

whispers, that if in the mean time, the peremptory demands of a college curriculum be just fulfilled in form and letter, a time will come again for careful review and deeper study. Whole sessions or terms, are trifled away in loose, miscellaneous, accidental readings: Lectures are heard but not pondered; and opportunities of choice intellectual, literary, and religious enjoyment, are next to thrown away, through the want of a serious and systematic endeavour to turn them to the best account. Beware, gentlemen, of satisfying yourselves with low standards of clerical qualification and character—"Covet earnestly the best gifts." Be diligent—use all methods of preparing yourselves by God's blessing for an office that needs all the qualifications you can bring, and which—I add for your encouragement—affords the finest field for the exercise of every natural and acquired talent, every gift and grace. You may indeed easily acquire as much theological learning and even as much of a speaker's gift, as may keep you from sinking altogether; nay, as may gain for you the attachment of a good natured few, who, appreciating your good qualities, will indulgently forbear with deficiencies. Some hearers from real charity—some too from carelessness and indifference, may adhere contentedly to a ministry that is formal, and but in the smallest degree profitable. But it will never largely engage the interest and affection either of intelligent men, or of fervent and spiritual christians. If ministers are to do good on a large scale; if they are to live in the hearts, not merely on the forbearance of their flocks; if they are to command the attention of the gainer, not merely to retain the sympathy of the amicable; if they must spare no pains—they must neglect no opportunity of improvement—and the student must reckon and calculate before; he must aim at a high standard;—he must beware now of the formation of habits of inattention and procrastination, which he may in vain seek to throw off from himself hereafter."

After some further observations in a like strain, Dr. Willis urged attention to the several branches of education, preliminary as well as theological, in detail. He dwelt at some length on the necessity of a good and graceful elocution; contrasting the too great negligence as to the manner of pulpit address with the care taken to acquire good habits of speaking at the bar, in the theatre, and even in the counting-house, and the merchant's store. Adverting to the indolent plea of those who, despising the art of elocution, allege they will follow nature:—"I only wish, he said, that in this respect, we had more of nature. The design of elocution is to impress the real lessons of nature in the department of oratory: and the necessity for it lies in the proneness of many speakers to depart from nature. A just elocution seeks to assist us in unlearning, not natural, but bad acquired habits and modes of address. What men call nature, is rather their fashion, or their imitation—offensive and grotesque sometimes—of the taste and fashion of others; or it is what accident and company have formed them to. Hence that drowsy monotony; that strained and affected articulation—those inappropriate musical cadences—which so mischievously affect public speaking. We desiderate, with the dignity and solemnity proper to the pulpit and its high themes, the simplicity, the energy, the adaptation of voice and action to all the variety of feeling and sentiment, which characterise the interchange of thought and earnest sympathy between man and man, even in the discussion of their ordinary affairs."

"Nature, Dr. Willis proceeded, admits of com-

bination with the best rules of art, and is not to be confounded with the mere negation of culture, the absence of taste, and the accidental and capricious modes of an indolent passiveness. A great actor was once asked by a preacher—Why is it that men of your profession meet with such attention, as you address your eager crowds from the stage, and we preachers, find so often that our addresses are lost on sleepy audiences? The answer he gave, was one most instructive to us all—You speak truth; but you speak it as if it were fiction—We speak fiction as if it were truth."

The Rev. Doctor urged the cultivation of personal piety—such a piety as originating in faith, yields present peace and good hope, and forms to holiness of life. He wished all men, and especially young men, to know how Christ's yoke was to be experienced to be easy, and his burden to be light. This, he said, much depended on the communion of the Holy Ghost, and on the experience of comfort in the belief of the truth. It was too little considered that a sense of happiness, and of present salvation, was within the compass of the privilege of christians, and was essential to cordial, christian obedience. He inculcated courtesy to superiors, and even to equals, as a becoming part of religion itself—and urged the duty on each student, of considering others—of courteously remembering how much his conduct and manners might contribute to promote or hinder the educational progress and happiness of his associates—in fine, never to forget, in all their intercourse with mankind at large, and with their fellow-christians, the inoffensive and blameless manners which even the world agreed to hold, as demanded by all consistency, of aspirants to the gospel ministry, as well as of those already under its direct responsibilities.

Dr. Willis closed his lecture, which was listened to throughout with deep attention, by quoting the admired words of Cowper, expressing his estimate of the value of the pulpit, and portraying the character of the true minister of Christ.

"The pulpit, therefore (and I name it fill'd
With solemn awe, that bids me well beware
With what intent I touch that holy thing)—
The pulpit (when the sat'rist has at last,
Strutting and vap'ring in an empty school,
Spent all his force, and made no proselyte—
I say the pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledg'd while the world shall
stand,
The most important and effectual guard,
Support, and ornament, of Virtue's cause.
There stands the messenger of truth: there
stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, retores the weak,
Reclaims the wanderer, binds the broken heart,
And arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war
The sacramental host of God's elect!
Are all such teachers?—would to Heav'n all
were!"

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose
life,

Coincident, exhibit lucid proof,
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say, that they respect themselves.

Would I describe a preacher such as Paul,
Were he on earth, would hear, approve, and
own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt: in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of peace to guilty men."

The Rev. Dr. Burns, after thanking Dr. Willis for his lucid and excellent practical address, made a short speech, in which he noticed the Providence by which excellent ministers and one student had been removed by death since the close of the previous session. He recounted the causes of gratitude to God, for having restored to us, after a lapse of several months, and a journey to his native land, the Theological Professor, who, with his associates, was now, with renewed vigor, to enter upon the duties and labours of the session. The Rev. Dr. noticed the large number of students who came forward at the opening, and the ground of thankfulness in that they had been so mercifully preserved in the enjoyment of health and freedom from painful casualties, in the discharge of their catechetical and other duties, during the recess—and concluded by exhorting all to make a wise use of present privileges, and to devote themselves to their academic and personal duties.

At the call of Dr. Willis, the Rev. George Paxton Young, deputy from the Free Church of Scotland, offered up the concluding prayer, invoking the Divine favor to rest upon the Institution and all connected with it—imploping that God would bless our College, and make it a blessing to this land and to His Church.

After singing the 10th and 11th verses of the 68th Psalm, the Rev. Professor Esson being called on, closed the public exercises, by pronouncing the blessing.

THE RECORD.

It is admitted on all hands that a periodical published more or less frequently, is of importance to the progress and prosperity of the church. The churches in Britain and America have made use of this instrumentality to a considerable extent in time past; and now, as the result of experience, find it to be to their advantage to do so yet more extensively. The Presbyterian Church in the United States has its *Home and Foreign Record* as the official organ of the different boards, besides a large number of well conducted papers in her interest, and advocating the cause of the church. The Free Church of Scotland we believe now issues 30,000 copies monthly of her *Home and Foreign Record*. In the explanatory statement published in the first number of the new series, its editors say, "a carefully conducted periodical is evidently one of the most effective means of exciting and maintaining a proper interest in the Christian undertakings of the Church. Her