

1: THE REFORMED PASTOR

by Richard Baxter. Is a most extraordinary performance, and should be read by every young minister, before he takes a people under his stated care; and, I think, the practical part of it reviewed every three or four years; for nothing would have a greater tendency to awaken the spirit of a minister to that zeal in his work, for want of which many good men are but shadows of what (by the.

It is not a directory relative to the various parts of the ministerial office, and in this respect it may, by some, be considered as defective; but, for powerful, pathetic, pungent, heartpiercing address, we know of no work on the pastoral office to be compared with it. Could we suppose it to be read by an angel, or by some other being possessed of an unfallen nature, the reasonings and expostulations of our author would be felt to be altogether irresistible; and hard must be the heart of that minister, who can read it without being moved, melted, and overwhelmed, under a sense of his own shortcomings; hard must be his heart, if he be not mused to greater faithfulness, diligence, and activity in winning souls to Christ. It is a work worthy of being printed in letters of gold: With the view of remedying the imperfections of the original work, the Rev Samuel Palmer, of Hackney, published, in , an Abridgement of it; but though it was scarcely possible to present the work in any form, without furnishing powerful and impressive appeals to the consciences of ministers, he essentially failed in presenting it in an improved form. This sacrifices their fullness and richness of illustration, enervates their energy, and evaporates their power and pathos. The work which is now presented to the public, is not, strictly speaking, an abridgement. Though considerably less than the original, it has been reduced in size, chiefly by the omission of extraneous and controversial matter, which, however useful it might be when the work was originally published, is for the most part inapplicable to the circumstances of the present age. I have also in some instances changed the order of particular parts. Some of the particulars which he has under the head of Motives, I have introduced in other parts of the body of the discourse, to which they appeared more naturally to belong. I have also corrected the language of our author; but I have been solicitous not to modernise it. Though to adopt the phraseology and forms of speech employed by the writers of that age, would be a piece of silly affectation in an author of the present day, yet there is something simple, venerable, and impressive in it, as used by the writers themselves. While, however, I have made these changes from the original, I trust I have not injured, but on the contrary, improved the work; that the spirit of its great author is so much preserved, that those who are most familiar with his writings would scarcely be sensible of the alterations I have made, had I not stated them in this place. Before I conclude, I cannot help suggesting to the friends of religion, that they could not perhaps do more good at less expense, than by presenting copies of this work to the ministers of Christ throughout the country. There is no class of the community on whom the prosperity of the church of Christ so much depends as on its ministers. If their zeal and activity languish, the interests of religion are likely to languish in proportion; while, on the other hand, whatever is calculated to stimulate their zeal and activity, is likely to promote, in a proportional degree, the interests of religion. They are the chief instruments through whom good is to be effected in any country. How important, then, must it be to stir them up to holy zeal and activity in the cause of the Redeemer! A tract given to a poor man may be the means of his conversion; but a work such as this, presented to a minister, may, through his increased faithfulness and energy, prove the conversion of multitudes. Ministers themselves are not perhaps sufficiently disposed to purchase works of this kind: If, therefore, any plan could be devised for presenting a copy of it to every minister of the various denominations throughout the United Kingdom, what incalculable good might be effected! There are many individuals to whom it would be no great burden to purchase twenty, fifty, or a hundred copies of such a work as this, and to send it to ministers in different parts of the country; or several individuals might unite together for this purpose. I can scarcely conceive any way in which they would be likely to be more useful. To the different Missionary Societies, I trust I may be allowed to make a similar suggestion. To furnish every missionary, or at least every Missionary Station, with a copy of the Reformed Pastor, would, I doubt not, be a powerful means of promoting the grand object of Christian Missions. Sure I am of this, there is no work so much calculated to stimulate a missionary to holy zeal and activity in his

evangelistic labors.

