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## ORDINATION

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READINGS  
UPON THE LITURGY AND  
OTHER DIVINE OFFICES OF THE CHURCH  
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## THE ORDINATION

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WE [467] are now to consider the subject of the Christian Ministry, and the several Offices of the Church for the Ordination and Consecration of Ministers.

The words "Ordination" and "Consecration" denote the acts of admitting men to the several Orders of Ministry in the Church of Christ. The word "Order" conveys the idea a class and hence the word "Ordination" implies that in the sacred Ministry there are several Classes or Orders; and it denotes the act of admission to any one of these Orders. The word "Consecration" more particularly denotes that those admitted, or ordained, are sanctified with the unction of the Holy Ghost and endowed with the spiritual gifts or powers proper to the Order to which they are respectively admitted. This word, indeed, has become more usually appropriated to the admission to the Episcopate; but both words are legitimately applied to the act of admission to the Priesthood also. They are convertible terms thus far - that "Ordination," or admission to the Order, implies Consecration by the Holy Ghost to the Ministry to be fulfilled therein, and endowment with grace and power for fulfilling the same; and "Consecration" implies that he that is conse-

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crated is admitted to one or other of the sacred Orders of the Christian Church.

In prosecuting our subject, we shall observe the same course as in our former treatises. We shall address ourselves, first, to the investigation of the fundamental or original principles involved. Secondly, we must direct our attention to the Ministry of Christ, which, as exercised by Him through His servants, is the special object of Ordination [468]. This will lead us to consider the history of the introduction of the Christian Ministry into the world, and its subsequent development in the Church. Thus we shall be prepared to proceed, finally, in the examination of the structure of the several Offices and of the forms employed, and the manner in which the principles and doctrines regulating our subject are embodied and carried out.

I. The fundamental principles to which we have to refer, are the same as those involved in the Offices of Baptism and of the Laying on of hands for sealing and anointing.

The Holy Ghost, the Spirit of the Father, received by the Risen Lord and Saviour on His Ascension, and sent down by Him upon the Disciples on the day of Pentecost, is Himself the great source and fountain of

all His gifts, whether bestowed in Holy Baptism, or in sealing and anointing those who have been baptized into Christ, or in the divers acts of Ordination by which men are separated to the service of God in His House, and to holy ministry to their brethren in the Church and in the world.

The Gift of the Holy Ghost, bestowed by Christ through the Laying on of the hands of His Apostles for sealing, pre-supposes that those sealed are born from above, God's regenerate children, members of the Body of Christ: for on such alone can the Holy Ghost come down and dwell in them. So also, according to the economy of the Body of Christ, the Gift of the Holy Ghost bestowed in Ordination, pre-supposes that those ordained are not only baptized, but sealed and anointed by the Holy Ghost.

Thus did Moses speak concerning that Anointing Oil where-with the Tabernacle and all its Vessels were sanctified, and Aaron and his sons were consecrated to fulfil the Divine Offices therein.<sup>1</sup> "Upon man's flesh shall it not be poured." - "Whosoever putteth any of it upon a stranger, shall even be cut off from this people." These things were types and shadows of the coming glory. The same anointing oil sanctifies the

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<sup>1</sup> Ex. 30:26-35.

Tabernacle or Temple - which Temple is the Body of Christ - "which Temple ye are"<sup>2</sup> That holy oil sanctifies Him that is consecrated to be High Priest after the power of an endless life. It is the oil of gladness [469] wherewith God hath anointed the Risen Lord above His fellows, - to be Priest and King after the Order of Melchizedek. It is<sup>3</sup> "the precious ointment upon the head, that ran down upon the beard; that goes down to the skirts of the garments." The anointing oil flows down from the Head upon all that are heirs of the kingdom; and by that precious oil all who are admitted in this dispensation to the fellowship of His priesthood, and employed by Him for fulfilling its functions among the saints on earth, are consecrated to minister in the Sanctuary. In our comments on "The Order for the Laying on of Apostles hands," we have noticed that the Chrism used therein is consecrated by the Apostles in their Chapel, on the day after Pentecost, for use throughout the ensuing twelve months, and that the same Chrism thus consecrated is used not only in the Laying on of hands, but also in Ordination. We have here a lively figure of the truth of which we have just spoken. The Spirit of Anointing and of Consecration is One Spirit, the Holy Ghost;

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<sup>2</sup> 1.Joh 2; 1Cor 3:17.

<sup>3</sup> Ps.133,2.

and they that are anointed are truly consecrated to God.

For all that are baptized into Christ are children of God in Christ Jesus. "And if children," says the Apostle, "then heirs; heirs of God and joint heirs with Christ."<sup>4</sup> The inheritance to which they are born, is that Kingdom of Heaven, wherein they "are made kings and priests unto God and the Father."<sup>5</sup>

But if all that are baptized into Christ are heirs, and even now inchoately kings and priests, the question suggests itself, What room is there, then, for a separate Order, or separate Orders, of Ministers in the Church? and what is the necessity for Ordination? We answer, that while those who inherit the kingdom of glory shall, in their external relations to the rest of the Creation, be kings and priests, there must still subsist internal relations between the several subjects of the kingdom. And as with the heavenly kingdom so with the Church, which is the very image and manifestation of the heavenly things. It is so constituted that the relations between the several members are not exclusively relations between equals. All are, indeed, alike sons of God [470], par-

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<sup>4</sup> Rom. 8,17.

<sup>5</sup> Rev. 1,6.

takers of the one life, and (as we have said) of the One Spirit, admitted to One Communion in One Body. They are members one of another, and alike contribute to the well-being of the whole. Their mutual helpfulness presupposes order and subordination.

“As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.”<sup>6</sup> This is the prominent and oft-repeated figure, by which the Holy Ghost, in the Epistles of St. Paul, teaches us to apprehend - 1. Our common union with Christ; 2. Our mutual dependence one on another; and 3. Our special dependence on those whom Christ selects and sets in His Church as His instruments, to be employed in special ministry and service, and as channels of His grace.

1. Our common union with Christ. - As in the human body all the members are members one of another forming one body, and are all under the control of the individual man, and obey the impulse of his personal will, - so it is in the Church, the Body of Christ. They that are baptized into Christ, are made members of His mystical body, the instrument of His will. They are bound to be ever at His command,

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<sup>6</sup> 1.Cor. 12,12.

ready to execute what He inspires and moves them by His Spirit to do. And so far as they are faithful, they will be *all* this. For through faith they dwell and live in Him, and He in them. He is present, and lives and acts in every part of His own living Body.

Therefore is it, that, as “in Him dwelleth all the fullness of the Godhead bodily,”<sup>7</sup> so the Church, His Body, is “the fullness of Him that filleth all in all.” In Christ dwells the fullness of the Godhead bodily; not simply because, being God, He has taken Manhood into union with Godhead in His own Person - for the two natures, though for ever inseparable, are for ever distinct and without confusion. That fullness dwells in Him, because by the gift of the Father on His ascension the Holy Ghost abides in Him, the Risen Man, in all fullness, and the Spirit of God is now the Spirit of the Son of God Incarnate. And the Church is the fullness of Him that filleth all in all, because the Holy Ghost, who dwells in Christ the Head, dwells in the Church, the Body of [471] Christ, and so through His indwelling she is the fullness of Christ and of God. So great is the reality of our union with Christ.

2. From this figure of the body, we are further taught our mutual dependence one upon another. In

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<sup>7</sup> Col. 2,9.

our union with Christ we do not exist as so many isolated individuals - atoms, as it were, cohering only in one mass. In the human body one life quickens the whole; and it is of the essence of life in the living subject, that the individual parts should form one living organization, in which even the smallest particles have each their proper functions to fulfil, and in fulfilling them contribute to the well-being of the whole and of every part. In like manner the Church, consisting of many individuals, is an organized community. The Body of Christ is an organized Body. The individual members, quickened by One life through the presence of the Holy Ghost, are members one of another. Each member is set in the body in his proper place, and has his proper functions. Each has duties to fulfil, not only towards Christ, their common Head, but towards all the other members. As those functions - those duties are fulfilled, life and strength are propagated through every part, the Body and all its members grow up into Christ, and God's purpose in the Church is advanced. Thus every part has need of all the rest.

3. In the third place, we learn that while all the members of Christ are mutually dependent on each other, yet they are not all dependent on each for the same specific functions. Christ has His special instruments, whom He selects for special acts of minis-

try. The Apostle Paul reminds us, "We have many members in one body, and all members have not the same office."<sup>8</sup> Nay, the larger part of the substance of the living body is employed in forming the organs, by which, in their internal action, life is nourished and strength supplied; and by which, in reference to things without, provision is made for perception by the senses, and for speech, and motion, and external action.

So is it in the Body of Christ. All that are baptized into that Body are necessary in their place. But yet there [472] are also principal organs and members for sustaining and propagating the Divine and spiritual life from Christ through the whole Body, and for the exercise of that life in fulfilling all the will of God. In the Church, as in every organized community of reasonable beings, there must be the proper officers for declaring with authority the laws of the body corporate, and administering its affairs. And as in the figure, so in the spiritual thing signified. Every organ, every officer or minister, has his appointed place and his proper duties; some of these are relatively higher and of greater importance; some are subordinate and of less importance relatively; all are equally necessary

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<sup>8</sup> Rom. 12,4.

to the welfare of the whole Church; and the fulfillment of the end of its existence.

And as in the natural body God has set the members, every one of them, as it hath pleased Him, so also is it in the Body of Christ.<sup>9</sup> No one can take honour to himself, or choose for himself his own place and office. Every member must be set in his place by God; and receive from Him his office, and be called and appointed thereto by Him. "Ye are the body of Christ and members in particular. And God hath set some in the church; first, apostles; secondarily, prophets," &c. He has set some who receive their commission from Christ immediately, and who minister to all the rest. He has set others who minister to those placed under their charge according to the office committed to them; and, receiving their commission from Christ, they receive it not immediately, but through those whom He has set first in the Church. Neither does this mediate and subordinate position hinder in any wise that presence of Christ by His Spirit to all and each, of which we have already spoken. It is the channel through which His presence is vouchsafed - whether sent forth mediately or immediately, all are the ministers of Christ, organs and - instruments of His will, channels of His grace, minis-

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<sup>9</sup> 1.Cor.12,18.27-30.

ters of His Spirit, joints and bands by which the whole body is knit together - and by the indwelling and inspiration of His Spirit He is present to all; and dwells in each and all.

We learn, then, that in the One Body of Christ, into [473] which we are all baptized by the One Spirit, there are divers organs and members, some principal, and some subordinate: and that these are set in the Body, or, in other words, receive their commission according to the good pleasure of God. Some of these, again, are sent forth immediately by Christ Himself and God the Father; therefore the Lord, the Second Adam, gave them the name of Apostles. Some are sent forth mediately. But from these facts of subordination and mediation results the necessity for rites of Ordination and Consecration in the Church.

There is one other lesson to be derived from the consideration of the Church under the figure of a living body of which we may profitably take note.

The human body was not brought into existence fortuitously. God gave it a specific form, adapted to the end which He had in purpose in creating Man.

In all the variety of living beings, each has been created with a view to a specific end. In each, life has

been developed in the specific form adapted to that end. "God giveth it a body as it hath pleased Him, and to every seed its own body."<sup>10</sup> The particular ends to be fulfilled by many species of the inferior creation may have been accomplished; the particular type may have been allowed to pass away altogether, or to pass into other forms; or the extinct species may have been succeeded by creatures of another type, with greater or less resemblance to its prototype, but better adapted in its present form to existing circumstances.

Not so with Man! Man was created with an object reaching through all eternity. The form of his being, in all the essential points which constitute Manhood, is incapable of change. It has been assumed by the Eternal Son of God! Manhood has been taken by Him into eternal union with Godhead!

Thus is it with the natural body of Christ, and thus also is it with His mystical and spiritual Body the Church! It is, and under the same circumstances always must remain, such as God designed and constituted it, for God has His own work and purpose to fulfil by it. The way in which the Church was brought into existence proves the unchangeableness [474] of its form. The Son of God, Who became Incarnate by

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<sup>10</sup> 1.Cor. 15,38.

the Holy Ghost, and Who by the same Holy Ghost was raised from mortality to eternal life, is Himself the living source and first principle, from whom the Church derives her being and mode of existence, her form and character and specific organization. He, by sending down the Holy Ghost on those who believe, and uniting them to Himself, brought the Church into existence in the form ordained by God. It is not possible, therefore, that the Church, abiding in Christ and filled with His spirit, should assume any other form. It is the Divine form and manifestation of the Holy Ghost coming down upon the faithful, and organizing them as living members of Christ. It is the only possible development of the life of Christ in those united to Him. That life, if it be not hindered and quenched, must expand and clothe itself in the form proper to the spiritual and mystical Body of Christ. If, in its manifestation on earth, it varies from the form with which it was originally clothed, that variation is the sign of apostasy and sin. The framework and form of the Church, therefore, are not accidental, nor made to serve a temporary or partial purpose - they depend on Christ Himself. They are the living process and development of Him that is risen from the dead, the beginning of the New Creation. They exist by the inherent law of the Divine nature in which He was raised and glorified; which law is but the expression of the eternal purpose of God in Christ.

We close our discussion of the theological principles on which Ordination rests by one final remark. How marvelously and graciously do the adorable Persons in the Trinity co-operate and combine in bringing forth the Christ in its due form, and in the development of its several organic parts or Ministries!

Herein is revealed, as we devoutly acknowledge, “the mystery of God, even of the Father and of Christ.”<sup>11</sup> In all the actings of the Incarnate Son in and towards the Church, the Father and the Holy Ghost are present. “The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.”<sup>12</sup> [475] The actings of the Son have their source in God the Father He is the perpetual springhead and fountain of all life and power. He gives the Son to have life in Himself, and commits to Him all power and judgment. God is the Head of Christ; Christ is Head and Lord of the Body, the Church: and the Holy Ghost, proceeding from the Father - the Spirit eternally of the Father and of the Son - is ever more ministered by the Son to them that are given to Him by the Father, through those whom He calls and ordains. Thus is exemplified the truth taught us by St. Paul, “There

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<sup>11</sup> Col. 2,2.

<sup>12</sup> John 5,19.

are diversities (or differences) of gifts, but the same Spirit; and there are differences (or diversities) of ministrations, but the same Lord; and there are diversities (or differences) of operations, but it is the same God which worketh all in all.”<sup>13</sup>

The Church, therefore, subsists according to the purpose and by the gift of God; her organization and form result therefrom. He has given her to Christ to be His spiritual and mystical Body, for the carrying out of His will, and to be the ordinance for exercising His government over all things, and ministering His Spirit of life and power. All the grace and fullness that are in Him must find means of expression and dispensation through the Church. Her various offices and ordinances, and her divers ministries, are prepared before and ordained of God, and in continuance are fashioned, and brought forth for the purpose of ministering and dispensing the grace and fullness of the Holy Ghost which is in Christ Jesus the Lord. In Him they are vested, and by Him they are exercised, through the proper members of His Body - through those individuals whom He calls and sends forth, as He is sent forth by the Father - through each, according to his place in the Body, and the functions which he is ordained to fulfil.

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<sup>13</sup> 1.Cor. 12,4-6.

II. We proceed to the examination of the Ministry of Christ, or rather the several Ministries which the Father sent Him into the world to fulfil, and which, as Lord and Head of the Body, He commits to His servants, whom He ordains. By whom are these Ministries fulfilled? Are the Ministers equal in degree or order? Or, if there be more than one Order of Ministers, how many are there, and how [476] are they severally distinguished? For the solution of these questions, we must ascertain from Holy Scripture the history of their introduction, and the objects and motives for which they were introduced.

In the first place, we learn from Holy Scripture that the origin of all ministry in the Church, and of ordination thereto, is in God, Who sent His Only Begotten Son into the world to become Man; He sent Him, first, that by preaching the Gospel, and teaching publicly and privately, He might bring to us the knowledge of God and teach us His will, and reveal to us His truth. Secondly, that He might take away our sins by the willing Sacrifice of Himself - "Himself the Victim, and Himself the Priest." Thirdly, that He might communicate by the Holy Ghost to those who should repent and believe in Him, the benefits of His passion, "remission of sins and eternal life." Jesus Christ is the Teacher sent forth from God, and the Minister and Messenger of the New Covenant.

Again - when the Father had raised Him from the dead, and had bestowed upon Him the promise of the Holy Ghost in all the fullness of God, He made Him to be Lord and Christ, and Head over all things to the Church. Then it was that the blessed Saviour became, in all efficiency, the Quickening Spirit and the Baptizer with the Holy Ghost, giving and continually ministering life by the Holy Ghost to those whom the Father gave Him out of the world, and sending down on them the same Spirit in all diversity of spiritual gifts.

He is the Apostle and High Priest of our profession. As High Priest, He has entered with His own blood into the inner Sanctuary - into the presence of God, having obtained eternal redemption for us. There He abides, ever presenting Himself as the Lamb as it had been slain, and through the merits of His Sacrifice, once for all offered on the Cross, ever interceding for the Church and for the world. As Apostle, He comes forth from the Father by the Holy Ghost, making Himself known to His disciples, and proclaiming the Father's love and delivering to them the Gospel of the Kingdom. As He has received of the Father [477] the fullness of the Holy Ghost, so continually He ministers the Spirit, and in the Spirit rules and guides His Church, instructing His disciples with heavenly doctrine, and bringing to their remembrance all things, whatsoever He has commanded.

But He is not only High Priest and Apostle. There are other ministries and offices which His children need at His hand, and which, therefore, He fulfils and provides for them.

By His Spirit He convinces men of sin, and persuades them of the remedy. He receives unto Himself those that are brought unto Him of the Father, and when received He still continues to warn and keep them from wandering, and to guide them in the straight and narrow way which leads to the heavenly inheritance, where He waits for them. Thus He fulfils the work of the Evangelist.

Moreover, by His inspiration He guides them into the knowledge of Himself, and through the Spirit of revelation and knowledge they are enabled to apprehend the Father and the Son. He unfolds to them the treasures of His Word and the mysteries of the Kingdom, and from time to time He shows them things to come. Thus He fulfils the office of Prophet.

Again, He is, as He declares Himself, “the Shepherd of the Sheep” - “the good Shepherd.” He feeds them from day to day with words of wholesome doctrine, and spiritual light and consolation in the Holy Ghost. He watches over and shields them from the open and covert attacks of Satan and his evil spirits.

Above all, He feeds and nourishes them from Himself - communicating to them of His own substance. He imparts to them His own most precious Body and Blood, once offered upon the Cross in sacrifice even unto death, but now revived and instinct with life.

These are the offices and ministries which Christ continuously fulfils - they comprise both priestly functions and the ministry of the Holy Ghost. Before He finally left His disciples, He instituted, as we know, certain rites or sacraments in which, by external symbols and effectual signs, He conveys to His people His heavenly grace. In one of [478] these sacraments more especially the priestly functions are exercised - by all of them He ministers His Spirit.

These being the ministries to be fulfilled, let us next consider the manner in which He proceeded to choose and introduce those whom He employs as ministers of His grace, and administrators of the sacraments He instituted.

Even before His Passion the Lord sent forth the Twelve, and “commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick,

cleanse the lepers, raise the dead, cast out devils.”<sup>14</sup> And to them He added other Seventy, giving them a somewhat similar commission. Thus He associated them with Himself in His own work of preaching the coming Kingdom and publishing the Gospel: and in sending them to do the special work of Evangelists He communicated to them the power to work those miracles specially suitable to the office and work of that Ministry.

Further, He employed the Twelve in baptizing in His Name those who came to Him during His ministry on earth, and acknowledged Him to be the Christ of God. Thus He indicated while on earth, and before the Holy Ghost was given, that Sacrament by which He would afterwards receive into union with Himself those whom the Father should give to Him. In like manner, He indicated beforehand that other Sacrament, by which He would communicate Himself to those who should be baptized, as their spiritual food. On more than one occasion, after looking up to Heaven and blessing, or giving thanks (ευχαριστησας, as St. John expresses it) and breaking bread, He multiplied a few loaves of bread and some fishes, so as to give food to thousands. And, in striking illustration of their future employment, He gave to the disciples the

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<sup>14</sup> Matth. 10,5-8.

food supernaturally provided, that they might set before the multitude. Having thus foreshadowed, as it were, the manner in which He would employ His servants in these important particulars, He subsequently instituted the Sacraments of His Church, and gave to His disciples the commissions [479] which they were to execute in His Name. Of these He instituted one Sacrament only before He suffered. The others He instituted or gave before He ascended. It is, however, convenient that we should not consider them in the order in which they were given, but rather in the order suggested by their relative positions to one another.<sup>15</sup>

The Sacrament of Baptism was instituted by the Lord a very short time probably before His Ascension. In instituting it, He commanded the Apostles to go forth and preach the Gospel, and to teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Of the commission to preach the Gospel, we need only say that it was now no longer restricted to the lost sheep of the House of Israel: but they were still directed to begin at Jerusalem<sup>16</sup>, and the order of their progress was denoted as follows - "Ye shall be witnesses unto me both in Jeru-

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<sup>15</sup> Mat 14; Mark 6,41; Luk 9,15; Luk 10; Joh 6,11&c.

<sup>16</sup> Luke 24,47.

salem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”<sup>17</sup> This order they no doubt observed.

The Sacrament of Baptism as we have elsewhere shown, was instituted to be the Ordinance by which the Lord, the Quickening Spirit, should impart to those who repent and believe, the Life which is in Himself. They who duly receive it, are born from above of water and of the Spirit, and are baptized into Christ. They are made children of God, members of Christ, and heirs of the eternal Kingdom.

Again, immediately before His Passion, He instituted another Sacrament, wherein His Sacrifice upon the Cross should be commemorated, and His death shown forth before God and the Father, in the breaking of bread and pouring forth of wine. This bread and wine, as we have also ascertained in our former discourses, are in this holy Sacrament set apart with benediction. In answer to prayer and invocation of the Holy Ghost, they are by His operation consecrated and changed to be the Sacrament of the Body and Blood of Jesus Christ. Thus, through consecration they become effectual signs and symbols. Their presentation before God is a true sacrifice and a holy me-

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<sup>17</sup> Acts 1,8.

morial of that One Sacrifice of Christ on the Cross once offered [780]; and received by the faithful they become the spiritual and heavenly food of the flock of God.

The administration of this second Sacrament the Lord also committed to His Apostles; and, in inaugurating it on the night before His Passion, He commanded them also to do what He was doing, in continual remembrance of Him.

In thus commanding His disciples to repeat and continually to fulfil the same mystical action, the Lord showed His purpose to associate His chosen disciples with Himself in two great branches of His ministry. So far as the emblems of the Passion of Christ are presented before God as the memorial of His one Sacrifice upon the Cross, those who present them are fulfilling on earth that which Christ Himself as our High Priest, fulfils on our behalf before the throne of God. And so far as the Lord bestows therein the communion of His precious Body and Blood, He feeds His people with the true bread; and they who minister in His Name and by His authority this true bread which cometh down from Heaven, and give them to drink of the cup of salvation, are employed by Him as the shepherds of His people. When, therefore, He commanded His Apostles to celebrate this holy Sacra-

ment, He indicated His purpose to associate them as His ministers, both in His priestly office, and in His office of the Good Shepherd and Pastor of the flock of God.

Passing from these two Sacraments we come to that greatest and largest commission, which is indeed the foundation of all ministry from Christ; the root from which they spring, the power and virtue of them all. It included, as we shall presently see, the authority to fulfil all offices, and to administer all sacraments and ordinances which the Lord should institute, including those which either previously or subsequently He committed to them in express terms. It conveyed the assurance of the Lord's perpetual presence with them by the Spirit, and of the full endowment with all power for enabling them to minister the Spirit, not only through all means of grace which He should ordain, but also as the direct and immediate channels from Himself, by which the Gift of the Holy Ghost was to [481] be bestowed on those baptized into Christ. The time at which He gave this commission to His Apostles was peculiarly appropriate. It was on the very evening of the day on which He rose from the dead. He was to be engaged from that time until the moment when He should leave them, in teaching them concerning all the duties which were presently to devolve on them; and so we can understand how

profitable and necessary it would be, that they should learn beforehand the largeness of the functions which they would be called to fulfil. On that same day at evening<sup>18</sup>, when the doors were shut for fear of the Jews, He came and stood in the midst. Nor is it an insignificant circumstance that one of the eleven was absent. We learn from it that the privileges vouchsafed and promises made to one or more of the Apostles belong to all; for although Thomas was absent, he was indisputably included in the words spoken on this occasion. The Lord, after pronouncing on them His peace, made Himself known to them by showing them His hands and His side. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained."

In this, wonderful narrative, the following points are to be remarked: -

First, the Lord confirmed to the disciples the name of Apostle which He had previously put on

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<sup>18</sup> John 20,19-23.

them. They were His sent ones, His messengers, to the world and to the Church.

Secondly, He made known to them that the office or mission with which He was entrusting them, was identical with that which He Himself had received from the Father. "As my Father hath sent me, *even* so send I you." The Father had sent His well beloved Son in our nature into the world, with full and entire commission and authority to speak and to act in His Name; to reveal His character and purpose, and to proclaim His Kingdom, to fulfil all offices by which His Spirit might reach and move the hearts of men, and His elect might be gathered and sanctified, and [482] prepared, and perfected for the Kingdom. The Lord now declares that He sends forth His Apostles with the like mission from Himself. This, and nothing less, is contained in the words by which He sends them forth. It cannot be otherwise. They are to go forth, and speak and act in His Name. In His Name they are to preach the Gospel of forgiveness and salvation. In His Name they must be received by all who believe their word. If in the days of His mortal flesh, when He first put on them the name of Apostle, He could say, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me;"<sup>19</sup> much more now,

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<sup>19</sup> Matth. 10,40.

when He declares that as the Father had sent Him, even so sends He them. It follows therefore that, as the plenary ambassadors of Christ, they are now to be put in trust with all the work, and ministries, and offices, which He had Himself received of the Father; and which, now that He was going away, He would continue to exercise through them.

Thirdly, in the days of His ministry on earth, He was anointed with the Holy Ghost and with power: receiving the Spirit without measure - as regards the gift of God - limited only by that condition of mortality in which He took our nature. So, likewise, in giving to the Apostles this full commission, He imparted to them the Spirit by whom He had been Himself anointed. Jesus, although raised in eternal life, was not yet glorified;<sup>20</sup> nor, therefore, was the Holy Ghost yet given. But so far as was then possible, they were by this gift of the Spirit sanctified; their spirits were enlarged, their understandings opened, so that they might understand the Scriptures and apprehend the things in which, for forty days, He was to instruct them.

