





Digitized by the Internet Archive
in 2011 with funding from
Lyrasis Members and Sloan Foundation

23:

24

THE PASTOR:
HIS RELATION TO CHRIST

AND

THE CHURCH.

By
HENRY ZIEGLER, D. D. *M. L. Wagensele*
AUTHOR OF "CATECHETICS: HISTORICAL, THEORETICAL,
AND PRACTICAL," ETC.

PUBLISHED FOR THE AUTHOR.

PHILADELPHIA:
LUTHERAN BOARD OF PUBLICATION, 42 N. 9th ST.

1876.

ARCHIVE C

P53

ZEP

Entered according to Act of Congress, in the year 1876, by
HENRY ZIEGLER, D. D.,
In the office of the Librarian of Congress, at Washington.

SINGERLY PRESS,
Harrisburg, Pa.

PREFACE.

LIKE our "*Catechetics*," this little manual had its origin, mainly, in the Lectures delivered to our students on Pastoral Theology.

Various authors were examined, but none was found to fully meet our wants in the *Missionary Institute*, nor, as we thought, the wants of the *Lutheran Church*. We, therefore, made selections from those authors, and combined them with our own experience and observations. The result is, this little volume, designated THE PASTOR.

The principal Authors consulted are: Bridges' Christian Ministry, Miller on Clerical Manners, Baxter's Reformed Pastor, James' Earnest Ministry, Vinet's "Pastoral Theology," "The Christian Pastor's Manual," "What is a Call to the Ministry?" "Lectures on Pastoral Theology," by Cannon; "Edwards on Revivals," "The Choice of a Wife," by B. Kurtz, D.D.; Alt's Kirchenjahr, and my notes taken from the Lectures of Dr. Schmucker, whilst attending his instructions in the Theological Seminary at Gettysburg.

In preparing our Lectures, we usually neglected to mark passages that were quoted *verbatim*; and now it would be next to impossible to identify them and give their authors credit. It is hoped that this will be a sufficient apology for the seeming neglect.

The plan of the work will be seen from the Table of Contents.

It is designed to cover the entire field of Pastoral Theology.

Its design is, first, to give our students in the Missionary Institute a comprehensive outline of everything that relates to the duties of the Pastor, together with related subjects; that thus they may be furnished with the helps necessary to intelligent faithfulness in their pastoral labors in the Lutheran Church.

It is hoped, also, that many of our pastors—especially the junior ones—may be benefited by its perusal.

Our laymen, too, we trust, will find themselves well paid for its purchase and careful examination; for they will find in it many things with which they ought to be familiar. To be useful is our aim.

May the Great Head of the Church accompany this effort with His Divine Blessing. Amen.

MISSIONARY INSTITUTE,

Selinsgrove, Pa., December, 1875.

CONTENTS.

INTRODUCTION.

1. The Divisions of Pastoral Theology ascertained.
2. Pastoral Theology Defined.

CHAPTER I.

THE QUALIFICATIONS OF THE CHRISTIAN MINISTER.

1. The Qualifications Classified.
2. The Qualifications Specified.

CHAPTER II.

THE CALL TO THE CHRISTIAN MINISTRY.

1. The Call, Internal and External.
2. The Mediate Internal Call.
3. The External Call.

CHAPTER III.

THE CALL TO THE OVERSIGHT OF A PARTICULAR CHARGE.

1. Its source.
2. How Determined.
3. The Contract Involved.
4. The Dissolution of the Pastoral Relation.

CHAPTER IV.

THE OBLIGATIONS IMPOSED BY THE PASTORAL
RELATION.*I.—The Pastor's Oversight of Himself.*

1. Personal Piety.
2. His Character, Reputation, and Influence.
3. Intercourse with the Female Sex.
4. The Choice of a Wife.
5. The Management of His Family.

*II.—The Oversight of the Flock.**A.—The Pastor's Own Charge.*

- a. The Duties of the Minister as a Pastor. These relate :
 1. To His Own Membership.
 2. To the Unconverted, not in Connection with his Church.
 3. To Specific Cases.
 4. To the Visitation of the Sick.
- b. The Duties of the Minister, as a Religious Teacher and Administrator of Divine Ordinances.
 1. The Ordinary Occasions of Sabbath Worship.—Preaching—Singing—Prayer—Scripture Lessons—Opening and Closing Exercises.
 2. Special Occasions of Worship.—Catechisation—Prayer Meetings—Missionary Meetings—Revivals—Funerals.
 3. Commemorating and Covenanting Ordinances.—Baptism—Confirmation—The Lord's Supper—The Solemization of Matrimony—Other Covenanting Ordinances.
 4. Schools for the Education of the Youth.—Sabbath Schools—Secular Schools.

*B. The Branch of the Church with which the
Pastor is Connected.*

Its Purity, Unity, and Activity—The Increase of
Her Ministry—Synodical Meetings.

C. The Church Catholic.

What it Includes—The duties.

D. The World at Large.

1. Domestic Missions.
2. Foreign Missions.

APPENDIX—I.

I. The Liturgy.

Liturgies and Liturgy defined—The Subject mat-
ter of Liturgies—Their History—Classification
—Necessity—A Good Liturgy.

II. The Church Year.

1. The Festival Half of the Church Year.
2. The non-Festival Half of the Church Year.

APPENDIX—II.

Systematic Benevolence—The Temporalities of the
Church—Diary.



PASTORAL THEOLOGY.

This branch of theological science is founded on Acts xx. 28: "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood."

This language was addressed by St. Paul to the elders—*i.e.* the ministers—of the Church of Ephesus, whom he had convened at Miletus; and *it teaches* the following things:

First, That the minister of Christ has received a divine call to the oversight of a particular flock, which has been entrusted to his care.

Secondly, That this special call includes in it also a general call to the work of the Christian ministry.

Thirdly, That this call implies that its subject possesses the qualifications which are requisite for a faithful performance of the duties implied in this office. And,

Fourthly, that this ministerial office, with its implied qualifications and this pastoral relation, impose on their incumbent the most sacred and responsible obligations in regard both to himself and the flock entrusted to his care.

The above analysis of this text would suggest a fourfold division of our subject, viz., the qualifications of the Christian ministry; the call to this office; the call to the oversight of a particular charge; and the obligations imposed by the pastoral relation. Adopting these divisions, we will discuss this branch of our theological course under the four chapters thus indicated, to which we shall add, however, several related topics, as a supplement, in two *Appendices*.

We may now *define* Pastoral Theology as that branch of practical theology which discusses systematically the qualifications of the Christian ministry, the call to this office, the call to the oversight of a particular charge, and the duties imposed by the pastoral relation. It is *often defined* simply as the science which discusses systematically the duties of the Christian minister.

CHAPTER I.

THE QUALIFICATIONS OF THE CHRISTIAN MINISTER.

THESE qualifications belong to four classes--Moral, Intellectual, Practical, and Physical. Given in specific detail, they are: A sincere submission to the saving truths of the Gospel, implying a clear and comprehensive view of these truths and a hearty belief of them; an ardent desire to glorify God, and live for the welfare of men, including also a love for the work of the ministry; an affectionate heart, deeply and tenderly sympathizing with the needy, the afflicted, the penitent, the tempted, the oppressed, the fallen, the abandoned; an intimate knowledge of the word of God; a knowledge of systematic theology; familiarity with science and general knowledge; thorough mental discipline; the habit of ready composition; some knowledge of music; a knowledge of human nature; sound common sense or practical wisdom; a wise household economy; "aptness to teach," or the ability to adapt our instructions to the capacities and wants of our hearers; fearlessness in the discharge of our duties; agreeable delivery; experience in the cure of souls; and, ordinarily, a sound and vigorous bodily constitution.*

* For a fuller discussion of these qualifications, see my "Preacher," Part I.

CHAPTER II.

THE CALL TO THE CHRISTIAN MINISTRY.*

THIS call is *internal* and *external*. The *internal call* consists in those personal qualifications which are requisite to the faithful discharge of all the duties of the Christian ministry. *It is* never immediate or supernatural, but always mediate and ordinary; and yet there are, in some instances, such peculiarities connected with it as to distinguish them from the generality of cases.†

The *external call* is immediate, also called extraordinary and supernatural, or it is mediate and ordinary. *It does not confer* personal gifts or qualifications, neither are these any evidence of its existence. It does, however, always pre-suppose such qualifications. *Its only design is* to confer on him, who is found to possess the internal call, official authority to exercise, in the name of God, the functions of the Christian ministry.

As instances of the immediate and extraordinary external call, we mention the cases of Moses. Ex. chaps. iii. and iv.; Isaiah, chap. vi.; the prophets in

* Bridges' Chr. Min., Part II., chap. VI.; Schmucker's Pop. Theology, Chap XIV.; "What is a Call to the Ministry?" By Rev. J. D. Knowles, Tract No. 285 of the Amer. Tract Soc'y; Vinet's Pastoral Theology, Intro. § VII., pp. 71-105; Cannon on Pastoral Theology, Lect I., Part I., pp. 4-20.

† Cannon's Pastoral Theology, p. 8.

general; the twelve apostles, Mat. x.; Matthias, Acts i. 15-26; and St. Paul, Acts ix. 1-20.

We must not, however, *now* look for this call, for God does not *now* speak to us personally, as He did formerly, through his special messenger, the Jehovah Angel, neither in visions, nor by inspiration, nor yet by the incarnate Logos, his only begotten Son; neither do we live in the age of miracles, which are beyond successful contradiction the only divine attestation of such an immediate call.

In the further discussion of this topic I shall, therefore, direct your attention only to the mediate call—to both its aspects, however, viz., internal and external.

I. *The Evidences of the Mediate Internal Call.*

As we now entirely discard the idea of a miraculous call, and, as the internal call consists in personal qualifications for the work of the ministry, *we must look for the evidence of the call* in those qualifications as they are laid down in the Scriptures, both in general principles and in specific statements; also, in the movings of the Holy Spirit on the soul; and, finally, in the providence of God.

We now proceed to ascertain the evidence of a call to the ministry.

A. *From the Qualifications demanded in the Word of God.*

1. *From its general principles bearing on this subject.*

We are not our own, but are under the most

sacred obligations to devote ourselves wholly to the service of God.*

We must be willing to serve our Saviour in any capacity in which we can employ our talents most successfully, to promote the welfare of man and the glory of God. Acts ix. 1-6; Rom. xii. 3-8; 1 Cor. xii.; Matt. iv. 20-22. It follows from these two general principles—

First, That the candidate for the ministry must be convinced on rational grounds that he could be more useful in the ministry than in any other calling; and,

Secondly, that others, who are competent judges,

* 1 Cor. vi. 19-20.—What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Rom. xiv. 7-9.—For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

2 Cor. v. 14, 15.—For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Rom. xii. 1, 2.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

regard him as possessing the essential qualifications for the ministry.

2. *From its specific statements*—2 Tim. ii. 2, demands a knowledge of the faith, a belief of it, and the experience of its saving efficacy on the heart and life: *i. e.*, true conversion, resulting from a knowledge and belief of the truth; and, also, such qualifications as are implied in being able to teach others.

1 Tim. iii. 1, implies the necessity of a desire for the work of the Gospel ministry.

1 Tim. iii. 2-7, 2 Tim. ii. 24, 25, and Tit. i. 5-11., require various moral, intellectual, and practical qualifications.

1 Cor. ix. 16, 17, and 2 Cor. v. 13-15, imply a strong conviction of duty to be engaged in the Christian ministry.*

Summing up the evidence of a call to the minis-

*2 Tim. ii. 2.—And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

1 Tim. iii. 1.—This is a true saying, if a man desire the office of a bishop, he desireth a good work.

1 Tim. iii. 2-7.—A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are

try, as we learn them from these general principles and specific statements of the Word of God, we may state them as follows :

First—Genuine conversion to God, including entire consecration to His service.

Second—A willingness to employ one's talents in any capacity, in which we can be most successful in promoting the welfare of man and the glory of God.

Third—An honest desire for the work of the ministry.

This desire should possess the following three attributes :

Intensity.—Jer. ix. 1, 2.—O! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! O! that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

Rom. ix. 1-3.—I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart.

without; lest he fall into reproach and the snare of the devil.

1 Cor. ix. 16, 17.—For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, who is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

2 Cor. v. 13-15.—For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.

Rom. x. 1, 2.—Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge.

Gal. iv. 19.—My little children, of whom I travail in birth again, until Christ be formed in you.

Consideration.—"But none of these things move me," etc.—Acts xx. 22-24.

Purity.—"But God forbid that I should glory," etc.—Gal. vi. 12-14.

"For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus sake."—2 Cor. iv. 5.

The opposite of *purity of desire* is, to be influenced by improper motives, viz., such as are selfish. The most prominent of these motives are, the selection of the ministry from among the learned professions, as being most agreeable to one's taste; choosing it as a means of gaining a livelihood; of elevating one's self from obscurity to a respectable standing in society; of improving one's mind; of associating with men of literature; of gratifying one's ambition or vanity as a public orator; and a desire to gratify one's parents and relatives;* also the love of ease, recreation, or applause; and the desire of advancing merely the general interests of morality.

Fourth—A firm conviction, based on rational grounds, that one can be more useful in the ministry than in any other calling.

* Cannon, p. 16; Bridges' Christian Min. pp. 93-95; Vinet's Pastoral Theology, pp. 81-84.

Fifth—The possession of the moral, intellectual, and practical qualifications for this work, required in the Scriptures. And,

Sixth—A firm conviction of duty to be engaged in it.

We inquire for the evidences of our call—

B. *In the Movings of the Holy Spirit on the Soul.*

Possessing the evidences enumerated in the first four above specifications (for in these the Holy Spirit already shows his movings and call to the ministry), we need here only yet inquire, has this Spirit produced in my soul the above moral qualifications, as enumerated and required in the Word of God? If so, then we have the testimony of the Spirit of God in his operations, bearing witness in our hearts and lives, to the testimony of the same Spirit in the word, bearing witness to our understanding. If not, then, indeed, should we hesitate before assuming the responsible office of the ministry.

Again we inquire for the evidences of our call—

C. *In the Providence of God.*

1. Physical and mental peculiarities, which would materially interfere with, or incapacitate for, the work of the ministry, would annul every positive evidence: for here God speaks to us in his providence.*

These relate to the defects of voice, to deficiency of bodily vigor, and to such mental peculiarities

* Vinet's Pastoral Theology, pp. 86-88, 91.

as timidity, irresolution, fickleness, excessive love of human applause, etc.

2. The circumstances of one's situation, pursuits, and connection, and engagements with others must be taken into consideration: for here again God speaks to us in his providence.

If these circumstances impose insuperable barriers they would also annul positive evidences; if, however, the obstacles growing out of such circumstances are gradually removed, this fact would very materially confirm such positive evidences.*

3. The general opinion of true Christians, possessing good judgment and being our intimate acquaintances, must not be overlooked: for here, once more, God speaks to us in his providence.

II. *The External Call.*

As already stated, *the external call does not qualify for the work of the ministry—it only confers on him, to whom God has already given the internal call, official authority to exercise the functions of the Christian ministry. It is, therefore, a commission derived originally from God through the internal call, and, therefore, recognized and confirmed by the church, by induction into the ministerial office by ordination.*

But we will see what the Word of God says on this subject:

Rom. x. 15, teaches us that a minister of the Gospel must not only have the internal call to his

* Bridges' Christian Min., p. 97.

office, but must also be sent to exercise its functions : *i.e.*, he must have a commission conferring on him the authority to discharge the duties of his calling for the edification and extension of the Church.

2 Tim. ii. 2, Tit. i. 5, and 1 Tim. iv. 14, show us that this commission is to be conferred by the laying on of the hands of the presbytery, *viz.*, by persons who have themselves already received the same authority.

Acts i. 15-26, makes it evident that the laity, equally with the clergy, enjoy the right of taking part in the selection of those on whom this commission is to be conferred.*

The external call, as represented to us in these

* Rom. x. 15.—And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things !

1 Tim. ii. 2.—And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also .

Titus i. 5.—For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

1 Tim. iv. 14.—Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Acts i. 15-26.—And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about a hundred and twenty) : Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of

texts, therefore, includes and suggests the following points:

1. That it is the formal induction of an individual into the ministerial office by ordination, viz., by seeking to impress, on the mind of the candidate for ordination, the sacred and responsible duties of his calling; by requiring him solemnly to avow his belief in the fundamental doctrines of our Holy Christianity, also, that he has been divinely called to the ministry, and that he should use all his talents faithfully to discharge, to the full extent of his ability, and in reliance on divine aid, the solemn obligations thus imposed on him and voluntarily

this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, *Aceldama*, that is to say, the *Field of Blood*. For it is written in the book of *Psalms*, Let his habitation be desolate, and let no man dwell therein: and, his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called *Barsabas*, who was surnamed *Justus*, and *Matthias*. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon *Matthias*; and he was numbered with the eleven apostles.

assumed by him; to which are added the imposition of hands and prayer.

2. That ordination is based on the divine internal call, which it recognizes and confirms.

3. That it also confers a commission or official authority to exercise the functions of the Christian ministry.

4. That, whilst the selection of men for the ministry, and, therefore, also the virtual conferring of authority to exercise its functions, belong to both the clergy and the laity,* the induction into the office itself by ordination belongs, except in extraordinary cases, exclusively to the clergy.†

5. That, although the Church confers this authority, it is, nevertheless, none other than the authority of God himself, when it is based on the divine internal call. And,

6. That, whenever the Church's commission is not based on this divine internal call, it must necessarily be destitute of divine authority, and, therefore, valueless and dangerous to the true interests of the Church of Christ.‡

* Cannon's P. Th. pp. 9-12.

† Cannon's P. Th., Lect. 1, Part 1, Div. vi. pp. 14, 15.

‡ Read our Liturgy on Ordination.

CHAPTER III.

THE CALL TO THE OVERSIGHT OF A PARTICULAR CHARGE.*

I. *The Relation of the call to the oversight of a particular charge to the call to the ministry.*

A call to the ministry and a call to the oversight of a particular parish are not one and the same thing; the former necessarily demands the latter, whilst the latter is with equal necessity involved in the former.

II. *The source of this call.*

This can be most readily determined by examining the following texts:

Rom. x. 15, teaches that ministers are sent to preach the Gospel, and this involves their call to the pastoral relation.

From Acts xx. 28, we learn that it is the Holy Spirit that calls ministers to take the oversight of the flock.

Acts xxvi. 16-18, and Eph. iii. 8, show us that St. Paul was appointed by the Lord Jesus to labor among the Gentiles; and Gal. ii. 7-8, that Peter's call was to labor among the Jews.

From Acts xiii. 1-4, we learn once more, that Barnabas and Saul were selected and sent forth by

* Vinet's Past. Th., Part III.; "Pastoral Life." pp. 169-177.

the Holy Spirit for the accomplishing of a specific work, but that the Church at Antioch recognized and confirmed this divine call. *

The conclusion, then, is, that the call to the pastoral relation comes from God through the Holy Spirit and the Church.

III. *How is a call to a particular pastorate to be determined?*

To this very important inquiry we reply: In general, by the providence of God, and the call and judgment of the Church. We may be aided, however, in our decision by the following rules:

Rule 1. Do not run before, and thus ignore the Providence of God.

This is sometimes done by endeavoring to obtain

*Rom. x. 15.—And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Acts xx. 28.—Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

Acts xxvi. 16-18.—But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Eph. iii. 8.—Unto me, who am less than the least of all

an important and desirable post, by manœuvring and intriguing, and worse than either, by simony.

May God and your own consciences preserve you from such unholy sacrilege.

Whenever, however, you are without a charge, and God opens the way for you to visit one or several, you are justifiable in taking them, no difference how important they may be, into prayerful consideration.

An excellent formula by Harms, and quoted by Vinet on this point, is: "When, in my own judgment, and in the judgment of competent persons, I have the qualifications requisite for a place, and when I feel myself able, with God's assistance, to fulfill its duties, I may then openly offer my services, and, in order to obtain the place, make use of all legitimate and honest means."

saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

Gal. ii. 7, 8.—But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles).

Acts xiii. 1-4.—Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Selencia; and from thence they sailed to Cyprus.

This suggests :

Rule 2. Be governed by your own gifts, attainments, and habits, and the circumstances and wants of the churches ; in short, among the several charges that may offer themselves, select the one in which you have good reason to believe you can be most useful.

If but one charge is open to you, and all others remain for any considerable time closed against you, this must decide the matter in favor of acceptance, unless you are incompetent to its requirements. If you receive several invitations, then the decision of the following inquiries must lead you to your choice :

To which of these charges are my gifts, attainments, and habits best adapted? If they are equally adapted to each, then what are the circumstances and wants of each, and which offers the largest field of usefulness? Is not some other brother, and who is also seeking a charge, better adapted to one of these charges, than he is to any of the others? If so, is it not my duty to select one of the latter?

Rule 3. Take into consideration the disposition of the members of the parish toward yourself.

Never force yourself on a people contrary to their decided disapprobation. If, however, there are no objections to you, except such as are founded on prejudices; and the charge, nevertheless, gives you a partial welcome, and you have reason to believe that your presence amongst them would easily and

promptly dissipate those prejudices, you need not hesitate to select such a charge.

I here introduce a question, proposed by Vinet: —“ When there is a direct call on the part of our natural superiors, without our having in any way contributed to it, should we always obey? ”

He replies, that the presumption is in favor of acceptance; and, that we should not refuse without strong reasons for doing so.

Rule 4. After exhausting the previous considerations, we may fully weigh personal advantages; these are support, educational advantages, and personal and domestic conveniences and comforts.

No one can be expected to labor where the salary is inadequate to meet the necessary expenditures; but you must always be careful to avoid extravagance, and practice prudent economy, especially in weak charges, and amongst an indigent people, otherwise you may be compelled to decline a call, or to dissolve your pastoral relation where you would have the most flattering prospects of usefulness. It is desirable that a minister of the Gospel should give his own children a respectable education—if possible, a liberal education. This, however, can not be done in every charge; and instead of declining a call on this ground, it will often be the minister's duty to accept it, and then labor to raise the standard of education by taking the lead, or affording every possible assistance, in increasing the educational facilities.

A good parsonage; proximity to the place of worship, to the Sabbath-school, and the post office; and refined society, are all important desiderata. But in regard to these it will, not unfrequently, be necessary, for the time being, to practice no little self-denial.

Rule 5. You must not be deterred from accepting a call on the ground of difficulties, unless you have fairly come to the conclusion that you are unable to cope with them.

Never forget that you must "endure hardness as good soldiers of Jesus Christ;" but that, "in due time, you shall reap, if you faint not."

Here permit me to recommend for your perusal a brief account of the labors of John Frederic Oberlin, in the "Steinthal," in the province of Alsace, France. You will find it in a small book for boys entitled—"MEN WHO HAVE RISEN."

May God give *you grace* to imitate him to the full extent of your opportunities and abilities.

IV. *The contract involved in accepting a call to the pastoral relation, and its recognition and confirmation by the Church.*

The acceptance of a call to the pastoral relation has the force of a legal contract between the pastor and the pastorate, and it imposes a moral as well as a legal obligation on both parties. It generally fixes the amount of labor to be performed, and the compensation to be received. It is ordinarily followed by *installation*, which takes place in one of

the churches of the charge. It *is performed* by one or several ministerial brethren appointed for this purpose, and it *consists in* preaching a sermon appropriate to the occasion; in requiring the parish, through its representatives, to certify that they have extended to the pastor-elect a regular call; in delivering to the latter a charge, in which he is invested with the pastoral office, solemnly reminded of his duties, required to avow his conviction that he has been called to the oversight of the flock, and that he will faithfully discharge the obligations of this relation; and, finally, in setting before the membership their duties to their pastor. *The design* of this ceremony *is* to render more vivid and permanent the impression that the pastoral relation is a most sacred one, that the contract of the parties should be held inviolate, and that the obligations which it imposes must be conscientiously and punctually observed. Installation is, therefore, the church's recognition and confirmation of the call to the pastoral relation.

V. *The dissolution of the pastoral relation.*

After all that has already been said, it would be superfluous to argue that the pastoral relation is a most sacred and responsible one. I must say, however, that it should not be *lightly* dissolved. And this will suggest to us a few additional and very important remarks. .

1. *The evils of frequent pastoral changes.*

a. It unsettles the minds of pastors, has a ten-

dency to encourage them and the churches to think lightly of the pastoral relation, and begets in the former a roving disposition.

b. It is an easy method of shirking solemn responsibilities, and, also, of deserting a charge in its most critical situation.

c. It weakens and sometimes destroys a very strong motive to ministerial prudence and faithfulness.

d. It encourages mental indolence.

e. It prevents the acquisition of an intimate knowledge of the religious condition and wants of our flock, and deprives us of many of its advantages.

f. It discourages the churches; it often creates divisions in the selection of a new pastor; it not, unfrequently, in consequence of long vacancies, exposes our charges to the depredations of ravenous wolves, as, also, to internal strifes, alienations, and defections.

g. It sometimes results in the loss of confidence in ministers who visit vacant charges, give their names as candidates, are elected, and then refuse to accept a call.

This refusal, I fear, is sometimes based on no better grounds than that the incumbent's present charge offers him, after he has received the call, a larger salary than the one that has just given him the call.

2. *The advantages of a permanent ministry.*

A permanent ministry would have a tendency to

correct all the evils of frequent pastoral changes, to which we have just referred, and it would correct many of them absolutely. It would, therefore, prove a great blessing both to our pastors and churches. This will become evident by reviewing carefully those evils themselves.

I may, however, enumerate the following as the most prominent of these positive advantages: greater care in forming the pastoral relation; greater effort to gain the confidence and respect of the charge; a more intimate knowledge of the people; warmer sympathy and more hearty co-operation between the pastor and his members; preaching and pastoral visitation better adapted to the wants of the flock; and a more complete and rapid development of both pastor and people for the work of the Church.

3. *The criteria indicating in any particular case that the pastoral relation should not be dissolved.*

These are the following:

If the pastor is adapted to the place; if he is popular amongst his own people and in the community; if his people appreciate his labors and manifest a disposition to provide for his wants; if they strongly oppose his leaving them; if his sphere and prospects of usefulness are not decreasing but rather increasing; and, finally, if his spiritual and intellectual qualifications are developing *with* his work and *for* his work.

Whenever these marks are found, you ought to

regard them as plain and decisive indications of Providence that you should remain where you are—indeed, with such indications, you would, *ordinarily*, be doing a very great wrong to make a change. There may be, however, an occasional call that will outweigh all these evidences—there may be counter indications which will force upon you the conviction that the call is a divine one, and dare not be resisted; yes, there may be cases when all these indications will fall as tremendous weights into the other scale. Such cases come under the specifications “e.” and “f.,” of the next topic.

4. *The duty of making occasional pastoral changes.*

That there is occasionally a necessity for making a pastoral change, and, therefore, also the duty of doing it, can not be denied—indeed, all admit it. But under what circumstances is it allowable? when is it duty? To these interrogatories, I reply as follows:

a. When we have lost our influence, and have no prospect of regaining it, except by a long course of prudent conduct, and which period of probation would necessarily expose the charge to internal dissensions, loss of members, and loss of influence.

b. When the support is inadequate to meet our necessary expenses.

c. When it is evident that the work of the Lord, in order to advance, must pass into other hands.

This may result from feebleness of health, or from a deficiency of present qualifications for the demands of the charge.

d. When the circumstances of another pastorate are such that its interests, or even its existence, is in great peril.

In such case, however, the charge thus in danger ought to be as important as your own; and your own ought to be less exposed by becoming vacant than is the one which demands your services.

e. When the general interests of the Church demand your services, viz., its educational institutions, its benevolent operations, its missionary enterprizes.

f. When you receive an urgent call through your superiors to an important field of labor, and for which they regard you as being specially qualified, unless you can convince them that they are mistaken, and that you can be more useful where you are.

CHAPTER IV.

THE OBLIGATIONS IMPOSED BY THE PASTORAL RELATION.

WE have now only reached what may be properly called the duties of the pastor, or, Pastoral Theology in its restricted sense. In the first chapter we discussed the qualifications of the Christian minister; in the second, we determined the nature of the call which we may now expect, to authorize us to engage in the ministry, as also, the evidences of such a call; and in the third, we examined the special call to the oversight of a particular pastorate, and the dissolution of the pastoral relation. Thus far, then, we have only seen the Christian minister installed as a bishop over a flock which has been committed to his care. It remains for us in the present chapter to call your attention to *the duties* which will be imposed on you by this pastoral relation. Referring again to our analysis of the passage on which this branch of theology is based, we shall have a two-fold division, viz., *first*, the pastor's oversight of himself; and, *secondly*, the oversight of the flock committed to his care. The latter section will again include, 1. The pastor's own charge; 2. The branch of the Church with which he is connected; 3. The Church Catholic; and, 4. The world at large.

SECTION I.

THE PASTOR'S OVERSIGHT OF HIMSELF.

Here it will be your duty to attend—

I. *To your personal piety.*

And now, young gentlemen, before we proceed, I must adjure you to lay to heart with the utmost solicitude and solemnity this most momentous subject. Without *true godliness*—without *deep, ardent, experimental piety*, you can have no heart for the *distinctive duties* of the ministry; without it, you cannot succeed in your work; without it, you will only be miserable, or, at least, out of your element, in your calling; without it, you will only bring the deeper damnation on yourselves, and on those who attend upon your ministry. On the other hand, in the possession of it, you will find, in the faithful pursuit of your calling, your meat and your drink; you will be joyful in your work; and, as the result of your labors, you will see believers edified, many precious souls brought from the kingdom of darkness into the kingdom of light, and, in heaven, you will unite with your spiritual children in praising God that you were ever called to preach the gospel of his dear Son.

Permit me, therefore, once more most earnestly to entreat you to lay this matter to heart, with that solicitude, earnestness, and constancy which its importance demands.

And, now, may the Holy Spirit guide me in imparting to you the requisite directions: and may He

grant unto you such a portion of divine influence as will enable you fully to appreciate them and sparingly to profit by them.

Desirous, as I judge you to be, of the highest attainments in the divine life, it will be of the greatest importance to you prayerfully and frequently to ponder the following fundamental truths of our holy Christianity, in order that your hearts and lives may be brought fully under their saving efficacy. They will be given in seven articles.

1. The necessity of a heartfelt sense of our ruined condition as sinners,* including our spiritual

* Gal iii. 10.—For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Rom. vii. 13-25.—Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not: but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more that I do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man: But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my

blindness and stupidity by nature,* our just exponents. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God: but with the flesh the law of sin.

Luke xvii. 10.—So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Ps. xix. 12, 13.—Who can understand *his* errors? cleanse thou me from secret *faults*. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Rev. iii. 17, 18.—Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

*Acts xxvi. 17, 18.—Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Ps. cxix. 18.—Open thou mine eyes, that I may behold wondrous things out of thy law.

Eph. i. 15-19.—Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers: That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to

sure to the righteous displeasure of God,* and our utter helplessness without faith in the mercy of God, in the grace of our Lord Jesus Christ, and in the us-ward who believe, according to the working of his mighty power.

Eph. ii. 1-5.—And you *hath he quickened*, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).

* Rom. iii. 9-19.—What then? are we better *than they*? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips; Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Gen. xviii. 20-25.—And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went towards Sodom: but Abra-

renewing, comforting, sanctifying, and guiding office and work of the Holy Spirit.*

2. That salvation is to us the only object of inestimable value and importance,† and that we ought to make it our first and constant business to secure it.‡

ham stood yet before the Lord. And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Ezek. xxxiii. 1-20.

* Heb. xi. 6.—But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Eph. ii. 8.—For by grace are ye saved through faith: and that not of yourselves: *it is* the gift of God.

Acts xvi. 31.—And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Ps. li. 10, 11.—Create in me a clean heart, O God! and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.

2 Cor. xiii. 14.—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

See also Luther's Small Catechism, explanation of Art. III., of the Apostles' Creed. Also, John. iii. 3-18.

† Mark viii. 36, 37.—For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

‡ Mat. vi. 33.—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Phil. ii. 12, 13.—Wherefore, my beloved, as ye have always

3. That God, our heavenly Father, sincerely, and with the most tender and undying parental solicitude, desires the salvation of all mankind.*

obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of *his* good pleasure.

* John iii. 16.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

2 Cor. v. 19-21.—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin: that we might be made the righteousness of God in him.

Matt. vii. 7-11.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Luke xi. 2-13.—And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey

4. That the death and intercession of Jesus Christ, is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Ps. xl. 1-3.—I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings. And he hath put a new song in my mouth, *even* praise unto our God; many shall see *it*, and fear, and shall trust in the LORD.

