

threatening, which make an armed peace an almost intolerable burden, must even now be turning the hearts of many to that one experiment of Christian statesmanship which has not yet been tried—the policy of national brotherhood.”



ART. VI. — THE HIGH CALLING OF THE MAN OF GOD.¹

“But thou, O man of God . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereto thou art also called, and hast professed a good profession before many witnesses.”—1 TIM. vi. 11, 12.

WHEN St. Paul was writing his letter to Timothy, Timothy was acting for him as superintendent of the Church in Ephesus. The counsels which St. Paul gave him were addressed to him in that capacity, and not merely as an ordinary elder. St. Paul, after his release from his first captivity, had left him behind at Ephesus on a journey to Macedonia, and hoped soon to meet him there again. Probably on this later occasion Timothy was ordained by the solemn laying on of hands by St. Paul and the earlier elders of Ephesus to the work of the ministry, and subsequently commissioned by St. Paul to the presidency and superintendence of the mission at Ephesus. In the fullest sense of the word he deserves the highest designation which he, a human being, can bear—that of “Man of God,” which places him by the side of the chosen messengers of the will of the Eternal in the Old Testament. High, indeed, must he stand in our eyes if we look more closely at the difficult circumstances with which he had to contend at Ephesus. His connection with St. Paul, so far as we know from history, is from the outset unbroken, intimate, inexhaustibly happy for himself, and for the Apostle a source of refreshing and comfort in his trials. Not only does Timothy appear in this connection as the equal of the other co-workers and friends of St. Paul, but it is recorded that he surpassed them all. The Apostolic history shows us how closely he always walked in the counsels of his teacher, how diligent he was to spread the Gospel, how he renounced all, even harmless comfort, that he might not throw the least stumbling-block in the way of the kingdom of Christ. That noble feeling, that heart wholly given to God in Christ, binds

¹ A sermon preached at St. Paul's Cathedral, on St. Barnabas' Day, June 11, 1898, at the Consecration of C. H. Turner, D.D., to be Bishop-Suffragan of Islington, and Joseph Charles Hoare, D.D., to be Bishop of Victoria, Hong Kong.

him so fast to St. Paul, that St. Paul cannot speak of him except in the tenderest language; he calls him his dear, truly genuine son, and commends him with utmost warmth to the love of other communions. Hallowed indeed to us, hallowed peculiarly to all the teachers of the Christian religion (hallowed specially to all called to the tremendous duty of superintendents in the Church of God), is the remembrance of this noble character, the earliest emulator of the great Apostle.

It is to these early days that our thoughts are carried back at the quiet and solemn hour when men of proved worth among the clergy are summoned out of their ranks to the Apostolic duties of superintendence.

It is the fundamental principle of the Christian ministry that it is derived from our Blessed Lord Himself. From Him in every individual case comes the call and the blessing; and from generation to generation the duly-qualified authorities, organized and constituted by His Apostles, set apart those who believe themselves to be so called, ratify their commission, give them their credentials, pray for the communication of the Divine grace, and by the outward and visible sign of the laying on of hands confer on their brother the right to believe that he is entrusted with those special gifts of the Holy Ghost which are needed for his responsible office.

Everyone is familiar with the fact that the name "elder" and "overseer" [or presbyter and bishop] are in the New Testament applied to the same office. Everyone is also familiar with the fact that in the times of the Apostles special men were chosen as presidents of certain Churches. James, the brother of the Lord, presided at Jerusalem. When St. Paul's measure grew too large for his own personal supervision, he appointed such presidents, with powers of ordination, jurisdiction both in Church worship and over all Church members, including presbyters, and probably confirmation. Timothy presided at Ephesus, Titus in Crete, not improbably Epaphroditus at Philippi, and Archippus at Colossæ. Everyone knows also that the angels of the Churches in the Revelation were real individual persons; they stand for their Churches. St. John is specially and expressly stated to have appointed bishops from city to city in those very regions; that they were such we have the united testimony of St. Jerome, St. Ambrose, St. Augustine.¹