And so they waited for their full endowment. For, in the fourth place, this action of the Lord in giving

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<sup>20</sup> John 7,39.

them the Holy Ghost, can only be understood as an earnest and pledge, that when He should ascend to the right hand of God, He would send to them from the Father the Holy Ghost, in whose gift they would receive the full endowment of spiritual power for fulfilling the commission and authority with which He had put them in trust [483].<sup>21</sup>

But, fifthly, let us specially note the peculiar action of the Lord in thus giving the Apostles the Holy Ghost. It is strictly in analogy with the form of words which He used in giving them their commission, and confirms what we have said as to the import of His words, and the character and vast extent of the commission. What are we to understand by His act of breathing on them, and saying, Receive ye the Holy Ghost? The breath of God is, we know, the Spirit of God. But, as the Word of God is not the mere utterance of the mind and Will of God, but is very God, the Second Person in the ever blessed Trinity, the Only Begotten Son of God, so the Spirit of God is not like the passing breath of a man's mouth. God Himself is in substance a Spirit. Nor is God's Spirit the emanation of His influence and power - but He is Very God, the Third Person in the Trinity, the Holy Ghost, "the

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<sup>21</sup> John 14; 15; and 16.

Spirit of Truth, which proceedeth from the Father,"<sup>22</sup> Who was with the Father and the Son before all worlds, eternally the Spirit of the Father and the Son. By Him was Jesus conceived of His mother. He is that Spirit who rested upon Jesus, when sent forth on His ministry by the Father, of whom John the Baptist spake, "I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." He it is, whom Jesus, when He should be exalted by God's right hand, was to receive from the Father according to His promise, the Spirit of Christ Jesus, our Lord; even as before all worlds He was ever the Spirit of the Son.

And now the Risen Lord breathes on His disciples, saying, "Receive ye the Holy Ghost." The deep significance of this action cannot be disputed - nor, if we reflect on what we have just called to mind, can its meaning be misunderstood. As the Father had sent Him, even so He was sending them. As the Father who sent Him, sent down the Holy Ghost immediately from Himself to rest upon Him, so He also, in sending them, imparted immediately [484] from Himself the

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<sup>22</sup> John 15,26.

same Holy Ghost, the Spirit that dwelt in Him. And forasmuch as this action was in point of time prior to His being glorified, He signified further that when He should receive the Holy Ghost in fullest and largest measure, He would from Himself immediately, and through no mediate channel, impart His Spirit to them; according to His promise, He would send to them from the Father, and the Father would send from Him and in His Name the promised Comforter to abide with them for ever.

In the sixth place, the Holy Ghost was not thus to be given to the Apostles for themselves alone. On the contrary, He was bestowed on them, that by them He should be ministered to all the disciples. We have already seen that they were to be put in trust with all the offices of Christ. By them, therefore, Christ was to minister the Spirit, through all the ordinances and means of grace which He should institute or command them to employ; for the Spirit of Christ is the life and power of all means of grace. By the Holy Ghost sent down from heaven the Gospel was to be preached, and to become the power of God unto salvation; for through His prevailing power men's hearts were to be opened and they to be convinced of their own sin, and of the love of God in Christ Jesus. But for His presence the Sacraments would have been empty signs, for the respective gifts for which the Sacraments were severally ordained are imparted by

raments were severally ordained are imparted by His energy and operation. By the Holy Ghost, the Spirit of life, those baptized with water were to be born from above and united to Christ in His spiritual Body. By the Holy Ghost, the bread and wine, separated to holy uses in the Eucharist, were to be sanctified and made true symbols of the Body and Blood of Christ, and effectual signs of present realities. Being signs of present things, the oblation of them in the Eucharist becomes a true memorial of the One perfect and all-sufficient Sacrifice upon the Cross, and the members of Christ who receive the same are nourished with the spiritual food of His flesh and blood.

There is, therefore, a ministry of the Spirit in preaching [485] the word as well as in the administration of the sacraments, but with this difference. In preaching for the obedience of faith to those that have been hitherto disobedient, and aliens from the Christian commonwealth, the Holy Ghost exercises His power upon them, as it were, from without: whereas in those who worthily receive the Sacraments, the Holy Ghost vouchsafes to effect His spiritual operations as one that finds entrance, or has already taken up His abode, within.

We know, however, that besides these, there is another and distinct ministry of the Spirit, which,

from the form of bestowal, is specially called “the Gift of the Holy Ghost.” In the sacraments - the form under which His grace is ministered is in the use of material things, which the Lord has ordained to be made the signs and sacraments of the specific gifts severally vouchsafed. But in bestowing this special gift the Lord employs the ministry of His servants whom He sends forth from Himself, without enjoining the use of material things as an essential part of the means to be employed. We rise, as it were, into a higher region of ministry, wherein Christ is to use the services of His creature Man - and nothing inferior. It is the highest form in which the Holy Ghost is bestowed. Hence its special name, “The Gift of the Holy Ghost.” In this gift He comes down, and, and, in the language of Scripture, “falls upon” those who have been baptized.<sup>23</sup> The fullness of the Gift, thus bestowed, is best set forth in the action of our Lord in breathing upon the Apostles: it is as it were a reservoir, from whence are provided the continual supplies of the full measure of grace ministered in all other ordinances.

This Gift, therefore, when the Apostles had received it, they were bound freely to give to all that are baptized into Christ. It is the promise of the Lord to them, as St. Peter declared on the day of Pentecost: -

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<sup>23</sup> Acts 8.

“Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the Gift of the Holy Ghost. For the promise is into you, and to your children, and to all that are afar off, even as many as the Lord our [486] God shall call.” In other words, both Jew and Gentile: all that are baptized into Christ, are also to be sealed and anointed by the Holy Ghost, who is to come down upon them and dwell in them as members of His Body.

It is, therefore, clear from the words of the Lord in declaring the Apostolic mission from Himself of His chosen disciples, taken in connection with His subsequent words in breathing on them, that He constituted them to be ministers of this highest gift; and laid on them the obligation, that when the Holy Ghost should come down on them, they were to communicate the gift to all their brethren in Christ, and to all who should afterwards receive their word and be baptized, in such way as He should teach them.

But further, in the Gift bestowed on the Apostles, they received not only the seal and anointing of the Holy Ghost, which is the common right and inheritance of all: they received also full power and endowment for the fulfillment of all ministry. And as their commission comprised all ministries which Christ ex-

ercises in His Church, not only those which can only be fulfilled by those immediately sent forth by Christ, but those ministries also which, if the exigencies of the Church were to be met, must be committed to others, it follows that in the mission given to them as Apostles, and in the Gift bestowed on them, is involved authority and power to ordain others also. It became their duty to send forth in the Name of Christ, and to consecrate by the Gift of the Holy Ghost, bestowed by Christ through their instrumentality, all such other ministers as the Lord would have them to associate with themselves, for fulfilling under them all such offices and ministries in holy things as were not from the nature of them restricted to the Apostles.

We have, in the last place, to consider the import of the concluding words with which our Lord closed this great transaction - "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

1. We have here before us two propositions. Two distinct powers are entrusted to the Apostles; the one, the authority to forgive sins; the other, the authority to retain [487].

2. The words of our Lord, conveying these powers, follow immediately upon His act in breathing on them and His words bidding them to receive the Holy Ghost. "He breathed on them, and said unto them, Receive ye the Holy Ghost; whose soever sins ye remit," &c. The words following on His act of breathing form one sentence. The Gift of the Holy Ghost is therefore strictly connected with the power to remit and to retain sin. This connection cannot be without signification.

3. We have seen that in the plenary words with which the Apostles were sent forth, all ministries in the Church are implicitly committed to them; and that in the Gift of the Holy Ghost all necessary power and endowment for fulfilling the ministries is conveyed. But now it would seem that the two powers conferred in these last words are, as it were, involved in the Gift of the Holy Ghost, and this Gift was communicated to the Apostles, we must remember, not through man, nor by man, but immediately from the Lord Himself, Who uses the significant action of breathing on them. Surely this teaches us one important lesson, which, while applicable to all ministries, it is especially necessary to keep in memory as regards the authority to remit and to retain sins. No man can forgive sins, but God only. God only knows the secrets of all hearts; Christ, to Whom all judg-

ment is committed by the Father, inspires His ministers by the Holy Ghost in the fulfillment of their functions. No judgment dictated by the fleshly mind, and deriving its origin from the will of the flesh will be confirmed in Heaven. It is only as the minister of Christ abides in the Spirit, and fulfils these functions in the Spirit, that he will pronounce the judgment of the Lord in remitting or retaining sin.

4. There is, however, more than this in the connection of the Gift of the Holy Ghost with the power to remit sins. If the Gift of the Spirit be necessary to the Ministers of Christ, who are to exercise this authority, it is also necessary that the Spirit should be ministered to those whose sins are remitted. Let us trace forgiveness to its source in the infinite Love of God. He has provided for the forgiveness [488] of sins, not only through the death of Christ, but through His resurrection. He that has shed His blood for us is the propitiation for the sins of the whole world, and in the shedding of that blood the righteousness of God is declared, even that He is just and yet the Justifier of him that believes in Jesus. From a true appreciation of the merits of that Sacrifice we derive the assurance that, if we confess our sins, God is both faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. He that pardons sin and justifies the sinner, cleanses him from sin. Therefore in send-

ing forth the Apostles, the Lord combines in one sacred deposit the Gift of Holy Ghost, and the authority to remit sins. There can be no remission except the grace of the Spirit be ministered and received, and by whatsoever means the power or grace of the Spirit is vouchsafed, by the same means the promise of pardon is sealed and remission of sins is conveyed or renewed. In the preaching of the Word the Spirit opens the heart to believe, and forgiveness is assuredly promised to all that believe and obey the Gospel. Those who in obedience come to holy Baptism, and are therein born from above, their old sins are washed away. Those who in holy Communion, are made partakers by the Holy Ghost of the Body and Blood of Christ, receive as it were anew all the benefits of Christ's passion, remission of sins and eternal life.

5. But the authority to forgive sins is not restricted in its exercise to the ordinary ministrations and sacraments of the Church. The words are general and absolute. The power extends to the penitent believer, who having been brought into union with Christ in baptism, and quickened in Him, and made partaker of His flesh and blood, and of the Holy Ghost, has fallen from grace. Terrible as is this fall, nevertheless the word is true that "if we confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If God

has not utterly forsaken the desecrated Temple, if the door be not wilfully closed to the words of the Gospel, if the Spirit still pleads within and moves to repentance - then assuredly in these large words of commission, spoken to the Apostles, God will [489] have made provision, through means of a distinct ordinance, for pronouncing remission even of sins committed after baptism. We learn that, besides committing to the Apostles the ministration of the ordinary Sacraments and ordinances of the Church - in all of which are involved both the ministry of the Spirit and the remission of sin - He gives them, in the words we are now considering, a distinct commission and authority to pronounce Absolution on all those who having, by sin committed after baptism, fallen from grace, confess their sins and seek forgiveness in faith and penitence.

6. The last clause of this sentence sums up and completes the various powers entrusted to the Apostles, and comprised in the office of those sent forth by Christ, as He was sent by the Father. "Whose soever sins ye retain, they are retained." These are grave and severe words. The Apostles had received the gracious power to forgive sins; the stern authority to retain sins is reserved to the last. Entrusted with the blessed ministries of forgiveness and grace, they must also put away the persistent sinner and reject the im-

penitent. They must refuse the Sacraments and ordinances of the Church to the unworthy, and those who remain impenitent they must leave unabsolved, and in their sins. This and no less is contained in their commission and expressly set forth in these last words.

The Apostles, therefore, were invested with full powers of discipline over the Church. Their Apostleship, immediately derived from the Lord, constituted them to be rulers and judges. And now they receive in express terms judicial authority. They are entrusted, as Rulers, with the execution of the laws of God's Kingdom: as Judges, they are inspired to declare and enforce His righteous judgment, both towards the obedient and the disobedient.

The words of the Lord, therefore, spoken on the evening of His resurrection, show to us the full extent of the apostolic office. He was now about to leave the world and to go unto the Father; and from thence to send down the Holy Ghost, that He might bring His Church into existence, and then might guide and rule and bless them through [490] the Spirit. As the first step thereto, He indicates His purpose to send forth the Apostles with full powers, even as He had been Himself sent forth; and to make them the depositaries of all the offices and ministries by which the Church

was to be constituted, kept, and perfected. By a remarkable action and explanatory words, He further shows that for fulfilling their duties they were to be endowed with the Holy Ghost immediately from Himself, even as He was about to receive immediately from the Father the promise of the Holy Ghost.

In the full powers of government thus conveyed, and in the Gift of the Holy Ghost thus guaranteed, the power of ordination must necessarily be included. As shepherds and rulers put in charge of the flock of God, it was their duty to take care that the spiritual wants of God's children should be supplied, and therefore to add to themselves such fellow-labourers as were needed for their assistance in fulfilling the work committed to them. Sent forth and endowed with the Holy Ghost immediately from Christ, it was their duty and their office to impart the Gift of the Holy Ghost, not only for the sealing and anointing of all the baptized, but for the consecration and endowment of those whom they should bring into the Ministry. The Apostles, therefore, were beyond doubt constituted by the Lord to be the proper ministers of the rite of Ordination. It is obviously contained in their commission as Apostles. It is a primary office, and only imposed on them.

We are now able to some extent to answer the question, "Who are the proper Ministers of Ordination? Christ our Lord, by His own immediate act and without the intervention of any, ordains and consecrates His Apostles by the Holy Ghost. In His ascension, He received the Holy Ghost to dwell in Him as His Spirit, and on Pentecost He sent Him down upon the Twelve. He had already called them to be the Ministers of the Spirit. He had specified the ordinances and means by which the Spirit should be ministered; He had put the Apostles in trust, with the administration of these ordinances, and in general He had [491] committed to them the control and guidance, the care and pastorship, of His whole flock, even of those whom He had received and should receive of the Father. This commission of necessity comprised the power of associating with themselves, and in subordination to themselves, such and so many ministers as would be requisite in order to bring to the increasing multitude of the disciples the sacraments and means of grace provided for their spiritual life and growth, and for their preparation for the heavenly kingdom. What further commandment and what special instructions for their guidance in this matter, and in all other departments of their office and duties He gave them in the forty days after His resurrection, we can only judge by observing their subsequent practice. The general commission and mission given to the

Apostles is their sufficient authority to add to themselves such fellow-labourers as the work committed to them required.

As the Lord Himself had been sent by the Father, and had been consecrated and anointed by the Holy Ghost to be the Apostle and High Priest of our profession after the power of an endless life; so He also sent forth and ordained the Apostles and anointed them by the Holy Ghost. In like manner, the Apostles under His guidance and inspiration must ordain all others, whose services are needed, to fulfil under them the ordinances and offices of the Church, and must consecrate them by the Holy Ghost received immediately from Christ.

Apostles, therefore, in the first place, and immediately from Christ, are the Ministers of Ordination, as of all other rites and sacraments and ordinances in the Church; and it was as much incumbent on them to fulfil this function and administer this rite of Ordination, when and as the need of the Church required it, as any other rite or sacrament. Whether they were the only Ministers of Ordination, or whether it was within the scope of their office to commit the power of ordination to those or any of those ordained by them, is a question which belongs to a later period of the history of their acts, and will therefore more properly

come under consideration hereafter. While the congregations of [492] the Christian Church were limited to Judaea and Syria, and indeed before any wide diffusion of the Gospel among the nations, the question would not probably have arisen.

Having then considered in detail the commissions given to the Apostles, we must proceed to some account of their actings under them. It is only from this source, and from the doctrinal statements to be found in the Epistles written by the Apostles, that we can derive any certain knowledge or form satisfactory conclusions on the several matters embraced in our inquiry, whatever supplementary knowledge may be derived from the testimony of the earliest Fathers of the Church.

In considering the position of the Apostles on the day of Pentecost, we are led once more to advert to the mission which the Lord before His passion had given to the seventy disciples. He had sent them, we are told, two and two, before His face into every city and place, whither He Himself would come. This particular mission, from the terms in which it was given, was temporary: and in fact, after fulfilling it, they returned and gave Him an account of their success and of the mighty power which had gone with them. We do not hear that before the Resurrection of the Lord

they were sent on any other mission, or otherwise employed in ministry. But the fact that the Lord had selected and employed them on this mission, would point them out as individuals already designated and called by the Lord Himself to holy service. These, therefore, it is reasonable to believe, the Apostles would by preference, and before all others, associate with themselves and receive by ordination to be their fellow-labourers in the Gospel and Kingdom of God. We have no record when they were thus received. The tradition of the Church represents them as fellow-labourers with the Apostles from the beginning, and there are reasons which render it probable that they were ordained not very long after the Holy Ghost had been sent down; and it may be immediately after that event. - First, as we have just said, they had already been designated and employed by the Lord. Secondly, within a very short time after Pentecost, a great multitude were added to the Church [493] - three thousand on the day of Pentecost - so that their services would probably be needed at a very early period. And thirdly, the addition of these ministers to the Apostles would render it practicable that the ministry of the Spirit, committed immediately to the Apostles, would forthwith expand into its due proportions. The means would be found for the due development of the ministry of the Holy Ghost, in which not apostles only, but

also prophets, evangelists and pastors and teachers, should be ministers of the Spirit.

Our last argument opens to us a large and important subject, which requires further elucidation before we proceed.

For the Apostle Paul, in the Epistle to the Ephesians, teaches expressly that there are four distinct classes of ministers necessary to the complete ministration of the Holy Ghost in His fullness: and yet these ministries are to be distinguished from the several orders and degrees to which men are received by ordination through the Laying on of the hands of Apostles. These four ministries are nowhere spoken of as forming so many distinct orders or degrees one above the other. They are distinct ministrations of the Holy Ghost, to be exercised by those ordained; and, therefore, we have said that by adding other ministers to themselves by ordination, the Apostles opened the way for the exercise of all four of these ministries. Those who are called and ordained, and sent forth immediately by Christ, without the intervention of man, can alone exercise the ministry of Apostle, in the full and Scriptural meaning of the term. But, besides Apostles, God would have in the Church some men exercising the ministry of Prophet; some that of Evangelist, and some that of Pastor and teacher. All

the four, we say, are necessary to the full development of the ministry of the Holy Ghost in the Church. All the four must be exercised by men, ordained and sent forth by God and His Christ; whether they be ordained and sent forth immediately as are Apostles, or whether they receive their ordination from God and Christ, through the instrumentality of Apostles. For, as we [494] have already seen, the Church is an organized Body, the Body of Christ, who ministers His Spirit to the members through men ordained and set in their places by Him.

In order that we may be fully grounded in the truth taught us by St. Paul, that these four Ministries are not only essential to the well-being of the Church, but are the necessary result of that great act of God in sending down the Holy Ghost, let us examine closely the great passage in the Epistle to the Ephesians in which he lays down the doctrine concerning these ministries.

The Apostle, having spoken of the Unity of the Body of Christ and the grace given to the individual members, to each according to the measure of the gift of Christ, proceeds as follows: - "Wherefore, he saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles, and some prophets, and some evangelists;

and some pastors and teachers; for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."<sup>24</sup>

In this passage it is evident that the Apostle gives an exposition of the words of the Psalmist in the 68th Psalm.<sup>25</sup> And yet it is to be remarked that in his quotation of the Psalm, He gives neither the words corresponding to the Hebrew original, nor the words contained in any copy in our hands of the Greek translation of the LXX. He quotes, doubtless, from a copy which was, or had been, before him; and, in doing so, he describes the great action which was transacted at the Ascension of the Lord, but from a distinct point of view. In the Hebrew version of the Psalm, we are told, prophetically, that the Lord, at His ascension, *received gifts for man*, "that the Lord God might dwell among them." This implies, without expressly stating it, that He would make men to participate with Himself in the gifts He had received. In the epistle the Apostle tells us that "He *gave gifts unto men*." The Apostle Peter combined both these truths in one,

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<sup>24</sup> Eph. 4,8.

<sup>25</sup> Ps. 68,18.

when, on the day of Pentecost, he declared to the [495] assembled multitude, drawn together by the report of what had occurred, “This Jesus,” - “being by the right hand of God exalted, and having *received* of the Father the promise of the Holy Ghost, hath *shed forth* this which ye now see and hear.”<sup>26</sup> We learn then, in the first place, that in receiving the promise of the Holy Ghost at His ascension, and in sending the Holy Ghost on the disciples at Pentecost, the Lord *received* and gave these *four gifts*, the four ministries which the Apostle names. The Holy Ghost cannot be separated from these gifts. Where He is given these gifts are conveyed. Where He abides these gifts abide. Where He is ministered in all the fullness which God would vouchsafe, these are the essential forms under which He vouchsafes His grace through the ministers of Christ. None of them can be wanting to the Church of Christ in its full development and efficiency.

But further, we learn, that these gifts are not abstract operations or powers of the Spirit: they are gifts of men to whom these powers and ministrations of the Holy Ghost are committed. The Lord gave some men (τοὺς) Apostles; and some men, Prophets; and so of the rest. In insisting that these gifts are men, we do not absurdly and blasphemously imagine, that the

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<sup>26</sup> Acts 2,32.

Holy Ghost is to be identified with the *men* - that the *men* are collectively, or constitute distributively, the Holy Ghost. But as God, by His Spirit, constituted those who believed in His Name to be the Body of His Christ, uniting individual men in the Holy Ghost in one spiritual body, so must it be (to use the same figure, as also the Apostle does elsewhere) with the organs the principal members which “God sets<sup>27</sup> in the body.” They are individual men, sent forth of God and His Christ, whether immediately as Apostles, or through their fellow-men, as all other ministers, of whatever degree. They are sent forth to be Ministers of the Spirit, ministering to their brethren and fellow-members in Christ; each, indeed, in that order or degree to which they are called and ordained, and according to that border or kind of administration, and that form of the Gift of Christ proper to Him. The Lord, therefore, in sending down the [496] Holy Ghost, bestowed in that great gift all gifts comprised therein, and in due order to be brought forth; and those gifts are men ordained, or to be ordained, and endowed and empowered by the Holy Ghost to be ministers of the grace of Christ in all the several forms inherent in the One great Gift.

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<sup>27</sup> 1.Cor. 12,27-28.

One further truth the Apostle teaches us in this passage - a truth which is essentially connected with the constitution of the Church, and, therefore, must find a place in considering the subject of Ordination, for by Ordination God has provided that the constitution of the Church should have continuance. These gifts, then, we say, are essentially perpetual and irrevocable. First, because, as we have seen, they are inherent in the Gift of the Holy Ghost, to the Church. The Psalmist prophetically, the Apostle dogmatically, declare that the Gift of the Holy Ghost, the eternal promise of the Father, received by Christ on His ascension, and by Him bestowed at Pentecost on the waiting disciples, was manifested in the form of these gifts, Secondly, the ministries thus to be committed to men, and exercised by men, members of the Body of Christ, are constituent organs of the Body, and, therefore, of perpetual necessity to its completeness and full development. Thirdly, the Apostle tells us the purpose for which they are given in this age or dispensation, and the end to be obtained as the result of their operations, in the age or dispensation to come. They are given for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ. This is the purpose; and the end or object of their operation is, "That we may all," the whole number of the Elect, "come in the Unity of the faith, and of the knowledge of the Son of God, unto a perfect man,

unto the measure of the stature of the fullness of Christ." When this end shall have been attained, when the work of perfection shall have been accomplished, when the whole Body and every member shall have attained maturity in the fullness of Christ, when all that are Christ's shall have grown up into Him in all things, and shall be entirely conformed to Him in the glory of the resurrection; then, and not before, shall the work of [497] the Ministry in the Church in this dispensation be accomplished. Nor when that work shall be accomplished are we to believe that those gifts will be withdrawn, however the mode of their action may be varied. For the nature which Christ has taken into perpetual union with Himself, which, indeed, now that He is risen from the dead, is in His person clothed with glory, and enlarged in all spiritual powers, and will be at His coming in like manner clothed and enlarged in those that are His, - whatever change it may undergo, - will be essentially the same. Into this, however, we need not enter. It is sufficient to say that until that condition of glory be attained, we believe and confess that these gifts, that is to say, the ministries of apostles, and prophets, and evangelists, and pastors, as given to the Church, are irrevocable, and ought to be in exercise. They are the form in which the Lord, in this dispensation, ministers the Holy Ghost to the individual members of His Body. That Holy Spirit may,

through the unfaithfulness of the baptized, be grieved; nay, partially quenched. He may be hindered in His work, His ministry and gifts despised; but while the Church abides the Body of Christ, He also abides, and the Gifts inherent in Him. Whether it was on the day of Pentecost, or at a later period that they were actually brought forth in individual men - they were there. If through the resistance of man to the ministry of the Spirit, and the grieving and quenching of that Blessed One, they subsequently ceased to be manifested - still they are there. Sooner or later they must come forth in operation, for God's purpose shall stand. His saints shall be perfected, and all that are Christ's shall, as one Body, grow up into their Head, and attain to His fullness.

As regards the time when these four Ministries were brought forth into complete manifestation, it may be thought, on a cursory view of this passage in the Epistle to the Ephesians, that all four of them were brought into manifestation at once, and at the moment of time when the Holy Ghost was first sent down on the disciples. That is say, that the Lord not only sent down the Holy Ghost on others beside the Apostles; but also, in sending Him [498] down, ordained and sent forth, and endowed others besides them to be His ministers; and that the first ministers who were prophets, evangelists, and pastors, were not

ordained by the Apostles, but immediately by the Lord. We believe that this is contrary to the truth taught us in Scripture concerning the office of Apostle, and to the several words of the Lord spoken to the Eleven giving them their commission as Apostles, and entrusting them alone at the first with authority to administer the future of the Church. If we were to suppose that the Holy Ghost was sent down on others beside the Apostles, we must still reject the idea that the result would be to set aside or render unnecessary the office or functions to which the Apostles had been already called, and which by the descent of the Holy Ghost they were ordained and empowered to fulfil. The operation of the Holy Ghost, if sent down on others at the same moment with the Apostles, would be to consummate their union with Christ in His mystical body, and quicken them with His life; in one word, would bring them into the full grace and standing of Baptism into Christ, of which they had already received the pledge in their previous baptism with water. But we are bound entirely to believe that the ordinance of Apostleship would in any case remain intact; and that it would still be necessary that the Apostles should lay their hands upon their brethren, and thereby convey to them from Christ the special gift of the Holy Ghost for sealing and anointing, and also should lay their hands upon those to be employed in the Ministry, and convey to them the special

gift of the Holy Ghost requisite to their ordination and endowment.

