

**THE USES OF A STANDING MINISTRY AND
AN ESTABLISHED CHURCH, TWO
SERMONS. THE PRIZE TREATISE ON THE
MINERAL BASIN OF GLAMORGAN AND
THE ADJOINING DISTRICT, AND THE
NATIONAL BENEFITS ARISING THEREFROM**

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The Uses of a Standing Ministry and an Established Church, Two Sermons. The Prize Treatise on the Mineral Basin of Glamorgan and the Adjoining District, and the National Benefits Arising Therefrom by Charles James Blomfield & Thomas William Booker

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CHARLES JAMES BLOMFIELD & THOMAS WILLIAM BOOKER

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THE USES
OF A
STANDING MINISTRY
AND AN
ESTABLISHED CHURCH.

TWO SERMONS
PREACHED AT THE CONSECRATION OF CHURCHES,

BY
CHARLES JAMES BLOMFIELD, D.D.
BISHOP OF LONDON.

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NOTICE.

OF the two following sermons, which are printed in the order suggested by their respective subjects, the first was preached at the consecration of St. Philip's Chapel, Clerkenwell, on the 1st of January, 1834. The second, at the consecration of St. Michael's, Highgate, Nov. 8, 1832; and again, with some alterations, at the consecration of St. Michael's Burleigh Street, Sept. 26, 1833; and of St. John the Evangelist's Chapel, Stratford Green, Feb. 6, 1834.

Both sermons are published, in compliance with the wishes expressed by the congregations who heard them.

S E R M O N I.

ROMANS X. 14, 15.

How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?

THIS series of important questions follows immediately upon the declaration, that *whosoever shall call on the name of the Lord, shall be saved*. What the Apostle means, by 'calling on the name of the Lord,' is sufficiently plain, from the assurance, which he had just before given to his reader, *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved*. To call upon the name of

the Lord, then, is, to make an open and public profession of Christianity, grounded upon, and proceeding from a cordial and entire acceptance of Jesus Christ as a Saviour; that acceptance being wrought in the heart, by the preaching of God's word, brought home and fixed there, and made effectual, by the power of the Holy Spirit; a truth, which the Apostle again repeats, in a more concise form of words; *So then, faith cometh by hearing, and hearing by the word of God.* In considering that truth, with reference to the object of this day's solemnity, it is my intention to set before you some reflexions upon the necessity of a public preaching of the Gospel, and upon the duty, which is laid upon a Christian people, of making a sufficient provision for it. Let us pray, that the same Holy Spirit, who inspired the first preachers of that Gospel, and who is promised, in due proportion, to their successors in the ministry, may now be present with us, enabling us to understand and profit by this portion of his blessed Word.

The grand purposes for which the Eternal Son of God divested himself of glory, and took upon him the nature of a fallen creature, were, to save mankind from the curse of sin, and to rescue them from its power; to reconcile

a race of transgressors to an offended God, and to turn the hearts of the disobedient to the wisdom of the just. The work of reconciliation, which was the primary object of his incarnation, he accomplished by his death; and for the recovery of mankind from sin, in order to their final salvation, which was his ulterior purpose, he made sufficient provision in his Gospel; the doctrines of which, being revealed to mankind at large by the Holy Spirit, in the preaching and writings of the Apostles and Evangelists, and then applied to the reason and conscience of individual sinners by the power of the same divine Agent, are *able to make men wise unto salvation, through faith which is in Christ Jesus, and are also profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*¹

The Word of God, therefore, is the great instrument, by which the conversion of sinners is to be effected, and the kingdom of Christ extended and established all over the world. Yet it is obvious, to any reflecting person, that if the divine author of our religion had made no further provision for its maintenance and propagation, than that which was to be

¹ 2 Tim. iii. 15--17.

found in the inspired records of his life and teaching, and in the written institutes of his doctrine, bequeathed to posterity by his Apostles; the effect of that provision would have been exceedingly limited and transient. The knowledge of saving truth would have made scarcely any progress, beyond the boundaries of those countries, wherein the Apostles themselves, and their immediate successors, first preached the Gospel; and even *there* the remembrance of their preaching would probably soon have faded away; and the powers of darkness would gradually have resumed the territories, of which they had been once so triumphantly dispossessed. A few copies of the sacred oracles of truth would, perhaps, have been laid up in the ark of the sanctuary, or repositied in the archives of literature, to be consulted by curious and inquisitive students: but they would soon have ceased to be regarded as the one grand treasure-house of saving knowledge, the most precious of all documents, the single code of morality and virtue, the charter of eternal life. Their contents would have faded away from the memory, and their authority would have lost its hold upon the consciences of men: and a succession of fresh revelations would have