

Sermons should have doctrines and practical duties in their mutual relations and due proportions—doctrines as the basis of duty, Gospel truth as the ground-work of feeling and motion; the means to an end. And when discussing a doctrine let it be done practically, or enforcing a duty, do it doctrinally. For noble examples of their connection see the epistles to the Romans, Ephesians, Colossians, Hebrews, etc., where in the early chapters there is laid down a solid basis of doctrine, the strong meat of the Word, and then the inspired writer passes from this to the enforcement of duties founded on and springing directly out of these grand truths. "Seeing then that these things are so what manner of men ought we to be, etc. I beseech you, brethren, by the mercies of God, that ye present your bodies, etc.—Rom. xii. 1. "Be followers of God, as dear children."—Eph. v. 1. "If then ye be risen with Christ," etc.—Col. iii. 1., etc., etc.

On these grand themes of the Word there must be line upon line and precept upon precept, for the natural heart learns these lessons slowly. It would astonish us if we only knew how few of our people could give an intelligent answer to the questions:—What is faith? What is the ground of a sinner's pardon? How may I obtain a saving interest in Christ? And surely one function of the Christian pulpit is to teach the people knowledge. Teaching them to know and love God must be our constant aim, making our hearers better acquainted with the Word of God, teaching them not only to be the *hearers* but the *doers* of that Word. But in the efforts to be popular, instructing the people is often forgotten. The *orator* and *teacher* are too seldom united. After listening to one of our most celebrated living preachers a friend remarked to me:—"I have been thinking how impossible it is to be at once an orator and a teacher." And it must be admitted that the two functions are widely different and in some sense opposed. But this is no reason why the same speaker may not exercise both in succession. Sometimes laying himself out to broaden and deepen knowledge, to instruct the people in those great intellectual questions that spring out of the Christian faith, and at other times to move, to impel to immediate action, to arouse and incite to deep emotion. A minister must strive to have both gifts, but if he can have only one let it be teaching. He does the noblest work who makes his people intelli-