If any question the original antiquity of the office, we reply that the transition from the president under the Apostles to the bishop as distinct from the presbyter is given by St. Clement of Rome. "*The Apostles*," he says, "*having ap-*

¹ Compare "Dictionary of Christian Antiquities," Article "Bishop," p. 211.

pointed presbyter-bishops and deacons in the several Churches in the first instance, proceeded, as a further and distinct step, in order to provide for the continuance of the ministry without schisms or quarrels, to appoint some further institution, whereby the succession of such presbyters and deacons might be kept up, as first by the Apostles themselves, so after them by other chosen men."¹ In other words, they instituted the order of bishops. And Tertullian says: "The order of bishops, if referred to its origin, will stand on St. John as its author."² And St. Clement of Alexandria describes how St. John, when he returned from Patmos to Ephesus, "went about exhorting the parts near the Gentiles, in some places with the view of appointing bishops, in others with a view to uniting Churches, in others to select one of those pointed out by the Holy Spirit."³ And St. Jerome states that "John wrote his Gospel last of all, at the request of the Bishops of Asia."⁴ Bishops, in short, in the later sense, are found in every Church whatsoever from the moment that any evidence exists at all. Such evidence points either simply to an actual bishop at the time, or more commonly to such a bishop as in succession to a line of predecessors traced up to Apostles, and with no intimation of such episcopate being anything else but the original appointed and unbroken order. In the case of Antioch, and of Asia Minor generally, this is as early as the first ten years of the second century; in others, within the first forty years of that century; in others, as Ephesus, Alexandria, Jerusalem, Athens, within the last quarter of the first century itself—that is, either close upon the death of the last Apostle, or within about a quarter of a century of it, or long before it happened. If there had been so great a revolution as the universal institution of a totally new order, it would have been impossible that in so short a space of time it should not only have been accomplished, but also forgotten.

And if you ask for the reasons of the institution, St. Paul regards his delegates as in some sense doing the work of the Apostles.⁵ St. Clement of Rome and St. Jerome state that the office was originated to prevent schisms; St. Irenæus and Tertullian regard it as a safeguard of the faith; St. Ignatius and St. Cyprian dwell upon it as a bond of unity. In the time of St. Jerome, in order to check the presumption of the powerful order of deacons, it was the custom for the Fathers to lay stress on the original identity of presbyters and bishops.⁶

¹ Clem. Rom. "Ad Cor.," i. 44. ² Tertull., "Adv. Marc.," iv. 5.

³ Clem. Alex., "Quis Dives Selvetur," xlii. Opp. p. 959, and in Euseb., "H. E.," iii. 28.

⁴ Jerom., "Catalog. Scriptt. Eccl.," ix. ⁵ 1 Tim. i. 3, Tit. i. 5.

⁶ August., "Epist. 19 ad Hieron.," Ambrosiast, in 1 Tim. iii., and in Eph. iv., "Qu. Vet. et Nov. Test.," ci.; Anon., in 1 Tim. iii. 17, in App. ad Opp. S. Hieron.

"It is to the use of the Church," St. Augustine says, "that the appropriation of the name Bishop to the presidential office is to be attributed." "*It is to the use of the Church,*" says St. Jerome, "*rather than to any explicit direction of our Lord, that the particular form of the institution is owed,*"¹ asserting at the same time that it was the one absolutely necessary preventive of schism, and, in effect, that the Apostles had established it as such; and also that presbyters, whatever else they could do, could not ordain.