Ezek. xxxiii. 11.—Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Ps. ciii. 13-18.—Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust. *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them.

Luke xv. 11-32.—“The Prodigal Son.”

Isa. xlix. 13-17.—Sing, O heavens; and be joyful, O earth;

his Son, have made it just, and therefore, morally possible,* and also, in the highest degree conducive† to the glory of God, to save sinners.

5. That Jesus Christ is our only Saviour,‡ and

and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

Luther's Small Catechism, explanation of Art. I., of Apos. Creed.

* Rom. iii. 23-26.—For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Isa. chap. liii.

Heb. vii. 25.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

† Luke ii. 13-14.—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Luther's Small Catechism, explanation of Art. II., of Apos. Creed.

‡ Acts iv. 12.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

yet our all-sufficient Saviour,* appointed of God to meet all the wants of our fallen race; † viz., to deliver us fully from all the ruins of the fall, ‡ com-

* Heb. vii. 25.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

† 1 Cor. i. 30.—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

‡ 1 John iii. 8.—He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

‡ Rom. v. 1-11.—Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; And patience, experience, and experience, hope: And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

Rom. viii. 1.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

1 John iii. 2.—Beloved, now are we the sons of God, and

mencing with restoration to the present, and ending in the eternal enjoyment of the divine favor.*

6. That whoever honestly renounces the service of sin and the devil, and sincerely chooses the service of God, renouncing also all self-righteousness and self-dependence, and trusting in Christ alone for salvation, has the divine promise of the pardon of all his sins and eternal life;† and, that it is, there-

it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

* Rev. vii. 14-17.—And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun lighten them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Luther's Small Catechism, Explanation of Art. II., Apos. Creed.

† Acts x. 34, 35.—Then Peter opened *his* mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him.

Isa. i. 16-20.—Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like

fore, his duty and privilege to appropriate to himself crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

Acts xxvi. 18.—To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.

Matt. xi. 28-30.—Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

Rom xii. 1.—I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Phil. iii. 1-9.—Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Eph. ii. 4-9.—But God, who is rich in mercy, for his great

daily all the promises that God has given to his people for their encouragement and edification.*

love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: Not of works, lest any man should boast.

* Acts x. 43.—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts xiii. 38-39.—Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Isa. lv. 1, 2.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

Rev. xxii. 17.—And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely.

1 John v. 9-12.—If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

7. That the only way to obtain and retain a new heart—that is a grateful, a loving, an obedient, a cheerful heart in the service of God—is *thus* to appropriate to one's self, without doubting, all the divine promises of salvation, even Christ in all his freeness and fulness, at once, without delay,* and,

* 1 Pet. i. 3-9.—Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls.

2 Pet. i. 1-4.—Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Acts xvi. 29-34.—Then he called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be

then, constantly taking all our remaining sins and trials and wants to the cross, casting all our cares

saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house.

Eph. i. 15-23.—Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you, in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

Eph. iii. 14-21.—For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him

upon a faithful God,* and rejoicing in the hope of a that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

* 1 John ii. 1, 2.—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

Heb. v. 14-16.—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ps. lv. 22.—Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

1 Pet. v. 7.—Casting all your care upon him; for he careth for you.

Eph. iii. 20, 21.—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

2 Cor. ix. 8, 9.—And God *is* able to make all grace abound toward you; that ye always having all sufficiency in all *things*, may abound to every good work; as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

Phil. iv. 6, 7.—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Ps. xl. 1-3.—See p. 41. Ps. lxxiii.

blissful immortality in the everlasting kingdom of Jesus Christ.*

I must yet add—and add it in order that you may not overlook it—that the above seven doctrines of our Christian faith necessarily imply and require of us :

Frequent self-examination—Psalm xxvi. 2; Ps. cxxxix. 23, 24; 2 Cor. xiii. 5.

An assurance of our being in a state of grace—2 Tim. i. 12; 2 Cor. iv. 13–18, and v. 1–9; 1 Pet. i. 3–9; 1 John iii. 1–3; Hymns 466, 157, 866.

A conscience void of offence toward God and man—Heb. xiii. 18; Acts xxiii. 1; 1 John iii. 18–22; Acts xxiv. 16; 2 Cor. i. 12; Heb. x. 22.

And daily communion with our Heavenly Father,

*Matt. v. 11, 12.—Blessed are ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Heb. x. 22–39.—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised. . . . Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Book of Worship, Hymn 376.

especially in the reading of his word and prayer—James iv. 8; Rev. xxi. 6, and xxii. 17; Rom. v. 1, 2; Ps. cxix. 97, 103, 105, 111, 113; Acts vi. 3, 4.

In addition to the Scripture-texts enumerated in connection with this topic, I would recommend for your frequent perusal and meditation also the following portions of God's word:

Matt. chaps. v.-vii.; John. x.-xxi.; Rom. iii. -viii; 2. Cor. iv.-vii; Col. iii. 1-17; Heb. xi. and xii.; the Epistles of James, 1 Pet., 1 and 2 Tim., Titus, and 1 John; Rev. chaps. vii., xxi., and xxii.; Luke xvii. 3, 4, and Matt. vi. 12; Matt. xii. 18-20, and Luke iv. 16-21; Luke xxi. 25-36, and Rev. xxii. 20; Psalms xix., xxiii., xxxii., xl., li., lxxiii., xc., xci., ciii.

And now, before I leave this topic, you will permit me a few additional words of affectionate earnestness.

When I made the remark that it would be a matter of the greatest importance to you prayerfully and frequently to ponder the truths contained in the seven articles above enumerated, in order that your hearts and lives might be brought fully under their saving efficacy, I was most probably not as definite as my relation to you, and your own interests, demand. Although it is implied, especially in the seventh article, yet I cannot refrain from reiterating it, from presenting it definitely in its due proportions, *that you cannot enjoy the benefits of those truths*

in their saving efficacy, merely by prayerfully studying them, by understanding them, by admiring them as a system of religious truth, by professing and preaching and defending them, BUT ONLY BY FAITH.

In the words of St. Paul, I would say to you: "It"—viz., the gospel of Christ (and the truths contained in these seven articles are the gospel of Christ)—"it is the power of God unto salvation *to every one that believeth.*" Yes, "*to every one that believeth;*" and, I must add—*only to him that believeth.* Permit me, then, to admonish you, my dear young brethren, candidates for the holy ministry, to believe these truths, each one for himself; and believe them by making a personal application of them, so that through your personal faith, the Holy Spirit may produce their saving efficacy in your hearts and lives. A believing application of the truths contained in those seven articles, and in the order of their enumeration, must, through the Holy Spirit's accompanying influences, produce the following results: From the *first* will result a just sense of our exposure to the damnation of hell; from the *second*, a just appreciation of the importance of salvation from this damnation; from the *third*, the first true dawn, the first glimmering rays of hope, that the attainment of this salvation is possible, founded on the love of God, our heavenly Father; from the *fourth*, the rising sun of this hope, founded on the vicariousness of the atoning work of Jesus Christ; from

the *fifth*, the full-orbed sun of this hope, founded on the assurance that Jesus Christ is fully adapted by divine appointment to save sinners, or on the sufficiency of the atonement; from the *sixth*, the noon-day effulgence of this hope, resulting from a clear understanding of the conditions, on compliance with which we are authorized to appropriate Christ to ourselves, as a present Saviour, in all his freeness and in all his fulness; that is, the conditions and benefits of the atonement; and from the *seventh* will result the actual present and daily appropriation of this salvation, to meet all the wants of our fallen nature, under all circumstances, even to secure our perfect restoration to peace, and joy, and holiness, and usefulness, and happiness, and God.

Let there be, then, no half-way work *here*—no doubting, no hesitancy. *Believe* it all; *apply* it all; and *never rest satisfied short of experiencing the saving efficacy* of it all. Believing the first five articles will bring you only to the threshold—believing all will introduce you into the mansion itself. Believing only the first five articles will give you some faint glimpses of the goodness of God and of your exalted privileges and destiny—believing all will enable you to sail out upon the boundless ocean of God's redeeming love.

If you do only a half-way work *here*; if you fall short of high attainments *here*, barrenness will spread over your souls, and all your pulpit eloquence will

be but the eloquence of an earnest orthodoxy, of sectarian bigotry, of selfish interest; or, in the language of St. Paul, you will be but sounding brass, or tinkling cymbal; and you will cause a deadly pestilence to sweep over God's heritage. Be entreated, therefore, I beseech you, by the value of your own eternal interests, as well as by the value of the undying souls that will be entrusted to your care, to be in earnest to make the very highest attainments in the life of faith in the Son of God, that you may "both save yourselves and those that hear you."

In conclusion, I would urge you frequently to read Baxter's "Reformed Pastor," Tract Soc. Ed., Part I., Chaps. I. and II., pp. 89-135.

Read also Vinet's Past. Th., Part First, pp. 109-131.

Also, Doddridge's "Rise and Progress of Religion in the Soul," and James's "Anxious Inquirer."

Also, Bridges' Ch. Min., Parts II. and III., pp. 71-171.

And now, before leaving this topic, I will sum up its contents in the following suggestive interrogatory:

How can we keep our hearts in working order for Christ?

1. By an abiding consciousness that we are honest in our Christian profession—2 Cor. i. 12; Acts xvi. 24; Heb. xiii. 18; Acts xxiv. 1.

2. By the assurance that we are in a state of justi-

fication.—Rom. v. 1, and viii. 1; 2 Tim. i. 12; Hymn 383, “When I can read my title clear.”

3. By daily communion or walking with God, including the approbation of one’s own conscience, the approbation of God, the appropriation of his promises, and believing prayer. 1 John i. 3, and iii. 18–22.

4. By working for Christ, and realizing that we are so working.

Attend—

II. *To your character, reputation, and influence, as Christian gentlemen and Christian citizens.**

A. *Its importance.*

A man of influence! What weighty interests are suggested by this brief expression! Time alone cannot calculate them; eternity only will fully reveal them. Independently, even of the Christian ministry, influence involves everything that is substantially valuable to man—without influence, *he*, the noblest creature of God on earth, is a *mere thing*; his silver, his gold, his talents, his education, his time, his all is comparatively valueless to all except himself; and valuable to himself mainly as consisting of so many pounds of flesh and bone. Who does not see the importance of influence in the capacity of a Christian gentlemen and a Christian citizen? But influence depends on reputation, and

* Read Vinet, Part Second, Chap. I., pp. 131–155, pp. 340, 341.

reputation depends on character. Let it be, therefore, your constant aim to form for yourselves an irreproachable character, to build up an undisputed reputation, and thus to gain and maintain a lasting and wide-spread influence.

B. *Hints on this Topic.** Be scrupulously honest in all your business transactions. Never allow yourself even the appearance of sharp or shrewd dealing.

Never be guilty of prevarication.

Never be guilty of plagiarism.

Be punctual in meeting all your engagements, social, pecuniary, and official.

Always be ready to acknowledge your faults to any person whom you may have unnecessarily offended.

Take the earliest possible opportunity to make reparation to any one whose reputation you may have injured.

Be philanthropic, be patriotic, be loyal; but shun the demon of party politics.

Party politics does not consist in identifying one's self with, and laboring to gain the ends of, a party; it is a blind devotion to any party, regardless of rights and principles. Neither is it an expression of our approval or disapproval of the objects contemplated by politics; but a zealous, persistent advocacy of party measures for the attainment or frustration of those objects.

* See Enc. Rel. Klg. Art. "Min. of the Gospel," p. 813.

Never allow yourselves to engage in boisterous disputation, in gossiping, or boasting. Avoid all appearance of dictation, censoriousness, favoritism, and avariciousness. Let your conversation be edifying. Cultivate a pacific spirit, and be gentle toward all men.

Attend—

III. *To your reputation and influence as Christian ministers.*

A. *Its importance.*

The importance of the reputation and influence of the Christian ministry can never be over-estimated. St. Paul makes reputation one of the qualifications of this holy office. Speaking of bishops—1 Tim. iii. 7—he says: “Moreover he must have a *good report* of them that are without, lest he fall into reproach and the snare of the devil.” “*A good report!*” This is reputation; and reputation gives influence. When Jesus Christ needed some one to instruct and direct Saul of Tarsus, when he was praying in Damascus, the honor was conferred on Ananias, “A devout man according to the law,” but also “having a good report of all the Jews who dwelt there.” Our Divine Master honors well-earned reputation and influence. Writing to Timothy and Titus—1 Tim. iv. 12, and Tit. ii. 15.—St. Paul says: “Let no man despise thy youth”—“Let no man despise thee.” But how prevent it? By dictation? By official authority? By ecclesiastical legislation?

By brute force? By dagger? By fire and sword? Hear, again, the once persecuting and devouring Saul, but now meek and persecuted apostle of Jesus: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Or hear the Master himself: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." A well-earned reputation alone, then, can give you influence. Can you afford to do without it? "He *must have* a good report of them that are without, lest he fall into reproach and the snare of the devil." Let these words sink deep into your hearts: "*Lest he fall into reproach and the snare of the devil.*" In addition to the advice given in connection with the first and second topics of this section, I will yet add, under the present topic, the following hints:

B. *Hints on this Topic.*

Let it be your chief concern to be able, earnest, successful ministers of the New Testament.—2 Tim. ii. 15; 1 Tim. i. 12-14; 2 Cor. iii. 5, 6; Acts xx. 17-38.*

Nothing will so conduce to earnestness and faithfulness in the ministry as a vivid perception of the fact that the Bible is God's revelation to guilty man for his salvation; and, especially, of the import of the love of Jesus as the world's Redeemer, and of the

* Read James's "Earnest Ministry."

threatenings of God against the wicked, and of his promises to true believers. 2 Cor. v. 9-21.

Study carefully, and review frequently the following branches of your theological course. 1 Tim. iv. 13-16 :

Dogmatic and Moral Theology, Natural and Revealed, Homiletics, Catechetics, History, Antiquities, Church Government, Pastoral Theology, Hermeneutics, Evidences.

Make all your reading conducive to the more efficient performance of your ministerial duties.

Advocate, with unyielding firmness, the principles of God's Word.

Prove by all your conduct that you labor for your people's good, and that you tenderly sympathise with them in their trials and afflictions.

Be impartial in the attention which you bestow on the different classes of your people.

Be sure that your zeal for the church is not a zeal merely for your own denomination or charge.

Be sure that you do not suffer yourselves to be actuated by improper motives in the performance of your ministerial duties.

Be consistent—practice what you preach. 1 Tim. iv. 12.

Cultivate the manners and habits of Christian gentlemen and Christian ministers.*

* Read "Miller on Clerical Manners and Habits."

THE MANNERS AND CUSTOMS OF GOOD SOCIETY.

AN intimate friend of mine, and whose judgment I esteem very highly, has suggested to me the importance of introducing into "The Pastor" a chapter on "the manners and customs of good society."

Although the two subjects just concluded have some hints on this head, and, in connection with the last topic, Miller on "Clerical Manners and Habits" is recommended, I have concluded to carry out the suggestion.

Instead of elaborating something myself, I will give a few quotations from, and a synopsis of, the work of Dr. Miller already recommended.

This is a subject of *importance* to every one, but to no one is it *so vastly important* as to the minister of the Gospel.

"I am aware," says Dr. Miller, "that many very worthy men entertain strong prejudices against all formal precepts or exhortations on the subject of manners, and are ready to consider them as worse than useless.

"Many pious, conscientious men, and even some clergymen, are so totally ignorant of the world, so unacquainted with the most obvious and established proprieties of life, and so little aware how greatly a striking defect, as to this point, affects a man's acceptance and usefulness in society, that when they hear the subject introduced as a matter of serious

discussion, they consider it as beneath their attention. Prejudices arising from such a source are, surely, unworthy of respect. As well might we allow the judgment of the profoundly illiterate man to weigh against learning. He despises or undervalues that of which he is not a competent judge; while those who are the best judges, that is, who themselves possess the accomplishment in question, and who have had the most ample opportunity of witnessing its influence and value, have always been found to estimate it most highly. I never met with a man of tolerable manners himself who did not consider the subject as very important, and worthy of the diligent attention of every one who desired to be acceptable and useful to his fellow-men."

Again, he writes: "Do you ask me, of what real importance, after all, well-regulated and polished manners can be to a man engaged in an employment so elevated and momentous as that of a minister of the Gospel? Is it not a matter, perhaps you may inquire, rather too small to engage the attention of one whose time and talents ought to be occupied about much more exalted things? That a clergyman ought not, and, consistently with his usefulness, can not, have manners either glaringly ridiculous or grossly offensive, you will say you allow, but where is the great advantage of pushing the cultivation of the exterior beyond this negative character? I have often heard suggestions of this kind; but am deliberately

of the opinion that they are founded in false and narrow views of human nature and of human society.

“For, in the first place, with respect to large numbers of those with whom clergymen, as well as others, are called to associate, they look at least quite as much to manners as to solid worth. They are poor judges of talents, learning, prudence, and even piety; but of easy, mild, respectful, amiable manners, every one is a judge, and, of course, every one is capable of being favorably impressed by them. Can there be, then, a more obvious dictate both of policy and duty than to cultivate that which to multitudes is more attractive than real merit; which secures to merit a hearing and an influence which it would not otherwise obtain; and which will be likely, in many cases, to open a door of usefulness which, without it, would in all probability, have continued impenetrably closed? In repeated instances, have I known men of weak minds and of small information, but of remarkably fascinating manners, carry all before them, in circles of society into which men of far higher qualifications, both intellectual and moral, but defective in the attractions of manner, were scarcely able to obtain admittance. A soft, insinuating address has, a thousand times, rendered its possessor triumphant, where, upon every principle of truth and justice, he ought to have failed.

“But, in the second place, it is not only true that,

in very large portions of society, a well-regulated manner is every thing, atoning for the want both of virtue and knowledge, and frequently superseding the highest worth; but it has more influence, even with the most discerning and virtuous, than is commonly imagined. To every human being, that which is intrinsically excellent appears doubly attractive when presented in a pleasing manner. Truth, even to those who know it to be truth, finds a more cordial welcome; and duty, even among its most sincere and enlightened friends, commands a more ready obedience when it is clothed in an attractive garb and speaks in alluring accents. That the very same words which, when uttered by some, are intolerably offensive, when spoken in the mild respectful manner of others, are welcome and even delightful; that the very same action which, performed by some, is censured, when performed by others, of perhaps less talent or virtue, is lauded to excess, are among the most notorious facts in human life, and that not in the circles of the ignorant and unprincipled only, but also in those of the most estimable portions of mankind.

“How is it possible, then, for a thinking man to consider the subject on which I address you as unworthy of his regard, or as even of small importance? To adopt this opinion is equally to oppose reason and experience, and to set at nought some of the

most precious means of gaining access to the human heart.

“Let me entreat you to remember, too, that those who bear the office to which you aspire stand more peculiarly in need of the aid which polished and attractive manners furnish than any other class of men. To them the use of ‘carnal weapons’ is interdicted. They neither have, nor ought to have, as ministers, any other influence in society than that which arises from the sacredness of their office, the excellence of their character, and the attraction of their manners. It is their great business to win men to the love of the truth and of duty by moral means, and, among others, by exhibiting in their own temper and lives the meek, lowly, amiable, and benevolent spirit of the religion which they inculcate. If they fail of doing this, they fail in one of the most important means of professional success. And yet it is plain that every minister must essentially fail here who does not succeed in setting forth, in his own person, a style of manners adapted to conciliate the respect and goodwill of all whom he approaches.

“And when I recollect how extremely important the first steps of a young minister are; at how early and inexperienced an age he frequently enters on his public work; how much depends on the character of his habits and manners when he is least sensible of the fact; and how completely he may prostrate his dignity, and fore-close his usefulness, by a

few ridiculous foibles or inadvertent habits, of the existence of which it would be sometimes difficult to convince him—I say, when I recollect all these things, I am astonished that candidates for the ministry think so little of this matter, and are so little concerned to form a style of manners which may be conducive at once to their comfort and usefulness.

“Allow me further, my dear young friends, to remark, that if you wish to succeed in forming such manners as it is the object of these papers to recommend, you must begin early and labor patiently; otherwise, you will never make the attainment. As the discipline of the temper and feelings ought to be commenced with the earliest dawn of reason, and is the work of a lifetime, so the discipline of the manners, if the expression may be allowed, depending, as it does, for success on ‘ruling our spirits,’ should be begun as early as possible, the sooner the better. Say not, it is too soon for you to begin to ‘put on the clergyman,’ when you are only in the second year of your theological studies. Let me tell you, my friend, if you begin now, and labor in this species of culture with the utmost assiduity, I shall consider you as doing great things if you succeed in forming even tolerable clerical manners by the time you are ready to enter the pulpit. It is, as I have already said, a gradual work. In the conflict with your old habits, and your unhallowed feelings, you will have many a painful struggle, and will probably

suffer many a discouraging defeat. It will be much if you ultimately gain the victory. If you are so happy, you will find it to be no easy conquest. But, when gained, it will be the most glorious and the most precious of all victories—a *victory over yourself*.*

"The general characteristics of clerical manners"

Dr. Miller epitomizes in the following words :

"Dignity," "Gentleness," "Condescension," "Affability," "Reserve," and "Uniformity."

Dignity he defines as "that happy mixture of gravity and elevation in human deportment which evinces a mind habitually thoughtful, serious, and set on high things." He opposes it to levity, to a propensity to jesting, to everything that is groveling, to joining in parties that indulge in revelry, cards, dancing, or frivolity, to angry contentions with persons of coarse and vulgar conduct, to littleness or meanness in dealing, to petty arts for gaining a favorable bargain, to all those arts in social intercourse which savor of anything that is crooked or disingenuous, covert or questionable, or looks like paltry management.

Gentleness is "that habitual mildness of disposition and softness of manner which carefully guard against every thing, in speech or behaviour, adapted to offend or to give uneasiness, unnecessarily." It is further described as "opposed to every kind of

* Pp 11, 12, and 21-25. New Ed. Revised. By Pres. Board of Publication.

harshness or undue severity," and as "forming a deportment calculated to conciliate and attract all to whom it is manifested." It represses a blunt, rough, or authoritative manner; it delights in tones and expressions of a kindly and conciliatory nature. It is the happy art of conversing, of giving commands, of arguing, of contending, of reproving, with gentleness.

Condescension. This shows itself in our intercourse with "the poor, the degraded, the friendless, the afflicted," by "a manner that is best adapted to soothe their feelings, inspire their confidence, and win their affections." It requires one to "lay aside every thing like an air of haughtiness or superiority, and to use the tones and language of benevolent respect."

Affability. "An affable man is one who may be approached and accosted without embarrassment or difficulty; one who has the happy talent of conversing pleasantly and courteously, and of placing every one in conversation with him perfectly at ease." It is opposed to "coldness, haughtiness, habits of taciturnity," . . . "to everything in manner that is adapted to repel or to prevent freedom or comfort of approach." It does not "break the bruised reed," or "quench the smoking flax," or "chill and deter the anxious inquirer." The soil in which it grows is "good nature, benevolence, and that habitual kindness of feeling which rejoices in

the welfare of all, and especially of those who look to us for instruction, counsel, or any other benefit."

Reserve. This is "not the opposite of frankness; but a manner standing opposed to excessive and unreasonable communicativeness." The minister "ought to exercise habitual reserve" on such topics as the following: "The private affairs of his neighbors; the characters, plans, and conduct of the absent; questions which implicate the principles and views of other religious denominations; the conflicts of party politicians; his own private concerns; the petty scandal of the neighborhood; what others have communicated to him, in reference to delicate subjects, whether under the injunction of secrecy or not; his opinions concerning the passing events and persons of the day, unless in very clear and special cases."

Uniformity. Dr. Miller remarks: "To be at one time pointedly respectful and affable, and, at another, to the same individual so cold and ungracious as to surprise and repel; to treat an acquaintance to-day with a degree of kindness and attention bordering on excess, and little short of fawning, and to-morrow scarcely to recognize him at all, or to pass him with the most frigid indifference, is a style of deportment which, though sometimes seen in excellent men, is always unhappy, and often in no small degree mischievous in its influences on social comfort." Avoid everything of this kind.

Be the Christian gentleman *always*, and *to all men*.

On "*offensive personal habits*," I can give only a brief synopsis of his remarks.

They are: Spitting on the floors and carpets of the apartments where you are sitting; the use of tobacco in the sanctuary of God or in the house of your friend; indulging in the use of intoxicating drinks; an excessive fondness for luxurious eating. His advice on this last point may be summed up thus: "Eat whatever is set before you, without a word of question or difficulty;" be not "given to appetite;" "exercise self-denial;" "eat ordinarily of but one simple dish;" "eat slowly," "gently," and in "moderation."

Again, loud or boisterous laughter in company; paring the nails, scraping, polishing, or cleaning them; combing the hair; yawning; unrestrained coughing and sneezing, especially over dishes while seated at the table; picking the teeth at table, and worst of all, with the fork you use in eating; leaning with the elbows on the table; audible and uncovered eructation; picking the nose and ears with the finger, and with full exposure to view; blowing the nose in a loud and disgusting manner; looking into the handkerchief, after blowing the nose, as if apprehensive of finding some threatening appearance in the secretion inspected; sneezing frequently without breaking either the force or the noise of the blast by the application of a handkerchief; holding

the handkerchief at a distance from the mouth, and spitting into it, instead of silently and covertly wiping the saliva from the lips; snuffing up the nose with an offensive frequency; hemming and clearing the throat very loudly and frequently, and in a disgusting manner, as if laboring under an organic obstruction; lifting up one or both of the feet and placing them on a neighboring chair; laying the body at full length on a settee or sofa, and thus either excluding all others from sharing in the seat, or subjecting them to the danger of encountering one's soiled shoes; reclining, hanging, and lounging on furniture; thrusting out the feet as far as possible, and placing the person as near to the horizontal posture as one can; sitting with the back to any portion of the company with whom one may be seated; tilting one's chair back, so as to rest only on its two hinder legs; whilst engaged in conversation, continually playing with a screw, or knob, or small fixture of any kind within one's reach, to the annoyance of the owner of the house, and often to the injury of the article thus roughly handled.

To all this, he adds: "Learn the art of habitually sitting in an erect posture." Also, "Try to learn the art of sitting still while you are conversing, without pulling and tugging at the furniture around you; without playing with any part of your own dress or person; without incessantly stretching and cracking the joints of your fingers; without

pulling out your watch every half minute, and twirling the chain in every direction, etc.”

To the above I will add a few others, that must not be overlooked : Slamming of doors ; uncleansed teeth ; foul, offensive breath ; turning one's back to the stove, and holding the skirts of his coat on his arms ; keeping one's head covered ; interrupting another whilst he is engaged in conversation ; stretching the arm over the table, with the command, “ hand me that ; ” appropriating the greater part of a favorite dish to one's self.

I can not withhold the following remarks of Dr. Miller, concerning Mr. Whitefield. He says : “ He would not allow a paper to be out of its place, or to be put up irregularly. He would have every part of the furniture of his room in its appropriate station before he retired to rest ; and remarked that he could not be easy if he thought so small an article as his gloves were out of the proper place. Such were the feelings of a man whose evangelical labors were abundant almost to a degree without a parallel, and whose heart was peculiarly intent on the great duties of his office as an ambassador of Christ.”

His closing remarks on “*Offensive personal habits*” are too good to be omitted. “ Let every apartment which you occupy, either permanently or for a short time, bear the character of neatness. When you quit your bed in the morning, lay up the bed-clothes decently, so that no visitant need be offended

by the appearance of things. When you wash yourself, especially in the house of a friend, do it with gentleness and neatness, without wetting the carpet or floor, without bespattering the wall or furniture in the immediate vicinity of the basin, that you may, as much as possible, diminish the labor of the servants. A conscientious man, in these circumstances, ought ever to act on the principle of giving as little trouble as may be to those around him, and for this purpose, in all cases whatsoever, whether at home or abroad, leave as little to clean after him as possible."*

His advice on "*Conversation*" I will epitomize as briefly as possible.

Study the art of making all your conversation useful; prepare yourself to converse in an intelligent and profitable manner on whatever may be the particular topics of the day; seek all convenient opportunities of conversing with the eminently wise and good, and of listening to their conversation; be constantly and vigilantly observant of the habits, in conversation, of those persons who are considered as most pleasant and acceptable in this department of social intercourse; pay close attention to the individual with whom you are conversing, the want of which is a great breach of decorum, and as unwise as it is ill-bred; be not an excessive talker in com-

* He recommends the perusal of Adam Clarke's "*Letter to a Methodist Preacher.*"

pany; speak seasonably, even frequently, if you have opportunity, but never long; it is unwise for any man of influence, especially for a clergyman, to be throwing out his opinions on all possible subjects, without due consideration; avoid extreme silence in company, never speaking but when you are addressed, and then answering as briefly as possible, and then again relapsing into silence; never be a newsmonger, it may oblige you afterwards to explain, apologize, and even retract; never allow yourself to indulge in the repetition of ill-natured reports, take no share in such conversation, except it be to mollify and repress; never pry into the private circumstances or the secrets of families, for you will have quite business enough of your own without meddling with the private affairs of other people; even with your most intimate friends, avoid, as much as possible, the discussion of personal character and conduct; dwell on doctrines, principles, and facts; talk about *things* rather than *persons*; treat what is said by others respectfully; never manifest a smile of contempt, a half concealed sneer, an unwillingness to hear the speaker to the end; never interrupt him, nor hint that his opinions are frivolous, or that what he is saying is unworthy of being seriously considered. Even when you are constrained to think very little of his remarks, do not wound his feelings, but give every thought and word its due weight; in conversation with any one, look

him in the face, and keep your eye generally fixed on his, as far as you can without staring and looking him out of countenance, the neglect of which will often be to forego a great advantage; learn the art of opposing erroneous sentiments expressed in the course of conversation with firmness, and, at the same time, without offence; sometimes it is done most successfully by perfect silence; when, however, you must utter your dissent, let it be done mildly, respectfully, and in a manner fitted to win rather than to revolt the errorist; avoid a haughty and authoritative manner in conversation, and all harsh and dogmatical tones and expressions; such a manner banishes ease, chills confidence, represses free inquiry, and causes one to be listened to rather with constraint and timidity than with affection; especially in mixed companies, avoid, as far as possible, controversy in conversation, and above all, with aged men and with females; when you must take the stand and tone of a polemic, do it without heat or passion, and bring it to a close at the earliest opportunity; never allow yourself to lose your temper in controversy; cultivate an easy, attractive manner in conversation—not, indeed, putting on the smiling, simpering countenance, which is rather disgusting than attractive to all discerning minds—but manifesting a frank, courteous, unaffected, benign manner, which invites freedom of intercourse, and is adapted to place all who approach us at their

ease ; be not too ready to make promises of service to those with whom you converse ; never be ready to promise, unless you are *sure* of your ability to perform ; instead of doing less, rather do more than you promise ; be not ready to take offence at every trifle that occurs in the course of conversation ; guard, with the utmost vigilance, against a jealous and suspicious temper, rather placing an improper remark to the score of temporary peevishness than to settled malignity ; avoid becoming suddenly and excessively intimate with strangers at a first interview, and especially committing yourself to them ; be not ready to trust every body ; make confidants of but few, and then only when it becomes absolutely necessary ; exercise impenetrable reserve respecting the delicate concerns of yourself and others ; be not ready to join in noisy laughter against any one who has inadvertently committed a blunder, either in speech or action ; never give countenance to the offence of turning the eyes of a company on an individual, to whom some remark, cursorily made, is supposed to be applicable ; disdain the retailing of set and common-place anecdotes and proverbs, especially of such as are vulgar, and which require the repetition of profane and obscene language, to the loathing of many who have heard them again and again ; let nothing ever escape your lips in conversation that borders, in the least degree, on the coarse or indelicate—nothing from which the most

delicate female would shrink from uttering in a public company; never interrupt another person when he is speaking, yet be not impatient of interruption yourself—bear it with calmness, and without the least indication of irritated feeling; never allow yourself flatly and offensively to contradict any one with whom you are conversing, yet always make a point of bearing it patiently when you are contradicted yourself; guard against the indulgence of personal vanity in conversation; let not excessive love of praise get possession of your mind, and beware of seeming to court observation and attention; if you can readily avoid it, talk not in company of yourself, your plans, your doings, your affairs; neither embrace every opportunity of relating something to your own advantage, or that of your family or relatives; do not affect wit in conversation: if you possess it, it will occasionally disclose itself, in spite of your efforts to repress it: if you do not possess it, affecting it and trying to excite it, will only make you an object of ridicule; never indulge pedantry in conversation; get all the knowledge you can, but never make any further display of it than the discharge of your duty necessarily demands; suppress the spirit and language of flattery; never flatter any one; let your commendations be bestowed at a proper time and place, and be conscientious in falling short of what is due, rather than going beyond it; never invite commendation and flattery from others

to yourself; never be guilty of "fishing for praise," but despise the littleness, as well as abhor the sin, of this miserable beggary; if you can avoid it consistently with duty, do not speak of your own performances at all after they are brought to a close; avoid undue familiarity when addressing others, especially of calling them by their Christian names or their surnames only; maintain a constant regard to truth; guard as carefully against misrepresenting or exaggerating any fact, as if you were on oath; give no false coloring, no over-coloring, nor misstate the smallest circumstance, even in a jest; be strictly attentive to the circumstances of time, place, and company in conversation; let your topics be suitable to the company, never unwelcome nor embarrassing; observe the old French proverb—"Be careful never to mention a rope in the family of a man who has been hanged;" be scrupulously faithful to confidence reposed in you—in every case, preserve the most inviolable secrecy—even after an ordinary conversation on any delicate or important subject; usually avoid repeating what has been communicated; whilst you may publish your own secrets, if you are weak enough to do so, you have no right to publish those of others; never indulge in loud and boisterous conversation; guard against the too frequent use of superlatives in your social intercourse, such as, "the highest order," "incomparably excellent,"

“contemptible,” “execrable,” “detestable,” and the like.

