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D I S C O U R S E

DELIVERED AT MILTON,

October 3d, 1804,

THE DAY ON WHICH THE PASTORAL RELATION

OF

THE REV. *JOSEPH M'KEAN*

TO THE

CHURCH OF CHRIST IN THAT TOWN

WAS PUBLICLY DISSOLVED.

—  
BY JOHN LATHROP, D.D.

MINISTER OF THE SECOND CHURCH IN BOSTON.  
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B O S T O N :

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1804.

TO

*The Church of Christ in Milton,*

AND

THE REV. JOSEPH M'KEAN,

Their late Pastor,

**THIS DISCOURSE,**

Preached at their Desire, and Published at their  
Request,

WITH

Due Respect, and sincere Affection,

**Is Inscribed,**

BY

*Their Friend,*

*And very humble Servant,*

JOHN LATHROP.

*At a Meeting of the Church of Christ in Milton, 7th  
October, 1804.*

**V**OTED, That Deacon JOHN CREHORE, Deacon CORNELIUS GULLIVER, Deacon DAVID TUCKER, General JOSEPH VOSE, and Major JOSEPH BABCOCK, be a Committee to present the thanks of this Church to the Reverend JOHN LATHROP, D.D. for his excellent Sermon preached on Wednesday last, at their desire; and request him to furnish a copy for the press,

Attest,

**CORNELIUS GULLIVER, Clerk.**

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A

DISCOURSE.

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1st EPISTLE TO THE THESSALONIANS, v. 12, 13.

*And I beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love, for their works sake. And be at peace among yourselves.*

**I**N the history which we have, of the travels and labours of the Apostle Paul, we learn that he was the principal instrument in planting the gospel among the Thessalonians.

Having been persecuted at Philippi, Paul and Silas left that part of Macedonia ; and passing through two or three cities which lay in their way, they made a stand in Thessalonica. At that city we hear of Paul preaching in a synagogue of the Jews. But the reception which was given him by the Thessalonians, was not more favourable than had been given him by the people at Philippi.

The Jews which believed not, moved with envy, took unto them certain lewd fellows “ of the baser  
“ sort, and gathered a company, and set all the city  
“ in an uproar.” This riotous multitude assaulted the house of Jason, where Paul and Silas had been entertained ;

entertained ; and such were their threatenings and violence, that those ministers of the religion of Jesus judged it expedient to leave the place.

Paul went on to Athens, and from Athens to Corinth, where he tarried until Silas and Timotheus came to him.—In the third chapter of the first epistle to the Thessalonians, Paul informs us that he sent Timotheus from Athens to establish and comfort the new converts in Macedonia. On the return of Timotheus, with pleasing tidings from the Christians in Thessalonica, Paul, it is supposed, wrote the letter from which the text before us is taken.

Having communicated many important instructions, the Apostle concluded with expressions of the warmest affection for the church which he had gathered, and for those who ministered in holy things.—  
 “ We beseech you, brethren, to know them which  
 “ labour among you, and are over you in the Lord,  
 “ and admonish you ; and to esteem them very  
 “ highly in love, for their works sake. And be at  
 “ peace among yourselves.”

In discoursing on the words before us, I will observe the following method.

I. I will endeavour to show when it may be said, that people *know* their Religious Instructors, agreeably to the intent and meaning of the Apostle in our text.

II. I will make a few observations, on the importance of peace and unity, in the church of Christ.

The last part of the discourse will consist of observations and addresses, suited to the present occasion of our meeting together : and I pray God, we may all be instructed in the way of duty, and be edified in the faith, and in the order of the gospel.

People

People may be said to know their Religious Instructors,—By receiving them : by hearing them : by giving them the esteem and respect which is due to them : by supporting them : and,—by remembering the counsels and admonitions which they had given, when by reason of death or removal, they can give no more.

The foregoing particulars will be considered in their order. And

I. People may be said to know their Religious Instructors,—By receiving them.

To *know*, in the sense of the word as used in the text, is not merely to *recognize* the person in question ; but it is to acknowledge him in the character in which he offers himself, and to receive him.

People are said to know the ministers of religion who come to them, when they acknowledge them as the servants of the Most High God, and receive them in that character.

