

abundance of the heart to be imparted to others! Oh, surely coldness and the dryness of mere intellectual argument must here be insufficient, if we feel for others, having first felt for ourselves!

But the heart has yet one remaining sphere on which we can only touch for a moment. The word received on the Sabbath is to take effect through the week; if mixed with faith* in those who hear it, it is to assimilate with our nature, and tinge our whole life. And the minister who has thus spoken with tender affection from the pulpit, would pass with the same emotions of the heart to his parochial visitation. He would watch how the Gospel may be penetrating the life, and becoming visible in the daily conversation of his flock, how the leaven may be leavening the whole mass.

There must be an identity, a correspondence not to be mistaken, between the exhortations of the pulpit and the exhibitions of character, as witnessed by the people in the intercourse of the week. The conduct must be such as to give the impression of transparent sincerity† that we preach, not because the duty lies upon us, but because we long for souls; that we seek to lead

* Συγκραμένος τῇ πίστει. The metaphor, according to some of the best commentators, is taken from the process of the digestion of food; the spiritual being compared to the natural digestion.

† Ειλικρίνεια. For the meaning and derivation of this beautiful word, see Trench on the Study of Words. "He who to that Greek word which signifies 'that which will