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ARTICLE I.

Origins of Christianity. Vol. I. The Life of Jesus. Vol. II. The Apostles. By ERNEST RENAN, Membre de l'Institut. Translated from the original French. New York: Carleton, Publisher, No. 413 Broadway. Paris: Michel Levy Frères. 1864 and 1866: pp. 376, 353, 12mo.

The cordon of war thrown around us on land and sea by the late civil contest, if it has kept from our knowledge much that is useful and good, has shut out also much that is evil. The first of the volumes whose title is given above, was published in Paris in 1863, and had a wide and almost unexampled circulation in France, having reached the seventh edition in 1864. It soon appeared in an English dress, both in Great Britain and America. Like the *Life of Jesus* by Strauss, it contemplates the Author of Christianity from a point of view wholly rationalistic, and is suited and was designed to unsettle the faith of men in the evangelical history as a divinely inspired record, and in Jesus Christ as any other than a merely human and fallible teacher. Joseph Ernest Renan, the author, we learn from other sources, was born of humble, it is said of Jewish parents, at Treguier, in Brittany, Feb. 27, 1823, and was educated for the

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ARTICLE IV.

PASTORAL RELATIONS AND DUTIES.

What is embraced in a call to preach the gospel? What are some of the reciprocal duties of pastor and people? How are these duties to be performed? What makes the relation so sacred, and fraught with such dread responsibilities? These are grave questions and expand over a vast field of thought, and are deserving of the most serious consideration by both office-bearers and private members of the Church.

Familiar as we may be with the forms necessary to be observed in order to procure the services of a pastor, yet how little is generally understood of the mutual obligations of the parties forming this alliance, and what each binds himself or themselves to do, and neither must omit to do. A regular call to a pastorate presumes these three things: 1. It must express the voice of the church that calls; 2. It must have the approval of the Presbytery, to which the minister called, belongs; 3. It must be accepted by him who is called. Thus the church, the Presbytery, and the minister, are all parties in forming and consummating this solemn union. It is a relation, the duties of which are the most important and sacred, its vows the most binding, and its responsibilities unending as eternity. All covenants imply two parties, on each of whom devolve mutual obligations. The fidelity of the one party will by no means absolve the other from the full performance of its duty. As the Church at large is one body, "fitly framed," that is, compactly built, though composed of many members, so it is also with an individual church or particular congregation. There are many members and different functions in the Church, such as the hand and the eye and the ear and the foot perform for the body. All these different members are so entirely identified, bound together by such tender ligaments, and so indispensable to one another that the hand

cannot say to the foot, I have no need of thee. If one member suffers, all suffer with it. "For no member has its power for itself, nor applies it to its private use; but transfuses it among its fellow-members, receiving no advantage from it but what proceeds from the common convenience of the whole body."* Hence it is revealed that when a member is deranged, or fails to perform its appropriate functions, it is better that a right eye be plucked out, or a right hand be cut off, than that the whole body be cast into hell. Each member must do its part.

Hence, when it is asked, what is requisite to keep a church in a thriving condition, the answer to be given is, that each and every member must faithfully discharge his or her duty, and this, at the proper season, and as God gives the ability. They must not wait for others, nor expect the pastor, as the imagined head, to do all the work. Each must do what he is specially required to do. The ministers with the elders may direct, and control the management and operations of the whole outward economy of things; but the efficiency and strength are in the body. The pastor is only the exponent of his own office.

When it is asked what it is to preach the gospel, we must ascertain the answer by tracing out the lives and labors of the most faithful, and successful ministers of the gospel. When a pastor goes into the pulpit Sabbath after Sabbath, and preaches one or more sermons, no matter how elaborate his preparations, how much "study, meditation and prayer," he may expend on them, this is perhaps the least part of his labors, and may be called his pleasant work. What more, you ask, can be expected of him? Does not his call imply, and the very nature of his office make it imperative, that he should visit the sick, and administer to them instruction and consolation, warn the ungodly to flee from the wrath to come, dispense spiritual and sustaining food to the dying, bury the dead, comfort the mourner, be a friend to the widow and orphan? He must search the Scriptures, prove himself a workman that need not be ashamed, rightly dividing the word so as to give each a portion in his season. He must be

