

**PASTOR AND PEOPLE: A
MINISTERIAL CHARGE
AND DIRECTORY**

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Pastor and People: A Ministerial Charge and Directory by George Macaulay

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GEORGE MACAULAY

**PASTOR AND PEOPLE: A
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BY

GEORGE MACAULAY,
MINISTER OF THE FREE CHURCH, OLD KILPATRICK;
AUTHOR OF "PURITAN THEOLOGY," ETC. ETC.

Πρότερον εὐχή, καὶ τότε λαγός.—CHRYSOSTOM.

We will give ourselves continually to prayer and to the ministry of the Word.—
THE APOSTLES.

GLASGOW: FRANCIS ORR AND SONS;
G. GALLIE & SON; D. BRYCE & SON; JOHN MACKIE.
EDINBURGH: OLIVER & BOYD; J. MENZIES & Co.; J. M'LAREN.
LONDON: HODDER & STOUGHTON; JAMES NISBET & Co.

1872.

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P R E F A C E .

THE following Pastoral and Homiletic discourses were written to prepare my mind for the solemn duty of preaching and presiding at the ordination to the office of the holy ministry of Mr. T. F. Robertson in the Free Church congregation of Strathblane, on Thursday, the 18th of April. The time allotted to the service admitted only of the delivery of part of the first discourse, entitled, "MINISTERIAL CHARACTER AND WORK," with "THE ADDRESS TO THE PEOPLE." But as the other three discourses all relate to the same momentous subject, and treat of the duties and responsibilities of the ministers of the Word of God, they are now given to the public in the hope that they may prove suggestive and not unprofitable to some among my younger brethren in the ministry. They are grounded on the three "Pastoral Epistles," and they are designed for the use of the Christian people, as well as for those holding office in the Church.

Although I have not in any of the discourses indulged in minute criticism, or even in the elabo-

rate and formal exhibition of special doctrines, yet it will, I think, readily appear to the reader that the discourses proceed on a careful investigation of the text of Scripture, and at the same time both imply and exhibit, as they occurred in the text, the doctrines of the grace and truth of God.

It has long been my conviction that it is desirable and possible, and that therefore it is the duty of the ministers of the Word of God, to expound much more of the Holy Scriptures in the course of their regular ministrations than in so far as I know is the common practice. Where the custom of lecturing or expository preaching is retained (and it ought to be retained universally), there is a temptation to turn the lecture into a many-headed sermon. This is a snare, and ought to be avoided. One of the most hopeful signs of a revival of pulpit power would be in these days a return to the ancient and primitive form, method, and style of homiletic preaching. Life, ministerial life, is too short, and the work to be done too great, to warrant us in indulging in our public ministrations in a sort of microscopic analysis of words, points, and syllables. That sort of analysis is proper to the study, not to the pulpit. In the pulpit we should endeavour strenuously, to lead and guide the people into a correct knowledge of the Word of God, and, in so far as this is at all possible, into a knowledge of the

historical and prophetic, as well as doctrinal and practical portions of that Word. In doing this, we must, of course, guard against the tendency or temptation to substitute a merely superficial knowledge, however extended, for a knowledge at once extensive and profound. What is desirable is that our own minds, and the minds of the people, be brought more and more into living contact and communion with the truth revealed to us in the Holy Writings. For this is surely in harmony with the prayer of the Lord Jesus, "SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

That it may please the Lord to bless the following meditations on His Word, and expositions of His truth for promoting in any degree the ends and objects of His kingdom and grace among pastors and people, is the prayer with which the following discourses are laid as an offering on His altar.

FREE CHURCH MANSE,
Old Kilpatrick, 10th May, 1872.

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