If you ask what was the original matter and form of the *ordination* of bishops, it was from the beginning the laying on of hands, accompanied necessarily by words expressive of the purpose of the act, but by no invariable and universal formula claiming Apostolic authority. Other rites, added as time went on, cannot claim to be either Apostolical or universal, and pertain, therefore, to the solemnity, not to the essence of the rite. The only other ceremony in episcopal ordination which has any appearance of a claim to universality, but which is not traceable before the third century, is the laying of the Gospels on the head or the neck and shoulders of the bishop to be ordained. The rubric in the Apostolic Constitutions runs thus: "*Silence being made, let one of the chief bishops stand with two others near the altar; let the other bishops and presbyters pray in silence; let the deacons hold the Holy Gospels open on the head of the bishop to be ordained; and let the chief bishop say.*"² In the same way in the year 398 the rubric of the Fourth Council of Carthage directs: "*Where a bishop is ordained, let two bishops place and hold the Book of the Gospels over his head and neck, and while one pours over him his blessing, let all the other bishops present touch his head with their hands.*" This is now represented by the delivery of the Bible into his hands by the Archbishop. As to the words, Pope Innocent III. declared that the Apostles appointed no form; that it rests, therefore, with the Church to appoint such a form; and that apart from Church authority, any words whatever, adequate to the purpose, would suffice. In the ancient and in the Greek Church the words are these: "*The Divine grace appoints such a one to the office of a bishop.*"³ In the Western Church, before the eleventh century, the words were not an imperative declaration, but in the form of a prayer. It is only from the eleventh century that the Western Church has adopted the form, "*Receive the Holy Ghost.*" Probably it would be difficult to surpass in beauty and impressiveness our present

¹ St. Jerome, "Dict. of Christian Antiquities" (Bishop), p. 213.

² "Constit. Apost.," viii. 4.

³ "Sym. Thessal."

office. Bishop Magee, after his consecration, which was only in Whitehall Chapel, remarked: "I have been thinking how impossible it would be in the present day to find anyone who could compose such a service. The man who drew up that service had a conception of what was suitable to such an occasion which seems wanting now."

Among the duties of the bishop the first was that of ordaining.¹ This he did with the help of his presbyters.² Next that of confirmation.³ At an early date oil, hallowed by the bishop, was used for the same purpose.⁴ With regard to the Sacraments, as there was a bishop for every town, it was regarded as his duty to celebrate them, and all authority for others to do so came from him.⁵ For the same reason, that there was a bishop in every town, to him belonged specially the right and the duty of preaching.⁶ The Council of Ticinum in 850 threatened deposition to all bishops who did not preach at least on Sundays and holidays.⁷ The council in *Trullo* at Constantinople in 691, while deposing bishops who preached outside their own dioceses without permission, enjoined all bishops to preach every Sunday, and, if possible, every day.⁸ In regard to discipline, the bishop took the lead, generally with the help of the presbyters, and often with that of other bishops.⁹

In the latter part of the third century the principle of a bishop to every town was causing an enormous multiplication of the order. On the coast of Palestine alone there were no less than 17 or 18.¹⁰ A subordinate order of rural bishops was therefore instituted, first in Asia Minor. These are like our modern suffragan bishops. They are first mentioned in the East at councils in the year 314, and continued to exist there until the ninth century, when they were supplanted by another office.¹¹ They, also, must have been enormously numerous, for St. Basil had 50¹² of them in his diocese alone.

¹ "Can. Apost.," i., ii. "Concil. Carthag.," iii., A.D. 397, can. xlv.

² "Concil. Carthag.," iv., A.D. 398, canons ii., iii.; 1 Tim. iv. 14.

³ "Const. Ap.," iii. 16. ⁴ "Concil. Carthag.," iii., A.D. 397, can. xxxvi.

⁵ "Ignat. ad Smyr.," viii.; Tertull., "De Bapt.," vii.

⁶ Possid., "Vita S. Augustini," v.; "Concil. Hispal.," ii., A.D. 619, can. vii. ⁷ "Concil. Ticin.," A.D. 853, can. v.

⁸ "Concil. in Trullo," A.D. 691, canons xix., xx.

⁹ Coteler, "Ad Constit. Apost.," viii. 28.

