

atmosphere of literature and admit the healthful breezes of mental activity without. In this action it will no doubt gain what its contemporaries, the organs of Queen's, Victoria, Trinity, and the Presbyterian College, of Montreal, have gained, in bringing their academical institutions before the laity of their respective Churches, and of enlisting public sympathy in the work of the Christian ministry.

In these times it is well that the pulpit should go forth in the full panoply of war. But the age has new wants. It needs not only the steadiness of the old veteran, but the ardour of the young recruit. The times change and the fight goes on, but the battleground shifts and the weapons come from new armouries. Since the decline of theology as a system of intellectual philosophy, the dogmatic spirit has largely given place to the literary. The old training for the pulpit, in its rigid lines and set professionalism, has been put in sad disarray before the mental activities and the freer life of the present age. Not only have the discoveries of science disturbed our theological halls, but its literature has taken them captive. By it the fossilism of the lecture-room is thawed into life and movement; and minds that were given over to dogma and dulness are now pliant and bright. For Calvin, and Baxter, and Edwards, in the way of technical training, there may still be need; but the preferences, we may be sure, are for the luminous minds and the infectious enthusiasm of our modern writers. Farrar, and even Renan, will be read before Fleetwood; and Dick, Chalmers, and Hugh Miller are almost forgotten in Huxley, Darwin, and Tyndall. Nor has the change alone affected the literary and scientific spheres. Music and art are also palpable factors in our modern life. Our places of worship have now been brought within the sphere of art, and the services of the Church are bright and cheerful with song and instrumental music. The homes of the people, too, have caught the infection; and the Sunday reading, while devout and thoughtful, is attractive in its dress and human in its sympathies. Censors may call the age frivolous, and the

people *distanti*; but it is not always politic to quarrel with one's generation. Nor is the indictment, in the main, true; there is much sober reading and serious, often perplexing, thought. The air is charged with doubt, and the lay mind is anxious and perturbed. Much of the thought, it is true, is incited by mere curiosity; but there is earnestness and reflection as well as the speculative habit.

If the pulpit is to retain its influence, it must not only tolerate, but sympathize with, the changed aspect of things. The theological education that is to effect this must get out of the old ruts, and broaden its range both in sympathy and in thought. The contact, moreover, must be close and personal—not distant and official. The religion that to-day is to be effective is that which shall concern itself with the every-day life of the men and women of the time, and that shall reach the intellect as well as the heart. What the press is accomplishing in moulding the thought of the age and giving colour to religious life, should quicken the pulpit to more strenuous effort and to higher aims. With the themes the minister has to present, and with such a literary arsenal as he has in the Bible, there is no reason why the pulpit should be less influential than the rostrum of the scientist. It only wants broader and deeper preparation, a literary instinct as well as a theological, and above all, a rich, warm nature, a magnetic manner, and fervent zeal. With men of this stamp in the pulpit, we shall hear less of the indifferentism of the age, and more of its earnest and beneficent activities—less of the decline of faith and more of its settled beliefs and high aspirations. The journalism of our theological halls can be no unimportant factor in influencing this result.

AMERICAN LITERATURE.

"SOUL JEALOUSY" on the one side, and "supercilious contempt" on the other have long marked the relations of English and American writers, and too frequently been the key note of criticism in reviewing each other's literary work. The supersensitive-