

mitted to their charge, is it not a rational and fair conclusion, that, if the land be inundated by *infidelity*, this sorrowful effect may possibly be ascribable to a want of full performance of the duties of the parsons? To deny this; to say at any rate, that this cannot be, would be to deny the utility of the priesthood altogether. Besides (and this is the *great point* of all,) if the flock, who have also the Scriptures before them; if they see, that the parson acts as if he wholly disregarded the commands and denunciations therein contained; if they see, that he is so far from watching over the fold, that he never sees it; if they know that he feeds not the flock, while he eats the fat and clothes himself with the wool; if they see filthy lucre in all his acts; if they see, that he heals not the sick, binds not the broken, brings not back the driven away, seeks not the lost, but rules the whole with force and cruelty, setting himself up as a lord over them, instead of being an example to the flock in humility; if they see in him the shepherd described by the Prophet ZECHARIAH, (chap. xi. v. 17.) will they not, with the Prophet, exclaim: "Woe to the idle shepherd that *leaveth* the flock!" And, if they see him, laying by the word and resorting to the employment of temporal power, will they not proceed, in the words of the prophet, to complete the picture: "the *sword* shall be upon his right arm and upon his right eye, and his arm shall be clean dried up, and his right eye shall be darkened?"

A great judge of the workings of the human heart says to the poet: "to make me weep, you *must weep yourself*." And, assuredly, to make men believe, you must *act as if you yourself believed*. This is the great and constant subject of the many and impressive injunctions of the Apostles to the disciples and elders. It was suggested by a knowledge of the universal practice, habits and feelings of mankind, which tell us, that, when we have duties to inculcate, a single example is worth a thousand precepts. To make men believe that the tempting bowl is poisoned, you must, at the least, abstain from drinking of it yourself. Belief is an act of the mind, to be produced by persuasion, and not by force; by leading and not by driving. If those, who teach, lead the way, prove their faith by their works, make religion captivating by their example, be faithful shepherds, feed the flock, then will there be no need of