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Apostolic Ministry.

by

Rev. F. J. Murdoch.

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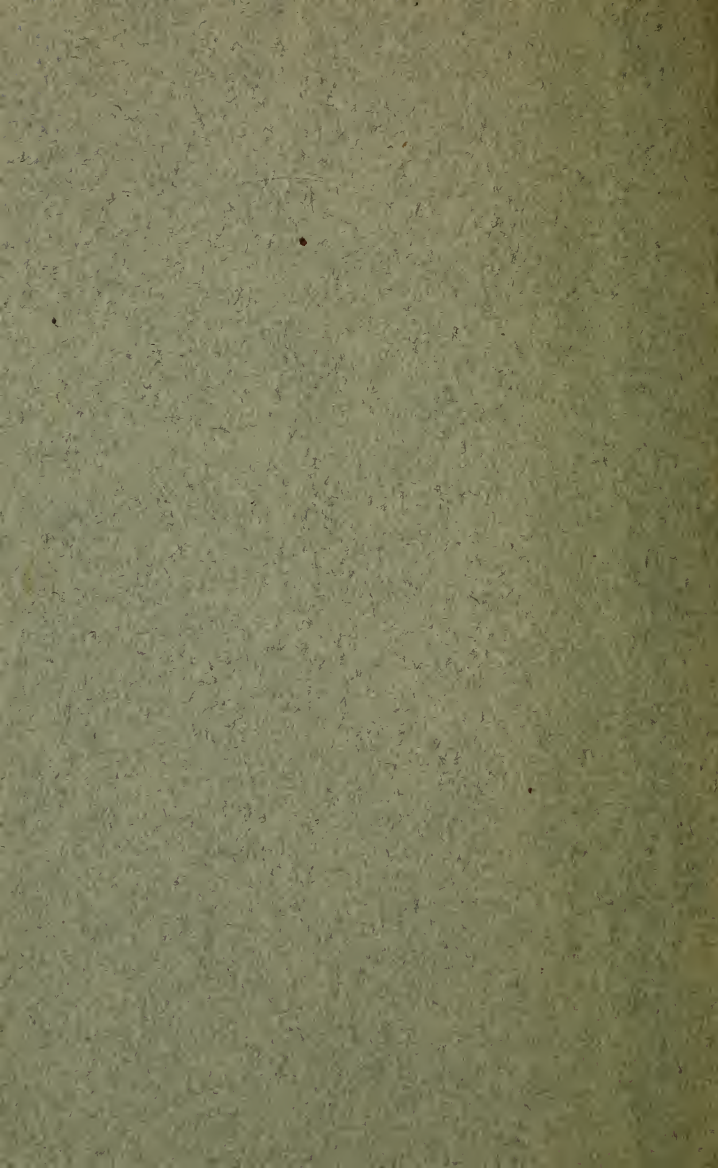
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THE

APOSTOLIC MINISTRY.



APOSTOLIC MINISTRY.

THE SUBSTANCE OF

A SERMON PREACHED IN ST. LUKE'S CHURCH,
LINCOLNTON, N. C., MARCH 5TH, 1882,

BY THE

REV. F. J. MURDOCH,

AT THE ORDINATION OF REV. W. S. BYNUM TO THE
PRIESTHOOD.

PROTESTANT EPISCOPAL TRACT SOCIETY,
12 ASTOR PLACE, NEW YORK.

PREFACE.

I CLAIM no other merit for this sermon than that it expresses plainly what I believe to be the truth. It has been written out for publication in deference to the wishes of the Bishop of North Carolina and some of the clergy who heard it.

F. J. M.

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A + H



S E R M O N .

“ He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep.”—ST. JOHN 21 : 17.

WE learn more from the writings of St. Paul, and especially from his Pastoral Epistles, concerning the three distinct orders of the ministry and their relations to each other, than from all the rest of the New Testament together. But yet it is to the words of our blessed Lord Himself that we must go to obtain an adequate notion of the office, the authority, the power, and the supreme motive of a good minister of Jesus Christ.

I do not purpose to confine myself, this morning, to the words of the text (I have chosen them to give emphasis to but one point in this discourse); but I intend to review briefly what our Lord did with reference to the ministry of the twelve Apostles, and thence to point out the things essential to the office and work of a faithful minister of God.

