

The Anglican Tradition

A Journal of Theology and Devotion

Celebrating Pentecost

“O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who livest and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.”

Collect for Pentecost, Book of Common Prayer, 1928, pg. 180

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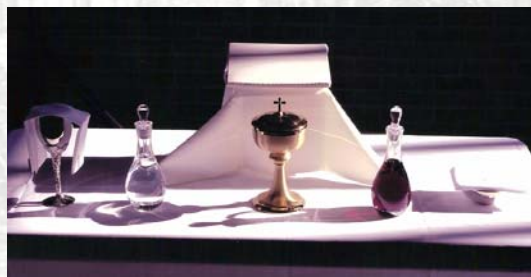
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Our Publisher



St. Paul's Church



St. Paul's Reformed Episcopal Church in Baton Rouge, LA is a member of the Reformed Episcopal Church in the United States. Amid growing concerns that the Protestant Episcopal Church was departing from some of the foundational principles of the English Reformation, a group led by The Rt. Rev'd George David Cummins, D.D., a duly consecrated bishop of the Protestant Episcopal Church, formed this new denomination (though not a new church) in New York City on December 2, 1873. The Reformed Episcopal Church has maintained a continuous existence for over 130 years during which it has maintained Biblical orthodoxy while upholding both Evangelical Truth and Apostolic Order. For more information concerning the history and mission of the REC, visit www.recus.org.

The mission of St. Paul's Church is to proclaim the gospel of Jesus Christ, to reverently worship God and to love others as God loved us. We do this through Scriptural preaching and Sacramental worship in the tradition of the English Reformation and the use of the 1928 Book of Common Prayer.

St. Paul's strives to balance the beauty of a high, liturgical reverential worship with expository preaching and a vibrant congregational life. Our other ministries include weekly Holy Communion services, men's fellowships and Bible studies, altar and acolyte ministries, women's fellowship, fellowships for our children, Morning Prayer, congregational breakfasts, book publishing and pastoral services. If you are in the Baton Rouge area, come visit us. Please visit our website at www.stpaulsbr.org

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OUR VISION

The vision of 'The Anglican Tradition' is to revive an interest in true churchmanship, promote the historic Anglican faith, its biblical heritage, traditions, and long-forgotten, out of print, literature.

Special Thanks/Credits

- Thanks to Mr. Harold Birkett, from our church congregation, for the picture of our altar on the front cover.
- Thanks to the vestry, families and individuals at St. Paul's REC, who have joyously and enthusiastically supported this ministry, participated in its growth, and contributed with talents and gifts to its creation.
- Pictures – Front Cover: Ely Cathedral, Ely, Norfolk, England. Back cover: Ruins of St. John's, from the Grosvenor Park, Chester, Cheshire, England.

‘Men and Brethren, What Shall We Do?’



After the apostle Peter preached his sermon on the Day of Pentecost, his hearers cried out, “*Men and brethren, what shall we do?*” (Acts 2:37). Three thousand people were added to the Church

in a single day. In the United States, people are no longer begging the Church for instruction concerning what to do to be saved. The order has been reversed. We are begging the people, but few are listening.

What is the difference between the Day of Pentecost and now? On the Day of Pentecost, the Holy Spirit attended the preaching of the apostles with such convicting power, the people were desperate to know the way of salvation. When we think of the message the apostles delivered, we might wonder why anyone believed it.

A few unlearned and ignorant men claimed that their teacher who had been crucified had been raised from the dead. Why did people believe their testimony? In our present time, we also proclaim that Jesus has been raised from the dead and ascended into

heaven. We preach that he is King of kings and Lord of lords. Why should anyone believe us?

No one will believe us unless the power of the Holy Spirit attends our preaching and testimony. In the Collect for Tuesday in Whitsun week, we pray,

“Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by the Holy Spirit, may manifest thy power among all peoples, to the glory of thy name...”

In a day when even clergy doubt the resurrection, and more and more people are becoming bolder in their denial of the resurrection, we need the power of the Holy Spirit to convince people of the truth that we preach.

