

graces. The result lodges in the imagination and taste, awakening admiration, rather than the conscience and heart of the hearer, on the general principle that the capacity or tendency of the mind most active in the production of a sermon is usually the most affected in hearing it.

Reinhard, formerly court preacher at Dresden, in his "Letters and Confessions," translated from the German, has happily expressed this thought, together with others associated with it, alike deserving the consideration of the ambassador of Christ, and those who listen to his instructions:—

"He who banishes instruction from the pulpit, and attempts to reduce every thing to the excitement of emotion, robs the ministerial office of a great part of its usefulness, and deprives the great mass of the people of almost every opportunity for the enlargement and correction of their religious knowledge. Moreover, I must absolutely deny the possibility of a man's exciting religious feeling and rendering it salutary and productive of exalted effects, otherwise than by commencing with convincing instruction, and *taking the way through the intellect to the heart.* All his efforts to raise emotion by operating upon the imagination, will result in inflaming it, and enkindling a wild-fire which can prove of no advantage to genuine piety, and may positively injure it. A religious emotion, to be salutary and improving, and in a rational and profitable manner effect the exaltation of the mind, must be founded upon a lively perception of important truths vividly represented. Indeed, it is impossible to conceive of a discourse, which shall in reality take hold of, awaken, and inspire the man, and prepare the way for, and raise, the emotions of the heart, without instruction. Now as this instruction will produce the most effect, if delivered with clearness and proper arrangement, it is impossible to see why strict method should not be combined with the object of affecting the heart.

"While you are meditating upon the subject, then, some one will say, let every thing be arranged in its proper place; but when you come to write it out, and dress up this skeleton with skin and flesh, carefully conceal the various parts from the audience addressed, and then their eyes will not discover a skeleton without spirit and life.

"Let me tarry awhile at the image which lies at the foundation of this remark. Nature does, indeed, cover up the bony fabric of a beautiful body with tender parts of various kinds, and thereby impart to it those powerful charms by which it allures the beholder; but does she, in so doing, reduce it to a mass of flesh, and make it impossible for us any longer to distinguish its single parts and members, discover their relation