

by Thy Holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these Thy servants now called to the Office of Priesthood."

It is therefore your parts and duties, beloved Brethren, who now desire admission into this sacred office, earnestly to consider this doctrine of the Church, and to pause even yet, ere you come forward to seek admission into her Ministry, unless the entire conviction of your own minds be in harmony with her teaching, on this, as on other points; that there may be no vestige of hesitation or insincerity, in your receiving a participation of her Ministry.

And in conjunction with the external ordination, there must be also a Divinely-imparted call, from the Holy Spirit of God unto your own souls, inclining you to devote yourselves entirely to the service of God in the work of the Ministry. How solemn and infinitely important is this consideration; how earnestly should it be pondered by all who seek admission into the sacred offices of the Christian Ministry. In this particular your own consciences, Brethren, must be your judge, and we earnestly hope that you have well considered the weighty responsibility of the Ministerial Office, and that your desire to receive it, proceeds from no hope of worldly advantages, or of boldly ease and indulgence, but from the single and earnest wish to consecrate yourselves and all your faculties to the service of God in the sanctuary.

And in proceeding to point out some of the qualifications necessary to the due discharge of the Ministry, we shall advert especially to the instruction given by St. Paul to Timothy, in the 4th Chapter and 16th verse of his first Epistle—"Take heed to thyself and to the doctrine, continue in them, for in so doing, thou shalt both save thyself and them that hear thee." This precept of the Apostle will afford an appropriate topic for the remaining part of our discourse; viz., that the Christian Minister must take heed, first to himself, then to the doctrine which he preaches, and finally to the great end of all his exertions, that he may both save himself and them that hear him.

And first the Apostle says, "take heed to thyself." These words indicate the necessity of a constant and earnest watchfulness in every Ambassador of Christ over his own soul, and there are many passages of Scripture which inculcate the same duty. Thus our Lord said to His Apostles, \* "Ye are the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." And He reminded them also that they were "the light of the world," and that "a city that is set on a hill cannot be hid."

And it is abundantly confirmed, as are indeed all parts of Holy Scripture, by the very nature of the case, and the testimony of experience. For, can he, who has never felt in his own person the sinfulness and weakness of the heart, and its infinite need of God's mercy and God's grace, who has never been enabled to turn from worldliness and sin, and in deep repentance and faith to seek and to

\* St. Matthew v., 13, 14.