

**ADDRESS OF A MINISTER
OF THE
CHURCH OF ENGLAND
TO HIS PARISHIONERS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649395323

Address of a Minister of the Church of England to His Parishioners by Robert Morres

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ROBERT MORRES

**ADDRESS OF A MINISTER
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TO HIS PARISHIONERS**

ADDRESS OF A MINISTER
OF THE
CHURCH OF ENGLAND,
TO
HIS PARISHIONERS.

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BY ROBERT MORRES, M.A.

LATE VICAR OF BRITFORD, WILTS; AND PREBENDARY  
OF SALISBURY.

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THIRD EDITION.



Blackingham :

PRINTED BY W. GOTELEE, MARKET-PLACE.

1843.

LONGMAN AND CO. LONDON : PARKER, OXFORD.

This Tract, first printed for the use of a particular Parish, is now published with some Corrections and Additions, in hope that it may be more generally useful.— It is therefore respectfully inscribed to the Friends of true Religion and Government, who may think this attempt to promote the cause of Truth and Order worthy of their notice.

R. M.

Britford, 1799.

In the same hope it is now re-published by the family of the Author.

Wokingham, February, 1843.

ADDRESS.

MY CHRISTIAN BRETHREN,

SINCE it is the duty of every Minister of the Gospel to benefit his Parishioners by all the means in his power, that are consistent with his sacred office, I feel myself to be called upon by the particular circumstances of the present time, to address you not only from the pulpit, but by a method of instruction that is more general, and more lasting. To those, who, from any difference of religious opinions, are not likely to receive instruction in the Church, this letter will, I hope, not be offensive; I wish it may be acceptable: to those who absent themselves from less excusable motives, it may be useful: to the rest, I trust that it will not appear to be idle or impertinent.

However it may be accepted, of this I am sure, that if I did not certainly know Religion, as it is professed by the Church of

works which that Person performed, impossible for any but Almighty Power to perform; on these do we this day receive Jesus Christ as our Master and Lord. These are foundations, my brethren, plain to the perception of all, and such as no wit or learning can ever shake, no time can remove or impair, such as, before a man can honestly reject, he must throw away the common reason of his nature. On them have millions of men professed themselves to be Christians, from the time that the blessed Gospel was first published, unto the present day. And we surely trust that the belief and profession of Christianity, thus not founded on the wisdom of men, but on the power of God, the covenant of mercy and immortal life, shall never cease from the earth.

Having therefore such reasons to give for acknowledging ourselves to be the disciples of Christ, and knowing also "the terrors of the Lord" revealed against those who resist the truth, we, the Ministers of this religion, cannot but be serious and earnest "to persuade men." Appointed, as we are, through

his authority, Stewards of the dispensation of his Gospel, woe be unto us if we be careless!

You will suffer me, therefore, led as I am by such motives, to address you at this time on some subjects, wherein I think advice and instruction to be especially useful and necessary to you.

But before that I enter on them, I trust I shall have your thanks, if I undertake briefly to remove some errors which are known to have too much prevailed, especially of late, concerning the very causes and principles of the Christian life. I mean, *Faith* and *the Grace of the Holy Spirit*. The word of God, which alone can give true wisdom, on these and all similar points, has been darkened and misrepresented by false teachers, men who do not understand it, and I cannot but add, many who are not inclined to teach it in honesty and sincerity of mind.

FAITH, to us, is neither more nor less than a belief of what the Holy Scripture, particularly that of the New Testament, contains. Looking on this as the word of Al-

more perfect, we consequently feel a peace and joy of heart, which this world can neither give nor take away, for by this proof we know that we are in a state of salvation. "The tree is," according to our Saviour's own direction, proved to be good by "the fruit" which it bears. Our Faith is demonstrated not to be "dead," because it causeth the effect of a good and holy life.

Let no man, my brethren, ever seduce you from this plain account of Faith, or Belief; to which I shall now add a Doctrine, equally plain, concerning the Grace of the Holy Spirit. This is given us for no other purpose than to enable us to do that which our reason, if clear and unprejudiced, would admonish us to do, on considering what the Gospel has made known. It produces in us no other effects than what our Faith or Belief in Scripture would of itself cause, if our nature were not weak, and unhappily, much inclined to evil: and it is not otherwise than by its effects distinguishable from the working of our own minds. It causes in us that *new birth*, or *regeneration*, which our Saviour