Let us pray, especially during this season of Pentecost, that our preaching would not be in word only, but “in demonstration of the Spirit and of power” (I Cor. 2:4).

A handwritten signature in cursive script that reads "Father Toms".

Father Toms
stpaulsbr@aol.com



The Rev. Dr. S. Randall Toms is the Vicar of St. Paul's Reformed Episcopal Church. With over 30 years of pastoral experience, he has served several congregations in Louisiana. He holds a B. A. from Louisiana Tech University, a Master of Divinity from the New Orleans Baptist Theological Seminary, and a Ph.D. in English from Louisiana State University. His doctoral dissertation, *Ambivalent Idylls*, compared the novels of Ellen Glasgow, William Faulkner, and Thomas Hardy. He and his wife, Bettyna, have one daughter, Rebekah, and two grandchildren, Rachel and Bobby.

The Wind of the Spirit

A Sermon by the Rev. Dr. S. Randall Toms
Vicar of St. Paul's Reformed Episcopal Church, Baton Rouge, Louisiana

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

Acts 2:2

When I was a boy, growing up in the Baptist Church, one of the events I looked forward to each year was called the Kepler Men's Rally. Kepler is a lake just outside of the town where

I grew up, and each year, the men and boys from the Baptist churches in Bienville Parish would go to Kepler, Cobb's Bar-B-Q from Shreveport would cater the event, we would enjoy the mal, and then hear some great preaching afterwards. Some of the best preaching I heard as a boy was at the Kepler's Men's Rally. I remember hearing a sermon when I was 11 years old that I still rank as one of the best sermons I've ever heard. One year, just before the preacher began his sermon, the song leader led us in prayer and asked that God would send the Holy Spirit like a rushing mighty wind upon us. The preacher got a few minutes into his sermon, and we looked out across the lake and saw one of those dark clouds form suddenly. All at once the wind started blowing off that lake and rain came at us horizontally. Just before the preacher jumped from the stage to run for cover, he looked at the song leader and said, *"Brother, your prayer has been answered."*

I'm not sure the Spirit came that night, but the rushing mighty wind certainly did. On the day of Pentecost, which we celebrate today, there were various physical manifestations. Cloven tongues of fire sat upon the disciples. The disciples spoke in other languages. In Acts 4:31, we are told that the disciples prayed and the place where they assembled was shaken, something like an earthquake or earth tremor, and they were all filled with the Holy Ghost. It seems that on certain occasions in the book of Acts, when the Holy Spirit descended in a powerful way, there were some kinds of physical manifestations. Unfortunately, some people have read the book of Acts and have come to the conclusion that if the Holy Spirit comes, then there will always be the same kinds of physical manifestations. But as we read the book of Acts, we find people who are filled with the Holy Spirit, and there are no physical manifestations in the environment. But when the physical manifestations do occur, they have a purpose. I would like for us to concentrate on the sound that came from heaven, as of a rushing mighty wind on



Pentecost, Dore

the day of Pentecost. Why would there be such a sound?

Endued with Power from on High

Remember that our Lord had promised His disciples that after He ascended, He would send the Comforter, the Holy Spirit to them. Just before His ascension, He told them to go to all the world to preach the gospel to every creature. But He told them that before they went into the world, He wanted them to *"go to Jerusalem and wait until you have been endued with power from on high."* In other words, your mission is to go into the world and make disciples of all the nations, but you are not going to be able to accomplish this purpose unless you have supernatural power, a power that will come when the Holy Ghost will come upon you. In Acts 1:8, our Lord said, *"But you shall receive power after that the Holy Ghost has come upon you, and you shall be my witnesses...."* The gift of the Spirit on the day of Pentecost was primarily to empower the Church so that it might proclaim the Gospel with power and authority. The disciples obeyed our Lord, went to