In St. Mark's Gospel we read that our Lord, after a night spent in prayer, when it was day "called unto Him whom He would: and they came unto Him. And He ordained twelve that they should be with Him, and that He might send them forth to preach," and to minister to the sick according to the ability that should be given to them. Here let us notice three things: 1st. A person having authority to appoint ministers in the kingdom of God, the person in this case being our Lord Himself. 2d. That He actually called certain persons, inviting them to become His ministers. 3d. That on their obeying that call (for we read that "they came unto Him"), He ordained them, and thus conferred on them the proffered office. On a subsequent occasion we read that He enlarged their office, or, to use the language of theology, He raised them, or at least eleven of them, to a higher order of the ministry, when He gave them the authority to offer the perpetual memorial of His one sacrifice, once offered upon the cross—the power to present before God that "pure offering" spoken of by the prophet. Yet again He raised them to the highest office of the ministry when He actually made them Apostles—the name had been given to them before by anticipation—saying unto them, "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them ;

Luke 6 : 12.

Mark 3 : 13 & 14.

Mal. 1 : 11.

Luke 6 : 13.

John 20 : 22
& 23.

and whosoever sins ye shall retain, they are retained ;” and “ As my Father hath sent me, even so I send you.” Thus John 20 : 21. the final enlargement of their office, the highest order of the ministry, was given to them.

Next let us endeavor to ascertain over what persons, or within what local limits, these ministers were to exercise the authority given them. At first they were, it seems, to minister only in or near His immediate presence. “ He ordained them that they should be Mark 3 : 14. with Him.” Afterward He sent them forth, but only to “ the lost sheep of Matt. 10:5 & 6. the house of Israel.” But after He rose from the dead He enlarged the field of their labors, saying unto them, “ Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, Matt. 28 : 19 & 20. and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you.” Thus their jurisdiction was given to them.

These ministers, then, had been called ; the office of Apostleship, with its appropriate authority, had been conferred upon them ; their jurisdiction had been assigned to them. Was any thing more needed ? Yes. They needed power from on high ; power that would enable them to accomplish that which mere men could not do ; power to preach the Gospel with the Holy Ghost sent down from

heaven. This power was promised them when our Lord said, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." This power was actually given them on the day of Pentecost.

Had they not all things now that they needed? Might they not now go forth to preach? One thing more they needed. They needed a motive—a motive sufficient to impel them to do the work of the ministry. Without an adequate motive they would not labor at all, or at least the wheels of their chariots would move but heavily. What shall this motive be? Nothing but the love of JESUS will suffice. "He saith unto Him the third time, Simon, son of Jonas, *lovest thou me?* Peter was grieved because He said unto him the third time, *Lovest thou me?* and he said to Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep."

The points, then, to which I will direct your attention this morning are: first, the person by whom men are called and ordained to the ministry; and, second, with regard to the ministers themselves, we will consider their call, their ordination to office, their jurisdiction, their power, and their ruling motive—that is, the love of Jesus. Inasmuch as a consideration of the first point will touch incidentally on some of the other things mentioned, I shall speak more briefly when I come to them.

The happy agreement of all Christians for fifteen centuries, and the almost unanimous consent of all now, who profess the name of Christ, that our Lord instituted a ministry in His Church, and willed that this ministry should continue until the end of the world, relieve me of the necessity of arguing this point. Let it suffice to say, that this belief is well warranted in Holy Scripture. Our Lord promised to be with the Apostles
Matt. 28.
 all the days, even unto the end of the world, to enable them to make disciples of all nations, and to teach them after they had been received into the Church by Holy Baptism. Now, inasmuch as the original Apostles are no longer on earth to preach, baptize, and govern the Church, this promise of our Lord's continual assistance in this work "all the days, even unto the end of the world," implies that there should be a perpetual ministry in the Church, carrying on the appointed work and enabled by our Lord's perpetual presence. Again the Holy Spirit, for He is the author of Scripture, after having given directions about the ordination and regulation of ministers, charges Timothy that this commandment be kept without spot, unrebukeable, until the coming of our Lord and Saviour Jesus Christ. This shows that a ministry, by which, and concerning which, that commandment is to be kept, shall exist in the Church until the Lord shall come. Again, to pass over all other texts, our Lord predicts that, even at His coming, He will

find some of the stewards whom He had set over His household, to give them their meat in due season,—He will find some of these so doing, and reward them as faithful and wise stewards. These Scriptures make it certain that there has been, is now, and shall be until the end, a ministry in the Church of God.

But no man can be a minister of Christ, without authority from Him. A minister is not simply a steward set over the household of God, but a steward whom *his Lord has made ruler* over that household. No man then can possibly be a minister of Christ, unless Christ has made him a ruler over His household. Again, a minister is an ambassador for Christ, which no man can be without authority from Him. In the language of Scripture, to preach without authority from Christ is as great an absurdity as to hear what has not been preached, or as to believe what has not been heard. In fact, ministers are as much the positive institutions of Christ as the sacraments are, and have no force or efficacy but that which He gives them. Therefore we might just as well think that rites or ceremonies, which Christ has not ordained, are truly sacraments, as to think that persons whom He has not appointed His ambassadors are truly His ministers. Without authority received from Christ, no man is, nor can be, His minister.