2: Richard Baxter Quotes (Author of The Reformed Pastor)

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These good Puritans desired to draw the church back to the Bible. Of the Puritans there are many who stand out readily. John Owen is known for his voluminous work on Hebrews and his theological treatises on the atonement of Christ. Thomas Manton is well known for his work on Temptation. They are a wealth of knowledge. This earns him the right to be called a non-conformist, but not a good theological guide in systematic theology. He was first ordained into the Church of England in after studying divinity but was later persecuted for his views for more than 20 years. After a trial conducted with great brutality by Judge Jeffreys, he was imprisoned for 18 months on the charge of having libeled the Church of England in his Paraphrase of the New Testament, After his conversion, he began his ministry at Kidderminster in Such a town needed the Gospel. It was filled with whores, drunkards and the volatile. He declined an offer of the bishopric of Hereford, and with the passage of the Act of Uniformity he left the Church of England. He took a leading part at the Savoy Conference , where he tried to provide means that would permit moderate dissenters to stay in the Church of England rubbing shoulders with men like Manton and Owen. The importance of Pastoral Theology for a minister cannot be understated. Without good preachers in the pulpits, the people in the pews will suffer in their spiritual walk. It is a helpful and practical guide stemming from Acts Great men through the history of the church, since it was written, have been greatly helped by it. The famous Baptist minister, Charles Spurgeon, had his wife read this book to him every Sunday evening, and John Angell James, an English nonconformist minister, read it weekly as well. Before commencing this brief overview of the book, two things are to be said. First, though pastors have a reason to read it, should laymen read it as well? Those questions deal with pastoral concerns, but they edify the laymen as well as edify those who are in ministry. Rather, in reading such a good work on Pastoral Theology, and knowing what a good pastor should be doing, laymen would know how to distinguish a good pastor from a bad one. The text in which Baxter commences this practical work is Acts O what a lesson is here before us! But how ill is it learned by those who still question whether these things be their duty! I confess, some of these words of Paul have been so often presented before my eyes, and impressed upon my conscience, that I have been much convinced by them of my duty and my neglect. Could we but well learn two or three lines of it, what preachers should we be! This is that which must win souls, and preserve them. While Baxter begins to expound the text, we should be aware that the verse in which he most concentrates on is Acts I need not here stand to prove it, having sufficiently done this in the following discourse. Here Baxter is demonstrating that pastors should be in the business of helping people understand the Word in the most advantageous and exciting manner possible. Baxter is not referring to this at all. He is referring to the manner in which one presents the Word of God in preaching and teaching, i. If there are five hundred or a thousand ignorant people in your parish or congregation, it is a poor discharge of your duty, now and then to speak to some few of them, and to let the rest alone in their ignorance, if you are able to afford them help. Surely, ministers who see the huge responsibility to this task would realize it is not going to be easy to accomplish, and would take considerable time. That means ministers must order their time in a manner which is sufficient to the task. And if we are agreed to practice, according to these commonly acknowledged truths, we need not differ upon any doubtful circumstances. The minister should be ready to gently, biblically and constantly offer the oversight needed to teach people the Word of God that they may grow by it. This is obviously to the detriment of the people of God. The Monarchy of England ruled the church and supported the Church of England. Oftentimes a simple bag of money could attain position in the church. He is like to be but a heartless preacher, that hath not the Christ and grace that he preacheth, in his heart. O that all our students in our universities would well consider this! Can a kingdom divided against itself stand? Ministers who are not ministers, who are not converted Christians, are servants of Satan and bound, in varied ways, to serve the Devil in the pulpits. These kinds of men are not going to tell you they are servants of

