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ART. I.—*Revivals : or the Appropriate Means of Promoting True Religion. A Sermon preached in the South Congregational Church in Bridgeport, Conn., on the Lord's day morning, June 20, 1841. By John Woodbridge, D.D. Published by request.*

WHATEVER diversity of sentiment may prevail in regard to the subject handled in this discourse, there can be but one opinion respecting its vast importance. All who believe in the reality of true religion must be agreed, that it is of the highest moment to understand what are the true and legitimate means of reviving its power and furthering its progress. The views advanced by Dr. Woodbridge in this discourse are judicious, scriptural and timely. Although it was not prepared for the press, the fact that a congregation not his own, on hearing it, requested its publication, because they thought it adapted to subserve the cause of Christ, is an encouraging symptom of a good state of opinion in Christian communities.

Dr. Woodbridge shows first what are not, and secondly what are "the appropriate means of promoting true religion." Among the first class he places "a bitter and censorious spirit in opposing wickedness; a neglect or superficial notice of the distinguishing doctrines of the gospel; en-

divisions and offences among you and avoid them. Have no fellowship with the unfruitful works of darkness, but rather reprove them, is the course, not less of wise policy, than of gospel righteousness. And it behooves all concerned to see to it, that they so faithfully and prayerfully use the means of divine appointment for promoting the cause of religion, that they shall give no occasion to those who seek occasion, and wish a plausible pretext for thrusting upon them the contrary sort of proceedings, and thus kindling UNHALLOWED FIRE UPON THE ALTAR OF THE LORD.

J. W. Newman

ART. II.—*The Kingdom of Christ Delineated, in two Essays on our Lord's own Account of his Person and of the Nature of his Kingdom, and on the Constitution, Powers and Ministry of a Christian Church, as appointed by Himself.* By Richard, Lord Archbishop of Dublin. London: Fellowes. 1841. 8vo.

THIS new work of Archbishop Whately would afford abundant matter of discussion on the general subject of the Constitution of the Christian Church. But we avail ourselves, at present, of his name, to introduce a few reflections of our own, upon one of the topics mentioned in his title-page, the Ministry of the Church, "as appointed by our Lord himself." We have wished, for some time, to suggest the inquiry, whether the members of our church do habitually join its unimposing and familiar institutions with proper views of the supreme authority of Christ. Perhaps our people, not the irreligious alone, but too frequently the professedly religious, are inclined to depose certain of the offices of the Christian church from their station of divine authority; and among these, the pastoral office, which is liable to be accounted only a human and voluntary modification of the Christian ministry. It seems to be presumed by some, that the pastoral functions do not belong of divine right to any portion of the Christian ministry; and that the claims of Christ in regard to the official administration of the gospel are met by sustaining only the more general forms of ministerial service. It cannot therefore be amiss to pass, in brief review, a portion of the argument for the divine authority of the office of the Christian pastor.

There is an evident distinction between the office of the

pastor and that of every other gospel functionary. There were diversities of gifts. The distribution of appointments by the Head of the Church was accommodated to the various circumstances in which, under the Christian dispensation, the people would be found. At first, the universal prepossession of Judaism and Heathenism would erect the opposition, both of conscience and of corruption, against the introduction of Christianity. To meet such an exigency, and also to establish an authority of last appeal, for all the coming ages of the church, there was appointed the office of apostle. The persons designated for this office were selected by the Saviour himself in person; with the exception of one whose appointment was determined by a solemn appeal to the Saviour in the lot. Paul, though not of the original twelve, was nevertheless elected by the above general rule. No human agency intervened between Christ and him, either in his nomination or his election. These apostles received spiritual endowments entirely peculiar to their office. They were clothed, as ecclesiastical officers, with full authority, and as religious teachers, with the attribute of infallibility. Although sufficient in number for all the purposes of their appointment, they were few. It hence became convenient to distribute more extensively the inferior powers of these offices, that the Christian assemblies might have edifying exercises, although an apostle might not be present. To provide for this was the design of the office of prophet. The prophets had special gifts, fitted equally with those of the apostles, to arrest attention and present the sensible and miraculous proofs of the divine authority of their doctrine, and thus to produce a first impression in favour of Christianity. When these apostles and prophets should thus win the public ear for the gospel preacher, their extraordinary gifts might be spared. Other men without miraculous endowments could preach the doctrines of the gospel to persons willing to hear and prepared to receive them, collect and instruct the converts, organize churches, and establish the regular administration of divine service. Here was the field of the evangelist. Then the system of stated and regular religious instruction, and the ceaseless and peculiar demand for ministerial service was the occasion for the office of pastor. And so he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.