Now it is certain, I do not mean probable, but

certain, that men can receive authority from Christ in but two ways only. Authority can come from Him either directly and immediately; or else it may be derived from him mediately, that is through those persons to whom He has given authority, and whom he has authorized to transmit it to others. We cannot possibly imagine any other way in which authority from Christ can come. It must come either directly from His own person, or from Him, through the persons of others. Let us consider these alternatives in order.

When a man claims to have received authority directly from Christ, and to have been made His minister in this way, he either has, or he has not, miraculous proof of the truth of that which he claims. St. Paul claimed to have been made an Apostle in this way. He claimed to be an Apostle “not of man, neither by man,” but to have received his call and his authority directly from our Lord Himself. But then he has miracles to prove the truth of his claim. “Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds.” The Christians at Damascus were sufficiently assured that Christ had indeed authorized Saul to become His minister, not only by the light and the voice from heaven, and the blindness which befell him, of which things there were other witnesses besides Saul, but also by the revelation to Ananias that Christ had chosen Saul to bear His name “before

Gal. 1.

2 Cor. 12 : 12.

Gentiles and kings and the children of Israel.”

Acts 9 : 15. See how clearly his appointment to the ministry was attested before he dared even to preach at Damascus. There is no evidence that he dared to baptize until Barnabas had brought him to the Apostles at

Acts 9 : 27.
Gal. 1 : 18 & 19. Jerusalem, and declared the miracu-
Acts 9 : 28 & 29. lous proof of his call near Damascus,

and then he was permitted by Peter and James to go in and out with them, and to preach in the name of the Lord Jesus. Thus the authorities of the Church, having been assured by miraculous proof that Jesus had appeared unto him “to make him a minister,” permitted

Acts 26 : 16. him to exercise this ministry. Afterward when Paul, whom Christ had made a minister, and Barnabas, whom the Apostles had sent to regulate the Church at Anti-

Acts 14 : 23. och, began to exercise episcopal functions among the Gentiles, where the original Apostles had not assigned them jurisdiction, a revelation was made to St. Paul to go up to Jerusalem to confer with the Apostles, for Christ, having given them authority over the Church, would not slight his own institution.

Gal. 2. Without the full sanction of the original Apostles, St. Paul had run or would run in vain. So when the pillars of the

Acts 15.
Gal. 2. Church had been satisfied concerning the miracles wrought by Barnabas and Paul among the Gentiles, they, seeing the

grace that was given unto them, assigned to them their jurisdiction among the Gentiles, and that too on certain conditions. Thus we see when the miraculous proof that Christ has made a man His minister, or wills him to have a certain jurisdiction, is abundant and clear, even yet it must be examined and approved by the pillars of the Church; otherwise such a man will run in vain. Gal. 2 : 9.

But there are many who claim to have been made ministers directly by Christ, by a secret inward call, without any palpable miraculous proof. Now, I do not mean to denounce that inward longing to labor for the glory of God and the edification of the Church, that laudable desire of the office of a bishop, which, even in St. Paul's day, had become a proverb in the Church. But to claim to have received such an inward call as *makes* one a minister of Christ, when there is no palpable miraculous proof of the truth of it, is nothing but blind fanaticism. For such a call must mean this, that the Lord should say to a man, "I do now make thee my minister." Such a call would be neither more nor less than a revelation, and of a revelation there can be no proof aside from a miracle. There would be no proof which ought to satisfy the person in question himself, much less should it satisfy others. 1 Tim. 3 : 1.

It is true that the idea that he has been made a minister, by a call from Christ, may come into a

With this paragraph compare Mozley's 1st Lecture on Miracles.

man's mind. But the idea and the proof that it is a *fact*, are two very different things. All a man knows is that such an idea has come into his mind, as a thousand other ideas have, some of which influence him much, some little; some of which prove true, and some of which prove false. The mere fact that such an idea, which influences him strongly, has come into his mind at all, may induce an enthusiastic man to let it stand for its own witness, and believe it as a fact that he has indeed thus been made a minister. But no sober man, who is governed by reason, would believe it without miraculous proof. What an absurd pretense at reasoning this would be, "I admit that a hundred ideas which have come into my mind, I know not whence, have proved to be false, but this one came into my mind, I know not whence, therefore it is true." There can be no sufficient guarantee to a man himself that he has been made a minister by an inward call, until he has palpable miraculous proof that it is a fact.