Satan, and for the most part will not know it themselves. How then can the Christian overcome such men? they should be able to tell a good minister from a false teacher! In contrast to unsaved and ill fit ministers, there are the truly appointed pastors over the flock. Baxter does not simply commend these men in their vocation and calling, but takes the rest of the book to exhort them to a proper practice in their role as overseer of the flock. He begins this with a lively faith. They should be Christians filled with grace, and then continues stirring up of that grace to receive more grace and thus exemplify a lively faith. If ministers lead people down the road of filthy lifestyles, then the minister has been the occasion of stumbling for them. Baxter presses hard on the need to ordain qualified for ministers. Better to have one minister who is qualified than ten that are not qualified. He must not be himself a babe in knowledge, that will teach men all those mysterious things which must be known in order to salvation. A good standard for a minister is that for every minute they preach or teach, they should study one hour. Though Baxter does not believe sermonizing is the hardest part of ministering, he does say this: He exegetes the text, checks his work, creates an outline, pulls a doctrine or two from the text, and then applies it. This was a typical structure for preaching in the time of the Reformation, and in his day. Applying the sermon is often the most difficult of tasks. How does a minister reach both the weak and strong minded in the same sermon to feed the flock week after week? How does he reach the children who are not attentive, as well as the studied scholar who may be sitting in the front row? On this note alone, most lecturers who think they are preaching, should get out of the pulpit and into the pew. They tend to try and get their thoughts out of their own head at the end, and generally fumble on this point, where they should be preaching a sermon to get it into the minds of the hearers. And in such a fight, the minister is the first to win or lose heaven. It is something done far too often today. You cannot miscarry but the world will ring of it. That is where the minister must be reminded of his lifestyle and walk. But, obviously, at the very least, each church should have a pastor to watch over their souls. The text, Acts How could the pastor ever get to know people and watch over their souls? How could he possibly take heed of them all? Yes, Baxter is saying that pastors should take heed over all the flock, not some of the flock. To this end it is necessary, that we should know every person that belongeth to our charge; for how can we take heed to them, if we do not know them? We must labor to be acquainted, not only with the persons, but with the state of all our people, with their inclinations and conversations; what are the sins of which they are most in danger, and what duties they are most apt to neglect, and what temptations they are most liable to; for if we know not their temperament or disease, we are not likely to prove successful physicians. In this respect our work is various, according to the various states of Christians. This, indeed, is the most common condition of the godly. Most of them content themselves with low degrees of grace, and it is no easy matter to get them higher. Baxter says ministers should get information on how the family is ordered. Then they are to go occasionally among them in order to persuade them to study their own wants prayer, reading, meditation, etc. They are to be sure they have useful books as well as the Bible to study. How should a minister help the sick be fruitful for life or ready themselves for a happy death? What would you say a minister should do in these cases? If you are a ministers asking these question and do not know the answer to them, then get to studying! This consisteth, after the aforesaid private reproofs, in more public reproof, combined with exhortation to repentance, in prayer for the offender, in restoring the penitent, and in excluding and avoiding the impenitent. Preventative discipline is any teaching to help the saints be edified and the sinner be converted. It is this help along the way that guides them to follow the Lord in righteousness. Corrective discipline is when formal discipline of a wayward member takes place. Sometimes this ends in excommunicating a covenanted member of the church. It was once said, without recalling who said it, that to be a minister you must be one of two things: I think this is quite true. What then are your ends as a minister of the Word to the flock of God? Milk must go before strong meat; the foundation must be laid before we attempt to raise the superstructure. Children must not be dealt with as men of full stature. Men must be brought into a state of grace, before we can expect from them the works of grace. The work of conversion, and repentance from dead works, and faith in Christ, must be first and frequently and thoroughly taught. We must not ordinarily go beyond the capacities of our people, nor teach them the perfection, that have not learned the first principles of religion. The weight of our matter condemneth coldness and sleepy dullness. We should see that we be well awakened ourselves, and our spirits

in such a plight as may make us fit to awaken others.

3: The Reformed Pastor - by Richard Baxter

The Reformed Pastor is a must read for every seminary student, church staff member and pastor. In this book Baxter presents the true marks of a "reformed" or "renewed" pastors and the works that they should be attending to.