We can come to no other conclusion from the words of the Apostle, than that in the one great Gift of the Holy Ghost, sent down on the day of Pentecost, these four Gifts or Ministries were essentially contained, and virtually and potentially conveyed to the Church; and that, in receiving the Holy Ghost on that day, the Apostles were fully endowed for the exercise of their office and functions. It follows, therefore, that it became the duty of the Apostles to bring forth and develop the other ministries of the Church according [499] to the will of God, and the law of Christ, and the commandments which He had given them. They would do this, whether at the instant, or after whatever interval; and subsequently from time to time, according as the Lord should give them wisdom and inspiration by the Holy Ghost, and as the growth of the Church in all its parts, through the life and power supplied by the indwelling Spirit, would render natural and requisite.

In interpreting the Apostle's words, therefore, we are compelled to reject the idea that any other ministers but Apostles were sent forth immediately from the Lord, either on the day of Pentecost or subsequently. The first prophets, evangelists, and pastors

were undoubtedly admitted to the ministry by Ordination through the Apostles; and however probable it may be that the Apostles, either by the previous commandment of the Lord, or by His inspiration at the moment, should forthwith ordain the Seventy, or some of them, yet the passage we are considering is not absolutely decisive of the point. They prove that in sending down the Holy Ghost, all these gifts were virtually bestowed. Nor these alone. When the Body of Christ was constituted, and God took up His abode therein by the Holy Ghost, all gifts and ministries and ordinances and means of grace, and all degrees and orders of ministers necessary to the well-being and government of the Church, became inherent in the Body and capable of development. In other words, full provision was made for the manifestation and exercise of all through men, members of the Body of Christ.

But as regards the particular time or times at which these should be severally developed, it may have been the will of God, in previously constituting the Apostles to be the depositaries of all Ministries, and of all future sacraments and ordinances of the Church, gradually to develop the several and distinct Ministries of Prophets, Evangelists, and Pastors; as it was undoubtedly His will gradually to develop the several orders of the Ministry.

We have given our reasons for thinking it probable that the Seventy, or some of them, were ordained at a very early period, perhaps on the day of Pentecost; but it is evident [500] from what has just been said, that we have no direct or distinct proof from Holy Scripture, so far as we have hitherto examined it, that any Ordination took place previously to that of the Seven Deacons in Jerusalem. If, however, any of the Seventy were ordained before the institution of the Deaconship, the question arises, To what order and for what special work were they ordained, and in what relation did they stand to the Apostles?

Some of those who have depended on the tradition, to which we have already referred, as the sufficient proof that the Seventy were thus early ordained, have contended that they were ordained to the order of Presbyter or Priest. Thus they suppose that the second order of the sacred ministry was brought out in subordination to the higher order of the Episcopate, and that when subsequently Deacons were ordained, the entire constitution of the Christian Church was brought out by the hands of the Apostles; such constitution being complete in three orders, wherein the first is that of Apostles or Bishops, the second is that of Priests or Presbyters, and the third is that of Deacons. We shall discover hereafter to what extent this description of the three orders of

ministry is true; but if the theory be intended to support the notion that the *offices* of Apostle and Bishop are identical, and that the only distinction, as regards office, between the Twelve Apostles and St. Paul on the one hand, and the bishops of particular local Churches on the other, is that the former were men inspired and endowed with extraordinary personal gifts, we must refer to what has been already deduced from Holy Scripture as to the special office of Apostle in refutation of so gross an error.

We do not believe that the Seventy, if ordained, were admitted to the specific order of Priest or Presbyter. It is by no means clear that the increase in the number of believers previously to the institution of Deacons, although considerable, was such as to require the addition of other ministers, for the mere purpose of aiding the Apostles in those ministrations for which priests are understood to be competent. Nor, indeed, do we apprehend that the Apostles needed further aid in the task of oversight and rule until a [501] later period, when congregations of believers were scattered through all parts of the known world. We have already mentioned what we believe to be the most cogent argument in favour of the probability that the Seventy, or some of them, were ordained. The Apostles needed fellow-helpers, because such is the constitution of the Church, and, as we

have heretofore pointed out<sup>28</sup>, such is the constitution of man, that the Apostolic Ministry is not by itself sufficient. The Lord alone contains in Himself the fullness of all Spiritual Gifts. He sends forth Apostles from Himself as the immediate instruments by whom He governs His Church and teaches it authoritatively, and by whom, as a necessary concomitant to the former fact, He ministers the Holy Ghost immediately from Himself; but He addresses the heart and reaches the spirit, and persuades and influences the moral being, not through one channel, but through four. He gives not Apostles alone, but Apostles, Prophets, Evangelists, and Pastors for the perfecting of the Saints, the work of the Ministry, the edifying of the Body of Christ.

If, then, any of the Seventy were now ordained for fulfilling with and under the Apostles the fourfold ministry of the Church, we cannot well suppose that they were ordained to that second order of the sacred ministry, afterwards known as that of the Presbyterate or Priesthood, the functions of which were subsequently exercised subordinately to bishops. Rather, as they were to be employed with themselves in a certain joint and combined ministry, the Apostles would receive them into entire fellowship with themselves as

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<sup>28</sup> Vol. I. p.257-267.

far as was consistent with the commission which they themselves had received immediately from the Lord Himself. Those entrusted with plenary power from Christ could not part with it; nor, therefore, impart it to others. Those sent forth from Christ, as the Father had sent Him, could not place others in the same immediate relation to Christ, in which by His personal mission they themselves stood. But short of this they would associate them with themselves to the utmost possible extent, so that with them they might fulfil, each according to his border [502] that fourfold ministry which we apprehend would be the immediate object of their ordination. We do not believe that at this early period the distinction of Order in the sacred ministry was either taught as a theory, or brought into manifestation. Congregations must be formed, and elders ordained over them for the ordinary and continual administration of the Sacraments, before the office of Bishop as distinct from the office of Apostle, and the order of Priest as distinct from the order of the Episcopate, could be brought out in fact. Nor so long as the office of the Apostle was rightly apprehended, as assuredly it was in those days, would those associated by the Apostles with themselves in holy ministry be tempted to set aside the authority of those whom the Lord had sent forth from Himself to exercise His supreme rule. This was a sin reserved for later times (as we shall see hereafter). These Seventy

were no doubt those apostolical men of whom we read in early writings, and whom the Apostles at a later time employed among the Churches with delegated powers from themselves, and subsequently set as Angels and Bishops of the Churches.

The Apostles then, either alone or with the aid of any of the Seventy whom they might ordain, fulfilled all offices of ministry to the disciples and converts in Jerusalem. As to the nature of their ministry, some light is thrown upon it by two passages in the 2<sup>nd</sup> Chapter of the Acts, verses 42 and 46.

In the 42<sup>nd</sup> verse, we are told that the disciples, including those who had received St. Peter's word on the day of Pentecost, and been baptized (verse 41), "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And then, after stating that they had all things common, and that the wants of those that had need were supplied by the selling of the possessions and goods of those who had them, it is said in the 46<sup>th</sup> verse, "They continued daily with one accord in the Temple, and breaking bread from house to house " [or in the house], "did eat their meat" [or rather partook of food] "with gladness and singleness of heart."

In these two verses, the expression "breaking of bread," [503] must be understood to mean the celebration of the holy Eucharist and administration of the Communion. St. Luke, who uses this expression thus early in his history of the Apostles' acts, employs the same expression in a remarkable passage in the close of his Gospel, of which this further history is a continuation. After having related the action of our Lord at Emmaus, on the evening after His resurrection, in breaking bread and giving it to the two disciples, and then vanishing from their sight, St. Luke describes them as going immediately to the Apostles, and telling them how the Lord was made known to them in the breaking of bread. Remembering that the phrase has since received an express and limited application to the holy Eucharist - and is so used in the earliest writings,<sup>29</sup> it is evident that St. Luke uses it not in the vulgar sense of the words, but as an ecclesiastical expression defining the liturgical act. This meaning of the phrase is confirmed by the connexion in which it stands in the 42<sup>nd</sup> verse, with the doctrine and fellowship of the Apostles, and prayers; and still more strongly by the way in which, in the 46<sup>th</sup> verse, the two great duties of the disciples are brought to

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<sup>29</sup> For instance, in St. Clement's Recognitions (Lib.vi.15), we find the expression "Eucharistiam frange-re," applied to the celebration of this sacrament.

gether antithetically. They attended daily in the Temple, “They broke bread in the house” [or houses].

We learn from these two verses the character of the religious services observed in these first days. It is not the matters of ordinary life, nor even principally their habits and mode of subsistence and their meals which are described. The word which the Evangelist employs, προσκατερουντες – “They continued steadfastly” - addressed themselves with energy and perseverance to the things particularized, - proves that he is referring to the religious duties to which the disciples and first converts addicted themselves under the guidance of the Apostles. These duties, then, we learn were - 1st: Attendance upon and diligent reception of the teaching of the Apostles. 2nd. The faithful abiding in the communion of the Holy Ghost, who was given through the Laying on of the Apostles’ hands, and was ministered to them [504] continually by the Apostles and such others, if any, as had been ordained to that end. 3rd. The attendance on the celebration of the holy Eucharist and Communion in the Body and Blood of the Lord, vouchsafed therein. And, 4th, the attendance on the hours of prayer and daily sacrifices in the Temple; as also, on such services of prayer, probably at that time occasional, except when offered in the Eucharist, which the Apostles might appoint or enjoin on them.

In estimating the amount of labour falling upon the Apostles, we must remember that in their attendance on the Temple services, the Apostles participated with the other disciples: while in the offices fulfilled in their houses of assembly, they ministered to the rest. They taught them the things which they had received of the Lord; they administered the sacraments ordained by Him; and with such aid as the Lord might have brought to them they ministered the Spirit, enriching the disciples with all spiritual ministrations and gifts of the Holy Ghost. Moreover, in going up to the Temple, the Apostles went not only to pray, but to publish the Gospel.<sup>30</sup> There principally, it would seem, they wrought signs and wonders and gifts of healing. Thus we find, that when delivered from prison they were bid to “go and stand and speak in the Temple all the words of this life.” And again, “Daily in the temple and in the house” (κατ’ οικον, an expression which may imply more places of meeting than one) “they ceased not to teach and preach Jesus Christ.”

But besides these higher offices there were other duties of a more secular character. In reference to that community of all things, which the first disciples practised, we are told that “the prices of the things,

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<sup>30</sup> Acts 3,1-11; 5,12.20.42.

which were sold” were brought and laid down “at the Apostles’ feet: and distribution was made unto every man according as he had need.” It is clear, therefore, that the goods of the Church were applied and distributed by the Apostles, or under the immediate superintendence.

It is unnecessary for our present purpose that we should go further into the subject of the various offices devolving on the Apostles. While the sacred history gives an account [505] of their labours, we cannot find thus far any intimation, except such as we have already adverted to, that any besides the Apostles were employed in the ministry. At the same time the large amount of the labour devolving on the Apostles, and especially when “believers were the more added to the Lord, multitudes both of men and women,”<sup>31</sup> increases the probability that the Apostles consecrated others to assist them in their multifarious duties. But as we have said, we have no distinct evidence hitherto in Scripture of any act of ordination. This may, however, be accounted for, if we are correct in our belief that such of the Seventy as were consecrated were not ordained specifically to a distinct order or set apart for fulfilling distinct and specific duties; but simply ordained in order to assist the Apos-

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<sup>31</sup> Acts 5,14.

ties in their ministry without any reservation, except of those functions which were inseparable from their own mission as Apostles sent forth immediately by Christ.

We now come to the first act of ordination by the Apostles recorded in Scripture, and the particulars require attentive consideration.

We are told that the number of the disciples having been greatly increased, “there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.”<sup>32</sup> There were then already among the disciples two distinct classes; the one is spoken of as “the Hebrews,” the other is called in our version “the Grecians” - but more properly, “the Hellenists.” The name had followed them into the Church. Some of these Hellenists may have been of Greek origin - proselytes, as was one of the deacons - some probably of Jewish origin, born in one of the Greek provinces or old colonies: all of them used the Jewish form of the Greek language called Hellenistic. This use of the Greek language, and the adoption by many of them of Grecian customs not necessarily contrary to the law, rendered them unpopular with those who prided themselves in

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<sup>32</sup> Acts 6,1.

adhering both to the law and to the traditions, and boasted that they were “Hebrews of the Hebrews.”

Those Hellenists, however, who believed and were baptized [506], were doubtless received by their brethren into the communion of first love, which marked the Church at the beginning. At the same time it is evident that the distinction between Hebrews and Hellenists had survived their common baptism, and had led to some neglect of the Hellenistic widows in the daily distribution of food, or at least to the suspicion of neglect. Thus early, we cannot avoid perceiving, was the thin edge of division introduced; and, as we are expressly told, “there arose a murmuring,” which, if not already directed against the Apostles, but at first it may be against those employed by them, might speedily rise up higher. The time had come, apparently, for the Apostles to divest themselves of the personal administration of the temporal affairs of the Church. By committing these duties to a distinct order of ministers, they would be freed from immediate responsibility, and in case of subsequent complaints, they would be appealed to as the fathers and arbiters both of ministers and people. Thus it came to pass that out of this beginning of evil God educes His own purpose in the Church: and the Apostles, by the inspiration of the Holy Ghost, took

the first steps in bringing out *distinction* of order in the ministry.

We find, then, that the Apostles did not leave these complaints unnoticed, nor did they reject them. They took steps which would obviate similar occurrences, or supply the remedy if they should happen. Let us remark the wisdom given to the Apostles on this occasion. By one and the same measure the dignity of their own office was brought into clearer light, an additional organ of the Body the Church was developed, and a new order of ministers was introduced who should not only be stewards of the Lord in the things pertaining to this life, guardians of His poor saints and dispensers to their wants; but were also to be fellow-workers with the Apostles in preaching the Gospel, and administering under them the Sacrament of Baptism to those who should receive their word. All these concurrent results were evidently in the intention of the Apostles as may be gathered from their words spoken on this occasion, and the commentary upon them supplied by the subsequent [507] account of the services rendered by the ministers after their ordination.

We are told that “the Twelve called the multitude (or, full assembly) of the disciples unto them and said, It is not reason that we should leave the word of

God and serve [or, minister at (*διακονειν*)] tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry [or, service (*διακονια*)] of the word.”

After reading these words we need no further argument to prove that those who were to be ordained should be such as possessed the confidence of the great body of the people, including those who contributed their substance, and those who were to be supported out of the common stock; and that their confidence was to be made known by their choosing the men to be ordained in full assembly. It is equally clear that this choice or election, by the people was not of itself sufficient. Those chosen were to be submitted to the Apostles for their approval and ordination. “Look ye out seven men whom we” (the Apostles) “may appoint.” And so it was done. We read in the context that the whole Assembly, having chosen seven men, “set them before the Apostles.” We learn also the way in which these ministers elect were ordained. When the Apostles “had prayed, they laid their hands on them.” It appears then that the immediate occasion or motive for the ordination of Deacons was the administration of the goods of the Church, and that in order that this might be satisfactorily ful-

filled, the congregation were to choose and set before the Apostles those in whom they had confidence. It appears, further, these ministers were to be of a distinct and separate order from those to whom were to be committed the fulfillment of the Liturgy and worship of the Church, and the instruction of the disciples in holy doctrine. “Look ye out among you” - *you*, the general multitude (not among us who are fulfilling the offices of priesthood and authoritative teaching) - “those whom we may appoint over this business. But *we* will give ourselves continually” (or rather, we will perseveringly [508] addict ourselves) “to prayer, and to the ministry (or deaconship) of the word.” They, therefore, who are to be appointed over this business, are not to be of the number of those whose special office is the fulfillment of the offices of prayer and the ministry of the word.

But while the newly-ordained ministers were not to be occupied in those higher offices which the Apostles reserved to themselves, and were especially appointed as the elect representatives of the people faithfully to administer the goods of the Church - those temporal goods which our necessities in these mortal bodies require - we may also learn from the words of the Apostles and from the account which follows of the services and labours of the Deacons immediately after their ordination, that, besides the ad-

ministration of the temporal matters, they had other than temporal duties to fulfil.

First as to the words of the Apostles spoken on this occasion, let us remark, that in speaking of their own special work they contrast it with that which they were committing to the Deacons. The business over which (primarily) the Seven were appointed was, “the serving (or, *deaconship*) of tables.” The work which the Apostles reserved to themselves was, “Prayer and the ministry (or *deaconship*) of the word.” This expression, “the word,” is of large import, and is used in the book of the “Acts” in several senses, and so as to embrace the declaration of the Gospel in several forms or ways. It comprises the several forms of delivering to the saints the doctrine of Christ, which in its highest sense could only be authoritatively delivered by the Apostles; also of ministering the word of comfort or consolation to the saints, as well as of reproof or of correction or of instruction in righteousness. It is also applied to the preaching of the Gospel to unbelievers, and even to the delivery of that testimony which every believer may give to the truths which he has received into his heart, as the Apostle says, “If any man speak, let him speak as the oracles of God.”<sup>33</sup> When, therefore, the Apostles in their ad-

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<sup>33</sup> 1.Peter 4,11.

dress to the assembly use the expression, “We will give ourselves to the deaconship of the word,” and put [509] it in contrast with the daily deaconship or ministration to the poor saints, they evidently place in contrast the ministry of the spiritual food of the word of life which it would still be their exclusive duty to minister and therewith to feed the saints, with the temporal ministration to their bodily wants. As though they had said, as indeed is implied in their words, “Those whom you shall choose and present to us, we will appoint to be ministers or deacons, for supplying the bodily wants of the disciples; we will give ourselves to that ministry or deaconship of the word, which shall supply spiritual nourishment to their souls.”

These seven men, therefore, were not ordained or commissioned to teach the doctrine of Christ, or to minister the word to their brethren in communion with themselves. This belonged to a higher order in the ministry of Christ. But the Apostles’ words do not exclude them from the preaching of the Gospel to unbelievers: on the contrary, it is evident that they were ordained, not for the mere purpose of serving tables, though that service was their primary work, or rather the occasion for their ordination; they were ordained also to be fellow-helpers with the Apostles in doing the work of the Evangelist.

It is indeed the privilege, nay the duty of every baptized person, to the best of his power and opportunity, to give his personal testimony on all fitting occasions to the things which he believes, and an answer to them that ask a reason of his hope; but this is a duty to be fulfilled in our private intercourse with others. We have no example from Scripture of the employment by the Apostles of unordained persons in the public preaching of the Gospel even to unbelievers;<sup>34</sup> and previously to the ordination of the Seven, the Apostles only, as we have already had occasion to point out, are expressly mentioned as preaching the Lord Jesus [510], or as fulfilling any public ministry directed either to the Church or to their countrymen.

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<sup>34</sup> In Acts viii. 4, and xi. 19, it is said that those who were scattered abroad upon the persecution about Stephen went preaching the word - but there is no *proof* that those who preached were not ordained. The only names given are those of Philip, who was one of the Seven, and Barnabas, who is said to have been one of the Seventy, and from the mention of him in chapters ix. 27; xi. 22 ("sent forth" by the Church), and xiii. 1 ("certain prophets and teachers, as Barnabas"), was probably ordained to a higher office than that of Deacon. Apollos (Acts xviii. 24) taught in the synagogue - but in doing so he exercised his privilege as a Jew, nor was he at the time referred to acting under the Apostles; probably he was not baptized [until after that Priscilla and Aquila had taken him *in private*, and had "expounded unto him the way of God more perfectly"]. -

But no sooner have these seven men been ordained, than we find them, or at least those of them of whom mention is made, going forth among the people preaching the Gospel. Forthwith we find Stephen, the first of the Seven, full of faith and power, doing great wonders and miracles among the people, and speaking with wisdom and inspiration of the Holy Ghost. And when Stephen, in consequence of his public testimony, was put to death, and the disciples were scattered by persecution, Philip, another of the seven, is found at Samaria in the north, and again at Gaza in the west, and then again northward, going forth as far as Caesarea, preaching and baptizing those converted by his word.

From these facts the conclusion is evident. It was within the scope of the office to which the Deacons were ordained that they should be employed in preaching the Gospel to unbelievers. Whatever other duties were devolved on them, they were ordained to be preachers of righteousness, as they are called in a very early testimony.<sup>35</sup>

But there were other and in some respects higher functions of this newly-created order of ministers. Whether we regard the character of the Apostles' act

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<sup>35</sup> Apost. Const.34.

in ordaining them, or the services in which they were subsequently employed, we are led to the further conclusion that, although the immediate occasion for their ordination was to relieve the Apostles by acting as their Deacons or ministers in the service of daily distribution, they were ordained to be deacons and servants of the Apostles, and of those associated with them, not for this service only, but for all other services; and therefore also for assisting them in their higher work of prayer and of the ministry of the word, by fulfilling such subordinate offices as their ordination to be Deacons only, qualified them to fulfil [511].

Let us consider the subject in these two points of view. First, as regards the character of the Apostle's act on this occasion - let us again call to mind, that in ordaining these men they introduced or developed a new order of ministers in the Church. To those ordained thereto, they gave the name of "Deacon," that is "minister." The name itself conveys the special character and definition of the order. And while they assigned to them the specific duty of ministering to the poor saints, they showed by the words they used that the great object in view, in the introduction of these ministers, was that the Apostles themselves might be set free for the fulfillment of their own special duties. They were ordained to be ministers, not only to the people, but to the Apostles also.

Looking, then, to this part of the subject, not confining ourselves to the particular exigency or occasion which induced the Apostles to act, we shall perceive at once how it was that, as soon as the Deacons were ordained, they were forthwith employed in preaching the word, the Lord accompanying and confirming it with signs following: and we shall be prepared to find them employed in all subordinate offices, even of the most sacred character.

Then, secondly, as to the subsequent history of the duties fulfilled by deacons. Of their employment in the more sacred duties as assistants to those in higher office, we have no evidence in Scripture. For this there is a sufficient reason. Scripture is all but silent on all particulars of the offices of worship and the mode of celebrating the mysteries of the Church. But the earliest records of the Church and writings of the Fathers plainly declare the relation of the Deacons to the Apostles, and also to those in the higher orders in the Church and the duties they fulfilled.

Thus we are told expressly in these early writings that the Apostles constituted the Deacons for themselves to be ministers of their own episcopate and of the Church. Such are the words of St. Cyprian.<sup>36</sup> That

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<sup>36</sup> St. Cyprian, Ep. III. , ad Rogat.

they are put in trust with the ministry of Christ - that they are not ministers of meat and drink [only], but servants of the Church of God [512].<sup>37</sup> So says St. Ignatius. The deacon is to minister to the bishop, as Christ to the Father. He is to be His messenger and prophet (that is, to carry forth His words and directions in the administration of the Church)<sup>38</sup>; he is to be His ear, eye, mouth, even heart and soul.<sup>39</sup> As regards their relation to the order of priest, as distinct from that of bishop, and subordinate thereto, we are told that the deacons should be ministers both of bishop and priest - that though servants of the bishop, yet inferior to the priest, they should minister to the priest as they minister to the bishop.<sup>40</sup>

It could not have been otherwise. Having once been ordained to serve specifically as Deacons, that is to say, as ministers, it would become a matter of natural order and propriety that they should assist the Apostles and those who, at the first or afterwards, should be associated with the Apostles, in all subordinate offices of ministry. They were not ordained to fulfil the more sacred duties; but they were ordained

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<sup>37</sup> St. Ignat., ad Magnes, 6; ad Trall. 2.

<sup>38</sup> Apost. Constitut. ii. 26.30.

<sup>39</sup> Apost. Constitut. ii. 44; St Clem. ad Jac. 12.

<sup>40</sup> Apost. Constitut. 30.

to assist those who were devoted to those higher duties. They were not merely set apart for the fulfillment of certain offices touching the body: they were ordained by the laying on of hands, and therefore were endowed with a special gift of the Holy Ghost; which must find its exercise in the fulfillment of higher and more spiritual offices than the serving of tables, and rendered them capable, as ministers or Deacons, of fulfilling all subordinate offices in the Church of Christ, - that is to say, made them competent to fulfil all *diaconal* offices. Under the Apostles' superintendence they dealt out the food of this natural body to the poor. Can we doubt that, being thus solemnly ordained and endowed, they would be employed in administering from the hands of the Apostles the spiritual food provided for the children and family of God? Such, again, is the testimony of the earliest writings. St. Ignatius<sup>41</sup> says that they are Deacons or ministers of the mysteries of Christ: and in the well-known passage in St. Justin Martyr's Apology (i.c.65) in which he describes the manner of celebrating the Eucharist, we are told, that after the eucharistical blessing pronounced by the President, the Deacons give to those present to partake of the bread [513] and mingled cup, and then carry away a portion to those absent.

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<sup>41</sup> Ad Trall. II.

In this passage we observe that the Deacons are employed in administering both the consecrated bread and the holy cup. This, however, was not the practice in most churches. In the rules laid down for the administration of the Sacrament in the Apostolical Constitutions (viii. 13) we are told that the Bishop gives the offering, saying, "The body of Christ;" and let him that receives say "Amen;" and let the deacon hold the chalice, and when he gives it let him say, "The blood of Christ, the Cup of Life;" and let him that drinks say, "Amen;" and it is added in a subsequent chapter of the same work (viii. 28) that the deacon gives to the people not as priest, but as ministering or acting as deacon (διακονουμενος), to the priests.<sup>42</sup>

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<sup>42</sup> The Deacons were ordained by the Bishop alone without the laying on of hands of the Presbytery. Conc. Carthag. iv., can. 4, - "Quia non ad Sacerdotium sed ad ministerium ordinatus." Can.37. - "Diaconus ita se presbyteri ut Episcopi ministerium noverit." The terms "υπηρετω," - "υπηρετικη" - fulfilling the duty of a servant, are constantly applied to the Deacon in his relation to the bishop and priest. Thus, Apost. Constit. iii. 20 - "τον διακονον εξυπηρετεισθαι τω επισκοπω και τοις πρεσβυτεροις τουτ' εστι διακονειν.) Again. viii.30 - "τοις αυτοις [ιερευσι] εξυπηρετουμενων διακονων." - Clem. Alex., Strom. vii., the priests the nobler office, the Deacons that of service - υπηρετικην. Conc, Nic., can.18, forbids the Deacons to give the Eucharist to the priests, for though the servants - υπηρεται - of the bishop, yet they are inferior to the priests.

