in too general a way) seem to differ widely in their Sentiments from the Apostle Paul, when he says,
 1 Tim. vi. *We brought nothing into this World, and it is cer-*
 7. 8. *tain we can carry nothing out. And having Food and Raiment, let us be therewith content.*

Strange! to behold Men clothed in soft Raiment, dwelling in magnificent Houses, adorned with costly and rich Furniture, designed more for Ornament than Use; riding in Chariots, and feeding on the richest variety Nature can furnish, and yet, calling themselves Ministers of Christ? Is not the Language of the Prophet applicable to you in this Day: *This is Jerusalem, I have set her in the Midst of the Nations, and the Countries that are round about her, but she has turned my Judgments into Wickedness more than the Nations, and my Statutes more than the Countries round about her.*

Joh. xv. It is written: *The Servant is not greater than*
 20. *his Lord, nor he who is sent greater than he who sent him.* And is it not said of our Lord, that he walked about from Town to Town, and from Village to Village, publishing the glad Tidings of the Gospel of Peace; and being wearied with his Journey, sat down by Jacob's Well, and asked a Woman for a Draught of Water? He had no Coach to ride in, nor fine House to dwell in, as many of you have; but, on the contrary, when applied to, to know his dwelling Place, made Answer, *the Foxes have Holes, and the Birds of the Air have Nests; but the Son of Man hath*

not

not where to lay his Head. And yet, you who call yourselves his Servants and Ministers must have Coaches to ride in, for which you have no more Occasion than for Crutches when you have Health, and the right Use of your Limbs.

It is said, *Whatsoever you do, do all to the Glory of God.* 1 Cor. x. Can you say it is your greatest concern 31. to promote his Glory in whatsoever you do? Would it not be more for the Glory of God, and the Honour of the Christian Religion, if you would dispose of your great Houses, rich Furniture, unnecessary Plate, useless Coaches, and fat Cattle, and apply the Money to feed the hungry, and clothe the naked!

It would be more becoming your Profession, to bring up your Children in Humility, and the Fear of God, than to indulge them in Pride and Vanity, and to instruct them to live as Pilgrims and Strangers in this World, than to excite Desires in them to seek after the Riches and Pleasures thereof. *Moses chose rather to suffer Afflictions in this World, than to enjoy the Pleasures of Sin for a Season, esteeming the reproach of Christ greater Riches than the Treasures of Egypt,* Heb. xi. 25, 26. for he had Respect unto the Recompenſe of Reward. And, I am persuaded, you would be of the same Mind, if you were but obedient to the same Spirit that called Moses from the Glory of Pharaoh's Court, and the fading Pleasures of this Life.

The Priests under the Law received but the Tenth of the Tithes, the hundredth Part of the annual Produce of the Land, the rest was for the Support of the Tribe of Levi, who had no Inheritance in the Land; and for the Widow and Fatherless, and Stranger, that there should be no Beggar in Israel. Numb. xviii. 26, &c.

But have not you the Tenth of the yearly Produce of the Land for your Share, which you expend on yourselves; and the Fatherless and Widow

Widow have no Store-house to repair to for Relief in their Distress; but are, many of them, reduced to the Necessity either of begging or starving. You ought therefore, at least, to retrench your delicate and expensive Manner of living, that they may thereby participate with you, as they did under the Law of Moies, which required Tithes to be paid to Priests made after the Law of a carnal Commandment. This should be the Case, if this Law was not abolished, nor Priesthood changed *by the Coming and Suffering of our Lord Jesus Christ in the Flesh*: But he hath removed the old carnal Worship, and instituted a spiritual Worship in its stead, declaring the Hour was come, *when the true Worshipers should worship the Father in Spirit and in Truth*.

2 Cor. iii.

13.

Heb. vii.

12.

Joh. iv.

23.

I know of nothing more likely to remove Superstition, Ignorance, Envy, and Hatred, out of the Hearts of the People; nor any more effectual Way to promote Righteousness and the Love of our Neighbour, (which is very much wanted at this Day,) than by the Teachers of the People becoming living Examples of Virtue and Piety, and forming their Lives according to the primitive Pattern. Then Tithes and Church Livings would no longer be coveted, but given up, and the Gospel once more freely preached, as it was in the Beginning; then Mercy and Peace would embrace each other, and Righteousness and Truth once more visit this Land. We should then have nothing to fear from the Church of Rome, or her Influence in this Nation; nor any longer hear her Priests and People murmuring on account of their titular Bishops, &c. being deprived of their Revenues and Livings, and wishing for the Day when they may be restored; for that Bone of Contention being removed, and the People relieved from that oppressive

pressive Yoke, would never desire to be again in Bondage; but join Heart and Hand in Defence of their Christian Liberty.

What can be a greater Stumbling-block, than to see Men who would be deem'd Ministers of the Gospel, make a Trade thereof, in order to support them in idleness and Pride.

O ye Physicians! how many Thousands do you get every Year from the Nation; and, whom have you healed? Is not almost every Kind of Vice reigning in all Ranks and Degrees; should you not rather have been as Salt, to have preserved from this State of Corruption. But, if the Salt hath lost its Savour, what is it good for?

Were the Lust of the Flesh, the Lust of the Eye, and the Pride of Life ever so apparent in the Lives of the Professors of Christianity than at this Day? And doth not their State and Condition cry loudly against the Carelessness and Unfaithfulness of their Leaders; who, instead of exerting their Strength in the Cause of Virtue, and spending, and being spent for the Gospel; are rather for filthy Lucre's sake, making Merchandize of the People.

Has not such Conduct been a Means of encreasing the Enemies of the Christian Religion, and causing the Way of Truth to be evil spoken of? And how are they to be silenced? Hear the Apostle Paul calling unto you, *Walk as ye have us for Examples. Be ye Followers of me, even as I also am of Christ.* Phil. iii. 17. 1 Cor. xi. 1.

I am persuaded if you would follow his Advice, it would tend more to convince them of its divine Authority, than all your Writing and Preaching in its Defence, while you live in Violation and Contempt of its Injunctions: For it is

Matt. xvi. is written, *He who will be my Disciple, must take up his Cross daily, deny himself, and follow me.*

What a Reformation might we not expect if the Teachers of the People were as Lights in the World, going about doing good, living in Contempt of fleshly Ease, and worldly Grandeur, and endeavouring to be found, walking in

Luk. i. 6. *all the Commandments of the Lord blameless?*

And now, my Friends, I conclude with recommending you to the Light of Jesus Christ in your Hearts, it being the true Light, *which enlighteneth every Man who cometh into the World.* And as you attend thereto, it will give you a clear Sight, and clothe you with a right Sense of your States, and how it stands between God and your Souls. It will give you to see whether you are Ministers of Christ, qualified and sent by Him to preach his Gospel, which is the Power of God to the Salvation of the Soul; or whether you are only Ministers of Men, qualified and sent by them. It is certainly worth your While, seriously to consider this; as on it depends your eternal Well-being! For He, whose Words are yea, and Amen for ever, hath declared, *Verily, verily, I say unto you, he who entereth not by the Door into the Sheepfold, but climbeth up some other Way; the same is a Thief and a Robber; but he who entereth in by the Door, the same is the Shepherd of the Sheep.*

Joh. x.
1, 2.

F I N I S.