

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. IV.

NEW YORK, NOVEMBER, 1886.

No. 7.

→ SERMONS ←

GOD-GIVEN PASTORS AND THEIR WORK.*

BY BISHOP H. N. McTYEIRE, D D., METHODIST EPISCOPAL CHURCH SOUTH.

And I will give you pastors [shepherds] according to Mine heart, which shall feed you with knowledge and understanding.—JER. iii., 15.

JESUS, our Saviour and the Head of the Church, says of Himself: "I am the Good Shepherd." One Apostle terms Him "that great Shepherd of the sheep," and another, "the chief Shepherd."

In their measure, ministers divinely chosen "to feed the flock of God" and to take oversight thereof, are also called shepherds. No other term so fully describes their relation to the Master and to His people, or more clearly sets forth their duties and responsibilities.

Leadership is implied, but its quality is tenderness: "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry *them* in His bosom, *and* shall gently lead those that are with young." (Isa. xl., 11.)

Its object is edification: They "shall go in and out, and find pasture."

There is *eminence* on the gospel principle: "Whoever of you will be the chiefest, shall be servant of all." (Mark x., 44.)

There is *authority*; but it is softened with love, and guarded by a responsibility here and accountability hereafter: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." (Heb. xiii., 17.)

Surely it is a high favor to the Church when God is pleased to bestow the

* Preached at the recent ordination of bishops.

Believing and Confessing.

BY JOHN HALL, D.D., LL.D. (PRESBYTERIAN), N. Y.

With the heart man believeth unto righteousness; but with the mouth confession is made unto salvation.—ROM. x., 10.

There are those who say "I want to be educated, I want my children to be educated, I want my sons and daughters to be free from bad habits, I want them to be of the natural mould in the right line in this life." The essence of all their aspirations is in the Bible phrase just read: "For with the heart man believeth unto righteousness." The human conscience is a witness, but if weak, like all other weak witnesses it may be bought off—covered up for a time—but only for a time. It is a servant of man whose fruit would be salvation. It is seated in man to save him. It is the headlight of the soul, through which "eternal vigilance" as in temporal affairs, "is the price of liberty." Some evils are seen by men, viz., the evils of lying, theft, drunkenness, but the wrath of God must be revealed from Heaven before men can be aware of it.

The object of belief and that from which men are warned is more than mere imagination, more than a mere vagary—an aspiration. It is a reality in which heart and conscience act together. In the heart salvation begins. It is the seat of right as well as of wrong. A man with whom I once conversed said to me: "If I look up to you and say, 'Let me be right with you,' would that be a petition?" "Yes," I said "but only between man and man. There is no petition to God without Christ in it." He believed with his heart and said: "Oh, Jehovah, I have sinned against Thee; let me be right with Thee through Jesus Christ." This man believed with his heart and the fruit was confession with the mouth. The Prince of Bulgaria was driven out of his country by intriguers, but was held near and dear in the estimation of his people. In their affliction all they could do was to declare their faith-

fulness and allegiance to their Prince. Now that declaration of their relation to their Prince was not the beginning nor source of that relation. It was the fruit of it. Such is the relation meant by men's confessing with the mouth unto salvation. An educated and high-minded man was once looking through a library for a book that he might read with profit to himself. Suddenly, his eye looked upon this title: "Christianity Demonstrated." It stopped him. He thought upon it. He saw it and confessed, "Then I shall be a Christian." Thus we may see believing goes before confessing. Men must believe they have needs or have received benefits, before they can confess them.

Drawing Near to God.

BY REV. A. B. RUDD (BAPTIST), NEWPORT NEWS, VA.

It is good for me to draw near to God.—PS. lxxviii., 28.

The writer in this psalm is dealing with a perplexing question. It is the prosperity of the wicked and the frequent adversities of the servants of God. He finally goes to the house of God, and there solves the problem. And his conclusion is, "But it is good for me to draw near to God."

Some reasons why it is good to draw near to God.

I. He is the author of our salvation, and the fountain from which we draw our spiritual supply. The waters of a stream become purer and better as we approach the fountain head.

II. Drawing near to God enables us the better to know God. To know our fellow-men we must draw near to them. We may know something of God from tradition—from nature—from a cold and critical study of the Bible; but to know Him more perfectly, we must draw near to Him, and thus know Him in our own Christian experiences. It was this that enabled Paul to say, "I know whom I believed," etc.