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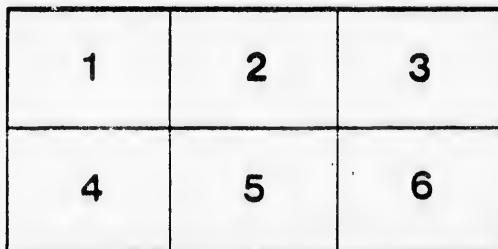
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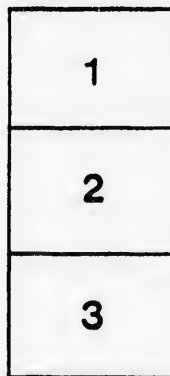
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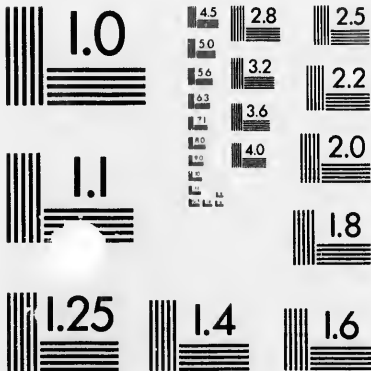
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THE  
CHRISTIAN MINISTRY.

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A SERMON

—BY THE—

REV. JOHN SCOTT,

DELIVERED BEFORE THE

SYNOD OF LONDON,

CANADA PRESBYTERIAN CHURCH,

MAY 2, 1871.

...

LONDON, ONT. :

JOHN CAMERON & CO., PRINTERS, RICHMOND STREET.

1871.

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TO THE REV. JOHN SCOTT,

MODERATOR OF THE SYNOD OF LONDON.

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REV. AND DEAR SIR,—

Having listened with great satisfaction to your able and timely sermon, delivered before the Synod of London at its opening, we cordially unite in requesting that you will publish it for general circulation in our congregations, believing as we do that its perusal by our people will tend to confirm them in their attachment to the order existing in the church, by directing their attention to the authority on which it rests.

Signed by

JOHN ROSS, Moderator,

And 55 Members of Synod.

London, May 3rd, 1871.

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## THE CHRISTIAN MINISTRY.

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"Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Pet. v. 2-4.

The subject presented in these verses is, the gospel ministry in its WORK, CHARACTER AND REWARD. But before entering on the consideration of these particulars, we shall advert in some introductory remarks to the authority on which the christian ministry rests.

1. We remark that the christian ministry has its foundation in the human constitution, and the conditions of social life ; as the family, the civil community, and the nation. In order to the supplying of common wants and the securing of common privileges, persons must be appointed, whose special business will be to attend to these. Hence the obligation, accompanied with a constitutional authority, resting in the parent, the magistrate and the sovereign. The Christian Church is a community of persons, brought together by certain common relations and interests, and requiring for the promotion of their welfare, the performance of certain public duties. Hence, the gospel ministry which consists of certain Christian men, duly chosen, officially set apart, and divinely authorized to minister to their brethren. On them mainly devolves the responsibility of providing instruction from the word of God, maintaining the observance of ordinances and watching over the spiritual welfare of the church's members. In the Scriptures the church is compared to a building, a vineyard, a flock, a household, &c. But the erection of an edifice requires builders who will be responsible

for the accomplishment of the work ; in order to the cultivation of a vineyard, husbandmen must be appointed ; a flock cannot be preserved and provided for without the care of shepherds, and the welfare of a household requires a steward to guide its affairs and servants to perform its necessary duties. The Christian Ministry therefore has its rise in the nature of things, and is necessary for the maintenance of the Church's social life.

2. We remark that the direct authority for the Christian Ministry rests on the EXAMPLE AND PRECEPT of Scripture. From the earliest times, the members of the human race, recognized as the people of God, were placed under an organization which secured to them orderly direction and superintendence. The most ancient form of government was patriarchal, in which were devolved on the head of the tribe the obligation and authority to "command his children and his household after him, to keep the ways of the Lord." During the sojourn in Egypt, a class of persons named elders were the recognized rulers of the Israelitish people, to whom Moses made known his mission and delivered his divine directions. At the formation of the Jewish church in the wilderness, a very complete constitution was divinely appointed, for preserving the knowledge and worship of God, and securing the purity, unity and happiness of His people. By means of the local elders in every tribe, and the supreme court of seventy rulers, the affairs of the church were preserved and directed by authority. When the fulness of the time came, in which the Church was to be elevated to a more spiritual position, and to take a new and simpler form, we find that organization was still observed for securing her interests. Our Saviour in performing His public ministry, conducted it in an organized way. He did not leave the spread of His gospel message to depend on the zeal of individual converts, or the uncertain and fitful service of those whose minds might incline them ; such service he did not forbid, but neither did he depend on it. He called and ordained first the twelve apostles, and the labors of these being unequal to the extent of the work, he afterwards regularly ordained other seventy. When, after his death and resurrection, the New Testament Church