When Jesus sent forth his twelve apostles to preach the gospel of his kingdom, he said unto them, “ He that receiveth you receiveth me, and he “ that receiveth me receiveth him that sent me.”

In another discourse, he described the wretched condition of certain persons, who at the last day, will seek for admittance into the kingdom of heaven, but on account of their hypocrisy and other crimes, will be rejected. “ Many will say unto me in that “ day, Lord, Lord, have we not prophesied in thy “ name, and in thy name have cast out devils, and “ in thy name done many wonderful works ? And “ then will I profess unto hem, I never knew you ; “ depart from me ye workers of iniquity.”

By

By the mode of expression here used, we are not to understand the Judge as declaring his *ignorance* of the persons brought before him ; but the meaning is, that he does not acknowledge them in the character in which they wish to be received. They are represented as wishing to be received in the character of *friends*, who had laboured in the kingdom of Christ, and had prophesied in his name : But the Judge Eternal, having a perfect knowledge of their wickedness, will reject them ; and declare that in the character in which they offer themselves, he does not know them.

In the sense now explained, the Jews did not know the Messiah. He exhibited sufficient evidence that he came from God, and that God was with him ; but as he was in a humble form, and did not answer to the ideas which they had entertained of the Messiah, they did not know him,—they rejected him.

Before the Son of God left the world, he gave orders to his disciples who had been with him from the beginning, to go forth in his name, and preach the gospel to every creature.—As those messengers of Jesus proceeded in the execution of their commission, some who heard them preach, received them ; others turned away from them, and did not know them.—The successors of the Apostles have met with similar treatment in all ages, and in all countries.—Some received them with joy and gratitude ; others turned a deaf ear to the proposals which were made to them, and chose to continue in vice and ignorance.

II. People may be said to know their Religious Instructors,—By giving them the esteem and respect which is due to them.

Were I not supported by so great and so good a man as the Apostle Paul, I might be thought perhaps, to encroach on the rules of propriety by calling your attention to those expressions of esteem, which serious and well-educated people have universally acknowledged are due to the Ministers of Religion.

Nature teaches us there is a degree of respect due to all offices of importance ;—To Kings and the Rulers of the earth ;—To Magistrates and all in Authority.—As the Ministers of the Religion which we profess, bear a commission under Jesus Christ, while they act in his name, and faithfully discharge the duties required of them, a degree of respect and esteem is unquestionably due to them.—We cannot separate the contempt, with which the irreligious and profane are known to treat the Ministers of Christ, from the contempt in which they hold the Saviour himself.—Thus spake our Lord on this very subject ;—“ He that heareth you, heareth me ; and “ he that despiseth you, despiseth me ; and he that “ despiseth me, despiseth him that sent me.”

St. Paul exhorted the church at Thessalonica, to esteem those who were over them in the Lord, “ very highly in love, for their works sake.”

There are people, who think, or at least pretend to think, the work of a Minister of Religion is of all work the most light, and easy to be performed.—Ministers of Religion may be unfaithful ;—By negligence and by shameful inattention to the duties of their office, it is possible, that men who sustain the  
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character



character of Gospel Ministers, may make their work light and unprofitable.—But such as enter the sacred office from proper views, and engage with sincerity of heart to build up the kingdom of God on earth, will find enough to employ all their talents and all their time.—They will find themselves fully occupied in humble endeavours to instruct the ignorant, to reclaim the vicious, to strengthen the wavering, and console those who are under discouragements.

The Minister of a large parish has no time which he can say is his own.—Preparing discourses and delivering them, visiting the sick and afflicted, attending to the concerns of his own family, and to a variety of calls, many of which at times and seasons unexpected, and frequently inconvenient, give him as much occupation as any man need have.

Besides the real labour, which the faithful Ministers of religion are called to perform, the concern which is on their mind about the spiritual condition of the people committed to their charge, wears on their spirits, and breaks their rest. How often do they lament, that they labour in vain, and spend their strength in vain! How often do they lament, that notwithstanding all they can do, vice is still increasing, and few among their hearers appear to be seriously inquiring the way to Zion!

People who are religious, themselves, will esteem the Ministers of religion, when they see them diligent in the work to which they are called, and constant in their endeavours to promote the best interests of their fellow creatures.

