

is our duty as much as it was theirs to "preach the preaching that He bids us," "Whether they will hear or whether they will forbear," "He that hath a dream let him tell a dream, and he that hath my Word, let him speak my Word faithfully, what is the chaff to the wheat, saith the Lord. Is not my Word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

The doctrines of the gospel, however offensive to the carnal professor, will prove the best food for a converted church; and however repulsive to the natural heart, they will nevertheless kill its cancer, and prepare for the healing balm of grace.

The precepts, reproofs, and corrections of the Word, may cause many to go away and walk with us no more, but the remaining few will be like the select residue of Gideon's army, through whom the weapons of the Lord and of his servants will be more than victorious. Though the doctrines of the gospel should disturb the feelings, or even excite the enmity of men, though the precepts of the gospel should confound and arouse to defence the hearers thereof; though others should rebel at the painful corrections and reproofs of the Word, yet may it never be said of us as it was of the ancient prophet, "They have healed also the hurt of the daughter of my people slightly. Saying peace, peace, when there is no peace."

But again, the duty of a pastor to his people, which may be considered as the mainspring of all the rest is to *love* them. He should love them as no other minister can, and as he loves no other people. He occupies the relation of spiritual father to them, and should love them as a father loves his children. He stands in Christ's stead to them, and should love them, in his measure, as Christ loves his church.—(Philippians i. 8. 1 Thessalonians ii. 7, 8.) His love for them should lead him to be self-forgotten in his desire for their good. His love for them should lead