was fully constituted by his inspired apostles, everything was proceeded with in an orderly way. The social relation of believers to one another, the maintenance of the means of grace among them, and the execution of the Saviour's commission, that the Gospel should be preached to every creature, were not left to the spontaneous action of the spiritual life in individual converts, but secured under orderly and authoritative direction. In proof of this we might refer to the way in which a successor to Judas was chosen, in which Deacons were appointed to attend to the interests of the poor, in which the first Gospel messengers to the heathen nations were sent forth, and in which the young man Timothy was taken into the work of the ministry. To these we shall have occasion to again refer shortly. In the primitive church there may have been, and there doubtless was, much voluntary service rendered, but the interests of the Church were not left to depend on such. And if the maintenance and propagation of the gospel in the Apostolic age could not be left to the zeal and discretion of individual converts, how much less could they be so left now? Would not the discontinuance of a regularly appointed ministry be to a large extent the dissolution and destruction of the church itself?

The constitution of the christian church seems to have been formed after the model of the Jewish Synagogue, and where the converts were chiefly Jews, the one seems, by a kind of natural transition, to have taken its rise out of the other. A bench of elders with one of their number as president, was the synagogue form of government, and when such officers were converted to the gospel they probably retained in the christian church the same position which they had held in the Jewish. Where such were not among the converts or not in sufficient number, others were by election and ordination set apart to the office. As in the Acts of the Apostles and in several of the Epistles, we find frequent reference to these elders as the constituted rulers of the church. The relief funds for the destitute saints at Jerusalem were sent to the care of the elders; the disputed question of circumcising the Gentile converts, was referred for decision to the apostles and elders; the

deliverance when agreed on was formally drawn up in the name of the apostles and elders and brethren; when the contents of the deliverance were given to the Gentile churches, they were designated. "The decrees that were ordained of the apostles and elders;" and as Paul and his fellow laborers proceeded with their missionary work throughout the heathen countries, they ordained elders in every church.\* These and the Deacons seem to have been the only permanent office bearers connected with the several congregations of believers. The apostle Paul in directing Timothy and Titus respecting the ordaining of office bearers, and in specifying the office bearers in the church at Philippi, mentions only these two classes—Elders and Deacons.†

But our present object was not to determine what the particular form of New Testament church government is — not to prove as against Episcopacy and Congregationalism, that Presbyterianism is that form — though we think the proof of this is very plain, by a reference to the Scripture evidence— we only intended to point to the abundant evidence furnished in Scripture that the church has received a divinely appointed organization, with officers distinctly set apart for the performance of certain duties. And we close our remarks on this point with a reference to two important principles connected with the appointment of office bearers. (1) Their election by the vote of the general membership and (2) their ordination by already existing office bearers. Of the first of these we have the following illustrations: The narrative which gives an account of a successor to Judas plainly implies that all the persons present, to the number of 150, took part in the act of choosing a person; in the appointment of deacons, "The apostles said to the multitude of believers, 'look ye out among you seven men;'" and in the statement made respecting the ordination of elders over the Gentile churches, while the common translation reads, "Ordained them Elders in every church," the Greek fully expressed is, "Having

\*See Acts xv. 2-23, xvi. 4, xiv. 23.

† The words bishop and elder refer to the same class of person. See Titus i. 5-7.

ordained them elders by shew of hands." But this election by the general membership did not constitute the persons office bearers without ordination by already existing office bearers. And of this second principle we have evidence in the following examples. After the deacons had been chosen by the multitude of believers "they were set before the apostles, who, when they had prayed, laid their hands on them;" when the first missionaries were appointed to the heathen nations, though they were selected by the Holy Ghost, they were not allowed to go forth without the open, formal and authoritative sanction of the church, for "The prophets and teachers which were in the church at Antioch, fasted, prayed and laid their hands on them;" and when Timothy was set apart to the gospel ministry, Paul did not advise him to go forth and preach the Gospel when and where his inclination might guide him, neither did that Apostle deem it proper of his own authority to ordain him, but this was done "by the laying on of the hands of the presbytery."