III. People may be said to know their Religious Instructors,—By supporting them.

From

From the charge which St. Paul gave to the ministers whom he ordained, and the charge which is always given to Gospel Ministers when entering on their important work, you will learn, they are bound, not only to devote themselves to the Lord, but to employ *all* their talents and *all* their time in his service.

Timothy was charged to give attendance to reading, to exhortation, and to doctrine. “Meditate on these things : Give thyself *wholly* to them.”

But how can a man give himself *wholly* to the work of the ministry, while he is entangled with the world, and is obliged to labour in the field, a considerable part of his time, to procure food and clothing for himself, and for his family ?

While the system of religious worship was under the immediate direction of Almighty God, He made such provision for the support of the Priests and Levites, whom He called to minister in holy things, as made them comfortable, and secured them from anxiety.

With that part of the produce of the earth, which every man who was concerned in agriculture, and in the culture of the vine and of fruit trees, was held to contribute, together with a certain portion of the offerings which were brought before the Lord, the Priests and the Levites had a constant and ample support.

The tithes, the first-fruits, and the portion of the sacrifices which were ordered for the Priests and Levites, were not considered as *resents*, which required their thanks, to the persons who brought them ; but they were ordained by God himself, and  
were

were the *compensation* which they had a right to expect, for their time, and services.

The establishment for the support of the Ministers of religion, under the Jewish Dispensation, was an essential part of the system, and settled by the authority, which appointed the sacrifices, and the Priesthood.—Their support being secure, they were able to give themselves *wholly* to their work, and to continue daily ministering unto the Lord, without fears for themselves, or their families.

Look now into the New Testament, and you will learn what was the opinion of the founders of the Christian church, with respect to the support of Gospel Ministers.

It was clearly the opinion of the Apostle Paul, that as sure and certain provision *ought* to be made for the Ministers of Religion under the Gospel Dispensation, as was made for the Priests and Levites under the dispensation of Moses. To this subject he had respect in several of his epistles, but in some parts of his first epistle to the Corinthians, he is very clear and explicit.

“ Who,” says he, “ goeth a warfare at any time,  
 “ at his own charges? Who planteth a vineyard,  
 “ and eateth not of the fruit thereof? or who feed-  
 “ eth a flock, and eateth not of the milk of the  
 “ flock? Say I these things as a man? or saith not  
 “ the law the same also? For it is written in the law  
 “ of Moses, Thou shalt not muzzle the mouth of  
 “ the ox, that treadeth out the corn. Doth God  
 “ take care for oxen? or saith he it altogether for  
 “ our sakes? For our sakes, no doubt, this is writ-  
 “ ten; that he that plougheth should plough in  
 “ hope; and that he that thresheth in hope should  
 “ be

“ be partaker of his hope.—If we have sown unto  
 “ you spiritual things, is it a great thing if we shall  
 “ reap your carnal things? Do ye not know that  
 “ they which minister about holy things *live* of the  
 “ things of the temple? and they which wait at the  
 “ altar, are partakers with the altar?”—The infer-  
 ence, from the preceding reasoning is energetic and  
 convincing ;—“ *Even so hath the Lord ordained,*  
 “ *that they which preach the gospel, should live of the*  
 “ *gospel.*”

From the establishment which God saw fit to  
 make for the Ministers of Religion under the law,  
 the Apostle taught Christians what they were to  
 consider as duty under the gospel dispensation.

It is true, the Apostle, at some times, engaged in  
 the warfare at his own charges, and laboured with  
 his hands, to procure the means of subsistence ; but  
 while he thus supported himself, he let the people to  
 whom he ministered know, he had a just claim to  
 support from them ; and accordingly he blamed  
 them for their neglect.

In the declining state of the Jewish nation and  
 government, multitudes forsook the worship of the  
 true God, and joined with the heathen round about  
 them in idolatrous practices. As the religion in  
 which they had been educated, was a restraint on  
 their passions, and their guilty pursuits of pleasure,  
 it was their wish to overthrow the system, and put  
 an end to ancient establishments.

The most practicable method to effect their wicked  
 purposes, was to withhold the support, which from  
 the days of Moses, had been given to the Priests and  
 Levites.—They not only withheld the support which  
 they had been accustomed to give to those who min-  
 istered

istered at the altar, but they withheld the offerings which their laws required them to make to the Lord. This depraved condition of the Jewish nation, Malachi describes, in the 3d chapter of his prophecy. “Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them.”—“Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee?—In tithes and offerings.—Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing.”

