

the inward teaching and guidance of His Spirit, but as in the case of Timothy, by the solemn laying on of hands, denoting the ordination of these selected instruments to the sacred office of ministering in the Church of God. This injunction of the Apostle clearly shows that, no matter what situation in life, or what position in the Church the Christian may occupy—whether as a hearer of the Gospel or a minister of the Gospel—the Scripture has for all the same admonition,—“what I say unto you, I say unto all, watch !” Take heed, there are foes around you, depths beneath you, precipices before you ; take heed to the doctrine, those blessed principles and truths in which you have been instructed, and in which you are to instruct those committed to your care.

With small advantages, either of experience or years, Timothy had been appointed to fill an all-important office in the Christian Church ; for not only had the Apostle left him at Ephesus, charged with all the functions of the priesthood, but he had given him authority to ordain others. To a young man, such a position must have been perilous indeed ; perilous to that spirituality of mind which had characterized him from his youth ; perilous to that humility which is the very strength of our christian graces ; and it might be perilous to that sacred cause, to defend which, we know Paul counted not even his life to be dear to him. Taught, however, by that Holy Spirit, who not only leads us to whatever is true in doctrine, but also guides us to whatever is safe in practice, the Apostle fixes his choice upon the young evangelist, bids him make full proof of his ministry, and urges him by the responsibilities of his office, first to take heed to himself and then to take heed to his doctrine. What, then, were those features of character which the Apostle intended when he urged Timothy, and in him all who should come after him, to “take heed unto himself?” We may suppose him, in the first instance, to mean,—take heed that thou *art faithful*. No qualification is more commonly associated with the gospel ministry than this. “It is required in stewards,” says the Apostle to the Corinthians, “that a man be found faithful : I have obtained mercy of the Lord to be faithful ;” whilst to Epaphras and Tychicus he assigns the distinction of faithful ministers of Christ and his fellow-servants in the Lord. We should not, I think, do justice to this feature of the apostolic character if we supposed the term “faithful” to be of no more extended meaning than that assigned to it in our ordinary speech, namely, that of a bold and impartial setting forth of gospel truth. Its meaning will be found much more accurately conveyed in that of our Lord, when he says : “Who, then, is that faithful and wise steward whom his lord shall make ruler over his household, to give them their portion of meat in due season ?” The steward’s faithfulness will be found to consist in his wise and watchful superintendence over the entire

spiritual house which alone can establish His Kingdom in the ordinary world. But again : in the world we would have him to be a man of sound mind.”

concur in war, single vision in ministerial use whilst St. Paul’s stewards be for very small thingment.” Now, by any man who savour, either of pose a man say feel that I have but I dread the to do, His trust, and occupy in his house, one’s servant put in trust with men, but God, in such a case alike to the cens of God, it will of the work to w personal distrust, he must one day differing opinions teaching which t leave the rest wit even by himself, Bible for his rule success for his eve heed to thyself”

cumstances. Calm the praise of men originating a crus establish that oner for as the uniform