It is evident then, from the nature of the case, that a stated ministry is requisite, and it is just as plain from direct Scripture evidence that such a ministry has been divinely appointed. This is distinctly implied in our present text, for the Apostle Peter addresses a distinctive class of persons, as especially responsible for maintaining the interests of the church, and charges them to feed the flock of God, and take the oversight thereof.

We come now to consider the particulars relative to the Christian Ministry brought more immediately before us in the text, viz., its *work, character and reward*. The *work* is intimated by the Apostle in the exhortation "Feed the flock of God, taking the oversight thereof." Some are of opinion that while the word feed views the church under the idea of a flock, the word oversight contemplates it as a family. We do not see any ground for this distinction, but think that both terms have reference to the church as a flock. Paul, in addressing the elders of Ephesus, uses this language, "Take heed unto yourselves and all the flock over which the Holy Ghost hath made you *overseers*." There are included in

the two terms, if not expressed in each of them, these two parts of ministerial work, *imparting instruction and exercising government.*

1. *Imparting instruction*, or as it is elsewhere expressed in Scripture, "Laboring in word and doctrine." The subject matter of the instruction must be the word of God, including the whole range of revealed truth,—the entire canon of Scripture, the different parts of it being used as circumstance may demand. The Apostle Paul referring to the breadth of his teaching says, "I have not shunned to declare the whole counsel of God." But here there is great need for observation, reflection and wisdom that the various parts of divine truth may be presented in their proper proportions and adaptations to seasons, circumstances and persons. It contains food suited to different conditions, and medicine as well as food. If unskillfully administered, hurtful instead of wholesome effects may follow. A commonly expressed division of Scripture, and one which is useful to be remembered in preaching, is that of law and gospel, the one being the school master to prepare the soul for the inheritance provided, the other being the inheritance itself with all its spiritual privileges. We have read of two celebrated Scotch ministers who were remarkable for dwelling, the one nearly exclusively on the law, the other largely on the gospel; the one regarding himself as having been furnished at his commission with a quiver full of arrows, the other regarded as having been provided with a cruise full of oil. And as they occupied adjoining parishes this division of labor did not cause any great inconvenience, for as the hearers were wounded by the one they betook themselves for healing to the other. But there are few circumstances in which such an arrangement would be suitable. In general, every minister must endeavor to do the work of both. It may be useful to bear in mind the doctrines of scripture made prominent in the discussions of the church, or rather in the church's contentings for "the faith once delivered unto the Saints;" such as what are technically called the "Five Points," and which in the Calvinistic view of them are regarded by us as distinctive of the true teaching of Scripture. One has said that every sermon ought to contain three R's, meaning that it ought to present the ruined

state of men as sinners, the redemption wrought out by the son of God, and the doctrine of regeneration by the operation of the Holy Ghost. Another has well remarked that, "every discourse should contain a complete Christianity, in the sense of faith, never being separated from sanctification nor sanctification disjoined from faith." Where there is not a combination of these two, the gospel is not preached. He who confines himself to any special part of scripture teaching, to the exclusion of other parts, does not, in the full sense of the term, preach the truth, and is almost sure to fall himself, and lead his hearers into direct error. The Apostle Paul, in specifying the sum of his teaching, expresses it under two heads, "Repentance towards God, and faith towards our Lord Jesus Christ." But our Saviour, in his commission, uses only one term, "Gospel." "Go ye into all the world, and preach the gospel to every creature." But this expression may be regarded as here comprehending the whole compass of revealed truth, not only what more immediately constitutes the glad tidings, but all the circumstances both in relation to God and men, which gave rise to the gospel, and tend to make it such. Yet, what is by way of emphasis, the gospel, and which should ordinarily occupy the largest space in Christian teaching is the doctrine of reconciliation to God through the atoning blood of His son—Christ in His character of the sinner's substitute, securing all the blessings of eternal life. Every sermon, it has been truly said, should either take its rise in Christ, or come to Him. He is himself the bread of life by which the souls of His people are to be sustained; the way by which access to the Father is secured to them; and the vine from which they as the branches derive their nourishment, health and fruitfulness.