“About one hundred and thirty years before our Saviour’s incarnation,” a learned writer on the civil and ecclesiastical rites of the ancient Hebrews, informs us, “corruption so prevailed, that the people in a manner neglected all tithes.”\*

The

\* Godwyn’s Moses and Aaron.

*Note.* Although a prejudice has been long fixed in the minds of men, against *Tithes*, a wiser system for the support of religion and learning, cannot perhaps be formed by the wisdom of man: This system indeed was not formed by man’s wisdom, but by the wisdom of God.—It was the most *certain*, because it was fixed on the fruits of the earth;—on the necessities of life, and not on a fluctuating medium.—It was the most *equal*, and consequently the most favourable to the poor. Those who had but little, gave a tenth part of that little; and those who had large estates, gave tithes of all they possessed.—That system of taxation, for the support of civil or of religious institutions, which lays as great a burden on people in moderate circumstances, as it does on those who abound in wealth, is unjust and oppressive.

The worship of God was neglected; the restraints of religion being removed, the nation of the Jews became more and more corrupt, until their iniquities proved their ruin. After suffering the calamities which resulted from their indulgence in abominable vices, and from the malignity of party rage, they fell before their enemies: their temple was burnt;—their city was destroyed;—their government was wholly overthrown, and the miserable survivors of their ruined state, were dispersed into all quarters of the world, and remain to this day, as monuments of the righteous displeasure of Heaven.

We add once more.

IV. People may be said to know their Religious Instructors,—By calling to mind, the counsels and the admonitions which they had given, when, by reason of death, or removal, they can give no more.

It is a common observation, that we know not how to value the privileges which we have enjoyed, until we are deprived of them.—You will not, I hope, charge me with flattering the profession to which I belong, although I apply the preceding observation to the particular which we are now considering. It is not always the case, that people pay the attention which is due, to the instructions and admonitions which are given them by their spiritual guides,

It is well known, that the *real* value of the same nominal sum in money, is extremely different at different times.—The sufferings to which all those descriptions of people have been subjected, who depend for the support of their families, on *salaries* fixed on the current money of the country, are just reasons of complaint: But in many instances, those complaints have been disregarded.—Public men have performed their duties, although their compensations were far short of what had been promised them.

guides, while they are with them, and they have frequent opportunities to hear them : But when those who have spoken to them the words of life, are removed from them, or by reason of infirmities are rendered incapable of speaking any more to them, they are sensible of their loss, and they feel an affection for their spiritual instructors, which they knew but little of before. When destitute of the means of religion, or labouring through difficulties and opposition, to obtain a new settlement of the Gospel Ministry, it is not an uncommon thing for people to wish for the privileges they once had, but which they are now conscious that they neglected. While their instructors were with them, and they had daily opportunities to converse with them and to hear them, they saw their imperfections, and perhaps they magnified them ; but when removed, and to be with them no more, those who had been disposed to watch them with a critical eye, will think more favourably of them and feel inclined to contemplate their *virtues*, rather than their *failings*.

With a disposition of mind, thus softened by the death or by the absence of those who have given us pious instruction, and have admonished us, we shall recollect their counsels, and the pastoral labours which they bestowed upon us with pleasure and with profit. The time will not permit me to add any thing more under this particular.—

A few observations are yet to be made, on the importance of peace and unity in the church of Christ.

Christ is the Prince of Peace : His kingdom is a kingdom of peace ; and in proportion to the establishment of his kingdom, peace will be established on the earth.

Peace and unity, to a certain degree, are essential to the prosperity of all societies, and particularly those which are of a religious kind.

Contentions in churches are the most unhappy contentions, that ever take place. No contentions have more engaged the passions of the human mind : None have had a more unhappy effect on the individuals who have been engaged in them, and on the society of friends.—Contentions about subjects of a religious nature have been known to break up the best neighbourhood, and put men at enmity with each other, who had lived in great harmony.

As the apostle Paul was well acquainted with the operations of the human mind, and had himself felt the force of prejudice and party zeal, he was well qualified to inculcate peace and unity, on the members of Christian churches. He knew the importance of those excellent dispositions.—Where they were *wholly* wanting, he knew there could be no true religion ; for where there is contention, “ envying “ and strife, there is confusion and every evil work.”

