

Hill and Whitefield so successful, and attracted such crowds. Without this, a minister may insist all the days of his life on moral duties, without any other effect than leading his hearers further from Christ, and conducting them to everlasting darkness. To preach on moral duties without mentioning the grace of God—what is it but to set the hands and the wheels of a watch, forgetting the mainspring which makes all to go?

If the minister be what he ought to be, and what his engagements require him to be,—that is, wholly devoted to his calling; if he discharge the duties of his office with the abilities which God has given him; if he be decided, but mild and sedate, yet not gloomy and severe; if he be cheerful without levity; if he be humble and condescending, but no time-server; if he faithfully and affectionately preach the Gospel of Christ; and if his life and conversation be a living comment on the doctrines which he preaches;—the cause of the Redeemer will never suffer in his hands. His public services, his private admonitions, his family visits, his instructions to the young, his fearless reproofs of vice, his encouragements to the well-disposed, will be blessed to the good of souls. Success, to a greater or less degree, shall undoubtedly attend his labours, for he has the promise that the Redeemer shall be with him till the end of the world.

It is possible that his talents are inferior and his attainments are limited, yet he can be rendered mighty, through the influence of the Spirit, against the enemies of truth and holiness. Let his heart be right before God, and many a vaunting Goliath of infidelity shall be overcome—many a sinful Ahab made humble—and many a proud Felix made to tremble.

The advantages of a sound education for the ministry is of great importance. But we must remember that spiritual religion is absolutely necessary for the faithful discharge of ministerial duty. A minister without piety is a dreadful character; and where the want of it is visible, he is contemptible.

II. But the *Elders* must assist in promoting the prosperity and the good of Zion. Are you, Elders, all chosen by the Church, and solemnly set apart to the work? You do not the office for yourselves, but for the flock. You are not required to preach the Gospel and administer the Sacraments, but in various ways you can assist the minister in promoting the religious interests of the congregation. You are, like the Public Counsel, to gather round him and give him your best advice. You are to be the sentinels and guardians of the Church. It belongs to you to guard the sanctuary from mischief and irreverence, and to see that its worship is conducted in a decent manner, and to remind those who absent themselves from the dereliction of duty, and to show your attachment by constant attendance within her courts. If

others leave their seats empty, it is to be expected that yours' are never to be vacant, except in cases of necessity. You are to reprove the careless, to warn the young to visit the sick, and to preside at prayer-meetings. Good Elders have been of immense benefit to the Presbyterian Church, yet I am not sure that their influence is as great as the Class-leader among Methodists.

III. Are you among the number of those who come to the Communion table, and receive the consecrated pledges of the Saviour's love? Have you publicly enlisted yourselves under the banner of Immanuel, and sworn to follow him through good and bad report? You can greatly benefit her. In that case, the concerns of the Church are in good hands. On you the world fastens a scrutinizing eye. Your conduct will be watched by private religionists and by jealous sectarians, and your practice noted by the evil-minded of every description. Your daily walk, your words, are observed by those who would delight to build up themselves on the ruins of the Church. If, then, you are careful that your manner of living correspond with your profession; if you would avoid what would subject you to scandal and reproach; if you are what your obligations bind you to—what the requisitions of the Church expect that you are—what the commandments of our Master solemnly call you; if you are examples of whatever things are honest, just, pure, lovely, of good report—who will completely silence gainsayers, and will put to shame the hollowness of their pretensions, and will add to your list of brethren and companions those who, with respect to you, harbored feelings of envy, hatred, and malice;—what greater satisfaction can you enjoy than that of being conscious that your faith and good works have been so manifest that those who entertained ill-will towards your Zion, have, by your unblameableness and your unostentatious but conspicuous piety, been induced to repair to the same altars, and say, "We shall go with you; we have heard that God is with you?"

You can seek the good of Zion by always occupying proper places in the house of God. For you to be absent because the roads are deep, or because there is a cloud in the sky, looks as if your zeal had slackened, and your love become too weak, and your faith of a doubtful character. Much less will you absent yourselves from the sacred feast provided for you by the adorable Redeemer, unless compelled by necessity. Prosperity will never be found within the walls of that Church in which Communicants are habitually absent, or even occasionally absent, unless by necessity. Do not turn your back to that banquet to which you once repaired with penitence. Let the Church and the Lord's table be well frequented with devout worshippers. If you would not prove yourselves the most successful enemies of Him who died for you, never