* Calvin.

well reported of for good works, having a good report of them which are without; must be vigilant, of good behavior, given to hospitality, instant in season, out of season; must reprove, rebuke with all long-suffering; must give attendance to reading, to exhortation and doctrine. He must be an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity, in all things adorning by his life the doctrines he teaches. "If thou put the brethren in remembrance of these things," says the apostle, "thou shalt be a good minister of Jesus Christ." "Meditate on these things, give thyself wholly to them, that thy profiting may appear to all." We can readily conceive why Moses, when directed to take command of God's ancient Israel, should plead, he was a man "slow of speech," and why Jonah, when commanded to preach to Nineveh, should flee to Joppa. What fallible, mortal man should not shrink back, under the dread responsibilities of the pastoral office? Where will not such a man's influence go? When will it end? "Though dead, he yet speaketh," and "his works do follow him."

It is not a minister's work to *make doctrines* for the Church of Christ, but fearlessly and faithfully proclaim, maintain, and defend those which Christ has declared to be essential and fundamental. These he must not hold back, or be ashamed of; but he must preach them in all their terrible solemnity to every creature, whether men will hear or forbear.

It is likewise the pastor's duty to direct the praises of the sanctuary. Not that we mean to say he must compose the pious words or sweet melody which shall constitute the praises of God's house; but make such selections, so regulate and direct this interesting part of public worship, as will make it a joyful praise to God, and edifying to his saints, that all may offer, not merely the "calves of their lips," but sing with the spirit and understanding also, making joy and gladness in the heart, while "the lips like lilies drop sweet-smelling myrrh." Here we take occasion to remark, that according to our convictions, those selected or authorised by the Church to lead its praises, should not only be members of the Church, respecters of sacred ordinances, who would neither pervert nor in anywise make light of holy things.

but such as would on all occasions endeavor to worship God in a reverent and becoming way, both in sound and manner. "Not singing men, that make a profession of it;" "for great caution" says Calvin, "is necessary that the ears be not more attentive to the modulation of the notes, than the mind to the spiritual import of the words." They should be capable not only of singing a tune correctly themselves, but should possess such a knowledge of the language or spirit of music, as like the chief musician of old, to be capable of adapting the time to the sentiment. This was manifestly the practice of the Church of the Old Testament, although we would reason very cautiously from its appointed modes of worship to those of our New Testament times. Turn to the sixteenth chapter of the first book of Chronicles. There you have the account of David's festival sacrifice, where he not only selected psalms, appropriate to be sung, but put them into the hands of Asaph, the chief of the choir, that he might set them to suitable tunes. Heman and Jeduthan were also chosen to give thanks to the Lord. So it is expressly stated in the titles of many of David's Psalms, they were given to "the Chief Musician," that he might set them to suitable tunes, as there stated, "on Nehiloth, Neginoth, Shiggaion, Gittith, Muthlabèn," etc., for these, we understand to be the names of the tunes, to which these psalms were to be sung. The praises of the sanctuary are not intended to be a mere interlude, a pastime, a performance or musical exhibition, in which we are to show our skill combined with operatic attractions; but they form an important part of the direct and solemn worship of Almighty God. And as it is the only part in which the whole congregation audibly unite, we should endeavor to improve and cultivate this holy art, so as to be able to praise God in a becoming manner with our voices, as well as with our hearts, with the music of the soul, so that our profiting in this art may appear to all, and we be prepared to unite hereafter with the ransomed of the Lord in higher and nobler anthems of praise to him who sitteth on the throne, and to the Lamb for ever and ever. "Let the people praise thee, O God: let all the people praise thee." "Let every thing that hath breath praise the Lord."

“ All people, that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.”

“ Let mortals ne'er refuse to take
The Hosanna on their tongues,
Lest rocks and stones should rise and break
Their silence into songs.”

