

spiritual household, and in that attention, to its general economy, which alone can secure, as far as human instrumentality can do it, the blessed objects for which a gracious God has been pleased to establish His Church amongst men. If this qualification is necessary in the ordinary minister, how much more necessary is it for him that is appointed a Bishop to come up to the apostolic requirement? But again: in warning Timothy to take heed to himself, the Apostle would have him be fearless. He says to him, in another epistle: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." It is remarkable how prophets, evangelists and apostles concur in warning us against the fear of man. Four times in a single vision is the prophet Ezekiel reminded of this part of his ministerial usefulness. Christ himself urges it upon his disciples, whilst St. Paul has no sooner laid down the fundamental rule, that stewards be found faithful, than he declares: "But with me it is a very small thing that I should be judged of you or of man's judgment." Now, it must be owned that language like this, if uttered by any man who has neither the mind nor spirit of St. Paul, would savour, either of scepticism, or some mental imbecility. But, suppose a man say: "I only set light by man's judgment, because I feel that I have to abide a greater. I do not *court the scorn of men*, but I dread the displeasure of God. I feel that I have His work to do, His truth to declare, His law to follow, His Spirit to instruct, and occupying the responsible position of a Chief Steward in his house, or sent forth on the glorious errand, I am no one's servant but His, and as I am allowed of God to be put in trust with the Gospel, even so I speak, not as pleasing men, but God, who trieth the hearts." Now, should we not, in such a case, allow there must and ought to be superiority alike to the censure and the praise of men. When a man is taught of God, it will only make him shrink into himself, when he thinks of the work to which God has called him, and when, to a feeling of personal distrust, he unites an habitual consciousness of the account he must one day give to God, a respect on all minor points for the differing opinions of his fellow-men, and above all, prayer for that teaching which the Holy Spirit alone can impart, he must learn to leave the rest with God, unmoved by man's judgment, unsentenced even by himself, but going forth in godly simplicity to his work, the Bible for his rule, conscience for his guide, heaven in his eye, and success for his everlasting recompense. This apostolic caution—"take heed to thyself"—must also include a prudent regard to external circumstances. Calmly and fearlessly, as the apostle stands aloof from the praise of men, we never find him courting their displeasure, originating a crusade against harmless prejudices, or labouring to establish that oneness of thought and feeling, as little to be looked for as the uniformity of the human countenance. On the contrary, he