But while the subject matter of the instruction imparted is to be scriptural, and while the very expressions of Scripture have a special value and power peculiar to them, yet, for the sake of explaining and applying gospel doctrine, knowledge should be gathered from all sources. While in one sense the Bible is the storehouse out of which the supply of things new and old are to

be brought, yet, in another sense, it is only a sample of the kind of materials that are to be gathered from the world of objects, facts and minds, and of the use to which these are to be put. It directs us to observe and study what the heavens exhibit, what the earth presents and yields, what providence evolves, and what the ever active intelligence of mind discloses. Religion is the relation of things to God, therefore, all things become religion to the Christian, and all things should be laid hold of by the Christian minister, and laid under tribute to the promotion of the glory of God, and the happiness of the creatures whom He hath made after His own image. An English divine was one Saturday found studying Gibbon, and on being questioned on the subject he said, "If I belong to Christ, Gibbon is surely mine, and a harvest field which bears fruit for my Master." Only it must ever be borne in mind that the pastor's work is to feed the flock, and therefore what he presents must be food.

In connection with this work of imparting instruction, a number of points, respecting the manner of performing it would naturally come up for discussion, such as the form of address in which instruction may be most efficiently presented,—whether the homily, essay, sermon or lecture is the preferable form of discourse, or to what extent each may be practiced in public preaching; the work of preparing the instruction—on which point Tholuck, in substance remarks that, "the instruction must be drawn from the Scriptures, must have adaptation to the circumstances of the flock, and must be first created in the study and then re-created in the pulpit, under the guidance of the Holy Ghost; and the various ways by which the minister may seek to convey instruction besides the public preaching on the Sabbath—as through family visitation, week-day lectures, district prayer meetings, seasons of catechizing, Bible classes and Sabbath schools, and occasionally publishing a discourse or address. But time will not admit of our considering these particulars.

2. *Exercising Government* is the other department of the work of the ministry implied in the text, "Taking the

oversight thereof." And here it is necessary to bear in mind that there are two classes of elders in the church—those who rule only, and those who both rule and teach. A distinction which is implied in the Apostle's words to Timothy when he says, "Let the elders that rule well, be counted worthy of double honour, specially they who labour in the word and doctrine." As implied here all rule, but only a certain number of them devote themselves to public teaching. Now in the direction of our text to take the oversight, we must understand those who are called lay elders as well as those who are commonly called ministers. Not but that the lay elders have also a responsibility in connection with the instruction imparted, but it is in the work of exercising government that their services are more directly given. And in this we would notice as among the things included—

First—Maintaining purity of membership. This it is true can only be attained in a relative degree. For, according to our Saviour's own teaching, the tares will grow up among the wheat, and the Gospel net will enclose bad as well as good. In the small band which He Himself formed there was a traitor, and in the churches which the Apostles planted there were enemies to the cross of Christ, and those who, though among the believers, were not of them. But while absolute purity of membership cannot be secured, neither must indiscriminate admittance be given; ignorant and presumptuous persons, whose presence would be a scandal to the church, must be refused. In reference to such it is said "Purge out the old leaven." The building of worthless materials—wood, hay, stubble will not only occasion loss in the day of final trial, but such often cause much loss of peace and comfort in the present time. A competent amount of knowledge, some evidence of Christian experience, and a consistent life ought to be required of all.

Second—Watching over the spiritual welfare of those who compose the membership. Besides the attention of the pastor to this particular, the elders in their respective districts should acquire a knowledge of the members in regard to their circumstances,

manner of life and state of mind ; should see that they are regular in attendance on the public means of grace ; visit them in their houses and give exhortation, counsel and comfort as occasion may render necessary ; and where circumstances will admit, hold meetings for reading, exhortation and prayer. It was a severe charge of the Prophet against the shepherds of Israel, when he said, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away." The Apostle Paul's exhortation, which though addressed to all, is specially applicable to ministers, "Warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all."

3. Seeking out those who are still in a lost condition. Here the example of the chief Shepherd is to be followed. He came "to seek and to save that which was lost." He went "into the wilderness to seek that which was gone astray."

In many respects this exercising of government is the most difficult part of the ministerial work, and that which forms the severest test of the calling to the office. Here the ministry is brought into the closest dealings with human nature in all its various manifestations of character, and has to struggle patiently with ignorance, prejudice, presumption and pride, as well as with timidity, discouragement and despair. Faithfulness and tenderness must be combined under a close discernment of particular cases. On this subject Vinet remarks, "The care of souls is difficult because it is not so acceptable as it was once. The flocks know our duties well but their own they know no more, and the precept, 'Obey them that have the rule over you,' is to them without signification. To exercise and enforce authority without startling the spirit of independence, here is a problem which simplicity and clarity alone can solve." Much must be borne, and the work persevered in against discouragement for the sake of the Saviour and the interests of his cause. The Scripture precept must be resolutely adhered to, "The servant of the Lord must not strive but be patient toward all.

