

pastor. The Canadian plan, which puts all these men under the direction of a Central Committee, and orders that they shall be directed to preach in the vacant charges and mission stations of each Presbytery, for not less than three months, unless settled in some particular charge, at least solves some difficulties which our want of plan does not attempt to meet.

Another difference in the plans of the Canadian Church is the employment of students of divinity during vacation, and also the employment of a class of men under the title of "catechists." The duties to be discharged by these persons in the missionary work of the Church are not fully defined, but it is a recognition of the fact, and much ought to be done, by lay agency wisely directed.

Another part of the scheme of the Canadian Church merits serious attention on the part of our Church. It directs that "the Committee, in co-operation with Presbyteries, shall take steps, through some of its own members or other ministers of the Church, to visit all the missionary stations annually, for the purpose of ascertaining their condition, of conducting divine service, and of giving such counsel and encouragement to the people as may be called for." This is an excellent provision. It must cheer a lonely missionary and a struggling congregation beyond expression, when the Church follows them, to assure them of her presence and loving care, and to inquire into their perplexities and trials, that she may counsel them and help them, and thus make them to feel that they have her warm sympathies, and shall have her hearty support. She attracts their love and confidence, and renders them the more willing to make the sacrifices, and bear up under the burdens incident to their position on the outposts of Zion.

MODERN PREACHING.

"No wonder if the 'litterateur' is apt to rate the preacher. He comes to Church expecting, or at least seeking, profound thought, ingenious speculation, powerful demonstration: he finds only solemn unveilings of the world unseen, and earnest calls for repentance, to faith, to newness of life.

"What is the cure for this state of things? How shall the Church meet half way, or is it her duty to meet half way, this large and influential class? Shall she try to make her ministrations philosophical—teach her pastors to preach a religion of reason, instead of the old religion of revealed truths and living faith? Shall she aim to move more in the intellectual sphere, and less in the spiritual and experimental?

We do not think so. If the pulpit is to hold her own against the various and formidable agencies which in these days dispute with her the empire of the human soul, it must, we are persuaded, be by keeping to her own ground, and not exchanging it for theirs. It is in his hold on the inward and spiritual, through the living enunciation of revealed truths, that the preacher's great strength lies; let him surrender this for a mere intellectual or speculative interest, and he becomes weak as another man."

Thus speaks an earnest writer in an able article in a late number of the "North British Review." The theme—Modern Preaching—brings before the mind a subject for curious thought and meditation. Its consideration is closely connected with the means for promoting religious revivals, and the advancement of the Redeemer's kingdom in the earth.

That there is a demand, especially in our larger cities, for, not only a more intellectual style of preaching now than formerly, but that such a desire is sought to be gratified at the sacrifice of the plain, simple statement of God's truth, which the spiritual nature of man demands, cannot be denied. The candidate who preaches for the first time to a new congregation, with the view of