The Church of Christ in this place, will permit me, in the name of the Pastors and Brethren convened on this occasion, to leave the same advice with you, that St. Paul left with the Thessalonian Christians : ‘ We beseech you, brethren, to know ‘ them which have laboured among you, and have ‘ been over you in the Lord, and have admonished ‘ you ; and esteem them highly in love, for their ‘ works sake ; and be at peace among yourselves.’

But a few years have passed away, since we rejoiced with you, in the happy settlement of a Gospel Minister. From the talents which he possessed, his ap-  
parent



parent health, his youth, his virtues and literary acquirements, we flattered ourselves, that *you* would enjoy much happiness in his labours, and *we* in his society and occasional assistance.—But it pleased God to visit him with sickness, and to render his future usefulness among you extremely precarious.—“On account of a long state of feeble health, and the existing circumstances of the town,” he “proposed a separation of his pastoral connexion” with you.\*

The Ecclesiastical Council now present, have been made acquainted with your proceedings in consequence of the above proposal; and, although with deep regret, that a separation has become expedient, they concur with you, in the act, this day passed, by which the connexion, which subsisted between you and your late Pastor, was dissolved.

As the connexion between the Pastor and the Flock is a tender and important one, a separation, we know, cannot take place without painful exercises.—A minister cannot have lived a number of years, in friendship and good neighbourhood with his people, without forming attachments: when a separation takes place, the feelings of the minister, and the feelings of the people with whom he has lived in affection, will be peculiarly afflictive.—We pray God to comfort all who feel sorrow, on this occasion!

You will remember the apostolic exhortation, in the words before us. You will cultivate a spirit of love one towards another, and let no remembrance of

\* To this proposal, the Church gave their public assent, in the presence of the Council, and the whole assembly convened on the occasion.

of any former uncomfortable circumstances, prevent the future harmony of the Church and of the Town, or impede the happy re-settlement of a gospel minister. May God direct your thoughts to some one, who by a pleasing combination of prudence and piety, of talents and urbanity, shall unite you in affection, and by his ministrations, prepare you for that perfect state, where your happiness shall be undisturbed and complete forever.

Reverend and dear Brother, as the pastoral relation, which, for several years past, subsisted between you and the Religious Society in this place, is now dissolved, you will permit me to address you, in the name of your Brethren, convened on this painful occasion.

We sorrowed greatly when we saw your health failing, and from the symptoms of serious disorder, we feared you would no longer be able to labour with us in the vineyard.—We now gladly behold the hopeful appearance of returning health; and we rejoice in your determination to employ what time and health may be given you, in the work of the ministry. Our hearts' desire and prayer to God for you is, that an effectual door may be opened for your future usefulness; that you may be the happy instrument of turning many from darkness to light, and from sin to God;—and that finally, you may be admitted into the kingdom of your Divine Master, and be with him forever.

By events which are daily taking place, we are reminded of the uncertain nature of all our temporal enjoyments. After a little while, and every connexion on earth will come to an end. The connexion between rulers and ruled, between pastors and

and people, between husbands and wives, between parents and children, are temporal connexions; and however dear and important,—however necessary to our present comfort, they are temporal, and must be dissolved.

We shall be separated from those whom we most dearly esteem.—God grant the separation may be short! Then may we meet, never more to part.

With the multitude of the redeemed, of all nations and kindreds, and people and tongues, may we unite, in ascribing blessing and glory, and honour and power, unto our God, forever and ever.

A M E N.

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# A P P E N D I X.

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THE Rev. Mr. M'KEAN, our worthy Pastor, having proposed a dissolution of the pastoral connexion between him and the Church in Milton, on account of his feeble state of health, and existing circumstances in the town :

WE, the Members of the Church, upon mature deliberation, do agree to his proposal, and consent to his resigning his pastoral office among us.

Whilst we thus give our concurrence with this measure, we cannot refrain from expressing our regret and sorrow at the necessity which seems to be imposed on us, of acquiescing in a separation from a Pastor whom we unfeignedly regard and respect. We consider it as a frown of Divine Providence that we cannot continue to enjoy the labours of a Minister so able and affectionate. We request him to accept the declaration of our sense of his regard to our best interests, and our esteem of his ministerial and Christian character. We have sympathized with him in the difficulties and discouragements which he has had to encounter ; and feel for him and his family in the present unconfirmed state of his health. If it shall please God to enable him to enter upon the exercise of the ministry in any other part of the vineyard, we do recommend him to the cordial reception of any Christian society among whom he may be.