If this cannot be known to a man himself, much less can it be known to others, without a miracle. For supposing, though not admitting, that I had been made a minister, by a secret inward call, without miracle, how could others know this? If I am an impostor, they are bound to reject me. "Beware of false prophets." If I am indeed a
 Matt. 10. minister of Christ, to receive me is to receive Him, to despise me is to despise Him, to reject me is to choose a lot than which that of Sodom

and Gomorrah will be more tolerable in the day of judgment. Yet without a miracle, they cannot know certainly the truth of that which I assert. No one man, nor company of men, whether clergy or laity, can read my heart. Even an inspired Apostle said "What man knoweth the things of a man save the spirit of a man which is in him?" To suppose that I am thus sent is to suppose the incredible folly that God has sent me as His ambassador, yet without credentials; that He requires men at the peril of their souls to accept me, if I am truly sent, and to reject me if I am not thus sent, when they cannot possibly know whether I am truly sent or not. Whoever asserts such a thing as this does both sin and charge God foolishly. There can then be no proof that Christ has directly made a man His minister, unless that of palpable miracles approved by the Church. (Notes A. and B.)

NOTE A.—There are some who think that St. Paul's injunction to Timothy, "Make full proof of thy ministry" (2d Tim. 4), means that by the success of his ministry it would be known whether he was indeed a minister or not. The Revisers have swept away such a notion by translating the passage correctly, "fulfill thy ministry."

NOTE B.—In those denominations where some even claim to have been made ministers by a direct call from Christ, why do they suffer none of them, though already Christ's ministers, to administer sacraments till ordained? How can they know that these men have indeed been made ministers by the Lord? If their ordination is merely a certificate from the ministry whereby they certify to the people that Christ has already made the persons ordained His ministers, why do they use a form? "Take thou authority for the office and work of in the Church of God *now committed* unto thee," (or equivalent words), which implies that it is the ordination and not the supposed call of Christ that commits the office, that is that makes the minister.

If then no man can be a minister of Christ, without authority from Him, and if He does not give authority directly and immediately to men without the credential of miracles, and if such ministers are not now to be found, then, inasmuch as it is certain that there is still a true ministry in His Church, those ministers must have received their authority from Christ by transmission.

But what saith the Scripture? Are there any commands to transmit authority or instances of such transmission in the New Testament? Titus

Titus 1. was commanded to ordain elders in every city—and thus transmit authority to them. The seven deacons ministered by authority transmitted from Christ by the twelve

Acts 14. Apostles to them. Authority was transmitted by Paul and Barnabas from Christ to the elders ordained in Asia Minor. Titus and Timothy ministered by authority transmitted from Christ by St. Paul to them. The elders ordained by these had authority from Christ, but transmitted first by St. Paul to Titus or Timothy, and then from one of these to them. Both reason and Scripture then tell us that authority can be transmitted.

The next question is, “What order of the ministry has power to transmit authority to other men? A moment’s reflection will show that to have authority, and to be able to transmit it, are two very different things. A judge of one of our courts has ample authority, but he cannot transmit it to

others. He cannot authorize another man to take his place on the bench, and to perform his duties either for a time or permanently. He cannot appoint other judges. Even so a minister may have authority, and yet not be able to transmit it to other men. It is a very material question, then, "What order of the ministry has authority to transmit authority to others?" For, even if I have authority from Christ Himself, if I cannot transmit it to others, all efforts to transmit it would be futile and vain.

Now, it is so generally admitted, that in the days of the original Apostles there were three orders of the ministry: first, Apostles, whom we now call Bishops; second, Elders or Bishops, whom we now call Presbyters; and, third, Deacons, that I need not attempt to prove what is so plain. It never has been contended by any body of Christians that Deacons can transmit authority to other men; so our inquiry is narrowed down to the question as to whether it is Elders, or the higher order of the ministry, that is authorized by the New Testament to ordain ministers, thus transmitting authority to them.

Now, the case stands thus: There is not one word in Holy Scripture of command or permission to Elders to ordain; there is not one clear example of such an ordination (Note C); there is

I Tim. 4: 14. NOTE C.—Some think that the words "with the laying on of the hands of the presbytery" denote that Timothy was ordained by presbyters. Calvin and others thought it

not one known example of such a claim made in the early Church among those who knew what the Apostles taught; there was not one such claim made for three centuries, and then only to be disallowed and condemned. There is not one Father who asserts that such ordination was allowed in the Church in his time. There were not half as many instances of such attempts during fifteen centuries as there were centuries; and then always condemned and disallowed, save only in one instance, where it was instigated by a Pope, at the end of the thirteenth century. (See Note D.) On the other hand, the Apostles were set over both Churches and Elders, with power to ordain. St. Paul set Titus and Timothy over Churches and Elders, with power to ordain. Over each of the seven Churches of Asia there was one man with power to coerce teachers. Uniformly in the Church, for fifteen centuries (except the attempts above mentioned), Bishops, who were superior to Elders, were allowed to ordain. Add to this that it is so still in every Church where the existing

meant "when Timothy received the office of Presbyter." At any rate, St. Paul does not say Timothy received the gift *by* the laying on of the hands of the presbytery, but *with* it; but he does say 2 Tim. 1 : 6. that Timothy received the gift "*by* the putting on of my hands." At the ordination of a Presbyter among us, Presbyters lay on hands with the Bishop (after the example of St. Paul). The person ordained receives the office by the laying on of the Bishop's hands, but *with* (at the time of) the laying on of the hands of the consenting presbyters.