I will now close this epitome from Dr. Miller, by adding one more extract.

“The great secret of correction,” he says, “lies in one word—*attention*.” “Try to learn the happy art of attending to each case as it arises, as being always of more or less importance, if not for its own sake, at least in reference to the formation of a suitable habit; and I have no doubt you will soon be surprised to perceive the degree of success that has attended your efforts.”

I will only add the words of St. Paul to the Philippians, chap. iv. 8—“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.”

Attend—

IV. *To your Intercourse with the Female Sex.*

A. *If unmarried.*

Let it be cheerful, but always dignified; free, but never so intimate that it can be construed into an intention of intimating the matrimonial relation, unless it be really intended. Much injury has been

done by awakening false expectations. Never excite any unless you intend to fulfil them.

B. *Whether single or married.*

Avoid everything, in word or action, which could, by any possibility, be construed into an intention of seduction. Avoid everything of this kind on your own part, and treat, with instant and severe rebuke and utter abhorrence, every such intimation or approach by the other sex.

Attend—

V. *To the Choice of a Wife.**

It will be advisable, in due time, to enter into the conjugal relation. There are some exceptions. Such relation confers stability of character, and generally renders a minister more useful. He should seldom labor more than one or two years in the ministry without becoming "the husband of one wife." 1 Tim. iii. 2, 4, 5.

The student should not be precipitate in forming this connection, or even in making engagements in reference to it. Before the completion of his studies he is often too young. In most cases such precipitancy will be regretted through life. When a minister's character is established, he may contract a more favorable alliance. Too hasty engagements often interfere with progress in one's studies, or the completion of one's course; also, with one's intended

* Dr. Kurtz on "The Choice of a Wife." Vinet's "Pastoral Th.," Part Second, Chap. II., § 1., pp. 156-161.

field of labor; and they not unfrequently prove, when too late to be corrected, that the choice was a very unwise and unfortunate one.

In the selection of a companion, ever bear in mind that the wife will be to the minister either a blessing or a curse. Be guided, therefore, not by the impulses of feeling, but by the dictates of reason and Scripture, and by the advice of judicious Christian friends.

The qualifications in a minister's wife should be the following:

Correct views on the subject of religion, and love to religion itself. Here there is great danger of being deceived. If a young lady loves religion, is in the habit of attending faithfully to her religious duties, if she has been brought up in a religious family—even if her own evidences of piety are not so satisfactory as might be wished—still she may be a proper person, if she possess the qualifications yet to be mentioned. 1 Tim. iii. 11.

Never marry an impenitent woman with the expectation of being the means of her conversion.

A good reputation in the church to which she belongs, and especially amongst her pious associates.

An amiable disposition, a sound physical constitution, and, at least, mediocrity of intellect and education, are all very desirable qualifications.

Industry, economy, and an acquaintance with domestic concerns. The husband should provide the

things necessary for the family ; the wife should take charge of them and appropriate them when thus provided. Some few, who have married destitute of this qualification, have speedily acquired it after marriage. But such cases are very rare.

In what has already been said, it is of course implied that you should never entertain the idea of marrying a woman who is a slattern, a gossip, a flirt, or a fashionable belle ; and also, that after having made an engagement, you should never retreat, unless intentional fraud has been practised by the other party.

Once more: personal beauty, rank, and fortune are, by no means, to be despised, but these should never be made a *sine qua non*. Never marry any woman merely on account of these recommendations. Attend—

VI. *To the Management of your Family.*

A. *In regard to religion.* 1 Tim. iii. 4, 5 ; Josh. xxiv. 15 ; Deut. vi. 4-7 ; Eph. vi. 1-9.

Seek to make your own family a model family in the exhibition of true religion.

Do not neglect their religious instruction.

Be faithful in the maintenance of family worship.

Never compromise parental authority.

Make your house the home of the poor, and a sanctuary for the awakened, the inquiring, the tempted, &c.

B. *In regard to household economy.*

Avoid extravagance in furniture, dress, and diet. Always try to live within your income.

When it is scanty, study to be contented.

When, however, it becomes necessary to say anything on this subject, bring it before the church council; and, if this be not successful, bring it to the notice of the congregation. In doing this you can remind them of the Saviour's words: "The workman is worthy of his hire," and, also, of the solemn contract entered into in giving you the call to become their pastor.

To secure your support regularly, it will be important to have a liberal, prudent, and active council. Much will depend on them. Teaching may sometimes be advisable; it will, however, be a mere exception.

The pastor should contribute to benevolent objects according to his means. But he should never allow his charities to lead him to transgress the law—"Owe no man anything; but to love one another."

It is not inconsistent with the ministerial character and office to lay up something for one's family, as also for old age; but in regard to this you should never manifest an undue solicitude. 1 Tim. v. 8, and vi. 6-12.

SECTION II.

THE OVERSIGHT OF THE FLOCK.

Here we have the following divisions: the pastor's own charge—the branch of the church with which the pastor is connected—the Church Catholic—and the world at large.

I. THE PASTOR'S OWN CHARGE.

The oversight of his own charge will require us to view the Christian minister in a twofold relation—as a pastor, and as a religious teacher and administrator of divine ordinances. Before entering upon the discussion of the duties of these two relations, a few general remarks will be presented under the head of preliminary topics.

*I. Preliminary Topics.**

It is a great mistake to suppose that the minister of Christ can do all his work in the study and in the pulpit. The want of time, and the destitution of the requisite gift, besides other excuses, are frequently urged against the performance of the pastoral work. The correction of this mistake, and the fallacy of all such excuses, will appear, if we consider:

1. *The connection of preaching and the pastoral work.* Preaching derives much of its power from its

* Bridges' Chr. Min., Part V., chap. 1., pp. 307-322; Vinet's Past. Th., Part III, Sec. III., chap. 1., pp. 236-251; Baxter's Refd. Past., Part II., chaps 2 and 3, pp. 171-198.

connection with the pastoral work, whilst its frequent neglect is a main cause of ministerial inefficiency. Indeed, the combination of the pastor and preacher form the completeness of the sacred office. The preacher alone can never properly lay claim to such titles as Shepherd, Steward, Watchman, Overseer: he must be a faithful pastor if he would discharge the duties of these offices.

2. *The importance of the pastoral work*, as illustrated by the husbandman, the physician, the steward, the nurse. Also, as seen from its nature, which is the personal application of our pulpit ministry to the specific wants of our people—from its design, which is to spread a general spiritual atmosphere through the community—and from the true portrait of a Christian pastor, which is that of a parent walking among his children, and whilst maintaining proper authority and reverence, at the same time, meriting and securing the love and confidence that belong to this endearing relation.

3. *The authorities by which it is inculcated.*

We have, *first*, Scripture authority—namely, the difference between the Great Shepherd and hirelings, Ezk. xxxiv. 1–31; Christ the good Shepherd, John x. 1–18; Peter and John as shepherds, Acts v. 42; and St. Paul in the same relation, Acts xx. 17–31, and Gal. iv. 20.

We have also, *secondly*, ecclesiastical authority, both in the primitive and modern church.

4. *The talent requisite for the pastoral work.*

This talent is what Dr. Watts calls "parlor preaching." It is "the ability to introduce the subject of religion seasonably and acceptably into social intercourse."

It is, no doubt, in part, a natural gift; but even in its lowest exercise it is capable of unlimited improvement; indeed, they who have attained its highest excellence, are not those who were most richly endowed by nature, but those who have "stirred up this gift of God that is in them" with the most assiduous diligence.

Set yourselves, then, about the pastoral work as the servants of Christ who have consecrated yourselves "a living sacrifice unto God." Let nothing deter you from it. It will prove a great blessing to yourselves, and add many souls as seals to your ministry; but neglect it, and the blood of not a few of those committed to your care will God require at your hands.

5. It should not be forgotten that there are also *certain important auxiliaries to the pastoral work.*

These are—monthly meetings of the females of the congregation, at the parsonage or elsewhere, for benevolent purposes; Bible classes; the combining of charity with our profession of sympathy; and the encouragement of private visits at the parsonage for special instruction.

II. *The Duties of the Christian Minister, considered as a Pastor.*

These duties relate—

A. *To the Membership of the Church.*

Here it is necessary to attend to the following four things: their safety, purity, unity, and activity.

Their Safety. Ascertain, in the capacity of a pastor, whether your people are individually in a state of justification or condemnation—that is, whether their repentance and faith are genuine.

*Their Purity.** This includes holiness of heart and life; the exercise of church discipline on those who oppose Scriptural measures for the promotion of piety, or who otherwise bring disgrace upon or injure the cause of religion; and it demands constant vigilance, firmness of purpose, the exercise of impartiality, and a keen discernment in the administration of reproof, instruction, and encouragement.

Their Unity.† This is such an oneness in views and aims as will produce love, peace, and harmonious co-operation. Its importance can not be over-estimated. It also requires constant pastoral oversight.

Their Activity. This is an enlightened zeal, perseverance, and liberality in doing the work of the Lord. It is a part of the Christian character.

* Vinet's Past. Th., pp. 330-332. Bax. Refd. Past., Part III., ch. I., §V., pp. 237-248.

† Baxter, *ib.*, pp. 230-237.

Without it, no church can fulfil its high mission. This depends very much on the minister, both on his preaching and on his pastoral visits.

These duties relate—

B. *To those who are unconnected with the Church : viz., the unconverted.*

The oversight of yourself, your family, and your own church, as already indicated, will be the most direct road to the conversion of the unconverted.

Labor, however, specifically for their conversion, in your public ministrations, in your pastoral visits, through your members, by means of books and tracts.

C. *To the treatment of specific cases.*

General remarks.

The nature of the treatment will depend very much on the fact whether they are Christians or not.

It will depend also on the circumstance whether it is done in the pulpit or in our pastoral visits.

*The cases themselves and their treatment.**

The Infidel.†

Here we may specify *sceptics*, or those who doubt of all religion; and *unbelievers*, or those who deny some particular doctrine or truth of revelation; as,

* Bridges' Chr. Min., pp. 323-325.

† Vinet, pp. 264-268.

the *atheist*, the *deist*, the *rationalist*. Some writers also speak of the *sensual*, the *imitative*, and the *shrewd* infidel.

General Treatment.

Press them with their own difficulties.

Show them the cruelty of their scheme.

They deprive man of comfort and the only hope of eternity.

They give nothing in return.

Show them that the man, who embraces the religion of Jesus, is on the safe side, even if his religion is not true; and, also, their own fate, if it is true.

The religion of the Bible is a necessity to man.

It is better to practice the morality of the Bible, than to oppose or neglect it.

The greatest incentives to virtue are the certainty of rewards and punishments, and, especially, the assurance of enjoying the favor of God.

Should this be denied, then show them that, in order to be consistent, they must abandon all government, viz., all rewards and punishments.

But, if family and civil government is an absolute necessity for man, how much more is religion—that is, the more perfect government of God—such a necessity.

Preach to their consciences. John iii. 19–21.

Preach Jesus as their only hope, and as their

present and all-sufficient deliverer. Acts xvii. 22-34.

Specific Treatment.

Do not be hasty to engage in direct argument. When this is absolutely necessary, select a few of the strongest arguments against the specific error held, and, also, the clearest evidences in confirmation of the opposite truth; and then do not suffer your antagonist to draw you away by side issues from your strong points: hold him to them.

Endeavor to ascertain the peculiarities of his character, and his particular species of infidelity.

Endeavor to show him that you have no more interest in Christianity than he; and that you, no more than he, could be interested in its advocacy, if you were not convinced of its truth and divine origin.

Having thus prepared his mind, ask him to state his objections, etc., and enter into a free discussion with him, showing him the evidences for the divine origin of our holy religion.*

Admit that there are difficulties connected with the Bible—show how they might arise, and that we should naturally expect them. The sources of these difficulties are the great antiquity of the sacred records; the fallibility of translators; and the want of collateral authors, equally ancient, to sub-

* See Rev. Finney and the Infidel, Luth. Obs. vol. xli., No. 8, Feb. 21, 1873.—“*The Catechism vs. the Bible.*”

stantiate many of the statements of the Bible. Show him that all these difficulties can be accounted for, and are just such as might be expected.

Having thus endeavored to convince the understanding, show him that infidelity has its birth and nurture, more in a depraved and impenitent heart and will than in an honest and intelligent conviction. Show him the natural depravity of the heart—its alienation from God—its natural repugnance to so pure and holy a system of religion and morality, as that contained in the Bible—and, therefore, its constant predisposition to find fault with the inspired record, in order to be released from the obligation of its dictates.

Exhort him to repent, read the Scriptures, and implore light from on high.

Give him the Saviour's method of testifying to the divinity of the Bible. John vii. 16, 17.

Give him the example of Newton, and of the author of the "Philosophy of the Plan of Salvation." God stands pledged to lead him to a firm conviction of the divinity of the Bible, if he will read it to know and do his duty.

Preventive Measures.

Carefully indoctrinate the youth.

Guard strictly the membership of your own churches as to their safety, purity, unity, and activity. Do the same, to the full extent of your ability, for the Church Catholic.

*The Careless or Indifferent.**General Directions.*

Consider the prominent causes of indifference — as ignorance of religious truths, mistakes in regard to them, worldly-mindedness, the love of the pleasures of sin, practical unbelief.

Ascertain the true condition of each case.

In connection with the law, always present the salvation of Christ as a free, full, and present salvation.

Specific Treatment.

Remember that each case must be treated according to its character.

This specific treatment refers, then, to those whose indifference results—

From ignorance of religious truths; from mistakes in regard to them; from worldly-mindedness; from the love of the pleasures of sin; from practical unbelief.

*False Professors.**

These make a profession of religion, but are destitute of genuine repentance and faith; that is, of the life and power of godliness.

General Directions.

Study carefully the several classes of false professors.

* Bridges, 326-330.

The self-righteous. These trust in their own doing—in their orthodoxy—in good works—in repentance—in restitution—in their sincerity—in good resolutions—in comforts—in Christ without a sense of sin and of their utter ruin without him, &c.

The self-deceived. The self-righteous are self-deceived, but the self-deceived are not, necessarily, self-righteous. They may renounce all self-dependence, but, in this case, they either vaguely trust in Christ, without realizing their lost condition, or, realizing it, they trust merely in the mercy of God, without understanding the plan of salvation through Christ.

The hypocrites. These profess what they know they do not possess—they intend to deceive others for selfish purposes.

These three cases are often very difficult of detection. Detect them by their dislike to spiritual religion—by a prevalent love of the world—by undisturbed inveterate tempers—by a want of desire to grow in grace.

Specific Directions.

Remove ignorance—give them light—from the law—from the gospel.

Meet each individual, as far as possible, on his own grounds. Study the cases of the young ruler, and Nicodemus.

Show the worthlessness of self, and, Christ as

the only hope—that even God cannot be merciful without entire submission to Christ—the foul and damning nature of hypocrisy.

Point out distinctly the true character of those who stay away from Christ, on account of their unworthiness—viz., that the true cause is self-righteousness.

*The Convicted.**

General Directions.

Distinguish between mere awakening and conviction—*i. e.*, between a mere waking up to the interests of the soul and eternity, and a sense of personal sinfulness; between transient and permanent conviction; and between legal and evangelical conviction.

Legal conviction is a sense of sinfulness, arising from a knowledge of violated law, and the apprehension and dread of its consequences.

Evangelical conviction is a sense of sin arising from a knowledge of the holiness of the law, of the character of God, and of the atonement of Christ.

Mark the relation of conviction to one's self—to the law—to God—to Christ.

Do not forget that such persons are subject to much self-deception.

* Bridges' *Chr. Min.*, pp. 330-332. Vinet, pp. 258-260.

Specific Directions.

Labor to keep alive, deepen, and render conviction more evangelical.

Do not heal the wound until it has been sufficiently probed.

Present Christ in all his fullness and freeness as a present Saviour, and insist on embracing him at once as their only hope.

Do not forget to make a distinction between the remains of sin and its indulgence—between its occasional manifestation and its habitual dominion—between faithfulness and perfection, and peace and pardon.

*The Young Christian.**

We will give you directions for ascertaining the treatment required.

In general, you must study thoroughly the character of this class of your flock; specifically, you must ascertain each one's present attainments, his blemishes, his deficiencies.

His present attainments.

Here you will find a knowledge of sin, the exercise of repentance, faith, and love, and a desire to grow in grace, to enjoy the favor of God, and to do good to others; but these attainments will generally be very imperfectly developed—they will,

* Bridges' Chr. Min., pp. 332-336; Vinet, p. 258.

therefore, require your special care. Do not insist on present maturity, but exercise much forbearance and manifest your tenderest sympathy.

His blemishes.

These are his dark spots—they must be removed. They will be found to grow out of his natural temperament, the circumstances by which he is surrounded, his habits, and the remains of unsubdued depravity. The best thing you can do for him is, to point out to him the sinfulness of his blemishes, their causes, and the means of correcting them.

Blemishes growing out of natural temperament.

These are such as irritability, peevishness, resentment, jealousy, despondency, rashness.

Blemishes growing out of the circumstances *by which he may be surrounded.*

These circumstances will be found in his relation to his parents, his teachers, his associates; also, in the general tone of morality.

The blemishes themselves will be, the holding and practicing of wrong principles of morality—in business, in speaking of others, in the treatment of superiors, in regard to the Sabbath, on the subject of politics.

Blemishes which consist in habits.

Here we may place especially rudeness of manners, foppishness, gossiping, tippling, excessive joking.

Blemishes attributable, mainly, to unsubdued depravity.

Such are selfishness, pride, vanity, sectarian bigotry.

All these blemishes can be corrected, only by making them manifest, by showing their folly and sinfulness, by pointing out their causes, and by applying the remedy—namely, urging to sincere repentance, constant watchfulness, daily application to the blood of Christ, and making His precepts and example our only rule of duty.

His Deficiencies.

These will consist in doctrines, in experience, and in practice. Study to ascertain his deficiencies, and then correct them by the necessary instruction.

Some of the topics that will require your special attention, in regard to doctrine and experience, will be—the difference between faith, assurance, feeling, and pardon; between mere comfort and true religion; that compliance with the condition of pardon can alone authorize us to appropriate Christ to ourselves daily, and not our comforts, nor our attainments in holiness; the mistake that we have no right to trust in Christ, until we can first feel that we have been pardoned and renewed; that nothing but faith in Christ can bring us true, lasting peace.

On the subject of practical piety, the prominent topics will again be—the difference between the remains of sin and its indulgence; between its occasional manifestation and its habitual dominion; between faithfulness and perfection; and, especially, the origin and progress towards the perfection of the Christian character, as given by Christ in Matt. v. 1–16, and, as consisting in those graces which constitute true piety, in enduring persecution for righteousness' sake and for Christ's sake, and in maintaining the proper relation of Christianity toward the world.

*The Backslider.**

The nature of Backsliding.

It is a departure from God in heart and life. Its causes are found—in false doctrines and principles; in the want of a certain title to the promises; and in drawing one's comfort from other grounds than a personal interest in Christ; in the gradual neglect of the means of grace; and in becoming gradually absorbed in the cares of the world.

The Treatment.

The Hardened Backslider.

He must be aroused to a sense of his condition. Then he will be—

* Bridges' Chr. Min., p. 336.

The Convinced Backslider.

Manifest a deep interest in his case. Deal honestly with him—show him the true nature and consequences of his fall.

Exhort him to immediate repentance, especially to the abandonment of the ways which led him astray, and to the faithful use of the means of grace, and guide him anew to the cross.

Encourage him by the cases of David, Peter, and others. 2 Sam. xi. 1-27, and xii. 1-13; Psalms li.; Matt. xxvi. 69-75.

*The Unestablished Christian.**

He is sincere, but not established—his spiritual life has a bare, sickly existence; and this condition will be found in his want of capacity for enjoyment, in his defective desires for personal growth in grace, and in his want of interest and exertion in the improvement and extension of religion.

Its causes are, defectiveness of first impressions in regard to sin and Christ; erroneous views of doctrine, experience, and duty; frequent doubts in regard to his personal interest in Christ; and an irregular and careless use of the means of grace.

The Treatment.

Inculcate the whole compass of Scripture doc-

* Bridges, pp. 337-339.

trine and duty; present a full exhibition of Christian privileges; warn him against resting in the bare perception of the truth, without realizing its saving power on his heart and life; urge him to a diligent use of the means of grace, both in public and private.

*The Confirmed and Consistent Christian.**

He may be described—

As combining Scriptural doctrine, holy privilege and consistent practice—in other words, he has enlarged views of doctrine, increasing enjoyment of privileges, a deep sense of obligation, an elevated standard of profession, and a constant purpose of complete obedience.

Point out to him the means of his continued advancement.

Give him a full exhibition of Scripture doctrine, including, specially, present privileges and enjoyments, and not forgetting the hope of our future, eternal inheritance.

Encourage him to meditate much on the offices, the work, the sufferings, the sufficiency, and the example of Christ; and to make a constant application of his benefits. Show him that on these things will depend, very materially, his growth in the divine life.

* Bridges, pp. 339-343; Vinet, pp. 253-258.

Give him plenty of work to do—show him how to seek and embrace present opportunities of usefulness; encourage him to devise plans for doing good.

Point out to him the advantages of providential afflictions, of temptations and persecutions; and show him how to improve these for his own advancement.

Do not forget to direct his attention to the importance of studying the design and advantages of evangelical warnings.

The Afflicted and Unfortunate.

Endeavor to ascertain the peculiar state of their mind, and especially how they regard their afflictions and misfortunes.

Inquire into the cause of their condition. Afflictions and misfortunes are either personal or relative—namely, such as the loss of health and property, or the loss of friends, as also their sufferings.

These afflictions and misfortunes are all *traceable* to the following causes: The violation of the laws of health; mismanagement, by neglecting our own affairs, and by unwise assistance of others; exposure to miasmatic and other effluvia, arising from decaying and diseased bodies; hereditary diseases; the natural decay of old age; unavoidable accidents, such as result from natural phenomena and the actions of irrational animals; the invasion of our rights by others—as, the rights of person, pro-

perty, reputation—by deception, by persecution, by destruction, etc.; direct Providential visitations.

If the cause is traceable to any improper conduct in themselves, as in the first and second causes just enumerated, admonish them to repent. Show them the benevolence of God in connecting afflictions with sin, in general, and now particularly, in their case.

If the affliction be not traceable to any improper conduct in themselves, as in the other six cases enumerated, show them that God designs all for their good.*

* 2 Cor. iv. 17, 18.—For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Heb. xii. 5-13.—And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands

*The Melancholy and Dejected.**

Such persons will often be supposed to be laboring under spiritual distress, but the judicious pastor will generally find it otherwise.

Whether the melancholy be spiritual or bodily, must be determined by the symptoms of the bodily health. Such symptoms are the derangement of the digestive organs, or the morbid state of the nervous system.

Persons of this character should be directed to a good physician.†

Continue to visit the patient, treat him kindly, and give him good spiritual advice.

The Openly Vicious.

“Cast not your pearls before swine.” Do not exhort a man when he is intoxicated, when he is angry, etc.

On suitable occasions, speak to this class, and instruct them in reference to their salvation. Give them tracts and books referring to their peculiarities which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

* Vinet, pp. 293-297.

† Read Rush on the diseases of the mind.

liar vices. Visit them occasionally, especially if former efforts have been blessed to their good.

The Openly Profane.

Occasionally discuss the vice of profanity from the pulpit.

Never suffer profane language to be used in your presence without reproving it unless it be by one intoxicated. Sometimes the best reproof will be your looks and your immediate withdrawal.

Personal Enemies.

If faithful, the minister of Jesus may expect enemies.

Treat them with kindness, never returning evil for evil.

Never make any humiliating acknowledgment, unless you have been guilty of some impropriety. If you have done anything wrong, acknowledge it.

Pray for them in secret. If they continue your enemies, still treat them with kindness, returning good for evil. Never speak unkindly to your enemies, unless it be absolutely necessary, and then speak only the truth.

The Contentious.

The minister is a peace-maker. Inculcate the sinfulness of slander and tale-bearing, the duty of living at peace with each other, of confessing our faults one to another, of praying one for another, and of forgiving each other.

Occasionally represent pride, avarice, and jealousy as the sources of contention.

If the contention be of sufficient importance, have it investigated.

Be careful that neither yourself nor any of your family be concerned in the dispute.

Be careful to avoid the suspicion of partiality.

Be not too hasty to have a formal examination.

If complaint has been lodged against any member, and it requires your attention, observe the following *rules*:

Visit the parties yourself, or have some judicious friend to do so, in order to ascertain the point in dispute, and, if possible, to have it settled.

If the parties be stubborn, show them their sin.

Advise them, when prudent, to submit the case to impartial persons outside of the council for adjudication.

If these means do not succeed, bring them before the church council.

Apprise the party making the charges, that if they cannot substantiate them, they will be liable to the charge of slander.

When proper, let the day for trial be appointed at as late a date as possible—the difficulty may even yet be privately settled.

When the council have heard the parties, it may sometimes be proper to state wherein both have erred, and exhort them to settle the dispute.

If this will not succeed, have a thorough investigation.

In the investigation, follow the Formula of our government and discipline.

Let every investigation be conducted with solemnity.

Suffer no openly vicious person, whatever be his circumstances in life, to remain undisciplined.

Make no difference between rich and poor.

Do not be influenced by weak-minded, but well-meaning persons, to bring every trifling matter before the church council.

Public Convicts.

Visit them in their places of confinement. Endeavor to ascertain the state of their religious views and feelings. Converse freely with them in regard to their guilt. If they are sentenced to capital punishment, do all in your power to prepare them for their latter end.

These duties relate—

D. *To the Visitation of the Sick.**

Its importance.

This is one of the most sacred duties of the pastor. Its importance grows out of its advantages to the sick, to the other members of the family, and to the pastor himself.

The end to be aimed at is the salvation of the soul, if they are out of Christ; if already Christians, their edification.

Remember that at such times the hardest hearts may often be softened.

The advantages to the pastor are, that he gains the confidence of his people, that he becomes more fully acquainted with their spiritual condition, and that, whilst he waters others, he is himself watered.

Considering the importance of the duty, you ought to attend to it whether called on or not, whether desired or not. Indeed, the sick are sometimes too proud to send for a minister when they desire him.

The Treatment of the Sick.

If possible, endeavor to ascertain the condition of the sick person before entering the sick room. His bodily condition may be learned from his physician; his spiritual, from his friends. Do not depend too much, however, for the latter, on others. You must

* Vinet's Past. Th., Part III., Sec. III., Chap. II., § III., pp. 274-293. Brd. Ch. Min. Part II., Ch. III., pp. 343-349. Bax. Ref. Past. pp. 159-162.

exercise your own judgment. But here you must not forget that even the sick may designedly or undesignedly deceive you. If you cannot succeed in gaining your object by direct conversation, you may, possibly, by prayer and reading select passages from the Bible.

Approach the diseased in a friendly manner. Make a few inquiries concerning the symptoms of the disease. This may be done for two reasons: viz., to gain his confidence, and thus enable you the better to ascertain and meet his spiritual wants.

Do not unadvisedly encourage the hope of recovery—it may lead to indifference. On the other hand, there may be some critical moments in the course of the disease, when it would not be proper to tell the patient that in all probability he will never recover.

In your efforts to ascertain the state of the patient's mind, your attention should be directed to the following points: What influence the disease has had upon him; whether he regards his disease as a dispensation of Providence, or whether he remains hardened; or, whether he is awakened, convicted, penitent, believing, doubting, or rejoicing; whether he is laboring under false security, etc.

Having satisfactorily ascertained the spiritual condition of the patient, adapt your instructions to his specific wants. You cannot be governed by any particular rules for special or difficult cases. You

must study the subject carefully in its general and specific aspects; seek divine guidance, and exercise your own judgment. It may be advisable, however, to observe the following directions: Let your instructions be neither tedious nor intricate, but come to the point at once, frankly, tenderly, earnestly, and with authority. Make a free use of your own experience whenever it is applicable. Let your prayers and Scripture lessons have direct reference to the wants of the patient. Show the love of God in affliction, especially pointing out its reasons, its ends, its duties, and its fruits.*

Do not forget Christ in your instructions to the sick. Indeed, in some form, He ought to be the sum of those instructions.

Take occasion to give the family some instruction. They may, when convenient and prudent, be present when you speak to the patient; if not, call them in before prayer. Your instruction to these may sometimes be the means of reaching the sick, when all other means fail. It may sometimes be proper to tell them their duty to the sick as regards both their temporal and spiritual interests.

Unless the nature of the disease forbids it, you should close your interview with prayer, and as soon as convenient take your leave of the family.

Repeat your visits as long as there are any pros-

* Bridges, p. 347.

pects of doing good. Their frequency must depend on the nature of the case.

If it becomes necessary to administer the Lord's Supper to the sick, guard against encouraging the idea that this will make up for the want of true piety. Never let the proposition come from yourself.

Watch over the convalescent. Teach them their duty in view of their recovery and promises. Warn them of the danger of again relapsing into *indifference and sin*.

These duties relate

E. *To Family Visitation.**

Its Importance.

This may be seen by considering its design and advantages. The design is, in general, the salvation of souls and the edification of believers; specifically, the inculcation and improvement of family religion. This being the design, the advantages must be vastly important. It supplies specific wants which cannot be met in the pulpit. Thus, some topics are personal and unsuitable for public discussion; some persons are infirm and cannot attend church, others are indifferent and will not attend; whilst many hearers very imperfectly comprehend, retain, and apply our pulpit discussions. It also aids in preventing dissensions, and promoting unity amongst our people; and, in as far as it advances

* Baxter's Ref. Pastor, pp. 156-159.

family religion, it gives vitality and influence to religion in the church and in the community.

Again, the advantages to the minister himself are very great. It seals the instructions of the previous Sabbath; it furnishes him with a store-house of knowledge for the succeeding Sabbath; it enables him to prepare sermons much more practical and efficient than those elaborated merely from book-knowledge; it gains for him the affection and confidence of his people; and it is to himself an important means of growth in grace.

These being the advantages, the duty of family visitation becomes evident and urgent. We owe it to our people, to ourselves, to the church in general, and to God.

Directions in Regard to the Duty Itself.

Make out a list of all the families belonging to your pastoral charge, so that you may have definitely before your mind the extent of your pastoral work.

Make a brief record of the spiritual condition of each member of the families you visit, and add to this record the results arrived at from your subsequent visits and intercourse. Keep this sacredly for your own use.

Be impartial in your family visits. Visit the poor as often as the rich, if not more frequently.

Make it your constant aim to gain the affections,

the confidence, and the influence of those whom you visit.

Never manifest a dictatorial spirit, and seldom introduce your subject in an abrupt and formal manner. When no occasion offers itself for the introduction of religious topics, you may adopt what may be called the indirect method: namely, by making some remark concerning the state of the congregation; as, the attendance on public worship and at the prayer meeting, the hindrances to the prosperity of the church, the necessity of a deeper work of grace, etc.; then asking the opinion of one or more on these topics, and thus opening the way for a more formal and personal application of the truth.

The subject matter of your conversation admits of considerable variation; it need not necessarily be confined exclusively to topics which are purely religious. You may manifest sympathy with your people in their temporal affairs.

The subjects of conversation, as well as the conversation itself, must always be adapted to the attainments and wants of your parishioners.