II. The second particular in reference to the work of the Christian ministry brought before us in the text is its *character*. As here expressed, two things are required, viz., *A cheerful and disinterested service, and an exemplary life.*

1. the service must be *cheerfully* rendered—the flock fed and the oversight taken “not by constraint, but willingly.” The occupation of the gospel ministry, above all others, requires an inclination to it, a love for it. Its sacred duties must not be engaged in under the constraint of external circumstances, such as a desire to please friends, when the mind itself does not choose these duties. The high motives which the work presents in connection with the glory of God and the salvation of souls, should be so apprehended, and the constraining influence of the Saviour’s love so felt, as to produce a willingness, a cheerful facing of the labors and difficulties involved. There may be, and indeed in the true gospel minister there will be, a sense of unworthiness and unfitness, and a certain shrinking from the responsibilities implied. For if an Apostle exclaimed “Who is sufficient for these things,” how should the ordinary laborers feel? But this state of mind is not inconsistent with a hearty performance of the duties, as the amount of ability and measure of grace may enable.

And the service must be *disinterested*, not having for its aim a temporal livelihood or any mere secular advantage, “not for filthy lucre, but of a ready mind.” To an adequate amount of pecuniary support, an amount proportioned to circumstances and the condition of society, the ministry has a claim, according to the Apostle’s command “Let him who is taught communicate to him that teacheth in all good things,” and according as the “Lord hath ordained that they who preach the gospel should live by the gospel, even as they who ministered at the altar, lived by the altar.” For, adds the Apostle, “if we have sown unto you spiritual things, is it a great thing if we shall reap of you carnal things.” Only the obtaining of this must not be made the object of the ministry, or allowed to incite a spirit of covetousness. Indeed, there is not much inducement to choose the ministry as a means of gain. Any of the other

learned professions, and many ordinary lines of business, give much greater prospect of realizing worldly substance. In many cases, compared with the circumstances of general society, it is characterized by poverty rather than wealth. Ministers of the gospel profess to occupy the position of the Levite of old to whom it was said, "Thou shalt have no inheritance in the land," and they are held to their profession. But while very generally the demand on the ministry for self-denial in the renunciation of worldly advantages and comforts is greater than those who receive the services ought to exact, yet, there is no degree of disinterestedness necessary for the welfare of the gospel of Christ, which the minister should not be able to exercise. His life is a consecration in which all is renounced. He is the representative of Him who made himself poor, who came not to be ministered unto but to minister, who voluntarily denied himself what the birds and the foxes enjoy. The ready mind enjoined in the text chooses the occupation, not the emoluments that arise from it—desires the service whatever its accompaniments may be, abundance or poverty, good report or evil report. Having been himself chosen out of the world he has been appointed to call others out of it; to "warn them that are rich in this world that they trust not to uncertain riches," to exhort them that are poor to "be content with such things as they have." But how hurtful to the success of his labors, and how dangerous to his own soul, were he attached to the vice from which he seeks to detach others. His purity of mind, and strength of soul would thereby be destroyed. "The ways of them that are greedy of gain, take away the life of the owners thereof." If the present age is specially characterized by a secular spirit; an absorbing worldliness in which "every one seeks his own, not the things that are Christ's," there is the more need for those who are in a prominent sense the servants of Christ to shew a different spirit, to give an unmistakable example of disinterestedness. To a minister the words were spoken, "The love of money is the root of all evil, which while some coveted after, they have erred from the path, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and

follow after righteousness, godliness, faith, love, patience and meekness.