The apostleship was first in authority and first in time.

The apostles received truth directly from Christ for the people. They were next to Christ as original teachers of the Christian doctrine, and stood in this office between God and all other teachers. In authority no others were superior or equal to them. It belonged to them to determine what doctrines should be taught by all other teachers, and what forms of worship, government and discipline should prevail in the church.

Next the apostles stood the prophets, endowed with miraculous gifts of understanding and of speech. They, too, received certain revelations directly from God, yet were not, in their official exercises, equal in authority with the apostles. The knowledge of the mystery of Christ was revealed unto the holy apostles and prophets by the Spirit. The prophets are so joined with the apostles in the Christian offices of authority and teaching as to form with them the foundation on which the church was built, and of which Jesus Christ was the chief corner-stone. In certain direct communications of spiritual knowledge, the prophets evidently shared with the apostles, while in the authority of their teaching and other ministrations, they were as evidently subordinate, and received directions from the apostles in the exercise of their office. This prophetic office, like the apostolic, was temporary, demanded for the introduction of a new and strange religion, supplying the requisite credentials for the ordinary and permanent teachers, intended to serve the infancy of the church, and furnishing intelligent teaching and exhortation for the people, until men could, by the ordinary methods of instruction, be prepared to take their places.

Next came the evangelist. His labours were desultory. He seems to have been a sort of irregular itinerant, holding himself ready like the apostles and prophets, to go from place to place at the call of circumstances, but differing from them in the nature and extent of his personal endowments and the rank of his authority. Since the evangelist might find, in every age of the world, as proper fields of labour as those presented in the early state of the Christian church, his office seems destined to be permanent. The authority of this officer does not appear to have been like that of the apostles, intended for a temporary purpose. Nor were any of his personal endowments conferred with special and exclusive reference to any state of the world peculiar to those days. How the authority of the evangelist differed from

that of the pastor, or whether it differed at all, except in those matters which were strictly and exclusively pastoral, it may not be easy, nor are we greatly concerned, to decide. He was competent to preach the gospel, to administer the ordinances, to direct the converts in matters preliminary to the organization of churches, and to serve the churches as occasion might require.

The office of the pastor was connected with a local and limited charge. The elders of the church of Ephesus were pastors, by the Holy Ghost made overseers, ἐπίσκοποι, bishops; and the pastoral nature of their office appears in their being commanded to feed the flock of God, or, to use words derived from the very terms of the original, to exercise over them the office of pastor. The bishops Timothy and Titus were charged with the duty of teaching, by preaching in public and exhorting in private. To them it belonged to regulate the internal affairs of the church, and to administer its government and discipline. They watched over the faith and practice of the members, to prevent error and offence. They ordained approved men to the work of the gospel ministry. They were charged with giving reproof and rebuke, as occasion might require, to old and young, masters and servants, husbands and wives, parents and children, and to all inferior officers of the church. By the terms of ordination, the pastor or bishop was confined to a local and limited charge. Within that charge he held responsibilities not extending to other portions of the church, and had official rights and authority, with which other officers of the church might not interfere.

Such, so far as can be clearly learned from the scriptures, were the chief points of distinction between the authority, duties, and claims of the pastor, and those of the other officers of the church; yet among the officers who were especially charged with "feeding the flock of God," we hear of none. No ecclesiastical distinction can be drawn between Timothy and Titus, or between them and the ἐπίσκοποι of Ephesus. The tenor of the instructions which they all received from the apostle, indicates, in the most unequivocal manner, an official equality among the bishops or pastors of the churches. And we are now to observe with what decided forms of supreme authority the pastoral office was ordained; and what proofs appear in the nature, the design, and the effects of the pastoral institution in favour of its divine and perpetual authority in the church.