Wikipedia Richard Baxter was a prominent English churchman of the 17th century. He was a peacemaker who sought unity among Protestants, and yet he was a highly independent thinker and at the center of every major controversy in England during his lifetime. Born in Rowton to parents who undervalued education, Baxter was largely self-taught. He eventually studied at a free school, then at royal court, where he became disgusted at what he saw as frivolity. He left to study divinity, and at age 23, he was ordained into the Church of England. Baxter, for his part, did his best to avoid the disputes between Anglicans, Presbyterians, Congregationalists, and other denominations, even convincing local ministers to cooperate in some pastoral matters. The interest in cooperation was not due to a lack of conviction. On the contrary, Baxter was opinionated in his theology, which was not quite Separatist and not quite Conformist. Among his more than 100 works are long, controversial discourses on doctrine. Still, he believed society was a large family under a loving father, and in his theology, he tried to cut between the extremes. Baxter also found himself as a peacemaker during the English Civil Wars. He believed in monarchy, but a limited one. He served as a chaplain for the parliamentary army, but then helped to bring about the restoration of the king. Yet as a moderate, Baxter found himself the target of both extremes. He was still irritated with the episcopacy in 1660, when he was offered the bishopric of Hereford, so he declined it. As a result, he was barred from ecclesiastical office and not permitted to return to Kidderminster, nor was he allowed to preach. Between 1660 and when James II was overthrown, he was persecuted and was imprisoned for 18 months, and he was forced to sell two extensive libraries. Still, he continued to preach: When asked what deviations should be permitted from the Anglican Book of Common Prayer, he created an entirely new one, called Reformed Liturgy, in two weeks. His Christian Directory contains over one million words. His autobiography and his pastoral guide, *The Reformed Pastor*, are still widely read today.

4: Richard Baxter | Puritan and Reformed Publishing

Richard Baxter's, "The Reformed Pastor" published by, "The Banner of Truth" is just as relevant today as it was in It is a timeless classic of Christian writing and should be in every Pastor's library and read by every Christian.

He was helped by John Owen, master of the free school at Wroxeter , where he studied from about to , and made fair progress in Latin. He was confirmed in the decision by the death of his mother. His success as a preacher was at first small; but he was soon transferred to Bridgnorth , in Shropshire , where, as assistant to a Mr Madstard, he established a reputation for vigorously discharging the duties of his office. He soon became alienated from the Church on several matters; and after the requirement of the " et cetera oath ", he rejected episcopacy in its English form. He became a moderate Nonconformist; and continued as such throughout his life. Though regarded as a Presbyterian , he was not exclusively tied to Presbyterianism, and often seemed prepared to accept a modified Episcopalianism. He regarded all forms of church government as subservient to the true purposes of religion. Among the complainants were the inhabitants of Kidderminster. This happened in April , when he was twenty-six. His ministry continued, with many interruptions, for about 19 years; and during that time he accomplished many reforms in Kidderminster