In your instructions, do not forget those errors prevalent among your people, which affect the vital interests of religion; nor, the institutions and instrumentalities employed for advancing the interests of the church.

Never close a pastoral visit without leaving some more or less direct message from God; for you must

ever remember that the only medium of divine influence is God's own word.

It was the custom of Cotton Mather always to leave some important and solemn question with his people, as "What have I been doing ever since I came into the world about the great errand for which God sent me into it?" "Have I ever yet carried a perishing soul by faith to the Lord Jesus for righteousness and salvation?" "Do you trust wholly in Christ?" "Do you enjoy him?"

It may be advantageous, sometimes, to keep up a connection between the subjects of conversation in your successive pastoral visits. This can be done by leaving a text of Scripture or some topic of special interest for consideration. This will be a great advantage in various ways. It will stimulate your parishioners to careful investigation; it will save time at your next visit by affording you a direct and easy introduction of religious conversation; and it will enable you to introduce somewhat of system into the instructions of your successive visits.

Parties for social intercourse and social enjoyment are entirely in accordance with the Christian character. These you may attend, when they do not interfere with your more direct work. But at mere parties for pleasure you should seldom, if ever, be present. It may be difficult to turn them to any good account, and you may lose much of your influence by attending them.

III. *The duties of the Pastor, Considered as a Religious Teacher and Administrator of Divine Ordinances.*

These duties will arrange themselves under the following topics: Divine Worship—Special Occasions of Worship—Commemorative and Covenanting Ordinances—and Schools for the Education of Youth.

I. DIVINE WORSHIP.*

Divine worship is frequently *designated* “*Cultus*,” or “*Cultus Dei*.” As to its essential nature, it is reverence and adoration for the Divine Being, such as becomes the creature to exercise towards his Creator and Benefactor. *It is exercised* internally as a purely mental act, or externally in the use of language and symbolic ordinances. External acts of worship, in order to be legitimate and acceptable, must be a faithful transcript of the sincere and genuine worship of the soul, or a means of producing it.

To ascertain *the several acts which constitute external worship*, we must, consequently, refer to the means by which internal worship is produced and outwardly manifested. This is meditation on divine truth. Since, then, external worship is only a transcript of internal worship, or a means of producing it, every

* Read Vinet's Past. Th., Part III., Sec I., pp. 178-189.

legitimate channel through which divine truth is conveyed to the mind, would become one of the regular modes of external worship; and it would be such a mode, because of its adaptation either to produce internal worship, or give it outward expression and unity.

Thus viewed, the several acts or modes of external worship would be preaching, prayer, the reading of the Scriptures, singing, and the administration of the sacraments.

Before proceeding to the consideration of these acts of worship, separately, it will be profitable to look at *their relative importance*. *This grows out of the relation which they hold to the essential elements of worship*. As already stated, divine worship is reverence and adoration for the Supreme Being—and I must now add, that, in the sincere worshipper, these are not mere transient feelings, neither are they at any time really dormant, not even when other mental acts preclude their present exercise; they are only in a state of repose—for the time being, unemployed. These spiritual affections, these devotional feelings in exercise, is worship; and it is worship, whether it is the silent internal act of the soul, or whether it manifests itself in outward forms; whether it is the act of a single child of God in his secret retirement, or the united act of a number of Christians assembled together for their mutual edification. *Again*, worship is a personal act—no one

can worship for another—each one must worship for himself; and this is true, whether the worship is internal or external, private or public.

The essential idea of worship, therefore, is, the devotional feelings of reverence and adoration in active exercise. To this, however, must yet be added, its outward expression and unity.

Every act of worship must, therefore, be directly related to these essential ideas—it must either awaken the devotional feelings of the individuals into emotional activity; or, when thus awakened, it must give them outward expression; and, at the same time, also combine and give oneness to this worship of the separate individuals composing the congregations—that is, it must either awaken internal worship; or, when awakened, give it outward form and unity.

In short, the Church is not merely an educational institution, designed to impart religious instruction—it is essentially "*the communion of saints.*" Public worship must, therefore, afford to all the worshippers the means of calling their devotional feelings into emotional activity; and also, of giving to this internal and individual worship outward expression and unity.

It must here be remarked, however, that when we designate divine worship as consisting essentially of reverence and adoration for the Supreme Being, we include in it whatever precedes those affections as necessary to their production, preservation, and

growth; and, also, whatever legitimately expresses their existence. To the former, belong all correct religious views and affections; and to the latter, the exercise of faith in God, and love and gratitude to Him.

With these principles before us, we can readily determine the relative importance of the several acts of external worship.

Preaching is the individual act of the minister: and even to him, it is only incidentally an occasion of giving outward expression to his spiritual affections. Its main design is, to afford to all the worshippers the means of calling their devotional feeling into emotional activity. Thus, under the sermon, all may worship; but it is only the silent worship of the soul—it has in this no outward expression, no oneness; and it is, therefore, not yet the worship of the Church. To supply this want in public worship—that is, to give outward expression and unity to the awakened devotional feelings of the whole assembled Church, we have other acts of worship: these are *singing and prayer*; and these accordingly belong to the whole Church—to the laity as well as to the ministry. In the public assembly of Christians, all must worship; therefore, all must sing and pray. If preaching is necessary to awaken the devotional feelings, so that each one may worship in the privacy of his own soul, then are singing and prayer equally necessary to combine and give one-

ness to this individual worship, in an outward form. It must not be forgotten, however, *that singing and prayer are designed also to awaken and nourish the devotional feelings, as well as to give them oneness and outward expression*; for they, like preaching, are also channels of conveying divine truth to the mind. *They are, therefore, acts of worship in the three-fold sense* of awakening and nourishing the devotional feelings, of giving them outward expression, and in this outward form, of securing oneness in the worship of the whole assembled Church.

The reading of the Scriptures holds the same place in public worship with the sermon, with this difference, however, that in the sermon *man* speaks for God, whilst in the Scripture lesson *God* speaks for himself. This is, therefore, also an important means of awakening and cherishing the devotional feelings, and it must not lose its place among our acts of worship.

The Sacraments also belong to the same class. They differ, however, from the sermon and the Scripture lesson in this, that whilst like them they afford us an oral exhibition of divine truth, they, at the same time, convey it by sensible symbols. It may also be added, that we have embodied in these, the fundamental doctrines of Christianity. They are, moreover, peculiarly adapted, from their nature and design, to harmonize the devotional feelings of the individual worshippers; and, thus, to aid them in

uniting heartily in the worship, when this obtains its oneness in the outward forms of singing and prayer. The Sacraments have, therefore, an increased importance, and dare not lose their place as acts of public worship.

Since these, however, can enter only occasionally into our worship, we shall have as ordinary acts of public worship only preaching, the reading of the Scriptures, singing, and prayer.

To give to each of these the proper place which, according to their individual and relative importance, they ought to hold in our public worship, belongs to the specific province of the Liturgy. To this your attention will be directed hereafter. I must yet add, however, in this connection, that you ought yourselves carefully to consider this individual and relative importance of these several acts of worship, and never suffer any one either to be neglected, or encroach on the proper province of the others.

PREACHING.*

1. *Its Importance.*

Preaching is the divinely ordained means of publishing the Gospel, which is "the power of God unto salvation to every one that believeth." It is God's grand instrumentality for bringing sinners to

* Vinet's Past. Th., Part III., Sect. II., Chapter I., pp. 189-227.

a saving knowledge of divine truth, and of edifying the church. St. Paul says, 1 Cor. i. 21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." If, then, the salvation of the race is important, preaching is important.

Again, regarding preaching as one of the acts of public worship, it is, as already seen, the means of calling the devotional feelings into exercise: of producing, keeping alive, and strengthening the true spirit of worship. The minister's place is not, therefore, primarily nor mainly the altar, but the pulpit: the ministry was appointed, not to expend its chief strength in conducting a ritual service, in reading prayers, in hearing confession, but in securing the great ends for which the Word of God is given to man, as expressed by St. Paul, when he says, 2 Tim. iii. 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the name of God may be perfect, thoroughly furnished unto all good works."

Preaching, then, is the minister's chief work, and the pulpit must not be laid aside to give place to the altar. Other acts of worship must never be allowed to interfere with the chief duty of faithfully preaching the Word. Barrenness here will produce barrenness everywhere.

2. *Preparation.*

Since preaching is so vastly important, and as it is the minister's chief official duty, it follows that every available aid ought to be employed in order to secure its most faithful performance, and the largest possible degree of success. These aids are—

(1) *Personal Piety*—genuine, all-pervading, growing piety, including an increasing knowledge of one's self and of Christ and his salvation; daily communion with our heavenly Father; and a deep and undying concern for the conversion of sinners, the edification of believers, and the promotion of the glory of God. For the discussion of this topic, I refer you to Chap. IV., Sect. I., Top. I., of these lectures; also, to Part I., Chap. I., of "The Preacher."

(2) *Good Mental Discipline.* On this topic, I refer you again to "The Preacher," Part I., Chap. II., Top. 4.

I will, however, add, that you ought to aim at the very highest possible degree of improvement of your mental powers.

(3) *Make the improvement of your pulpit performances the special subject of your study throughout life.*

Let there be a *general preparation for preaching.* To this end, study thoroughly and continually yourself, human nature in general, and your own flock in particular. In the same way, study your Bible. Read it through consecutively, if possible, once a year. This must necessarily be somewhat cursory,

but it will be important to enable you to retain and extend your general acquaintance with its contents. Study it, also, thoroughly, in the manner indicated in our exegetical exercises—critically, analytico-synthetically, doctrinally, and homiletically; and write out carefully the results of these investigations. Set apart special hours for each of these methods of studying the Scriptures, and never suffer yourself to abandon the practice on account of the frequent and unforeseen duties by which your plan may be interrupted. Persevere in it through life—you will be amply repaid.

Again, make it a rule to master every topic which you make a subject of study. Analyze it thoroughly; examine it in all its aspects; generalize the results at which you arrive, and note them down for future use. *Once more*, whenever an important subject presents itself to your mind, reflect upon it, note down your ideas, and whether you have lesiure at the time or not to systematize them, lay by your outline for subsequent re-investigation. And here *I will yet add*: in all your reading, continue to make selections and insertions into your compends, index rerum, scrap-book, and book of Scripture subjects.

In addition to this general preparation, *make a careful special preparation* for every sermon and lecture, unless unavoidably prevented. *For your Sabbath discourses, make it a rule* to be prepared, if possible, by Friday evening, so that you can have Sat-

urday as a day of mental relaxation. You will thus be able to enter with more clear-headedness and whole-souled earnestness upon your Sabbath performances; and when the day is ended, you will find yourself less exhausted, and on Monday morning, much more vigorous to resume your studies, than if you had put off the principal part of your preparation for Saturday and Sabbath morning. *Let your Sabbath mornings be sacredly devoted to practical preparation*—I mean to prayer, preaching your sermon to yourself, meditation on the wants of your flock, and the special application of the sermon to those wants. *Never encourage visits on this morning.*

(4) *The selection of appropriate subjects and useful matter.*

In regard to discarded subjects and subjects suitable for the pulpit, and also the collection of materials for the sermon, I refer you to "The Preacher," Part II., Chap. I., and Part IV., Chap. II.

A few additional hints will, however, be appropriate.

The general rule in the selection of subjects is, that they should be adapted to the present special wants of your flock. Faithful pastoral visitation and seeking divine direction by prayer, will often lead you to the selection of the most suitable subjects. The next best means is, to reflect on the general wants of the several classes of the unconverted, and, also, of

believers in the various stages of their progress, who compose your congregation. This will often suggest a series of sermons on special subjects—such as, to children, to parents, to young men, the aged, the afflicted, the poor, the rich, on prayer, on self-denial, self-examination, conscience, the employment of our talents for God, on Paul, John, Job, David, on Christ. *Again, you will be directed by the wants* of our literary, theological, and eleemosynary institutions, and educational, missionary, and reformatory societies. *When, however, all these means still leave you in doubt,* I would suggest a connected series of discourses on dogmatic and moral theology, following the order of your compends, selecting, however, only the most important and most practical subjects; or, the exposition and enforcement of an entire book in its consecutive order, say, one of the gospels, or the Acts, or one of the epistles, or even the Psalms. If you have but one church, you might adopt both these plans, pursuing the former in the morning, and the latter in the evening, and, also, at your weekly lecture. It will be necessary, however, occasionally, probably frequently, to interrupt such a general plan in favor of the special subjects that will demand your immediate attention.

(5) *The manner of preaching.*

This can never be over-estimated in its importance. A bad manner often destroys the legitimate effects

of the best sermon, whilst a good manner not unfrequently crowns an indifferent one with eminent success. Pay strict attention, therefore, to your manner of preaching.

This whole subject may be summed up in three words—*delivery, unction, and authority.*

On these topics, I refer you to "The Preacher," Part VI., Chap. I., and Part V., Chap. III., Sect. V.

I will yet add, that *your manner should always correspond with your inward frame*—in other words, never affect what you do not feel. Always be calm and deliberate until you become fired up with the importance of your subject and the interests involved in it.

(6) *Revivals of religion, and frequent conversation with experienced Christians.*

These are both important aids to the preacher. *The former* will raise him into a higher and purer spiritual atmosphere, where he will enjoy more of the presence and assistance of God; he will consequently preach with greater unction and authority. *The latter* may sometimes reveal to him spiritual trials and attainments to which he may yet be a comparative stranger. This will lead him to examine into their true nature, and thus to prepare himself to meet the one, and strive earnestly for the other. It will, therefore, also have an important bearing on the character of his preaching.

(7) *Expecting success here, and a reward hereafter.*

Every faithful minister has a right to expect the blessing of God to attend his labors. God has promised it. Jesus himself said in his last commission to his eleven apostles, Matt. xxviii. 18-20, "All power is given unto me in heaven and in earth;" "and, lo! I am with you always, even unto the end of the world, amen." That he will be rewarded is equally certain. St. Paul says, Heb. xi. 6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And the Master assured the angel of the church in Smyrna, Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life."

To expect both, will have an important influence upon your preaching—it will give you life and power. Doubting on this point, God will be dishonored, and you will be shorn of your strength. Expect, then, to be eminently successful, and maintain a firm hope that God will abundantly reward you for all your self-denials and labors in his vineyard.

3. *Attendance upon your preaching.*

Considering the importance of preaching, and the minister's duty to make it the great business of his life to preach well, it will certainly follow, that every pastor should endeavor to secure the largest attendance possible at public worship. But he should be especially concerned that all the members of his

church should regularly occupy their places in the house of God.

The following directions may assist you in gaining this end.

(1) Inculcate this duty from the pulpit when you have your largest attendance.

(2) Speak of it in your private intercourse with your people; when possible, on the day before preaching.

(3) Note those who are absent from worship, and take the earliest opportunity to inquire into the cause; and, if necessary, admonish them for their neglect.

(4) Occasionally give a special invitation to the youth to attend your preaching, show them its advantages, and preach a sermon with direct reference to their wants.

(5) Train your most active members, and especially your council, to exert themselves to secure a large and regular attendance.

(6) Study to make your discourses interesting and effective. All other efforts to secure a large and regular attendance upon your preaching will be comparatively fruitless, if your sermon should be defective in these two essential qualities.

(7) Seek to win the affections of your people.

SINGING.

1. *Its importance.* This has already been considered, in part, in our remarks on the relative importance of the several acts of external worship. It was there seen, that whilst singing, like preaching, was calculated to awaken and nourish the devotional feelings, it was also designed to meet a want which preaching left unsupplied, viz., to give oneness and outward form to the awakened devotional feelings of the whole assembled Church. It may now be added, that it is also an important means of inculcating the doctrines of religion in general; of impressing more deeply on the heart the subject, and accomplishing, with greater certainty, the design of the sermon; and of enabling the memory to retain more permanently the saving truths of the gospel. Besides, good singing frequently brings many persons to the house of God, who, under different singing, would not attend public worship at all. It may, therefore, become a means of increasing or diminishing the effects of our sermons. From all this, we must conclude that congregational singing deserves the constant vigilance of the pastor.

2. *Hints on this subject.*

(1) The selection of hymns should always have reference either to the general design of public worship, or to the special design of the sermon.

The first hymn may have for its object the gene-

ral design of putting the minds of the worshippers into a devotional frame ; the second, the more specific design of preparing them to listen with greater profit to the special subject of the sermon ; and the last, to give greater vividness and permanency to the impressions already made.

When a *chorus* is used in connection with a hymn, the sentiment contained in it ought always to be in harmony with the sentiment of the hymn itself.

(2) *The tunes* ought always to correspond with the character of the hymn, as regards solemnity, sorrow, joy, etc.

Again, *easy tunes* should be selected, and not such as are very complicated and difficult of performance ; neither should new ones be introduced in quick succession, but time should be given the congregation to become familiar with them.

(3) This part of worship, as already seen, *belongs*, in an especial sense, to the whole church—it gives oneness and outward form to the worship of the individuals ; the whole congregation ought, therefore, to engage in this exercise. To aid you in accomplishing this most desirable object, you ought to encourage singing-schools amongst your people. If possible, attend them yourselves, and also request parents to attend.

(4) In regard to choirs, it may be remarked : That they must not monopolize the singing, by

making it too scientific, by selecting very difficult pieces, by introducing too many new tunes and in too quick succession, or, even, by custom; that the members ought to be communicants in the church, and have a devotional spirit; that the leader ought to be a scientific musician, a good vocalist, and a man of sound judgment, especially in the selection of tunes to harmonize with the sentiments of the hymns; and it would probably be better to have the choir seated in the body of the church than to occupy the gallery.

(5) As regards the attitude in singing, conform to the usage of the Church—I mean that branch of the Church in which you labor. In the early ages of Christianity, the attitude was standing.

(6) Occasionally call attention to this subject from the pulpit. Show its design, its importance, and the duty of all to take part in it; also the design, the character, and the duty of choirs.

3. *Instrumental music in public worship.*

As regards the relative advantages and disadvantages of such music, you must be your own judges. Different circumstances will require different procedure.

PRAYER.*

1. *The importance and duty of prayer.*

The importance of prayer will be seen by looking at its design. This is strikingly expressed in these poetic lines :

“Prayer was appointed to convey
The blessings God designs to give ;”

and which at once present that design, as the medium through which God conveys his special blessings to man. These blessings are bodily and spiritual, temporal and eternal; and they consist either in the averting and removal of evil, or in the bestowment of some positive good. Contemplating prayer, then, as the means of procuring these blessings in their vast variety, their endless individuality, and their intrinsic and imperishable excellence, its importance can never be over-estimated.

In addition to this general design of prayer, we have already seen that, as an act of worship, its design is also to give outward expression and oneness to the internal worship of the individuals of the congregation; and, thus, to prevent disorder and confusion and promote harmony and mutual edifica-

* Cannon's Past. Th., Lects. IV., V., XI. Vinet's Past. Th., Part First, on Prayer, p. 115. Bridges' Ch. Min., Part I., Chap. VII., Sec. III.; Part III., Ch. VI.; Part IV., Ch. II., Sec. III.; and Part VI. "Recollections of the Christian Ministry," Top. VI.

tion. This gives additional importance to prayer. But this is not all. We are now speaking of the public prayers of the pastor, considered as a representative man—as one who is now praying, not specifically for himself as a private individual, but for his whole flock; and, again, as one through whom each member of that flock is offering up his own petitions directly to God. He prays for all; and each one prays through him. This invests the public prayers of the pastor with new and increased responsibility. The duty of pastoral prayer, as an act of public worship, and as viewed from these several stand-points, is, therefore, a duty of no ordinary importance and sacredness. The interests which it involves are so vast, so endless, so incalculable, that they dare not be trifled with; and the duty itself must, therefore, engage the pastor's most serious attention. He must not only be able to say with the apostles of Christ, "but we will give ourselves continually to prayer;" but also, to study how he may best perform the duty with the greatest profit to himself and to those intrusted to his care.

To aid you in the performance of this duty, we proceed to consider—

2. *The necessary preparation.*

This preparation we can determine by carefully examining the difference between the grace and the gift of prayer, and their relation to one another; and, also, the matter and the order of prayer.

(1) *The grace and gift of prayer.*

The grace or spirit of prayer is a holy habit wrought in the soul of the Christian by the word and spirit of God, by which he is enabled to bring his requests to the throne of grace, and there wrestle with God in the exercise of the graces of the Holy Spirit, viz., in the exercise of penitence, self-loathing, self-abasement, of faith, love, gratitude, hope, patience, acquiescence, of deep anxiety, of ardent desire, of importunity, of bowels of compassion.

The gift of prayer is the ability to offer up prayer without the use of written forms, in the worshipping assemblies of God's people, in such a manner as to edify the worshippers.

From these definitions, it will be perceived that there is an intimate relation subsisting between the gift and the grace of prayer. Concerning this relation, we may very appropriately employ the words of Christ: "Out of the abundance of the heart, the mouth speaketh." It is true, indeed, that some men are very fluent, and, apparently, very earnest in prayer, who are, nevertheless, destitute of those spiritual graces, without which the possession of the grace of prayer is an impossibility. Whatever degree of the gift of prayer such men possess, their prayers must necessarily be destitute of unction, humble boldness, and genuine importunity. Passing by, as irrelevant to our present purpose, the sin and hypocrisy of exercising such a gift in the absence of

the grace of prayer, I remark that the possession of the latter would, in the cases just referred to, always supply the deficiencies of the former. In short, where the grace of prayer exists in a marked degree, there already are possessed the true elements and prerequisites of the gift; and it will require only attention and cultivation to improve it to the edification of the Church.

Cultivate, then, *first*, the grace of prayer. This will be best accomplished by meditating frequently on your own sinfulness and wants, and on those of your flock, as, also, by realizing your dependence on God; by making yourself familiar with the promises of the Bible; by exercising yourself to keep a conscience void of offence toward God and man; by a conscientious obedience to divine authority; by stirring up yourself to stronger exercises of faith in God in the daily performance of secret prayer, and by frequently seeking renewed communications from the Holy Spirit. Following these directions in regard to the improvement of the grace of prayer, it will be your duty, *secondly*, to attend also to the cultivation of the gift of prayer. Possessing the former, the latter, in more than its ordinary degree of development, will, however, be entirely within the possibility of your attainment. Indeed, the edification of believers by one's prayers, is an indispensable qualification of the Christian ministry: and the Head of the Church would evidently call no one to this

holy office without endowing him with the talents, by the careful cultivation of which this gift would be within the reach of his acquisition. Possessing, then, the grace of prayer, and laboring faithfully for its improvement, you will need, for the requisite development of this gift, to attend only to the following three things :

(a) Continue to cultivate the habit of ready mental composition.

(b) Familiarize yourself with the language of the Scriptures, especially with their devotional parts; and acquire the habit of introducing into your prayers, in an appropriate manner, the language of their doctrines, duties, promises, and threatenings.

(c) When engaged in the performance of public prayer, never suffer yourself to become disconcerted and confused by the desire to make use of beautiful language, or to be influenced by what your hearers may think of your prayers; but let it be your only concern to stand approved before God, and secure his blessing for yourself and for your people.

Again, to prepare yourself properly for the performance of this duty, it will be necessary—

(2) *To study carefully the matter and order of prayer.*

The matter includes both the persons and the things to be prayed for. St. Paul alludes to this, 1 Tim ii. 1, 2: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of

thanks, be made for all men : for kings and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.”

The persons to be prayed for are numerous—such as yourself, your flock, the whole Church, the world ; again, for man, in all the relations and conditions of life, as parents, children, the aged, the youth, rulers, subjects, ministers, missionaries ; for believers, for the unconverted, for inquirers, backsliders, the tempted, the desponding ; for hypocrites ; for the self-righteous, the self-deceived, the infidel ; for the poor, the sick, the infirm, the afflicted, the persecuted.

The things to be prayed for, as previously stated, are—the removing and averting of all evil, and the bestowment of every needed good, including things bodily and spiritual, temporal and eternal.

Order in prayer is also an important part of preparation—it refers to the distribution and arrangement of the matter of our prayers. This order is general and specific—the former distributes the matter into classes, whilst the latter gives it a proper arrangement under these classes.

Some writers enumerate as many as ten classes ; four, however, will be sufficient, as they will include all the others. These four classes are thus designated—invocation, confession, petition, and thanksgiving.

The order in which these parts should follow each

other may be different for the sake of variety, or on account of special circumstances. Invocation ought, however, always to come first. Then the others may follow, either in this order—confession, petition, thanksgiving; or thus—thanksgiving, confession, petition; or again, the arrangement may be—invocation, confession, petition; and thanksgiving may be introduced in connexion with the others, especially with the first two. Without expressing any preference, I will discuss them according to the first order.

(a) *Invocation*—also called *adoration*. This is properly the introductory part of prayer; and consists in addressing God by his appropriate titles and attributes, and ascribing to him his peculiar works, and thus approaching him in the exercise of that reverence and adoration which are due his majesty and excellency.*

*As Scripture specimens, I refer you to the following texts:

Neh. ix. 32.—Now therefore, our God, the great, the mighty and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Dan. ix. 4.—And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

Acts iv. 24-29.—And when they heard that, they lifted up their voices to God with one accord, and said, Lord, thou art

The length of the invocation must depend very much on the occasion and its special design.*

(b) *Confession.* This comprehends the acknowledgment of our sinfulness and our just exposure to the righteous displeasure of God; and, professions of contrition, and of a sincere purpose to forsake all our sinful ways in heart and life, to renounce all self-righteousness and self-dependence, to trust alone in the merits of Christ for justification, to submit ourselves to the influences and guidance of the Holy Spirit, and constantly to seek a nearer conformity to the will of Christ.

God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word.

Matt. vi. 9.—After this manner, therefore, pray ye: Our Father which art in heaven.

Acts i. 24.—And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*.

Eph. iii. 14.—For this cause, I bow my knees unto the Father of our Lord Jesus Christ.

Rev. vi. 10.—And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.

* Cannon, 105, 106.

This part of prayer must also vary very materially in its length, according to design and circumstances. Sometimes it should be brief, at other times it should enter somewhat minutely into details.

(c) *Petition.* This consists in making known our wants to God and asking Him, in a suitable manner, to supply them. These wants refer to our fellow-men as well as to ourselves; and, on this account, some writers on this subject use two terms—petition and intercession—designating our supplications for ourselves by the former, and those for others by the latter. We include both under the one term, petition.

The things for which we should pray, have already been given in general, and it would be impossible, even if it were desirable, to enumerate them in specific detail. It may be added, however, that they are all included in the seven brief petitions of the Lord's Prayer. I need, therefore, only to add here, that our petitions ought generally to occupy a full share in our prayers; and that they must be presented in humble submission to the divine will, in reliance upon the merits of Christ alone, in faith in God's promises, and with importunity. Forget not, therefore, that this part of prayer ought to include importunate pleading with God. Job said, ch. xxiii. 3, 4: "Oh that I knew where I might find Him! that I might come even to his seat! I would

order my cause before Him, and fill my mouth with arguments." The Lord said to Israel, Isa. xliii. 26, 27: "I, even I, am He that blotteth out thy transgressions for my own sake, and will not remember thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified." The Saviour's language on this subject is, Luke xviii. 7: "And shall not God avenge his own elect who cry day and night unto Him, though he bare long with them?"

I refer you for specimens of this kind of importunity, to Gen. xviii. 20-33; Psalm xl. 1-3; and Psalms li. and lxxvii.

Lay, then, your petitions before God. Be importunate. Plead on the ground of our wretchedness and necessity; plead the merits of Christ; plead the goodness, the honor, the power, and the promises of God.

(d) *Thanksgiving.* This consists in referring all our blessings to God, and offering him the praises of grateful hearts. When we dwell on these numberless blessings, especially on their importance, we see at once that thanksgiving ought to occupy no small place in our prayers. It held a large share in the public worship of God's ancient people, the Israelites, as also, in that of early Christians; and it holds a large share in the worship of saints in heaven.

Do not, therefore, hurry over this part of your prayers. Prepare your hearts to engage in it under

a feeling sense of its propriety and importance. You will thus honor God, and greatly edify believers.

To order in prayer, belongs also the arrangement of its specific matter. This matter will be arranged under the four parts already discussed—invocation, confession, petition, and thanksgiving. A strictly logical order in prayer, it will not be desirable to pursue; and yet, we ought to be governed by its general principles. These principles are all involved in the following two relations: generals and particulars—cause and effects. The rules, then, would be—descend from generals to particulars, or rise from particulars to generals; proceed from cause to effects, or from effects to cause; and again, from the greater to the less, or from the less to the greater. You will perceive that each rule has two orders directly the reverse of each other. I will give you several examples in which these rules and their opposite orders may be verified.

In the 103d Psalm, we have the two orders of the above three rules. The first verse announces the subject, viz., thanksgiving to God. In verses 2-5, the Psalmist introduces the *individual* blessings for which he offers thanks, *pursuing the order of their importance*; in verse 6th, he presents the favors conferred on a *particular class*—the oppressed; and in verse 7th, those conferred on *the Israelites as a nation*; from verses 8-18, he dwells on the character of God as the source of our blessings, giving first his char-

acter, vs. 8 and 9, and then verifying it by examples and illustrating it by figurative representations, vs. 10-18; in verse 19th, he reaches the height of his climax, in holding up once more to our view, as the cause of our blessings, *the universal government of God*; and, finally, in verses 20-22, he returns to his subject announced in the first verse, and calls upon all creatures to bless the Lord for his goodness, introducing first the highest order of angels, then those of inferior ranks, then all God's works everywhere, and finally, himself.

In verses 2-19, we have, then, the one order, and in verses 20-22, the other order of the first rule; and verses 8-19 give us both orders of the second rule, the 8th verse beginning, and the 19th closing with the cause. Besides, in the arrangement of individual thoughts, we have, in verses 2-5, and 20-22, the order from the greater to the less; and from the 11-19th verses, from the less to the greater.

To study the arrangement of the prayers of the inspired writers, I yet refer you to Psalm li.; Danl. ix. 3-19; Matt. vi. 9-13.

3. *The manner in prayer.*

This will include the attitude and movements of the body and the voice in prayer; and, also, the language and composition of our prayers.

Concerning *attitude*, there is no absolute rule, except that it should be expressive of reverence. The Scriptures mention two attitudes of the body in

prayer—kneeling and standing—and, possibly, also a third, viz., bowing, though this may be regarded as only a modification of the other two.*

Standing was the attitude in public worship in the earliest ages of Christianity, as stated by Justin Martyr. Origen testifies to the same custom in his day. This is evidently the most convenient attitude in public assemblies, whilst kneeling is to be preferred in our secret and family devotions and in prayer-meetings. There is no evidence that the sitting attitude was ever practiced in early times; and it is admissible only in cases of bodily infirmity, and when the prayer produces weariness by its intolerable length. The practice should not be encouraged.

The countenance should be expressive of solemnity, the hands should be folded, the eyes closed, and the body motionless, except occasionally a slight movement of the head.

* Acts xx. 36.—And when he had thus spoken, he kneeled down and prayed with them all.

Acts xxi. 5.—And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city; and we kneeled down on the shore and prayed.

1 Kings viii. 14-22.—And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood: and Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven.

Ps. xcvi. 6.—Oh come, let us worship and bow down: let us kneel before the Lord, our maker.

The voice in prayer refers to our pronunciation and intonation. The whole may be summed up in a few words. Let your utterance be distinct, and, therefore, never loud and boisterous, neither very low nor very rapid; and let your tone be indicative of fervency and humility, and never suffer it to run into either a uniform, drawling, or a dictatorial, commanding manner.

The language of our prayers must be intelligible, 1 Cor. xiv. 14-17.* This grows out of the fact that prayer itself is designed to be a means of edifying the worshippers. Our language must, therefore, be characterized by simplicity and clearness. To this end, it will be advisable to use much Scripture language in prayer. For the same reason, viz., that our prayers may be intelligible, they must be audible and not silent; and, as inconsistent with the spirit and design of prayer, avoid a low, familiar style, such as is used in addressing our equals; and, at the same time, an ornate style, looking merely to great neatness and elegance; as this would indicate a mind more intent on displaying art and fine taste in

* For if I pray in an *unknown* tongue, my spirit prayeth but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.

composition, than on prevailing with God to answer prayer.

By the composition of our prayers, I mean the manner in which they are composed, remembered, and recited. It involves the inquiries, Should we pray from written liturgical forms? or, Should our prayers be extemporaneous?

The weight of argument is undoubtedly in favor of extemporaneous prayer, though written forms should not be entirely excluded. The Lutheran Church happily combines both methods. I would advise you to avoid both extremes, as you will find both these tendencies amongst us.

