

that a friend in a most kindly way directed his attention to what he considered a fault in his manner; but the only result was that he had to give up using the particular illustration to which his friend referred, because always when he tried to employ it the effort to get rid of the fault entirely destroyed the effect which had formerly been produced in spite of it. All culture which may be acquired without intruding self-consciousness into the speaker will be valuable; but whenever the purpose becomes uppermost to say a thing in a particular way, rather than to have the thing said, the orator has given place to the elocutionist. So we reiterate our assertion, that the grand indispensable element in oratory, the very soul of eloquence itself, is in the old "cannot but" of the Apostles. The well-known story of the dumb boy who acquired the power of speech because of his overmastering impulse to give a needed warning may or may not be true; but even if it be a myth, its lesson lies in the principle on which we now insist. He, therefore, would be the best friend of our young theologues, who should tell them not to attempt to preach until they feel that they dare not keep silence. When a young man came to his pastor and asked advice as to whether he should become a minister, he received for his answer this counsel: "Young man, don't become a minister if you can help it." It was quaintly spoken, and is perhaps at first a little liable to be misunderstood, but, rightly apprehended, it has in it the pith of the whole philosophy of rhetoric. He who feels himself impelled by some inner and irresistible necessity to preach; he who, though he has struggled to resist the "call" as long as he could, is at last "shut up" to its acceptance as an inevitable necessity; he who speaks because, considering the glory of the gospel, the needs of his fellowmen, and the command of his Lord, he can no longer hold his peace, will in the end, so speak that great multitudes shall believe. And it is because so many enter on the ministry without this prime prerequisite that they are inefficient in it, or leave it for some other calling. They could have helped becoming ministers, and therefore the ministry was not their sphere; but those who have felt that they *must* preach have found in the pulpit the throne of their peculiar power.

Herein, too, may we see the explanation of the fact that sometimes the man who has been on other occasions truly eloquent is tame and feeble. On the former occasions he spoke what he could not hold back, and because he had to speak it or prove recreant to his conscience and his God; on the latter he desired only to fill up an allotted time with something which he could call a sermon, but which was born out of no special convictions, and delivered for no special purpose. Irrepressibility, then, is at the heart of earnestness, and earnestness is always eloquent. It will take the shortest road and the surest methods. It will eschew all extravagances and exaggerations. It will speak naturally, simply, truthfully, effectively. It will not imitate; it cannot be imitated; and it will differ as much from the clap-trap of the sensationalist as the reverberations of the thunder in an Alpine valley do from the tin rattle of the theatre.—*Christian at Work.*

A CHRISTIANIZED PRESS.

Another rectifying influence is to come, will come, from a Christianized printing-press. There are but few people who read books in our day. Take a hundred business men; ninety-nine do not read one book a year. It is the newspapers that are educating the people, either in the right or in the wrong direction. A bad newspaper is an angel of darkness. A good newspaper is an angel of light. No man is any better than the newspaper he continually reads. When you see the printer's boy, with ink fingers setting up the type, you do not put him down as one of the forces in our civilisation; yet he is. That newspaper lad, running along the street with a roll of papers under his arm—although he may be barefooted and bareheaded—is irresistible in his power, and at every step the city is elevated or depressed. Oh! for a Christianized printing-press. The whole responsibility comes down upon the heads of editors, and authors, and publishers, and writers, and compositors in our day. If in any city the newspaper is polluted, the city is polluted. We would do well, in all our prayers before God, to solicit the Christianization of all the printing presses in our country. By that power the world is to be redeemed.—*Talmage.*

OUR CONTRIBUTORS.

NOTES FROM HALIFAX.

Halifax, the capital of Nova Scotia, is the most important city in the sea girt provinces, and is to be honored as the place where the Queen's daughter will first land on Canadian soil. The city is built on a peninsula rising above the level of the sea some 250 feet, and looking down upon a harbor which is second to no other. In the centre of the harbor rises St. George's Island, a kind of "watch tower" with its guns ready to do service for the city. The Citadel, or "Star Fort" is an immense one, and was originated by the Duke of Kent, father of Queen Victoria, during his residence in this country as Commander-in-chief of the forces, but has since been rebuilt, and is in good condition at present. One can go round the "fort" under ground and explore what will be admitted to be the finest fortifications on the continent. A stranger from the west when approaching the seaboard is anxious to get a first view of that great ocean of which he has read so much but has never seen; and even those of us who had seen it some ten years ago fancied a long way off that we were getting sniffs of its briny breezes. To a stranger the aspect of the city is at first sight rendered somewhat unprepossessing by its narrow macadamized streets, flagged sidewalks, and the dark and dingy appearance of the houses, many of which are built of frame on brick foundations. To see the residences of the merchant princes you must go a considerable distance from the centre of the city, though still within the limits, to the "Arm," which is situated in the south-west of the city, and which is surrounded by scenery unsurpassed for beauty.

Halifax has a population of over 30,000. It is the seat of the Local Government, with its old Provincial building, containing two halls for the two Houses of Legislature, library, picture gallery, and Governor's residence.