and the neighbourhood. He formed the ministers in the country around him into an association, uniting them irrespective of their differences as Presbyterians, Episcopalians and Independents. The Reformed Pastor was a book which Baxter published in relation to the general ministerial efforts he promoted. On 23 October , he was preaching at Alcester , during the Battle of Edgehill. He returned,[clarification needed] only to be driven out again. He then moved to Coventry a Parliamentary stronghold. He officiated each Sunday as chaplain to the garrison, preaching a sermon each to the soldiery, and the townspeople and strangers. During these stormy years he wrote his Aphorisms of Justification, which on its appearance in , excited great controversy. He joined it that he might, if possible, contract the growth of sectaries in that field, and maintain the cause of constitutional government in opposition to republican tendencies of the time. Cromwell avoided him; but Baxter, having to preach before him after he had assumed the Protectorship, chose for his subject the old topic of the divisions of the church, and in subsequent interviews argued with him about liberty of conscience , and even defended the monarchy he had subverted. This contact with Cromwell occurred when Baxter was summoned to London to assist in settling "the fundamentals of religion". Return to Kidderminster[edit] On his recovery he returned to Kidderminster, where he also became a prominent political leader. His sensitive conscience led him into conflict with almost all the contending parties in state and church. After the Restoration in , Baxter, who had helped to bring about that event, settled in London. He preached there until the Act of Uniformity took effect, and looked for such terms of comprehension as would have permitted the moderate dissenters with whom he acted to have remained in the Church of England. In this hope he was sadly disappointed. The goal of comprehension was obstructed by forces on both sides: Baxter continued to advocate for a comprehensive "national church", off and on, until his death. The power of his preaching was universally felt, and his capacity for business placed him at the head of his party. After his refusal, he was not allowed, even before the passing of the Act of Uniformity, to be a curate in Kidderminster, and Bishop George Morley prohibited him from preaching in the Diocese of Worcester. He retired to Acton in Middlesex , for the purpose of quiet study, but was placed in prison for keeping a conventicle. Baxter procured a habeas corpus in the court of common pleas. The meeting house which he had built for himself in Oxendon Street was closed to him after he had preached there only once. No authoritative report of the trial exists; if the partisan account on which tradition is based is accepted, Jeffreys was infuriated. Baxter was sentenced to pay marks, to lie in prison till the money was paid, and to be bound to his good behaviour for seven years. Jeffreys is even said to have proposed he should be whipped behind a cart. Baxter was now approaching 70 years old, and remained in prison for 18 months, until the government, hoping to win his influence, remitted the fine and released him. He wrote or so separate works, including major treatises such as the Christian Directory, the Methodus Theologiae Christianae, and the Catholic Theology. His Breviate of the Life of Mrs Margaret Baxter records the virtues of his wife and tenderness which otherwise might not have been known. He died in London and his funeral was attended by

