

most honor to those divines, who, having abstracted their sense from their language, know how to present the glorious doctrines of the 16th and 17th centuries, in the appropriate phraseology of the 19th. Thus McCheyne translated into this century the fervor of Rutherford and Baxter. Ryle reproduces the venerable theology of Jewel, and Usher, and Leighton, in the compact crisp sentences that suit the present time. Guthrie gives a more sound divinity than Jeremy Taylor, with an almost equal copiousness and beauty of illustration, and yet without that air of pedantry which mars, to modern taste, the charms of the famed "Shakspeare of the pulpit." And James Hamilton, both in his sermons and in his writings, has shown how to present the results of a thorough familiarity with the old Anglican and Puritan authors, in a style of singular freshness and adaptation to our own times. Indeed, in the work now issuing under his hand, "Our Christian Classics," Dr. Hamilton affords as good a specimen as can be desired of the hearty appreciation of old divinity, by one who is completely unfettered by antiquated theological forms. But this enviable attainment he has not reached without giving to his mind a literary range and culture, very much wider than is commonly aimed at by students, or found even among prominent ministers of the Church.

We think it no unreasonable suggestion that aspirants to the ministry in the present day should be well versed in the powers and treasures of their own English language; and should be encouraged to familiarise themselves also with French, and with the great homiletic models in that language,—models at least of rhetorical perfection. The study of rhetoric and the belles lettres has been most unhappily neglected among us, and a reformation cannot begin too soon.

Apart from the higher consideration of commending the Gospel, an improved literary style in the pulpit, not tawdry and ambitious, but lucid and terse, might do great service in correcting and purifying the language of the people. We look to this as one of the best means of discouraging that un-English 'lingo,' which threatens to overrun Canada, as it has already the United States. This is of course quite a subordinate use of the pulpit, but it is a use. As one has well observed,—“The sermons of a parish minister are the standard of literature to many in his society; his style is the model for their conversation and writing; his provincial and outlandish terms they adopt and circulate; and his mode of thinking is imitated by the school teacher and the mother, the merchant and the mechanic. You can see the effects of his chaste or rude style in the language of the ploughboy and the small talk of the nursery. He has more frequent communings than other literary men with the mass of the people, with those middling portions of society from which influence works both upward and downward; and he is thus a guardian of the language and the reading of the most sedate classes. His influence on the popular vocabulary is indeed overlooked, and is not always the same; but he often virtually stands at the parish gate to let in one book and keep out another; to admit certain words and to exclude certain phrases, and to introduce or discard barbarisms, solecisms, impropriety and looseness of speech.”