We have referred to the uninspired records of the early Church, simply as testimonies to the opinions and practices of the rulers of the Church at the time at which they were written. We cannot rely upon their opinions or practices as being free from error. As the rabbinical traditions among the Jews were frequently perversions of original truth which nevertheless they many times illustrated and corroborated; so is it with many of these early writings of ecclesiastical writers. In the passages we have quoted, there are obvious inconsistencies and mistakes; nevertheless they recognize and exemplify the conclusions concerning the office and duties of Deacons to be deduced from the words and Acts of the Apostles on this occasion.

It is manifest, then, from what we have said, that the Apostles, in fulfillment of the will of Christ, revealed to them by the Holy Ghost - it may be in obedience to His commandment, delivered to them before His ascension - instituted this new order in the ministry of Christ, to the intent that those whom they were ordaining, should be Deacons and ministers - in fact, servants of [514] the Apostles and of the Church. As servants, they were to fulfil, under the Apostles, such subordinate offices of service as might be helpful to the Apostles in all their several duties, in sacerdotal offices, or in the oversight and rule and pastorship of the flock of God, or in preaching the Gospel. Nor

could their services be limited to the Apostles. They could not effectually serve the Church, nor indeed minister to the Apostles, if the aid which they rendered to them was not also rendered to those whom the Apostles should at any time associate with themselves in the priesthood, and in the oversight and pastorship of the Church. They were not ordained to be priests, overseers, or pastors, but servants of the priests, overseers, and pastors of the flock. They were constituted to be the connecting link between the priests and people - as ministers of the priests, they were to be employed by them as their hands in ministering to the people; while at the same time as the chosen representatives of the people, their heads and leaders, they would be foremost in all reverence and obedience to the priests and to the rulers of the Church.

It will appear from all that we have said that there were two main branches of the Deacon's office; - one secular, namely, the administration of the goods of the Church and the care especially of the poor; the other spiritual, including the preaching of the Gospel, and the services rendered in aid of those engaged in the liturgical offices of the Church and in the spiritual care of the flock.

As regards the first branch of their duties; - forasmuch as they were to be the administrators of the goods of the Church, the Apostles directed that they should be chosen by the multitude or main body of the disciples comprising [515] those whose gifts and offerings they were to administer, and those who were to be recipients of the common bounty: and forasmuch as the gifts and offerings were laid at the Apostles' feet - or, in other words, placed at their disposal and to be administered under their control, the candidates, when chosen by the multitude, were to be set before the Apostles and to be appointed by *them*. "Look ye out from among you seven men, whom *we* may appoint over this business."

As regards the other branch of their duties, forasmuch as they were to be employed by the Apostles to aid them in their commission of preaching the Gospel to their fellow countrymen and baptizing those who should believe, and to help them also as their deacons and servants in their other and more sacred duties, the Apostles not only appointed them, but also ordained and admitted them to their office by prayer and the laying on of their hands. Thus did the Apostles make it manifest, that the order of Deacon was a spiritual and holy order: and that those admitted thereto must be endowed with a special gift and with

special inspiration of the Holy Ghost for the work of their ministry.

Election by the Congregation, confirmation and appointment by the Rulers; ordination by the Apostles, - such is the manner of admission to the order of Deacon observed by the Apostles acting in the Name of the Lord and by the inspiration of the Holy Ghost.

Election by the congregation of the faithful, from among themselves, ensured that those entrusted with the administration of the common fund should be men of good report among their brethren, and qualified to fulfil the trust committed to them - men in whom the general body of the people reposed their confidence.

Appointment by the Rulers ensured that the candidates should readily accept the place and relation of servants for Christ's sake and for His Church; and that they should fulfil their duties under the control of those whom the Lord placed over His flock.

Ordination by the Apostles ensured that the Deacons should receive the gift of grace, and be specially endowed [516] by the Holy Ghost, for the fulfillment of their various duties both in spiritual and in temporal things.

Their election or selection by the Congregation qualified and designated them to be their true representatives and heads presented by them, and in their name, for faithful service to the Lord in the priests and rulers, - witnesses and pledges of the faithful obedience of the flock.

Their acceptance and appointment by the Rulers constituted them to be a bond and link between the priesthood and the laity.

Their ordination confirmed and sealed the spiritual union between the Apostles and the Church, or, as was subsequently the case in Jerusalem and elsewhere, between those appointed to bear rule with the priests and pastors on the one hand, and on the other hand the flock over whom the Holy Ghost had made the former to be overseers: - in one word, between the head and the members of the corporate body, the particular Church.

Such was the course pursued by the Apostles on the introduction of this new and distinct order of ministers. No part of their action can be considered casual or limited to the particular occasion. The Lord Himself was present in His Church, manifesting Himself, His wisdom and glory, in the organization of the first and only existing congregation of His disciples,

the first-born of many sisters. This first Church, as it was gradually developed, reveals the true form, according to the mind of Christ, of the individual Churches which in their aggregate, and united under His Apostles, make up the one Church visible on earth.

And, therefore, it was not without the mind of the Lord that the Apostles bade the multitude to choose out *Seven*. men. We shall readily apprehend this, if we call to mind the repeated instances and the peculiar manner in which the same number seven is employed by the Holy Ghost both in the Old and in the New Testament; typically under the previous dispensation, and prophetically and symbolically in the writings of the Prophets and in the book of the Revelation. There were seven branches and seven lamps to the golden candlestick in the Tabernacle, the type of the one Church [517], illuminated by Him that is the Light of the world; and when the Prophet foretells that the Spirit of the Lord should rest upon the Man that is the Branch, he speaks of that blessed Spirit, the Holy Ghost, as being sevenfold - the one Spirit of God, communicating the fullness of His inspiration under seven forms.

But nowhere in Scripture is this number used so frequently, and so significantly, as in the last of the

sacred books, the book which contains the Revelation of Jesus Christ, which God gave to show unto His servants, by St. John, the things which must shortly come to pass. In this Revelation the Lord appears in vision to His Apostle in the midst of seven golden candlesticks; the manifest symbol again presented to us of the one Church of Christ - one, and yet divers. He holds in His right hand seven stars, the symbol of the one episcopate - one in many members.

By seven Epistles, directed severally to the seven Churches in Asia<sup>43</sup>, where before his banishment the surviving Apostle had dwelt, He reveals the true condition in its spiritual aspect, not only of the seven Churches named, but of the whole Church of which they were manifestly the symbol; its condition when the Revelation was given, its condition in the successive periods of its history, even to the time of the end. He reveals how far they were retaining the things of the Spirit intrusted to the Church at Pentecost, or wherein they were failing to retain the sacred deposit.

In the vision of the Court of heaven<sup>44</sup>, which precedes the revelation of the external or mundane history of the Church, there are seen burning before the

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<sup>43</sup> Rev. 2, & 3.

<sup>44</sup> Rev. 4.

throne seven lamps of fire, “which are the seven spirits of God:” and Jesus Christ is seen in the form of “a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth,”<sup>45</sup> possessing and exercising in His Body the Church, the fullness of the Spirit of discernment and power.

Again the loosing of the *seven* seals<sup>46</sup> successively, in seven successive visions or series of visions, unfolds the leading points in the mundane history of the Church. In the opening of the seventh seal, the blasts of *seven* trumpets successively [518] usher in the seven series of judgments which are to come upon the unfaithful Church to urge her to repentance. And finally, after the opening of the seventh seal, we have the successive visions of the last and most terrible judgments poured out upon apostate Christendom, persisting in independence and rebellion; and these are symbolized by *seven* vials, in which, we read, “is filled up” (or, perfected, *ετελεσθη*) “the wrath of God.”

We are not left, therefore, without a key to the meaning of the number seven. Unity in diversity, completeness and perfection, are the ideas conveyed

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<sup>45</sup> Rev. 5.

<sup>46</sup> Rev. 7.

and intended to be conveyed thereby. The fact that the number of those ordained to be the Deacons of the first congregation or Church of believers was seven, was full of significance to men who, by their religions education and habits, were accustomed to typical signs and symbols, and to figures as the hieroglyphics of truth. They had received the Gift of Holy Ghost. They knew that they were baptized by One Spirit into One Body, and that the diversities of gifts which the Holy Ghost had divided to each of them as He willed, were given in order to be devoted in their exercise towards one object - the glory of God in the edifying of the One Body. These diversities of gifts from the Spirit, who is One and yet sevenfold in His operations, was kept before their minds in their being organized under the Seven Deacons - chosen by them in the Holy Ghost - the seven who by their election and by the confirmation of the Apostles became the representatives of all the members.

Again, being thus organized under these seven men who were not their rulers but their brethren - who were not their pastors, nor ministered as priests among them, they found themselves in presence of the Apostles, from whom they received the word of God and the bread of life. But the number of the Apostles was twelve. Twelve had been called by the Lord originally: one had fallen; but by the inspiration

of the Holy Ghost the eleven had supplied his place immediately after the Ascension of the Lord, and while waiting for the promised baptism of the Holy Ghost. Nor was the Holy Ghost sent down until the vacancy had been [519] supplied and the number Twelve had been completed. This number Twelve, they also knew, was not by chance but by intention: it was no casual or arbitrary number. But what did it convey to them?

It is the number of the tribes of Israel over whom these twelve Apostles are to be seated as judges in the regeneration and kingdom of the Lord. It is the number according to which (as Moses had told them in the song which he wrote for the generations to come) the Most High had set bounds to the people, when He divided to the nations their inheritance and separated the sons of Adam, according to the number of the children of Israel.<sup>47</sup>

The contrast between these two numbers was calculated to attract attention, and to the mind of a Jew to convey instruction. The lesson may not have been understood at the time: but at all events it throws light upon God's purpose and way in the Church. The seven Deacons were beyond all doubt

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<sup>47</sup> Deut. 32,8.

the Deacons of this congregation gathered in Jerusalem, their heads and representatives, the administrators of the common offerings to their poor. The twelve Apostles were not for a single congregation, not even for that in Jerusalem. Their mission was to the twelve tribes of Israel, and even to the world. The time, therefore, would come when their labours would be required elsewhere: the congregation in Jerusalem would cease to be under their immediate oversight and pastoral care, and others would be appointed to minister to them in spiritual things. The ordination of the Deacons, therefore, did not complete the spiritual edifice of the Church in Jerusalem: although, if we may use the figure, it may be said to have completed the foundation. In what way the Apostles provided afterward for the spiritual charge of deacons and people in the first Church of the saints, must be a subject for subsequent examination. But so far as the organization of the first particular or individual Church had proceeded, while the number of the Apostles whose mission was to Israel and the world was, of Divine intention and purpose, Twelve - the number of Deacons chosen by the disciples in Jerusalem was, by Divine appointment made known through the [520] Apostles, Seven. The one congregation composed of many members was summed up in their Seven Deacons.

We must not, however, imagine that the value of this number, seven, is purely symbolical. The practical effect of the injunction to choose seven men, was that a body of officers was provided sufficiently numerous for the adequate fulfillment of the trust committed to them; and yet not so numerous as to render the selection of fit persons impracticable or difficult in a congregation such as that in Jerusalem. We cannot entertain a doubt of the practical wisdom of this measure, for it was God's appointment by His Apostles. They so ordered it by the inspiration of the Holy Ghost and in fulfillment of the mind of Christ the Lord. It was therefore a model for the time to come. But any such organization of a Church presupposes that the spiritual charge committed to an individual bishop should be confined within reasonable limits, neither extending over large districts nor comprising large populations. Such was undoubtedly the organization of the Churches at the first. In Churches so arranged not only the ministers but the people individually would be known to their bishops, and would be the objects of their immediate care and blessing. The people would have been able to choose out from among themselves men known to them to be their Seven Deacons, to whose hands the property of the Church could be committed with the consent of all, and by whom it would have been applied to the proper uses. Thus would have been avoided that ac-

cumulation of wealth in the Church, which has been "a root of all evil." The clergy, indeed, might have remained in comparative poverty; but the higher clergy especially would not have been exposed to the temptations arising from the possession of wealth, or to the charges, too frequently well founded, of grasping it at the expense of others; and being preserved from excessive wealth they would have been less liable to the temptations of worldliness and ambition and the numberless evils which have resulted therefrom. It is to be explained that while Seven Deacons were to be chosen by the people, it does not follow that there should be no other Deacons but the Seven [521].

The first Deacons, chosen by the believers at Jerusalem by the direction of the Apostles, were men of good report, full of the Holy Ghost and of wisdom, to whom the distribution of the offerings for the poor was committed. But we are not to suppose that this was their only or their principal work. The men thus selected were no doubt representative men, differing in character and in their spiritual gifts. Some suited for superintending the pecuniary matters of the Church; others, as Philip the Evangelist qualified to preach the Gospel; others, rich in worldly experience, capable of counseling and guiding the believers in re-

gard to their worldly duties, and their walk and conduct in the world; others growing up in ripeness for the work of the priesthood.

These remarks as to the symbolic power or meaning of the number seven, and also as to the practical advantages of a number so limited, are advanced simply as evidences and illustrations of the mind and way of God in the constitution of a congregation or Church of believers, as regards the organization of the Laity under the Deaconship. The wisdom of God - His mind - is the only true basis of the right order and law of the Church in these as in all other particulars; and, in the absence of express direction, our knowledge of His mind and of the right order and law of the Church is to be derived from observing the course which the Apostles, under the inspiration of the Holy Ghost, pursued. Whenever, therefore, the number of the believers is such as to allow of the complete organization of a congregation or Church, we may consider it to be certain that there ought to be Seven Deacons, who should be chosen by the multitude or general body of believers forming the congregation, and presented by them to the proper Ordinance or Minister of Ordination; and that to these Seven Deacons, thus chosen and ordained, should be entrusted the custody and care of the goods of the

Church, and the distribution or application of the same according to the law of Christ.

In the ordinary conception of the office of the Deacon, he is regarded as a minister of an inferior order, ordained thereto that he may fulfil the less important offices of the ministry, and by that means be trained for higher office and [522] more sacred duties. This, as we have seen, is but an imperfect view; and if given as a complete account, it is pregnant with error. It is accurate so far, that those admitted to the Order of Deacon were employed, and it was intended from the first that they should be employed, in all inferior offices as ministers or servants of those admitted to the higher Orders. Considered as Ministers ordained for these general purposes, we do not apprehend that it was intended that the number of them in any one congregation should be limited to seven or any other number; nor again is there any difficulty in admitting that "they that have used the office of a Deacon well, procure (περιποιουνται) for themselves a good degree,"<sup>48</sup> whether as regards their reward in the age to come or their employment in higher ministry in this age. But this is perfectly consistent with the fact that it is the will of God, and the law of the Church, that each particular church should choose seven of their members

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<sup>48</sup> 1.Tim. 3,13.

to be specially their representatives and fiduciaries of their common property as a corporate body. Not only are these statements consistent, but both are true and necessary.

The first Seven Deacons were evidently men of superior merit and enlarged capacities, both natural and spiritual. They were representative men, and representative Deacons - types of those that should be afterwards ordained to the same Order. Chosen in the first instance to distribute the common wealth, they were, notwithstanding, immediately sent forth upon more active services. Their ministry was directed not only towards the widows and poor of the flock, and it may well be in other duties also in the Church; but further, they were sent forth to preach the Gospel to those not yet believing. But assuredly, those best fitted for the care of the poor and for other duties of a temporal nature, would frequently, we may almost say ordinarily, be found not to be the men best adapted for the preaching of the Gospel; they sometimes be found not the best adapted for employment in sacred offices, and certainly not the men who would by preference be taken away from attention to the temporal affairs of the Church in order to "give themselves" in the priest's office "to the word of God and to prayer" [523].

If the Deacons, as a body and in whatsoever duties engaged, are to be a true representation of the flock - if they are to be their elder brethren, and their guides and examples in fulfilling all Christian duties in the Church and in the world - we must expect to find reproduced among them all that variety of character and of natural and spiritual gifts to be found in the general body of those whom they represent.

We have already had occasion to speak of this variety in human character and of the source from which it springs - viz., the predominance of one or other of the principal elements of which our spiritual and intellectual nature is constituted; and we have spoken of the relation of these elements, and of the variety in individual character, to the fourfold ministry of the Church.

This subject was brought to us in considering the types of spiritual things given in the Law of Moses, and in connexion with the words of St. Paul, who teaches, that the Lord in sending down the Holy Ghost at Pentecost, gave our distinct classes or kinds of Ministers; "Gifts," which on His ascension, "He gave unto men."<sup>49</sup> In ministering His spirit, He ministers through four, each with their proper office; thus exer-

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<sup>49</sup> Eph. 4,8-11.

cising partitively the four great offices of ministry centred in Himself. And as there are four principal kinds of ministry of the Spirit, so are there four principal elements or parts of our mental and spiritual being. And these are correlatives, severally one to the other; so that by the diversities of ministrations the Lord may reach the several varieties of individual character.

Let us repeat some paragraphs from the passage in our former readings to which we are referring.

“Each of the Ministers” (named by St. Paul in his Epistle to the Ephesians) “has his proper office to fulfil; and there is that in man which more or less requires the ministry of each, at all times and under all circumstances. But if these ministries are all of them to be applied to individual Christians, it is not only necessary that there should be Apostles, and Prophets, and Evangelists, and Pastors, who minister in the Universal Church, and whose peculiar office it is to bind [524] together into one, and to carry onward to perfection the several particular Churches of which the Catholic Church is composed; it is also necessary, that in every particular Church, under the Angel, a similar fourfold division or distinction of ministry should exist in the priesthood and in the deaconship; seeing that the Priests and Deacons have the immedi-

ate charge over the flock of Christ, and minister to its individual members.”<sup>50</sup>

“The source of all the works of God is to be found in His own essential Being. All things which proceed from His hand are that which they are, because ‘He is that He is.’ The mode of God’s operations towards man in the Church, which is the perfection of all His works, are therefore eternal and unchangeable. And, as man was created in reference to his future destiny in the Church, we may readily conclude, from the existence of the four Ministries, that there exist in him faculties, capacities, or qualities which adapt him to be the fit subject of those Ministries, as well as to be the agent for fulfilling their functions.”<sup>51</sup>

“The first of these Ministries addresses itself immediately and directly to the will, or determining faculty; the second appeals immediately to the imagination; the third, to the understanding and reasoning faculty; the fourth, to the affections, and sympathies, and emotions.” - “These four, the will, the imagination, the understanding, and the heart, are not only prominent and essential parts of the inward being of man, but his faculties and emotions may be com-

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<sup>50</sup> Vol. I., p.257.

<sup>51</sup> Vol. I., p.263.

prised under, or at least are immediately connected with, one or other of them.” - “By the predominance either of the will, or of the imagination, or of the understanding, or of the heart, the varieties of human character are determined.”<sup>52</sup>

It is “this variety of character which adapts men to fulfil the duties of their respective places in the world and in the Church.” - “Nor does the predominance of any one of these four characteristics preclude the due and sufficient influence of the others.”<sup>53</sup>

“To man thus constituted, the ministries of the Church [525] are ordained of God to apply. They are given to educate him in every department of his being, to remedy all his defects, to advance him to perfection.”<sup>54</sup>

These sentences refer more particularly to the ministry of the Holy Ghost to the members of Christ, whether collectively, or as divided into distinct congregations or Churches. They apply, therefore, in a particular Church more especially to the Priests, al-

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<sup>52</sup> Vol. I., p.262-264.

<sup>53</sup> Vol. I., p.265.

<sup>54</sup> See the whole passage here referred to in Vol. I., pp. 256-267, and especially the note on pp. 263-264.

though they also apply to the Deacons, as ministers in the hands of the Priests towards the people. But they will enable us more clearly to grasp the fact that the varieties of human character will assuredly be reproduced in the Deacons themselves as an order. It is by comprising among themselves these varieties of character that they are fitted to fulfil their duties, not only as *heads of the people*, leading them up to receive the ministry of the Holy Ghost through the Priests, but also as ministers towards the people.

Thus then, we are to expect to find that the four great mental and spiritual characteristics of which we have spoken will be found in the Deacons, just as in those whom they represent, in various proportions. We are to expect to find that the Seven Deacons, chosen by the people to be their fiduciaries and administrators of their offerings, will be men firm of resolution, and endowed with judgment and strong principle, corresponding as Deacons to those among the priesthood who bear rule; and that, under the Seven Deacons, there will be others, some of whom will be more fitted by the bias of their mind to assist in the offices of Divine worship, leaders of song, or exercising gifts of prophecy, wherein they should be examples to those among the flock who are similarly endowed: some there will be, best fitted for such of the various functions of the Evangelist as may be proper

to Deacons: some, who will supply an element corresponding to the ministry of pastor, and will be helpful to the Seven Deacons in visiting the flock as their elder brethren, and helpers in the faith, binding them to their pastors. These last will be men of [526] loving and affectionate hearts, fit instruments for conveying from their principals, the Seven Deacons, words of brotherly love to all, and aid to the poor.

Of these four classes of Deacons, the special employment to which they are to be severally devoted would seem to point out the necessity of modifying and varying the means to be employed in the selection. The Seven Deacons who are to be the fiduciaries of the congregation, are to be chosen by those whose offerings they are to receive and to distribute. This is the ordinance of the Lord and the law of His Church, delivered by His Apostles under the inspiration of the Holy Ghost. The wisdom and reasonableness of the injunction are evident: neither is there in Holy Scripture any express mention of any other mode of selecting Deacons, nor, indeed, any express mention of other Deacons. The absence, however, of express mention of other classes of Deacons, or of other modes of selecting them, is no proof that there were no other classes or modes of selection. The silence of Scripture is not more conclusive in this case than in many other questions of details regarding the disci-

pline or functions of the Church: and we have given our reasons for believing that there were other Deacons beside the Seven employed in other services than those mentioned in Scripture. These Deacons would not be chosen for the purpose of administering the goods of the congregation. Such administration, by the law of the Church, is reserved to the Seven Deacons chosen by the congregation. They are chosen in order to fulfil, in subordination to those in higher ministry, the several duties and functions to which we have referred, in the worship of the Church, in the work of the Evangelist, in the visiting and subordinate care of the flock; and, therefore, in their case, the same reason does not exist for their being immediately, elected by the congregation without the intervention of the Ruler. On the contrary, as the duties of each would be determined by their respective gifts, it would seem reasonable and necessary that the Ruler should exercise the discernment of the [527] Lord in selecting and proposing the candidates; taking care however that the selection should be made with such co-operation on the part of the general body, as should ensure the choice of men who shall be of good report, and also acceptable to the congregation. No Deacon, in whatever way to be employed, should be chosen without reference to the congregation. If not of the Seven, still they are taken from among the people to be associated with the Seven Deacons as heads

and leaders of the flock. They are to minister as elder brethren among the people; and, as regards the preaching of the Gospel, they bear forth the message of the Lord from the general body of those who believe.

The instructions given by St. Paul in his Epistle to St. Timothy<sup>55</sup>, when he left him in charge of the Church in Ephesus, do not throw light as to the manner in which any of the ministers referred to therein are to be chosen. They lay down the general qualifications of those who ought to be ordained, and thus far they would guide St Timothy as to his duty in bestowing or refusing confirmation or ordination to those who might be chosen and presented to him by the congregation, and also in selecting those eligible for the general duties of the Deaconship. Perhaps some words in this well-known passage may be interpreted as recognizing in St. Timothy a duty of selecting candidates after probation. Such a power of selection was no doubt a part of the commission given to him by the Apostle, and, as we have shown, in no respect inconsistent with the original institution of the Lord by His Apostles. So far as regards the election of the Seven, there is no ground for believing that, so long as the Apostles ministered the Spirit to the

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<sup>55</sup> 1.Tim. 3.

Churches, they sanctioned any other mode than that which they had originally laid down as the right procedure, nor would there be any reason or motive for departing from it.

When, indeed, the Apostles were taken away, many and serious changes followed on their removal; but as these changes affected the standing of the whole congregation of the baptized, including Bishops, Priests, and Deacons, and [528] their relations one to another, our observations thereon must be postponed.

A question has been mooted whether the Seven men chosen and ordained in Jerusalem as related in the 6th chapter of the Acts, were actually ordained to that order which has since been known as that of Deacon; - whether, in fact, the order of Deaconship was then instituted in the Church of Christ, or only a temporary expedient, devised and adopted by the Apostles to meet an immediate exigency. No doubt the proceedings of the Apostles on this occasion are widely different from the present practice: but unless evidence can be given that the original constitution of the office has been set aside, and a new order introduced by no less authority than that by which the former was founded, the divergence only proves that the present practice is wrong.

It is very true that the Seven are not *called* Deacons in the book of the Acts. Nothing is more likely to lead to confusion than to rest upon mere names of office in the early transactions of the Church. The word, “*Διακονος*,” translated “minister,” is more frequently applied in Holy Scripture to the Lord Himself and to the Apostles than to the lower order of ministry. So in like manner the Apostle Peter applies to himself the name of Elder or Presbyter<sup>56</sup>; and the names Elder and Bishop are frequently used in Scripture interchangeably. It is only at a later period that necessity compelled the more strict application of names to offices. The true means of distinguishing is to look to the office itself; and, as we have shown from the history of the institution, the Seven were ordained to be ministers not only to the Church but to the Apostles and those associated with them in the higher offices of the Church. When, therefore, subsequently the Apostle Paul addresses the saints in Philippi “with the bishops and deacons,” and when in his epistle to Timothy he gives him rules for the ordination of bishops and deacons, over both of whom he had given him a temporary charge in Ephesus, we can have no hesitation in concluding that the deacons thus referred to in these passages were of that order which the Apostles first instituted, when the Seven were se-

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<sup>56</sup> 1.Pet. 5.

lected and ordained [529] by them. They were ordained “*διακονειν τραπεζαις*,” “to fulfil the office of deacon at tables,” whether for ministrations to the poor or for subordinate ministry or deaconship at the holy table. The verb expressing the object of their appointment corresponds to the name by which the office and order were subsequently designated.