Justin Martyr tells us in his apology, that, in his day, the custom was for the elder to pray extemporaneously. The Lord's Prayer, however, often constituted a part of this exercise.*

4. *Mistakes on the subject of prayer.*

To these I will only briefly allude, trusting that your own good sense will teach you both the propriety and manner of avoiding them.

(1) Several persons praying audibly at the same time. This defeats oneness and mutual edification, and produces confusion in worship.

(2) Praying in either the didactic or hortatory

* For the arguments on this subject, *pro* and *con*, I refer you to Cannon on Pastoral Theology, Sect. IV., Div. III.-VIII.

style, rather than in a manner indicating dependence, humility, and gratitude.

(3) Making our prayers too personal in the case of offenders; giving them more of the character of reproof than of confession and intercession in their behalf.

(4) Making our prayers, especially our confession of sin, too general and indefinite; thus giving occasion for the impression that there is no real difference between saints and sinners; and thus also making it impossible for the true Christian to respond with a hearty *amen*.

(5) Needless or vain repetitions, particularly of the names and titles of God.

(6) Making our prayers either too long or too short.

When the Liturgy is used, there are generally three prayers in our Sabbath services—the first, at the altar; the second, immediately before the sermon; and the third, after the sermon. The length of the first is determined in the Liturgy. The second ought to be the general prayer; and should, therefore, be the longest of the three, unless, from custom, the altar-prayer occupies this place, which is of doubtful propriety. This second prayer should be extemporaneous, and should ordinarily occupy not more than from five to ten minutes. The third prayer should be brief, but not performed in a slovenly and hurried manner; it should have special

reference to the subject-matter of the sermon; it also should be extemporaneous; and it may very appropriately be concluded with the Lord's Prayer.

THE SCRIPTURE LESSONS.

The consideration of the *pericopae*, or established Church lessons, will be deferred until we come to the subject of the Church Year. Under the present topic, we shall view these lessons merely as portions of the Scriptures, whether designated by authority or selected voluntarily by the officiating minister to be read as a part of the regular religious services on the Sabbath, and on other occasions of public worship.

The design of this part of worship is, *first*, to hear the truth from the mouth of God himself; and, *secondly*, in connection with the previous services, to prepare the minister as well as the other worshippers, to engage with proper solemnity and reverence in the important exercises which are yet to follow, viz., prayer, preaching, and hearing the word.

It will be seen, then, that this also is *an important part* of worship, and that considerable care should be exercised in *the selection* of these Scripture lessons. They should *always have reference* either to the general design of worship, to the special occasion, or to the specific subject and design of the sermon.

The reading of these lessons, as also of your hymns—indeed, all your reading in the pulpit or at the altar—*demands* your serious attention and careful study. It must not be performed in a hurried, formal, devotionless manner, but in such a way as to convey the life-giving word from the printed page to the understanding and consciences of your hearers. In this, you can never succeed by putting off the selection of your lessons and hymns until you have entered the pulpit; you must yourselves fully understand and deeply feel the sentiments of the passage you are to read, or you will certainly fail. Your pauses, your emphases, and your intonations must all be so many channels through which, in your reading, you convey to your hearers your own conceptions and impressions of what you read. Select, therefore, your Scripture lesson and your hymns, and study them thoroughly before you go to the sanctuary, so that you may read them understandingly and feelingly. Do the same in regard to your liturgical services. You will have many temptations to neglect this preparation, but you must resolutely resist them. Remember that for this also you must render an account.

It will be very appropriate occasionally to accompany your reading with a few brief remarks, with the view of explaining and enforcing the most important passages.

THE OPENING AND CLOSING EXERCISES OF PUBLIC WORSHIP.

These are the invocation, the doxology, and the benediction. The *invocation* is the repetition of some suitable text of Scripture, or the use of any other form of words, by which we express our dependence upon God; our sense of being now in his presence; or our earnest desire that we may enjoy his blessing and that our services may be acceptable to him and profitable to ourselves. This is sometimes called the *salutation*, and also the *benediction*. The *doxology*, as we now use it, is the single stanza which is sung immediately before the closing benediction. It is an act of solemn praise to God, always including the three persons of the Godhead. I would recommend the use of one of our doxologies or dismissal hymns at the close, at least of every Sabbath service. It is an ancient custom, and calculated to impress important truths on the minds of the worshippers.

There were two doxologies introduced into the ancient Church at a very early date, and they were held in very high esteem. The one is called the *lesser doxology*, or *Gloria Patri*. Its first form was: "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen." Subsequently there was introduced immediately before the words, "world without end," the clause, "as it was in the beginning, is now, and ever *shall* be."

The other is called the *greater doxology*, or *Gloria in Excelsis*, and sometimes also the *Angelical Hymn*, because it began with the words which the angels sang at our Saviour's birth. It reads thus:

"Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty."

"O Lord, the only begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world," etc.*

The *Gloria in Excelsis* is sung in the Roman Catholic Church in celebrating the mass. Both these doxologies have a place in the Liturgy of the Church of England and in the Protestant Episcopal Church of the United States. The greater doxology is used in their communion service; and the lesser, after every psalm, and frequently also as the conclusion of a prayer. They are also of common use in the service of other branches of Protestantism. The Lutheran Church preserved both these *glorias*. Luther was a great admirer of them, especially of the *Greater Gloria*. Concerning it he thus spoke: "It is such a song as never was heard before on earth; it has within it the evidence that it is no growth of

* See the "Book of Common Prayer" of the Protestant Episcopal Church of the United States, at the close of the Communion Service.

earth ; but that it has come down from on *high*." The Synod of Pennsylvania uses these doxologies in her liturgical services ; in the Liturgies of the General Synod of the Lutheran Church, on the other hand, they have not always found a place. In the present Liturgy, we have the *Gloria Patri* in full in the sixth form of prayer for the services of the Lord's Day, p. 23 ; and in the formula for Christmas, we find the *Gloria in Excelsis* in an abridged form, p. 33.*

In the " Church Book " we have both Glorias.

This *Gloria Patri*, or lesser doxology of the ancient Church, constitutes *the basis of all the metrical doxologies* which we have already noticed ; and which are now sung in so many churches immediately before the closing benediction.

The benediction, as used amongst Protestants generally, *applies only to* the solemn invocation of the divine blessing, by the minister, upon the congregation at the close of public worship. There are several forms ; and they are literal quotations from the Word of God. One is taken from the Old Testament, Num. vi. 22-26 ; the others are taken from the New, 2 Cor. xiii. 14 ; Phil. iv. 7 ; 2 Pet. i. 2 ; and Rev. xxii. 21.†

* See edition of 1847.

† Num. vi. 22-26.—And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD

Benedictions are of very ancient date. The patriarchs blessed their children before their death; subsequently the priests received a divine command to bless the congregation; the Saviour sanctioned the custom; and the apostles adhered to it. It is, therefore, one of the most ancient religious ceremonies; and should not be abandoned, but performed with deep solemnity and under a profound sense of its evangelical import.

Some Protestants, especially Dissenters, regard the use of the form, "*be with you,*" as an aping of the Romish priest, who professes to impart the blessing—they, therefore, prefer the form, "*be with us.*" This seems to be a matter of very little importance; it may be remarked, however, that the first is the Scripture form.

We have now gone over all the parts of ordinary worship on the Lord's Day. There remains, however, yet another inquiry of some importance:

bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee and give thee peace.

2 Cor. xiii. 14.—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be with you all.* Amen.

Phil. iv. 7.—And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

2 Pet. i. 2.—Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

Rev. xxii. 21.—Th Grace of our Lord Jesus Christ *be with you all.* Amen.

What is the order in which these several parts of worship ought to follow each other? As this involves the very ground-work of the Liturgy, I defer it to the consideration of that subject.

We shall now proceed to another division of the duties of the pastor, considered as a religious teacher, and administrator of divine ordinances, viz.:—

II. SPECIAL OCCASIONS OF WORSHIP.

CATECHISATION.*

I will here enumerate only the following topics, to which you can refer in my Catechetics.† The persons to be admitted to catechetical instruction; the qualifications of a good catechist; special preparation to fit his own heart for this work; the object of this instruction; the best method of forming a class; the subject-matter of instruction; the Catechism as a text-book; the character of the first meeting held with the class; special preparation by the catechist for each successive meeting; the manner of conducting these exercises; how fre-

* See my Catechetics, Part II.; Vinet's Past. Theol., Part III., Sect. II., Chap. II., pp. 229-236; Bridges' Chr. Min., Part V., Chap. IV., Sect. I., pp. 350-354; Baxter's Ref. Pastor, Part III., Chap. II., pp. 249-355.

† See pp. 31-58.

quently to be held, and how long to be continued; the public examination of the catechumens; the vote of the church council on the admission of applicants.

PRAYER MEETINGS.

1. Prayer meetings *are authorized* by the teachings of the Saviour, Matt. xviii. 19, 20; by the practice of the apostolic churches, Acts i. 12-14, and xii. 5, 11, 12, and xvi. 12, 13; by the general design of all spiritual gifts as means of mutual edification in the church, 1 Cor. xiv. 12; and by the special benefits of such meetings.*

* Matt. xviii. 19, 20.—Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Acts x. 12-14.—Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alpheus*, and Simon Zelotes, and Judas *the brother of James*. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Acts xii. 5, 11, 12.—Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from all the ex-*

2. *Their importance* will be discovered by looking at their advantages. These advantages are, in general, the advancement of the members in piety; and specifically, their closer union in sympathy, affection, and action; and, also, the awakening and conversion of sinners. In short, here all are made to realize that they are personally concerned in the worship.

3. *The place of holding them* must be determined by the circumstances of our people and the special design to be accomplished. Thus, they may be held in the church-edifice, in a school-house, or in private dwellings.

4. *The time of holding them* must also be determined by the circumstances of your people. They may, therefore, be held on some evening of the week, or on Sabbath morning before preaching, or at any time before public services. Ordinarily they

pectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

Acts xvi. 12, 13.—And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony; and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

1 Cor. xiv. 12.—Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

should not be continued more than an hour and a half—often one hour is long enough.

5. *The manner of conducting them* must not be overlooked. St. Paul says: "Let every thing be done decently and in order"; also, "God is not the author of confusion, but of peace, as in all the churches," 1 Cor. xiv. 33, 40. Encourage no disorder. Much will here depend on circumstances and habits. Train your people to orderly habits. If they have formed disorderly ones, instruct them, and when necessary, bear with them long and patiently.

6. It is very important that there should be *a suitable leader* to conduct these meetings. The minister ought himself to attend regularly, until the meeting is well organized and good habits are established. If he can then find an individual of decided piety and sound judgment, he may appoint him as the leader to conduct the meetings in the pastor's absence. The latter should, however, continue to attend as often as will be consistent with other more pressing and important duties. Exercise great care in selecting your leader.

7. It may not be improper yet to inquire, *what persons may or should lead in prayer?* Point out the duty of all the members of the church to attend these meetings; but force no one to pray, neither censure any one unnecessarily for not praying. Before calling on any one to pray, it would ordina-

rily be advisable to ascertain whether he has been in the habit of taking part in public prayer; and, if not, whether he is willing now to make the attempt. This, however, is not a rule of universal application—especially not in your catechetical exercises.

Observing these precautions, I may add, that all may pray, and all ought to be willing to pray who possess the grace of prayer, and who also have or can have the gift of prayer. In social prayer-meetings, I would not exclude females from taking part in prayer, if they desire to do so, and possess the gift; neither, on the other hand, would I insist on their taking such a part. In either case, a separate female prayer meeting should be encouraged, where there is a suitable person to conduct the exercises.

MISSIONARY MEETINGS.

Such meetings should be held once a month, if possible, in each of your congregations, for the purpose of awakening and encouraging a missionary spirit, and raising funds for missionary enterprises. Every church ought to possess this spirit; and engage, to some extent, in this work; and the best way of gaining these ends is to hold regular meetings for the purpose of communicating information on the many topics having a bearing on the great subject of missions.

If you will study carefully the past history, and observe closely the present development of the three departments of the mission field—the *Inner*, the *Home*, and the *Foreign*—you need never want subjects for discussion at these missionary meetings. Endeavor to put into practice in your churches what you have learned in your monthly meetings here in the Missionary Institute.*

REVIVALS.†

There are often certain states of our flocks which will require the special care of the pastor, and thus impose on him special duties. Some of these states are, times of persecution, of war, pestilence, famine, unfavorable changes in trade and business, great temporal prosperity which may expose our people to severe temptations. These, for want of time, we can not now investigate. There

* On this subject I would recommend Chowles' "History of Missions;" "Missionary Enterprises in the South Sea Islands;" Bingham's "Sandwich Islands;" Franken's "Stiftungen;" "Beschreibung des Hallischen Waisenhauses;" "Die Hallische Nachrichten;" "The Memorial Volume of the First Fifty Years of the Amer. Board of Com. for For. Missions," Boston, 1861. For other works, see Lange's Com. on Matt., pp. 6, 7.

† See Edwards on Revivals; Vinet's Pastoral Th., Part III., Sect. III., Chap. III., pp. 301-330; Baxter's Ref. Past., Introd. Essay, pp. 13-70: Am. Tr. Society's Ed.

are two of these states which, however, on account of their importance, dare not be passed over—they are the states of *special declension* and *special revival* in our churches.

The state of special declension in religion in a church is thus described and counselled by Christ himself: "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." —Rev. iii. 15–18.

1. When, now, a church is again awaking out of such a spiritual sleep and paralysis into conscious life and genuine religious aspirations and activity, we call *this special interest in religion, a revival*. This term is also applied to the simultaneous awakening and conversion of a number of individuals in a congregation; most generally it combines, to some extent, both these features. A revival does not, therefore, differ essentially from individual cases of awakening and conversion, or of reclaiming the

backslidden and the lukewarm from their wanderings, to new life and activity. Thus, then, we learn *the true nature of revivals of religion.*

2. *The desirableness of revivals* ought not to be questioned. True, there have been many spurious revivals; and not unfrequently measures of doubtful propriety have been employed to produce and conduct them. Thus, prejudices have been awakened in the minds of many against revivals themselves, and therefore, also, against all special measures for promoting them. We must form our estimate of them, however, not from their abuse, but from their true nature and advantages. Their nature, as already presented, proclaims loudly the desirableness of revivals. So do also their special advantages. The most prominent of these are, that much bitter feeling and personal strife would cease; that many haunts of vice and dissipation would be deserted; that much want and suffering among the poor, the ignorant, and the fallen, would be relieved; that many of both sexes would be reclaimed from vicious and ruinous courses; that many would be saved from endless perdition, and prepared for the enjoyment of endless bliss; that very many sad hearts would be made to rejoice in the return of prodigal relatives; and that the churches would be exculpated from merited reproach, and God honored and glorified. But the desirableness of revivals is

again perceived, when we remember that they occupy a prominent place in the records of inspiration; and, also, that the blessed Reformation of the sixteenth century was itself a most radical and extensive revival. But I need not dwell on this point; you have yourselves so fully seen the practical workings and results of revivals that you can not doubt their desirableness and importance.

3. *The means of promoting revivals* will next claim our attention. These means are all those instrumentalities which, under the blessing of God, tend to arrest public attention, and fix it on the subject of religion. It must never be forgotten, however, that in the use of these means we are ever dependent for success on the aids of the Holy Spirit—this dependence must be deeply felt and honestly acknowledged, and His help faithfully and earnestly sought. These means we will now enumerate:

(1) *The pastor must begin with himself.* He must earnestly seek for a deeper work of grace in his own soul; especially that he may be in full sympathy with the Saviour himself for the edification of believers and the conversion of sinners.

(2) *Faithful, practical preaching.* It must be plain, pointed, searching, earnest, full of holy enthusiasm. The subjects best adapted to this object are those enumerated in the "Preacher," under the topic,

“In times of spiritual coldness and indifference;” or those embraced in the first two articles of doctrines, given under Part IV., Sect. I., Div., I., of these lectures.

(3) *Special seasons of prayer.* Seek out your most faithful members and speak to them on the importance of feeling a deeper interest in the cause of Christ, and of exerting themselves personally to promote it. Show them that special seasons of prayer have often been the means of great good; and urge them to its practice in their closets. It would be highly necessary to explain the true character of the prayers that are requisite—viz., that the persons praying ought to have “a profound sense of the importance and desirableness of a thorough awakening in the flock;” that their prayers must not be selfish, but calculated to promote the glory of God, and be offered up in submission to his will; that dependence for success must not be placed in any personal worth, but only in the merits and intercession of Christ; that they must be importunate, pouring forth the desires of their souls in urgent and repeated petitions before God, satisfied that they are in accordance with his will, and feeling as though they could not let the Lord go until He grant their requests; and, finally, that they must pray in the exercise of faith. It would be well to illustrate these several characteristics of prayer, as well as the results of such prayer, by examples

from the Word of God, and also from religious biographies and anecdotes.*

You will not neglect, of course, to engage in these same duties yourselves.

When you are assured that some of your members have been thus engaged for some days, call them together into some private room—your study, if convenient—for the purpose of engaging with them in special prayer. Continue to encourage them by God's promises, and by examples, as in the beginning. Add to the number of your praying band from evening to evening, or from week to week, as the case may be; and as soon as the indications are favorable, make these meetings public, and transfer them to the church. Some of these indications are, a deep concern and an intense earnestness amongst your select band of praying members; a more than ordinary attention and solemnity in your regular weekly meetings; individual cases of awakening or conversion; or a general desire to engage in a series of religious exercises.

(4) *Protracted meetings.* These are another means of promoting revivals. They are sometimes commenced without any very special previous prepara-

* See Ja. iv. 2, 3; John xiv. 13, 14; 1 John v. 13-15; John xvi. 2, 3, and xiv. 14; Gen. xviii. 17-32, and xxxii. 24-30; Lu. xviii. 1-15; Heb. xi. 6; Ja. i. 5-8; Matt. xxi. 18-22; and Mark xi. 20-24; Dan. ix. 1-23. See also Arvine's "Cyclopædia of Moral and Religious Anecdotes;" especially Nos 326 (c); 322 (a); 320 (a); 331 (c); 224 (d); and 334 (b).

tion. Whenever it is possible, I would, however, recommend the above steps as almost indispensable preliminaries to a regular protracted effort. There are, it is true, some occasions when God unexpectedly opens the door in an extraordinary or even unknown manner. Then we must enter upon the work at once, and closely follow the leading of his providence.

The subjects to be discussed at these protracted meetings can not be very definitely determined beforehand—you must be governed by circumstances, especially by the wants of your congregation as they develop themselves from day to day. When, however, you have any hesitancy in making your selections, I would refer you again to "The Preacher," under the topic "In seasons of religious revival;" or to the last five articles of doctrines, under Chap. IV., Sect. I., Div. I., of these lectures.

The practice of securing the services of a neighboring pastor to preach a series of sermons during such meetings, is very common in some places; its propriety has, however, been strongly contested. Such assistance may occasionally have its advantages, but ordinarily they will be more than overbalanced by the disadvantages.*

(5) *Catechetical instruction.* This will frequently be found an important means of promoting revivals.

* See Vinet's Past. Theology, Part III., Sect. III., Chap. III., pp. 322, 323.

For all general directions on this subject you have, under the head of Catechisation, already been referred to our Catechetics. I will call attention to only one item of advice there given, viz., that you should occasionally hold a meeting of several days' continuance with your catechumens, for the express purpose of leading them to Christ. On such occasions you should meet your class twice a day; and then, whenever it is at all convenient, hold a prayer-meeting in the evening, and invite, at least, the parents of the catechumens or the members of the council to be present—indeed, unless the circumstances are decidedly unfavorable, it would be preferable to make the invitation general. At these evening meetings have your catechumens seated together, and direct part of the exercises especially to them. These protracted exercises with your young people will not unfrequently prove to be the commencement of a revival in your church. Watch the workings of the Holy Spirit and the indications of Providence, and act accordingly.

(6) *Special providences* may sometimes be made the means of extensive awakenings amongst the impenitent and the revival of Christians. Such providences are, the death of a beloved pastor; the sudden death or conversion of a notorious sinner; special trials, temptations, and deliverances of God's faithful children; special labors, self-denials, and successes in the cause of Christ; extraordinary

mortality and prevailing diseases. Seize every opportunity of this kind and turn it to the best account.

(7) *Lay-agency* is another means which must not be overlooked. The pastor must not suppose that God can work, or designs to work, only through himself; he must not even allow such an impression to be made on the minds of his members. Indeed he ought to aim constantly at making the impression that God will always own the faithful labors of laymen, and that their efforts are not unfrequently as necessary to success as his own.

What kinds of labor your lay-members are capable of performing, you must yourselves be the judges. Study this subject. Notice particularly what the laity—male and female—have done in other places, and what they are now doing; and take hints from their plans, operations, failures, and successes.

(8) *Family visitation* is the last means, though far from being the least in importance, that I shall mention. The general importance of this duty, and the directions for performing it, have already been discussed under this same topic, in a former part of these lectures. I refer to it here merely as a means of promoting revivals. Engage in it sometimes with a special reference to this end. Indeed there is, at times, a work to be done, preliminary and indispensable to the enjoying of a revival—such as set-

tling difficulties between members, removing prejudices against the pastor and the church, bringing our people to realize the vast importance of a special work of grace, and their accountability in encouraging or opposing it—a work which can frequently be done in no other way than by family visitation. Even during a revival it should not be neglected when it is possible to attend to it. Sometimes it would be better to hold fewer meetings during the day, and visit more.

Whenever you can secure their services, associate with yourselves some one or more of your laymembers in these visits, especially the members of the council. They can, not unfrequently, be of special service to you; and they will also learn from you how to perform such duties themselves.

If you will faithfully employ these means with the special design of promoting revivals; and if you will labour in humble dependence upon God, and in faith in his promises, you certainly can not fail of success. The Lord will bless your labours, and you will have many souls as seals to your ministry.

4. *The proper manner of conducting Revivals.*

The first thing claiming your attention after a revival has commenced, is, *to secure decision on the part of the awakened.* This consists in making a solemn declaration either orally or virtually by some formal act before the congregation, or pri-

vately to the pastor, that they do now renounce the service of sin and the devil, and do now consecrate themselves to the service of God, in a solemn covenant never to be revoked. Little hope can be entertained for any one until he has taken this decisive step. Without it, the best impressions will soon pass away, and your most sanguine hopes will be disappointed. Let this, then, be your first care.

Your next duty will be, *to have a personal interview with the awakened*, for the special purpose of imparting to them the requisite instruction, and leading them to embrace Christ by faith as a present and all-sufficient Saviour.

This and the foregoing object will frequently be combined—indeed, they can hardly be separated.

These personal interviews are sometimes called "*inquiry meetings*," and also "*conference meetings*."

Concerning *the time and place* of holding them, you must exercise your own judgment, and be governed by circumstances—it may be after the sermon, in the Church or lecture room, or even in a private house; or, there may be a special meeting called the next day exclusively for this purpose.

The treatment of the awakened at these interviews is a matter of the utmost importance and of very great responsibility. It involves their decision for or against religion; and, if they decide favorably, their future progress in the divine life, may, and often will, depend, in no small degree, on its charac-

ter. I beg you to study this subject thoroughly. The eternal destiny of many of those who will be committed to your care will depend on it. I can only give you a few hints concerning it.

There are *two methods* of treating the awakened and inquiring. The one is *the method of instruction*. It includes the following points: To explain to them the conditions on which God has promised to pardon and save sinners; to help them to examine themselves in order to ascertain whether they have complied with those conditions; if they have not complied with them, to urge them to do so without delay, as the only means of obtaining pardon and salvation; if they have thus complied, to show them that, according to the promises of God, they are pardoned and accepted, and that it is their duty and privilege at once to appropriate to themselves Christ in all his freeness and fulness as a present Saviour. Remember, that to gain this end, the inquirers must properly exercise their own minds; they must become calm, so that they can reflect on the truth as it is in Jesus, and embrace it.

• *This method implies* that you should always ascertain the true state of the inquirer's mind before you proceed to administer your remedies—you must first know the character of his convictions, his repentance, his purposes, and his hopes, before you can give the requisite instruction. There are, however, a few fundamental points on which it will always be

safe to dwell—these are the seven articles of doctrine given in a former part of these lectures. Master these thoroughly, so that you will be prepared at any time to explain, illustrate, and apply any one of them.

In all your instructions to, and in all your prayers for, such persons, *seek to make the impression*, that their duty is at once to accept of Christ as their only and all-sufficient Saviour, committing all to him, confiding fully in him, and yielding him a sincere obedience; and that so long as they refuse or neglect to do this, all their other doing—their praying, their tears, their convictions, their distress, their everything, will avail them nothing. Make them feel that nothing will do but simple faith in Christ. Let nothing come between them and Christ.

Whilst engaged in conversation with the awakened, reason would dictate that *the congregation should be silent*; for, as the object is to ascertain the true state of their minds and impart to them the requisite instruction, silence is evidently desirable, and, to a certain extent, necessary in order most successfully to gain this object. When, therefore, it is possible, allow neither singing nor praying whilst you are instructing the awakened. In places where the contrary custom has been long practiced, it may not be advisable to change it at once—it would better be done gradually, so as not to give unnecessary offence. Occasionally alternate

your instruction with singing and prayer. *The prayers* should be short, and should have specific reference to the condition and wants of the awakened—many prayers on such occasions, especially those of laymen, are too indefinite, including a variety of objects, and almost entirely neglecting the one which ought to constitute the burden of their petitions. Instruct your people on this subject, that they may be the better qualified to aid you in this part of your work.

Be careful to distinguish between mere excitement and the genuine work of the Holy Spirit; and never administer the comforts of the Gospel until you are satisfied that the conditions of pardon have been complied with.

The other method of treatment may be called *the method of ignorant fanaticism*. Its advocates rely little or nothing on careful, systematic instruction; they seek to produce a high state of excitement; with them, feeling is everything—it is evidence of conviction, of repentance, of earnestness, of pardon, of conversion; whilst its absence and the manifestation of sober thought and calm, rational purpose, are sufficient to vitiate every Scripture-test of a genuine work of grace. In speaking with the awakened, they frequently make use of such language as the following: “Don’t you feel better now?” “Has not God yet blessed your soul?” “Only look up, the power of God is coming down; only

hold on ; never give up the struggle until you get through ;” “ You are converted ;” “ You are through ;” “ Arise, and give God the glory.” They sometimes pat them on the shoulders, take them around the neck, and encourage them to make great bodily exertions, such as pounding on the benches, jumping, and loud noises. I need hardly tell you, that this whole system is unscriptural and suicidal, and deserves your disapprobation and rebuke.*

Before closing my remarks on these two methods of treating the awakened, I must again urge you to study the whole subject thoroughly. Study the apostolic mode of treatment as found in the Acts, chapters ii. 37-41; viii. 26-39; ix. 1-20; and xxii. 6-16; x. 1-48; xvi. 25-34.

From these several cases you will discover the following points in the apostles' mode of treatment—that the persons treated were truly awakened; that the apostles endeavored to ascertain the state of their minds and the extent of their knowledge of the plan of salvation; that they explained to them the conditions of pardon and acceptance through Jesus Christ; that they urged them to compliance with these conditions at once; and that, having complied with them, they assured them of their accept-

* I refer you to the views of Adam Clarke on this subject. See his comments on 1 Cor. xiv. 32, 33, and his closing paragraph on 1 Cor. xiii. 1.

ance with God, and immediately received them into the church by the rite of baptism.*

After what has already been said, it will scarcely be necessary to tell you that you must discourage all kinds of disorder, both amongst the awakened and the members of the church. When the awakened give audible expression to their distress by sighs, groans, or weeping, they should be, to some extent, indulged. Whenever they become extravagant, the best way to arrest it is by speaking to them personally on the state of their heart, or on the plan of salvation; or by making a short address to the whole congregation, and as soon as you have the attention of the awakened, by a few appropriate remarks to them.

In the evening you should not ordinarily keep up your meetings later than half-past nine, or at most, ten o'clock. Save your strength in the beginning of your meetings, and never wear yourselves down by excessive and unnecessary preaching, talking, praying, and singing.

5. *The manner of spending the time at home during seasons of revivals.*

Exhort all your hearers, but especially your members and those who have been awakened, to

* I recommend for your perusal, also, the Memoirs of William Carvosso, who was for sixty years a class-leader among the Wesleyan Methodists of England. It is published by the "Book Concern of the Meth. Ep. Ch. of the U. S."

abstain from all levity and vain company; to reflect as much as possible on the subject of religion; and to engage frequently in self-examination, secret prayer, studying the Word of God, and reading good books on experimental and practical piety.

Sometimes it will be advisable to set apart a day as a special season of fasting, humiliation, and prayer. Its observance should, however, be voluntary on the part of each one. The happiest results have not unfrequently followed such appointments.

6. *Special duties after a revival.*

The constant aim must be, to make the work more evangelical and permanent, by faithfully indoctrinating, especially your new converts; correcting their mistakes; warning them against the many dangers and temptations to which they will be exposed; and stimulating them to activity by the present consolations and future hopes of the Gospel. In particular, it will be your duty to form your converts into a class, and give them a regular course of catechetical instruction.

FUNERALS.

It will be your duty to attend all the funerals of your church members, and also those of the members of your congregation when invited to do so. The character of the exercises on these occasions

will vary somewhat according to the customs of the place; and to these you must in some measure adapt yourselves. These exercises will take place at the house, at the grave, and in the church. Sometimes the last are omitted.

For particular directions, I refer you to the Liturgy. Use the forms there given, either by reading them or rehearsing them from memory.

Never abuse the dead in your funeral discourses; and never send them to hell. Unless it is a case of more than ordinary piety, do not hold up the deceased as a model for imitation. Preach not for the dead, but for the living; and never flatter surviving relatives.

For other special occasions of worship, such as ecclesiastical and other festivals, I refer you to the Church Year, hereafter to be discussed.



III. COMMEMORATIVE AND COVENANTING ORDINANCES.

BAPTISM.

Concerning baptism as a dogma, I refer you to our Dogmatics.* We speak of it here merely as a rite to be administered by the pastor.

1. Baptism, whether of adults or infants, should

* See also Schmid's Dogmatics.

ordinarily be performed in the church in connection with public worship. The reasons for this are derived from its nature and design. It is a symbolic rite, and as such, it is professional, consecrational, recognitiatory, and initiatory. Each one of these designs is a strong argument against private, and in favor of public, baptism. Making a profession of one's faith, and consecrating one's self to the service of God, by a solemn act appointed by Him, and performed by one of his ministers, ought certainly not to take place in private. Again, recognizing one as a child of God, and admitting him to membership in the church by the same divine right and by the same authorized person, is equally decisive as to the place of its performance. Besides, the duty of parents to have their children baptized, will be more readily felt and more generally observed, if baptism is performed publicly in the church, than if performed in private. And, once more, private baptisms unnecessarily increase the pastor's labors.

For all these reasons, you will regard it as your duty to re-introduce the custom—the ancient custom of the first three centuries—of performing all baptisms publicly in the churches.

2. In the administration of the rite itself, follow the directions and formulas given in the Liturgy.

3. As we have no authority for sponsors in the Scriptures, the practice of admitting them ought to be discouraged, especially when the parents are liv-

ing. If admitted at all in any case, the parents must be required to participate in the exercise, and, especially, to answer the questions propounded. Indeed, the most proper and the only legitimate sponsors would be the church council, as the representatives of the church, whose duty it would then be to insist on the proper religious training of the child. To all this there could be but one exception, viz., when parents adopt the child of another; but even then, it would be eminently evangelical that the natural parent or parents should participate in the solemnities.

4. See that every baptism is entered correctly upon the church records.

CONFIRMATION.*

This is purely a covenanting ordinance—it is the renewal of our covenant engagements, made for us by our parents at our baptism, by our now voluntarily assuming them for ourselves.

For the act of confirmation itself, and the care of the catechumens after confirmation, I refer you again to our Catechetics and to the Liturgy.

* See Bridges' Chr. Min., Part V., Chap. IV., Sec. VII., pp. 376-390.

THE LORD'S SUPPER.

1. The minister should regard the services connected with the administration of this ordinance as of *the highest importance*.

His own mind and heart should be well prepared before entering upon them.

2. The celebration of this ordinance should be announced several weeks beforehand, in order that all may have sufficient time to make the necessary preparation for its worthy and profitable observance. If charges should be preferred against any one, they should always be examined in due time and with due deliberation. The settlement of such differences has sometimes been deferred till the preparatory services, and then the persons, against whom such charges were made, denied access to the Lord's Table. Such a procedure is unjust, as all cases of this nature should have been already adjusted prior to the day of the preparatory exercises.

3. *The preparatory services.* These should be made as solemn as possible, not by any affectation, but by the nature and importance of the occasion itself. The evangelical and solemn character of these exercises will be seen when we examine them in their regular order.