Jerusalem, and waited for the promised Holy Spirit. On the day of Pentecost, just as the Spirit is about to be poured out, they hear this sound, as of a rushing, mighty wind. Why would there be that kind of physical manifestation? Keep in mind that the sound that they heard was not wind, but it was *like* the sound of wind. But again we might ask, “*Why did God accompany the outpouring of the Holy Spirit with this sound?*” The word for “spirit” and the word for “wind” in the Greek language are the same—“pneuma.” Throughout Scripture we have this play on words, this connection between the wind and the spirit. Jesus said in John 3:8, “*The wind [pneuma] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [pneuma].*”



The Dead Bones of Ezekiel

One of the best examples we have of this similarity between wind and spirit is found in Ezekiel’s vision of the valley of the dry bones. Remember that Ezekiel sees a vision of bones that represent the dead nation of Israel. God asks Ezekiel, “*Son of man, Can these bones live?*” Ezekiel replies, “*Thou knowest.*” Then, God tells Ezekiel to do a very interesting thing. He says, “*Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.*” How could these bones come to life when they have no life in them? We don’t even have corpses here, much less people who are able to listen. But God says to prophesy to the bones. One of the lessons we can learn from this passage is that when we preach the gospel to people, we are preaching to dead, dry bones. The Scripture says that people without Christ are spiritually dead, “*dead in trespasses and sins.*” (Eph. 2:1,5). They can no more hear the word of the Lord and understand it than these dry bones. But God commands us to do the impossible: preach to the bones. Ezekiel preached to the bones, and notice what happens, “*So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone*” (Ezek. 3:7). God brings all the bones together, then put muscles on the bones and then flesh over the muscles. Now Ezekiel can see some dead bodies, much like the people who are in our churches. We have congregations filled with nice beautiful corpses, but there is no life in them. The missing element in these corpses is spirit, or life.

Then God tells Ezekiel, “*Prophesy unto the wind, prophesy son of man, and say to the wind. Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain that they may live*” (Ezek. 3:9).

Notice once again, even in the Hebrew language, the word for “wind,” “breath,” and “spirit,” is the same word—“ruach.”

Though our translation renders these words breath, wind, spirit, in Hebrew it is like this, “*Then said He unto me, “Prophesy unto the ruach, prophesy son of man,*

and say to the ruach, Thus saith the Lord; Come from the four ruachs, O ruach, and breathe upon the slain, that they may live. So I prophesied as He commanded be, and the ruach came into them, and they lived, and stood up upon their feet, an exceeding great army.”

Movements of the Spirit

The sound of the rushing mighty wind that came on the day of Pentecost was fitting, for it symbolized the coming of the life giving Spirit who would impart power to the disciples and life to those who heard their preaching. This power filled the room where they were sitting. The Spirit was not given so that we could sit around having nice, comfortable feelings. Jesus said, “*You shall receive power when the Holy Ghost is come upon you.*” The Spirit came like a powerful rushing, mighty wind. How we need that power today! How we need that power to take away our hatred, and give us love! How we need that power to take away our sadness and give us joy! How we need that power to take away our worry, anxiety, and discontent and replace it with the peace that passes all understanding! We need to recapture the idea that what the Spirit gives us, He gives us in power. He doesn’t just give us love; He gives us powerful love. He doesn’t just give us joy; He gives us powerful joy. He doesn’t just give us peace; He gives us powerful peace—love, joy, and peace such as this world knows nothing of. Above all, He gives us power to make disciples of all the nations. I see so many parallels today between what Ezekiel saw in the valley of dry bones and the condition of the Church. The church is dead, especially traditional Protestantism. Everywhere I look in the Protestant church I see liberalism, gimmicks, games, and the silliest perversions of the gospel of Christ, trying to make it fit with our contemporary needs and desires. The so called “*movements of the Spirit*” that we have seen in the last 50 years have proved themselves to

be void of life-giving power in a lost world. We are as dead as Israel was when Israel was in captivity. Sure, we're going to church, kneeling at prayer, and listening to sermons, but the pall of death covers our faces.