We ask his prayers on our behalf : and for him supplicate the God of all grace and comfort that his health may be restored,

restored, his years lengthened, and that Divine Providence may open a door for his usefulness to that CAUSE, which we are persuaded he is highly qualified and sincerely disposed to promote.

JOHN CREHORE, *Moderator* }  
 CORNEL<sup>s</sup>. GULLIVER, *Scribe* } Of the  
 Church in  
 Milton.

AT the request of the Church of Christ in Milton, and their Pastor the Rev. JOSEPH M'KEAN, by their letters missive, relative to a proposed separation between them on account of his feeble health and the existing circumstances of the town; and requesting assistance in effecting that separation, agreeably to the usage of the Congregational Churches; an ECCLESIASTICAL COUNCIL convened at Milton, on the 3d of October, 1804, consisting of the following Churches, (being all that were sent to) viz.

Second Church, *Boston*, Rev. JOHN LATHROP, D.D. *Pastor*; SAMUEL PARKMAN, Esq. *Delegate*.

New North Church, *Boston*, Rev. JOHN ELIOT, D. D. *Pastor*; Deacon JOHN SIMPKINS, and Deacon JOSEPH KETTLE, *Delegates*.

New South Church, *Boston*, Rev. J. T. KIRKLAND, D. D. *Pastor*; Deacon JOSEPH FIELD, *Delegate*.

Third Church in the 2d Parish of *Dedham*, Rev. JABEZ CHICKERING, *Pastor*; Deacon JESSE GAY, *Delegate*.

First Church in *Roxbury*, Rev. ELIPHALET PORTER, *Pastor*; NATHANIEL RUGGLES, Esq. *Delegate*.

Church in *Canton*, Rev. ZECHARIAH HOWARD, *Pastor*; Deacon BENJAMIN TUCKER, *Delegate*.

Church in *Dorchester*, Rev. T. M. HARRIS, *Pastor*; MOSES EVERETT, Esq. *Delegate*.

The Council having made choice of the Rev. Dr. Lathrop as *Moderator*, and of the Rev. T. M. Harris as *Scribe*, after  
 prayer

## A P P E N D I X.

prayer by the Moderator for Divine light, guidance, and blessing; the Council attended to the several doings of the Church and Town, as entered upon their respective records, and the papers connected with them. Whereupon they came to the following RESULT, which was unanimously voted.

The Council consider with great regret that feeble state of health in the Pastor of the Church, and those existing circumstances in the Town relating to the provision for his support which have led to measures for a separation of their mutual connexion. But, as the parties concerned have, by a majority, finally agreed to this separation, as appears to us by the records of the Church and Town; this Council, having examined the proceedings thereon, do consider them ecclesiastically regular and valid, and are of opinion that the pastoral relation between the Rev. JOSEPH M'KEAN and the Church of Christ in Milton does from this time cease. Amidst their concern and sorrow on account of this event, it is with great satisfaction that they have attended to the evidences of a Christian spirit and of regard towards their Pastor which the Church have given. They earnestly pray and hope that this Church and people may dwell together in love, keeping the unity of the spirit in the bond of peace, and may consider their situation with religious seriousness and humility, and that He who is the repairer of breaches and the restorer of paths to dwell in, may in his own due time supply the vacancy now made, with an able and faithful Pastor, who may be with them without fear, enjoying their affection and respect.

The Council do express their affectionate sympathy with their Brother the Rev. JOSEPH M'KEAN, and fully concur with the Church in their testimonial to his ministerial and Christian character. They recommend him to the cordial communion of Ministers and Churches, beseeching the God and Father of our Lord Jesus Christ, the God of  
all

## A P P E N D I X.

all grace and consolation, that he may be enabled rightly to bear and improve his trials, may have health to enter upon the sacred work in some other part of our Lord's vineyard, and may receive the divine blessing upon himself, his family, and his labours.

JOHN LATHROP, *Moderator.*

THADDEUS M. HARRIS, *Scribe.*