The sermon is designed to show the communicants their ruin by sin, and their entire dependence upon God the Father, Son, and Holy Spirit, for salvation,

and thus prepare them for a worthy reception of the Lord's Supper. The following subjects are suitable on these occasions: an examination of our past life since we made a profession of religion; the design and benefits of the Lord's Supper; the duty of communicants; the criminality of unworthy communicants; the criteria of worthy communicants; the nature of true repentance and confession of sin; the nature and evidence of saving faith.

The confession. This consists of two parts, viz., the questions propounded to the communicants, and the prayer which immediately follows them. For an examination of these, I refer you to the Liturgy. You will see that both are eminently evangelical, presenting fully and clearly the plan of salvation, and thus harmonizing perfectly with the design of the sermon.

The absolution. This is the annunciation of the promises of God, by the minister, to pardon the truly penitent and believing communicant at the Lord's Table.

The minister can only announce the promises and threatenings of God.

The practice is often misunderstood.

Whether this part of our preparatory service should be observed is not my province to decide. If the Church in her wisdom decides to retain it, we should yield our personal preferences on this subject. Let it be distinctly understood, however, that,

when it is used, you ought to explain it so fully that no one can possibly misapprehend its design. In short, make it a means of good and not of evil.

4. *The administration itself.* This demands equal, indeed greater solemnity, than the preparatory services. The following will be suitable subjects for discussion: our need of a Saviour; our character, progress, privileges, and usefulness as Christians, dependent on our union and communion with Christ; the various aspects of the plan of salvation, such as, the atonement considered as the basis of the covenant of grace, the benefits of the atonement, and the conditions on which they are bestowed; the specific details of the atonement, as Christ, our only Saviour, or, our all-sufficient Saviour; or, still more especially, as our wisdom, our righteousness, our sanctification, our redemption; the danger of those who neglect this means of grace.

The public services on these occasions ought not to be too long continued. The addresses to the different tables should be short. Sometimes one, after all have communed, will be sufficient, since at the commencement and close a form is read from the Liturgy. The words of the institution need not be repeated separately to each communicant. If any practice prevails on this subject that is calculated to injure the health of the minister by imposing on him excessive labors, you must correct it.

After the closing prayer, an address may be made

to those who do not profess Christ. It often has a very salutary effect.

As in the ordinance of baptism, so in regard to the Lord's Supper, you will follow the directions and forms of the Liturgy, both at the preparatory services and the administration.

See also that the names of the communicants are always regularly registered at each communion. Indeed, the best custom is to have the names of all your members entered in your church-record in such a way that at each communion you need only mark each name by a "p" or an "a," thus indicating whether he has communed or not.

THE SOLEMNIZATION OF MATRIMONY.

Every minister must observe the laws of the State in which he resides on the subject of matrimony. In some States he must appear in court and there take the oath of allegiance, and give security that he will observe the existing laws on this subject. In other States, the parties designing to enter into the matrimonial relation must obtain a license from the civil authorities and present it to the minister before he can legally perform the ceremony. You will, then, be careful to inform yourselves on the laws on this subject, so that you may faithfully ob-

serve them, and never marry any persons in violation of existing civil regulations.

Be careful not to marry minors without the presence or written consent of their parents or guardians.

Never agree to preserve absolute secrecy in regard even to legal marriages.

Discourage all levity on matrimonial occasions—such as dancing, drinking, etc. If you cannot control such customs, you had better retire.

You can use your Liturgy, or make a form of your own; but it must always be entirely Christian in its character.

In some places there are special customs connected with this ceremony. Inform yourselves on this point, so that you may not be unexpectedly placed in a very unpleasant or even ridiculous position.

Always make an entry in your diary of the names of the parties, and of the date and place of marriage; and give them a certificate of the transaction. Both are sometimes necessary in securing important rights, and in deciding cases in law.

For other covenanting ordinances, I refer you to the Liturgy. They are—the ordination of ministers, the licensure of candidates, the installation of ministers, the installation of the church council, the reception of members, also their excommunication and restoration, the laying of corner-stones, and the consecration of churches and cemeteries.

IV. SCHOOLS FOR THE EDUCATION OF YOUTH.*

It will be your duty as ministers to pay some attention to the character of the schools established in your neighborhood for the education of the youth, but particularly to those belonging to your own church.

THE SUNDAY SCHOOL.

Visit these schools as frequently as you can; examine them, and address them. See that they are properly organized and conducted. If possible, meet the teachers once a week, and explain the Scripture lesson to them. Teach them how to teach. Show them that it is not the amount of ground gone over, but the manner in which they do their work, that will produce great and lasting results; that one truth clearly exhibited, forcibly illustrated, and urged with deep and tender feeling and great earnestness upon the conscience, will accomplish more than whole chapters recited and explained in the ordinary way. Make it your business to elevate these schools by improving the qualification of the teachers and the character of the teaching.

* Bridges' Ch. Min., Part V., Chap. IV., Sect's. II.-IV., pp. 354-370.

Wherever it can be done, it will be advisable to form your most advanced pupils into a select Bible class, directly preparatory to entering your catechetical classes. Arrange and direct their lessons with this object in view. They might even commit the Catechism with its proof-texts.

It would be well also to form the younger church members into a class, with the view of preparing them for future teachers. Attend to these yourselves whenever you can; when you can not, make the best possible arrangements for them.

Whether an infant department is desirable and expedient, you must be your own judges. If it is introduced, give it some attention, and see that it is properly conducted.*

CAN THE CATECHISM BE SUCCESSFULLY TAUGHT IN OUR SABBATH SCHOOLS?

Successful teaching consists in the attainment of certain definite ends.

These ends are, in general, the development of the mental powers, the formation of the habit of thorough investigation, the inspiration of enthusi-

* On the whole subject of Sunday Schools, I would recommend for your perusal the following Tracts by the Am. Sunday School Union: Nos. 20, 21, 22, 23, 24, 29, 33, 41, 42, 43, 44; by the Am. Tract Society: Nos. 272, 396; also, Elizabeth Bales, by the same; Eggleston's S. S. Manual; The Art of Questioning, etc., by Fitch.

asm for the acquisition of knowledge, the elicitation of a quick perception and a sensitive appreciation of the principles of sound morality, and the begetting of a conscientious and intelligent devotion to God and his revealed religion.

The attainment of these objects would be successful teaching anywhere—in the common school, in the academy, in the college, in the theological seminary.

In the Sabbath School, the attainment of these same objects is certainly also desirable. Changing the language by the addition of one word, I will again state them, thus: The development of the mental powers, the formation of the habit of thorough investigation, the inspiration of enthusiasm for the acquisition of *religious* knowledge, the elicitation of a quick perception and a sensitive appreciation of the principles of sound morality, and the begetting of a conscientious and intelligent devotion to God and his revealed religion. But we may state the objects of Sabbath School teaching more specifically; to convince of sin, to lead to Christ, to perfect holiness.

Any teaching in the Sabbath School that attains these ends, either those which are the objects of teaching in general, or those which are the specific objects of the Sabbath School, is successful; and any teaching that does not attain these ends, is unsuccessful.

The inquiry now presents itself: *Can Sabbath School teaching be successful?* In other words: *Can the ends already enumerated be attained in our Sabbath Schools?*

The means employed for the attainment of these ends are the Word of God as the only text-book, or the same word through the medium of question books, lesson leaves, etc.

The Word of God is, therefore, *the* means for the attainment of the ends of Sabbath School teaching. If the Word of God is for children, if they are to be fed with it, then, surely, it can be done in the Sabbath School, if anywhere.

The question book, the lesson leaves, etc., should be only helps to the teacher in ascertaining the sense of the Word of God, and in explaining and enforcing it. Properly used, they are excellent helps; improperly used, they are grave hindrances.

Whether Sabbath School teaching shall be a success will depend very much on the teacher—I had almost said, all depends on the teacher.

A good system, a select library, an earnest and skillful superintendent and pastor, the Bible in the hand of every pupil, the best question books, the most perfect lesson leaves, avail little if the teachers are incompetent.

A first-class teacher ought to be able to develop the Bible lesson for himself in such a way as to set forth its teachings and illustrate and enforce them.

If he is incapable of doing this, if he must depend on foreign helps *entirely*, he will dwarf himself and his pupils, and his work will be only a comparative success.

A competent teacher, with the Bible in his hand, and with suitable helps at his command, can be successful in the Sabbath School.

But the best proof of the success of these schools is the work that has already been accomplished.

Now comes the inquiry: *Can our Catechism be successfully taught in our Sabbath Schools?*

From what has already been said, my answer may be anticipated.

It is simply this: It depends almost entirely on the teachers. If they are competent to success under any system—with any set of question books—with any series of lesson leaves—or, without any aids but the Bible—then, surely, they ought to be successful also with Luther's Catechism.

This will lead me to speak of the adaptation of the Catechism to the attainment of the ends of Sabbath School teaching, namely, the conviction of sin, leading to Christ, and progress in holiness.

The adaptation of the Catechism to the attainment of these ends in the Sabbath School.

I mean Luther's Small Catechism, consisting of its five parts, neither less nor more.

I now proceed to show this adaptation—
First, From its general plan and design.

The design of Part I.—the Ten Commandments—is, to convince of sin; the design of Part II.—the Creed—is, to produce faith in God the Father, Son, and Holy Ghost, in the church, in the forgiveness of sin, the resurrection of the body, and life everlasting; the design of Parts III., IV., and V.—the Lord's Prayer, Baptism, and the Lord's Supper—is, to nourish the believer, to develop the Christian life, to perfect holiness.

This adaptation is seen—*Secondly, From its specific details, that is, from Luther's explanations.*

The explanation of the first commandment—“That we should fear, love, and trust in God above all things”—is radical; it goes, right in the outset, to the root of the whole matter. It shows the necessity of a new heart. It acknowledges by implication, the depravity of our old Adamic nature, as confessed in the second article of the Augustana: “Our churches likewise teach, that since the fall of Adam, all men who are naturally engendered, are born with sin, that is, without the fear of God or confidence towards Him, and with sinful propensities; and that this disease or original sin, is truly sin, and still condemns and causes eternal death to those who are not born again by baptism and the Holy Ghost.”

It asserts, therefore, that instead of remaining under the dominion of “these sinful propensities,” and this want of “the fear of God and confidence

towards Him," of our old Adamic nature, we must "fear, love, and trust in God above all things." I repeat it—this is going at once to the root of the whole matter.

If the teacher understands his business, this is the place to lay a solid foundation for conviction of sin, and for true, spiritual regeneration.

In the explanation of the remaining commandments, Luther makes the radical truth above referred to *radical* in the explanation of every commandment. He commences the explanation of each one with the words: "That we should *so* fear and love God." He thus constantly asserts the necessity of the fear and love of God, in order to keep the commandments.

Here, again, the teacher must understand his business and his book. He ought, in connection with each commandment, to show the necessity of a radical change.

The three articles of the Creed, as already seen, are designed to produce faith—faith in God, in the church, in the forgiveness of sin, in the resurrection of the body, in everlasting life.

A careful analysis of the Creed, and of Luther's explanations, would show its entire adaptation to the attainment of this end.

The adaptation of the Lord's Prayer, Baptism, and the Lord's Supper, to the development of the Christian life, will not be called in question.

Look at the Lord's Prayer—so brief, so comprehensive, so simple, so suggestive! Have the soul imbued with the paternal character of God, which it sets forth in its introductory words; drink in its spirit of filial faith and of brotherly love, and its hope of the heavenly home; let the heart go up to the throne of God, in the language of its simple and comprehensive petitions; and accept by faith the promised answers of our Heavenly Father: again, understand the ordinance of baptism—that it implies our depraved nature, our ruined condition, our restoration to and acceptance with God; and that it is the seal of the Father, Son, and Holy Ghost, and the Church's recognition of this restoration and acceptance; and that it is this to the baptized believer, for all time, until "faith is swallowed up in sight": and, once more, understand the sacrament of the Lord's Supper—that it sets forth the sufferings and death of Jesus Christ as the ground and divine seal of our forgiveness, of our adoption, of our spiritual nourishment unto eternal life—let the believer so use our Catechism, then, surely, his Christian life will find a constant development. And, if the Sabbath School teacher understands the Catechism, and possesses the requisite adaptation for his work, he can, by its use, gain the highest ends of Sabbath School teaching.

The Requisites to Success.—These are, the thorough study of the Catechism; thorough analysis

of, and complete preparation for, each recitation; and faithful drilling of the class.

Some one might now feel disposed to ask the question: "Would you recommend the introduction of the Catechism into our Sabbath Schools?" Most assuredly I would. Yes, introduce Luther's Small Catechism into every one of our Lutheran schools. I do not mean that the present system of studying the Bible, by lesson leaves, etc., should be abandoned. No. Hold on to this, and make it as perfect as human helps can make it. But give the Catechism a place somewhere. I would suggest that the most advanced pupils in the school be formed into a separate class, and placed under the instruction of the best teacher that can be procured. Let this teacher be drilled by the pastor until he is well qualified for the work; then let him carefully indoctrinate his pupils in the Catechism, preparatory to their thorough catechisation by the pastor.

I would suggest, again, that the whole school have a short exercise in the Catechism once a month, or better still, for ten or fifteen minutes every Sabbath. This might be either before or after the Scripture lesson. At first the Catechism should be repeated from memory in concert by the whole school. After this, might come up the general plan and design of the Catechism, and its adaptation to this design. Then should follow a brief analysis of each commandment, of each article of the Creed, of each pe-

tition of the Lord's Prayer, etc., accompanied by a brief explanation and an earnest enforcement of the doctrines and duties inculcated, following as nearly as possible the order of the words in the Catechism.

SPECIMEN LESSONS.

THE CATECHISM.

1. What is a catechism ?
2. On what subjects have catechisms generally been written ?
3. How many catechisms did Luther write ?
4. What are they called ?
5. Of what subject do they treat ?
6. Which of his catechisms do we use in our catechetical instruction ?
7. Of how many parts does this catechism consist ?
8. What are they ?
9. What is its design ?
10. What is its plan and arrangement to gain this end ?
11. Is this plan in harmony with God's plan to attain the same ends ?
12. Will you attend this instruction for the purpose of attaining this end ?

THE CREED.

1. What is a creed ?
2. Have men creeds on any subject except religion ?
3. What is a political creed ?
4. What is a religious creed ?
5. What kind of a creed is contained in our catechism ?
6. What is its full title ?
7. Why is it so called ?
8. Of how many parts does it consist ?
9. What are those parts called ?
10. Of what does each article treat ?

11. Can you repeat each article ?
12. What question follows each article ?
13. What is the design of these questions and their answers ?
14. Whose explanations are they ?
15. Can you repeat these answers or explanations ?
16. On what fundamental doctrine concerning God are these three articles based ?
17. Can you show this ?
18. Can you prove this doctrine from the Scriptures ?
19. Tell me again of what does each article treat ?
20. Here give, by additional questions, a short analysis of each article.

SECULAR SCHOOLS.

Those in which you will be most directly interested, are our common schools and academies. Exert over these whatever influence you can for their improvement, especially in a moral aspect. This is necessary, because the character of primary education exerts a very great influence on the community generally, and particularly on the church. Besides, by giving some attention to these schools, you will gain the respect and gratitude of the community. Visit them, therefore, and promote to the full extent of your ability and leisure, the great objects of education.

We have now finished division first of Section II., Chap. IV., viz., *The Pastor's Own Charge*. The oversight of the flock, however, includes also *the Branch of the Church* with which the pastor is connected, the Church Catholic, and the World at Large. These divisions will now very briefly claim our attention.

II. THE BRANCH OF THE CHURCH WITH WHICH THE PASTOR IS CONNECTED.*

1. *Study and labor to promote her purity, her unity, and her activity.*

This will require you to aid in guarding, and especially in keeping pure her confessions, her morals, her discipline, her worship, her Liturgy, her hymn books and her ministry; in rooting out all causes of discord, and promoting true Church love; and in developing her energies and resources in works of benevolence and in the evangelization of the world.

2. *Study how to increase the number of faithful, earnest ministers.*

This will require you to seek for suitable candidates for the ministry, to collect funds for the education of those who are indigent, and to aid in guarding our system of theological education, the final examination and induction of such candidates

* Vinet's Past. Th., Part IV., Chaps. III. and IV., pp. 335-340.

into the ministry, and the desire and taste of the people and ministers in regard to the kind and manner of preaching best adapted to promote the great end of preaching.

3. *Attend regularly all the meetings of the Synod and Conference with which you are connected.*

This is necessarily implied in the two preceding topics. Let nothing except absolute necessity prevent you from attending these meetings. Make your arrangements to be present at the opening sessions, and to remain until all the business has been regularly transacted.

III. THE CHURCH CATHOLIC.*

This includes all branches of the Church of Christ. Your duty here will be, to seek to promote true Christian union. Thus it will be your duty—to regard other orthodox denominations as branches of the true Church of Christ.

To treat them as such—their members as brethren.

To cultivate friendly intercourse with their ministers.

To encourage an open communion and an interchange of pulpits.

To be careful to make no inroads into their congregations either by proselyting or by receiving

* Vinet's Past. Th., Part. IV., Chap. II., pp. 332-335.

their members who have not been dismissed or who are under Church censure. To expose and rebuke everything that savors of sectarian bigotry, and encourage every movement that promises to promote the true unity and the body of Christ.

IV. THE WORLD AT LARGE.

DOMESTIC MISSIONS.

The extension of the Church in our own country is a matter of the utmost importance, because of its bearing on the future destiny of our nation, and on the interests of the world and the Church in general.

Give this cause your sympathies, your prayers, and your earnest efforts.

See "Missionary Meetings," *supr.* pp. 156, 157.

FOREIGN MISSIONS.

This field of Christian effort will also demand your prayerful and unwearied attention.

Remember the Saviour's last command.

Much might be said on the subject of missions, both Home and Foreign; but, as your attention is directed to these departments of Christian effort once every month, I shall not, here, enter into details.

APPENDIX.—I.

IN the discussion of the several topics of our present division of Sect. II., Chap. IV., of these lectures, viz., the duties of the pastor considered as a religious teacher and administrator of divine ordinances, occasional reference was made to two subjects, which will now claim our attention, under the head of an Appendix; they are, the Liturgy and the Church Year.

THE LITURGY.

For their public performance, the external acts of worship have certain seasons. These seasons are, the Sabbath, ecclesiastical festivals, and civil festivals and celebrations. Besides these regular seasons, there are also certain special occasions of worship, viz., the installation of Church councils, the licensure of candidates, the ordination and installation of ministers, laying of corner-stones, the consecration of churches, and some others. These seasons and occasions, together with the acts of worship already discussed, constitute the subject matter of Liturgics. *Liturgics* may, therefore, be defined as the science which discusses the essential nature of divine worship, and its separate acts as established by the Church.

The same data constitute also the subject matter of *the Liturgy*; whilst the proper arrangement of these topics according to the relation which they hold to each other, and the forms prescribed by the Church in the observance of these her ordinances, ceremonies, and acts of public worship, constitute its details. *The Liturgy is, therefore, the Church's established regulator, and consequently also her directory of public worship.*

The term is of Greek origin, *λειτουργια*, and is compounded of *λειτος*, or *λειτων*, public, or that which belongs or has reference to the people, and *εργον*, a work. In the New Testament, it designates the service of the Jewish priesthood, Luke i. 23; Heb. viii. 6; ix. 21; and x. 11. This was its first ecclesiastical application. St. Paul employs it to designate also his service as an apostle, Phil. ii. 17.* The term, *Liturgy*, in ecclesiastical terminology,

* Luke i. 23.—And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

Heb. viii. 6.—But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb. ix. 21.—Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

Heb. x. 11.—And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

Phil. ii. 17.—Yea, and if I be offered upon the sacrifice and service of your faith I joy, and rejoice with you all.

See the Greek of the above texts.

designates *the Church's book of forms*—or, as already defined, *her established regulator and directory of public worship*.

The history of Liturgies, considered as a church ritual, therefore, dates back to the Old Testament Church. The earliest records of Christianity prove that such forms were also in use in the primitive times in the Christian Church. Their history is very interesting and instructive; we can give you, however, only a very brief outline of them. They have been divided into two classes—those of the East, and those of the West.

Of the *Oriental Liturgies*, six distinct ones are mentioned, viz., the Liturgies of Jerusalem, of Antioch, of Constantinople, of Alexandria, the Armenian Liturgy, and the Nestorian Liturgy.

Of the *Western Liturgies*, we have the *Catholic*, and *Protestant*. Of the former, four are given, viz., the Roman, the Milanese or Ambrosian, the Gothic or Mozarabic, and the Gallic. Of the latter, the principal ones are, those of the Lutheran Church, and that of the Protestant Episcopal Church, which is known as the Book of Common Prayer.

The necessity of Liturgies is evident from the necessity of an established order in the public worship of God. Without some such order, either written or unwritten, public worship, in all its details, would be left to the caprice of him who conducts it; and, thus, we would have constant uncer-

tainty and endless confusion. This would materially defeat the end of public worship. We must, therefore, have some forms of worship, as a general directory; and these forms constitute the Liturgy.

A good Liturgy is an important desideratum in the Lutheran Church. It is to be hoped that the forthcoming revision by the General Synod will be such as to meet fully our demands.

The principal difficulties on this subject are, the tendency to run into two extremes—to be satisfied with too little, with anything; or, to demand too much, an almost endless variety of details. Both these extremes ought to be resisted; whilst a Liturgy containing a sufficient number of the best forms, and full instructions on our entire church-service, ought to be hailed with devout gratitude.

For additional information on this subject, I refer you to the article, "Liturgy," in the *Encyclopædia Americana*, in *Chambers' Encyclopædia*, in the *New Amer. Encyclopædia*, and in the *Encyclopædia of Rel. Knowledge*; in which you will also find lists of the best authors on this subject.

THE CHURCH YEAR.*

"The Church Year designates the Christian consecration of time to the service of God," in such a

* See *Hist. of Denominations*, pp. 246-248.

way that the entire year constitutes a "cycle of the evangelical history, and of the great facts of redemption." The Evangelical Church Year, being a reformation and purification of the Catholic Church Year, retains only "the leading festivals which commemorate what God has done for us in the incarnation, the passion and death, the resurrection and ascension, of Christ, and the outpouring of the Holy Ghost." It is, thus, the division of the whole year in accordance with the acknowledged festivals of the Church, including also the Scripture lessons for each Sabbath and festival.

It is divided into two parts—the *Festival half*, from the first Sunday of Advent to Trinity Sunday; and the *Non-Festival half*, it being mostly without festivals, from the first Sunday after Trinity to the first Sunday of Advent.

I. THE FESTIVAL HALF OF THE CHURCH YEAR.

This includes three periods, and each period has three subdivisions.

A. THE CHRISTMAS PERIOD.

1. *Advent*. This division includes the four Sabbaths preceding, and preparatory to, the feast of Christmas.

2. *The Christmas Festival.* It begins with Christmas eve, and ends with New Year's Day.

3. *Epiphany.* This day comes on the sixth of January, and commemorates the manifestation of Christ to the wise men, they being regarded as the representatives of the heathen world. As a festival, it includes the several Sundays after Epiphany to the ninth Sunday before Easter, called *Septuagesima*. According as Easter comes earlier or later, this period will vary in length from two to six weeks,* or, from one to six Sabbaths.

This closes the Christmas period, or, as it is also called, the Period of God the Father.

B. THE EASTER PERIOD.

1. *The nine weeks of preparation for the Easter Festival.*

(a) *The three Sundays—Septuagesima, Sexagesima, and Quinquagesima, the last being also called Estomihi.* Ps. xxxi. 3.

(b) *The period of Lent, beginning with Ash Wednesday, and including six Sabbaths, designated respectively the First, Second, Third, Fourth, Fifth, and Sixth Sunday in Lent.* It is a period of forty

* See Kurtz's "Religious-Lehre," pp. 35, 36.

days. These six Sundays are also called*—1, *Invo-cavit*, Ps. xci. 15; 2, *Reminiscere*, Ps. xxv. 61; 3, *Oculi*, Ps. xxv. 15; 4, *Laetare*, Isa. lxvi. 10; 5, *Ju-dica*, Ps. xliii. 1; 6, *Palmarum*,† Matt. xxi. 1-9.

Ps. xci. 15.—He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

Ps. xxv. 6.—Remember, O LORD, thy tender mercies and thy lovingkindness; for they *have been* ever of old.

Ps. xxv. 15.—Mine eyes *are* ever toward the LORD: for he shall pluck my feet out of the net.

Isa. lxvi. 10.—Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

Ps. xliii. 1.—Judge me, O God, and plead my cause against an ungodly nation: oh, deliver me from the deceitful and unjust man.

Matt. xxi. 1-9.—And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the vil-lage over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them* and bring *them* unto me. And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Be-hold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them. And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments

* These designations are taken from the ancient Latin In-troits of the Church, either from their initial words or from their subject matter.

† See Alt's Kirchenjahr, pp. 465, 490-493; and Kurtz's "Rel. Lehre," pp. 34-37; Evang. Rev. Vol. V., pp. 151-154.

in the way; others cut down branches from the trees and strewed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

(c) *The Passion Week.* This commences with the last Sunday in Lent, viz., Palm Sunday, and includes Good Friday.

2. *The Easter Festival.*

3. *The Sabbaths after Easter, until Ascension Day.*

These Sabbaths are designated the First, Second, Third, Fourth, and Fifth Sunday after Easter; also, *Quasimodogeniti*, 1 Pet. ii. 2; *Misericordias Domini*, Ps. xxxiii. 5; *Jubilate*, Ps. lxvi. 1; *Cantate*, Ps. xcviii. 1; *Rogate*, Isa. xlviii. 20.

1 Peter. ii. 2.—As newborn babes, desire the sincere milk of the world, that ye may grow thereby.

Ps. xxxiii. 5.—He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

Ps. lxvi. 1.—Make a joyful noise unto God, all ye lands.

Ps. xcviii. 1.—O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

On Thursday after *Rogate*, being the Fifth Sunday after Easter, comes Ascension Day.

This closes the Easter period, or, as it is also called, the Period of God the Son.

C. THE PENTECOSTAL PERIOD.

1. *The Ascension Festival*, from Ascension Day to Whitsuntide, or, more properly, the evening preceding that day. It is the period of preparation for the festival of Pentecost. It includes the Sixth Sunday after Easter, also designated *Exaudi*. Ps. xxvii. 7.*

2. *The day of Pentecost*.

3. *Trinity Sunday*.

This Sabbath closes the Pentecostal period, and, also, the Festival half of the Church year. It is also called the period of God the Holy Ghost. It is, moreover designed to be a reproduction of the three festival periods of the first half of the Church Year, thus representing the three persons of the Godhead in the work of redemption.

You will have noticed that some of these festivals always occur on the same day of the month and year, whilst others are annually changing; they are, therefore, called immovable and movable.

The principal one of the movable feasts is Easter, and this gives law to all the rest.

It always occurs on the first Sunday after the full moon which happens upon or next after March 21; and if the full moon happen on a Sunday, Easter is the Sunday after.

* Ps. xxvii. 7.—Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

Easter may thus come as early as March 22d, or as late as April 25th.*

II. THE NON-FESTIVAL HALF OF THE CHURCH YEAR.

It is not so designated because it has no festivals, but because they mostly fall, or, more properly, are observed, on Sundays.

This period, as previously stated, extends from the first Sunday after Trinity to the first Sunday in Advent. The Sundays are designated the First, Second, and so on to the Twenty-seventh Sunday after Trinity.

This period, like the Epiphany period, also varies in length—in this instance, however, from twenty-two to twenty-seven weeks—and for the same reason.

The festivals occurring in this period are the Anniversary of the Reformation, the Harvest-festival, and days commemorative of distinguished personages, and of events connected with Mission and Bible Societies.

In the Liturgy you have the arrangement of these festivals in their consecutive order; and, in some

* See New Amer. Cyc., "Easter," and Enc. Rel. Knowl., "Feasts."

of them, also the Scripture Lessons, consisting of selections from the Gospels and Epistles. These are called the Gospel and Epistle for the day.

You will generally find the same designation of days, with their Scripture lessons appended, in our Church Almanacs.

For additional information I refer you to Alt's Kirchenjahr.

For other works, see Lange's Commentary on Matthew, p. 31, under "The Church Year."

APPENDIX.—II.

I. SYSTEMATIC BENEVOLENCE.*

All God's people should make stated contributions to the benevolent objects of the Church.

Impress this duty. Lay your plans to reach all. Teach them how to do this duty.

They should regard their contributions as a part of their regular and necessary expenditures.

Prove this. Enforce it. Show how to do it.

Their contributions must be in proportion to their means and success in business.

Illustrate and enforce this truth.

Show what proportion and income Christians ought to devote to the Lord.

1 Cor. xvi. 1, 2.—Now concerning the collection for the saints, as I have given orders in the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

Ezek. xviii. 4.—Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine.

Prov. iii. 9, 10.—Honor the LORD with thy substance, and with the first fruits of all thine increase. So shall thy barns

* "Systematic Benevolence," by Amer. Tr. Soc.; "Mammon," by John Harris, D.D.; "Gold and the Gospel; The Ulster Prize Essays."

be filled with plenty, and thy presses shall burst out with new wine.

Exod. xix. 5.—Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine.

Levt. xxv. 23.—The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.

Hag. ii. 8.—The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

Ps. l. 10-12.—For every beast of the forest *is* mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field *are* mine. If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

2 Cor. viii. 1-15.—Moreover, brethren, we do you to wit of the grace of God bestowed on [the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to what a man hath, and not according to

that he hath not. For *I mean* not that other men be eased, and ye burdened : but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality: As it is written, He that *hath gathered* much had nothing over; and he that *had gathered* little had no lack.

II. THE TEMPORAL INTERESTS OF THE CHURCH.

1. *The items embraced in these temporal interests.*

All the property of the church—as the church lot, church edifice, cemetery, bequests, parsonage, etc.

All current expenses—as the pastor's salary, organist's salary, light, fuel, etc.

All necessary repairs of the church parsonage and cemetery.

2. *The persons to whom these interests are entrusted.*

These persons are not the ministers, but the council. Acts vi. 1-7. Also, Formula of Gov. and Discipline, Chap. V., Sec. 4.

See that the council perform this duty promptly, energetically, and faithfully, so as not to embarrass the congregation with debts, and thus utterly cripple their benevolent operations. Sometimes *you* must lay hold of these interests with great energy and manage them yourself, in order to ensure their success. Do this only when it is absolutely necessary; and then be careful that your services be not regarded as an intermeddling in matters that do not belong to you.

Never become the cause, by over-persuasion, of

involving the congregation in debts, even for necessary buildings and repairs, and much less for mere display, when those debts would be a burden to them.

KEEP A DIARY, AS A RECORD OF YOUR OFFICIAL ACTS.

The items included in your diary will be principally the following: The sermons preached, your weekly lectures, preparatory services, communions, church festivals observed, catechetical classes and lectures, Sabbath-school and other addresses, Bible classes, Sabbath-school teachers' meetings; and prayer-meetings attended, pastoral visits, protracted meetings, conversions, weddings, infant baptisms, funerals, money raised for benevolent and other objects, letters written, money remitted, additions to the church, dismissions by letter, suspensions, excommunications, restorations; and meetings of conference, synods, temperance conventions attended, miles travelled, and all other items of special interest occurring in your own charge, and in your own personal experience.

The following I would recommend as a suitable form for your diary:

FORM OF A DIARY.