An Exceeding Great Army

What we need is the Spirit of life to come to us again. God caused the life to come into these bones. Ezekiel says that they stood upon their feet, an exceeding great army. They went from being a bunch of scattered dry bones to being an exceeding great army. The one thing that the contemporary church is not today, is an exceeding great army. Islam is an exceeding great army, but the Church is in the mode of treat, hiding behind its four walls in a condition of death and despair. God told Ezekiel that *"these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost."* When we look at the current condition of the Church, it is easy to come to the same conclusion. Our hope is lost. But God tells Ezekiel to prophesy and say, *"O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel... And I shall put my spirit in you, and ye shall live..."* That is the only hope for the church at the present time. We are dead and our bones have been scattered. We need to realize our true condition and stop pretending that we are alive. We need to pray that God would send the Holy Spirit, the Spirit of life, to release us from our graves, and put His spirit within us that we might live. We have been satisfied with false substitutes for spiritual life for centuries now, and we need to realize our state and pray for the wind, pray for the Spirit, so that we might be an exceeding great army.

On the day of Pentecost, though there were only 120 people in the upper room, after the Holy Spirit came, they were an exceeding great army. They walked out of that room in the power of the Holy Spirit, 120 strong, and at the end of that day, they were 3,120 strong. Now that's power. That's life! That's the result of a mighty, rushing wind. Just a few days later, we read in Acts 5 that they were 5,000 strong, not counting women and children. That's spiritual power. That's the rushing mighty wind. We have settled for so much less in our generation than the real power of the Holy Ghost who is God Almighty, the third person of the Trinity. Our translation has it that when the Holy Spirit came, there was the sound of a rushing wind. The wind was coming like a storm, like a hurricane, like a tornado, and when the Holy Spirit came, like a tornado, this wind of the Spirit came sweeping everything before

it. When the Spirit comes in power like this, the work of God, which we would think would take hundreds of years of effort, is sometimes accomplished in a day.

The symbol of the Spirit's coming was of a rushing wind, a mighty wind. The main emphasis of this rushing and mighty wind is one of power. Have you ever been in a very strong wind? If you have, then what is so overwhelming is the sense of power. The Lord had promised His disciples power, and the sound they hear is one of power. Some translate the word "mighty" as "violent." It was a symbol of the power that God would give His church. At various stages in the history of the Church, we have had this power and we conquered nations with it. But now, we find ourselves being defeated by the same spiritual enemies that we used to conquer. This defeat has been the result of the Church having grieved the Holy Spirit so that we have no power. False religions, atheism, liberalism, and secularism are no match for the Church when she is endued with power from on high. But without this power, we are doomed to defeat, for we will be dead and lifeless in the face of these very active and powerful enemies of Christ and His Church.

Turning the World Upside Down

But with the rushing, mighty wind of the Spirit, we could see nations born in a day. Who knows, perhaps the spirit of God will descend upon some small church such as ours, and what looks so impossible for a small church to accomplish can be done in a matter of days. Who knows? Perhaps there is a young man, a young woman, a boy or a girl in this room that the Holy Spirit is going to come to as the rushing, mighty wind, and this boy or girl is going to turn the world upside down for Christ. Our Lord told the disciples to go to Jerusalem and wait there until they had been endued with power from on high. Can you imagine the sense of expectation they had? Just think, at any moment our Lord is going to send His Spirit to us and we are going to have power to spread His gospel and change the lives of men and women all over the world. It is this desire and expectancy that is missing in the Church now. We are totally indifferent as to whether the Holy Spirit would empower our lives to do His work. Do we really want this rushing, mighty wind of the Spirit? We are not asking for the sound, but we are asking for the reality, and the reality is the power to proclaim this gospel with life-changing power. On this day of Pentecost, may we hear the sound of the rushing mighty wind, and know that we have the power to conquer the world for Christ's sake. Amen.

A Companion to Festivals and Feasts

OF THE PROTESTANT EPISCOPAL CHURCH IN THE *UNITED STATES OF AMERICA*
PRINCIPALLY SELECTED AND ALTERED FROM NESLON'S COMPANION FO THE FESTIVALS
AND FAST OF THE CHURCH OF ENGLAND WITH *FORMS OF DEVOTION* BY

JOHN HENRY HOBART, D.D.