The office was instituted at the beginning of the Christian church. It originated with the origin of the church itself. The apostle speaks of it with others, as a part of the system of organization provided, in the original counsels of God, for the administration of his kingdom on earth. It did not grow out of any pre-existent exigency of the church. And yet when it actually arose and assumed its functions, it seemed to have a field exactly suited to its operation, and appeared to come to supply a demand. The office of pastor was ordained at the same time with the offices of the apostle and the prophet. No difference can be discerned between the apostle's solemn recognition of the pastorship, as one of the authoritative appointments of the Head of the Church, and his recognition of the office of the apostleship itself. It was from his station of authority that he gave the word creating the office. In his previous humiliation he did not announce it; but deferring its promulgation till his ascension to glory, he published it in union with those offices of acknowledged authority appointed for the edification of the church. The manner of creating this office places it among those appointments of unquestionable and perpetual authority which bear the acknowledged sanction of the mediatorial king.

The circumstances of its appointment were suited to secure for it what we consider its due place among the constituted authorities of the Christian church. The office was ordained before the exigency it was intended to meet had arisen. The appointment of the office, and the adaptation of the church to receive its ministrations, appear to have been fixed by a simultaneous decree; and so far as human eyes could see, the church was as really formed for the pastor as the pastor for the church. In other words, he who had determined that the pastoral office should have place in the church, determined also that the church should have need of the pastor. The office of deacon, on the contrary, although equally the offspring of divine counsels, seemed to rise out of an existing necessity in what appeared the natural course of things. The members of the church complained of inadequate ministrations. The apostles wanted helpers; and the want suggested the supply. The occasion itself seemed to have prompted the first conception of an office to meet the case. Hence, although the deacon be a legitimate and perpetual officer of the church, his office differed widely from that of the pastor in the cir-

cumstances of its origin. It seems to have arisen more from the people's judgment of their own wants, and upon that judgment it may seem to depend, in a larger measure, for the vindication of its claims. But as to employing the pastor, the people have no choice. The manner of appointing this office makes it the manifest duty of the people to place themselves, if possible, in a condition in which they may require and enjoy the labours of the pastor, and then to select the person and secure his services. From the apostle's studied and emphatic statement of the manner and circumstances of the pastoral institution, we must presume that no people can consider themselves in the state most favourable to their growth in knowledge, purity and comfort, except when they are best prepared to receive the benefit of the pastoral authority and care.

The design of the institution comprehended the most sacred and important interests of the church. The pastor was not a secular officer. He was not charged imperiously with the temporal concerns of the people. Whatever incidental and personal influence he might hold in temporal affairs, that was not embraced in the original design of his office. That original design was spiritual. The apostle, the prophet, the evangelist, the pastor, were all ordained for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Here assuredly is a design worthy of the wisdom of God. Here are interests which justly claim to be consulted. What could be more important in the view of him who wills the sanctification of his people? To what office, if not to one ordained for such an end, would he attach the open and formal sanction of his authority? Feed the flock of God, says one of the precepts of the pastoral law. Preach the word, says another; reprove, rebuke, exhort, with all long-suffering and doctrine; speak the things that become sound doctrine; that they which have believed may be careful to maintain good works. It is for these purposes that believers are called. The object of their vocation is their edification in knowledge, purity and comfort. And the office of the pastor is the chief of the permanent means on which this edification of the people of God must depend. The apostles were to have no official successors; but, with the men who first held it, the office was to die.