2. The other characteristic of the christian ministry enjoined here is, an *exemplary life*, "neither as being lords over God's heritage, but being ensamples to the flock." When a spirit of ambition was beginning to manifest itself in some of our Lord's disciples He said unto them, "Ye know that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you, but whosoever will be great among you shall he be your minister." Gospel ministers do not occupy the position of proprietors, but of stewards. Their power is not legislative but administrative. They have been appointed to maintain in their purity, and to administer faithfully the laws which the Master has ordained for the regulation of his house. And they who minister these laws are themselves subject to them. The Apostle here intimates that the most successful way of securing their observance in others, is to exemplify them in their own lives. Example must be made the main source of influence. There may be reference here to the eastern mode of guiding a flock, which was by going before as a leader, not by going behind as a driver. Or there may be a reference to what is observable in sheep, a tendency in the body of the flock to follow one or two of their number as leaders. Ministers are not, in their origin and nature, distinct from the body of believers; they are themselves members of the flock. They must therefore guide their brethren by themselves taking the lead in every christian duty and virtue, in "every good word and work." Let them follow the true and good Shepherd who has gone before, and then the flock will follow them. For, to the greater part of the people, the gospel is not what the minister preaches, but what he lives. The pulpit is regarded as presenting what surpasses humanity, and the life is taken as the attainable standard. "Be thou an example to the believers," said Paul to Timothy, "in word, in conversation, in charity, in spirit, in purity." And again, "Take heed to thyself and the doctrine \* \* \* \* for in doing this thou shall both save thyself and them that hear thee."

III. The third particular in regard to the christian ministry included in our text is its *reward*. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." On this it would have been very important for us to have reflected at length, but time will admit of our expressing only a few sentences.

The second coming of the Saviour is the great event to which christians are directed, both for admonition and encouragement; that in the solemn and glorious prospect of it, they may be stimulated to resist sin of every form, to discharge with diligence and fidelity all ennobling duties, and to bear up cheerfully under the privations, sacrifices and suffering which, for the Lord's sake, they may be called to endure. Then He will come as a Lord who has been long absent, to take account of his servants, examining what their conduct has been during his absence, and rewarding every one according to the merit of his past services. Then all who have been faithful will "enter into the joy of their Lord," and those whose service has been specially prominent, will be proportionally raised to honour. Here, as corresponding to the figurative language in which ministers and christians are spoken of, He is represented as appearing in the character of the chief Shepherd. At His coming all the different sections of the flock will be gathered under His review, and placed "in the green pastures and by the still waters" of heaven, and the under shepherds, by whose ministerial care the flock was preserved and fed, will be honourably rewarded. The reward promised to them here is designated a "crown of glory," which indicates the very distinguished honour and blessedness that will be conferred on them. Among men on earth, crowns are expressive of royal rank, special achievements, or distinguished service. Mordecai, as the man whom the king delighted to honour for the services he had rendered, appeared "in royal apparel and with the crown royal on his head;" and the victor in the Grecian games was marked and distinguished by a chaplet of laurel round his brow, so will faithful ministers be honoured

and distinguished, and that forever. The laurel of the victor soon faded, and even the golden crown of royalty grows dim, but their reward is a "crown of glory that fadeth not away." In what the glory will actually consist we cannot certainly know. It may imply special nearness to the Saviour and more intimate companionship with Him, similar to what is enjoyed by the princes of a nation in relation to the sovereign; and also, as they have been co-workers with Him here in gathering His people out of the world, and consecrating themselves to their spiritual interest, it may imply the blessedness of largely sharing in His sympathies as Redeemer. As the princes of a nation who have joined their king in some great and honourable enterprise, sympathized with him in his object and plans, and cheerfully shared his privations, toils and dangers, will, when the enterprise has been crowned with success, have also a sympathy with him in the satisfaction which he experiences by his object having been accomplished—his joy will be their joy, and his glory their glory; so ministers of the gospel who have been partakers of the spirit of their master in regard to the work of saving souls, may experience a very high degree of happiness through unison of feeling with Him when He "shall see of the travail of his soul, and be satisfied." As the Saviour at His appearance will have a high satisfaction in being "glorified in His saints and admired in all them that believe;" so will christian pastors be filled with delight, when those for whose conversion they prayed, wept and laboured, and over whose spiritual interests they watched with anxious care, appear, as their "crown of joy and rejoicing in that day."

But whatever the form of honour and happiness implied in the unfading crown of glory, the prospect of it may well encourage and strengthen the gospel labourer in his work, and enable him to disregard the earthly inducements which influence the minds of others. Out of respect to the "recompense of reward" Moses "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season;" the early christians took joyfully the spoiling of their goods knowing that "in heaven they had a

better and an enduring substance ;" and the Saviour himself, "For the joy that was set before Him, endured the cross, despising the shame," so let christian pastors eye with a steady faith the "crown of glory," that they may with diligence and cheerfulness feed the flock, keep themselves free from the influence of filthy lucre, and ever in meekness, purity and love, be ensamples to the flock.

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