

an Irish priest or Highland pastor with limited learning can sway thousands of Celts, whom a Saxon of superior attainments could not refrain from calling stupid savages, just because they will not give their ear much less their heart to one who is ignorant of themselves, their habits and history. There must be preaching *for the age*; that is for particular places and people. The *age* means several different ages—which co-exist in every country. There must be thorough knowledge of God's word in the original Hebrew and Greek—acquaintance with the evidences, history, and criticism of the Scriptures, acceptance of them as God's inspired message to man.

The Moral and Emotional were then treated. The lecturer showed that the common people are much more under the sway of the emotions than of the reason. The head and heart should be cultivated together. The preacher must himself be possessed of goodness, love of truth, disinterestedness, benevolence, pity, sympathy, patience, boldness, earnestness, enthusiasm, pathos, in order to influence others. The eloquence of goodness is proverbial. Cato says, 'An orator is a good man skilled in speaking;' and an old divine has said, 'A minister's life is the life of his ministry.' Cowper's seathing exposure of affectation was quoted:

'In man or woman, but the most in man,
And most of all in man that ministers
And serves the altar, in my soul
I loathe all affectation.'

He showed the importance of true pathos, earnestness and feeling. Artificial pathos will not do. The wailings of a child for its lost toys are far more touching than the affected pathetic tones and even weepings of many a pulpit orator.

First among the spiritual qualifications the lecturer spoke of sympathy with God and with man. He must enter heartily into God's plan of salvation. It really comes to this, that the man who would preach aright must be himself a believer,—reconciled to God through Christ, and having in him the mind of God. He must also sympathize with man. It is on this account that regenerate men, not holy angels, are commissioned to preach the Gospel. It is because He became man and has the feelings of man, that Christ is the Model preacher as well as Master of preachers. *Experience* is necessary in preachers; *faith*, also, that realizes the unseen. In preaching he must be able to realize who are present and interested—God, good angels, bad angels, as well as men. Faith sees Heaven and Hell, and the terrors and glories of the judgment day. The lecturer dwelt on the great importance of prayer to the preacher. The battle is

lost or won in the closet. To pray well is to preach well—as Luther said. Dependence on the Divine Spirit should characterize every preacher. "It is a doleful thing to fall into Hell from under the pulpit, but Oh, how dreadful to drop thither out of the pulpit!" The lecturer concluded by urging young men, when they find themselves called to labour as preachers, not to stand back for fear of inadequate support. "The Lord will provide." The lecture occupied an hour and a half in delivery, and was full of solid and admirable thought. We should like to publish it as a whole; and we hope that at least extracts from it will be given to the public. The above sketch is necessarily meagre, but it will give an idea of the scope of the lecture.

MR. MCKINNON'S LECTURE

Was delivered on Feb. 14th, his subject, Geology. He defined Geology as that science which treats of the materials which compose this earth, the form in which they are arranged, the primeval forms of organized life imbedded in them, the successive changes through which these have passed, these changes and their influence in bringing the surface of the earth to its present diversified condition. He referred to the various speculations of ancient Indian, Arabian and Egyptian Cosmogonists as to the origin and formation of the world, and admitted that in these speculations, there were some elements of truth. He stated that this subject did not begin to be studied systematically and as a science until the beginning of the 16th century; and that to Italian Philosophers belongs the honour of first entering upon this field of investigation. That afterwards discussions on this subject were carried on in France, Germany and Great Britain by their most prominent Naturalists. In Great Britain the foremost of them were Hooke, Ray, Woodward, Burnet and Whiston, whose theories on this subject he briefly reviewed. In substance, he stated that Hutton in Scotland, William Smith in England, and the Geological Society of London, may be regarded as having laid down the principles upon which this science as now maintained, is based. He showed that in its progress it encountered much opposition from the friends of truth, influenced by both prejudice and fear, lest it should be made a means of over-turning the statements of the Inspired Word, but that these fears have been shown to be groundless, and that when understood, there is nothing but harmony between the facts of Geology and the statements of the Bible, and that the one helps to explain and elucidate the other.

He then described the Geologic forces which under the controlling hand of the Creator have been in operation from the