

ing-house or workshop on the Monday. The daily life and religious life of man ought so to interpenetrate each other, that they would not be so much two lives as one life. The asperities of the earthly—its losses and crosses, would be softened, soothed and modified by the power of the heavenly. What is wanted, then, is more earnestness; greater reality in our religious profession. There is enough of the christian name—enough of the shell; we want the kernel—the root and fruit of the matter. There is need of that strong robust faith that will stand true in the day of trial—that inflexible integrity that will accept no bribe to sacrifice principle and honesty to gain a selfish end. Be it yours to inculcate and enforce such a healthy vigorous faith in the principles of our holy religion, as will induce men to let their light shine out before others that they may take knowledge of them, that they have been with Jesus,—thereby daring and doing for Christ the Lord what true disciples only can.

Moreover, the influence of the pulpit may not be so great in some places as others, because there is a strange tendency in the present day to seek for a religion that pleases the ear and eye without touching the heart. People do not like to have their sins recounted and spread out before them; they would rather have them buried in oblivion, and nothing more said about them. But since this cannot be done in the way they choose, they seek after that sect or party whose flowery, ornate words of softness—whose imposing ritual and gaudy worship, affords an easy way to gain the crown of life, while hugging the darling sin to the heart. True it is the pulpit ministrations ought to be attractive and pleasing, as well as instructive. In no age of the Church did the good work of evangelization proceed with vigour without the pulpit being surrounded with the attractions of eloquence, the power of oratory, and the force of reasoning. It is only right that it should be so. Why should the Bar and the Senate be adorned with the beauty and grace of refined speech to move, to arouse, to gain the hearts of juries and councils, and the pulpit alone be dull, monotonous, lifeless, dead? The great preachers of past and present times concentrated all the power of language and address in enforcing the truth upon their hearers. Be it yours, then, in seeking to communicate truth, to clothe it in pleasing and winning garb, yet not so light and flimsy as the first breath of wind might dissipate for ever; and at the same time never palliate the iniquity of sin, nor gloss over the frailties of mankind. In drawing from the reservoirs of knowledge with which your own mind is stored—in unfolding difficulties in particular passages by reference to the original tongue, or to manners and customs of far away times, avoid all pedantry and parade; be modest and humble, lest your hearer should think his Bible is full of errors, and the translation very faulty.

In doctrine, be firm and decided. The Christian religion, besides being practical, is also doctrinal. The doctrines of our Church, which are the doctrines of the Bible, are all clearly defined, and cannot easily be mistaken. They all revolve round one grand central orb, "Christ, and Him Crucified." Eliminate this from the circle of Christian doctrine, and then all will be wrapped in inexplicable darkness. The doctrines studied in the light of "Christ crucified," shine with a peculiar beauty and attraction; but viewed apart from that, and from another stand point, they are "hard sayings, who can receive them?" In the light of the cross we discover the true reason of the degeneracy of the human race, and learn the only plan of restoration to honour and glory. Here the Triune Jehovah is beheld in Christ reconciling the world unto Himself. Here, and nowhere else, are the sovereignty of God and the free will responsibility of man clearly reconciled. Here alone is revealed the twofold nature of the "Decrees of God;"—the unchangeable I Am offering pardon and peace to sinful man on the condition of faith and love; and sinful man complying with these terms is saved and purified; and by refusing is lost forever. His condemnation is just, because the consequence of his own act.

In connection with the cross of Christ, it must ever be kept steadily before