¹⁰ Bingham, "Orig. Eccl.," ix. 28. Originally there were more. In the compass of sixty miles in Latium there were between 20 and 30 (*Ibid.*, 9, 5, 5). In the fourth century there were 400 dioceses in Asia Minor (*Ibid.*, 9, 2, 4). At the time of the Vandalic persecutions, Victor Uticensis says there were in the Proconsular Province of Africa 164 bishops.

¹¹ "Dict. of Christ. Antiq.," (Chorepiscopus), p. 354.

¹² Bingham, "Orig. Eccl.," iii. 93.

In the West they appear first at a council in 439, but were extinguished by the Popes in the tenth century, and, as in the East, merged in another dignity. They derived all their authority from their diocesan; they confirmed; they ordained to minor orders. In the Middle Ages such offices were performed by honorary bishops, *bishops in partibus* as they were called. The arrangement of suffragan bishops under diocesans in England was due to the Reformers and to Henry VIII., and for a time they were very considerably used. The revival of the office in our own day has met with universal welcome.

Such is the office, my brothers, to which you are this day set apart—one to a foreign diocese of surpassing interest, the other to a suffraganship which could not be exceeded in importance. In spite of appearances, such as are suggested by recent newspaper topics, it is difficult to find a time in the history of England when the bishops were treated with more genuine and sincere respect, when the Church of Christ had more penetrating effect on the life and manners of the people, or when its chief officers had a nobler opportunity as leaders of all that is good, wise, reasonable, and true. But it is not of such matters that I wish to speak to-day, but rather of your own thoughts on joining the rank which contains multitudes of the most glorious names of the Church of Christ in every age and every country, the rank which bequeathed to us the creeds and the best of our theology, the rank of those who have given their lives, and many of them their blood, for the life of the Church, the rank of those who throughout the Church have by their prayers, their authority, their faith and their office, handed on the gifts of the Spirit to those new recruits in the various orders of the ministry, who have been worthy to receive them. Bishop Wilberforce, in writing to his brother¹ to preach his consecration sermon, said: "*Take the more spiritual view of the ministry; its one work to testify of Christ, and converting souls through the might of His name . . . give me such an address as I need to stir me up to believe, to be humble, and watchful, and laborious for souls!*" What mingled feelings must be yours this day! How unworthy you each feel for the high responsibilities of this tremendous calling which summons you to be, in a higher sense than others, ambassadors for Christ! How your mistakes, your follies, your weaknesses, your inconsistencies, your sins, come crowding upon your memory, and make you doubt if you are really worthy to be reckoned holier and wiser than other men! Be comforted by the assurance that such have been the thoughts of all the truest of those

¹ Archdeacon Robert Wilberforce, "Life of Bishop Wilberforce."

who have been summoned to serve God in this eminent capacity. Archbishop Sumner, when leaving Bow Church after his confirmation as Primate, was asked by a bystander for his blessing. "Pray for me, my friend," was his answer, "for I far more need your prayers."

A more famous Archbishop¹ of recent times, in preparing for his consecration, wrote thus: "O Lord, give me strength and spirituality to use this time as I ought. . . . Give me strength to conquer my temptations. How difficult do I find it to secure proper time in the morning! Lord, give me energy for this, or the most precious time for my soul's improvement, for bracing it to meet the trials of the day, will be frittered away. Let me dedicate myself afresh, O Lord, to Thee. . . . In this new sphere give me more than ever the spirit of prayer, the spirit of holy meditation, the spirit of holy zeal, the spirit of right judgment, the spirit of Christian boldness, the spirit of Christian meekness. Grant that the insidious trappings of worldliness may not impede my heavenly course." And after his consecration he wrote: "O Lord, make me to realize the greatness of the office which has devolved on me. Hear me and guide me, weak and stained with sin as I am, through Jesus Christ our Lord." And in the same way, after his consecration, Bishop Wilberforce wrote:² "The first great necessity seems to me to be to maintain a devotional temper; the first great peril, secularity. To guard against this by self-examination, and, above all, by living in prayer. Remember that to serve God, in His way, and through His grace, is all. Now, trusting in God's help, without which I well know by my own experience that all attempts at spending time devotionally are utterly vain, I resolve as my universal rule, when not hindered by illness or some impossibility, to secure at least one hour before breakfast for devotional exercises. Next, as my great fear is acting with an eye to men and myself rather than God, I resolve often to set my conduct and principles in the light of the coming day, and try thus to form the habit of acting under God's eye. . . . God numbers the bishop's absent or idle days; Satan always busy, evil always sowing; the good fainting; time passing; men dying; Christ coming. . . . My object," he repeats, "is to serve God in His way. All else indifferent: all around the media for this. For this thou wast created and redeemed. This is heaven. To serve anything else is hell. Lord, teach me," he cries, "to love Thy service!"