churchmen as well as dissenters. Repentance and faith, being obedience to this covenant, are the conditions of salvation. Justification, Baxter insisted, required at least some degree of faith as the human response to the love of God. His theology made Baxter very unpopular among his contemporaries and even into the next century caused a split among the Dissenters. Jenkyn, it differed from the Calvinism on four points: Christ died for sins, not persons. The benefits of substitutionary atonement are accessible and available to all men for their salvation. The atonement is not limited to a select few, but is available to all who will believe in Christ. The righteousness that is imputed to the believer in the work of justification is not the righteousness of Christ, but is by virtue of the faith of the believer himself in Christ. Every sinner has a distinct agency of his own to exert in the process of his conversion, which is to believe in Christ. Literary legacy and mentions[edit] Geoffrey Nuttall lists books written by Baxter in his biography of Baxter, published in "Died in London ". It was designated a Grade II listed structure in "The houses were initially named after historical persons, but subsequently changed to tree names.

5: Richard Baxter - Christian Classics Ethereal Library - Christian Classics Ethereal Library

Baxter's directives in The Reformed Pastor are clear and startling in their forthrightness, as evidenced by the paraphrased sampling below. His words reach out and grab a minister by the shoulders, shaking him awake.

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had awakened his ministers in the county of Worcestershire, and some neighboring parts, to a sense of their duty in the work of catechizing, and private instruction of all in their parishes who would not obstinately refuse their help, and when they had subscribed an agreement, containing their resolutions for the future performance of it, they judged it unmeet to enter upon the work, without a solemn humbling of their souls before the Lord, for their long neglect of so great and necessary a duty; and, therefore, they agreed to meet together at Worcester, December 4, , and there to join in humiliation and in earnest prayer to God, for the pardon of our neglects, and for his special assistance in the work which we had undertaken, and for the success of it with the people whom we had engaged to instruct; at which time, among others, I was desired by them to preach. In compliance with their wishes, I prepared the following Discourse; which, though it proved longer than could be delivered in one or two sermons, yet I intended to have entered upon it at that time, and to have delivered that which was most pertinent to the occasion, and to have reserved the rest to another season. But, before the meeting, by the increase of my ordinary pain and weakness, I was disabled from going thither; to recompense which unwilling omission, I easily yielded to the request of divers of the brethren, forthwith to publish the things which I had prepared, that they might read that which they could not hear. If it be objected, that I should not have spoken so plainly and sharply against the sins of the ministry, or that I should not have published it to the view of the world; or, at least, that I should have done it in another tongue, and not in the ears of the vulgar; especially, at such a time, when Quakers and Papists are endeavoring to bring the ministry into contempt, and the people are too prone to hearken to their suggestions “ I confess I thought the objection very considerable; but that it prevailed not to alter my resolution, is to be ascribed, among others, to the following reasons: It was a proposed solemn humiliation that we agreed on, and that this was prepared and intended for. And how should we be humbled without a plain confession of our sin? It was principally our own sins that the confession did concern; and who can be offended with us for confessing our own sins, and taking the blame and shame to ourselves, which our consciences told us we ought to do? Having necessarily prepared it in the English tongue, I had no spare time to translate it into Latin. When the sin is open in the sight of the world, it is vain to attempt to hide it; all such attempts will but aggravate and increase our shame. A free confession is a condition of a full remission; and when the sin is public, the confession should also be public. If the ministers of England had sinned only in Latin, I would have made shift to admonish them in Latin, or else have said nothing to them. But if they will sin in English, they must hear of it in English. Unpardoned sin will never let us rest or prosper, though we be at ever so much care and cost to cover it: He will either force our consciences to confession, or his judgments shall proclaim our iniquities to the world. Too many who have undertaken the work of the ministry do so obstinately proceed in self-seeking, negligence, pride, and other sins, that it is become our necessary duty to admonish them. If we saw that such would reform without reproof, we would gladly forbear the publishing of their faults. But when reproofs themselves prove so ineffectual, that they are more offended at the reproof than at the sin, and had rather that we should cease reproofing than that themselves should cease sinning, I think it is time to sharpen the remedy. For what else should we do? To give up our brethren as incurable were cruelty, as long as there are further means to be used. We must not hate them, but plainly rebuke them, and not suffer sin upon them. To bear with the vices of the ministry is to promote the ruin of the Church; for what speedier way is there for the depraving and undoing of the people, than the depravity of their guides? And how can we more effectually further a reformation, than by endeavoring to reform the leaders of the Church? For my part, I have done as I would be done by; and it is for the safety of the Church, and in tender love to the brethren, whom I venture to reprehend “ not to make them contemptible and odious, but to heal the evils that would make them so “ that so no enemy may find this matter of reproach among us. If thousands of you were in a leaking ship, and those that should pump out the water, and stop the leaks, should. And if you used some sharpness and importunity with the slothful, would you think that man was in his wits who would take it ill of you, and accuse you of pride, selfconceitedness, or unmannerliness, to presume to talk so saucily to your fellow-workmen, or that should tell you that you wrong them by diminishing their reputation? Is the ship ready to sink, and do you talk of reputation? Souls must not perish, while you mind your worldly business or worldly pleasure, and take your ease, or quarrel with your brethren! Nor must we be silent while men are hastened by you to perdition, and the

