

and the elementary truths of religion, as taught in the Church Catechism.

Of how great importance is it, then, that our preaching should be made "profitable for doctrine, for reproof, for instruction in righteousness." Considering the mixed nature of our congregations, and the great diversity of characters we have to deal with, we should study, with God's assistance, to make our Pulpit addresses as plain, direct, and pointed, and as full of practical instruction as the time and our own ability will admit of. All preaching for effect, all self-seeking aims, all desire of public applause, should never be attempted, nor so much as thought of by the Christian minister. His manner should be simple, grave, earnest, and devout, as becomes the ambassador of Christ, who comes before his people with messages from heaven. That sensational, unnatural, stimulating hot-bed process—if I may so term it—should be entirely avoided in the Pulpit, as only calculated to engage the feelings, to excite admiration, but not to convince the understanding, nor to improve the heart. The sober truths, the awful realities of our holy Religion are not to be thus dealt with, but to be set forth in a grave, earnest, and reverential manner, and made level to the capacity of our hearers. Again, all dry and technical disquisitions on metaphysical subjects should be considered as out of place, and not tending to the edification of our people. And so, in like manner, all irritating subjects of controversy, which