Another question has also been mooted – viz., whether the administration of Baptism is a function of the Deacon’s office. In the Apostolical Constitutions<sup>57</sup> - a work more valuable from its testimony to early usages and feelings than from any authority it possesses - it is declared in two passages that it is not lawful for the Deacon to baptize. In these passages, the right to baptize is equally denied to the Deacon as to offer the sacrifice, or to pronounce the greater or lesser Benediction. To the rule thus laid down the immediate objection occurs, that Philip the Deacon, at a very early period, administered baptism at Samaria and elsewhere, with the evident sanction of the Apostles: for they confirmed his work at Samaria by sending two of their number from Jerusalem, who laid their hands on those baptized by Philip that they might receive the Holy Ghost. The author of the Apos-

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<sup>57</sup> Apos. Const. VIII. 28 & 48.

tological Constitutions<sup>58</sup> endeavours to meet this objection by the assertion that Stephen and Philip and Ananias were men fervent with the Holy Ghost, and specially chosen by Christ the High Priest. But the truth of the matter is, that when the Apostles had departed, and the Holy Ghost no longer abode in the Church in all His fullness, Deacons were found not unfrequently exalting themselves as an independent power in the Church. At length the rulers were compelled to take measures for restraining the Deacons within the due limits of their office. Of these measures the early records of the Church give manifold proofs. Among other evidences are the passages in the Apostolical Constitutions just referred to. But this particular measure, of forbidding Deacons peremptorily and absolutely to baptize, was certainly at no time the rule of the Catholic Church: and if it prevailed in some parts of the Church it soon became obsolete. It is clear from the example of Philip in Samaria, that from the beginning, in the absence of any in higher [530] ministry, Deacons had authority to baptize. Nor ought this power to be denied to them. The Deacon is not, indeed, ordained and empowered to fulfil functions belonging to the priesthood or sacerdotal acts. It does not belong to him to offer the gifts and sacrifices of the people. He is not ordained to be the instrument

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<sup>58</sup> Apos. Const. VIII.48.

in the hands of Christ to present the people themselves to God; but he *is* ordained to be the *Minister* of Christ: and baptism is a great act of Ministry from Christ as the Quickening Spirit; it is not the work which He fulfils as High Priest in the heavens. At the same time, all powers and functions conveyed to the Deacon in ordination are conveyed to be exercised by him as the minister of the Ruler and Priest, and as Deacon he has no authority to exercise the same, except he be further authorized or instructed by the Ruler, either by a general commission or by special and express direction. His authority to minister Baptism stands on the same footing as his authority to minister the Holy Cup, and in case of absolute necessity, both the consecrated Bread and the Wine, for instance, to a sick person at the approach of death. But the power to fulfil any act, and the authority to exercise the powers, are two distinct things not to be confounded; and if in the ordination to Deaconship the power to baptize is not bestowed, nor comprised in the endowment of the Spirit bestowed therein, we do not see how the mere word of the Ruler should give ordinary power to administer. We cannot suppose, for instance, that the Apostles would have sanctioned the work of Philip in Samaria, if he had no ordinary power to baptize, and, indeed, had not received their authority, general or special. There is no pretence for saying that they looked upon the baptisms in

Samaria as even irregular; and if they had counted them to be invalid, they would have baptized the Samaritan converts before laying hands upon them.

It seems to have been generally admitted in the early and post -Apostolic Church, that Deacons were, by their ordination, constituted to be ministers of the Sacrament of Baptism, but that they were to fulfil this function as servants of the Bishop and under his direction. Thus St. Gelasius<sup>59</sup> in [531] his Decree lays it down. They are not to baptize without the Bishop or the Priest, unless in case of extremity, and Bishops and Priests should be at a distance; in which case, also (he intimates), a lay person may baptize.

This reference to lay Baptism leads us to add a very few words as to the grounds on which we may conclude that baptism, administered in due form by a baptized layman, where the services of a Priest or Deacon cannot be obtained, and the circumstances require the immediate administration, is valid baptism.

We must remember that this Sacrament stands upon a different footing from the Sacrament of the Eucharist, or Lord's Supper. The power to consecrate

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<sup>59</sup> Decr. VIII.

and to offer the sacrifice instituted by Christ in His Church is not conveyed in the ordination of the Deacon, although he receives power therein to administer Baptism: for in the administration of Baptism there is no external sacrificial action, nor does it involve the exercise of any priestly function, properly so called.

As, then, the Deacon is constituted by ordination to be an ordinary minister of Baptism when thereunto duly authorized, may we further conclude that a layman may be extraordinarily employed by the Lord as His minister in baptizing? We think there can be no doubt of it; and the same conclusion will extend to the case of a Deacon when unauthorized by the ruler.

Those who are baptized into Christ are made partakers of the Spirit of Life which is in Him, and of which He has said, "The water that I shall give him shall be in him [that drinks of it] a well of water springing up into everlasting life." And again, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him should receive." In these words it is not obscurely shown that they who should receive this Spirit of Life should be wells and fountains from which others might receive. And as, assuredly, all who are Christ's, and who receive of His Spirit, are enabled by His word to minis-

ter grace unto the hearers - nay, are bound to speak as the [532] oracles of God; so we may conclude that they are capable of being used by Christ, not only as ministers of His words of grace and power, but also as ministers of the life which is in Him, and is in them.

But they are not ordinary ministers, either of the Word or of the Sacrament of Baptism. All that we can conclude from the above is that, being brought into Christ, and made partakers of His Spirit, Christ is able to use them for the ministration of His Spirit, and therefore that He will do so under circumstances which may demand it. We would, therefore, next inquire whether such circumstances are conceivable; and we cannot answer this better than by again pointing out the distinction between the Sacrament of the Eucharist, which none but priests have power to consecrate, and this Sacrament of Baptism.

The Sacrament of Baptism is ordained of God as the means by which those who are yet in their sins and the uncircumcision of their flesh, may be quickened from the death of the old nature with the new life of Him that is risen from the dead. It is the Sacrament through which they are made children of God, members of Christ, and heirs with Christ of the heavenly kingdom. Whereas the Sacrament of the Lord's Supper is ordained to be the means of nourishment to

those who are already children of God, and can profit only those who are living members of Christ's Body. The benefits of Christ's passion are indeed renewed in this holy Sacrament; but they are renewed only to those that are already alive from the dead.

The Lord has told us that, except we be born of water and of the Spirit, we cannot enter into the Kingdom of Heaven. He has also told us that, except we eat the flesh of the Son of Man, and drink His blood, we have no life in us. But if we have been born from above of water and of the Spirit - if we have been baptized into Christ, and are alive in Christ, it could only be the wilful neglect of the holy Supper of the Lord, which would argue that we had fallen from grace, and had no life in us.

When, therefore, any one possessing the qualifications which God requires in those to be baptized, is presented for [533] Holy Baptism, in the absence of both Deacon or Priest, to one already regenerated in Christ and a member of His Body, and if he be so near to death, that except the rite be now administered there is no hope or expectation that it can be administered, surely the words of St. Peter may be transferred to this case also, Can any man forbid water that this man should not be baptized who is believing in Christ for the forgiveness of his sins?

Remembering the words of the Lord, “He that believeth on me *hath* everlasting life,” it is clear that the believer has the warrant of the Lord to claim admission to the holy font. The administration of the Sacrament becomes the outward sign of that which God is certainly effecting in the spirit of him that seeks to Him in the way of His commandments; and in case of necessity, we cannot but believe that it is the duty of a baptized man to administer the Sacrament.

The records of the Church fully substantiate this truth - that Baptism with water in the name of the Father, and of the Son, and of the Holy Ghost, administered by a baptized man, intending to administer that Sacrament which Christ instituted and committed to the Eleven, is valid Christian Baptism: it may not be repeated, nor can any irregularity attach thereto which cannot be remedied by the Rulers and Priests in the Church of Christ.

When the Lord, by the Apostles, had instituted the office of Deacon, there were brought into manifestation two distinct orders of Ministers: one, consisting of the Apostles and of such of the Seventy as the Apostles under the guidance of the Holy Ghost or the previous and express commandment of the Lord had ordained; and the other, consisting of the Seven Dea-

cons, whom they had accepted at the hand of the congregation.

The Apostles fulfilled the functions of the priestly office committed to them, and the ministry of prayer, and of the Word of God, as pastors and teachers of the flock. They also governed and guided the whole multitude of the believers, as necessity required, for the preservation of due order and discipline. Those whom they had already ordained would furnish the means for developing those [534] several ministries, and especially the Ministry of Prophet, which in their respective action were as much a part of the complete ministry of the Spirit as that higher and fuller ministry of the Spirit which was the peculiar function of the Apostleship, and were, with the ministry of the Apostles, required for the perfecting of the saints, and for the edifying of the Body of Christ.

Being thus required for a work to be wrought by them in common with the Apostles, we believe that they would be admitted by the Apostles without any distinction of order from themselves. They would be sufficiently distinguished by the manner of their admission to the ministry. This would be quite enough to preclude all idea of equality in jurisdiction. The Apostles were ordained and sent forth by the Lord Himself, as He was sent of the Father. They exercised, therefore, an inalienable supremacy, whether

therefore, an inalienable supremacy, whether of ministry or of rule: and this in no worldly or fleshly sense of supremacy of rule or jurisdiction. They ministered the Spirit as the immediate channels from the Lord Himself; they were His instruments for conferring the gift of the Holy Ghost, whether bestowed in sealing the baptized, or in ordaining and consecrating all other ministers, and as a consequence, they were the channels and instruments of the Lord for teaching, by the inspiration of His Spirit, His pure word of truth with full authority, and for bringing to the Church the commandments which He had given to them, and which, according to His promise made to them, He continually brought to their remembrance by the Holy Ghost. Whereas all other ministers, to whatever order of ministry they might be admitted, were ordained by the Lord through the intermediate act of the Apostles, and received by the Laying on of the hands of the Apostles the gift and endowment proper to their office. Thus, in the very commencement of their ministerial existence - in their ministerial birth as it were - they stood to the Apostles under Christ in the relation of sons to fathers.

This relation would not be affected in any case by admission for necessary purposes (and in this case there were necessary purposes) to the highest order in the Church [535]. Standing by the side of the Apos-

les, and ministering as the future heads of those who should afterwards be ordained for fulfilling the same respective ministries, they would act under the general rules delivered to them by the Apostles, and under their personal guidance; but being admitted to the highest order, and ordained to the fulfillment of all priestly and ministerial functions they would be at the service of the Apostle both in the teaching and pastoral care of the flock, and in such offices of administration and government as the Apostles might find it necessary to entrust to them. Indeed, if among other services the Apostles employed any of them in the daily ministrations to the poor, it is less difficult to understand how it was that murmurings should have arisen; they would not necessarily have been directed against the Apostles personally.

And then, under the Apostles and their fellow labourers, the Deacons fulfilled their duties of service, whether ministering to their brethren of the laity [or ministering to those exercising the office of the priesthood] or ministering to those who officiated in holy things, or going forth under the guiding hand of the Apostles to those not yet believing, to whom they proclaimed the word of the Gospel [the Lord confirming their word also with signs following], and, full of faith and power, illustrated the word by the great wonders and miracles which they did among the people.

There was yet another order of the sacred ministry to be evolved. The Rulers had hitherto been the Pastors also of the people, the guides and watchmen of individual souls. But their mission was to “all the world.” The ministry of the Apostles, and of the Prophets, Evangelists, and Pastors associated with them, hitherto exercised in the midst of one flock, was for the edifying of the One Body of Christ. The Gifts which the Lord had given to the Universal Church or the blessing of all men, could not always be given up to one congregation and to one city, even though that congregation was called to be the Mother Church, the centre of the Gospel and work of God.

Moreover, the experience which had led the Apostles to the institution of the Deaconship, may have taught them the [536] wisdom of placing the individual members of the flock in the immediate charge and pastorship of others than themselves. Mediation is an universal principle of the Divine Government. It is, indeed, in the highest degree probable that the Apostles had already employed intermediately in the pastoral care of the flock those whom they had already ordained to minister by their side, and who, by their gifts and border of ministry, were fitted for the work of Pastors; but being associated with themselves, as we apprehend, in higher ministry, the employment of them among the flock would probably lead the Apos-

ties to see more distinctly than ever the want of some subordinate ministry to fulfil the duties of pastors in immediate charge of souls.

And again. We know from Holy Scripture, and from other sources, that the ministry of the Prophet was used for designating those whom the Apostles should afterwards ordain. And being persuaded that there were now prophets in the Church, we may also be sure that their words in the Holy Ghost would have gone before on those of the brethren whom the Lord would employ; and the words thus spoken may have thrown clearer and brighter light upon the path which the Apostles would follow, and as to the place and duties of the Order of the Presbyterate.

There was also another occurrence which probably directed the attention of the Apostles to the Ordination of Presbyters. Immediately after the account given of the Ordination of the Seven Deacons, we are told that in the increase of the number of the disciples in Jerusalem, “a great company of the priests were obedient to the faith.”<sup>60</sup> Under the Law, the descendants of Aaron were priests by inheritance. It belonged to them alone to offer the sacrifices in the Temple, to sprinkle the blood upon the Altar, and to

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<sup>60</sup> Acts 6,7.

make atonement for the sins of the people. Moreover, as priests, it was their duty to be the teachers of the nation. The priests' lips were to keep knowledge. This, no doubt, gave them no claim of right to be admitted to the priesthood under the New Covenant. They were priests on the earth, passing away by death; they could not be priests by inheritance of that unchangeable priesthood in the [537] heavens made after the power of an endless life. But when we consider their relation to their fellow disciples under the Law, which, though ready to vanish away was still subsisting, we shall see in it an additional circumstance bringing the subject of priesthood before the Apostles. Indeed, it would seem probable that such of these priests as should prove to be fit and worthy of the office, and should be called by the Word of the Holy Ghost, would at an early period be ordained priests and teachers of the people under the New Covenant of the Spirit.

However this may have been, at no long date an urgent necessity calling for some further step to supply the spiritual wants of the growing Church met the Apostles. They had received many forewarnings from the Lord of what would happen to them. He had told them that they must expect persecutions, and that they would be driven from city to city. They had already had some experience. They had already suf-

fered, for the Name of Jesus, reproach, imprisonment, and scourging: and now the storm in all its violence burst upon them. Immediately following upon the martyrdom of St. Stephen "There was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except" (at the first) "the Apostles."<sup>61</sup>

From this dealing of God with His Church, important consequences resulted, and to meet them the Lord had fully armed His Apostles with sufficient powers and instructions, and was present with them to guide and inspire them.

1. First, let us note that those who were scattered abroad preached the word everywhere. We have heard of them throughout the region of Judaea and Samaria. We hear of them in the city of Samaria, along the Mediterranean Coast from Gaza in the south, to Caesarea and Galilee, and northward to Damascus. In Damascus, which was then, as in earlier times and always, a principal city in Syria, there was so large a number of believers as to provoke a special mission of persecution from the High Priest at Jerusalem.

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<sup>61</sup> Acts 8,1.

The labours of these Evangelists bore fruit.<sup>62</sup> We find that in no long time churches were in existence throughout [538] Judaea, Galilee, and Samaria, and at Lydda and Joppa, and presently in Caesarea and Antioch.

2. For wherever new converts were thus added to the Lord they could not be left, and from the sacred history it is very plain that they were not left uncared for. Let us observe that these gatherings or congregations are called "Churches," and the word is not used without intention. The congregations had been organized. First of all, those who had been baptized received the gift of the Holy Ghost through the Laying on of the hands of the Apostles. That which St. Luke distinctly states to have occurred in Samaria was, beyond all question, the course pursued by the Apostles in all other places. When the Apostles heard that Samaria received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for those who had been already baptized, that they might receive the Holy Ghost, and laid their hands upon them. So would the Apostles do in the like case elsewhere. But more than this was required, and beyond doubt more was done. The Apostles in visiting the new converts would not leave their

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<sup>62</sup> Acts 9,31.

work unfinished. Provision must be made for the continuous spiritual care and advancement of those whom God had thus called out of the world, and made members of the Body of His Christ and partakers of the Holy Ghost. As in Jerusalem so would it be in other places. In Jerusalem, the Apostles, with such other ministers as they had called to their aid, had fulfilled these offices; and so among the newly gathered believers in other places, either ministers already ordained must be placed among them, or the Apostles (as St. Clement in his Epistle to the Corinthians tells us was their practice) must set in each place and town the first fruits of those who had already obeyed the word. Doubtless in both of these ways they provided, and set over the newly gathered congregations, those pastors who should be ordained and consecrated to the administration of the Sacraments, and minister in the offices of prayer, which at a distance from the Temple would be absolutely necessary to the spiritual welfare of the people; and who should also watch for the souls committed to them [539], and minister to them the bread of life. In like manner, in these congregations all other wants and requirements must be met. Not only must there be Pastors and Teachers who should lead them onward in spiritual life, but the temporal affairs of the Church and the care of the poor called for the ordination of Deacons also. It is evident, then, that even during the time of

persecution the Apostles had brought together and set in order the constituent elements of Churches, and carried on the work of organization. And so, when the storm of persecution had spent its violence, emerging from the receding waves were found, not unorganized gatherings, but Churches properly so called.

And here our attention should be directed to the way in which St. Luke notices the existence of these Churches. He mentions them, as it were, incidentally, and without offering explanation or giving any account of the way in which they were brought into existence. He had heard the early history of St. Paul as a convert. He was about to turn to another subject, and in the interval, and without preface, he says: "Then had the Churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." It was not his object to describe the manner in which these Churches had been formed; just as also neither in his writings nor in the Epistles of the Apostles are we given the manner of administering Sacraments or performing any of the rites of the Churches, all of them doubtless most simple in their earliest forms, for it is only by degrees that all forms of life grow and are developed. But as to ordinations, we do not meet with any record of them

until, some ten years later, we are told, again incidentally, that Paul and Barnabas ordained<sup>63</sup> them Presbyters in every Church in the parts which they were then visiting. But these are the incidental notes which throw light upon the whole history of the Church. When referred to at this later time, they are not mentioned as though some new or strange thing were described, some new step which Paul and Barnabas were taking. It is clear, therefore, that they were acting in accordance with what [540] they knew to have been the ordinary action of Apostles when visiting the Churches. They were fulfilling among the Gentiles what they knew to have been done by those who had been Apostles before them in Judaea and the contiguous provinces in their ministry to the Circumcision. The later fact proves what had been done among the Churches in Judaea and Samaria and Syria. May we not say that both of these facts are confirmatory proofs that the Apostles had already taken similar steps in the Mother Church in Jerusalem?

3. Thirdly, it is clear that when Churches in divers places had thus been brought into existence, the time had arrived when the demands upon the Apos-

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<sup>63</sup> Acts 14,23. (χειροτονεω - may be understood in the meaning of, to choose or elect to office by the raising of hands." Louw-Nida; "Greek-English-Lexicon of the New Testament" USB, New York; <sup>2</sup>1989 )

tles for their presence and ministry elsewhere would no longer allow of their remaining together in Jerusalem. At first, indeed, we find that the absence of any of their number was only temporary. When Philip had gathered and baptized a company of believers at Samaria, and the Apostles had sent to them Peter and John, as soon as these two had fulfilled their work as Apostles, straightway they returned to Jerusalem. At that time it would seem the care of the Church in Jerusalem required the presence of all the Apostles. But immediately following upon the mention already referred to of the Churches in the adjoining provinces, we find St. Peter passing through all quarters, visiting the saints at Lydda, and tarrying many days at Joppa; from which last-mentioned place he was called to visit the centurion Cornelius at Caesarea and there, under Divine admonition, to preach the Gospel to the uncircumcised Gentiles, and to bring the first-fruits of the election from among the Gentiles into the One Body of Christ, commanding them to be received to holy Baptism. It is evident that a considerable time elapsed between his leaving Jerusalem as above recorded and his return after the conversion of Cornelius.

The course pursued by St. Luke in his history and his apparent object did not lead him to relate the movements of any of the Apostles to the Circumcision

except St. Peter; but it is not probable that they would leave to him the whole burden of visiting the new converts and of bringing the [541] Churches into order. The demands for the exercise of the Apostolic Ministry would come upon them in common. Nor does the inspired record give any ground for concluding that the Churches even in Judaea, Galilee, and Samaria were exclusively the fruits of St. Peter's labours. It would, therefore, become increasingly difficult to carry on that collective work in Jerusalem in which they had been hitherto engaged. Hitherto their attention had been fixed upon the interests of that first and Mother Church over which they had collectively presided. This was the motive which led them to abide together, when the great body of their brother ministers were scattered abroad by the first great persecution following on St. Stephen's martyrdom. They must indeed have ordained Presbyters for fulfilling under them the priestly and pastoral functions in Jerusalem, for it is incredible that this additional order of ministers should have been introduced elsewhere before they were introduced in Jerusalem. But neither the ordination of Presbyters, nor the previous ordination of all or any of the Seventy, could exempt the Apostles from the duties of their office as the Rulers of the Church; and until some provision could be made for the immediate government of the Church in Jerusalem, the Apostles into whose hands the Lord

had committed the care of the whole Body of the baptized must also take the immediate government and charge of Presbyters, Deacons, and people; and while their first duty was to watch over the interests of the Mother Church whence the Gospel had gone forth into the neighbouring regions, yet wherever Presbyters and Deacons had been ordained and Churches organized, the immediate charge of these Churches also devolved upon the Apostles.

Under the new circumstances of the Church, therefore, the like duty to that which required their presence in Jerusalem called for their presence in other places.

Presently also the word of God was propagated, by those who had been scattered abroad, as far as Phenice, and Cyprus, and Antioch; and it was incumbent on the Apostles to follow up the labours of the Evangelists. It became increasingly difficult, or rather impossible, that they should [542] fulfil their duties and yet should abide together for a constancy in Jerusalem or in any one place; and the Apostles were compelled to provide in some other way for that immediate government and charge over ministers and people which as one body they had hitherto exercised.

Thus was the way opened in the providence of God for a further development of the form and order of an organized Church. A great crisis in their history had come upon the Apostles. The time had arrived when they were called upon for a further exercise of the authority with which they had been entrusted by Christ; and now, as always, He was present with them according to His promise, inspiring them with wisdom and right judgment, and enabling them to cope with the difficulties which met them. The Apostles must now give themselves more exclusively to their proper work of going into all the world and superintending all Churches in all lands; and, as a consequence, must give over to other hands the immediate charge and government of Priests, Deacons, and people in a particular Church.

In order fully to understand the provision which they made, we must call to mind that the three orders of ministers - Bishops, Priests, and Deacons - were already in existence. We have given our reasons for concluding that Priests as well as Deacons had been ordained over the Church in Jerusalem, and over other congregations or Churches in the neighbouring provinces, as though the Lord had appointed them to be ministers incorporate of each particular Church. They had acted in pursuance of the general charge which they had received of the Lord over all who

should believe and be baptized. But now, in appointing a Bishop as head and chief ruler, they constituted him to be an integral member of the Church committed to his care. The effect of this act of theirs was to constitute the Church with its Presbyters and Deacons a unity, under the headship of its Bishop or Angel: one body under one individual as head, who, as chief minister of the Church, received authority from the Apostles to govern all orders of men therein; and, as he was to rule by delegated authority, was responsible to [543] the Apostles who delegated it, that all things should be done according to the commandments of Christ, of which they, the Apostles, were the depositaries.

It is, therefore, obvious that the relative position to the Apostles of the Bishop thus appointed was one of subordination. If he had himself been an Apostle, as has been very commonly but, as we think, erroneously supposed, yet in his office of Bishop he must, notwithstanding, have been subordinate to his brethren. It is evident that in the first days of the Gospel the Apostles, in their office of supreme rule, acted as one body. Each in his individual action was the agent of the whole College, and carried forth from them the authority which had been committed to them in common. The things ordained in all the Churches, the commandments of the Lord given to them, proceeded

from the Twelve as one. So much we may gather from the names denoting them - "the Apostles," - "the Twelve." When St. Peter addressed the multitude on the Day of Pentecost, "the Eleven" stood up with him. The doctrine in which the disciples continued steadfastly was "the Apostles' doctrine"; and their offerings were laid at "the Apostles'" feet. When the Deacons were to be chosen, "the Twelve" called the multitude together; and when chosen they were set before "the Apostles." When Samaria received the Gospel, "the Apostles" sent unto them Peter and John. The words of Holy Scripture are plain - it does not admit of argument - the Apostles conjointly and corporately were at the first the Rulers of the Church, and in that capacity were the overseers and governors of the ministers and people in Jerusalem. When, therefore, a Bishop was selected and appointed over them, it could only be by the Apostles collectively that he was selected and appointed; for the authority which he received, and which in his case was limited to the Church of the Circumcision, was that which, as we have seen from Scripture, had been previously exercised by the Apostles conjointly, and therefore could only have been delivered and entrusted to him by their joint act.

I do not trouble you here with the tale that our Lord Himself ordained this first Bishop, nor with the

statement [544] that, he was selected by Peter, James, and John - who, in accordance with the mistaken notion which subsequently obtained, are said to have rejected the See for themselves as though it had been a place of higher dignity than their own, but to have chosen James the Just. Probably this reference to them is only intended to represent the great weight of their influence with their brethren.

The Apostles, however, in giving to any one individual the immediate authority over the ministers and people in Jerusalem, could not divest themselves of the supremacy which they held in common over the whole Church, including the Church in Jerusalem. The Lord had given this supremacy to the Twelve as His fiduciaries: they could not commit or transfer it to any one individual, not even to one of their own number. He could but hold it in common with the rest. In conformity with the universal law of fiduciaries, inherent in the very nature of the subject, they could not escape from their own responsibility to the Lord for all things done in the Church in Jerusalem; and therefore for all the acts, which they could have prevented or hindered, of him whom they had set in this charge. They must remain responsible to the Lord, and therefore whosoever they appointed must be responsible to them.

The constitution thus given to the Church in Jerusalem was unquestionably the model on which were framed all particular Churches subsequently organized and brought into existence among the Gentile nations. The form given to this first Church was not accidental. We have seen what was the immediate motive to action in the minds of the Apostles; but whatever their motive, they were in fact in the hands of Another, higher and greater than themselves. They were working out the design of the great Master Builder - their Lord and their Head in the heavens. The constitution of this first and earliest Church was an image as in a mirror, or rather was a shadow thrown before of that form which, by the ordination of God, the Catholic Church was to assume under the Lord Himself, the chief Shepherd and Bishop. Each of the several Churches, successively [545] brought into existence, was in itself an organized unity; each of them a member in particular of the One Body, the Church of Christ; and all of them collectively bound together by the joints and bands of the Apostles, and the Prophets, Evangelists, and Pastors associated with them. Thus were all these Churches, through the Apostles, united in one, even in Christ, the Head - governed by Him through the ordinance and instrumentality of the Apostles, and receiving from Him through the Apostles, and in their several borders from the Prophets also, and the Evangelists and Pas-

tors, the continual ministrations and supply of the One Spirit.