Church brought into greater danger and confusion, for fear of seeming too uncivil and unmannerly with you, or displeasing your impatient souls! Would you be but as impatient with your sins as with our reproofs, you should hear no more from us, but we should be all agreed! But, neither God nor good men will let you alone in such sins. Yet if you had betaken yourselves to another calling, and would sin to yourselves only, and would perish alone, we should not have so much necessity of molesting you, as now we have: If your own body were sick, and you will despise the remedy, or if your own house were on fire, and you will be singing or quarrelling in the streets, I could possibly bear it, and let you alone, which yet, in charity, I should not easily do, but, if you will undertake to be the physician of an hospital, or to a whole town that is infected with the plague, or will undertake to quench all the fires that shall be kindled in the town, there is no bearing with your remissness, how much soever it may displease you. Take it how you will, you must be told of it; and if that will not serve, you must be told of it yet more plainly; and, if that will not serve, if you be rejected as well as reprehended, you may thank yourselves. I speak all this to none but the guilty. And, thus, I have given you those reasons which forced me to publish, in plain English, so much of the sins of the ministry as in the following Treatise I have done. And I suppose the more penitent and humble any are, and the more desirous of the true reformation of the Church, the more easily and fully will they approve such free confessions and reprehensions. But I find it will be impossible to avoid offending those who are at once guilty and impenitent; for there is no way of avoiding this, but by our silence, or their patience: But plain dealers will always be approved in the end; and the time is at hand when you will confess that they were your best friends. But my principal business is yet behind. I must now take the boldness, brethren, to become your monitor, concerning some of the necessary duties, of which I have spoken in the ensuing discourse. But it is the mere necessity of the souls of men, and my desire of their salvation, and of the prosperity of the Church, which forceth me to this arrogance and immodesty, if so it must be called. For who, that hath a tongue, can be silent, when it is for the honor of God, the welfare of his Church, and the everlasting happiness of so many souls? The first, and main point, which I have to propound to you, is this, Whether it be not the unquestionable duty of the generality of ministers of these three nations, to set themselves presently to the work of catechizing, and instructing individually, all that are committed to their care, who will be persuaded to submit thereunto? I need not here stand to prove it, having sufficiently done this in the following discourse. Can you think that holy wisdom will gainsay it? Will zeal for God; will delight in his service, or love to the souls of men, gainsay it 1. That people must be taught the principles of religion, and matters of greatest necessity to salvation, is past doubt among us. That they must be taught it in the most edifying, advantageous way, I hope we are agreed. That personal conference, and examination, and instruction, hath many excellent advantages for their good, is no less beyond dispute. That personal instruction is recommended to us by Scripture, and by the practice of the servants of Christ, and approved by the godly of all ages, is, so far as I can find, without contradiction. It is past doubt, that we should perform this great duty to all the people, or as many as we can; for our love and care of their souls must extend to all. If there are five hundred or a thousand ignorant people in your parish or congregation, it is a poor discharge of your duty, now and then to speak to some few of them, and to let the rest alone in their ignorance, if you are able to afford them help. It is no less certain, that so great a work as this is should take up a considerable part of our time. Lastly, it is equally certain that all duties should be done in order, as far as may be, and therefore should have their appointed times. And if we are agreed to practice, according to these commonly acknowledged truths, we need not differ upon any doubtful circumstances. I do now, in the behalf of Christ, and for the sake of his Church, and the immortal souls of men, beseech all the faithful ministers of Christ, that they will presently and effectually fall upon this work. Combine for the unanimous performance of it, that it may more easily procure the submission of your people. I must confess, I find, by some experience, that this is the work that, through the grace of God, which worketh by means, must reform indeed; that must expel our common prevailing ignorance; that must bow the stubborn hearts of sinners; that must answer their vain objections, and take off their prejudices; that must reconcile their hearts to faithful ministers, and help on the success of our public preaching; and make true godliness a commoner thing than it has hitherto been. I find that we never took the best course for demolishing the kingdom of darkness, till now. I wonder at myself, how I was so long kept off from so clear and excellent a duty. But the case was

with me, as I suppose it is with others. I was long convinced of it, but my apprehensions of the difficulties were too great, and my apprehensions of the duty too small, and so I was long hindered from the performance of it. I imagined the people would scorn it, and none but a few, who had least need, would submit to it, and I thought my strength would never go through with it, having so great burdens on me before; and thus I long delayed it, which I beseech the Lord of mercy to forgive. Whereas, upon trial, I find the difficulties almost nothing save only through my extraordinary bodily weakness to that which I imagined; and I find the benefits and comforts of the work to be such, that I would not wish I had forborne it, for all the riches in the world. We spend Monday and Tuesday, from morning almost to night, in the work, taking about fifteen or sixteen families in a week, that we may go through the parish, in which there are upwards of eight hundred families, in a year; and I cannot say yet that one family hath refused to come to me, and but few persons excused themselves, and shifted it off. And I find more outward signs of success with most that do come, than from all my public preaching to them. If you say, It is not so in most places, I answer, I wish that the blame of this may not lie much with ourselves. If, however, some refuse your help, that will not excuse you for not affording it to them that would accept of it. And I am forced by the number to deal with a whole family at once; but ordinarily I admit not any of another family to be present. Brethren, do I now invite you to this work, without the authority of God, without the consent of all antiquity, without the consent of the Reformed Divines, or without the conviction of your own consciences? See what the Westminster ssembly speak occasionally in the Directory, about the visitation of the sick: He is to admonish them in time of health to prepare for death. Read this over again, and consider it.

