

schoolmaster or schoolmistress is to be a preacher to his or her pupils. Every man is to be a preacher to those that are subordinate to him. There is not a man that is a Christian who has not a parish in which he is bound to preach. And the way to preach Christ is to have him in your soul, the hope of glory. And where Christ is in the soul, where there is a palpitating love of things that are holy, where there is a zealous fear of offending God, where the soul yearns and longs for Christ Jesus, it is strange what a witching power there is given to a man.

2. A man's success in preaching will depend upon the power that he has of presenting before men Jesus Christ. I have said that the experience of Christ's presence in his own soul was the first requisite. This requisite being possessed, he will have most success in selecting topics for discourses who has power himself most effectually to present to the minds of his congregation the nature of God as set forth in Christ Jesus. There is a great deal of useful intellectual matter that every minister must give to his congregation. There is a great deal of doctrinal matter that he must introduce into his preaching. I do not inveigh against doctrine. It is only the despotisms of doctrine that I would discountenance. There is much that is doctrinal which every minister should preach. No one is fit to instruct his congregation who cannot present with some logical coherence the great truths of which he speaks. It is not wrong to teach doctrines. They have their place in preaching, though not the chiefest place. There is also much of fact and history and description that belongs to the ministerial desk. The Bible is full of material for these things. There is a large field in preaching for ethical instruction; that is, for the special development of duties in all the various relations of life. This is to occupy an important place in every minister's teaching of his congregation. The nature of the human mind; the way in which it acts; the analysis of character; men's occupations; all the sinuous channels in which our thoughts and feelings run—these are things that it is proper to take up and explain in the pulpit. Men are to be taught from the pulpit with reference to everything that pertains to their welfare.

But high above all these topics; high above propositions of truth; high above facts of history; high above all descriptions; high above all teachings of what is right and duty—high above them all, is the fountain of influence, Christ, a living person who gave himself a ransom for sinners and now ever lives to make intercession for them. You may preach every other truth and leave this out, and come short of the very work of the Gospel. Put this in, and you have it all, as it were, in brief. And the power of the ministry is in the presentation, not of great truths, but of the truth as it is in Christ Jesus. In that will be the measure of its real and lasting influence.

3. Even when we introduce into the pulpit ethical matters, and discuss the whole field of human life, the way to do it is to derive the power and authority of ethics from Christ Jesus as a crucified Saviour. There has been a great deal of objection to preaching on what are called precepts and morals. On the one side men have run to an extreme in doctrinal preaching, in the preaching of what are called the doctrines of Christ; and on the other side men have not duly magnified these doctrines. And where there are those that go to one extreme, there will always be those that go to the opposite extreme. If you cheat the truth on one side, there will be a cheating of it on the other. When one party begins to teach what are called the doctrines of Christ almost exclusively, another party springs up and teaches moral truths, or doctrines of life. And on the one side you shall hear men say, "This shallow preaching about living and about morals will never do, you must give sound doctrine;" while on the other side you shall hear men say, "O, your mystical, metaphysical doctrines—nobody can understand them, and nobody is profited by them; you must give moral, instructive sermons, that treat of a man's daily life, and tell him how to feel and think and do." And so men are separated into two schools.

Now the fact is, every man ought to preach doctrinal sermons, to come at morals; and every man that wants to come at morals should know that the best way to do it is through high divine truths, or the doctrines of Christ. Both moral and doctrinal preaching are essential to complete instruction.