The prophets were to exist in only a brief succession, if indeed in any at all. The evangelists were pioneers of the pastor, watching for promiscuous and temporary opportunities of introducing the gospel, where bishops could not, from lack of qualified men, or the circumstances of the people, be conveniently established. While these forerunners fulfilled their course, they sometimes gathered churches, sometimes instructed families in transient visits, sometimes employed themselves, under providential and not unfrequently special divine direction, in teaching individual strangers the way of salvation. The results of these labours would often be, in course, a demand for the stated and continuous labours of the pastor. A flock, now gathered, wants a shepherd to feed them. An assembly of Christian worshippers, now established, require a teacher of their own to guide them. A church, now organized, calls for a pastor as the head of its organization, who shall superintend the dispensation of its authority, administer its ordinances, and, instead of going from place to place, reside among the people, watch over them, and go in and out before them as their own. This teacher becomes the minister of a particular congregation, and that congregation becomes, in a delicate and important sense, his. Henceforward the work of the ministry there is his work. His relation to the people is solemnized in a form significant of his dignity and responsibility, and of the corresponding duty of the flock over which the Holy Ghost makes him bishop. His duties are enjoined by solemn charge. It becomes the official duty of the minister, as he hopes for the favour of him who shall judge the quick and dead, to supply his people with all needful instruction, warning and exhortation. If he do not teach them, they will not be taught. He stands between them and all other teachers, and becomes responsible for their supply of gospel ministrations. A relation is formed which is not lightly to be sundered, and the responsibilities of which are to be recognized with peculiar solemnity at the last day. And many an award will be assigned at the judgment bar, with reference to the mutual faithfulness of shepherd and flock.

Our first argument for the divine authority of the pastoral office, and that a most conclusive one, is drawn from the time, the manner, the circumstances, and the express design of it. Our second is, that there are reasons in the nature of man for supposing such an institution to have come from him who formed our intellectual and moral constitution.

Religious knowledge is to be acquired by the human understanding in the same way that other knowledge is acquired, by study; by personal, diligent, and intelligent instruction; and by pressing the considerations best fitted to command attention and render knowledge interesting and attractive to the people. So far as religious knowledge is the mere result of experience, it may be gained by direct impressions from the Spirit on the heart. But the treasures of the understanding are, both in the material and spiritual fields, to be acquired by the same methods. The true and profound knowledge of the holy scriptures must be acquired by study not less diligent and severe, and by teaching not less skilful and constant than the study and the teaching which secures the command of other sciences.

Since religious instruction is a matter of so vital concern with the people, it invests with peculiar solemnity and attractiveness, the character of those who give it. It is by an impulse of his religious nature, that the serious hearer of the gospel exclaims, How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace. In the degree in which the spiritual affections of the people are moved towards the privileges and the duties of religion, and their understandings engaged in searching for the treasures of divine knowledge, will their natural affection be enlisted in favour of the persons through whom their knowledge and comfort are received. Such is the natural course of things. Unless some disturbing influence be interposed by the defective character of the minister or the gross prevalence of irreligion among the people, the ardent attachment of pastor and people is the spontaneous growth of the peculiar relation. There is the intimate, friendly, personal acquaintance of the parties with each other. There is the reciprocation of respectful and useful service. There is the delicate and constant force of a peculiar mutual obligation, restraining the common antagonists of the kind affections, and giving to the exercise of mutual respect a freer and purer occasion than is afforded by any secular relations. There is the genial connexion of pastoral service with some of the liveliest joys and deepest sorrows of the human heart. There is often the pleasing excitement of pure affection towards God and man by the pastor's personal and official influence in public and private labour. There is the natural and often useful predisposition of the people to extend the honours of the agent to the instrument, and to indulge

an amiable fondness for the visible messenger of an invisible benefactor. There is the mutual endearment which all deem becoming to the relation, and which all good people account it a duty and a comfort to maintain. Where, in the round of human relations, can be found a fitter opportunity and fairer scope for mutual confidence, respect, and love? From the nature of the office, from the kind of service it provides, from the character and value of the interests with which it is properly concerned, and from the purity and strength of the kind affections it begets and nourishes, might there not be expected to grow up in the nature of man such attachments as would hold no where else without the ties of blood? It is the offspring of the laws of our nature, under the direction and impulse of heavenly grace; and who can doubt that, without this affection, the duties and responsibilities of the office would be grievous to the minister, less acceptable to the people, and less conducive to the ends of the gospel? The nature of religion and the nature of man produce this result; and the more perfectly the gospel does its work, the stronger becomes the principle of which we speak, and the more useful. What plainer indication could there be that the affections growing out of the pastoral relation have been provided with a view to gracious purposes; and that the office, for the useful and agreeable exercise of which we have such provision in our nature, is of divine appointment?