There are several striking passages in one of the earliest Fathers, who lived indeed after the fair Vision of the Church under Apostles had been withdrawn from the eyes of men, but who had evidently caught a glimpse of the truth. “Your bishop,” says St. Ignatius to the Magnesians,<sup>64</sup> “presides in the place of God, and your presbyters in the place of the Council (συνεδριον) of the Apostles, along with your deacons who are entrusted with the ministry (διακονιαν) of Jesus Christ.” And again to the Trallians:<sup>65</sup> “Let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ who is the Son of the Father, and the presbyters as the Sanhedrium or Council of God and assembly of the Apostles. Apart from them is no Church” [literally “it is not called a Church”]. In other passages in his epistles the same idea seems to seek utterance. This analogy presented by St. Ignatius is true and perfect; although as we shall presently see, not traced out by him to its legitimate extent. His words, however, express the truth that, as Christ is the Head of the Body, the Church, and assumes to Himself the Apostles to be His asses-

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<sup>64</sup> Ad Magnes, vi.

<sup>65</sup> Ad Trall. iii.

sors, and by them governs the Church made up of many members, so in each of the several congregations or particular Churches, into which of necessity the saints on earth are gathered, the Angel or Bishop is the Head and Ruler, the chief pastor, and the representative of Christ; and with him are associated the Elders, who as his assessors bear rule under him, and assist him in the oversight and [546] care of all the individual members represented by their Deacons.

But if we will carry out what we have already ascertained into its legitimate conclusions, we shall find that the analogy between the One Universal Church and the particular Church extends beyond the limit pointed out by St. Ignatius; and that the constitution of the particular Church is capable of further development, and of reproducing in a form suitable to the particular body the ministries and ordinances which God has set in the Church as One Body.

Christ, indeed, governs His Church through means of the Apostles, whom He sends forth immediately from Himself. To them He originally committed the administration of His Sacraments, and appointed them to be chief Pastors of His flock. He employs them also as His ordinances for bestowing the Holy Ghost to all the other members of the Body, whether (as we have already said) for sealing and anointing or

for ordination to holy ministry. But we have also seen that, in the Gift of the Holy Ghost sent down on Pentecost, were virtually given, not Apostles only, but also Prophets, Evangelists, and Pastors. They are His gifts, who has “ascended up on High,” although the individual men called by Him are ordained by the hands of the Apostles, in virtue of their direct and immediate mission and endowment from Himself. They are fellow-labourers of the Apostles, as indeed are all ministers of Christ, but these in an especial sense. They are associated with the Apostles, in order that by these four, and not by Apostles only, the work of the ministry may be fulfilled. By these four the saints are adjusted and articulated (*προς τον καταρτισμον*, are the words of St. Paul); and through the operation of the Spirit of Christ, ministered by them according to their respective borders, the whole body is harmoniously compacted: so that they are, as it were, joints and bands connecting and holding together the several parts, and means whereby strength and power are supplied to every part (*παν το σωμα συναρμο-λογουμενον και συμβιβασομενον*); and through the energy thus propagated to every part in its own place [547], the body makes increase and is edified. Such is the doctrine of St. Paul.

The question, then, which we have before us is this: Ought there not to be developed in each particu-

lar Church, machinery, so to speak, analogous to that which is in operation according to St. Paul’s description, in the whole body? Is the constitution of the particular Church framed in this respect also on the model of the One Universal Church on earth? When, in the formation of particular Churches or Congregations, the Deacons and people were placed under the charge of Presbyters, whether before or after the appointment of a single Head Angel or Bishop, were these Presbyters simply rulers or overseers under the Bishop, commissioned to administer the sacraments, and to be pastors and teachers of the flock; or were there also among them, either at the first or presently, Prophets and Evangelists? There cannot be much doubt as to the answer to be given as to these questions.

In considering them, let us bear in mind that Christ, who has committed to the Apostles the charge of the whole Church, and has furnished them with all sufficient authority, and has endowed them with the full measure of the Holy Ghost, demands of them that they put in exercise their authority, and employ the ample means at their disposal, so as to ensure to the whole flock of God the full and entire ministry of the Spirit. On this ground we have insisted that, at the earliest possible period, the Apostles would have associated with themselves Prophets, Evangelists, and

Pastors, for the work of the fourfold ministry which was comprised and virtually bestowed in the gift of the Holy Ghost, but was to be dispensed through men ordained by Christ, either immediately, as is essential to the Apostolic office, or mediately through the Apostles. On the same ground, if Presbyters can be used in the ministries of Prophet and Evangelists, it would be the duty of the Apostles so to order the Churches as to ensure the dispensation through the Presbyters, so far as might be, of the fourfold grace of the Holy Spirit to the individual members.

To proceed at once to the root of the subject. There is ground for supposing that these four ministries or any of [548] them, can be exercised only by those consecrated to the episcopal order. No one doubts that God employs Presbyters to fulfil the ministry of the Spirit proper to the pastor, to the individual members of Christ. There is as little ground for doubt that He can employ Presbyters to fulfil to individuals the ministry of the Spirit proper to the other three, including that ministry which in its highest degree is the function of the Apostle. We do not speak indeed of that supreme rule under Christ, and that immediate and special ministration of the Spirit from Christ, which are the functions of Apostles sent forth not by man, but of Christ and of God; nor of that higher office of jurisdiction over, and ministry to,

Priests and Deacons as well as people, for the fulfillment of which God endows those consecrated to the Episcopal Order. But in their immediate relation to the individual members of the flock, and their ministry to their souls and spirits, there is no ground for supposing that Presbyters are restricted to the special ministration of the Spirit proper to the Pastor, and directed to the affections and feelings; or that they are incapable of those ministrations which influence the will, the imagination, and the understanding, proper to the Ruler - be he Apostle or Ruling Elder - and to the Prophet and the Evangelist. On the contrary, the elements of man's nature which make him capable of fulfilling, under Divine inspiration, these several ministries, or indeed of receiving the benefit of them, were implanted in him in his creation.

Man is constituted a spiritual being - that is, constituted with a spirit as well as soul and body; and thus he is capable of receiving revelations from God, and of himself being inspired by the Spirit of God. Again, the spirit that is in man, the inner man, is such as to correspond to the fourfold form in which God's Spirit acts upon man; thus is it that he is enabled to receive the benefit of God's manifold grace, and is fitted not only to be the subject of Divine inspiration, but, moreover, to be the instrument in God's hand for ministering to others the same Spirit in His

fourfold form. In other words, the Spirit of God can use him for His own operations in the exercise of all His manifold gifts and [549] manifestations, and also can use him as the minister of His fourfold grace. All this we have heretofore explained; and we have also explained that while all men partake in all these four forms of spiritual character, each man partakes in an especial degree in one or more of the four.

So, then, there is in every man a natural capacity of being used of God in the ministration of the Spirit, and a predisposition to be used in one or other of the four forms, in which the Holy Ghost operates in man. Then further, in the gift of the Holy Ghost, bestowed through the hands of Apostles, that one and the self-same Spirit comes down and dwells in the members of Christ's Body, and also divides to each man severally, as He wills, the special gift or inworking power which He Himself inspires and energizes, fitting him thus in His spiritual being for the future work for which God destines him. Lastly, if called by Christ to the sacred ministry, and ordained thereto, he is enabled through the endowment of the Holy Ghost, bestowed in Ordination, to minister the Spirit; and especially to exercise, in that order to which he is ordained, his proper border or form of ministry, whether it be that of Apostle, or among Presbyters that of rul-

ing Elder, or that of Prophet, or that of Evangelist, or at of Pastor and Teacher.

It is evident from what has been said that men are not ordained specifically to any one of these four ministries; but, being ordained, their spiritual capacities are exercised in the particular order to which they are ordained, and each ordained person is capable of being specially used in that one ministry to which he is, as it were, pre-addicted by nature, and to which correspond the particular spiritual gifts which the Holy Ghost in sealing and anointing him has divided to him. Therefore, those ordained to the Order of the Presbyterate may be used - and if all things are as they should be in the Church, will be used - in all four of these several forms or borders of ministry, and each one will especially be used in his own proper form or border.

There are thus in the Presbyterate of the particular Church the elements of the ministries given by Christ for the perfecting of the saints, for the binding of them together [550] in the unity of the Spirit, and supplying to them the fullness of grace and strength by the same Spirit: and the Apostles, in organizing the particular Church and committing it, with the Presbyters ordained by them, to the charge of one Bishop or Angel, placed in the hands of the Angel the

means of bringing to the individual members of Christ's flock under his care all necessary ordinances and means of grace. Every Presbyter whom the Apostles ordain receives, through the imposition of their hands with prayer, the gift of the Holy Ghost for the office and work of Priest; and in the gift thus bestowed, receives the power of ministering to others that Spirit, whose form is fourfold. Every Presbyter, therefore, in duly fulfilling his functions, ministers, with greater or less efficacy, to every individual, of whatsoever character natural or spiritual, the fourfold grace of the Spirit which, in ordination, he had received.

Each individual, indeed, is fitted by his natural character to receive special benefit from some one of the four ministries of Christ; from all, however, he can receive benefit, nor, according to the economy of the Church of Christ, can he be perfected without them. In like manner, each Priest is endowed with special and preponderating power of ministering either as Ruler, or as Prophet, or as Evangelist, or as Pastor; and so his ministry is specially adapted to those whose character fits them to receive peculiar benefits from his ministry; but he is also capable, though it may be with less efficacy, of ministering to every man, and his ministry will reach the heart and spirit of every *faithful* man.

It follows that, even when the number of Presbyters is insufficient, the people under their care, if they be faithful, are not left wholly destitute of the fourfold ministry. A faithful people may be carried onward towards the goal by the ministry of even one individual, and to an extent which we cannot define, for we cannot place limits to the grace which God may please to award to faith. But it is also very evident that such a state of things is imperfect; and in a people full of the vigour of spiritual life, the presence and ministry of even one Priest full of the Holy Ghost will be the means of evoking a continual yearning and striving [551] after a more perfect condition. The varying spiritual character of the individual members of a people collectively strong in spirit, and availing themselves of the means already vouchsafed, and enlarged thereby in their desires and capacity for more, will demand and draw forth the completeness of ministerial organization. They will desire to be supplied yet more and more out of the fullness of Christ: and the measure of grace already received will lead them to seek a yet larger measure. These are the aspirations which is the office of Apostles to foster, and to study how best to satisfy. Sooner or later, either by the ordination of Presbyters, duly qualified, in those congregations in which the faithful are sufficiently numerous to allow of the addition, or, in the meantime, by such other measures as God shall give the Apostles wisdom and

light to devise, that fourfold Ministry of the Spirit, dispensed by the Apostles and the ministers associated with them in their own proper sphere of labour, will now be directed through the instrumentality of the Presbyters, acting under the oversight and authority of the Angels, to the saints gathered in each Church. We cannot suppose that it should be otherwise. The same duty to the Church of Christ, which would originally lead the Apostles to associate with themselves Prophets, Evangelists, and Pastors for ministry to the saints, when they were all comprised in the one congregation in Jerusalem, would urge and compel them to draw forth the latent powers of the Presbyters, when they, as also the Deacons and people, are placed under the charge of one Bishop. We are, therefore, led to the conclusion that in every particular Church, so soon as the number and other circumstances of the Church would allow of the more perfect development of the ministry of Christ, the Bishop or Angel would have under him Presbyters, through whose instrumentality these four gifts, given on the day of Pentecost in sending down the Holy Ghost, might be brought home to the individual members of the Church; and that thus in this respect, as in others, the particular Church under the Angel would be framed on the model of the Universal Church under Christ, the Lord and Head of the Body [552].

But, in fact, the ministry of the Spirit cannot be separated from the priestly office. If, therefore, Presbyters are by their ordination authorised and empowered to fulfil priestly functions, they must be also ministers of the Spirit. This, in a qualified sense, would be generally admitted; but if ministers of the Spirit, we add that some of them will be fitted to fulfil the ministry of Apostolic rule (for all rule in the Church is Apostolic), some will be Prophets, some Evangelists, and some Pastors and Teachers.

Now, in our review of the early history of the Apostles' acts, we have seen that as in the first ordination of Deacons, so in the introduction of the order of Presbyters, the Apostles were led in the wisdom of God to the further exercise of the powers committed to them, by the necessity laid upon them of providing for the growing wants of the flock of God. The increase in the number of the disciples not only in Jerusalem, but in the other cities and regions, far and neat, required an additional number of ministers. The necessity of organizing the several Congregations as Churches, of providing for the administration of the Sacraments, and especially for the celebration of the Holy Eucharist, and the administration of the Holy Communion, for the fulfillment of the several offices of prayer, for the instruction of the people in the faith, and for the discharge of all pastoral duties involved in

the immediate care of souls, required of the Apostles that they should ordain men to the priesthood, not as fellow-labourers with them in the Universal Church, but for service as Priests in the several congregations thus formed. But we have also called to mind that the elements of the fourfold ministry exist in this new Order of the Presbyterate; and it follows that, wherever the number and other circumstances of the congregation, and the presence also of qualified ministers would permit, it would be the duty of the Apostles to make provision for the full ministry of the Holy Ghost in His fourfold form, and through distinct ministers of the Spirit.

In fact, as we have said, these last-mentioned functions of the Presbyterate are intimately connected with the priestly functions. They may be said to flow from them. If Presbyters [553] are ordained to exercise the priestly functions which Christ fulfils in the Church, He will assuredly use them as ministers of His Spirit, and manifest through them His fourfold gifts. Priesthood and the ministry of the Spirit were inseparable in the Lord. They were found united in His Apostles. The like inseparability will be found in those admitted by the Ordination of the Apostles to the fellowship of the One Priesthood.

For the ministry of the Spirit in His fourfold form proceeds from Him that is our High Priest in the heavens, who is also the Apostle of our confession, as we have had occasion heretofore to set forth. When He had given Himself up to death, as the Sacrifice for our sins, He entered into the heavenly Sanctuary with His own blood. There, before the throne of God, He is seen as a Lamb as it had been slain; and as High Priest and Angel of the New Covenant, He presents and pleads the merits of His own Sacrifice before the Father, and intercedes on our behalf. His intercession prevails. He receives the promise of the Father, the Holy Ghost. And as the Apostle of our confession, He sends Him down in that river of the water of life, with which He quickens those that are dead in trespasses and sins; and in that fourfold stream with which He continually supplies and invigorates the life bestowed. As victim, He obtains; as High Priest and Intercessor, He receives; as the Quickening Spirit, the Apostle from the Father, He bestows.

And as it has been with Him, the High Priest and Apostle; so has He proceeded with the Apostles sent forth by Himself and God the Father. Before He had shown to them all the largeness of their office as Ministers of the Spirit, He had already, before He suffered, instituted in their presence the sacrifice of the Eucharist, and had bid them to celebrate the same

holy rite. In this way they were to show forth His death until He should come again. Thus, in the first place, He indicated His purpose to employ them in fulfilling on earth His priestly functions, and gave them commission to present before God the great commemorative sacrifice. Subsequently, after His death and resurrection, He showed to them that they were to be the special [554] ministers of the Spirit - sent forth by Him as He had been sent by the Father; "As my Father hath sent me, so send I you;" "Receive ye the Holy Ghost."

So also with all admitted to the priesthood of the Christian Church, whether they have also been admitted to the oversight and episcopate of their brethren or are simply Presbyters. They have been ordained to approach unto God, on behalf of His people, pleading the merits of the One Sacrifice, once offered on the Cross, and presenting the memorial thereof; but also, in the same act of Ordination to the Priesthood, they receive the Holy Ghost, who not only sanctifies them to fulfil those functions which are purely or specially priestly in their character, but endows them with power in the exercise of His own gifts to minister to those committed to their care. That they may fulfil this ministry, each, in that one gift of the Holy Ghost, receives the special gift divided to him by the one and self-same Spirit; he receives also the spe-

cial ministry committed to him by the one and self-same Lord<sup>66</sup>; he receives further the special energizing operation, wrought in him by the same One God, who works separately in each, and all in all.

Such, then, is the constitution of the Church of Christ, both in its Catholic aspect and in regard of the individual and particular Churches into which those admitted to holy Baptism are gathered. This constitution is the great deduction from the passage in the 4th chapter of the Epistle to the Ephesians, to which we have specially directed our attention, as well as from other passages of Holy Scripture which incidentally throw light upon the subject.

The Lord Jesus Christ, the Head of the Body, the Apostle and High Priest of our confession, is in the heavens at the right hand of the Father. He is present with His Church on earth by the Holy Ghost. They are with Him and in Him One Body: He is in them and with them. For the fulfilling of His Apostleship and High Priesthood in the Church on earth He employs the ministry of men, set in the Body to fulfil the functions both of His Apostleship and of His Priesthood. The Lord sends forth the Apostles, the immediate channels of His grace and [555] ministers of His

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<sup>66</sup> 1.Cor. 12,4-6.

power, the Elders of the Universal Church; and by them, and by the Prophets, Evangelists, and Pastors associated with the Apostles, He exercises the fourfold ministry of the Spirit, binding together and supplying with spiritual grace and strength all the individual and particular Churches - each of them, as it were, contained in their one head, the Angel or Bishop. In the Angel (as we see in the Book of the Apocalypse, which is the Revelation of Jesus Christ, opening with the Vision of Himself in the midst of the Churches) the Lord beholds the particular body: through the Angel He deals with it. Whereinsoever each Church has failed, the words of censure are addressed to the Angel. Whereinsoever each Church is commended, to the Angel the Lord addresses His gracious words of approval. To the Angel, and to the Church in his person, He addresses the calls to repentance, His warnings and His promises. Such is the constitution of the Christian Church in its Catholic aspects, embracing, through means of its ordinances, each particular Church.

Thus far the Ministry of the Lord only reaches the particular Church in the person of the Angel. How, then, is the Angel to be made the true representative and minister of the Lord to the Church under his charge, so that under him the fourfold ministry of the Spirit may reach the individual souls gathered into

the Church? How are these individuals, each in his place in the body, and according to the measure of the Gift of Christ vouchsafed to each, to be builded together - knit together by joints and bands, led upward in growth, and prepared for that blessed consummation at the coming of Christ, when they shall attain to the maturity of the perfect man, the measure of the stature of the fullness of Christ, in the resurrection from the dead? To this end, a further instrumentality is needed, and one which, if the Angel is to be head and chief ruler and pastor of the particular Church, must be under his oversight and rule. Therefore, as under the Lord Jesus Christ in the heavens, the Apostles and the Prophets, Evangelists, and Pastors with them, minister the fourfold grace of the Spirit in all His fullness to the Churches in the person of their [556] Angels, binding them together in one, and supplying that power of life in which the whole Body is to grow and increase into the fullness of their Head; so under the Angel the same fourfold grace is to be ministered for the perfecting of the saints individually, through the Presbyters, comprising in their number those associated with the Angel in the rule of the particular Church, and also Prophets, Evangelists, and Pastors and Teachers.

We see, then, that the Lord has provided in the organization of His Church that the Gifts which He

bestowed in sending down the Holy Ghost on the Day of Pentecost shall be brought home to every individual member of Christ, and made effectual for the perfecting of them all for the work of the ministry, so as to embrace them all, and for the edifying of the one Body in all its parts, so that every member may grow up in due proportion to the measure of the stature of Christ.

The Holy Ghost comes down from Christ upon the Apostles, whom Christ sends forth immediately from Himself. He comes down through the Laying on of hands of the hands of the Apostles upon the Prophets, Evangelists, and Pastors, whom also by ordination they associate with themselves in the episcopate of the Church, upon each according to his border; and He is continually ministered to them from Christ through the same supreme ordinance. By these labouring with and under His Apostles, His fourfold ordinance, all the several Churches under their respective Angels are bound together in one. Thus does Christ minister the Spirit through His Ordinances in the Universal Church - first and immediately from Himself, by the Apostles; and, secondarily, through the joint ministry of the Apostles and their fellow-labourers.

Again, the Holy Ghost comes down from Christ upon the Presbyters in the several Churches or congregations. These all, whether they be ruling Elders, Prophets, Evangelists, or Pastors, are ordained by the hands of the Apostles, and placed by them in each Church under the charge of the Angel or Bishop, that under him as supreme Ruler in the particular Church they may fulfil the functions [557] of the priesthood. With the Angel and through him they receive the continual supply of the Spirit from the ministry of the Apostles, through whom at first they had received the gift in ordination, and also from the joint ministry of the Apostles and their fellow-labourers.

Finally, the Holy Ghost comes down upon the Deacons in *their* places, and upon the individual members of Christ gathered together and organized under the Angels and Presbyters in their several Churches. Every individual member of Christ, ministers and people, is or ought to be alike sealed with the Holy Spirit of promise, through the laying on of the hands of the Apostles; and the Deacons, chosen out from the congregation, are further ordained by the Apostles or by those whom they delegate. The same Spirit of life and power is continually ministered to all by the Apostles, by whom they were sealed and ordained, and by the Apostles in their joint ministry with their fellow-labourers. But also He is continually

ministered to them through the immediate ministrations of the Angel, and under him of the Presbyters, each according to his border of ministry, and having each his special charge over the souls committed by the Angel to his care.

The Presbyters, then, in the several congregations of the saints, are the ordinary instruments or agents whom the Lord employs to minister the Spirit to the individual members of His Body. Nor is it difficult to apprehend the several ways and specific means through which the instrumentality of the Presbyters is made effectual, and the Holy Ghost finds access to the spirits of those under their charge. Those ways and means are to be found in the fulfillment of all the various functions of the priesthood, in the administration of the Sacraments, in all services of worship, and especially in the Holy Communion; in the words of absolution and benediction, whether uttered in public offices or in private ministrations, and devoutly listened to and received into faithful hearts. The blessed Spirit fulfils His gracious operations also through means of all holy words of doctrine and instruction in the truth, and of godly admonition; through the words of Prophets speaking by His inspiration [558], and through all the words of spiritual guidance, consolation, and peace with which the

sheep and lambs of Jesus are fed by those who are put in charge of their souls.

It will be observed that the Apostles have a distinct ministry of their own, as well as that which they fulfil jointly with their fellow-labourers in the Episcopate of the Church. This distinct ministry, and the relation which they bear under Christ to every individual minister and member, are not set aside by their ministry jointly with others. And in like manner, in the particular Church, the ministry of the Angel and his immediate relation to all under his charge are not set aside because he commits the ordinary and immediate spiritual charge to the Priest, and in their places to the Deacons under him.

The reason of this distinctive ministry, in the case of the Apostles in the Universal Church, and of the Angel within the limits of a particular Church, is, that in both these cases the Lord commits to His servants the supreme rule within their respective jurisdictions. To the Apostles immediately sent forth by Christ is committed the charge of the Universal Church on earth in the absence of the Lord - the One and only Head of the Body. To the Angel is committed by Christ and His Apostles the charge of the particular Church. Within the limits of the particular Church he is the representative of Christ, and the represen-

tative also and official of the Apostles. It is the office of the Apostles to bring to every baptized man who does not reject them the Gift of the Holy Ghost, and in that gift all the gifts and blessings of the Gospel. In this consists the essence and power of the rule exercised by them; and in the particular Church, the Angel is the minister and official given them by Christ, for rendering effectual the Apostolic rule, and for ensuring obedience to the commandments of the Lord given by the Apostles.

The Son of God incarnate, the Apostle of the Father, Whom the Father hath made both Lord and Christ, giving Him to be Head over all things to the Church, and Minister of the Holy Ghost, His Spirit, vouchsafes His presence and grace through the ordinances which He institutes, and [559] ministers His Spirit through the instrumentality of His servants. But in the infinitude of His Divine power and love, He is above and beyond all His ordinances. He reveals Himself to every faithful minister and to ever faithful child of God, not only as the ever-abiding source from whence the streams of life and Divine grace and power are supplied through every channel, but also as the present Saviour, the wisdom, and righteousness, and sanctification, the consolation and strength, of every individual soul. While He directs and ministers through His ordained servants, and by

all means of grace dispensed by them, at the same time He comes to all His faithful children, and receives them into personal communion with Himself.

In like manner, in committing His Church on earth to the rule and pastorship of the Apostles while He employs them in functions fulfilled jointly with the ministers associated with them, He also employs them in functions peculiar to themselves. Their office of supreme rule is of necessity distinct. It cannot be shared with other ministers whom they themselves ordain. And while the Apostles and these other ministers have a mission and a work to fulfil towards all the Churches distinct from that office of rule committed to the Apostles alone, the Apostles have also, as a necessary concomitant of their supreme rule, a mission and work directed to all the Churches, and also to every individual member and minister of Christ. It is their office - an office only to be fulfilled by themselves or those whom they delegate - to lay hands on all the baptized, that they may receive the Seal and anointing of the Lord in the Gift of the Holy Ghost. In like manner it is their office, by the Laying on of their hands, to consecrate and ordain all ministers of every Order. None receive the Holy Ghost, whether for sealing or in ordination, in all the fullness of grace which Christ would vouchsafe, except they receive the Gift through the hands of the Apostles, or of those duly

and immediately commissioned and delegated by them. And these outward acts are the manifestation and proof of the spiritual relation which the Apostles, as the Ordinance of Christ, bear to every baptized person and to every ordained [560] Minister and consecrated Angel. The Apostles themselves are bound to feel that they are the channel to the Church of continual streams of life and grace by the Holy Ghost. They should seek to realize their presence in spirit, as St. Paul intimates, with all and every minister in all the Churches. This is the spiritual burden which rests upon them; it is involved in the care which comes upon them daily of all the Churches - a care which consists not merely in the administration of external rule, nor in the teaching and guardianship of the doctrine of Christ. All these in the Church of Christ are but the means of supplying life and power, and strength and wisdom in the Holy Ghost. Of that blessed Spirit the Apostles themselves are the ministers from Christ. Thus, running from end to end, as the centre bar through the framework of boards which formed the Tabernacle, their presence and ministry are the means of unity in every Church between the Angel and the ministers and people committed to their charge; and in the Universal Church, of all the several ministers associated with themselves, and of all the Churches and congregations forming the Visible Church of Christ. In their pres-

ence, and by their ministry in the Church on earth, all the several parts are bound into one. In their absence, as the history of the Church since the times of the first Apostles has fatally manifested, unity disappears and the Body tends to disintegration.