6: The Reformed Pastor (Puritan Paperbacks) Baxter, Richard

But, with all its excellencies, the 'Reformed Pastor,' as originally published by our author, labors under considerable defects, especially as regards its usefulness in the present day. With the view of remedying the imperfections of the original work, the Rev Samuel Palmer.

Wikipedia Richard Baxter was a prominent English churchman of the s. He was a peacemaker who sought unity among Protestants, and yet he was a highly independent thinker and at the center of every major controversy in England during his lifetime. Born in Rowton to parents who undervalued education, Baxter was largely self-taught. He eventually studied at a free school, then at royal court, where he became disgusted at what he saw as frivolity. He left to study divinity, and at age 23, he was ordained into the Church of England. Baxter, for his part, did his best to avoid the disputes between Anglicans, Presbyterians, Congregationalists, and other denominations, even convincing local ministers to cooperate in some pastoral matters. The interest in cooperation was not due to a lack of conviction. On the contrary, Baxter was opinionated in his theology, which was not quite Separatist and not quite Conformist. Among his more than works are long, controversial discourses on doctrine. Still, he believed society was a large family under a loving father, and in his theology, he tried to cut between the extremes. He eventually registered himself as "a mere Nonconformist" "Nonconformist" was a technical term meaning "not Anglican" , breaking with the Church of England mainly because of the lack of power it gave parish clergy. Baxter also found himself as a peacemaker during the English Civil Wars. He believed in monarchy, but a limited one. He served as a chaplain for the parliamentary army, but then helped to bring about the restoration of the king. Yet as a moderate, Baxter found himself the target of both extremes. He was still irritated with the episcopacy in , when he was offered the bishopric of Hereford, so he declined it. As a result, he was barred from ecclesiastical office and not permitted to return to Kidderminster, nor was he allowed to preach. Between and when James II was overthrown , he was persecuted and was imprisoned for 18 months, and he was forced to sell two extensive libraries. Still, he continued to preach: When asked what deviations should be permitted from the Anglican Book of Common Prayer, he created an entirely new one, called Reformed Liturgy, in two weeks. His Christian Directory contains over one million words. His autobiography and his pastoral guide, The Reformed Pastor, are still widely read today.

7: THE REFORMED PASTOR - by Richard Baxter

quotes from Richard Baxter: 'Study hard, for the well is deep, and our brains are shallow.', 'O what a blessed day that will be when I shall stand on the shore and look back on the raging seas I have safely passed; when I shall review my pains and sorrows, my fears and tears, and possess the glory which was the end of all!', and 'I preached as never sure to preach again, and as a.

8: Richard Baxter - Wikipedia

by Richard Baxter In ePub,.mobi www.enganchecubano.com formats. www.enganchecubano.com version by Bill Gross of www.enganchecubano.com Read an in-depth overview of the book here by by Dr. C. Matthew McMahon. In the introduction of this book (not to be included in the online version), J. I. Packer shares his assessment of the man.

9: Reformed Pastor (Audiobook) by Richard Baxter | www.enganchecubano.com

by Richard Baxter. PREFACE. WILLIAM BROWN. Of this work as published by the Author, the following was the title: 'Gildas Salvianus: The Reformed Pastor, showing the nature of the Pastoral work; especially in Private Instruction and Catechizing; with an open CONFESSION of our too open SINS: Prepared for a Day of Humiliation kept at Worcester, December 4, , by the Ministers of that County.

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