

graded, the stranger, and the outcast, at home and abroad. The cause of education requires his advocacy, if not his supervision.—He has to look out and encourage in the church such members as give evidence of a call to the work of the ministry. The missionary enterprise must be provided for. The gospel messenger has to arrange the means for carrying it on. For this purpose he is often called upon even to *beg* from those who have the ability to give. The sick must be visited and awakened. The church must be kept pure. The disorderly must be called to an account. The outward means of religion must be maintained. And the whole gospel machinery must be kept in operation.

*Pastoral visiting* shall next be considered. This is a duty, not only too much *neglected*, but *abused* where it is not neglected.—The minister who visits his people at their homes has an opportunity to make himself familiar with their peculiar circumstances, and can the better accommodate his public instructions to them.—He, generally speaking, obliges them by this course, whilst the ties which bind the minister and his people together are greatly strengthened.

For this duty we have apostolical precedents. St. Paul, in his farewell discourse to the elders of the church at Ephesus, reminds them of the following facts: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." We read that "Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

There is evidently something in the pastoral relation which renders this duty *imperative*, and I will add, *delightful*. What could afford greater joy in the breasts of either the apostles or their brethren? It is said of these two apostles, that "they returned to Iconium, and to Lystra, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith." Was not this "confirmation" effected through the medium of pastoral visiting? What more likely to strengthen the brethren, and confirm them in the faith, than this, to visit them from house to house, recommending personal and family religion, and praying for their welfare?

But the minister's business is not confined to visiting the *brethren*. He is required, with all Christians, to visit the needy of all descriptions, within his reach. "Pure religion and undefiled before God and the Father (says St. James) is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the