But however necessary to the welfare of the Church and to the perfecting of the saints the office of the Apostles may be, they are, after all, only ministers of Christ and instruments in His hands. In Christ alone the Holy Ghost abides in all His fullness. He is the Quickening Spirit, the Second Adam, the firstborn and origin of the New Creation. From Him continually comes down the Holy Ghost upon those who are His, and dwells in them as His Temple - giving them through His presence the conscious joy that Christ dwells in them and they in Christ. Through means of all His ordinances, and beyond and above all ordinances, Christ is ours, and we are Christ's, and Christ is God's.

These considerations bring us to the apprehension of [561] what the organization of the Church really is. Its essence does not consist in the framework of an external machinery, but in the development of the life and power of Christ in those who are baptized into Him by the Holy Ghost. In the coming forth of the Holy Ghost from Christ, those who receive

the Spirit are moulded into the form eternally devised by God - the form of the Body prepared of the Father - the form which is the necessary effect of the operation of the Holy Ghost from Christ in quickening with Divine life the children of God in Christ, and in inspiring and dwelling in them. In these operations, Christ our Lord chooses and ordains those who are to be the instruments of His power and channels of His grace towards others. He does not choose them simply that they may share His power, and be, as it were, the princes and nobles of His Kingdom, but in order that by them His life and power may reach all that are given to Him of the Father, that in the communion of that life and power they may be bound unto Himself in closest union. The visible framework of the Church is the result of the Eternal Law of the Spirit of Christ, regulating and bringing into mutual union with each other and with Himself, and lifting up into Himself the Holy Ghost, all that are His, and disposing them in such mutual relations to one another that each may fulfil the work and occupy the place to which God originally predestined him.

Upon the same principles are to be explained the nature and character of all authority given by Christ to be exercised in the Church and of the means by which it is to be enforced. It is especially important that we should rightly understand this point, seeing

that we have spoken so largely of the supreme rule which Christ has given to His Apostles. Their government of the Church, then, in its exercise or conduct differs altogether from that of the rulers of this world. It is a moral government exercised over the spirits men. It rests not upon the power of the sword. It is not to be enforced by physical compulsion or violence. The infliction upon the disobedient of temporal punishments at the will of the rulers in the Church, either by their own [562] act or command or by resort to the civil magistrate, is a direct violation of the will and injunctions of Christ. To call down fire from heaven, if in their power, to have recourse to the sword, or to evoke the warlike passions of their fellowmen - these things are forbidden to the ministers of Christ: they are contrary to the spirit of the Gospel of peace and salvation.

When the Lord was about to ascend to the Father, He said to the Apostles: "All power is given to Me in heaven and in earth." His next words were these: "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." When He had ascended up on High, He received all power in receiving from the Father the promise of the Holy Ghost. His first act in the exercise of His power was to send down the Holy Ghost on the Apostles. It was by this act that He con-

stituted them to be the Governors under Him of His Universal Church; and all to whom by their ordination Christ gives the Holy Ghost are constituted to be rulers under Christ and His Apostles, according to their several subordinate places and the limits of the jurisdiction assigned to them respectively, and like as the authority of Christ is conveyed in the gift of the Holy Ghost, so is it also to be exercised in the ministry of the Spirit and to be obeyed in the Spirit. The commandments of the Apostles are inspired by the Holy Ghost and given forth in the Holy Ghost. They are addressed to the conscience of those who have received the Spirit, and their obedience is the response of the Spirit, the answer of a good conscience, the obedience of faith. They who disobey and defy the commandments of those who rule by the authority of Christ, disobey the Lord; and to His judgment they must be left.

It may now be expedient to sum up the conclusions at which we have already arrived on the subject of Ordination, and the consequent development of the Divine constitution of the Church. They have been the result of our examination of the testimony of Holy Scripture to the ministry of our Lord in fulfillment of His mission from the Father, and of the steps which He took in calling and sending forth the [563] Twelve on their mission from Himself; and further, the man-

ner in which the Apostles fulfilled their mission, and the charge which He had given them over the flock of God.

We find, then, that the Apostles received from Christ the like mission to that which He had received from the Father. The Chief Shepherd put them in trust as His servants and instruments with the pastorship and government of the flock of God. He committed to them the administration of all sacraments and the fulfillment of all offices of ministry. He sent down upon them from the Father the Holy Ghost in all fullness, and thus endowed them with power to fulfil the functions of His own priesthood and ministry of the Spirit. And He ordained that through their ministry the same Holy Ghost should come down upon all the brethren. Having thus in themselves the full charge of the household of God, and full power for effectually executing their charge, it follows that whenever the increase or other circumstances of the Church required the services of additional ministers, it was within the commission of the Apostles, and consequently it was their bounden duty, to admit others to the ministry, and by the laying on of their hands to endow them with power to fulfil under themselves the necessary offices. The Apostles sent by Christ and God the Father without the intermediation of others, who alone receive the Gift of the Holy Ghost

immediately from Christ, are the proper Ministers of Ordination.

This power they undoubtedly exercised whenever the work of Christ and the edification of the Church required it of them. Therefore, we saw reason to conclude that they ordained, probably at a very early period, possibly on the day of Pentecost, either from among the Seventy or such others as were pointed out to them by the Holy Ghost, those whom they associated with themselves for fulfilling the ministries of Prophet, Evangelist and Pastor so that all the four Gifts or Ministries comprised in the Gift and sending down of the Holy Ghost might be brought into manifestation.

Again, when the circumstances of the Church required that the care and distribution of the temporal goods of the Church should be separated and kept distinct from the [564] priestly and pastoral functions, and committed to other hands, the Apostles called into existence a distinct order of ministers, whom they ordained to be Deacons - ministers or servants of the Church, and ministers also of the Apostles and those associated with them in the priesthood and pastorship of the Church. These, as they were to be fiduciaries and trustees of the people, were by the appointment of the Apostles to be chosen by the gen-

eral assembly or congregation of the faithful, but were to be ordained by the Laying on of their hands, that from them they might receive the Gift of the Holy Ghost for fulfilling the several duties assigned to this new order.

Further, we found that the increasing number of the disciples, and especially the gathering of congregations in other places than Jerusalem, rendered it necessary to increase the number of those who should be admitted to fulfil the priestly and pastoral functions in the particular congregation in which they were severally ordained. Where the necessity arose, the Apostles brought into manifestation the distinct order of Presbyters, who, under the government and superintendence of the Apostles and their associates in the Episcopate, might have the spiritual charge of the individual members of the Church, and watch over their souls.

Thus were brought into manifestation three Orders of Ministry - the Order of the Episcopate, the Order of Presbyters, and the Order of Deacons. These are the three sacred Orders of the Church of Christ, which in their several degrees are engaged in transacting holy offices.

One other very important matter remains for our consideration - viz.: The Law of the Body of Christ, which regulates that those ordained to the Priesthood, or consecrated to the Episcopate, should previously be called thereto respectively by the voice of the Holy Ghost.

We speak of it as the Law of the Body of Christ. It is a law which has been forgotten and ignored in the practice of the Visible Church; and in truth, unless Apostles and the other ministers of the House of God of whom we have spoken, or at least Apostles and Prophets, are present and [565] in actual exercise of their respective functions, this law must cease to be operative according to the perfect way and will of God, whatever approximative device of man's invention may be substituted for it..

We have ascertained that the proper minister of the rite of ordination is the Apostle, or one acting by his immediate delegation. But if the ministry of ordination is a function of their office, they must be the ultimate judges of the competency and fitness of those whom they ordain. They are responsible to God that they lay their hands on those only who are worthy; they must, therefore, have the same authority in this as in all other matters of government and discipline in the Church. And so we find, from the Epistles

of St. Paul to Timothy and to Titus, that he laid down with all authority the principles and rules which should regulate the choice of candidates for the offices and orders of the ministry, not only as regards those moral and spiritual qualifications which should belong to the servants of Christ, but also in respect of such other qualifications as he thought conducive to the welfare of the Church.

But the law of which we speak is beside and beyond such rules as the Apostles may be led to prescribe for the guidance of themselves and of their delegates. This law, as an objective rule, is doubtless one of those commandments which the Lord gave to them while with them after His resurrection: it is one of those things pertaining to the kingdom of God of which He then spake to them. At all events, such is the will of God, and such His order in the Church, namely, that those who are to be ordained to the Priesthood or to the Episcopate shall be called and designated by the word of the Holy Ghost through the ordinance or ministry of the Prophet. In obedience to this law, therefore, the Apostles impose this further limit on their choice, and select the fit candidates for ordination out of those only who are thus designated and called by the Holy Ghost.

That this is the Divine law regulating the admission to the Priesthood, and, therefore, also to that higher office, in respect of jurisdiction, which is analogous to the high-priestly [566] office in its relation to the other priests under the former dispensation - the Episcopate - will be made evident by the following considerations, namely: -

First. Christ Himself, in whom is manifested the way of God in His Church, was not admitted to His priesthood without having been previously called of God; and He was thus previously called, not without design, nor was it on grounds or for reasons peculiar to Himself, but on the ground of a general principle or law regulating the admission to all true priesthood of God.

If then, secondly, Christ was not admitted to His priesthood without having been previously called thereto by God, and this on the ground of a general law of God, it is inconceivable that the servants of Christ, in being admitted by Him to the fellowship of His priesthood, should be exempted from the law which regulated His own admission thereto.

But, thirdly, Christ entered upon His High-priestly office after He had been raised the First-born from the dead, the Head of the Body, the Church. He

is not only the Head or Ruler, and the example of them that are His, and the pattern to which they are to be conformed, but Head of the Body which is governed by the law of His life, and which is or ought to be on earth the living manifestation of Himself. And accordingly we find that, as in this Body there is a special ordinance or organ for fulfilling the rite of ordination, so also is there a special ordinance or organ for designating by the voice of the Holy Ghost those who should be ordained. In other words, God has so adapted the various organs of the Body, that full provision is made for carrying out the principle that those who are ordained to the priesthood shall be first called of God.

The second of these three points is evidently involved in the first; and in order that we may see how far we are warranted in asserting the general principle that those admitted to the priesthood ought first to be called thereto of God, and that this principle was applied to and exemplified in our Blessed Lord Jesus Christ, God in our nature, when He ascended up to the Father, and became our High [567] Priest and Intercessor before the throne of God, let us refer to the words of Holy Scripture.

There is one passage of Scripture to which, as it embraces our whole subject, at least impliedly, we

will first give our attention. The Apostle, in the Epistle to the Hebrews<sup>67</sup>, teaches us that the Son of God, the brightness of the Father's glory and the express image of His person, was made lower than the angels for the suffering of death, that He might taste death for every man. Therefore, in coming down from the Father for our salvation, He did not assume the nature of angels, but the seed of Abraham: and being made Man, He was in all respects made like unto *His brethren* - made like unto all other men, partakers of our common nature - that He might be a merciful and faithful High Priest as regards God, to make reconciliation for the sins of the people - not, indeed, after the order of Aaron (for though of the seed of Abraham, He was not of the tribe of Levi), but after another order, as we shall presently see. The Apostle, therefore, bids us to consider the Apostle and High priest of our confession, Jesus Christ; and to assist us herein he directs our attention to several particulars, and, among others, - not to go further into them than is necessary to our present purpose - he declares that "every High Priest taken from among men"<sup>68</sup> (and the same is clearly applicable to all priests) "is ordained for men, as regards God" (τα προς τον Θεον), "that he may offer gifts and sacrifices for sin: who can have compassion on

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<sup>67</sup> Heb. 1. & 2.

<sup>68</sup> Heb. 5,1.

the ignorant and on them that are out of the way." An he adds, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my Son, to-day have I begotten Thee. As he saith also in another place, Thou art a Priest for ever after the order of Melchizedek." This passage, then, refers to the time when Christ entered into the complete exercise of the priestly office, when He was exalted to the right hand of God to be both King and Priest, as was Melchizedek - not only Priest, but King; as also the Apostle had said in the first chapter of the Epistle<sup>69</sup>, in which chapter [568],

after having quoted the above passage from the Psalms, "Thou art my Son, this day have I begotten Thee," he adds another quotation, namely, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed Thee with the oil of gladness above Thy fellows." The Apostle, therefore, speaks of His being received up into glory as King, and also as Priest, as he has just said in the fourth

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<sup>69</sup> Heb. 1,5-9.

chapter, “We have a great High Priest, that is passed *into the heavens*, Jesus, the Son of God.”<sup>70</sup>

We learn, then, from the passage immediately before us, that our Blessed Lord, the Son of God, when He entered into the holy place not made with hands, making atonement with His own blood, and offering intercession, as High Priest, did not arrogate this honour to Himself, on the ground of His own personal dignity or of any inherent right, or of the merits of what He had done in redeeming mankind by the Sacrifice of Himself, but because He had been called thereto by God. He had willingly yielded up Himself to be immolated on the Cross in obedience to the will of God<sup>71</sup>; and in obedience to the *call* of God He now fulfilled the office of High Priest. He glorified not Himself to be made an High Priest: but God, who had already called Him, glorified Him by receiving Him as High Priest and accepting His sacrifice and His intercession. And further, we learn from this passage what was the character of this calling by God.

It was undoubtedly God’s eternal purpose that His Son in our nature should be our great High Priest and Mediator. The interests not only of mankind but

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<sup>70</sup> Heb. 4,14.

<sup>71</sup> Ps. 40,8; Heb.10,5-10.

of all creation are involved therein; and before all worlds, the Eternal Word, that was with God, and was God, looked forward to its accomplishment. But, in the fulfillment of this purpose, the Father did not see good in His infinite wisdom to leave it hidden in the mystery of the Divine counsels, to be made known to His creatures only in its accomplishment. Nor, again, after the birth of Jesus, was He pleased to communicate the knowledge of this purpose only by inward revelation [569] vouchsafed to the Incarnate Son. The calling of the Son of God to be High Priest, was, by open manifestation, to be read, heard, and known of all men. It was proclaimed in the words of the Holy Ghost, given by inspiration to the prophet David, “Thou art my Son, this day have I begotten Thee.” - “Thou art a priest for ever after the order of Melchizedek.” It was revealed, and the faithful Saints of old knew that it was revealed, in the prophecies of those who in their days spake by the Holy Ghost concerning Christ.

When, therefore, the Son of God Incarnate, had in our mortal nature purged our sins with His own blood shed upon the Cross, and had been raised from the dead by the glory of the Father, He came into the Father’s presence as one already called to be High Priest - a priesthood not to be fulfilled on earth, for He was not of the Tribe of Levi, but in the heavenly

places themselves. As Aaron and his posterity had been called of God to fulfil the priestly office here on earth, whether as High Priests or subordinately as Priests; and as in fulfillment of their call they came into the earthly sanctuary, and were invested and anointed to offer gifts and sacrifices, and to make atonement for the sins of the people; so also in obedience to His calling of God, in fulfillment thereof, the Son Incarnate presented Himself in the Heavens, and there received investiture of heavenly glory, and the anointing of the Holy Ghost.

But there is another lesson to be learned from these words of the Apostle. He does not merely narrate a fact – he proclaims a law! Not only was the Son Incarnate called to the High-Priestly Office, before He was invested and endowed; but the previous call took place, because such is the invariable rule of God's government in this behalf. These are the Apostle's words: "No man taketh this honour unto himself, but he that is called of God." If this, then, be the law which regulates all priesthood; and a law so inflexible that even in the instance of the Eternal Son of God this law must be observed; much more is it applicable, and ought to be observed and obeyed, in the case of all those admitted by Christ to partake of His priestly [570] office, and to exercise the functions thereof. The law is expressed in terms the most com-

prehensive and universal – "No man taketh this honour unto himself, but he that is called of God."

Before passing to other passages of Scripture, testifying to the same truth, let us further note that the terms here employed, not only declare the law but convey to us also some obvious reasons and motives for its existence. If those admitted to the priesthood are first to wait for the call of God, self-glorification and the choosing of our own place in the House of God are excluded. In every child of God, indeed, there ought to be a ready will to give himself up to His service. But no man ought to choose for himself the particular mode of service or the particular office. If he is to present himself for ordination, it ought to be as an act of obedience: and this obedience should be rendered not to his fellow-men - not to the will or choice of man - but to God. "No man taketh this honour unto himself, *but* he that is called of God." This is the only rightful door of admission to the priesthood. God would not have it to depend either upon the popular vote, or upon the absolute and uncontrolled judgment of the Ruler or Minister ordaining. He selects whom He will, and He would make known His choice and render it effectual, not merely, or only, by the working of His providence, but by His own intervention, in the way of sensible token or of audible word. And thus the following ends are attained: - First, as we have

said, self-glorification and glorification by our fellowmen are excluded. Secondly, the calling of God resting upon the individual man, he is brought into a state of expectant pupilage and discipline in which the intermediate dealings of God with him are made conducive to his moral advancement, and to his perfecting for the work to which he knows that he has been destined by a higher will than that of man. God has called him: to God he submits as in duty bound: to God he looks for that preparation of heart which can come to him only from above. He calls to mind the words spoken to him by the Holy Ghost, and is the more encouraged to look with entire faith and confidence to Him [571] who has called him, trusting that He will prepare and enable him for his work. Thus is it with the servants of Jesus as with their Lord and Master, “who, though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchizedek.”<sup>72</sup> Lastly, God, who by His Son the Second Adam gives to His servants their name of office, and designates the work in which they are respectively to be employed for Him, not only assures them thereby of His good purpose, and gives them courage and strength, when the time

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<sup>72</sup> Heb. 5,8-10.

shall come, to undertake the burden of the Ministry; but also He makes known to all others His good will. Thus He directs the thoughts and prayers of rulers and of people towards those whom He calls; He gives light to those on whom devolves the Ministry of Ordination; and He prepares His congregation to receive His servants, when ordained, at the hands of the Rulers of the Church.

To this work of discipline and preparation, resulting from God’s law in His Church, we find St. Paul testifying in his Epistle to St. Timothy. He had appointed him to take charge in his absence of the Church in Ephesus, and to fulfil therein the duties of ruling and teaching with authority both the ministers and the people; and he thus writes to him - “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou *by them* mightest war a good warfare.<sup>73</sup>” And again, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.<sup>74</sup>” The meaning of the Apostle in these two passages is clear. The Apostle had ordained Timothy by the laying on of his hands (see 2.Tim.1, 6 ) in the light of the prophecies which had gone before on

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<sup>73</sup> 1.Tim. 1,18.1

<sup>74</sup> 1.Tim. 4,14.

him: in that act of ordination he had associated with himself the Presbyters of the Church in which the ordination took place, probably the Church in Ephesus; and now he exhorts him in the grace of the gift bestowed on him, in memory of the prophecies which had gone before on him, and in the brotherhood [572] of the Presbyters whose hands also had been laid on him, that, as in time past, so in the time to come, he should war a good warfare, and hold fast faith and a good conscience, and so fulfil the charge which the Apostle had committed to him.

The word of prophecy, then, indicating the call of the individual, is to be kept in memory as a means of grace even after ordination; it is, therefore, clearly a means of preparation in order to ordination.

These two passages, moreover, furnish additional proof that the calling of God by prophecy ought to precede ordination to the priestly office. There are other words of holy writ which bear upon the subject. In those passages from the Psalms, quoted in the Epistle to the Hebrews, the priesthood of Christ to be fulfilled in the Heavens is especially referred to; but His priesthood in the Heavens cannot be disjoined from His ministry on earth. He was Priest while yet on earth, although while on earth in mortal flesh He could not minister as Priest in the full meaning of the

term. He could not fulfil these priestly functions on earth for two reasons: - first, because the appropriate sanctuary in which He was to minister was in the heavens, and His offerings were of good things to come; and, secondly, there still existed a worldly sanctuary, and priests who offered gifts therein according to the law of God, among whom Jesus, of the tribe of Judah, had no place. These last served but as the example and shadow of those heavenly things which Christ should minister. All this is very true, nevertheless while yet in mortal flesh He was the Christ, the Anointed One of God. A mission was committed unto Him, and to that mission He was anointed. He was the Apostle sent forth from the Father - ruling and ordaining those given to Him by the Father; the Prophet who was to come into the world, speaking the words of God; the Evangelist, the anointed preacher of the Gospel to the poor; the Good Shepherd who loved, and taught, and guided His own even unto the end, who gave up His life for the sheep. These ministries, we say, cannot be separated from His priestly office; nor can either ministries or priesthood [573] be separated from His Christhood. The anointing of the Holy Ghost with power which He received in order that He might fulfil these ministries on earth was the first fruits and earnest of the anointing He received at the right hand of the Father, when He entered upon the full work of the priesthood, of which

these ministries were the first step. The predictions, therefore, of the prophets concerning this His mission on earth are so many prophecies going before on Christ, the *Apostle* and *High Priest* of our confession.

Let us hear what Isaiah says: “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek;<sup>75</sup>” such is His office as Evangelist. “He hath sent me to bind up the broken-hearted;” such is His office as Pastor. “To proclaim liberty the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto all that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Lord, that He might be glorified;” such is His work as Apostle and Prophet as well as Evangelist and Pastor. These offices were to be exercised, this word was to be in part fulfilled, on earth; as He Himself declared when He read the first part of the passage in the synagogue of Nazareth: “This day is this Scripture fulfilled in your ears;<sup>76</sup>” but the prophecy passes onward

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<sup>75</sup> Isa 61,1-3.

<sup>76</sup> Luke 4,16-21.

to its fulfillment in the Courts of heaven, and to the work of Jesus, Lord and Christ, High Priest and King, by the Holy Ghost sent down from heaven, even to the end of this Dispensation.

Let us hear again what Isaiah says in his 11th Chapter:

“There shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him<sup>77</sup> - the Seven-fold Spirit as we know; And let us compare this with the prophecies of Zechariah<sup>78</sup>, in those wonderful chapters in which he delineates the work of the Lord in these our days, and the development of the fourfold ministry of His Church. Let us fix upon one passage [574]: “Take of them of the captivity”. . “and go into the house of Josiah, the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua, the son of Josedech, the High Priest; and speak unto him, saying, Behold the Man whose name is the Branch: and He shall grow up out of His place, and He shall build the Temple of the Lord; even He shall build the Temple of the Lord; and He shall bear the glory, and shall sit and rule upon

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<sup>77</sup> Isa. 11,1. &c.

<sup>78</sup> Zech. 3., 4., 5., & 6.

His throne; and He shall be a priest upon His throne.”  
 - “And the crowns shall be to Helem, and to Tobijah and to Jedaiah, and to Hen the son of Zephaniah for a memorial in the temple of the Lord.”

It is unnecessary to point out that this passage contains a distinct prophecy that Christ should be both King and Priest such as was Melchizedek. But we have given the whole passage, because under the figures employed the fourfold ministries of the Body of Christ are very evidently foreshown, and their connexion with the priesthood of the Lord. There can be no doubt that the priesthood of Aaron and his descendants - and therefore of Joshua the High Priest in the time of Zechariah - is a type and foreshadowing of the Priesthood of Christ. If this were not universally true, yet in the chapter before us, and in the 3rd chapter, the account of Joshua<sup>79</sup> the High Priest is made expressly to refer to the Branch, the High Priest and King; and the four fellows of Joshua - the men that sat before him who were men wondered at, and the four here named (for they are no doubt identical), are brought forward in order to typify, and so to set forth in prophecy the truth concerning Christ. Let us observe the type or figure in the prophecy. The crowns are first set upon the head of Joshua and are

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<sup>79</sup> Zech. 3,8.

afterwards distributed to the four associated with him; and Joshua himself is referred, in the word of the Lord, to the Man whose name is the Branch, who should thereafter build some future temple, assuredly not that which was then completed, and should be enthroned therein as King and Priest, such as was Melchizedek. What other conclusion can we come to as the true meaning of the prophetic action, but that it [575] shows forth the connexion between the High-priestly office with which Christ was invested in the heavenly temple, the holy place not built with hands, and those four ministries which the Lord fulfilled in His own person when He was upon earth, and which He gave to be fulfilled distributively y distinct classes of men, when He had ascended up on High, and sent down the Holy Ghost from the right hand of the Father. The crowns that were set on the head of Joshua were distributed to the four. He that came down ad fulfilled those ministries in mortal flesh is the same that ascended up far above all heavens: and having received the Holy Ghost He gave gifts unto men; even some, Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers.

All these prophecies, and others to the like effect, wherein the offices to be fulfilled by Christ are predicted ad revealed, were gathered up and confirmed when He came out of the waters of Jordan, and before

He was sent forth upon His mission. At that time, we are told, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him; and a voice came from heaven which said, "Thou art my beloved Son in Whom I am well pleased." What was this visible sign of the Holy Ghost resting upon Jesus in the form of a dove? What was this voice from heaven, spoken in the ears of those that were present? It was this: God the Father, by visible sign and audible voice, denoted and proclaimed Jesus of Nazareth to be the Christ, the Son of the Living God, whom the Father had sent into the world to work the works and speak the words of God. Thus going forth upon His earthly ministry, He glorified not Himself to be the Christ, the Sent of the Father, but He that called and proclaimed Him to be His well-beloved Son.

And as the Father thus called and made known His Son before He sent Him forth on His ministry, so also did Christ designate and call by name those Apostles whom He purposed, while He was upon earth, to employ as His fellow-labourers, and afterwards to send forth in the power of the Holy Ghost, when He should have received all power [576] in heaven and in earth. In like manner, also, the Lord appointed<sup>80</sup> (or rather, designated, *ἀνεδειξεν* - not merely

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<sup>80</sup> Luke 10,1.

assigned to them a certain work, and appointed them to it, but pointed them out and declared them to be His heralds) - appointed other Seventy also, and sent them before His face into every city and place whither He Himself would come. By this act of designation He both made provision for the immediate mission on which He sent them, and also marked them out beforehand to the Apostles and to the congregation of the faithful, as ministers whom the Apostles might thereafter associate with themselves, and receive by ordination to be their fellow-labourers.