There are several charitable institutions in the city which are well calculated to promote the physical and moral well-being of the inhabitants, among which may be mentioned the Asylum for the Insane, a very large building situated on Mount Hope, and which accommodates 300 patients. There are also the Inebriate Asylum, the Orphans' Home, Deaf and Dumb Institution, and a Home for the Aged, which is intended as a refuge for old ladies in reduced circumstances. There is also the Halifax Infants' Home, which has been lately started, and which is very successful. And there is besides, what no large city should be without, a Citizens' Free Library, which is open daily. For pleasant drives and walks Halifax will compare with any city on the continent. The public gardens, which contain eight acres, are in first-class order, and are ornamented with flowers, trees, and shrubs, with a beautiful pond in the centre, over the smooth surface of which ducks, swans, and other waterfowl are gracefully gliding.

THE PARK,

which is one of the "lions" of the city, is large enough to accommodate another city. It contains 1,000 acres, and is tastefully laid out with splendid roads which were built by the military and are kept in repair by the city. Thither the citizens flock in large numbers to get free from the smoke and dust of the city and enjoy the cooling breeze, feasting their eyes on nature in its wildest but most attractive forms, and listening to the music of the wild ocean reverberating through hill and vale.

THE INTERCOLONIAL RAILWAY.

Halifax is the terminus of this great enterprise, the building of which was one of the conditions of the B.N.A. Act, and which forms an unbroken link of railway communication between the Maritime Provinces and the west. It connects with the G.T.R. at Rivier du Loup and has branches to St. John and Pictou, making a total of 700 miles, and as a sample of railway administration is considered second to none on the continent. The cost is about \$35,000,000, which is no doubt a very large sum of money, but when the importance of these Provinces is taken into account, their increasing commerce, their inexhaustible mines, the fertility and productions of their soil, I think a very few years should convince the public that the money was wisely spent.

THE PRESS

of Halifax would make a nice little chapter in history,

if time or space would admit. Suffice it to say that there are about eleven papers published here, five of which are dailies. The "Presbyterian Witness" is a good denominational paper, ably conducted and neatly got up, and it is doing good work in the interests of Presbyterianism, which is the largest denomination in these Provinces. The "Witness" is now in its twentieth year.

The churches of Halifax are seven in number, corresponding to the seven churches of Asia.

FORT MASSEY CHURCH,

of which the Rev. Dr. Burns is pastor, is a handsome building, and comprises in its membership some of the wealthiest citizens, such as J. S. McLean, Esq., an active Christian worker. Dr. Burns is so well known throughout the entire Church that it is unnecessary to do more than mention his name. I am quite sure that the learned doctor will hold the "fort" of orthodox doctrine against all apostles of error, come in whatever form they may. Dr. Burns being absent from the city, his place was well filled by the Rev. Mr. Murray of Sydney, C.B., who preached an excellent discourse from Rev. xxi. 1: "And there was no more sea." The preacher set out by contrasting this sinful life with the future glorious life of the children of God, and proceeded to expound the circumstances under which the words of the text were spoken, making mention of the many places in which references are made to the "sea" in the Scriptures. The text was discussed nearly as follows: (1) "No more sea" means that there will be no more separation in heaven; all will be reunited then, and continue in unbroken communion. In heaven friends will not be separated by distance, or rank, or evil tempers, or even doctrinal distinctions. (2) The mysterious will have disappeared. The sea was described as a type of mystery, and under this head the preacher made touching allusion to the sad fate of the "City of Boston" and other vessels which perished with precious cargoes, and discoursed eloquently on the time when there will be no more sea." No doubt many in the audience were moved by these brief references, but to me they were specially touching when I thought that three years ago there was committed to that surging "sea" in mid-ocean my darling little boy of three years old, who under those white-capped waves peacefully sleeps until that day when the "sea will give up the dead that are in it." (3) Things not in subordination to the will of God will not be found in heaven. (4) There will be no restlessness, no disquietude in heaven. These points were amplified and enlarged upon in a very interesting manner. The discourse, which was an excellent one, was concluded by a practical application.

ST. MATTHEW'S CHURCH.

This congregation was originally composed of emigrants from London and New England, and is supposed to have been organized about the year 1749. It was then known as the Protestant Dissenting Congregation. From inscriptions on some old books it would appear that the Rev. Aaron Cleaveland was the first minister. He was succeeded by the Rev. Mr. Sycombe, who died in 1793. The next minister was the Rev. Thomas Russel, who was the first minister of this church in connection with the Church of Scotland. Mr. Russel resigned in 1786, and was lost at sea when crossing the Atlantic. The next minister was the Rev. Andrew Brown, D.D., who resigned in 1795, and who died in Scotland in 1834. He was succeeded by the Rev. Dr. Gray in 1795. The next minister was the Rev. Robert Knox, who was a native of Halifax. He began his ministry in 1820, but went to Scotland in 1823, and was thrown off his horse and killed in 1826. The Rev. E. Rennie succeeded Mr. Knox, and in a short time also returned to Scotland. The next ministers were the Revs. John Scott and Thomas Jardine, who held the charge jointly. The old church was destroyed by fire in 1857, and on the 18th June, 1858, the corner stone of the present church was laid by the Rev. John Scott. A report of these services is still preserved, from which I gleaned the above facts. The Rev. Dr. Grant, now Principal of Queen's College, Kingston, was the next minister, who on being appointed to the responsible and honorable position which he now holds, vacated St. Matthew's about a year ago. The present minister is the

REV. ROBERT LAING,

who having received and accepted a call, was inducted last winter. Mr. Laing is a native of Aberdeen, Scot-