This is our second argument. Our third is, that the history of the pastoral office affords solid ground of belief that the origin of the institution is divine. It was under the faithful ministrations of the pastors that the early churches received, in their prosperity, the blessing of God, or in their decline, the warnings and reproofs of their Head. The seven churches of Asia were addressed through their pastors. It was to the angels, the messengers, the ministers of those churches, that Christ committed those admonitions which were intended for all the members. And when Paul, on his last voyage to Rome, proposed to leave his parting counsel with the churches of Ephesus, he sent for the men whom the Holy Ghost had made overseers of those churches, and commanded them to feed the flock of God, that is, to be its faithful pastors. These were among the beginnings of the pastoral history of the church. And we hence learn how great was the influence and dignity of the office among the people. It was taken for granted, it was ordained, that the pastor should be a guide of the flock; that his influence

and responsibility, in the matters pertaining to his office, would be powerful. Suppose, for a moment, that Christ had communicated with the churches otherwise than through their official organs, that the apostles had sent by other messengers or addressed the people themselves; how different would have been their testimony concerning the rank and authority of the pastor. The instructions, the rebukes, the warnings, intended for the people were committed to the pastors, as organs which would be not only convenient, but effectual for such a service. The early fathers were peculiarly jealous for the honour and usefulness of the pastor; and they laid no greater stress on any duty, after that of repentance and faith, than upon the mutual duties of the spiritual shepherd and his flock. In the declension of the church in the following ages, this office was universally maintained, and with great uniformity, in its duties and its results. While the memory and personal influence of the apostles lingered among the following generations, this institution was cherished as one of the conspicuous features of the first ecclesiastical organization.

As a part of its history, its effects are worthy of special note. It is a fact that in the time of the Apocalypse, all the churches which are mentioned at all as having been addressed by their Head, for the purpose of instruction, commendation, or correction, were addressed through their pastors. And this fact gives us a hint by no means obscure, that all the churches, to which the cause of truth and righteousness could then look for support, had their bishops; that any which had existed without pastors were now scattered and extinct, and that those only remained which had the benefit of pastoral care. In the time of the apostles, the pastorship was deemed so important as to demand special care to qualify the man for the office. In the apostolic instructions on ministerial duty, the most emphatic and solemn of all are those which charge the bishops with peculiar responsibility in relation to the doctrine and practice of the people. As might then have been supposed, the strength of the churches in truth and order was commonly in proportion to their supply of episcopal fidelity. When the churches prospered, it was by pastoral faithfulness; and when they declined, their declension was produced or hastened by pastoral defection. The doctrines held by the congregation have, in every age, been, to an almost proverbial extent, susceptible of modification from those affections which be-

long to the pastoral relation. While the peculiar opinions of a transient preacher make little impression on those who feel only the influence of his public address, those of a pastor who holds the people in the bonds of a tender endearment, all know how delicate and difficult it is to call in question. We may state it as a general rule, that the doctrines of the pastor are the doctrines of the people; and that not always because the one sought out and found the other by elective affinity, but because the faithful and skilful pastor forms, as it were, by a law of nature, the religious opinions of the people. In the earlier periods of Christianity, when the people had rarely a copy of the holy scriptures, and few means of information, and, in religion, no other means of instruction, than the pastor and his helpers, these teachers might be strictly said to hold the keys of knowledge. And what class of teachers could be supposed to keep the portals under so close a guard, as those who had the special and exclusive charge of particular churches? But these remarks are not to be confined to times of ignorance. In modern days, in ages and countries of light, when the living teacher is only one among a thousand instruments of popular instruction, the pastor, above all other teachers, controls the religious opinions of the people. Among the common events in the history of the church is to be reckoned the people's adoption of whatever peculiar views in theology their pastor may have entertained; and instances of sudden and almost unanimous conformity of the views of the people with those of a popular pastor are not of rare occurrence. It is common, in the progress of error, for a skilful pastor to take the majority or the whole of a congregation with him, in spite of the strongest and most prudent influence of all other watchfulness and counsel. On the other hand, who else, like the intelligent, diligent and affectionate pastor, can build up a people in truth and order? Who like him is wont to cultivate and bring out in fair developement, the fruits of the Spirit in a congregation? Who else so fills the house of worship with devout and habitual hearers of the gospel, and commends the pure word of God with effect to their belief and practice? If the people who have a pastor do not grow in the knowledge of the holy scriptures, and acquire a keen discernment of truth and a hearty relish for it; if the children are not brought up in the house of the Lord, and the youth taught to respect the doctrines, the institutions, and the people of Christ; if the people are not

