

doublings of its deceitfulness, to conviction;—and the knowledge and power requisite for this is, of course, to be obtained more from prayer and personal holiness, from communion with Christ and with our own hearts, than from books. But the food of the soul is something beyond and besides even this. Feeding the flock consists, I apprehend, of two things,—*teaching the Faith, and expounding Scripture.*

1. The first duty, in my judgment, of a pastor is to teach his people the Catholic Faith,—to teach it as a system, so that they shall hold it as a system firmly and intelligently, and as the very heart and soul of their spiritual life. The Catholic Faith which we have to teach is a *Theology*—it is faith in a personal living God, the Father, the Son, and the Holy Ghost, in Their various relations to us. To this we are happily tied down by the construction of the Christian year. And do we not all feel more and more, as years roll on, the power and quickening energy which there is in such teaching—the vast superiority for touching and searching out the heart that there is in unfolding to men their relations to the living, present, personal God? And side by side with this, do we not feel more and more how inadequate we are to the setting forth of these deep things—the love of God the Father, the grace of God the Son, and the communion of God the Holy Ghost,—how poor and how low our apprehensions on these lofty themes have hitherto been, and how far below even our apprehensions, our expositions of them have fallen?

Theology, though an exact, is an exhaustless science, and one, moreover, in which (as the history of the human race has too mournfully proved) men are at every step liable to fall into error. And it is a science—(are we not liable sometimes to forget this?)—not for the amusement or gratification of the man of learned leisure, but for the communication to the hearts of all men of that knowledge in which standeth our eternal life. If our people are to grow spiritually, they must be fed with Christian knowledge, and led on in it from stage to stage. But how can this be done except by those who are themselves unceasingly students in this science—unless we acquaint ourselves and imbue our minds with the works of the great masters of theology, who have from age to age been raised up to enlighten the Church? The amount of