

soul; nor was a soft lisping, effeminate, drawling manner, that to which the lips of one touched with the sacred fire could accommodate themselves. As well suppose that a mother's grief, or a sister's ingenuous love, would seek expression in regular iambic measures, as identify with unction the pulpit lullaby, or, to use the expression of Doddridge, the "periodical" intonations which some associated with pious earnestness, but which produced often a like soporific effect with the lullaby of the nursery. Such an unnatural style of saying or singing forth divine truth had the farther bad effect of disgusting hearers of taste, and suggesting, unhappily, some alliance between spirituality and intellectual weakness. It was not thus that the preacher, who came forth to speak to men of what he had just seen and felt, and whose soul was fired at the inner shrine of secret converse with his God, needed to seek to commend himself to the hearts of men. The genuine glow, but tenderness withheld, would announce itself by signs more natural, and not to be mistaken; and it would diffuse itself over every kind of discourse—being as consistent with continuous ratiocination, yea with affectionate but bold and faithful reproof, as with the softest sentimental appeals.

Dr. Willis said he was disposed to recommend a larger infusion of doctrine into sermons, than was, upon the whole, customary. He was as anxious, however, for more of exegetical Theology as of systematic. He thought it a thing to be regretted, that the expository lecture had dropped out so much from pulpit practice, and he was glad to think that the tide was turning. He did not mean that the pulpit was a place for merely polemical discourse; but those who feared that to occupy discourses with large expositions of doctrine would shut out the practical enforcement of duties, might be reminded, that in no part of the world had morality flourished more, or spirituality of mind been better exemplified, than where the catechetical doctrines of the Reformed standards had most mingled with the public teaching of the pulpit, and had been most impressed on the common mind. Nor had the more doctrinal preachers of former times been less remarkable for the minuteness of their moral casuistry than the comprehensiveness of their doctrinal views. Witness the Owens, the Rutherfords, and the Edwardses of last century, and the preceding one—they were just the men who had left behind them the most searching analyses of religious affections, and the best delineations of the spiritual life, or of communion with God. It was not by keeping constantly to a few points, however evangelical, that the preacher gave the Gospel its opportunity of producing its full effect on the conscience and the heart. It was by the truth being presented in its fulness, and variety, and the mutual dependence and relations of its parts, that the hearer might be expected to take on its impress and image.

He illustrated what he was desirous to recommend from contrary specimens of preaching, which had come within the range of his observation: some using the Bible only as a source whence to derive a mere motto for a sermon; some tearing a clause from its context—nay, from part of the same verse, so as to present a meaning different from the design of inspiration, or at variance with Scripture as a whole. But, even short of thus dismembering of texts, and thereby subserving positive error, he showed how inattention to the logical