

Ordination  
Sermon  
Novr 1873

A Sermon  
from 2<sup>d</sup> Corinth: IV. 5.

For we preach not ourselves, but  
Christ Jesus the Lord, & ourselves  
your servants for Jesus' sake.

We are assembled this day, my  
Christian friends, on no common or usual  
occasion, for no ordinary purpose.

Indeed, whenever we meet together  
in God's House, the occasion ought  
to be viewed as sacred & solemn.  
For to worship God in his sanctuary,  
to offer up our united prayers &  
praises unto him his word preached,  
ought to raise our thoughts & elevating  
above the common affairs of life.

But on the present occasion we meet to witness  
<sup>besides</sup>  
~~meet~~ a most interesting ceremony,  
nay, I may say one of the most important  
& solemn ordinances of our Church.



devout & thoughtful attention  
well reserving our ~~thoughtful~~ <sup>devout & thoughtful</sup> ~~serious~~  
~~earnest~~ <sup>earnest</sup> prayerful solicitude. To  
set apart any one of our members for  
the <sup>several</sup> ~~several~~ office of the ministry of our Church ought at  
any time to excite ~~newly~~ <sup>newly</sup> interest amongst us  
~~Christian sympathy~~. But to set apart  
one, who has hitherto officiated in our  
midst <sup>& served well as</sup> ~~as~~ to the higher degree  
of a priest, or, presbyter, by the laying on  
of the hands of the Bishop & presbytery,  
must give additional interest &  
importance to the occasion, and ought  
to call forth the earnest & fervent prayers  
of all that witness it.

And when moreover we call to mind, that  
this is the first occasion, when the ~~Ordin-~~  
~~ation Service~~, by the consecration charge,  
next of our beloved Bishop, ~~may be~~  
witnessed in this Church, we can  
scarcely fail to be impressed with devout  
lively & <sup>earnest</sup> feelings. I rejoice at the  
thought & congratulate, my beloved

our ~~Ordin-~~  
~~ation Service~~  
will be



Parishoners, that so ~~important & inter~~  
~~esting~~ & so sacred & important a  
service, or, occasion of our Church  
is this day to be solemnized in our  
midst. May our sincere & fervent  
prayers ascend to him who with his  
marifolll gifts & graces can <sup>alone</sup> enable  
his servants to prove & able ministers  
of the N. T. Church, that he may  
grant to him who is to be ordained  
~~such a measure of grace & wisdom~~  
such a measure of grace  
of us who labor in the ministry of the  
word, as well as to all who are  
connected our sweet such a  
measure of grace & heavenly wisdom  
as will enable us all to serve  
him faithfully.

It is not my purpose or business on  
the present occasion to enter into any  
argument in defence of our Church  
& its three orders of Bishops, Priests,  
or, Presbyters & Deacons, but to

such a  
measure  
of grace  
& wisdom  
from on  
high as  
bless  
his labor  
with means  
for the con-  
version of  
sinners &  
the edifi-  
cation of his  
Church &  
people,



<sup>express</sup>  
~~only state my conviction, that an injus-~~  
~~tice in upholding the three creeds, for~~  
we imitate as nearly as we can the  
Apostolic rule & ancient <sup>example</sup> ~~usage~~ of the  
Christian Church. And this we may  
reasonably assert without laying an  
~~exclusive claim of constituting a branch~~  
~~of the~~ advancing an exclusive claim, as  
if other Protestant Churches, which are  
not similarly constituted did not form  
part of the Church of Christ.

But we proceed to the consideration of our  
text from which both ministers & the congre-  
gation may derive <sup>personal</sup> instruction. We who  
have been called to the ministry may learn  
what an character ought to be, what we  
are to teach & to preach, <sup>or</sup> what would be un-  
favourable to our calling & if our <sup>own</sup> hearers  
will learn what is & ought to be the  
chief subject of all our public discourse,  
<sup>as also</sup> ~~and~~ what relation we stand to you.

The text naturally divides itself into  
three parts. There is first a negative  
~~remonition~~ <sup>remonition</sup>, secondly a positive statement  
assertion &



& finally the relation in which we stand  
to our people.

Now may the Spirit of Truth guide  
us aright & by his gracious influence & leading  
become in all truth.

- 1/ No thoughtful man or earnest Christian  
will fail to discern the sacredness &  
responsibility of the Christian ministry, <sup>to the law</sup>  
to have ~~immortal~~ souls committed to <sup>the truth</sup>  
our trust, & to be accountable for them, <sup>boldly &</sup>  
to be able ministers of the gospel by <sup>means</sup>  
this is a charge, which when seriously <sup>weighed</sup>  
contemplation might well make us  
hesitate & cause us to exclaim:  
Who is sufficient for these things?  
2/ The very names applied to the ministers of Christ,  
of the gospel, such as bishops or spirit-  
ual overseers over your heritage, or pres-  
byters that is to say elders who are <sup>placed on</sup>  
to guide & direct others, or stewards <sup>major</sup>  
of God's mysteries who are to dispense <sup>pastors</sup>  
the ~~seeds~~ of the means & grace <sup>& to help</sup>  
& make known what he means <sup>our thin</sup>  
<sup>safely</sup>



or stewards of God's mysteries  
~~which shall never have their~~  
or ambassadors for Christ who speak  
in Christ, name & on his authority, or  
watchmen to stand on Zion's wall  
to warn of danger, or to deliver the  
place message - all these are sig-  
nificant names & titles.

But let us mark the characteristic  
requirements as stated in  
our text. The Apostle, be it remembered  
writes partly in self defence ~~against~~<sup>against</sup>  
against certain false teachers who  
sought to undermine St Paul's  
influence & deny his mission.