DATE.	OFFICIAL ACTS.	ITEMS.	Daily.	Annual.
1870.				
Apr. 10.	Preached at Selinsgrove. Acts iv. 12. Theme—"No salvation without Christ."			
	Also, at Freeburg, 1 Cor. i. 31. Theme—"Christ as our Saviour—Adapted to meet all the wants of our Fallen Race."	Sermons,	2	
	Baptized an infant child of Samuel and Hattie Little, residing in S. G., Snyder co., Pa., born Feb. 1, 1870, named Sarah Catharine.	Inf. bap.,	1	
11.	Visited J. Bell, S. Thomas and David Sell. Had religious conversation and prayer in each family. Found several under conviction.	Trav. mls.	10	
	12. Making preparations for Good Friday and Easter.			
	Attended the funeral of J. K., aged 3 years and 5 days; child of T. K.	Death of child,	1	
	Attended my Bible class in the evening—lesson, Matt. iv. 1-11. Present 50 persons—indications of deep interest.	Bible class	1	
13.	A. M. in my study. P. M. visited a sick mother—Mary Todd. She expects soon to go home to rest.	Past. visit	1	
	Attended prayer meeting in the evening, and delivered my weekly lecture, on Heb. ii. 1-4.	Prayer meeting, Weekly lecture,	1 1	
14.	Organized a catechetical class at S. G., consisting of 20 persons. Lectured to them on the design of such a course of lectures. Evening, attended my Sunday-school teachers' meeting—lesson, Luke xv. 1-10. Present 25 teachers.	Cat. class organ'd, Catech's, Cat. lect., S. S. T'rs' meeting,	1 20 1 1	

DATE.	OFFICIAL ACTS.	ITEMS.	Daily.	Annual.
1870. Apr. 15.	<i>Good Friday.</i> Preached at Free- burg on ———. Theme— ———			
	Took up a collection for Home Missions, amounting to \$50 75.	Sermon, H. M. col. \$50 75.	1	
	16. Deposited in the First National Bank of Selinsgrove, \$50 75, in favor of N. N., treasurer of our Home Missions. Wrote to him enclosing a certificate of deposit for the amount above named. Wrote to F. W. C., editor of the <i>Lutheran Observer</i> , sending him two new subscribers, J. J. and C. C., and enclosing \$2 for each of them; also, \$2 for the subscrip- tions of J. B. and B. J.	Letters sent, Moneys't, \$58 75.	2	
	Held preparatory services at S. G. Text———. Theme———. Few present—the Lord was with us.	Prep. ser- vice, Sermon,	1 1	
	17. <i>Easter Sunday.</i> Communion A. M., at S. G. Text ———. Theme———. A full commu- nion, and a very profitable time.	Commu- nion,	1	
	Evening preached ———. Text ———. Theme———. After services united in holy matrimo- ny, at the house of the bride's father, John Go, son of Samuel and Sarah Go, of Ceder Run, — co., Pa., and Miss Annie Low, daughter of Abraham and Sarah Low, of ——, —— co., Pa.	Sermons, Wedding, Trav. mls.	2 1 6	
	18. A.M. in my study. P.M. taking recreation.			
	19. Addressed a S. School celebra- tion at ———. Theme———.	S. S. add.	1	

DATE.	OFFICIAL ACTS.	ITEMS.	Daily.	Annual
1870.				
Apr. 20.	Commenced a protracted meeting at S. G. Preached in the evening on ———. Theme— ———.	Sermon,	1	
21.	A.M. in my study. P.M. visited two families. Preached at night on ———. Theme— ———.	Pas. visits	2	
22 to 30.	To be filled up by the incidents of the protracted meeting, &c.	Sermon,	1	
May 1.	<i>Sabbath.</i> Preached at S. G. and M., and admitted 20 as the result of the meeting. These were all adults. There were in all 40 converts. The other 20 will be added to my class of catechumens for the present.	Sermons,	10	
	Preached again to night on ———. Theme— ———, and closed the meeting.	Pas. visits	20	
		Prot. mtg,	1	
		Converts,	40	
		Catech's added,	20	
2 to 4.	In my study, and taking recreation.	Sermons,	2	
		Admiss's to the ch.,	20	
5.	Attended the funeral of one of my church members, Thos. Reinhart, of Freeburg, aged 52 yrs. and 2 ds. Text ———. Theme— ———. His case was doubtful.	Funeral,	1	
		Sermon,	1	
		Death of ch. mem.,	1	
		Trav. mls.	10	
6.	Dismissed, by letter, Jas. Lee, his wife Susan, and their sons Peter and Solomon, and their daughter Maggie, to unite with the Luth. ch. at San Francisco.	Dism'd by letter,	5	
	The council suspended for drunkenness S. S., and restored O. T., who was excommunicated June 10, 1869.	Susp'd,	1	
		Restored,	1	
	Left home to attend the Synod of ———, to convene at ———, this evening. Heard the President's sermon on ———. Theme— ———. It was full of Christ.	Trav. mls.	50	
7.	At Synod ———.			
8.	<i>Sabbath.</i> At Synod. ———.			
9.	Synod adjourned. Came home.	Trav. mls.	50	

I would recommend a summary at the close of each Synodical year, as given below, for one month.

SUMMARY FOR THE MONTH ENDING MAY 9.	ITEMS.	Annual.
	Sermons,	20
	Weekly lecture,	1
	Preparatory service,	1
	Communion,	1
	Prayer meeting,	1
	Protracted meeting,	1
	Converts,	40
	Bible class,	1
	Sunday-school address,	1
	S. S. Teachers' meeting,	1
	Cat. class organized,	1
	Catechumens,	40
	Catechetical lecture,	1
	Pastoral visits,	26
	H. M. collection, \$50 75.	
	Money sent, \$58 75.	
	Letters written,	2
	Funerals,	2
	Death of child,	1
	Death of church member,	1
	Wedding,	1
	Infant baptism,	1
	Subscribers for the <i>Obs.</i> ,	2
	Dismissions by letter,	5
	Admissions,	20
	Suspension,	1
	Restoration,	1
	Miles travelled,	138

REVIEW.

	PAGE
PREFACE,	3
TABLE OF CONTENTS,	5
INTRODUCTION,	9
1. Pastoral Theology, founded on Acts xx. 28,	9
2. The Divisions of this science ascertained by an analysis of this text,	9
3. The fourfold division thus developed,	10
(1) The Qualifications of the Christian Minister,	10
(2) His Call to the office,	10
(3) His Call to the Oversight of a Charge,	10
(4) The Duties of the Pastoral Relation,	10
4. Pastoral Theology Defined,	10
(1) In its Broadest Sense,	10
(2) In its Narrowest sense,	10

CHAPTER I.

THE QUALIFICATIONS OF THE CHRISTIAN MINISTER.

1. The Qualifications Classified,	11
2. The Qualifications Specified,	11

CHAPTER II.

THE CALL TO THE CHRISTIAN MINISTRY.

GENERAL REMARKS.

1. The Two Aspects of the Call—Internal and External, 12
2. In what the Internal Call Consists, 12
3. How it is given, 12
4. How the External Call is given, 12
5. Its Design—Negative and Positive, 12
6. Instances of the Immediate and Extraordinary External Call: Moses—Isaiah—The Twelve Apostles—Matthias—St. Paul, 12
7. This Mode of giving the External Call Ceased with the Cessation of Miracles, 13

THE MEDIATE CALL—INTERNAL AND EXTERNAL.

I. THE EVIDENCES OF THE MEDIATE INTERNAL CALL.

A. THE QUALIFICATIONS DEMANDED IN THE SCRIPTURES.

1. *General Principles.*

We are not our own, but Christ's, 13

We owe a willing and entire consecration to

Christ to do all the good we can, 14

Inferences from these Principles.

First. How and of what the candidate for the ministry must be convinced, 14

Second. Competent judges must regard him as possessing the requisite qualifications, 14

2. *Specific Statements,*

As found in 2 Tim. ii. 2; 1 Tim. iii. 1; 1 Tim. iii. 2-7; 2 Tim. ii. 24, 25; Tit. i. 5-11; 1 Cor. ix. 16, 17; 2 Cor. v. 13-15, 15

These Qualifications and Evidences Systematized.

First. Genuine conversion, 16

Second. A willingness to employ one's talents in any capacity in which we can be most successful in promoting the welfare of man and the glory of God, 16

Third. An honest desire for the work, 16

Fourth. A persuasion that this is one's most extensive field of usefulness, 17

Fifth. The possession of the requisite qualifications as required in the Scriptures—Moral, Intellectual, and Practical, 18

Sixth. A firm conviction of duty, 18

B. THE MOVINGS OF THE HOLY SPIRIT.

The question to be decided: Has the Holy Spirit produced in my soul the above moral qualifications as enumerated and required in the Word of God? 18

If so, how is this the testimony of the Holy Spirit to us of our call to the ministry? 18

C. THE PROVIDENCE OF GOD.

1. The physical and mental peculiarities that would annul every positive evidence, 18

2. The circumstances of one's situation, pursuits, and engagements—favorable and unfavorable, 19

3. The opinion of competent judges, 19

II. THE EXTERNAL CALL.

Its Several Aspects Stated.

1. It does not confer qualifications, 19

2. It only confers official authority, 19

	PAGE
3. It is a commission—originally conferred by God— but recognized and confirmed by the Church, by ordination,	10
<i>These aspects ascertained from the Scriptures.</i>	
The proof-texts analyzed : Rom. x. 15 ; 2 Tim. ii. 2 ; Tit. i. 5 ; 1 Tim. iv. 14 ; Acts i. 15-26,	19
<i>These aspects summed up.</i>	
1. It is induction into the office by ordination,	20-22
2. The ground and design of ordination—it is based on the divine internal call, and which it recog- nizes and confirms,	20-22
3. What ordination confers—A commission to exer- cise the functions of the Christian ministry,	20-22
4. The selection of candidates, and their induction into office—By whom ?	20-22
5. When is the authority conferred by ordination, divine ?	20-22
6. The Church's commission conferred by ordina- tion—When destitute of divine authority—And what is then its character and tendency ?	20-22

CHAPTER III.

THE CALL TO THE OVERSIGHT OF A PARTICULAR CHARGE.

I. THE RELATION OF THE CALL TO THE OVERSIGHT OF A PARTICULAR CHARGE TO THE CALL TO THE MINISTRY.

They are not the same. They demand and imply
each other, 23

II. THE SOURCE OF THIS CALL.

	PAGE
1. Ascertained from Scriptures: Rom. x. 15; Acts xx. 28; Acts xxvi. 16-18; Eph. iii. 8; Gal. ii. 7, 8; Acts xiii. 1-4,	23
2. The source stated—From God through the Holy Spirit, and the Church,	24

III. HOW A CALL TO A PARTICULAR CHARGE IS TO BE DETERMINED.

In general—By the providence of God, and by the call and judgment of the Church, 24

Specific Rules.

1. Do not run before, and ignore divine providence,	24
2. Select the charge in which your own gifts, attainments, and habits, and the circumstances and wants of the churches indicate that you can be most useful,	26
3. Consider the disposition of the members of the parish toward yourself,	26
4. Consider personal advantages—Support, Educational conveniences; and also, Personal and Domestic Comforts,	27
5. Do not be deterred by difficulties, unless you are unable to cope with them,	28

IV. THE CONTRACT INVOLVED IN ACCEPTING A CALL TO THE PASTORAL RELATION, AND ITS RECOGNITION AND CONFIRMATION BY THE CHURCH.

Its Force—It is that of a legal contract between the pastor and the pastorate; and it imposes a moral and legal obligation on both parties to fulfill the contract, 28

Its Stipulations—On the part of the pastor, the amount of labor to be performed; on the part of the charge, the salary or compensation to be given, 28

<i>Its Recognition and Confirmation, by Installation.</i>	
When performed? By whom? Its constituent parts? Its design?	29

V. THE DISSOLUTION OF THE PASTORAL RELATION.

1. <i>The evils of frequent Pastoral changes to the Minister, "a," "b," "c," "d," "e,"</i>	29, 30
<i>To the churches, "f," "g,"</i>	30
2. <i>The Advantages of a Permanent Ministry.</i>	
The advantages would be both to the Ministry and Laity—In its <i>tendency to correct</i> the evils resulting from frequent pastoral changes—In its <i>absolute correction</i> of many of those evils—In <i>positive advantages,</i>	30, 31
3. <i>The Criteria indicating in any particular case, that the Pastoral Relation should not be dissolved.</i>	
The pastor adapted to his work—Popular among his people, and in the community—Appreciation of his labors—Adequate provision for his wants—Strong opposition to his resigning the charge—His sphere and prospects of usefulness, not decreasing, but rather increasing—His qualifications developing with, and for his work,	31
And yet there may be an occasional call, when all these indications will fall into the other scale. (See next topic, 4, "e" "f"),	32
4. <i>The duty of making occasional Pastoral Changes.</i>	
It becomes a duty:—	
a. When the pastor has lost his influence; and when the charge must suffer materially before he could possibly regain it,	32
b. Inadequate support,	32
c. Incompetent for the work,	32

	PAGE
d. When the vital interests of another charge demand his labors,	33
e. When the general interests of the church demand his services,	33
f. When urgently called by your superiors to some specially important field of labor,	33

CHAPTER IV.

THE OBLIGATIONS IMPOSED BY THE PASTORAL RELATION.

The ground already gone over,	34
General analysis of Chapter IV.,	34

SECTION I.

THE PASTOR'S OVERSIGHT OF HIMSELF.

Here attend—

I. TO YOUR PERSONAL PIETY.

The terrible consequences without its possession—To the pastor, and to his flock, 35

The blessed results from its possession—To the pastor, and to his flock, 35

Directions for its successful attainment.

Frequent meditation on the fundamental truths of the Gospel, given in seven articles, 36-51

The duty enforced of believing and applying personally all these seven articles, in order to enjoy the benefits of their saving efficacy:—

By showing what each one will accomplish, 51-53

By showing the special saving efficacy of the seventh article, 53, 54

The question answered—How can we keep our hearts in working order for Christ? . . . 54, 55

Attend—

II. TO YOUR CHARACTER, REPUTATION, AND INFLUENCE, AS CHRISTIAN GENTLEMEN AND CHRISTIAN CITIZENS.

A. ITS IMPORTANCE.—Character, Influence, Reputation—Their relation, 55, 56

B. HINTS ON THIS TOPIC.—These relate to—Scrupulous honesty—Prevarication—Plagiarism—Punctuality—Readiness to acknowledge faults and make reparation—Philanthropy—Patriotism—Loyalty—Boisterous disputation—Gossiping—Joking—Boasting—Dictation—Censoriousness—Favoritism—Avariciousness, etc., 56, 57

Attend—

III. TO YOUR REPUTATION AND INFLUENCE AS CHRISTIAN MINISTERS.

A. ITS IMPORTANCE.—Reputation can not be overestimated, 57

It is one of the Qualifications of the Christian Ministry. 1 Tim. iii. 7, 57

Christ honors those who maintain a well-earned reputation. Acts ix. 10-19, and xxii. 12, 13, 57, 58

B. HINTS ON THIS TOPIC.—These relate to—A proper concern to be able, earnest, successful ministers of Christ—System in study—The proper design of one's reading—Firmness in advocating the principles of God's word—The proof of your deep interest in, and your tender sympathy for, your flock—Impartiality in your care and attention to them—The character of your zeal for the Church—Also, of your motives in the perform-

	PAGE
ance of your official duties—Consistency—And your manners and habits,	58, 59

THE MANNERS AND CUSTOMS OF SOCIETY.

<i>The importance of this subject.</i> —Prejudices against it—Many clergymen, ignorant of the most obvious and established proprieties of life, and of their bearing on their usefulness—Considered important by all who cultivate good manners—Avoiding glaring improprieties, not sufficient; must prac- tice good manners—Many persons look at least quite as much to manners, as to solid worth; to them, manners are often more attractive than real merit—Attractive manners often gain us admittance into certain circles of society, when nothing else will; also, give us more influence in all ranks of society—Reason and experience both plead for good manners—Ministers of Christ es- pecially need these advantages, for they cannot employ “carnal weapons”—Failure here, is fail- ure in gaining the end of our calling—Their early acquisition enforced by the evil consequences of a few ridiculous foibles—Success in forming good habits and manners dependent on an early com- mencement and persevering patience—This alone will insure success,	60-66
<i>The general characteristics of clerical manners.</i> — Dignity—Gentleness—Condescension—Affability —Uniformity,	66-68
<i>Offensive personal habits,</i>	69-72
<i>Advice on conversation.</i> —Make it a study—Prepare yourself to converse on various topics—Hints and specifications,	72-78
<i>Attention, the secret of success in the formation of good manners,</i>	78

	PAGE
St. Paul's advice, Phil. iv. 8,	78
Attend—	
IV. TO YOUR INTERCOURSE WITH THE FEMALE SEX.	
A. IF UNMARRIED.—Let it be cheerful, dignified, free; but not too intimate, lest you awaken undesigned expectations,	78
B. WHETHER SINGLE OR MARRIED.—Avoid everything that could possibly be construed into an intention of seduction—Meet with instant and proper rebuke and abhorrence any such intimation or approach by the other sex,	79
Attend—	
V. TO THE CHOICE OF A WIFE.	
1. Reasons why a minister should ordinarily enter the conjugal relation,	79
2. Warnings against precipitant engagements and marriage; and the reasons for it,	79
3. General principles by which to be guided in selecting a wife; as, Her influence on the pastor for good or evil—Be guided not by the impulse of blind feeling, but by sound reason, the word of God, and the advice of judicious Christian friends,	79
4. The qualifications of a minister's wife.	
(1) Correct views on the subject of religion, and a love for religion itself,	80, 81
(2) A good reputation in her own church, and among her pious associates,	80, 81
(3) An amiable disposition; if possible, a sound physical constitution; and, at least, mediocrity of intellect and education,	80, 81
(4) Industry, economy, and a practical knowledge of domestic affairs,	80, 81

	PAGE
(5) How regard personal beauty, rank, and fortune?	80, 81
(6) How regard a slattern, gossip, flirt, or fashionable belle?	80, 81
(7) How regard an engagement?	80, 81

Attend—

VI. TO THE MANAGEMENT OF YOUR FAMILY.

A. IN REGARD TO RELIGION.—This relates to—
 Making your family a model of true religion—
 Their religious instruction—Family worship—
 Parental authority—Your home, as a home of
 the poor, a sanctuary of the awakened, afflicted,
 etc., 81

B. IN REGARD TO HOUSEHOLD ECONOMY.—This
 relates to—Extravagance in furniture, dress, and
 diet—Living within your income—Proper efforts
 and means to secure a competent salary—Contribu-
 tions to benevolent objects—Saving and laying
 up something for your family and old age, 82

SECTION II.

THE OVERSIGHT OF THE FLOCK.

I. THE PASTOR'S OWN CHARGE.

I. PRELIMINARY TOPICS.

*The minister cannot do all his work in the study and
 the pulpit, whilst he neglects the pastoral work,* . . . 83

*The fallacy of all excuses for neglecting the pastoral
 work, will appear from the following considera-
 tions:*

1. The connection of preaching and the pastoral
 work, 83
2. The importance of the pastoral work as learned
 from the titles given to the minister, from its na-
 ture, from its design, etc., 84

	PAGE
3. The authorities by which it is inculcated—Scripture authority: as Christ the Great and Good Shepherd; Mere hirelings; Peter, John, and Paul—Ecclesiastical authority,	84, 85
4. The talent requisite for the pastoral work. It is Dr. Watt's "Parlor Preaching"—Is in part a natural gift—But capable of vast improvement,	85
<i>Certain important auxiliaries to the pastoral work.</i>	
Stated meetings of females for benevolent purposes,	85
Bible classes,	85
The combination of charity with professions of sympathy,	85
The encouragement of private visits at the parsonage for private instruction,	85

II. THE DUTIES OF THE MINISTER, CONSIDERED AS A PASTOR.

These duties relate—

A. TO THE MEMBERSHIP OF THE CHURCH.

To their Safety—To their Purity—To their Unity—
To their Activity, 86, 87

B. TO THOSE WHO ARE NOT IN CONNECTION WITH THE CHURCH: NAMELY, THE UNCONVERTED.

The connection between the oversight of the pastor's self, his family, and his own charge, and the conversion of the unconverted, 87

Specific efforts for their conversion—In the pulpit, by pastoral visits, through your members, by means of books and tracts, 87

C. TO THE TREATMENT OF SPECIFIC CASES.

General Remarks.

The nature of the treatment will depend: On the fact whether they are Christians or not; on the place where it is done, in the pulpit or in the pastoral visits, 87

THE CASES THEMSELVES AND THEIR TREATMENT.

THE INFIDEL.

Infidels Classified.

	PAGE
<i>The Sceptic.</i> Those who doubt of all religion.	
<i>The Unbeliever.</i> Atheists; Deists; Rationalists.	
Again: The sensual infidel; the imitative infidel; the shrewd infidel,	87
<i>General Treatment.</i> This refers: To the difficulties involved in their own system—The cruelty of their scheme—Its uselessness—The religion of the Bible as necessary to man—Preaching to their consciences—Jesus as their only and all sufficient Saviour, etc.,	88
<i>Specific Treatment.</i> This embraces: Directions in regard to direct argument with them—Their particular species of infidelity—Hearing patiently their objections to Christianity—Admitting that there are difficulties—Answering fairly and fully every reasonable objection, etc.—The true ground of their infidelity and objections—The true method and proper examples of testing the truth of the Bible—Repentance,	89, 90
<i>Preventive Measures.</i> Indoctrinate the youth—Watch over your own flocks—Also, over the Church Catholic,	90

THE CARELESS OR INDIFFERENT.

<i>General Directions.</i> Consider the prominent causes of their indifference—Also, the true condition of each case—Present fully both the law and the Gospel,	91
<i>Specific Treatment.</i> Each case must be treated according to character; especially, reference must be had to the grounds of indifference,	91

FALSE PROFESSORS.

	PAGE
<i>This Class Described,</i>	91
<i>General Directions.</i> These refer, <i>first</i> , to the several classes of false professors—The self-righteous—The self-deceived, the hypocrite—and, <i>secondly</i> , to the difficulty and means of detecting them,	91, 92
<i>Specific Directions.</i> These relate to their illumination by the law and the Gospel—Adapting the instructions to each class and individual case, as Christ did to the young ruler, and to Nicodemus—The worthlessness of self—Christ as our only hope, etc.,	92, 93

THE CONVICTED.

<i>General Directions.</i> These relate to distinguishing between mereawakening and conviction; between transient and permanent conviction; between legal and evangelical conviction—The relation of conviction to one's self, to the law, to God, to Christ—The danger of self-deception,	93
<i>Specific Directions.</i> These relate to our efforts in regard to their convictions—Healing their wounds—Presenting Christ—Distinguishing between the various manifestations of sin; between faithfulness and perfection; between peace and pardon,	94

THE YOUNG CHRISTIAN.

<i>Directions for Ascertaining the Treatment Required.</i> These relate to:—His present attainments—His blemishes—His deficiencies,	94
<i>His Present Attainments.</i> These enumerated—The treatment on account of the imperfect development of these attainments,	94
<i>His Blemishes—Their Sources.</i> These are:—His natural temperament—The circumstances by which	

	PAGE
he is surrounded—His habits—The remains of unsubdued depravity,	95
Those blemishes growing out of natural temperament—Those growing out of surrounding circumstances—Those growing out of habits—Those growing out of unsubdued depravity,	96
<i>The Means of their Correction.</i> Pointing them out distinctly—Also, their sinfulness, their folly, their causes—And applying the necessary remedies,	96
<i>His Deficiencies.</i> These classified: As, consisting of doctrines, experience, and practice,	96
<i>The Enumeration of those Requiring Special Attention:</i> As, those relating to doctrine and experience, and those relating to practical piety,	96, 97

THE BACKSLIDER.

<i>The Nature of Backsliding.</i> Departure from God in heart and life,	97
<i>Its Causes.</i> Found in false doctrines and principles—An uncertain or false title of sonship and ground of comfort—Neglect of the means of grace—Becoming absorbed in the cares of the world.	97
<i>The Treatment.</i> Of the hardened backslider—Of the convinced backslider,	98

THE UNESTABLISHED CHRISTIAN.

<i>His Case Described.</i> What it is and where found,	98
<i>Its Causes.</i> Found in his knowledge, experience, and practice,	98
<i>The Treatment.</i> This includes the inculcation of the whole compass of Scripture doctrine and duty—Christian privileges—The necessity of never resting satisfied short of realizing the saving power of the truth—The faithful use of the means of grace,	98

THE CONFIRMED AND CONSISTENT CHRISTIAN.

	PAGE
<i>Described.</i> As combining Scriptural doctrine, holy privileges, and consistent practice,	99
<i>The Means of His Continued Advancement.</i> The word of God—The life of Christ—Active work—The providences of God—Evangelical warnings,	99, 100

THE AFFLICTED AND UNFORTUNATE.

<i>General Directions.</i> Ascertain the state of their mind in regard to their trials, and the causes of their afflictions and misfortunes,	100
<i>Specific Directions.</i> If traceable to their own sin or imprudence; or, to other causes,	101

THE MELANCHOLY AND DEJECTED.

<i>The Cause of their Condition</i> may be spiritual or bodily—It must be ascertained and distinguished by the symptoms of their bodily health,	102
<i>Their Treatment.</i> Kindness—Good advice—Medical aid,	102

THE OPENLY VICIOUS.

When, and when not, to make personal efforts— What these efforts shall be,	102
---	-----

THE OPENLY PROFANE.

The occasional discussion of profanity in the pulpit—Personal reproof,	103
--	-----

PERSONAL ENEMIES.

Make no acknowledgments unless you have wronged them—Treat them kindly—Do them favors—Pray for them—Labor for their good,	103
---	-----

THE CONTENTIOUS.

PAGE

The topics involved in a contentious spirit to be ascertained and publicly discussed—The main causes leading thereto—The investigation of contentions—Efforts preliminary to an investigation—The investigation itself, 104, 105

PUBLIC CONVICTS.

Visit them—Labor for their reformation, 105

These duties relate—

D. TO THE VISITATION OF THE SICK.

Its Importance. This arises from its advantages to the sick—The family—The pastor, 106

The Treatment of the Sick. This includes the following points: The facts to be ascertained before visiting the sick room—The manner of approaching the sick—How to speak of his recovery—Ascertaining his spiritual condition—Adapting your instructions to his specific wants—Instructions to the family—Closing your interview—Repeating your visits—Administering the Lord's Supper—Watching over the convalescent, 106-109

E. TO FAMILY VISITATION.

Its importance.—This grows out of its design and advantages. Its design is general and specific; and its advantages relate (a) To the parishioners—It meets specific wants that can not be met in the pulpit; and (b) To the pastor, 109, 110

Directions in regard to the duty itself.

These relate to the following topics: Making a list of all the families in your charge—Keeping a private record of the spiritual condition of each

one—Impartiality in your visits—Aiming to gain the confidence of those visited—The direct and indirect methods of introducing religious topics—Variety in the subject-matter of your instructions—The adaptation of your conversation to the wants and capacities of your members—Doctrinal errors and the institutions of the church as topics of conversation—The manner of closing your visits—Keeping up a connection between the subject discussed in successive visits—Attending parties for social intercourse and enjoyment, 110–112

III. THE DUTIES OF THE MINISTER CONSIDERED AS A RELIGIOUS TEACHER, AND ADMINISTRATOR OF DIVINE ORDINANCES.

These duties relate to—Divine worship; special occasions of worship; commemorative and covenanting ordinances, and schools for the education of the youth, 113

I. THE ORDINARY OCCASIONS OF SABBATH WORSHIP.

I. PRELIMINARY TOPICS AND PRINCIPLES.

The designations of divine worship—"Cultus," and "Cultus Dei," 113

Its essential nature.—Suitable reverence and adoration of the Divine Being, 113

Its two forms—Internal and external, 113

The relation of these two forms to each other.—The latter must be a faithful transcript of the sincere and genuine worship of the soul, or a means of producing it, 113

The means of ascertaining the several acts of external worship.—These are, all the means by which internal worship is produced and outwardly mani-

fested. They are all included in the Word of God.

Therefore, every channel through which this word is conveyed to the mind—And because of their adaptation to produce internal worship, or give it outward expression and unity, . . . 113, 114

These acts specified.—Preaching, prayer, reading the Scriptures, singing, and the administration of the sacraments, 114

The relative importance of these acts of worship.—This must be ascertained (a) From the essential idea and elements of genuine worship, viz.:—The devotional feelings of reverence and adoration for the Divine Being in active exercise, together with their outward expression and unity; and (b) From the direct tendency of each act of worship, to awaken these essential elements of worship, and give them outward expression and unity, 115, 116

Preaching is adapted, offered to all the hearers, the means of calling their devotion-feelings into emotional activity; but not of giving these outward expression and unity, 116

Singing and prayer are adapted to give oneness, in an outward form, to the internal and silent worship of the whole congregation—Also, to awaken and nourish these feelings of devotion—Therefore, all must sing and pray, 116, 117

Reading the Scriptures has the same tendency as preaching, with this difference—In preaching, man speaks for God; in reading the Scriptures, God speaks for himself, 117

The sacraments have the same tendency as preaching and reading the Scriptures, with the following advantages—Besides being an oral exhibition of divine truth, they convey it also by sensible symbols—They also exhibit the fundamental truths of

	PAGE
Christianity concentrated—Also, from their nature and design, adapted to harmonize and unify the devotional feelings of the individual worshipper,	117, 118
II. THE SEPARATE ACTS OF WORSHIP CONSIDERED.	
PREACHING.	
1. <i>Its Importance.</i> —This is seen from its grand design in reference to the unconverted—Also, from its adaptation to produce genuine worship in the church,	118, 119
It is, therefore, the minister's first duty,	119, 120
2. <i>Preparation for successful preaching.</i>	
(1) <i>Personal piety.</i> —Part IV., Sec. 1, Top. 1.	
(2) <i>Good mental discipline.</i> —Part I., Ch. II., Top. 4. "The Preacher,"	120
(3) <i>The improvement of your pulpit performances must be the special subject of duty through life,</i> 120	
a. <i>A general preparation for preaching,</i>	120
Study carefully yourself, human nature in general, and your own flock—Read your Bible consecutively—Study it critically, analytically, synthetically, doctrinally, and homiletically—Master every topic which you make a subject of study—Note down important subjects that suggest themselves, for future examination—Make selections and insertions in your compends, etc., 120, 121	
b. <i>A careful special preparation, for every sermon and lecture,</i>	121
(4.) <i>The selection of appropriate subjects and useful matter.</i> —Discarded and suitable subjects, See "The Preacher," Part II., Chap. I., and Part IV., Chap. II.,	122
Aids in making selections—Faithful pastoral visitation—Prayer for divine guidance—Re-	

- fection on the wants of the several classes of your flock—The wants of the various institutions and enterprises of the church—
 Connected series of discourses, . . . 122, 123
- (5) *The manner of preaching.*
 It is vastly important, 123
 Its constituent parts—Delivery, Unction, Authority—"The Preacher," Part VI., Chap. I., and Part V., Ch. III., Sec. V.
 Shun affectation—Let your outward manner correspond with your inward frame, . . . 124
- (6) *Revivals of religion and frequent conversation with experienced Christians,* 124
- (7) *Expecting success here, and a reward hereafter,* 125
 Why?—Matt. xxviii. 18-20; Heb. xi. 6;
 Rev. ii. 10, 125
3. *Attendance upon your preaching.*
 The means of securing this end, thus :
 (1) By inculcating this duty yourself, in the pulpit and out of it; and through your most active members and council, 126
 (2) By preaching interesting and effective sermons, 126
 (3) By gaining the affections of your people, . . . 126

SINGING.

1. *Its Importance,* 127
 From its tendency to nourish the essential elements of worship—As seen above—From its doctrinal tendency—Its impressive and mnemonic power—From its attractive influence, . . .
2. *Hints on this subject.*—These relate—To the selection of hymns and tunes—Singing as the duty of the whole congregation—Choirs—The attitude in singing—Occasional reference to it in the pulpit, 127-129

	PAGE
3. <i>Instrumental Music in Public Worship</i> —Must be your own judges—Be governed by circumstances,	129

PRAYER.

