

bly the difficulties which surround its occupant. The simple recognition of the fact that every congregation is composed of two distinct classes—of believers, and of unbelievers—of those who love God supremely, and of those who love the world supremely, does of itself demand of the preacher great discrimination and great faithfulness. But under these general divisions there are phases of character almost infinite. To adapt ourselves to these requires great skill in expounding the lively oracles, and great wisdom and discretion in seeking to bring out of the same treasury things new and old, that thus we may rightly divide the word of truth, and give to every man his portion of meat in due season.

Perhaps in this connection the most solemn and awful passage that can be selected from the sacred word is the following, in which St. Paul suspends the matter of qualification on the results of a preached Gospel, as bearing on all men, whether for weal or for woe. "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life; and who is sufficient for these things?" 11 Cor. ii. 14, 15, 16. Great blessings involve greater criminality in those who neglect them, and the perfections and plans of God shall assuredly triumph, whatever be the issue of a preached Gospel in regard to men. But the question becomes one of most solemn magnitude: How shall the duties of the Christian pulpit be so discharged as that the criminality shall not attach to us of our endangering the salvation of the souls of our hearers, by our trumpets giving an uncertain sound?

The Christian pulpit, while it brings forth to view the noblest of all truths, and these in close relation to man's highest ends, must avail itself of the language commonly in use. An acquaintance with classic tongues will fit a man for using his own tongue with far higher advantage than otherwise; but there are not many who retain through life the classical habits of early years, even to this limited extent; and even with the ordinary average of literary attainment, it is not safe to leave the whole matter of mental communication to the reflex influence of classic reminiscence. The mind thinks in words, and those words will belong to the language we currently use, and not to the elegant Greek, the masculine Latin, the primitive Semitic Hebrew, or the polished French, of our rarer acquirements. In preparing for the pulpit then, we must not disdain the vulgar tongue, for the majority of those whom we address, expect from us nothing more than plain, although good English. Truth, thought out in words, must be put down and brought out in words too; and this is an art which must be acquired by rule and by practice. To quote the words of the learned and

nente Mr. Roget, in the introduction to his curious work on "English Terms"—

"The communication of our thoughts by means of language, whether spoken or written, like every other object of mental exertion, constitutes a peculiar art, which, like other arts, cannot be acquired in any perfection, but by long and continued practice. Some indeed there are more highly gifted than others, with a facility of expression, and naturally endowed with the power of eloquence; but to none is it at all times an easy process to embody, in neat and appropriate language, the various trains of ideas that are passing through the mind, or to depict in their true colors and proportions the diversified and nicer shades of feeling which accompany them. To those, who are unpractised in the art of composition or extempore speaking, these difficulties present themselves in their most formidable aspect. However distinct may be our views, however vivid our conceptions, or however fervent our emotions, we cannot but be often conscious that the phraseology we have at our command is inadequate to do them justice. We seek in vain the words we need, and strive ineffectually to devise forms of expression which shall faithfully portray our thoughts and sentiments. The appropriate terms, notwithstanding our utmost efforts, cannot be conjured up at will. Like "spirits from the vasty deep" they come not when we call; and we are driven to the employment of a set of words and phrases either too general or too limited, too strong or too feeble, which suit not the occasion, which hit not the mark we aim at; and the result of this prolonged exertion is a style is at once laboured and obscure, rapid and redundant, or vitiated by the still graver faults of affectation or ambiguity."

What is the practical lesson to be learned from this? The pulpit must keep abreast of the age, and the style and manner of its compositions and of its appeals, ought to be in some proportion to those of the bar, the Senate, and ordinarily educated popular assemblies. Composition and elocution ought to be made great subjects of study. To teach to think, and to learn to think, must not be held as childish or useless. Not only must the mind be filled with ideas, but it is necessary that these ideas be well arranged, clearly apprehended, accurately defined, and distinguished from their co-relatives; put down from time to time on paper, in proper words fitted to proper places, and then brought out to the people in such a mode of elocution as ordinarily educated persons are accustomed to use to one another when they mean to be understood. "The offence of the Cross" is great enough already, independently of those voluntary and optional additions which it is ever and anon receiving from slovenly composition, and vulgar and monotonous address.

In fine, Protestants may learn a lesson from Roman Catholics in this very matter of the Christian Pulpit, and the duty and advantage of trying to raise it in Public estimation. In

1540 the Jesuits were organized, and their first efforts for checking the Reformation, and reviving the Church, lay in the line of a profound classic literature on the one hand, and a bold popular eloquence on the other. In the following age, Cardinal Baronius thundered out his eloquent lectures on Church History, in the Chapel of the Oratory; and the Bishop of Meaux gathered around him vast multitudes to hear of the "Variations of Protestantism." At a later period Bourdaloue, Massillon, and Flechier, infused something like new life into the papacy; and within the period of our own knowledge, the eloquent Bishop of Nancy, in France, was brought over to Montreal, for the very purpose of reviving the cause of Popery in Lower Canada, which had suffered during the Rebellion, and from the pulpit of the large Cathedral, at Montreal, he addressed thousands from week to week, and with astonishing effect. *Fus est et ab hoste doceri.* The City of Glasgow, the second city in the British Empire, once had a religious motto on its Arms. Commercial indifference to religion, put it away; but we may restore it with an application to our own land,—“Let Canada flourish, by the preaching of the Word.”

A Theological Seminary is a nursery for the pulpit. We cannot give primary qualifications for its occupancy, but we can receive under our charge aspirants, who have the gifts and the graces that seem necessary for the high trust. And we can train and discipline and instruct according to the rules of God's Word, in order that they may be "apt to teach" "faithful men, and able Ministers of the New Testament."

Never let it be supposed for a moment that the Protestant Pulpit excludes the students who are to fill it in their turn from the range of its prayers. Never let our Church forget that in putting forth young men from her seminary, in licensing probationers, and in ordaining Pastors to the charge of souls, she incurs a responsibility whose issues can be known only amid the realities of a deathless future.

RESULTS OF FIFTEEN YEARS OF KNOX COLLEGE.

It may interest our readers, perhaps surprise some, to be informed that fifty of the Ministers on the present Roll of Synod have been alumni of Knox College, either during the whole or part of their course. This number may be expected to be increased during the present summer by ten to fifteen ordinations. Sixty at least will then be the gross number, and this, exclusive of at least two occupying ordained charges in Scotland, several now deceased who rendered valuable service in the Province as Ministers and Missionaries, and several more, who as Teachers, or in other important situations, are benefiting the community by the fruits of their education at our Seminary.

Fifty or sixty Ministers, making nearly half of the Synod, (as far as clerical members are concerned,) is itself such a result of a Theological Institute, as yet of scarcely fifteen years stand-