Prayer is another part of public worship, the conduct of which is involved in the call of the pastor. It should be the preface to all his instructions, and the conclusion of all his arguments. “It is the indispensable duty of every minister to prepare and qualify himself for this part of his work, as well as for preaching, not by confining himself to set or fixed forms of prayer, but by endeavoring to acquire both the spirit and the gift of it.” Thus the fire that descends from heaven to kindle his sacrifice, may also burn in and purify the devotions of many others. The minister's call is the answer to prayer, no less when the church asks the Lord to “give them a pastor according to his own heart, to feed them with knowledge and understanding,” than when the pastor himself inquires, “Lord, to whom shall I go?” “If thou wilt go with me, then I will go.” Prayer is the thermometer by which we may determine the piety and growth of grace, not only of the pastor himself, but also of the congregation committed to his care. How much is the minister encouraged in his arduous work, when he is assured that those amongst his people who constantly lift up their hands before God, have *his* name engraven on both their palms; when he feels, while in the sanctuary, as if he were surrounded with and was inhaling an atmosphere of prayer, that the office-bearers and private members of his church, not only then but daily wrestle at a throne of grace in his behalf; and are the Aarons and Hurs to hold up his hands, that Israel may prevail. Would we see the strongholds of the adversary broken down, the heathen given to Christ for his inheritance, and the uttermost parts of the earth for his possession; the wilderness bud and blossom as the rose; Ethiopia stretch forth her hands unto God; the wrath of man

restrained, and the remainder made to praise God; the work of the Lord prevail in the midst of us, and the graces of the spirit distil as the dew, and come down as the early and latter rain: we must all unitedly pray for the conversion of those who have been early dedicated to God in baptism, for the peace of Jerusalem, for the salvation of the impenitent and ungodly. "The effectual fervent prayer of a righteous man availeth much."

The offering of our substance is another part of worship—an implied agency in the pastor's call. This is no invention of man or exaction of the priesthood, but has been incorporated, by a divine command, as a part of worship in every dispensation through which the church has passed. It formed no unimportant part of worship under the Levitical dispensation. The Saviour commanded it in all his lessons of duty. And did not the apostle Paul place charity at the head of all Christian graces? As Christ makes the love of his Father to him the measure of his love to us, so he makes our love to the brethren the test of our love to him. "As the Father loved me, so do I love you." "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" Does not the apostle Paul, in nearly all his Epistles, either directly or indirectly, enjoin this as a Christian grace not to be neglected, but cultivated and practised on all proper occasions? Did he not engraft it as a fruit-bearing branch on the tree of life, on the vine planted by the Lord's right hand? He did not assess the Church, as under the Levitical law, to give one-fifth or one-tenth of her income. He did not prescribe any particular amount to be given; but he lays down, as a general rule, that every one should lay by him in store, as the Lord hath prospered him. By this standard our charity to the poor, our contributions to support the gospel must be regulated. And this is to be taken, not from the gleanings, but the first-fruits of our harvest. "The Lord loveth the cheerful giver." If this is really a Christian duty, and constitutes a part, as we maintain, of worship, it should not be performed grudgingly, but cheerfully and conscientiously as prayer or any other part of religious worship. "There is that scattereth, and yet increaseth: and there is that withholdeth

more than is meet, but it tendeth to poverty." "He that watereth others, shall be watered also." What we give to the poor, as God's needy ones, if but "a cup of cold water;" or what we cast into the treasury of the Lord, to advance the interests of his kingdom, if but "two mites," is a lending to the Lord—a "gift that maketh room for us." It tendeth not to poverty, but "maketh rich, and addeth no sorrow." "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." He clearly teaches us that what we do for his deserving poor, he regards as done to himself. "Whoso hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "By this shall all men know that ye are my disciples, if ye have love one to another," and "do good to all men as ye have opportunity."

"The mite my willing hands can give,
At Jesus' feet I lay;
Grace shall the humble gift receive,
Abounding grace repay."