NOTE D.—Celestine V. empowered Francis of Apt, a Franciscan friar, to confer priest's orders on Ludovico, son of Charles, King of Sicily. See article "Celestine V." in Encyclopædia Britannica.

order was not changed at the Reformation ; and that when ordination by Elders was first introduced by Continental Protestants, they did not claim that it was warranted by Scripture, but only by necessity. Now, let us remember that the plea of necessity has never been allowed by God for interfering with His ministry. When Saul, unable to procure an authorized minister, offered sacrifice and pleaded necessity, God rejected him for it. "Thou hast done foolishly ; thou hast not kept the commandment of the Lord thy God, which He commanded thee ; therefore now would the Lord have established thy kingdom over Israel for ever. But now thy kingdom shall not continue." Uzzah thought himself warranted by necessity to take it on himself to execute the office of a Priest and touch the Ark of God, but God smote him for his error. When thus we count up all the probabilities on the one side against those on the other, which are really few or none, it is certain that the evidence that the highest order of the ministry alone had authority to ordain, is such that all men should act on it. For it is infallibly certain that where there is great probability on one side, against less on the other, we are bound to act on the greater. It is on such probability that we accept the canon of the New Testament, and we can have no other proof concerning it. Nay, it is such probability alone that we have of the truth of Christianity itself, prior to that experience of obedience, to

which it is promised that “if any man shall do His will, he shall *know* of the doctrine whether it be of God or whether I speak of myself.” It is most unreasonable and unscriptural, then, to act on any other belief than that authority to ordain was intrusted to an order of ministers superior to the Presbyters; to an order then called Apostles, but which we now call Bishops.

Now, as authority to ordain was safely transmitted by St. Paul to Titus and Timothy, and, no doubt, by the other Apostles to other men, so there is no rational doubt that it has been handed down safely to this day. Irenæus and Tertullian are witnesses that it was safely transmitted till their day, and in some instances they mention the succession of Bishops. I have named these two contemporary Fathers, not only because they lay such stress on that transmission, and are such emphatic witnesses that it had been safely accomplished until their day, but because the former knew well Polycarp, who had been made Bishop by St. John, and so could know certainly the truth of what he asserted. But about the time of these Fathers that rule, handed down to us in the first Apostolic Canon, seems to have come into universal use, which requires a Bishop to be ordained by three, or at least two, other Bishops. About a century and a quarter later this rule was made stricter by the Nicene Council, which required at least three Bishops to ordain another. When we remember that the Church in every age

has been as careful that every ordination of a Bishop should be valid as she is now ; when we remember that such ordinations have always been public, like that of Timothy, “in the midst of many witnesses ;” when we remember that no one Bishop of any one of the prominent sees of Christendom has been proved not to have been validly ordained ; when we remember that if any one of the three or more Bishops who ordain is really a Bishop, the person ordained is really ordained, and when we remember our Lord’s promise of His continual presence with the Apostles and their successors all the days, even unto the end of the world, what is wanting to a reasonable conviction that our Bishops have received authority from Christ, transmitted generation after generation from the original Apostles ? that, like Titus and Timothy, they have authority not only to govern Churches in the name of Christ, but to choose and ordain elders in every city ?

I will now much more briefly touch on the remaining points. The call to the ministry as well as the ordination comes through the Bishop. Our Lord called unto Him whom He would, and then ordained them, or, as St. Luke expressed it, “He called unto Him His disciples and of them He choose twelve ;” so the Holy Apostles chose out and called fit men to the ministry. Titus and Timothy were not directed to ordain those whom they should perceive to be called, but they were to choose out and call the best men in the Church

to the ministry. Our Article expressly teaches that Bishops have power to call as well as to ordain. Whether the call be given to those who would not otherwise come forward, or whether it come in the form of accepting those who, desiring to devote themselves to the ministry, seek a call, in both cases the call comes from the Bishop. All the services of the Church are constructed on this supposition. In the prayers for Ember Weeks, used till the very day before ordination, we pray that the Bishops and Pastors of Christ's flock may "wisely make choice of fit persons to serve in the sacred ministry," and those to be ordained are spoken of as those "who are to be called to any office and administration" in the Church. In the ordination offices it is only after the last opportunity for objecting to the ordination has passed, that in the collect the persons are spoken of as "now called" to the office of Deacon or Priest. The call has been conditional up to that time, then it is made finally obligatory.