With regard to any further example to be found in the history of the Church given to us in Holy Scripture, we must repeat an observation frequently made, and by ourselves elsewhere - namely, that God has not seen it good to give to us in the inspired writings of the New Testament any particulars of rites or observances, or generally of the administrative economy of the Church. Only here or there, as in the passages in the Epistle to Timothy to which we have just called attention, a gleam of light is, as if accidentally, thrown upon the ordinary observances or rule of practice. We are, therefore, not to expect any explicit statement of the manner in which the will of the Lord was sought or made known, in calling individual men to the Priesthood. Nor need we be careful about this - remembering that the law which we are considering is

distinctly laid down in the word of God, and needs no further proof. Some knowledge, however, of the way of God in His Church we may gather from St. Luke's account of what took place in the Church in Antioch, when Barnabas and Saul were sent forth on that mission, in the course of which we are able for the first time distinctly to recognize St. Paul in his office of Apostle and Teacher of the Gentiles. We are told that "there were in the Church that was at Antioch, certain prophets and teachers. And as they ministered" (or, better, as they fulfilled their liturgical ministry, *λειτουργουμένων*) "to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work [577] whereunto I have called them." It was after this manner, as well as by vision, that in those earlier years of the Church the Lord directed His servants to any special work. And probably it was in a similar manner, and in meetings such as these, that the Lord was pleased, from time to time, to designate and call individuals to serve Him in the Priesthood, or, as in the case of St. Timothy, in the Episcopate. We may, however, reasonably conclude that after no long period the appointment of special times and special acts of prayer for such purposes would be adopted.

As regards the calling of St. Paul himself, we have more definite information. It is not to be forgotten that in the very moment of his conversion, when

the Lord met him on his way to persecute the disciples at Damascus, He declared to him, by voice from heaven, his future office and mission. This is St. Paul's<sup>81</sup> account of it. After describing the vision of glory which appeared to him and his company, and which caused them all to fall to the earth, he proceeds, "And I said, Who art thou, Lord? and He said, I am Jesus, whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles unto whom I now send thee." Such is the witness of St. Paul to his calling by the Lord, and he declares also that on a subsequent occasion, when he was in Jerusalem and the Jews had rejected his testimony, the Lord again appeared to him in the Temple, and bade him to depart, - "For I will send thee far hence to the Gentiles." Nor should we omit to notice the Apostle's testimony<sup>82</sup> to that inward revelation which God vouchsafed to him as He doth to all who are truly called by Him: "It pleased God, who separated me from my mother's womb, and called me by His grace,

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<sup>81</sup> Acts 26,12-18; 22,14.

<sup>82</sup> Gal. 1,15-16.

to reveal His Son in me, that I might preach Him among the heathen.”

Thus far we have the testimony of St. Paul to his own calling of God; but, immediately after his conversion, the words which he had heard from heaven were confirmed to [578] him by Ananias, the servant of the Lord who was sent to him. To Ananias the Lord had said in vision concerning Saul: “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.”<sup>83</sup> In obedience to the heavenly vision, Ananias declared to Saul, “The God of our fathers hath chosen thee that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth, for thou shall be His witness unto all men, of what thou hast seen and heard.”<sup>84</sup> These words contain a sufficient declaration of the mind and will of God; to send forth St. Paul as His Apostle to the Gentiles. And surely if St. Paul was not deceived in the visions of the Lord vouchsafed to him, if he was not under a delusion, if the words of Ananias were the words of the Holy Ghost, which he was commissioned and inspired by God to speak, then was St. Paul truly called to be an Apostle of Jesus Christ, “not a whit behind the chief-

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<sup>83</sup> Acts 9,10-15.

<sup>84</sup> Acts 22,14-15.

est Apostle,” - the ambassador of Christ to both Jews and Gentiles - to whom, when rejected by the Jews, the Lord committed an especial mission to the Gentiles. Such was the interpretation which St. Paul, with the concurrence of the other Apostles, put upon these several revelations of the will of God: nor was he “disobedient unto the heavenly vision.”<sup>85</sup> How could he but obey? He was assured in his heart that he had been called of God. The Gospel which he was to preach was not received of man; he was not taught it by man: he received it by the revelation of Jesus Christ. His mind and understanding were lighted up with heavenly truth; his spirit was filled with the inspiration of the Holy Ghost in that full energy of power with which Christ endows His Apostles. Not only, therefore, was he justified in obeying the impulse of the Holy Ghost and fulfilling the special functions of the Apostle’s office, but if he had conferred with flesh and blood, and resisted the impulse of the indwelling Spirit, he would have been left without excuse.

And as to those who were Apostles before him; - it is evident, when the facts were brought to their knowledge by St. Barnabas, and when later they learned from St. Paul [579] himself, accompanied by

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<sup>85</sup> Acts 26,19-20; Gal. 1,16.

St. Barnabas, the Gospel which he preached and the work which he was doing among the Gentiles, they also discerned in the one Spirit, vouchsafed to him and them, that he had not intruded himself into the holy office, but was called thereto of God. They acknowledged the commission which the Lord had given to him. They saw that the Gospel of the uncircumcision was committed unto him<sup>86</sup>, as the Gospel of the circumcision was unto Peter. They perceived the grace that was given unto him, and they gave to him and Barnabas the right hand of fellowship, that they should go unto the heathen, (or Gentiles), and they themselves unto the circumcision.

To this, his calling of God to the Apostleship, St. Paul continually appeals in his Epistles. He did not ignore it, nor count it a matter of indifference. The importance which he attached to it is especially seen when we pay attention to the occasions and circumstances under which several of these Epistles were written.

In his Epistle to the Romans, he introduces himself as having received grace and Apostleship for obedience of faith among all nations (or gentiles), and expresses his longing to see them, and establish them

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<sup>86</sup> Gal. 2,7.

by imparting to them some spiritual gift; that so he might have fruit among them, as among other Gentiles. His opening words are these, "Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God."<sup>87</sup> First, he refers to his call: secondly, to the act of God in separating him to his ministry.

He writes to the Corinthians. Among them, as we learn from both Epistles, there were those who boasted of Cephas, and even of Apollos, as against himself, using their names for factious purposes; and some there were who seem to have denied his Apostleship, or at least to have accounted him to be inferior to the other Apostles. To such an extent had this proceeded, that it drew forth from St. Paul a vindication of his authority. Having to deal with such circumstances as these, he commences his first Epistle in these words: "Paul, *called* to be an Apostle of Jesus Christ through the will of God." God had made [580] known His will concerning the Apostleship of Paul, by calling him to his office and ministry; and unless they rejected the words of Christ, or at least the testimony on which they had been reported to them, they must acknowledge Paul to be the Apostle of Jesus Christ.

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<sup>87</sup> Rom. 1,1.

He writes to the Galatian Christians, who were Gentiles, and by whom, or by many of them, his Gospel to the Gentiles had been set aside. They had been led away to another Gospel, by certain of the Circumcision, who had taught them that they must be circumcised, and observe the Law of Moses, and live as Jews. To them, therefore, he deemed it necessary to vindicate the Gospel which he preached, and his authority as an Apostle to preach the same. He begins his Epistle by declaring himself in emphatic words to be an Apostle, not sent forth from men (*αποστολος, ουκ απ' ανθρωπων*), neither by man, but by Jesus Christ and God the Father. And then, after expressing his wonder that they should so soon have removed to another Gospel, he certifies them (as we have already seen) – that the Gospel which he preached he had received by the revelation of Jesus Christ; and he refers, as we have already seen, to the act of God in calling him by His grace: “It pleased God, who separated me from my mother’s womb, and called me by His grace,” &c.

And, again, in writing to St. Timothy the first of those Epistles which strikingly show forth the relation of the Apostles to the Bishops whom they placed in the charge of Churches, St. Paul is moved by the Holy Ghost to describe himself as “an Apostle of Jesus Christ by the commandment of God;” in which expression there is an evident reference to the words of

Christ addressed to Him in vision, and especially to those addressed to him in the temple, calling him to be an Apostle and commanding him to depart upon his mission to the Gentiles.

We need not go into further detail: we conclude this part of our argument with one general remark.

It is manifest from the entire history contained in the Scriptures, that the law prescribing that those only should be admitted to the Priesthood who are called thereto of [581] God, is a particular application of the invariable method of procedure to be observed in all those dealings of God with mankind in which He is pleased to make manifest His immediate presence and power. All events, indeed, are ordered by the providence of God, whether His intervention be visible to His creatures or beyond their ken; and all men, even the wicked, are in His hands, constituted, formed, and educated by Him for the work to which He predestines them, although in the pride of their hearts they say, “By the strength of my hand I have done it, and by my wisdom.” But in all that great train of events, that main channel of His purpose, by which He is leading onward to the eternal kingdom and glory all who do not ultimately reject Him, He is pleased not only to make known beforehand the successive steps by which the mystery of His will is to be

accomplished, but to indicate also, to the faith of those who love and wait for Him, the ministers whom He will employ.

All the prophecies of Scripture foreshowing the things that were to come upon the earth, what are they but the indications of God's purpose, for the instruction, warning, or guidance of His people? All the words of God addressed to individuals and commanding their service, or announcing the future missions of coming men, - what are they but so many instances of His designating those whom He would employ?

Such were the promises to Abram, Isaac, and Jacob, and to their seed, the name of Abraham given to the Patriarch, of Sarah given to his wife, the supernatural birth of Isaac, the election of Jacob, and the blessing of the first-born pronounced on him, although the younger son, and bestowed on his posterity to the exclusion of the heir by right of birth; and, further, the changing the name of Jacob to Israel the prince of God. Such also were the visions by which the Lord made known to Jacob the future destiny of Joseph, the saviour in Egypt of the seed of promise. Such was preservation of Moses, his training as one of Pharaoh's family, and such, when Israel understood not (though he himself was conscious that God by his hand would deliver [582] them), were the vision

of the Lord, when He appeared to him in the flaming bush, and the signs vouchsafed both to Israel and to Pharaoh denoting that God had appointed him to be Ruler and Deliverer. Such also was the calling of Oshea, the change of his name to Joshua, and his appointment to be the leader of the people into the land of their inheritance: when also, by the express commandment of the Lord, Moses laid his hands upon him and gave him a charge in the presence of Eleazar the High Priest, and of all the congregation. Not to mention the calling of Barak to be Judge and Captain through Deborah the prophetess, the designation of Gideon, and the calling of Samson even before his birth to be Judge and Deliverer of Israel by the Angel of the Lord appearing from heaven. Let us further notice the calling of Samuel, while yet a child, by the voice of the Lord, who thus, by the mouth of the young child, revealed to Eli the judgment coming upon his house, and the future establishment of Samuel to be the prophet of the Lord; by whom also ultimately, and through his instrumentality, the Lord took a further step in the development of His purpose, and introduced the government of Kings. And thus, by Samuel, first Saul and afterwards David were successively called forth from among the people and anointed to be Kings. Then, again, we find further instances in the naming and selection of Solomon, to the setting aside of all his elder brethren, as the suc-

cessor of his father David; in the calling of Jeroboam, by the mouth of the prophet Ahijah, when the ten tribes were to be rent away by a schism, which yet remains unhealed; it yet remains a token of the abiding wrath of God until that day, when, according to His word, the schism shall be healed; and in the healing thereof shall be made manifest God's further purpose in Israel in the age to come. In like manner, when the house of Ahab was to be put away, Jehu by revelation to the prophet Elijah, was called forth, and, by Elisha, anointed to be King. So also when the period of the prophesying of Elijah was drawing to its close, and the time approached for his rapture into heaven without seeing death, Elisha was by revelation set apart to be the [583] inheritor of the gift and power of Elijah. Josiah, three centuries before his birth, was called by name to be the avenger of the Lord upon the idolatrous worship founded by Jeroboam, and upon the priests who led Israel astray. Scarcely less remarkable are the prophecies of Isaiah concerning Babylon and her future conqueror. So distinct are his words that the sceptic is driven to the hypothesis that they were written after the event. Nevertheless, the book of Isaiah is a true and authentic book; and these particular prophecies were given for the special guidance and comfort of God's people in that terrible captivity by which they were weaned from the gross idolatry of their forefathers. But what

were the circumstances under which Isaiah gave utterance to them? At the time he wrote Babylon was scarcely reckoned among the nations, not wholly emancipated from the yoke of Assyria, under which it is probable that she again fell before Isaiah ceased to prophesy. Moreover, Babylon had as yet shown no act of hostility against Judah,, [On the contrary there is reason to suppose that she sought her alliance.] Again, Media and Persia were subject provinces of Assyria, though ready to revolt. Jerusalem was as yet in safety; Cyrus was not yet born. And yet the word of the Lord denounced the fall of Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency."<sup>88</sup> He bade Elam to go up, and Media to besiege, and pronounced the result, "Babylon is fallen, is fallen; and all the graven images of her idols He hath broken to the ground."<sup>89</sup> But, further, when these prophecies were written the future conqueror of Babylon was yet unborn. A century elapsed before his birth. And yet the Lord, by His prophet<sup>90</sup>, called him by name, and spoke of him in such words as these: "He is my Shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the Temple, thy foundation shall be laid." And again: "That you

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<sup>88</sup> Isa. 13,1.19.

<sup>89</sup> Isa. 21,1-10.

<sup>90</sup> Isa. 44,28 to 45,5.

mayest know that I, the Lord, which call thee by thy name, am the God of Israel.” - “For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou bust not known me.” Thus, and [584] by the prophecies of Jeremiah foretelling the exact period of the captivity, did God prepare the hearts of His people, yea, and also the heart of the deliverer, to whom, beyond doubt, the prophecies were ultimately made known; so that in the progressive action of the Divine purpose this great stage therein might be fulfilled.

The pages of Holy Scripture are full of similar examples. We have noted those only which mark the track of the eternal purpose, which reaches from the beginning onward to the end of time. We will refer to one more instance in which the same principle is disclosed. In the mission of St. John the Baptist was foreshown the future mission of that messenger whom the Lord is to send before His face before His great and terrible day. He came in the spirit and power of Elias - but he did not as Elijah, appear suddenly and without warning in the midst of Israel. All those prophecies which foretell the coming of that future messenger, and which are yet waiting for their accomplishment, distinctly refer to John the Baptist, as the Gospels declare. But this was not the only means by which the calling of the Baptist was pro-

claimed.<sup>91</sup> The Lord by His Angel called him also by name before he was conceived. His conception and birth were supernatural: and his infancy was marked by miraculous circumstances known to all his kindred. Thus was he designated, as was declared by his father Zacharias, speaking by the Holy Ghost, to be “the prophet of the Highest, who should go before the face of the Lord to prepare his way;” a calling which he fulfilled when the word of the Lord came to him in the wilderness of Judaea, and he went forth preaching the baptism of repentance for the remission of sins because of the broken covenant of Sinai, and proclaiming the kingdom, and pointing out to the multitude the future King.

All these are instances in which the Lord called forth individual men and assigned to them their place, their relation to His people in their own or in future generations, and their special work and mission. And in all of them the same principle is to be discerned. He makes known His purpose, and so prepares the hearts of His people. He calls [585] forth His servants whom He elects, before He sets them on their work; and thus commends them to the faith of His people, and gives assurance that they are not intruding themselves into the position which they oc-

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<sup>91</sup> Matt. 3,3; Mark 1,2-3; Luke 3,4-6.

cupy in God's purpose. But when we go on from special missions to the continuous work of the priesthood, when the priestly functions are no longer to be fulfilled by the heads of families, tribes, or nations, but by a class to be separated and sanctified thereto, the principle is embodied in a law: "No man taketh the honour of the priesthood to himself, but he that is called of God, as was Aaron" (and as was his family in him). "So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my son, Thou art a Priest for ever after the order of Melchisedek."

And although the priestly functions exercised in the Christian Church are the functions of one living and ever abiding Priesthood of Christ, yet the same law must prevail. How shall any one take upon himself the honour of fulfilling those priestly functions, but those who are called of God? The higher the priesthood - the more spiritual and heavenly the functions - the more imperative on all accounts it would seem to be, that those who are to fulfil them, while yet in mortal bodies, and among their fellow mortals here on earth, should not take this honour to themselves, but should be designated thereto by the voice of the Holy Ghost.

And if it be said that the act of Ordination by the Rulers of the Church is a sufficient designation to a believing people, - this is most true, but it only removes the question to a higher stage. How are the Rulers to know, who they are whom God selects and calls? And what is the character of that call of God which the law demands and which the Rulers can acknowledge? Christ Himself was called of God through the voice of His prophets, through the voice of His Angels, and by voice of God Himself audible from heaven. Christ by His own mouth called the Apostles - the Twelve whom He named. By His own month He called the Seventy. Christ by a voice from heaven on [586] two occasions, and by His servant Ananias, called His Apostle to the Gentiles. How, then, are we to suppose that He would not provide the means for denoting to the Apostles those whom He calls to fulfil the functions of the heavenly priesthood in the Church on earth!

It is not impossible in the total absence of a practical knowledge or experience of the ministry of Apostles, and consequent misapprehension of the true nature of the office, that the notion might be entertained that Apostles are so inspired by God as to render unnecessary any means for denoting to them whom they should ordain; that having been constituted by God to be the ministers of Ordination, and endowed with the

inspiration and the gifts proper to their office, they need no help from other ministers or ordinances of the Church; that they are sufficient to themselves, and through some infallible intuition or possessing some permanent gift of inspiration, they would be able to judge not only who are fit and competent candidates - a power which they must be supposed to possess - but whom God would call into His vineyard and have them to ordain. If this were so, if we are to suppose that those whom God sends forth from Himself immediately combined in themselves, as Christ combined in Himself, the offices of Apostle and Prophet, it would still be necessary that as Christ Himself called forth those whom He would use, so also the Apostles should call forth and denote those whom they were afterwards to ordain. Otherwise the law set forth in Scripture that those admitted to the priesthood must first be called, would be set aside, and the benefits resulting therefrom to the candidates and to the Church must be lost. But such is not the constitution of the Church of Christ; Apostles are not all-sufficient either to themselves or to the Church. In the one Body of Christ God hath set many members, and none of them can say to the other, "I have no need of thee." Each is necessary to all the rest, the least honourable to those on whom is bestowed more abundant honour. When God brings His people together as a visible organized community, bound to-

gether by ordinances and laws, we are warranted in expecting that [587] this law also, regulating the admission to the priesthood, will not be left in inefficiency, but that provision will be made for its observance. And such is the case. We find in the organization of the Church, an express provision for making known to the Apostles whom they may ordain. And this provision is by means of a ministry or ordinance which Christ has set in the Church, a constituent member and part of His Body.

This, then, is the third and remaining topic of those which we originally proposed to consider leading us to the conclusion that if the law of the Body of Christ is to regulate and to be manifested in the practice of the Church, none should be admitted to the priesthood but those that are called of God, as was Aaron.

We have seen that the law rests upon a general principle disclosed in the whole course of God's dealings with mankind, that in all the several stages of His purpose those whom He hath foreordained to be successively His instruments in effecting it, have been set before the eyes of men and presented to their expectations by the previous revelations of His will. Thus He called forth and separated, first Abraham, and afterwards Jacob, in whose seed the promises to

all men were to find fulfillment. Thus He called forth and foreordained Moses, and Joshua, and Samuel, and David, and Cyrus, and John the Baptist, - preparing the hearts of His people to receive His servants, before He sets them on their work.

We have seen, further, that when the work in hand was not special, but more permanent; when, under the Law and Covenant of Sinai, He provided for the continuous work of the priesthood, the principle was embodied in a law: "No man taketh this honour to himself, but he that is called of God." This covenant was but the shadow of a future covenant; this priesthood, ministering in earthly things, was but the shadow of that future priesthood eternal in the heavens, which was to fulfil its functions before the throne of God. And in this also the same law prevails. It applied even to the Incarnate Son of God, our Apostle and High Priest, both in His previous ministry on earth [588] and when He was exalted in glory and entered upon His priestly office in the Heavens. In accordance with time same law, the Apostles of the Lord, and the first ministers whom they ordained, were also called and denoted beforehand by the Lord Himself. And from all this we have drawn the inevitable conclusion that the same law must, according to the mind and perfect way of God, extend to those also whom the Lord would employ here on earth, and

while yet in mortal bodies, to fulfil by the Holy Ghost the functions of His own heavenly priesthood among their baptized brethren.

How conclusively, then, is this whole argument carried out and confirmed, if we find that God has so framed time Body of Christ, and constituted its organs, that one of those organs, one special ordinance of the Church, is given for purposes which must of necessity comprise the particular office of denoting to the Apostles the class of persons from among whom they may safely select those who are competent in those respects which come under the observation of man. In other words, that God has set an ordinance or ministry in the Church for designating, by the voice of the Holy Ghost, those whom God calls for the fulfillment of the functions either of the high-priestly or priestly office of Christ.

God, in sending down the Holy Ghost, has given Apostles, and Prophets, and Evangelists, and Pastors; that is to say (as we have already explained), by the coming down of the Holy Ghost upon the Apostles, and through them upon the whole company of the disciples, they were made One in Christ, partakers of His life, and of His Spirit, and constituted in Christ to be one organized Body, with many members, of which the four specially named are the principal organs or

means of organic life and action, and the means also of edification or growth, and of perfection in Christ. He gave not only Apostles but also Prophets - "First, Apostles; secondarily, Prophets."

What then, let us consider, is the office of Prophet in the Church of Christ; what is the character of the ministry to be exercised by him; and what the relation of the office to that of [589] Apostles?

A true prophet is one who delivers the message or speaks the word of God by the power of the Holy Ghost. The distinctive difference of the ministry is that the prophet does not give utterance upon the impulse of his own spirit, or as the determination of his own will, acting upon the natural faculties of mind and speech, but he is moved by the Holy Ghost. The preternatural power of the Spirit of God inspires and impels him.

In the former Dispensation, before the Holy Ghost was given, the prophet was an extraordinary minister or messenger of God, receiving a special mission immediately from God. The nation or individual men to whom he was sent were bound, as they would answer to God, to obey the message or the words he brought to them. The prophet, as prophet, was not, and from the nature of his mission could not be, sub-

ject to any other. In the supremacy of his word, and within the limits of his mission, he stood, as an extraordinary minister, in the same relation to those to whom he was sent, in which Apostles, as ordinary ministers, stand to their baptized brethren.

When the Holy Ghost was given, and the Body of Christ was brought into existence, the office or ministry of the Prophet was no longer extraordinary: prophets, being constituent members of the Body, are ordinary ministers of the Church of Christ. As the Apostle says, "Ye are the body of Christ and members in particular: and God hath set some in the Church; first, Apostles; secondarily, Prophets." It is obvious from these words, not only that Prophets are ordinary ministers of the Church, but also that their relation to the other members of the Body differs widely from the relative position of prophets in the earlier dispensations, and before the Holy Ghost was given, - and especially in the following particulars.

First, the Holy Ghost in this Dispensation is bestowed upon all the members of the one Body, and through faith dwells in all, and vouchsafes to all His Divine inspiration, to every one in his own order, according to His place in the Body, and his relation to those over him and to those subordinate. But all should speak as the "oracles of God," [590].

This is no peculiarity of the prophet - all should fulfil those duties which require the exercise of the mind and will "as of the ability which God giveth." All this is true, and yet it is equally true that in the Church the character of the prophetic gift is the same as in former dispensations. The Prophet speaks not by his own will or by the will of man, but as he is moved by the Holy Ghost.

Secondly, it will not be denied that Christ bears rule in His Church not by Prophets but by Apostles. Prophets, as well as all other ministers and members of the Church, are under the charge and care of the Apostles.

The Prophets, therefore, in the exercise of their ministry in the Christian Church, as previously, bring the word of God in supernatural power of the Holy Ghost: but they fulfil their ministry in subordination to the Rulers. By means of their words the Rulers receive from God, through the inspiration of the Holy Ghost, the intimation of His will, light upon His future purpose, and the means of forming their judgment as to their further course in the care and guidance of the Church. In all occasions of difficulty, they have, as had the Rulers of Israel of old, an ordinance instituted by God to which they can address themselves, but with this difference: the Judges and Kings

of Israel, in consulting the oracle of God through the Urim and Thummim, received in answer a direct command, and had only to obey; the Apostles receive the light of God for enabling themselves to judge in their place of rule and charge. God vouchsafes to them, as to all the ministers and members of the Church in their respective subordinate places, the inspiration of the Holy Ghost, and the things which they are to do are made known to them, not simply by words of prophecy, but by the revelation of Christ. Thus in the Church itself, in their internal relations, the Prophets fulfil the same office to the Apostles, as did the Prophets of the former to the Apostles in the present Dispensation<sup>92</sup> [591].

Thus it is that the Church is built on the foundation of Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone. Thus when the Gospel,

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<sup>92</sup> The Old Testament Dispensation was prophetic, and the Christian Dispensation is apostolical. The ministry of the Lord as the Apostle, the sent of the Father, by His Apostles, is the complement to, the fulfillment of, the prophecies of the Old Testament; and thus the Church is built upon the twofold foundation, the words of the Prophets and the commandments of the Apostles. And in like manner the Apostles and Prophets in the Christian Dispensation, in their internal relations, are so connected together that the words of prophecy for light are spoken to the Apostles, that they, according to their own spiritual discernment, may thereby be enabled to set things in order, and fulfil the present mind of the Lord in the building up of the Church.

revealed to St. Paul, was to be acknowledged and received by those who were Apostles before him, it was revealed (“as it is now revealed,” says St. Paul) to the Apostles and Prophets by the Spirit.

In all that Christ will have His Apostles to do in the legislation and guidance of His Church, He makes known His will by enlightening their minds through the words of the Prophets, and by revelation in their own spirits through the inspiration of the Holy Ghost.

The application of all this to our subject is not difficult. God has laid down a law in His Church that no man shall take the honour of the Priesthood to himself, but he that is called of God. As with Aaron and his sons, so also the true Moses consecrates by His Apostles those who have received this call. Such is God’s perfect way in His house, and in accordance therewith He hath set in the Church a permanent ordinance, through which this call of God may come. In the absence, then, of all other plain and distinct intimations of this call cognizable by the senses of man, the Apostles are not warranted in laying their hands on any but on those on whom the word of prophecy

has gone before through the appointed ordinance - the Prophet.<sup>93</sup>

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<sup>93</sup> NOTE: At the death of Mr. Cardale, this treatise on Ordination was found in MS., in its present state. He had no doubt the intention of adding to and completing it. However, this he did not do, and the Editors consider it advisable to print it in the form in which it was left by him.