Discipline is another important service, which is implied in a call to the pastoral office. This is not an arbitrary power assumed or created by the officials of the Church, but is ordained of God. "Discipline," says Calvin, "forms the ligament which connects the members together, and keeps each one in its proper place." "It depends chiefly on the power of the keys, and the spiritual jurisdiction." "The spiritual jurisdiction of the Church, which corrects sins according to the word of the Lord, is a most excellent preservation of health, foundation of order, and bond of unity." Why was the priest, as well as the sacrifice, appointed under the Levitical law? Does not the appointment of officers, presume duties to be performed and laws to be obeyed? If God has established laws for the government of the natural, why not for the moral world? The prophet tells us, when God planted his vineyard, *i. e.*, his Church, "he gathered

out the stones and fenced it," by which we understand he ordained such a government as was necessary for its protection and prosperity. This discipline, however, is not to be either hasty or rash. Our Master himself did not favor the immediate uprooting or extermination of the unfruitful tree; interceding for it, he said, let it alone this year also. He would have it borne with, and nourished, and "if it bear fruit, well; if not, then thou shalt cut it down." In another place, he forbade his servants to gather up the tares, "lest, while ye gather up the tares, ye root up also the wheat with them." Again, he says, "The axe is laid unto the root of the trees," as if to show the patience and long-suffering forbearance, which God manifests. In order to healthfulness and fruitfulness the vine must be pruned; for "every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit." It is not more necessary that we should maintain wise and strict discipline in the family than in the Church. Here, too, we must cultivate, instruct, admonish, and discipline, until all unworthy and unfruitful members are removed, and the plants of the Lord "are called trees of righteousness," each bearing not only his fruit in his season, but an hundred fold to the honor and glory of God. What we have before stated as to the minister's power in making doctrines, we also affirm, as to the office-bearer's power to make laws. The officers of a session do not make laws for the government of the church, yet, it is their solemn duty honestly and faithfully to enforce the rules they have sworn to obey and observe. According to our Directory of Worship, "as in the preaching of the word, the wicked are doctrinally separated from the good; so by discipline the Church authoritatively makes a distinction between the holy and the profane." "As rulers in the house of God, her officers want no sceptre, but a pruning knife to cultivate the Lord's vineyard." They need not act as those of whom the prophet Ezekiel speaks, who consider nothing as safe, unless they rule "with force and with cruelty." A session need not officiously or invidiously seek out offences, neither should they wink at, or attempt to cover up what they know is a sin against God. Upon this subject, the divine direction is, if the offence be

of a private nature, tell the offender his fault "between thee and him alone." If the sin be notorious, Paul says to Timothy, "Then that sin rebuke before all, that others also may fear." And yet it should be done in the exercise of the rule: To your godliness "add brotherly kindness." But "mark them which cause offences." A church session, (which is the fountain of power, in our ecclesiastical polity,) in the discharge of its duties, should "know no man after the flesh;" should pass over no offence because of the elevated position its perpetrator may hold among his fellow men, or because, on the other hand, he may grind at the mill, or be the keeper of swine. Elevation tends to aggravate and make notorious an offence. And surely no one will flatter himself for a moment that an humble station in life, will afford any palliation or justification for his violation of covenant vows. Membership in the Church, is like the naturalization of a foreigner in the State; it is a voluntary act, a thing of one's own election. But when the vows have been assumed, or the oath of allegiance taken, it is then no longer a thing of choice, as to whether we will obey the laws or not. The presumption is that all who join the Church know what its laws and regulations are, and do solemnly bind themselves to respect and obey the same. Can he be considered a worthy member of the Church of Christ who wilfully violates its laws, does despite to the Spirit of grace, tramples under foot the solemn covenant wherewith he has bound himself, and then turns round and says to the ruling powers, "Your laws are neither just nor equitable, I will submit to them no longer?" How would such a plea avail one who had violated the laws of the land? Would it relax the grasp of the officer, or absolve him from the penalties he has incurred?

Such is the genius of the Presbyterian form of government, that it respects the rights of all its members alike. It affords the opportunity of trial and appeal, and this too, before a tribunal of officers of the people's own election, and to whom they have given the right to rule. In a church session, *the elders rule*; the power is in their hands. The pastor presides and joins in counsel with them, but has no vote, except when there is a tie;

then he gives the casting vote. We do not advocate a severe discipline; but would have the Church adhere strictly to its laws and doctrines. Let its officers fear God rather than man. "He that ruleth, let him do it with diligence." How important the office and responsible the duties of a ruling elder! Where are the metes and boundaries of his labors? How solemn his vows! How much of the interests of a congregation, and the prosperity of the Church at large, depend upon the fidelity of the eldership! This office is no sinecure, but one of labor and love. An elder must not think his work done, when he has served a communion table, or sat silent in the session house, while some important question involving the peace and prosperity of the Church was being discussed and decided. The pastor's duties equally devolve on the elders, excepting that they "do not labor in the word and doctrine." They too, must have a good report of them that are without, and be well indoctrinated in the Scriptures. They must visit the sick, and pray with and for them, and be Aarons and Hurs to hold up the hands of their pastor, lest Amalek prevail.

