

every hearer, so that each might see his own deformities in contrast with Christ's unspeakable loveliness, that thus you might be induced to loathe the one and strive after the other. I have had to study two books—God's Word, and your characters, circumstances, tendencies,—and to apply the one for the correction of the other. This is the work of the pastor as distinguished from that of the evangelist. I have not wasted my energies or your time with tirades against the sins of the antediluvians, denunciations of witchcraft or polygamy—sins which here have no existence. Instead of occupying your devotional hours with expositions of such musty wickedness, I have labored to instruct you in the great principles of family religion, in christian integrity and the gospel rules of commercial morality, and to put you on your guard against pursuits and practices that were inimical to the spiritual life or of a doubtful tendency. I have no sympathy with the feeling that a pastor must not publicly and plainly allude to the sins or doubtful practises of the members or prominent pecuniary supporters of the church to which he ministers. I would not for an hour occupy any pulpit with a gag in my mouth. I do not regard the ordinance of preaching as possessed of any mystical, sacramental power to benefit men. It is only as your minds and hearts are occupied with the Scriptural truth suited to your wants that you can be profited. The preacher can do you no good except as he present such truth suited to your capacities, and as you exercise your minds and hearts upon it. I have laboured to present truth in an attractive form; but I have been more anxious to apply it to the lives and characters of those who waited on my ministry.

Living among you, associating daily, familiarly with you, and looking at everything as it bore upon your eternal destiny, I have seen many things which endangered your salvation and lessened your christian influence, I could not avoid seeing that the