¹ Archbishop Tait. See "Life," by Benham and Davidson.

² "Life of Bishop Wilberforce."

Such experiences might be multiplied from the private thoughts of great bishops. They are commentaries on the text: "*Thou, O man of God . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereto thou art also called, and hast professed a good profession before many witnesses.*"

My brother, and close friend of twenty-one years, you will be thinking to-day of our old master, Bishop Jackson, and his fruitful, saintly life of method, courage, firmness, and activity. Something of what St. Paul was to Timothy he was to yourself. You will remember how the secret of his power lay in the fact that he was indeed a "*man of God,*" distrustful of himself, relying upon the Almighty and His Word, deeply sincere in faith, zealously assiduous in prayer. You will remember how, whenever he was at home of an afternoon, he would retire to his room for an hour, and intercede for his clergy one by one, deanery by deanery, from the roll of the diocese. Much you will have learnt also from his successors, with both of whom you have been associated. To be a true "*man of God*"—that is the imperative requirement for episcopal work: in the midst of all distractions and bustle, business, and flyings here and there, and compliments and flattery and obsequiousness, to strive daily and continuously for "*righteousness, godliness, faith, love, patience, meekness.*" Meekness might not have been thought requisite as a quality for a ruler; but how needful it is!—what a necessary antecedent to grace! How notable a quality even in our Lord! There is no Christian virtue which ought not to shine with reinforced light in a bishop.

You are going to a district of London that has many needs. All London is lacking in Christian life and character. Its rapid expansion, the torpidity of the Church of fifty years ago, the multiplicity of incitements to irreligion and indifference, have thrown it far back in these respects. Its church-goers are comparatively few, its communicants, alas! still fewer. North London has many difficulties as well as East, its clergy many discouragements. You are summoned to be an inspiring force to your brethren, to rouse them, to plan for them, to call on others to help them in their dire struggle for funds, to give them the benefit of your own long and wide and most useful experience. You have not the responsibility of taking much of a line of your own, for you are in all things dependent on your diocesan, who gives you your commission; you will work for him, and not for yourself; but your practical opportunities will be unbounded. You will know the weak places, and strengthen them; you will spur energy and enthusiasm;

you will join with your brother-suffragan in calling on the rich to do their duty; you will initiate many a wise scheme, and guide many plans to success. For the worldly dignity of your office you will care little, for you will remember how our Master warned us: "*Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. And he that is greatest among you shall be your servant.*"

