

truth of God, it is requisite that they should first understand that truth themselves,—and then possessing this knowledge, they must *adapt* their instructions to the various grades and classes of men. They must warn the deliberate transgressor. They must invite the convicted and hardened sinner to the fountain of consolation. They must tender the sweet promises of the Gospel to the penitent, and point the believing and obedient to the treasures of salvation. And knowing the subtilty and deceitfulness of the human heart and the various shades of human character which exist, they feel the need of skill divine to impart to each their portion in due season. Truth too is old, and in the estimation of the multitude has become stale. And, so in order to engage attention to that truth, it must be presented in new forms, and in a variety of modes; and yet the Herald of this truth continually fears that when thus presented, it will be perverted and rejected by man to their ruin. When they exhibit the *doctrines* of grace they fear that men will misapprehend and mutilate, and spurn, and perish.—When they urge the performance of the outward and visible duties of religion on men, they fear that even those who observe these will omit the weightier matters of faith and holiness, and so come short of Heaven. In order then to adapt and rightly to apply the word of God his servants need ‘great grace,’ and ask your prayers to God in this behalf.

“But we can do little more than glance at the responsibilities and the relations of those who serve at the altar. We might have spoken of other duties and other relations pertaining to the office, but it is enough. Those who hold it need continual and enlarged measures of the spirit of Christ their Master. They need this in the prosecution of their studies; they need it in their intercourse with other ministers and other christians, and to discern who are such; they need it as they visit the well, the sick and the dying; they need it as they lead the prayers of the congregation, and as they come to declare the messages of salvation; yes, they need it and the immortal souls of their charge need as much that they should have it. Most appropriately then may we urge the duty specified and enjoined by the Apostles, ‘Brethren, pray for us.’”

The reasons assigned for the duty are as follow: 1, those who pray for the servants of Christ will be disposed to attend on their ministrations.—2, to support them.—3, to co-operate with them.—4, such intercessions will endear to those who offer them the truths which their ministers proclaim.—5, the duty is enforced by a reference to the momentous consequences of ministerial labour. Under the last particular, we meet with the following pointed and solemn observations:—

“No office filled by man is destined to affect so deeply the social, moral, and eternal interests of mankind as the office of the sacred ministry. A savor of life unto life, or of death unto death, will the preached gospel prove to each one of you. The Church is to be united and enlarged through the instrumentality of its appointed officers; or else the means failing of their end, she is to be scattered and desolated until Ichabod shall be inscribed on her walls.

“The impenitent portion of the community are to be reached and persuaded to renounce their sins and believe on the Lord Jesus Christ, and to learn that

the gospel preached is “the wisdom of God, and the power of God unto salvation;” or else, the specified method of access to their hearts not availing, they will ripen for, and finally share, the perdition of the ungodly.

“The gospel, preached here, will tell on the present and the everlasting interests of all classes of the community; enjoyed and improved, it will tend to augment their usefulness here and their bliss hereafter; or rejected, it will occasion bitter and eternal remorse where tears and prayers will be of no avail. But describe the consequence to result from the labors of the ministry we cannot. He who authorized and who sanctions these labors, designed that their consequences should stretch into eternity. The joys of heaven experienced, or the pains of hell endured by our hearers, will unfold this subject in a light beyond all we are now competent to do. Infinity alone prescribes its limit.”

We congratulate the Church over which our brother presides on their enjoyment of an affectionate, discriminating and faithful ministry. Although as yet personally unacquainted with him, his works already praise him in the gates, and the sermon before us, bespeaks his possession of those qualities which must endear him to all his brethren, and especially to the people of his charge. May the “unction of the Holy One” be abundantly imparted to him and them, and may all the churches of the saints practically recognize the great principle which this discourse so well illustrates and confirms—that intercession for the ministers of the gospel is the best security for their comfort, and the surest pledge of their success.

The Harbinger.

MONTREAL, FEBRUARY 15, 1842.

To CORRESPONDENTS.—We shall be happy to hear from *Anicus* again. We have received several pieces of poetry for insertion in our pages, and deem it right to state that as our space is small, and our taste somewhat fastidious, we intend to draw, for this department of our miscellany, on such resources as ensure a regular supply of the very rare article of good poetry. *Biblicus*, *Tempus Fugit*, and others, will kindly aid us, we trust, by some brief and terse communications in *prose*. Our ministerial friends must not be merely passive admirers of the *Harbinger*. Let them aid us, especially by the communication of *facts*, bearing on the progress of true and undefiled religion.

We refer our readers to another page for a succinct account of the anniversaries of our