There is one aspect in which we must regard the elder's connexion with a particular congregation as more important than that of the pastor. He is there a permanent officer, elected by the people to supervise its interests, and expected naturally to continue there for life. The minister is there, only so long as encouraged by the success of his labors. He may be at any time called away to another field. In case of his removal, by death or otherwise, it is the duty of the elders to look out for the services of another pastor. They should be capable of judging, not only as to his aptness to teach, but as to his soundness in doctrine. It is likewise the duty of the elder to represent his church, in the various courts of the Lord's house, there to deliberate and vote, on all questions involving its purity, peace, or order. "Let the elders that rule well be counted worthy of double honor." It is not to be expected that all the members of a church should be heads, *i. e.* rulers. All cannot have things their own way; but as members of the same body, one must be subservient to another, and each act for the good of the whole,

“for if one member suffers, all suffer with it.” The elders, from the nature of their office, and the manner in which they were elected to it, should be presumed to have the interests of the church and good of the people at heart, and should therefore command the sympathy and co-operation of all the other members, rather than the suspicions or opposition of any. Our firm conviction is that no outward service contributes more to the peace and prosperity of a church than the strict enforcement of its rules, especially when these are properly understood, and judiciously administered.

“The tainted branches of the tree,
If lopped with care a strength will give,
By which the rest shall bloom and live,
All greenly fresh and wildly free.”

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God’s heritage, but being ensamples to the flock.”

Can the steward of God’s house expect the prosperity of Zion, so long as he winks at, or attempts to cover up, what he knows to be prejudicial to her best interests? No church member should be allowed to make his judgment, or his impressions of right, the rule to direct and govern him, in any matters pertaining to it; but “to the law and testimony.” Otherwise, how many would be ready to say, in defence of their conduct: “Because other church members have indulged in this habit, or taken part in this worldly amusement, and my conscience does not disapprove of it, therefore, to me, there can be no sin in it.” Two wrongs will not make a right; others doing wrong, or our thinking a thing right which we had previously vowed to abstain from as an evil, will not make it right. All things that are lawful, are not expedient. Hence we should conclude in reference to such matters, as Paul did, as to his eating the meat that

was offered to idols. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." On the other hand, the elder must not be censorious or fault-finding; but when a brother is overtaken in a fault, let him be kindly and affectionately warned. "A word fitly spoken is like apples of gold in pictures of silver."

Such are a few of the duties and responsibilities devolving on the ruling elders.

The pastor is brought into close relations with another class of officers in the Church of Christ: those, namely, who hold the office of deacon. This office, too much undervalued, contributes in no small degree to the success of the pastor's labors. It is the duty of the deacon to see that those who sow to the people's spiritual things, shall reap of their carnal things. That ministers "may be free from worldly cares and avocations" and able to give themselves wholly to the work, they must needs receive "all proper support and encouragement." The deacons must see that the people meet promptly the pledges of the church to them. They should be punctual in their collections for the poor, and should wisely "distribute among these the collections which may be raised for their use." Does not our holy religion teach us to be kind and charitable to the needy and destitute? What can more highly commend the gospel of the blessed God to the world, than to see the Church, in her organised form and by her authorised officers, seeking out and liberally performing the part of a foster-mother to the poor and orphans belonging to her fold?

The Church puts a high estimate upon the sanctity of the Sabbath, not only as a day set apart for the worship of God, but a day to be kept holy. Does not the influence of this day tell upon every individual or community where it is properly kept? "The proper observation of the Sabbath is indeed the hem and hedge of the whole law." How apparent are the evils and disorders which prevail where it is neglected. This is the day God hath made, and declared to be holy. "Those that honor me, I will honor."