These false teachers too often  
sought only their own advantage  
gain, or reputation. Selfishness  
is generally the motive by which  
there are ruled the most  
errors. If they go so far, it is too  
often for this our day, they do  
what they do.



But Paul could say: We must  
not ourselves. It is not sumary <sup>to please</sup>  
selfish or sinister motive that <sup>ourselves</sup>  
we labor & preach. It is not for  
filthy lucre or fame, not for the  
mere satisfaction to propagate  
our own opinions. No, we must  
preach ourselves. The Apostle  
sets up a high standard,  
for himself & others we may do  
well to examine ourselves accordingly.  
In the fullest sense few perhaps,  
can imitate his language; for such  
is the selfishness of human nature that to have  
that self-seeking & self-pleasing <sup>arise</sup>  
man is wrought to idolize himself. <sup>to secure</sup>  
Self will creep in even when on the <sup>against</sup>  
whole we may say we seek God's glory.  
Men may be said to preach themselves.



when by their preaching they <sup>are influenced</sup> ~~seek to~~  
~~win at~~ some self interested motives.

when a man studies rather to please than  
not to offend them than to glorify God or  
to win souls to Christ. When vain glorious  
motives or ambition prompt them chiefly  
when they strive to make a display of their  
talents & abilities to obtain human applause  
when ~~the language~~ strains of eloquence  
& ~~oratory~~ words are sought after rather  
than the matter & suitability of a sermon.

Again ~~when men~~ when truth is less ac-  
counted of than the setting forth of one's  
own opinions or favorite theories; when  
men prefer rather a personal following  
to be a mirror of men than make them  
followers of Christ. Or when a man  
does his study simply to avoid being  
found fault with or censured, simply  
from worldly motives than from the  
unshining love of Christ. Then are

We must  
guard  
against being  
envious  
jealous  
should  
others be  
preferred  
above us.



in many ways in which men may  
seek themselves by their preaching. If the  
sacred office of the Ministry is undertaken  
falsely, ~~it is~~ given, or for a life of ease  
or for its respectability, or to become popular  
what else is it but boasting one's self.  
Have men men generally preached Christ  
other than seeking themselves. How different  
would the Church be; then would not be  
so many divisions, sects & parties.

Selfish motives, vain ambition or  
an obstinate adherence to one's own  
opinions & passions have been the fruitful  
causes of every party spirit.

But what is then to preach Christ?  
How may he set forth his name, his  
office, his redeeming love, his all suf-  
ficient righteousness. Mark the Apostle  
the Apostle does not merely say we  
should preach Christ, but Christ  
Jesus the Lord. He is to represent  
Christ in the fullness of his power,  
both as Saviour & King. It



he is the chosen one, the perfect friend  
King, as Jesus the loving unceasing  
Saviour of sinners, as Lord he is our  
merciful ruler & our ever  
obedient. I exalt him, to speak  
of his love & his compassion to point  
out all his all suffering, to lead me  
away ~~from me & from him~~ to Christ by  
pointing out his gracious invitations, his  
free & abundant offer, his readiness to  
come to me all ye that are weary &  
heavy laden. Ho, come ye to the waters,  
every one that thirsts come ye to  
the waters, take ye of the waters freely  
of the will of salvation, come to the fountain  
open for sin & uncleanness.

We cannot exalt Christ too much  
all truth centre in him, all life  
& light radiate from him, all grace  
is conveyed through him as through  
a channel. Never let us be weary  
at times or afraid to praise Christ  
again & again. I am not ashamed of



the gospel of Christ. I am determined not  
to know any thing among you save Jesus  
Christ & him crucified. ~~For~~ So glorious  
that I should glory in him and all  
the promises of God be to him.  
He is the Alpha & Omega, the first & the  
last. In him are hid all  
the treasures of wisdom. It is him and only  
the glorious beauty. He is the Lord our  
righteousness. How lovely his example!  
his benevolent acts, his pity for sinners  
& suffering mankind, his unwearied  
efforts to diffuse light & truth.

~~How to these~~

his meekness, his concinnity, his forgiving  
& forbearing spirit even towards his  
enemies. What a pattern to imitate!

We must strive to cause to attract & draw  
attention to reading by subject interesting  
but not tending to cause popularity



Let his be first  
St Paul unites, as we would observe in  
the first place a prominent part to preaching.  
To defend himself against others he does  
not speak of other labours, much less  
out to his preaching. We are reminded of  
his solemn charge to Timothy --- Preach  
thou wilt be in season & out of season.

Peter in like manner declares. he will minister  
us to preach us to the people.

Preaching is then the great means to convert  
sinners.

then ask what we are not to preach &  
what we are to preach.

- 3 We preach Christ when we tell men to walk  
worthily of the gospel, when we tell the believer  
he must not be contented with himself when we oppose  
to men & say if now you reject Christ as Lord  
he will be your Judge.



And ourselves, you servants for  
Jesus sake. We must love our fellow  
heirs, but really like our fellow  
man. No labor or toil must be  
too much for us. Visit from house to house  
look after the sick, the afflicted. Go like  
a good shepherd after every sheep, after  
the fallen the backslider.

We must spend & be spent for the good  
of others apply time & talents & opportunities  
become all things to all men, not  
indeed to make a compromise of truth  
but condescend to meet men as they are,  
to meet weakness & capacity.

But all must spring from love to Christ,  
from a union to a common mind & spiritual  
interests, because the love of Christ  
embraces all who are willing to unite to

him & respond to his call. We must often humble ourselves  
We must imitate men by men & we must <sup>in order to</sup>  
that we seek their good & assistance <sup>gain men</sup>  
to make a sacrifice for others.

"He went about doing good" a pattern for us.