1. <i>Its Importance and Duty</i> ,	130
<i>Its general importance.</i> —This is seen:—From its design, as the medium through which God conveys his special blessings to man—From its relation to the essential elements of worship, as seen above,	
	130
<i>Its importance</i> as offered by the pastor, considered as a representative man—He prays for all—And each one prays through him,	
	131
<i>Its duty</i> arises from the interests which it involves, as learned from its importance,	
	131
2. <i>The Necessary Preparation</i> ,	131
(1) <i>Cultivate both the grace and gift of prayer</i> —These defined—Their relation to each other,	
	132
<i>How to cultivate the grace or spirit of prayer.</i> —By self-examination—Realizing one's accountability—Also, one's dependence on God—Familiarity with the promises of the Bible—A good conscience—The exercise of faith—Seeking the aid of the Holy Spirit,	
	133
<i>How to cultivate the gift of prayer.</i> —(a) Cultivating the habit of ready mental composition—(b) Familiarity with the language of Scripture, especially their devotional parts—(c) Avoiding the causes of becoming confused and disconcerted in prayer,	
	134
(2) <i>Study the matter and order of prayer.</i>	
<i>The matter of prayer.</i> —This includes:—The persons for whom we should pray, and the things for which we should pray,	
	134

	PAGE
<i>The order of prayer.</i> —This is:— <i>general</i> , It distributes the matter into classes; and <i>specific</i> , It arranges the same under these classes, . . .	135
These classes specified, and their order, . . .	135, 136
(a) <i>Invocation or Adoration.</i>	
What?—Scripture specimens—The length, . . .	136
(b) <i>Confession.</i>	
What?—Scripture specimens—Its length, . . .	137
(c) <i>Petition.</i>	
What?—Its subject matter—Its length—Its essential elements—Scripture specimens, . . .	138, 139
(d) <i>Thanksgiving.</i>	
What?—The length—Scripture specimens, . . .	139
<i>The specific arrangement:—</i>	
A strict logical order not desirable—Some regard should be had to specific order; as to cause and effect; generals and particulars; the greater and the less,	
	140, 141
3. <i>Study the manner in prayer.</i> —This includes — The attitude, the movements of the body, and the voice; also, the language and composition of our prayers,	141
<i>The Attitude</i> —There is no absolute rule, but must be expressive of reverence—Two attitudes mentioned in the Bible; standing and kneeling; possibly also bowing—The custom in the earliest ages of Christianity—The sitting posture, when alone allowable,	
	141, 142
<i>The movements of the body.</i> —The countenance—The hands—The eyes—The whole body,	
	142
<i>The voice.</i> —This includes:—Pronunciation—Intonation,	
	143
<i>The language.</i> —It must be intelligible: therefore, simple, founded largely on the Bible, and audible	

	PAGE
—The style must be, neither low and familiar, nor yet ornate,	143
<i>The composition.</i> —This includes: The manner in which they are composed, remembered, and recited—that is, Should we use written, liturgical forms? or, pray extemporaneously?—The arguments for, and against—The practice of the Lutheran Church,	144
4. <i>Mistakes on the Subject of Prayer.</i> —These relate to: More than one person praying at the same time—The style of prayer, neither didactic nor hortatory, but indicative of dependence, humility, etc.—Personality and reproof in prayer—Making our prayers, especially our confession, too general and indefinite—Needless and vain repetitions—The length of prayers,	144, 145

THE SCRIPTURE LESSON.

<i>Its design.</i> —To hear the truth from the mouth of God—To prepare the minister and the laity for the other exercises of worship,	146
<i>The Importance of a proper selection of lessons.</i> —These lessons should have reference:—To the general design of worship—To the special occasion of worship—To the specific subject and design of the sermon,	146
<i>The reading of these lessons, as also the hymns.</i> —This demands serious attention and careful study.—The manner of reading, and the end to be attained by it, viz.: To convey the life-giving word to the understanding and consciences of the hearers—The necessary preparation to attain this end—The time when to select these lessons—How to make preparation to read them; as, also, your hymns and liturgical services—Explanatory remarks in connection with reading,	147

THE OPENING AND CLOSING EXERCISES OF PUBLIC WORSHIP.

	PAGE
These are, the invocation, the doxology, and the benediction,	
<i>The Invocation</i> —What? Its design?	148
<i>The Doxology</i> —What? Its subject-matter—Its design,	148
<i>The two doxologies of the ancient church.</i> —The lesser doxology, or <i>Gloria Patri</i> —"Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end, Amen."	148
The greater doxology, or <i>Gloria in Excelsis</i> ; also called the Angelical Hymn,	149
It begins with the words: "Glory be to God on high, and on earth peace, good will toward men,"	149
Its subject-matter relates to the three persons of the Trinity,	149
The use of these doxologies in the Roman Catholic Church—In the Church of England—In the Protestant Episcopal Church of the United States—And in the Lutheran Church—Luther's estimation of the <i>Gloria in Excelsis</i> —The <i>Gloria Patri</i> , the basis of all the metrical doxologies,	149, 150
<i>The Benediction.</i> —What? Its two forms:—From the Old Test., Num. vi. 24-26; from the New Test., 2 Cor. xiii. 14; Phil. iv. 7—Their antiquity—Were used by the patriarchs, the priests, the Saviour, and the apostles—The use of the words, "Be with you"—"be with us,"	150, 151

II. SPECIAL OCCASIONS OF WORSHIP.

CATECHISATION.

The topics here refer to the catechumens, the catechist, the instruction, the design,	152, 153
---	----------

PRAYER MEETINGS.

	PAGE
<i>The ground for their authority.</i> —The teachings of Christ, Matt. xviii. 19, 20, and the practice of the apostolic churches, Acts i. 12-14 ; xii. 5, 11, 12 ; xvi. 12, 13—The duty of exercising all our spiritual gifts for our mutual improvement, 1 Cor. xiv. 12—The special benefits of such meetings,	153
<i>Their importance.</i> —This will be seen from their advantages—To Christians—To the unconverted,	154
<i>The place and time for holding these meetings,</i>	154
<i>The manner of conducting them.</i> —Order—The importance of forming good habits—Also, of having a good leader,	155
<i>The persons who should lead in prayer.</i> —Force no one to pray—All who have the grace of prayer, and who also have the gift, or can acquire it, may lead, and ought to lead—Females should be allowed to exercise their gifts—Do not insist—Do not refuse,	155, 156

MISSIONARY MEETINGS.

Their design—When and how often to be held—The subject-matter to be discussed—As Inner, Home, and Foreign Missions,	156, 157
---	----------

REVIVALS.

1. *Revivals defined.*—Their two-fold use, 157-159
2. *Their desirableness.*—This must be determined:—Not from spurious revivals, nor from measures of doubtful propriety to produce them—But from their nature—Their special advantages—The prominence which they have in the Bible—The Reformation of the 16th century, as being itself a most radical and extensive revival, 159, 160
3. *The means of promoting revivals.*—These means are all those instrumentalities which tend to arrest popular attention, and fix it on the subject of

- religion—These are:—The preparation with the pastor himself—Faithful, practical preaching—Special seasons of prayer—Protracted meetings—Catechetical instruction—Special providences—Lay-agency—And, family visitation, . . . 160-166
4. *The manner of conducting revivals.*—Secure decision on the part of the awakened—A series of personal interviews with the awakened, for instruction, designated “*meetings of inquiry*,” also, “*conducting meetings*”—The time and place of holding these meetings, . . . 166, 167
- The treatment of the awakened at these meetings.*—The method of instruction—Described—Founded on the practice of the apostles—The method of ignorant fanaticism, . . . 167-170
- Described—Subversive of apostolic practice—Its deleterious tendency, . . . 170, 171
- Closing remarks on these two methods—Also, time for closing evening meetings, . . . 171, 172
5. *The manner of spending the time at home during seasons of revivals*, . . . 172
6. *Special duties after a revival*, . . . 172

FUNERALS.

Adapt the exercises, in some measure, to the customs of the place—The exercises at the house, at the grave, and in the church—Use the forms in the Liturgy—Preach not for the dead, but for the living—Never abuse the dead—Seldom make them a model for imitation, . . . 173, 174

III. COMMEMORATING AND COVENANTING ORDINANCES.

BAPTISM.

1. It should ordinarily be performed in the church, in connection with public worship—This argued from its nature and design, . . . 174, 175

	PAGE
In administering the rite, use the forms of the Liturgy,	175
3. Advice in regard to sponsors,	175, 176
4. Recording baptisms,	176

CONFIRMATION.

1. What? Purely a covenanting ordinance,	176
2. Follow the forms of the Liturgy,	176
3. The care of the catechumens after confirmation,	176

THE LORD'S SUPPER.

1. The services connected with its celebration, of the highest importance,	177
2. The time of announcing its celebration, and the reasons for it,	177
3. The preparatory services—Their solemnity,	177
The sermon—Its design—Its subject-matter,	177, 178
The confession—The questions—The prayer,	178
The absolution,	178
4. The administration itself—The sermon—The addresses to the communicants—The liturgical services—A closing address—Registering the names of the communicants,	179, 180

THE SOLEMNIZATION OF MATRIMONY.

Observe the laws of the State on this subject—Advice in regard to marrying minors—The forms to be used—Special customs to be understood—Make an entry of the names of the parties, and of the time and place of marriage—Always give the parties a certificate,	180, 181
---	----------

OTHER COVENANTING ORDINANCES.

These are—Ordination of ministers—Licensure of candidates—Installation of ministers—Installation of church councils—The reception of members, and their excommunication and restoration—

	PAGE
The laying of corner-stones—The consecration of churches and cemeteries,	181
In regard to these, see the Liturgy and Church Government,	181

IV. SCHOOLS FOR THE EDUCATION OF THE YOUTH.

SUNDAY SCHOOLS.

Their supervision:—By visitation, examinations, addresses; in regard to organization and management; by instructing the teachers and improving the teaching--The preparation of the advanced pupils for the catechetical class—The preparation of future teachers—The infant department, . 182, 183

Can the Catechism be successfully taught in our Sabbath Schools?—Successful teaching.—Consists in the attainment of certain definite ends:—What?—These ends desirable also in the Sabbath School—The more specific aims of the Sabbath School—Successful Sabbath School teaching, . . . 183, 184

*Can Sabbath School teaching be successful?—*The means for the attainment of the ends of Sabbath School, viz.:—The Word of God, question book, lesson leaves, etc—Success dependent mainly on the teacher—What constitutes a first-class teacher—Such a teacher certainly successful, . . . 185, 186

*Can our Catechism be successfully taught in our Sabbath Schools?—*This dependent mainly on the teacher, 186

The adaptation of the Catechism to the attainment of the ends of Sabbath School teaching.—This seen, *Fisst*, From the general plan and design of the Catechism—*Secondly*—From its specific details in Luther's explanations—These explanations of the Commandments, radical as the second article

	PAGE
of the Augsburg Confession—The explanations of the Creed, adapted to produce faith—Those of the Lord's Prayer, Baptism, and the Lord's Supper, to the development of the Christian life,	186-189
<i>The requisite to success.</i> —Thorough study of the Catechism—Thorough analysis and complete preparation of each recitation—Faithful drilling of the class,	189, 190
<i>The introduction of the Catechism into our Sabbath Schools.</i> —Its introduction into every school recommended—Should not supplant the present system of Bible-studies—How to be introduced—Specimen recitations,	190-192
SECULAR SCHOOLS.	
Common schools—Academies—Efforts for their improvement,	192
II. THE BRANCH OF THE CHURCH WITH WHICH THE PASTOR IS CONNECTED.	
The duties of the pastor here relate—1. To his efforts for the purity, unity, and activity of his own branch of the Church—2. To his efforts to increase the number of her faithful, earnest ministers—3. To his regular attendance upon all the meetings of the synod and conference with which he is connected,	193, 194
III. THE CHURCH CATHOLIC.	
1. What constitutes it?	194
2. Our duty towards it—To promote Christian union, viz.: How to regard and treat orthodox denominations—Also, their ministers, altars, and pulpits—Proselyting—Sectarian bigotry,	194
IV. THE WORLD AT LARGE.	
DOMESTIC MISSIONS.	
1. The field of operation,	195

	PAGE
2. Their importance,	195
3. The pastor's duty,	195

FOREIGN MISSIONS.

1. The field of operation,	195
2. Their importance,	195
3. The pastor's duty,	195

APPENDIX I.

I. THE LITURGY.

1. *Liturgics defined*.—The science which discusses the essential nature of divine worship, and also, its separate acts, as established by the Church, . 196
2. *Its derivation*.—From *λειτουργία*; and compounded of *λεϊτος* or *λεϊτων*, public, and *εργον*, a work, 197
3. *Definition of liturgy*.—The Church's book of forms; or, her established regulator and directory of public worship, 197
4. *Its subject matter*.—The acts, occasions, and seasons of public worship, 197
5. *The history of Liturgies*,
 - (1) *They originated* in the Old Testament church; and were also in use in the early ages in the Christian Church, 198
 - (2) *The two classes of Liturgies in the ancient Christian Church*.—These are: *The Oriental liturgies*, of which six distinct ones are mentioned: Those of Jerusalem, Antioch, Constantinople, and Alexandria, and the Armenian and Nestorian liturgies—and, *The Western liturgies*, of which we have *The Catholic*; namely, the Ro-

- PAGE
- man, the Milanese or Ambrosian, the Gothic or Mozarabic, and the Gallic—and, *The Protestant*; namely, the Lutheran, and that of the Protestant Episcopal Church, known as “The Book of Common Prayer,” 198
6. *The necessity of liturgies.*—This arises from the necessity of some established order in the public worship of God, 198, 199
7. *A good liturgy.*—The principal difficulties in securing such a liturgy arise from the tendency to two extremes:—To have no forms; and, to be bound by forms for all cases, and for all occasions, 199
- The essentials of a good liturgy are—A sufficient number of the best forms; and full instructions on our entire Church-service, 199

II. THE CHURCH YEAR.

- “*The Church Year* designates the Christian consecration of time to the service of God,” in such a way, that the entire year constitutes a “cycle of the evangelical history, and of the great facts of redemption,” 199
- The Evangelical Church Year* retains only “the leading festivals which commemorate what God has done for us in the incarnation, the passion and death, the resurrection and ascension of Christ, and the outpouring of the Holy Ghost,” 200
- It is, thus, the division of the whole year in accordance with the acknowledged festivals of the Church, including also, the Scripture lessons for each Sabbath and festival, 200

I. THE FESTIVAL HALF OF THE CHURCH YEAR.

- It commences with the first Sunday of Advent, and closes with Trinity Sunday. It includes three periods, and each period has three sub-divisions, 200

I. THE CHRISTMAS PERIOD.

	PAGE
1. <i>Advent</i> .—The four Sabbaths preceding, and preparatory to the feast of Christmas,	200
2. <i>The Christmas Festival</i> .—Begins with Christmas eve, and ends with New Year's Day,	201
3. <i>Epiphany</i> .—(1) It comes on the sixth of January—(2) It commemorates the manifestation of Christ to the wise men, regarded as the representatives of the heathen world—(3) As a festival, it includes the several Sundays after Epiphany to the ninth Sunday before Easter, called <i>Septuagesima</i> —(4) This period varies in length, from two to six weeks, or from one to six Sabbaths,	201

II. THE EASTER PERIOD.

1. <i>The nine weeks of preparation for the Easter festival</i> .—(1) The three Sundays— <i>Septuagesima</i> , <i>Sexagesima</i> , and <i>Quinquagesima</i> —(2) <i>The period of Lent</i> —It begins with Ash Wednesday, and includes six Sabbaths—It is a period of forty days—(3) <i>The Passion week</i> —It commences with the last Sunday in Lent, viz.: Palm Sunday; and includes Good Friday,	201-203
2. <i>The Easter festival</i> ,	203
3. <i>The Sabbaths after Easter until Ascension Day</i> .—These Sabbaths are five—Thursday after the fifth Sabbath is Ascension Day,	203

III. THE PENTECOSTAL PERIOD.

1. <i>The Ascension festival</i> .—It extends from Ascension day to the evening preceding Whitsunday—It includes the sixth Sunday after Easter,	204
2. <i>The Day of Pentecost</i> ,	204
3. <i>Trinity Sunday</i> ,	204

II. THE NON-FESTIVAL HALF OF THE CHURCH YEAR.

It commences with the first Sunday after Trinity, and extends to the first Sunday of Advent—Its length is from 22 to 27 weeks—These Sundays are designated, the 1st, and so on to the 27th Sunday after Trinity—The festivals in this period relate to the Reformation, to distinguished individuals, and to mission and Bible societies, 205, 206

APPENDIX II.

I. SYSTEMATIC BENEVOLENCE.

1. *The Divine plan for raising benevolent contributions.*—All God's people should contribute—Regard their contributions as a part of their regular and necessary expenditures—They should be in proportion to their means, 207
2. *This plan enforced by the Word of God.*—1 Cor. xvi. 1, 2; Prov. iii. 9, 10; Ezek. xviii. 4; Exod. xix. 5; Lev. xxv. 23; Hag. ii. 8; Ps. l. 10-12; 2 Cor. viii. 1-15, 207-209

II. THE TEMPORAL INTERESTS OF THE CHURCH.

1. The items embraced in these interests, 209
2. The persons to whom they are entrusted, . . . 209
3. The pastor's relation to these interests; supervisory, executive, precautionary, 209

III. DIRECTIONS FOR KEEPING A DIARY.

1. Its subject-matter, 210
2. A suitable form, 211-214

WORKS
OF
HENRY ZIEGLER, D.D.

THE PASTOR,
HIS RELATION TO CHRIST AND THE CHURCH.

BY
HENRY ZIEGLER, D.D.,

Author of "Catechetics: Historical, Theoretical, and Practical," etc.

CATECHETICS:
HISTORICAL, THEORETICAL, AND PRACTICAL.

BY
HENRY ZIEGLER, D.D.

12mo, cloth, plain, \$1.50; gilt, \$2.00; library sheep, interleaved, \$3.00.

LUTHERAN PUBLICATION SOCIETY,
No. 42 NORTH NINTH STREET, PHILADELPHIA.

CATECHETICS,

HISTORICAL, THEORETICAL, AND PRACTICAL

BY

H. ZIEGLER, D.D.

12mo, cloth, plain, \$1.50; gilt, \$2.00; library sheep, interleaved, \$3.00.

LUTHERAN PUBLICATION SOCIETY,

No. 42 NORTH NINTH STREET, PHILADELPHIA.

"The design of the publication of this volume is to afford aid in the work of catechization. The materials for it were partly gathered by the author in his practical ministry, and formed into their present shape in the course of his lectures on the subject to the students in the Missionary Institute. The plan of the work is simple and comprehensive. The first Part treats of catechetics historically, and traces the practice of the church. The second Part gives a theoretical view of the subject, under the heads of Catechumens, The Catechist, The Instruction, The Public Examination, and Confirmation. In this the theological student and young minister are furnished with much valuable direction and suggestion. The third Part is a practical explanation of the five parts of Luther's Smaller Catechism. There will be some difference of opinion as to Dr. Ziegler's statements of Lutheran doctrine, and on some other points; but ministers will find real and valuable aid in their catechetical work in this carefully prepared manual. It will do good, too, in awakening a better sense of the importance of catechization."—*Lutheran Quarterly Review*.

"This work is, to a large extent, itself a practical exemplification of the subject it intends to unfold. The discussion is conducted mainly on the catechetical principle, abounding in questions and answers, and accompanied with proof-texts in all cases where they seem to be called for. The work contains a large amount of valuable practical matter, and though more especially adapted for use in the Lutheran Church, based as it is upon Luther's Catechism, others of other denominations can derive from the study of it much useful information

n regard to the general subject of catechetics."—*Reformed Church Messenger*.

"In preparing this manual, Dr. Z. has done a much-needed work, and he has done it well. The Christian instruction of youth, in the clear and definite forms, with the lucidness and precision which are characteristic of the catechetical method, has assumed an unusual importance in our day. Never was it more important for Christian youth to have distinct views of the fundamental doctrines of their religion, and to gain the power to discriminate truth from error. 'Unbelief,' says Dr. Shedd, 'does not now adopt the open method of the last century. The English deists did not pretend to be Christians, but attacked Christianity with all their force. The French infidel did the same, only with more virulence and hatred. But the infidel of the present day claims to be only a more philosophic and advanced Christian.'
. . . . And consequently, he declares that, 'In the present condition of society, there is great need of catechetical instruction, in order to protect the rising generation from infidelity in the form of false philosophy.' Such a book is therefore a desideratum. Students have hardly time during their theological course either to transcribe or to write out at the dictation of a professor as much as is thus given them through the press. Besides, many ministers already in the field, but who have not enjoyed such opportunities, and many parents who feel the importance of effectually catechising their children, will find just that which they have often wished for in this book. . . . We have adopted it as a text book in the theological department of Wittenberg College, and we would recommend it to all engaged in the work of catechization, as a book useful to them and suited to the times."—*Rev. S. Sprecker, D.D.*

"This book supplies a want that has long been felt in the Lutheran Church. We hope that all our ministers and lay-

men will buy, read, and recommend this work. It would be well to introduce the 'Practical Part' into our adult S. S. classes."—*Rev. T. Stork, D.D.*

"KNOXVILLE, ILL., Dec. 1, 1875.

'It affords me pleasure to say that Dr. Ziegler's Catechetics proved all it claimed. Having used it in the class-room as a text-book and in the study as a help for catechizing, I commend it to the clergy and laity of our church as a book of sterling worth.

REV. C. ANDERSON,
Principal Swedish-American College."

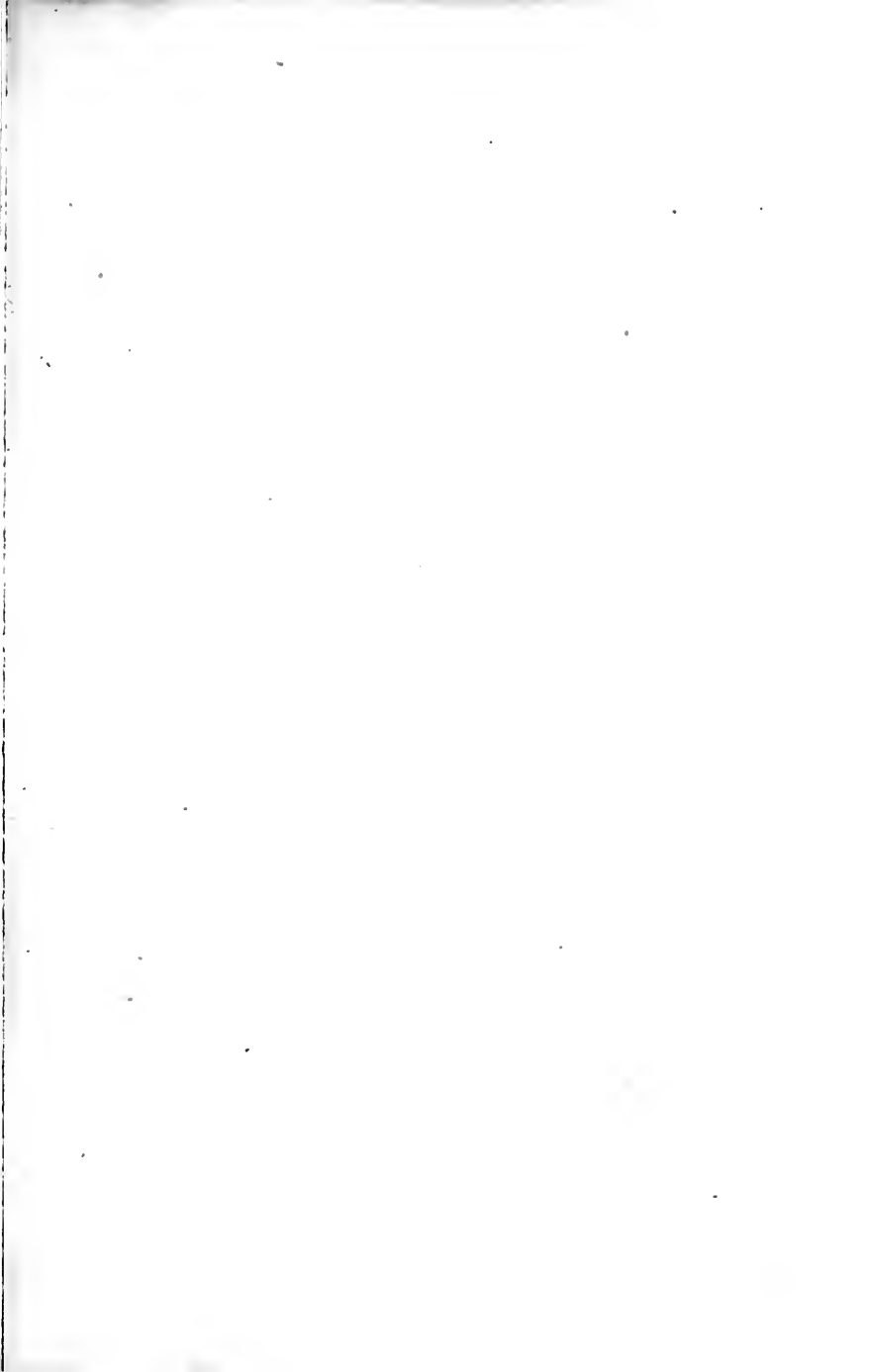
'YORK, Nov. 30, 1875.

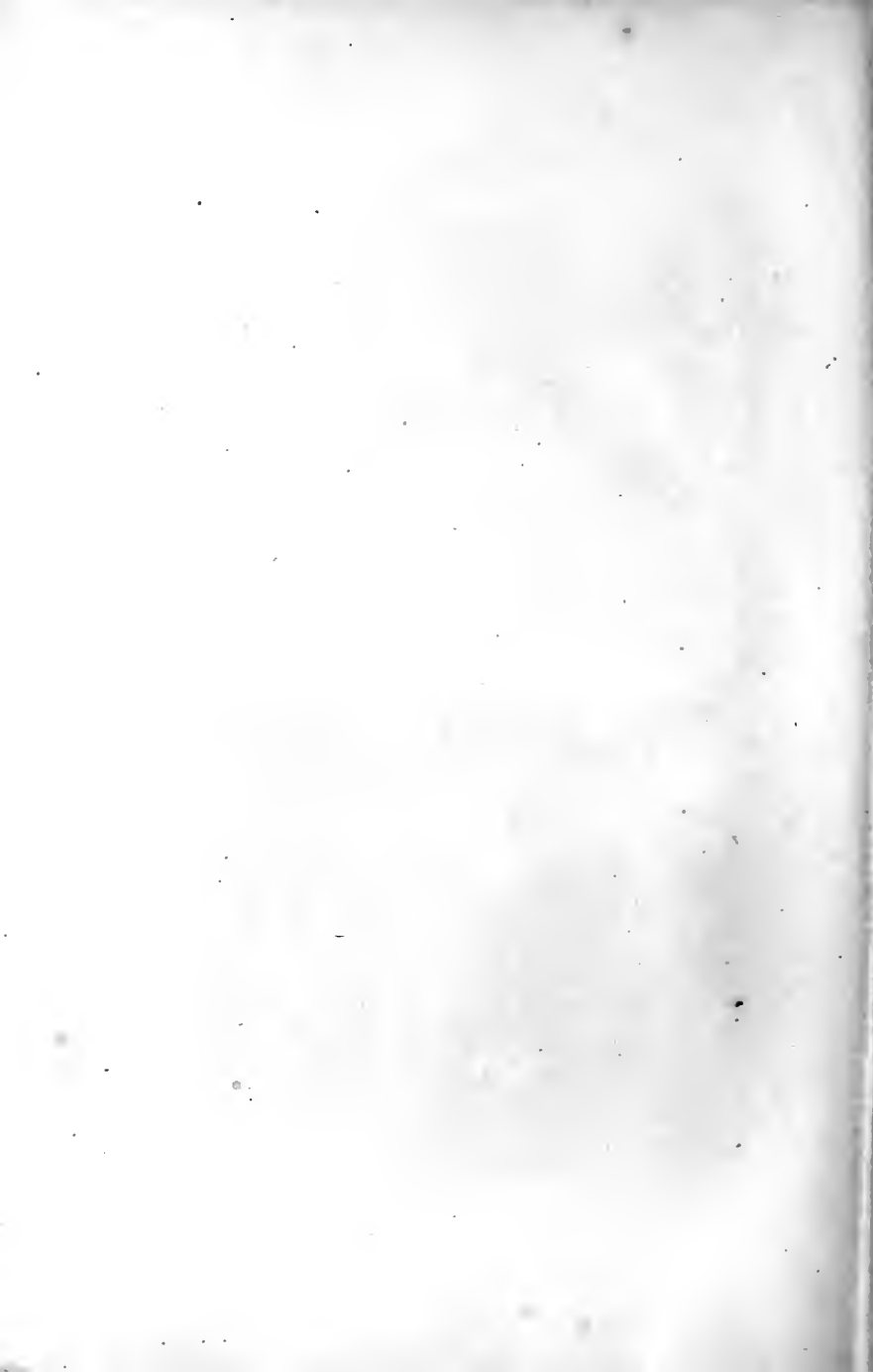
"DEAR DR. ZIEGLER:

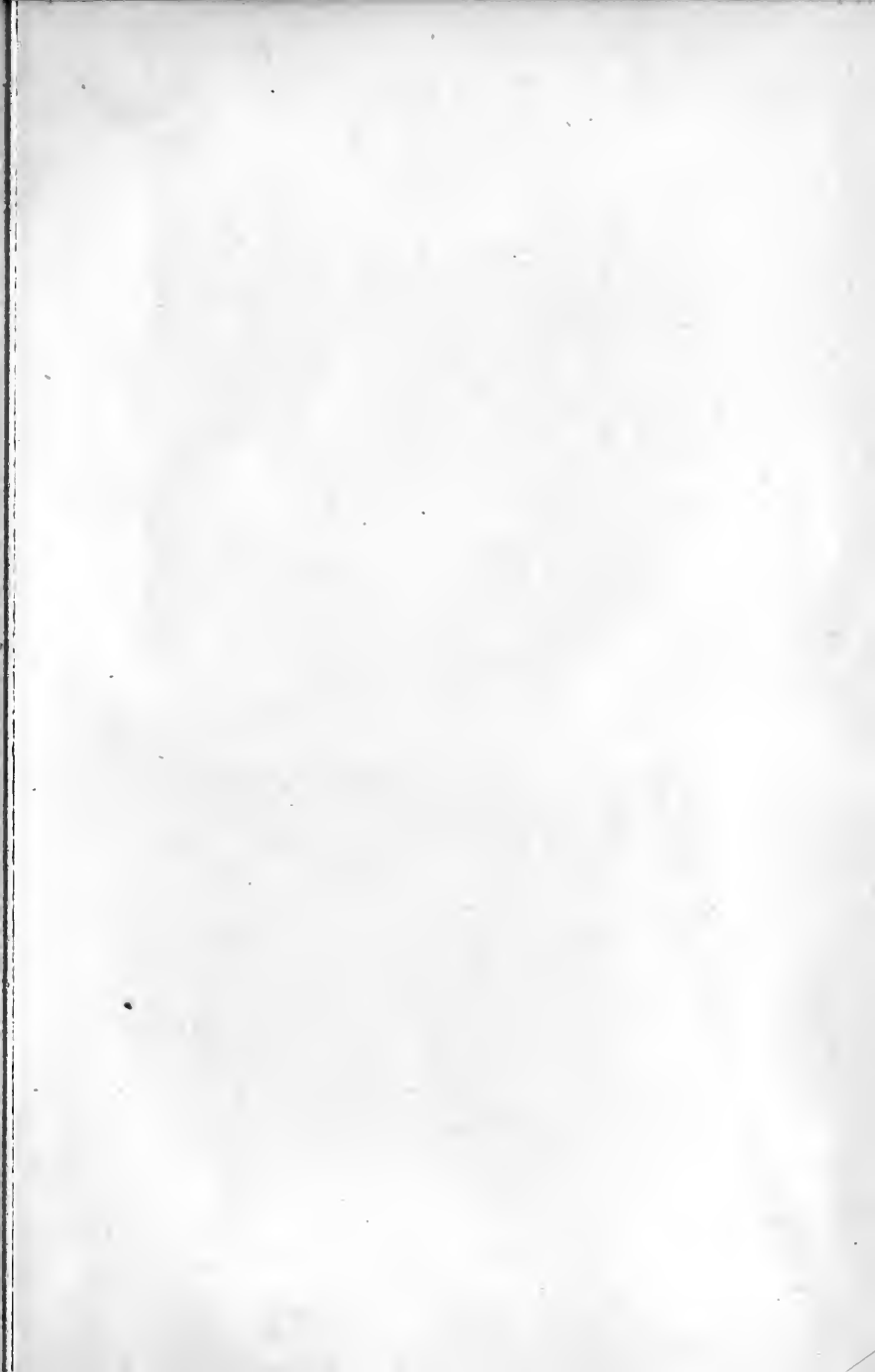
"Yours of the 27th is received. I cannot now recall the language of my allusion to your 'Catechetics;' it was in the midst of speaking that I referred, in an interjectional way, to some remarks you had made. But I meant to express my personal appreciation of your book on that subject—that I have studied it with considerable care, and found it so well adapted to the important pastoral work of catechization that I have made use of it in preparation for my catechetical services. It has proved to me a source of instruction and aid, and I regard it as a valuable contribution to this department of church work. The history, theory, and practice of catechetics are well arranged and treated, and the whole plan of the work is calculated to interest and instruct. It cannot fail to awaken in the church a greater earnestness for the 'time-honored' custom of the catechization of the young.

"I have not taken the book into the class, but use it rather as a text-book in my preparation for the class. I take it to be best suited as a normal teacher—as a help or educator of the *catechizer*.

"Very truly, your brother,
"REV. A. W. LILLY."







SUSQUEHANNA UNIVERSITY



3 4998 0027 9827 5

DOES
CIRCULATE
FROM
SUSQUEHANNA UNIVERSITY