The persons to be ordained are not asked whether they think themselves called to the ministry. Before the Bishop asks them any questions at all, in prayer to God he has asserted that they are called to the ministry. But they are asked as to whether they think in their hearts that they are called according to the will of our Lord Jesus Christ and the Canons of the Church. A man cannot but know whether he thinks all the requirements of the Canons have been complied

with. But the other part of the question is very searching. For it is not the will of our Lord that men enter the ministry whose motives are the love of filthy lucre, or the desire of the praise of men, or of position in the Church. A man must be conscious that his motive is the desire to promote the Glory of God and the edification of the Church, before he answer that question affirmatively. And he must believe that on the conditions of the Gospel he is entitled to salvation, for it is not the will of our Lord that His ministers should preach an unknown God, declaring to others Him whom they know not themselves.

Ordination confers the office. When one is ordained a Priest an indelible character is impressed upon him, a Priest he will be until death. Hooker says, “suspensions may stop, and degradations utterly cut off the use or B. V. c. 77, s. 3. exercise of power (he means ‘authority’) before given, but voluntarily it is not in the power of man to separate and pull asunder what God by His authority coupleth.” A man ordained Priest is as much a Priest at the end of fifty or sixty years as he was the day he was ordained. Even wickedness does not take away his office—as our Lord intimates. He is still a steward, though a wicked one, and shall give account, not only as a man, but as a minister, and if found unfaithful in this latter capacity, his Lord will cut him asunder and appoint him his portion with unbelievers. By virtue of the office, all things absolutely neces-

sary to the salvation of others have their validity. When a Priest baptizes a child, the grace of the sacrament does not depend on the holiness of the Priest, but only, as far as he is concerned, on his office. Whether he be holy or not, when it is baptized it is regenerate. So when he consecrates the Holy Communion there is no question that the great gift will be there. The Church is only concerned that we may *so* eat the flesh of God's dear Son Jesus Christ and drink His blood that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood. To refer for a moment to the office of Bishop—in the ordination of Priests there is no prayer that the persons to be ordained may receive the office; there are humble prayers both before and after that they may use it well, but the giving office does not depend on the goodness or the prayers of the Bishop, but only on his office; by virtue of it the Priesthood is conferred. The Article speaking of those who minister by Christ's commission and authority, says, "Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men." (Art. 26.)

The matter of Jurisdiction may be briefly expressed. Had our Lord willed that the Apostles

should be independent of each other, jurisdiction would have been assigned to them severally. But He gave to them a joint jurisdiction, to convert, baptize, and rule in things spiritual, the nations upon earth. From the nature of the case, it being impossible that the whole college of Apostles should be together in every place, certain localities were given to each, for the purpose of *administration*. Thus we see that the administration of the Church at Jerusalem was confided to St. James. But he was not absolute ruler therein. He was governed by regulations made by the college of Apostles in council, and also liable to be called to account by them for mal-administration. So it is with the Bishops, their successors. The oft-quoted, vilely translated, and much misunderstood sentence of St. Cyprian sums up the whole matter. For he is far from meaning that "The Episcopate is one, a part of which is *wholly* possessed by each," as it is commonly translated. But in clear-cut, legal phrase he expresses that "the Bishops are joint-tenants of one estate a part of which is in actual possession of each." He selected the most exact words to show that the interests of all are absolutely equal, their title absolutely one and the same; that though part of the estate is in the actual possession of each, the others may and ought to call those who administer badly to account for waste, and that to the survivors fall the portion of any one at his death. A Bishop is not an absolute ruler in his diocese then, but sub-

ject to the Canons made by the Episcopate in general, and liable to be called to account for injuring the Church. Now a diocese is a little image of the universal Church. The relation of Presbyters to each other is on a small scale the same as that of Bishops on a larger scale. A Presbyter is not absolute ruler over his flock, but subject to canons made by the other Presbyters, and liable to be called to account by them. For it is a duty of a Presbyter to care for the welfare of the whole diocese, as it is of a Bishop for that of the whole Church. The relation of Presbyters to the Bishop is such that *through* him they receive jurisdiction, *with* him they make canons, and not without him can they call other Presbyters to account. He is to his clergy as the head to the body. For a Presbyter to act against his Bishop, is the absurdity of a member of the body to act against its head. For a Bishop to act against his Presbyters, is the absurdity of a head acting against its body.