*Bishop of the Protestant Episcopal Church in the State of New York Twelfth Edition • New York: Stanford and Swords
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WhitSunday

A FESTIVAL

Q. What Event Does The Church This Day Commemorate?

A. The Church, in the festival of this day, commemorates the gift of the Holy Ghost, who this day visibly descended upon the apostles.

Q. Does Not This Festival Correspond To The Feast Of Pentecost Among The Jews?

A. The feast of Pentecost among the Jews, instituted in memory of the delivery of the law on Mount Sinai, became afterwards distinguished by the descent of the Holy Ghost on the apostles, enabling them to promulgate that spiritual law, which was the perfection and consummation of the law delivered on Mount Sinai. This festival, therefore, corresponds to the feast of Pentecost among the Jews; and it has been observed from the very first ages of Christianity.

Q. Why Was This Festival Styled WhitSunday?

A. This festival was, perhaps, styled metaphorically *WhitSunday*, that is *White-Sunday*, from the diffusion of light which on this day fell on the apostles, and enabled them to become "lights to lighten the world;" or it was so called, from its being one of the two principal seasons of baptism when all who were baptized wore white garments, in token of the spiritual purity which baptism designated, and the innocence of life to which they then bound themselves.

Q. Why Were Easter And Whitsuntide Fixed Upon As Stated Seasons Of Baptism?

A. Easter was appointed as a season for the administration of baptism, in memory of Christ's death and resurrection; corresponding to which are the two parts of the Christian life represented in baptism, dying unto sin, and rising again to newness of life: and Whitsuntide was appointed for this purpose, in memory of the baptism of the apostles with "the Holy Ghost and with fire, and of their having at that time baptized themselves three thousand souls."

Q. Were Infants Baptized Only At These Stated Times?

A. Infants and sick persons received baptism at all times; the baptism of adults alone was deferred to these stated periods.

Q. Why Were Adults Baptized Only At These Stated Periods?

A. These stated times were appointed for the baptism of adult converts, in order that they might be prepared by

catechetical instruction, and by the examination of the bishop or presbyter, for receiving this holy sacrament; for which also they prepared themselves by prayer and fasting in the season of Lent.

Q. Explain the psalms appointed for the morning service.

A. The psalms for the morning service, are the 48th and 68th. The 48th psalm, under images taken from the earthly Jerusalem, celebrates God's mercy to his spiritual Zion, the Church; which mercy was powerfully displayed this day in the miraculous descent of the Holy Ghost upon the Church, and the conversion of three thousand souls who were added to the Church. The 68th psalm, under the emblem of the removal of the ark to mount Zion, describes Christ's ascension and exaltation, with their blessed consequences, his "giving gifts to men;" and also describes the conversion of the nations, and the collection and preservation of the Church, by "the company of preachers," who were this day invested with the supernatural powers which enabled them to accomplish this mighty work.

Q. Explain the psalms appointed for the evening service.

A. The psalms for the evening service are the 104th and 145th. The 104th psalm, which celebrates the wisdom and power of God in the creation and preservation of the world, is appointed for this day, because many of its expressions refer to the powerful operations of the Holy Ghost, who made "the clouds his chariot, and walketh upon the wings of the wind." "The earth," at first, "trembled at the look of him; but it was afterwards renewed by his breath, and filled with the fruits of his works." The 145th is a Eucharistic psalm, celebrating the goodness of God, and "the glory of that kingdom" which was this day established in the world by the power of the Holy Ghost.



John Henry Hobart
1775 - 1830

Q. Explain the lessons, epistle, and gospel for the day.

A. The first lesson for the morning (Deut xvi. to verse 18.) records the appointment of the Jewish Pentecost, which was a type of the Christian Pentecost; for as the law was at this time given to the Jews from mount Sinai, so also was the new evangelical law this day promulgated by the administration of the Holy Ghost. The first lesson for the evening (Isaiah xi.) contains a striking prophecy of the establishment of Christ's kingdom, and the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the apostles by the power of the Holy Ghost. The second lessons (Acts iv. to verse 36 and Acts xix. to verse 21.) record the accomplishment of this prophecy, in the miraculous cures which were wrought by the apostles by the power of the Holy Ghost, and in the descent of the Holy Ghost upon the Christian converts. The gospel records our Lord's promise of sending the Comforter, and the epistle describes the miraculous descent of the Holy Ghost and its consequences.

