

**FOUR LECTURES ON THE CLERGY  
AND THEIR DUTIES, ADDRESSED  
TO THE UNATTACHED STUDENTS  
OF THE UNIVERSITY OF OXFORD**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9781760579265

Four Lectures on the Clergy and Their Duties, Addressed to the Unattached Students of the University of Oxford by Henry Mackenzie

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Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

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**HENRY MACKENZIE**

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**ON THE**  
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ADDRESSED TO THE

UNATTACHED STUDENTS OF THE  
UNIVERSITY OF OXFORD,

BY THE RIGHT REVEREND THE  
BISHOP SUFFRAGAN OF NOTTINGHAM, D.D.



Oxford and London:  
JAMES PARKER AND CO.

1874.

100 . w . 438 .



## ADVERTISEMENT.

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**I**N allowing, at the earnest request of those to whom they were delivered, the publication of the following Lectures, the Author respectfully expresses his regret that the pressing duties laid upon him preclude his preparation of them for the press. Much that was delivered extempore is necessarily omitted, and no one is more conscious than himself of the imperfect way in which what remains has been expressed in his manuscript.





## LECTURES ON THE MINISTERIAL OFFICE.



### LECTURE I.

**I**N opening a course of Lectures to the unattached Students of this University, I desire to establish a perfect frankness of communication between my auditors and myself. I conceive that, among the large and important number to which these Students have now attained, there may probably be many who will take an interest, more or less direct, in the subject of clerical life, of clerical duties, and of the clerical order. Some of these may have it in contemplation to seek admission hereafter themselves to the sacred ministry; but whether this be so or not, I am anxious that the Students should feel that their position in the University is watched with interest by many, and that if there be among them those whose bent is towards that science which was once considered the mother and mistress of all sciences, THEOLOGY, they may know that among the Fathers of the Church of England, there is one (who believes himself to be but a type of many more), who would fain lend them a helping hand in realizing not only the principles, but also the practices and duties of that sacred calling, whereon, more than on any profession

that can be named, the shadow of the great Mediator rests.

In the Lectures to which these remarks are introductory, there are two things, old-fashioned ideas though they be, that I shall assume as true throughout the course: 1. That the Bible is the word of God, revealed for the instruction and benefit of the whole human race; 2. That the National Church is a sound branch of that "Holy Catholic Church, the Communion of Saints," which is spoken of as an object of belief in the Apostles' Creed. If either of these assumptions are more than some of you are prepared to admit, I shall be quite ready to enter upon the discussion of them personally, in private conversation, after the Lecture of the day is concluded.

Taking, however, these as truths, I do not mean to arrogate to the clergy in their own individuality any higher right of access to God than to any other who is in covenant with the Father through the Person of the Son in the grace of the Holy Spirit; but I repeat that the shadow, (perhaps I ought rather to say the light?) of the great Mediator Jesus Christ rests more upon the class of the ordained ministry than on any less sacred profession, because the most prominent among their duties is to protest against sin on behalf of God, and to stand officially in Christ's Name and power between the sinner, whose soul is endangered, and God, whose anger is justly aroused against him.

You are no doubt all aware that there is a class of devout believers in the fact of a Revelation, who are

yet directly opposed to this view: I mean the Society of Friends (vulgarly called Quakers); but there is a single expression of our Lord in the Gospel of St. Luke<sup>a</sup> which seems to me emphatically to overthrow the whole of their theory, and to establish the principle whereon the Church-Idea is based:—"Go Thou," said our Lord to one whom He had called to follow Him, "and preach the kingdom of God."

Now in this pregnant sentence I read a fourfold idea, viz. :—

- I. That there was *a kingdom of God* to be preached.
- II. That that kingdom was something *apart from the kingdoms and governments of earth.*
- III. That there were certain *persons* called, and to be called thereafter, to *preach that kingdom,* and
- IV. That there was a far larger class of persons who were to be *grafted into membership with it by their acceptance of its teaching.*

Without going into a demonstration of the truth of these four positions, it may suffice to call your attention to our Lord's later words, "I appoint unto you a kingdom as the Father hath appointed unto Me<sup>b</sup>;" and to remind you that He pledged His perpetual Presence with those whom He thus commissioned "unto the end of the world<sup>c</sup>."

And if you look to the history of the Acts of the Apostles, and trace therein the gradual development of the infant Church, or kingdom, under the head-

<sup>a</sup> ix. 60.

<sup>b</sup> St. Luke xxii. 29.

<sup>c</sup> St. Matt. xxviii. 20, &c.