And you, my brother, who are shaming some of us at home by devoting your life to the heathen in the ends of the earth, for you we have words of most cordial affection and esteem. You have told us at a recent gathering of the Church that it is twenty-four years since you attended a certain annual meeting of the Church Missionary Society, and you remember how you went back and knelt in your room. You recall writing on the fly-leaf of your Græek Testament the dedication of yourself for missionary work. That was twenty-four years ago, and you have now had twenty-two years' experience of that work. You told us that you could only say this—that if you had to live the twenty-four years over again, you could wish for nothing better, nothing happier, than the life of a missionary; that you do believe yourself that it is the greatest privilege and the greatest honour that God puts upon poor sinful men. You are now called to lead, and to show that Hong Kong must not only be made an impregnable fort for the empire, but a central citadel of enlightenment for a third of the whole human race. The Nestorian tablet proves that Christianity was introduced into China by the vigorous Assyrian Church of Kurdistan 1,350 years ago. The Franciscans arrived towards the close of the thirteenth century, the Jesuits early in the seventeenth. It was not till 1807 that the first British missionary, Dr. Morrison, set foot in China. The translation of the Bible was completed in 1818. The Church Missionary Society began work there in 1845. There are now 1,977 missionaries of reformed Christianity, including the wives, or 1 to 193,000 people. About a million heathen die in that country every month. Of the 982 great cities in ten of the provinces, 908 are without a missionary; but there are strong encouragements. In 1842 the number of communicants in these missions was 6; in 1865, 2,000; in 1896, 70,000. At Fuh-Kien, the baptisms in 1887 were 286; in 1897, 753; the baptized Christians were 3,000, compared now with 7,000; the total adherents were then 6,000, and are now close on 17,000. One of the secretaries who lately visited the place wrote that *in no part of India or Japan*

had he ever seen anything at all to compare with the aggressiveness of the native Christians. Inquirers were being brought in by the score every week by the converts themselves. May God give you power and health for so vast and promising a work!

Fight the good fight of faith, lay hold on eternal life, whereto thou art also called. That is the atmosphere in which both of you must live—the reality of the unseen spiritual world; the transitoriness and preparation work of this. “*The things that are seen are temporal; the things that are not seen are eternal.*”

Thou hast professed a good profession before many witnesses. For twenty-eight years, my brother of Islington, you have been merged in the public life of the Church in London, and your fidelity in principle and practice has been unswerving. We can hardly doubt that that loyal servant of the Church, the former Treasurer of Guy's Hospital, is somehow conscious of what is befalling you this day, and that he is adding his prayers to ours. Him, too, we remember as among your witnesses, the chief Gamaliel of the Church of England of our day, the late Dean Vaughan, who prepared you for your Orders, and to whose list of many episcopal pupils you are this day adding another. Two of them will be among your consecrators.¹ And you, my brother of Hong Kong, represent a name and a tradition held in deep respect by all English Churchmen. Your father,² too, a true and vigorous servant of God, if such there ever was, whose name multitudes bless as the human means of their spiritual life, who witnessed your self-dedication to preaching to the heathen, would greatly rejoice this day at your call to be a leader in the Christian warfare.

Leaders! that is what we want—men of true heart, unselfish devotion, absolute self-denial, unflinching courage, Divine wisdom, inexhaustible patience, tender sympathy, and soaring faith. Such men have well been described; and the description is surely truest of the truly Christian Bishop and man of God:

Servants of God!—or sons
 Shall I not call you? because
 Not as servants ye knew
 Your Father's innermost mind,—
 His, Who unwillingly sees
 One of His little ones lost:
 Yours is the praise, if mankind
 Hath not as yet in its march
 Fainted, and fallen and died!

¹ The Bishops of Winchester and Peterborough.

² Canon Hoare of Tunbridge Wells.

See! in the rocks of the world
Marches the host of mankind,
A feeble, wavering line,
Where are they tending? A God
Marshall'd them, gave them their goal.
Ah! but the way is so long!
Years have they been in the wild;
Sore thirst plagues them, the rocks
Rising all round overawe;
Factions divide them, their host
Threatens to break, to dissolve.
Ah! keep, keep them combined!
Else, of the myriads who fill
That army, not one shall arrive;
Sole they shall stray; on the rocks
Batter for ever in vain,
Die one by one in the waste.

Then in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardour divine.
Beacons of hope ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van: at your voice
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave.
Order, courage, return;
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God!¹

WILLIAM SINCLAIR.

¹ Matthew Arnold, "Rugby Chapel."