Another important agency implied in a call to the pastoral

office, is the circulation of the Scriptures. The great commission is, "Go, preach my gospel and disciple all nations." "For how can they believe in him of whom they have not heard?" "Faith cometh by hearing, and hearing by the word of God." "The entrance of thy word giveth light." "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "It is a lamp to my feet, and a light to my path." "The true light, which lighteth every man." This is the manna we must daily gather around our tents. What a powerful agent is the word of God, not only in breaking down the strong-holds of the adversary, but in building up the Redeemer's kingdom in the world. It is the sword of the Spirit, the hammer to break the hard and stony heart. "Thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates."

The pastor must also urge upon parents and officers in the church, the importance of faithfully discharging their duties to the children and youth of the congregation. He should see that their religious education is early and faithfully attended to, that they are not only instructed in the Holy Scriptures and catechisms in the Sabbath-school, but at home. Trained up in the way they should go, when they become old, they will not depart therefrom.

He should further urge the importance of giving early attention to the sacraments of the Church. These are the two great pillars of the Church. An early dedication to God is to be desired, of the fruit of the body, concerning whom he has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." "The promise is to you, and your seed." They must be early impressed with the necessity of dedicating themselves to the service of God. Let them early be taught to say with the apostle, "I must by all means keep the feast;" and let them early be instructed in the tender

claims of that precept of the Saviour "Do this in remembrance of me."

Every pastor who would be successful in his work, having promised to study "the purity and peace of the Church," should make it his constant aim to win the esteem and confidence of the people of his charge. What encouragement can he have to labor, if his honesty, his piety, or zeal for the cause of Christ, is suspected? What grounds would he have in this case to expect them to receive the word at his mouth? On the other hand, they should be as candid and honest, in all their intercourse and counsels with him. For without this intimacy and confidence, how could he expect doors of usefulness to be opened to him? Or how could he possibly ever obtain access to all the private avenues of usefulness in his congregation? It must not be presumed that a minister is either omniscient or ubiquitous, that he knows every thing, or is every where in his field of labor at the same time; or that he can, as by instinct, find out every case of sickness, or death that may take place in the congregation. There may be cases of sickness, and even of death, where it is impossible for him, in the ordinary course of things, to know it, or to be present. Or while there may be many young and timid persons under deep religious conviction and anxiously desiring some one to take them by the hand to lead them to the living waters, or to tell them what they must do to be saved, how is the pastor to know this, except through the faithfulness and zeal of a parent or some other interested friend? In such cases, to those about the sick, there might be the appearance of neglect or want of interest on the pastor's part; but who is to blame? Should he be censured for not doing what he does not know is required to be done, or for not being where it is impossible for him to be? In all such cases, those who desire religious instruction or consolation, should make it known before it is too late.

A pastor in his visits or public instructions should regard all his people in the same light—be equally faithful to all. He should exhort, entreat, and admonish; be instant in season and out of season; "sow in the morning, and not withhold in the evening," not knowing whether this or that will prosper. He

should labor earnestly, as one who must give an account of his stewardship, and fearing lest by any means, when he has preached to others, he himself should be a castaway.

It is a great honor, and any man may well esteem it the glory of his life, if God has called him in these troublous times to aid in building up again the broken down wall of our Southern Zion! And it must be an unspeakable delight to any such man to see the work of the Lord prospering in his hands. Solemn indeed are the relations of the pastor with his fellow-laborers and with his people, and high and holy his duties! No other relations or duties can compare with these. Faithful labors in this glorious sphere, all imperfect as they must be, can not fail through grace of a glorious reward.

ARTICLE V.

FEMALE EDUCATION.

In the present circumstances of our country, no subject can be considered of higher speculative interest or of higher practical importance than Female Education—the objects which it should seek to accomplish and the principles on which it should be conducted. The education which woman should receive is determined by the sphere which God in his providence has assigned her. The general idea of what education for a man should embrace, was perhaps never more adequately set forth than by Milton. “I call therefore a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both public and private, of peace and of war.” The education of woman should surely be not less comprehensive and complete, within its own proper sphere and with reference to her specific duties.