When Ordination and Jurisdiction have been secured, there is still needed Power from on high. A general may have been properly commissioned and assigned to subdue a hostile nation, but what can he do without *force*. So without power from on high we will neither be the instruments of converting men, nor of strengthening our brethren. It is not enough that the gospel be preached, it is only when preached with the Holy Ghost sent down from Heaven, that it is the power of God unto salvation. We are made to share in our Lord's three-

fold offices of Prophet, Priest, and King. As prophets we are to teach His people—O ! what need of the light of the Holy Spirit, to enable us to know what we should teach. As Priests we are to intercede for His flock and bless them ; what need of the grace of God that we may pray acceptably, and that our benedictions may be effective. As sharers in the Lord's Kingly power, we cannot do without the help of the Ever Blessed Spirit. Our office comes from the man Christ Jesus, but to execute it well, we need the unction of the Holy Spirit—even as our Lord Himself was anointed with the Holy Ghost and with power, when he went about doing good and healing all that were oppressed of the devil. Our office remains ever the same, but grace to administer it wanes away like oil in the lamp, and therefore it must continually be renewed. It is our comfort that sufficient grace to execute the office is pledged to us, if we seek for it by humble and continual prayer. When we pray for temporal things, we know they will be withheld from us, if they are not good for us. But as for the grace and power to administer faithfully, the pledge is sure, “ Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” It is important to remember that the power to minister effectively must be continually renewed, in order that we may

Acts 10.

understand the relation between work and prayer, in the things of our ministry. Take for example the preparation of sermons. To preach without study, is the sin of presumption. Such is the need of learning and study that God supplied the place of them by prophetic gifts, when in the early Church, learning and study might not be had. But as soon as the time and opportunity for these came, then that miraculous manna ceased. Even Timothy, having time for it, was to give himself to reading first, and then to exhortation and doctrine. But the sermon that is the fruit of the most diligent study cannot convert the souls, unless the Blessed Spirit opens the hearts of the hearers. To preach, relying on human study, without prayer for the help of the Holy Spirit, is practical atheism. But by the gifts of the Spirit, to be obtained by constant prayer, we may become sufficient ministers of the New Testament, even of that Spirit which giveth life.

ADDRESS.

And now, my dear brother, in accordance with the custom of the Church, it is my duty to address you personally. I have reserved for this exhortation the consideration of the motive which will impel us to labor as faithful ministers of God. That motive is the love of Jesus. When our Lord gave jurisdiction to His Apostles, when

He sent power from on high on them, these gifts were given to them collectively. In our jurisdiction, we are joint partakers of one gift; the power from on high may come on us in answer to united prayer. But the motive is something wholly personal. Therefore, our Lord did not speak to His Apostles collectively about this, but, singling out one, spoke to him face to face, as I, in His name, now speak to you. He did not ask him, Art thou wise? art thou learned? art thou eloquent? He did not even ask him, Art thou holy? He does not now call him Peter—a name which He had promised that he should have when he became strong in the grace of God—a name He actually called him when blessed with singular grace. He does not now say, “Now thou *art* Peter,” but addresses him still as Simon, son of Jonas. This is as if He said, “I know thy faults and infirmities; I know much of thy old man remains; I know how much more thou deservest the name of Simon, son of Jonas, than that of Peter.” “Simon, son of Jonas, lovest thou me?” He does not ask him, as at first, Lovest thou me more than these? He does not ask now, as He did the second time, Lovest thou me with that supreme love of which God is more than worthy? But it was only with regard to the sincerity of his love that the Lord now questioned him. “He See the Greek. saith unto him the third time, Simon, son of Jonas, Lovest thou me? Peter was grieved, because He said unto him the third time, Lovest

thou me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep."

I need not speak to you, my brother, to warn you against laboring in the ministry from such contemptible motives as the love of filthy lucre, or of the praise of men, or of ambition of eminence in the Church. But there are other motives, and noble ones too, that will not suffice; nothing will suffice but the love of Jesus.

Philanthropy will not suffice. If you labor from the love of men only, when your labors are met with ingratitude, when your best offices are refused, when you see so many things failing that deserve to succeed, so much succeeding that deserves to fail, you will grow weary in well-doing, if you do not give up in disgust. Your heart will break, my brother, under the burden of the ministry, unless you are sustained by the love of Jesus. Amid the failures and disappointments which will come, if you labor only from the love of men, you will become like the prophet when he made intercession *against* Israel, "Lord, they have digged down thy altars, and slain thy prophets, and I, even I, only am left, and they seek my life to take it away." Or, if you be not driven thus far, you will at least become like the same prophet when he lay down under a juniper-tree and "requested for himself that he might die; and said, It is enough now, O Lord; take away my life, for I am not better than my fathers."

