

beauty, and honour. He will be ardently looking forward to his great work, and be daily making preparations for it, constantly laying in a stock of the best ideas to furnish him for his great Master's work.

If his whole heart and soul are in the work for which he is preparing, he will say within himself, "I am to stand in Christ stead to entreat men to be reconciled to God: 2nd Cor. xi. 20. God, men, angels, and even devils, all have their eyes upon me. I am now to be in the presence of all heaven and hell! Now what are my aims? Do I love self, or Christ best?"

It is most important that a Christian Preacher should form a clear idea of a good and a bad sermon. A sermon addressed wholly to our imagination and not at all to our reason is not a good sermon. A discourse addressed to our reason, and not one stroke to please the imagination is not a good sermon. An entire rhapsody addressed to the passions, and not at all to the understanding, is not a good sermon. A dry address to the judgment and understanding, and nothing to strike and move the passions, is not a good sermon. A sermon that soothes the passions, and has nothing pointed to the conscience, is a bad sermon. A discourse without any scripture proofs, well selected and explained, is not a good one; and a sermon consisting of a string of texts of scripture, dryly picked out of a concordance, is not a pleasing, nor instructive, nor useful sermon. A sermon that is all law and no gospel, is a bad sermon; and a discourse that is all gospel and no law, that is of no practical use and tendency, is by no means a good one.

A good sermon must have Christ and his precious atonement for sinners in it. To be good it must strike the imagination, instruct the understanding, inform the judgment, persuade the will, convince the conscience and improve the reason. It ought to fix truth and facts in the memory, animate and rouse the passions, and guide them to their proper uses in repentance and sublime devotion. It should arm the whole soul against sin, strengthen faith, and provoke to love and good works. It should comfort and animate the heart against the devil, the world, and death; and enrich the soul with scripture knowledge, by scriptures wisely and beautifully explained. This is simply my idea of a good sermon.

The advantages and pleasures of being in the things of God will appear in the pastor's parochial work. If his very soul is here, he will not say, "I scorn a poor village and a poor people, I wish to serve a polished congregation." This is vain and mad pride; and if we are truly humble, we will not wish to choose for ourselves, but will leave it entirely to the wisdom and will of the Lord Jesus, discovered in the agency of his own good providence. Nor will the true parish priest lightly part from a people if there is any prospect of usefulness.

Advantages and pleasures will further attend our being in the things of God in the administration of the divine ordinances. Baptism is a sublime act of worship to the sacred three persons in one God; including adoration of each divine person, invocation, self-consecration, subjection of soul, delight, gratitude, and praise, with