prompt in supporting the gospel at home, and aiding in its propagation abroad, we may almost take for granted it is the pastor's fault. It is impossible to survey, without admiration, the workings of this institution on the opinions and the character of our people. What other office, civil or ecclesiastical, has at this very day such power? What other influence touches and controls so many of the springs of human action, and modifies so widely the social habits and institutions of our population? In proportion to the energy and skilfulness of pastoral labour is almost invariably the moral and religious prosperity of the people; and, the world over, when a people enjoy moral and religious prosperity, all other things are added unto them.

If these remarks seem to any to savour of exaggeration, it can be only to persons who do not consider the actual state of the Christian church, and the principles on which her prosperity depends. The pastoral office is of God; and here is a part of the proof of its divine original, that the most faithful exercise of this office, and the most prompt support and reception of its influence is always attended by the most rapid advancement of the church in pure faith, in spiritual peace and joy, and in all good works.

Such proofs of the divine authority of this institution remind us forcibly of the pastor's peculiar responsibilities. If a man desire the office of a bishop, he desireth not only a good work, but a great and solemn one. The minister of the gospel who has the charge of a congregation is responsible for a peculiar class of ministerial duties. He is required, indeed, as all preachers and as all Christians are, to take heed unto himself, that his feelings agree always with his work. But in this matter his responsibilities exceed those of other Christians and of other ministers, since there is no other form of Christian duty, in which success and enjoyment depend so much on the labourer's feelings, as in this. He is responsible also to his people for a supply of instruction in the gospel; and to this responsibility there are no limits except the limits of his own abilities. He does not fulfil his obligations to his congregation by giving them a course of lectures on the doctrines or the duties of religion. He can never lead any portion of his people to the end of their course, where he has no more to teach, and where they have no more to learn. He must continue giving line upon line, precept upon precept; adapting his instruction to all the varieties of understanding and character

among his people, reproving, rebuking, exhorting, with all long-suffering and doctrine. He must give lessons, at the same time, in the rudiments of Christian learning and in the highest branches, bringing forth out of his treasure things new and old, instant in season and out of season, and instead of ever being able to say that his work is done, finding it so to increase on his hands that the more he does the more he finds to do. What diligence must the conscientious and affectionate pastor maintain, to meet the amiable demands of the poor, who enjoy his acquaintance and his kind and generous attentions; of the ignorant, who hunger for his instructions; of the intelligent and refined, who claim his respectful regards; of parents, who prize his aid in training their children; of the youth, who need and often seek his prudent oversight and counsel; of the afflicted, who depend on his sympathizing and soothing ministrations. Such ceaseless and exhausting draughts upon his resources seem often inconsiderate and excessive and are doubtless urged, in many cases, with too little regard for the limits of his ability; yet are they in strict accordance with the law of the pastoral office; and the bishop who conforms his spirit to the intent of his commission, instead of resisting the largest demands as oppressive or unjust, divides his resources among them, rejoices to spend and to be spent in meeting them, and feels a real though an indescribable pleasure in their very excess. He cannot but choose rather that his official services should be in great demand than otherwise. He yet feels, all the more, the overwhelming disproportion between the work to be done and his power to do. The private feelings of a conscientious and devoted pastor are a delicate subject for public discussion. Little can ever be gained by obtruding them upon the attention of the world. But no reflecting and enlightened person can fail to understand that, in the habitual and ceaseless effort to perform duties of such nature, magnitude, and variety, the pastor must often experience what no other class of labours would require or produce. Every Christian sentiment of responsibility, of insufficiency and of dependence, has, in his mind, peculiar intensity. Feelings which, in the hearts of private Christians, are only gentle affections, rise, in him, to strong emotions. What in others would be lively emotion, kindles in him to an agonizing fervour. So indeed it ought to be. Such labours require such feelings both to prompt and to sustain them; and the feelings themselves are at once an

effect of the official responsibilities, and a chief qualification for discharging them.