As the love of man will not suffice, neither will the sense of duty. We can subject our whole bodies and minds to the sense of duty, but it cannot control our affections, our hearts. When you preach Christ to man it is not enough to speak face to face, or intellect to intellect, but heart must speak to heart. The sense of duty will not suffice. Little would it avail to have a tongue of fire without a heart of love to "preach the reconciling word." I have seen a ship lying on the sand that a thousand men could not move, and yet when the water came up round it one man could move it. So the love of Jesus makes easy to us what would otherwise be too hard. The sore burden that is too heavy to bear when we are moved only by sense of duty, when we are moved by the love of Jesus becomes a yoke that is easy, a burden that is light.

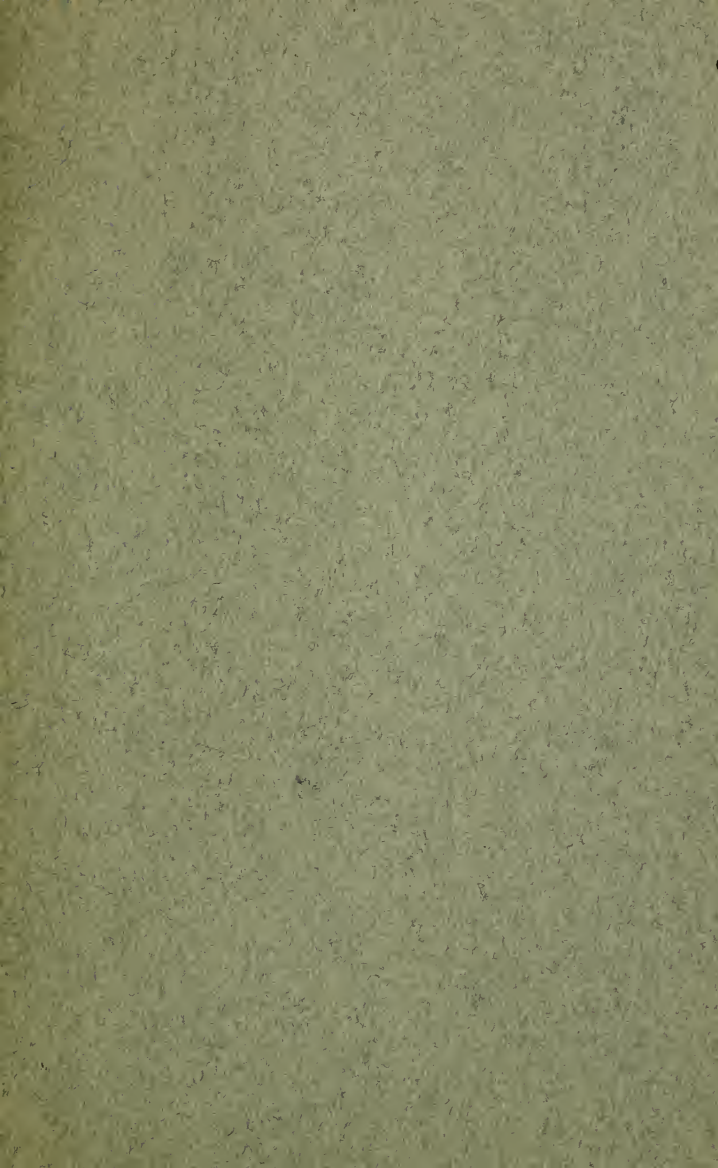
The love of Jesus, then, must be our motive. It is of God's infinite mercy that our personal life and our ministerial life are concentric. The chief thing in personal religion is love of Jesus; the chief thing in our ministry is love of Jesus too. Our efforts then are not divided between two things, but concentrated on one. Therefore, a minister's first duty is the care of his own soul; it is to see that the love of Jesus burns there. So, in St. Paul's exhortations, a minister's first duty is always, "take heed to thyself." Ever remember this, for we are so apt to think that diligence in study, or in preaching, or other labors,

can atone for some remissness with regard to ourselves. But it is not true; to love Jesus is a higher duty than to feed the Church of God, which He has purchased with His own blood. The first thing is the question, Lovest thou me? and afterward the charge, Feed my sheep.

The most successful ministers have been those in whom the love of Jesus was the ruling motive. Who was more blessed in his labors than St. Paul? His motive was this: "The love of Christ constraineth us." Among modern missionaries the one that was perhaps most successful—I mean St. Francis Xavier—was one within whom there burned intensely the love of Christ. You may learn it, my brother, where these and all other saints have learned it—at the foot of the Cross. There each of us may learn for himself to feel and to say, "The Son of God loved me and gave Himself for me."

The love of Jesus can make you diligently feed His sheep, rejoicing to spend and be spent for them. The love of Jesus can enable you to bear patiently a priest's heavy daily cross. And, if need be, the love of Jesus can make sweet for you that death whereby you may glorify God.

And now, unto God the Father, God the Son, and God the Holy Ghost, be ascribed all might, majesty, dominion, and power, world without end. Amen.





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