

ceived, his actions would not be official. No treaty which he might be instrumental in making would be binding.

So of the chosen servant of God. The command to him is "*go*." "No man taketh this honour unto himself, but he that is called of God, as was Aaron." And the man who is called must bring his *Commission* along with him. This Commission must bear the impress of Heaven's Great Seal upon it, or men will have a right to dispute the negotiator's pretensions. The important Instrument authorizes its bearer to "*go into all the world, and preach the gospel to every creature*". On the Seal is engraved in indelible characters the device, "*Holiness to the Lord*." Even the apostles were not sent without it; for the Saviour instructed them to "tarry in the city of Jerusalem (after his ascension) until they should be endued with power from on high." That the Holy Ghost was intended, is evident from John XIV. 16, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." St. Paul received his authority from the same source. "I thank Christ Jesus our Lord", says he, "who hath enabled me, for that he counted me faithful, putting me into the ministry." Dr. Adam Clarke says, "No man should engage in the work of the Christian ministry, unless he verily feel that he is *inwardly moved by the Holy Ghost* to take upon him this office." The call must come from above, and the business of the Church is to furnish the external ratification.

Clothed with such authority, the ministers of Christ are thus alluded to by that unrivalled sacred poet, Charles Wesley, who had in view a passage in the 2nd Epistle to the Corinthians:

"God, the offended God Most High,  
Ambassadors to rebels sends;  
His messengers his place supply,  
And Jesus begs us to be friends."

This brings me to the *second* part of my subject—the *Duties* of those who are called in the text, "able ministers of the New Testament." Many of these duties I have necessarily anticipated; and at first glance, it might appear that the order of my discourse should have been reversed. But I have deemed it more instructive to select the *man*, and then show him his *work*—anticipating only what is requisite in forming the basis of his qualifications. Nor shall I trace any farther the analogy which I followed through the first part. The duties are so numerous, that I shall glance at the principal ones only, and that briefly.

The great work of the Christian minister is *to save souls*. All his exertions must have a reference to this end. He finds men in the broad way to destruction—it is his duty to show them the path of life. He finds men ready to perish—he should point them to the cross. He must invite, persuade, beseech, and offer mercy, and if necessary, threaten with the terrors of the law, those who