A servant of Christ, whose office is so evident and solemn an appointment of God, has complete assurance of all desirable success. The greatest benefit, both to himself and his people, may be expected from the most faithful and wise exercise of his ministry. The diligent and prudent pastor may trust, without presumption, in the promise of the Lord. The almighty Redeemer will accomplish his promised redemption; and among the instruments of forwarding his work, the pastoral office has ever been his favourite. By this means, more than by all others, he provides for the work of the ministry, for the perfecting of the saints, for the edifying of his body. It is indeed an earthen vessel in which the treasure of the gospel ministry is placed; while the work to be done requires the excellency of power. But the application of that power is pledged. God worketh together with his faithful servants, and his work shall never be in vain. The pastor is one of the most important servants of the Lord. He is, under God, the abiding dependance of the church. The apostleship has done its work, and was long since withdrawn. The prophets, where are they? The evangelist is little else than the voice of one crying in the wilderness to prepare the way of the pastor. By the pastor, Zion has risen and shall rise. Until God forsake his glorious work, he will not forsake those servants who have such a share in that work. Until he erase the image of his church from his hand where he hath graven it, he will not abandon the office on which so much of her beauty and glory depends. Till he break down the bulwarks he has built around his Zion, and quench the glory in the midst of her, and give her up to desolation and reproach, he will uphold and honour those to whom he has so largely entrusted her fame. While her walls stand, these, her watchmen and defenders, shall stand upon them, seeing eye to eye, augmenting and enjoying her glory, the achievers of her victories, and the sentinels of her security.

A just view of the divine authority of the pastoral office will prepare the people of God to hold that office in due esteem. The chief dangers are, that in one case the infirmities of the man will lessen the people's reverence for the office; and in another, a blind and fanciful favouritism will idolize the man for some peculiar personal accomplishments, and minor qualifications for the Christian ministry. If, in

the view of the people, the pastor becomes only an instrument for maintaining the order of Christian worship, or providing a stated entertainment for the understanding and taste, or promoting general intelligence, refinement, and morality, he loses the divine glory of his character, and the right arm of his influence. Such objects are not the pastor's chief end. His aim is to instruct the people in the gospel, to convert them to the faith, and to confirm them in Christian holiness and comfort. To employ him for other purposes is a perversion of the gracious provisions of God for our benefit, and renders a most precious institution of divine mercy a savour of death unto death.

But with due regards for the divine authority and the merciful design of the pastoral office, a people may account it the greatest of all the blessings of their earthly life. If they make it their first concern to obtain salvation, and consider what are the means which the Lord distinguishes by the excellency of his power in saving sinners, they will never fail to regard the faithful pastor as an invaluable treasure to them and their children. They will esteem it but a small part of their privilege to have the word and the sacraments of the gospel dispensed to them with due regularity and by proper authority. The office and the ministrations of the preacher must be joined with those lovely and pure affections, which are at once an evidence of divine grace in the heart, a source of true religious comfort, and a part of the means of religious influence. They want the pastor, through whose genial and plastic instrumentality they are taught to hope for the spiritual heritage of the people of God in this world, and for glory, honour and immortality, in the life to come.

ART. III.—1. *The Nestorians, or the Lost Tribes, containing Evidence of their Identity, an Account of their Manners, Customs and Ceremonies, with Sketches of Travel in ancient Assyria, Armenia, Media and Mesopotamia, and Illustrations of Scriptural Prophecy.* By Ashbel Grant, M.D. New York: Harper and Brothers. 1841.

2. *The Remnant Found, or the Place of Israel's Hiding Discovered.* By the Rev. Jacob Samuel, Senior Missionary to the Jews, for India, Persia, and Arabia; Author