Q. What are we to believe concerning the Holy Ghost?

A. The Holy Ghost is the third person in the adorable Trinity, distinct from the Father and the Son, and eternally proceeding from both; being called the Spirit of Christ, and the Spirit of the Son, as well as of the Father.

Q. What are the various gifts of the Holy Spirit?

A. All the gifts of the Holy Ghost may be ranged under the following: the *apostolical*, the *ecclesiastical*, and the *ordinary* gifts.

Q. What were those gifts of the Spirit styled apostolical?

A. The gifts of the Spirit styled *apostolical*, were those conferred by God on the apostles, in order that they might proclaim and establish the Christian faith. For this purpose, they had conferred on them "the word of wisdom," the revelation of the wisdom of God in the redemption. They had "the word of knowledge," or the gift of understanding the Scriptures which contain and describe this wisdom. They had "faith," to remove all obstacles by miracles, and to give them an invincible confidence and courage. They had the gift of "healing" all diseases by a single word, and the power of working all "miracles," of controlling the agency of created nature. They had the gift of "prophecy," to explain things past, and to foretell things future; to preach and pray at all times by the Spirit, till all things were put in order, and the Church services framed and established. They could "discern spirits," and see through all the devices and disguises of Satan at a glance. And they had the gift of "tongues, and their interpretation," by which the same persons were enabled to speak and understand all the languages under heaven, without a moment's labour.

Q. When were these miraculous gifts conferred on the apostles?

A. These miraculous gifts were conferred upon the apostles on the day of Pentecost; when there came suddenly a sound from heaven as of a rushing mighty wind, and it filled all the place where they were sitting; and there

appeared unto them cloven tongues, like as of fire, which sat upon each of them.



Q. What doth this sound from heaven represent to us?

A. This sound from heaven, as of a rushing mighty wind, was a fit emblem of the divine Spirit, by whose efficacy the Gospel was to have a speedy and unexpected success: and it signifies to us, that the promulgation of the Gospel was attended with the same divine presence and power that the giving of the law was, but not with the same circumstances of terror.

Q. What do the cloven tongues represent to us?

A. The cloven tongues, as it were of fire, represent to us not only the gift of various languages conferred, on the apostles, to enable them to preach to divers nations, but also the quick and piercing efficacy of their speech.

Q. What evidence is there that this miracle was real, and that there was no deception in it?

A. The gift of tongues was conferred on the apostles before many witnesses who were enemies to them; and they gave proof of this miraculous power in the presence of great multitudes of several nations, and in all places where they went preaching the Gospel.

Q. What is the measure of grace styled ecclesiastical?

A. The measure of grace styled *ecclesiastical*, is that which is given to the ordinary ministry, for the standing government and edification of the Church. This is different, both from the apostolical and from the ordinary gifts of the Holy Spirit. The end of the apostolical gifts was the establishment of the Church; the end of the ecclesiastical is the preservation of it, by the exercise of discipline, the preaching of the word, and the administration of the sacraments. As to its nature, it is a commission, or an office, concerning which it is a rule established, that "no man taketh it unto himself." This ecclesiastical gift, therefore, is also distinct from the ordinary gifts of the Holy Spirit, which all Christians enjoy; for internal gifts and graces may qualify a man for an office, but they cannot put him into one. No man, however righteous and holy through faith and the sanctifying grace of the Holy Spirit, can have authority to act in the name of Christ, till Christ, by those whom he has appointed for the purpose, gives him that authority. Holiness of office is as distinct from holiness of life, as the cause is from the effect; one is given to the ministry, that the other may be produced in the people: and, though all men that are in holy offices ought to lead holy lives, and it should be a part of our daily