

subject, to say that it was an expression of the wisest policy to clothe his ministers with this authority; but I know not better how to express my admiration of this arrangement. Its legitimate influence upon the mind of the *preacher* must, in every view, be potent for good, and not for evil. Well may it humble him in the dust, to reflect that he stands before men as 'the legate of the skies'. He must be a most weak, as well as a most wicked man, whose heart is lifted up by such a thought as this. In every view, it is a most solemn thought, and in some views a most depressing one; and in contemplating it, it were no marvel if the preacher should exclaim, 'Who is sufficient for these things?' We may all well tremble at the thought of standing in God's name, and by his appointment proclaiming the truths of the everlasting Gospel. There is responsibility in uttering it, be the lips whose they may. How great the responsibility when uttered in God's name! O, how often does this thought rush upon the preacher's mind, as he treads his way to the house of God! How it awes him into reverence, moves him to fidelity and earnestness, and gives solemnity and tenderness even to his severest admonitions! How is it fitted to quench his thirst for fame, to call to mind that he speaks in His name who was despised and rejected of men – who was spit upon, scourged, and crucified! What has such a man to do with being a 'fashionable preacher', or with aiming to gratify the gay world? It is the Master who sent him whose approbation he seeks; the only testimonial that can satisfy him as a man of God, and a Christian minister, is from the lips of his divine Lord, 'Well done, good and faithful servant!'

There is one particular in which this thought has a most appropriate and powerful influence. Few personal qualities are more indispensable to a minister of the Gospel than a high degree of moral courage. His mind must be familiar with great things and preserve itself undaunted amidst opposition and danger. The fear 'of man bringeth a snare' and should find no place in the pulpit. And whence the victory over a pusillanimous mind, which embarrasses so many preachers, if not from the thought that they are God's servants? Moses trembled not before the haughty despot of Egypt, because he was the messenger of Israel's God. Elijah quailed not in the presence of the bloody Ahab, because God sent him. 'Fear not, Paul, thou must be brought before kings'; and he did not fear, because he stood before them in the name and by the

authority of him who is the 'Prince of the kings of the earth', and the Lord of the universe. See him at Athens, at Jerusalem, at Caesarea, when philosophers cowered before him, and the proud Roman trembled: 'Whether it be right to hearken unto *you*, more than unto *God*, judge ye' – this was the bold appeal of God's commissioned servants in other days. No matter what the difficulty, or danger, that lies in his course, there is that in the bosom of every intrepid teacher of God's truth, that, whether he wake or sleep, is reiterating the thought, *God sends me, and I must go; God speaks by me, and I must speak.*

What but thoughts and sentiments like these, sustained John Huss and Jerome of Prague, in the presence of the perfidious Sigismund; and John Knox, in the presence of the almost adored Queen of Scotland? When entreated not to present himself at the Diet about to convene in the imperial city of Worms, in Germany, '*I must go*', says Luther, 'were there as many devils in Worms as there are tiles on the houses.' 'Nil desperandum, Christo duce'; – it is the order of his Master, and he had nothing to be afraid of. That distinguished American preacher, Samuel Davies, then the President of the College of New Jersey, when on a visit to England, in behalf of the College, was invited to preach before George III. His youthful queen was sitting by his side; and so enchanted were they by the preacher's eloquence, that the king expressed his admiration in no measured terms, and so audibly and rudely as to draw the attention of the audience, and interrupt the service. The preacher made a sudden and solemn pause in his discourse, looked around upon the audience, and fixing his piercing eye upon England's noisy monarch, said, 'When the lion roars, the beasts of the forest tremble; when Jehovah speaks, let the kings of the earth keep silence before him!' He was God's messenger; he feared not man, who is a worm. It is not God's ministers who tremble amid such scenes.

Shall I speak of the influence of this thought upon the *hearers*? Who has not felt it? The Apostle, writing to the Thessalonians, says 'For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God.' Men would hear very differently if they were satisfied that ministers had no authority to preach. They need the thought that they are listening to instructions uttered by higher than any human