

the emigrants are sent below at an early hour, and then it is that the passengers take their constitutional, or gather into little groups to sing, or relate experiences: and here and there may be found a young couple (and I have seen old couples to) enjoying a mild flirtation, a favourite spot for the latter being the stern of the vessel where the phosphorus is generally seen to perfection.

Far aloft the spars are seen clearly outlined against the sky, the black smoke pouring out of the funnels, and the stars shining bright and clear, all creating in the mind of the observer a feeling akin to reverence and awe as the immensity of the ocean comes home to him, while at regular intervals comes the cry of the watch "All's well."

The great excitement at sea is the approach of another steamer or Merchantman. The former are generally signalled with flags, or colored lights at night. There is no more glorious sight than that of a full-rigged ship, with all sails set, as she bows along before a rattling breeze, and everybody hurries on deck to get a good look at her and speculate on her destination, whether she is bound for South America or New York, or the St. Lawrence or some other distant land. I once saw a large Merchantman near Cape Clear, and the mate who knew her told me she had rounded Cape Horn from the South Pacific. Very battered she looked with her black hull and dirty sails, and glad must her crew have been at the first sight of the British Isles, as the voyage around Cape Horn is one of the most dangerous in the world. In dismal contrast is a wreck, presenting as it does one of the most sorrowful spectacles seen anywhere. Last summer I saw one in mid-ocean. She was quite deserted and waterlogged and would probably break up at the first rough weather. She was a Norwegian barque and as her boats were all gone, it was to be hoped that her crew had escaped. Another cause of excitement is a whale or a shoal of porpoises, and a rush is generally made to the side of the vessel to gaze upon these strange creatures jumping about like a lot of boys playing leapfrog.

At last the chart informs us that we may expect to sight land to-morrow, and everyone begins to pack up, and surprising is the change which appears in the passengers when they appear on deck in their shore-going clothes, looking like different people. The first break comes when those who are going to land at Ireland leave us, but the waving of handkerchiefs and "Good byes" there, are but the prelude to the great break up which occurs at Liverpool, where among the many wishes of "may we meet again," the tourist is hurried off in the train to his destination.

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A. C. F. BOULTON.

THE PUBLIC LECTURES.

PREACHING.

THE opening lecture of the series for 1890 was delivered on Saturday, January 26th, by the Reverend Canon Dumoulin. A more popular lecturer or subject could hardly have been selected, and the truth of this was undoubtedly evidenced by the presence of an audience representing every profession and calling, whose plaudits were, moreover, incessant and heartfelt. In the course of a comprehensive review of the rise and progress of preaching from the days of Enoch and Noah to these of Liddon, Magee and Farrar, the eloquent Canon omitted the mention of no element, circumstance or character which might emphasize the historical interest of the art of which such personages (so far separated in time) as S. Paul, Origen, S. Chrysostom, "the golden-mouthed," S. Augustine, S. Thomas Aquinas, Wycliffe, Luther, "the monk that shook the world," Latimer, Butler, Whitfield, the Wesleys and

Keble, have been the living exponents. The space at our disposal necessarily confines us to a merely superficial glance over all the deeply interesting and instructive points which such a review must include, so that we can merely say that anything less than a verbal account of the whole lecture must, of course, fail to do even the scantiest justice to the merits of either the historical characters mentioned or the way in which they were dealt with. However, as the speaker did not fail to show, the *history* itself of the art of preaching is a complete study, apart from the more practical consideration of what the art itself involves.

"Preaching is to day," said the Canon, "a colossal power, for its key-words are 'God,' 'the soul,' 'sin' and 'salvation.'" Some interesting statistics were adduced as showing that an average of one hundred thousand sermons are preached each Sunday in Great Britain alone, to audiences composed of princes and peers, ministers of state, professional men and merchants, men, women and children of all sorts and conditions—while a further publicity is given to these discourses by the wide circulation which follows many of them; moreover, the daily increasing popularity of preaching furnishes to the Christian advocate his grandest opportunity.

The necessity of emphasizing the importance of preparatory study was not forgotten, and a careful consideration was given to the different styles of modern preaching. The English mode was characterized as calm and solid, the Irish as imaginative and rousing, the Scotch as dry, the French as sparkling and demonstrative, the American as florid and practical.

The written sermon is, in the reverend gentleman's opinion, the most safe, solid, learned, and generally identified with the Anglo-Saxon race, and that it can be most rousing and permanently useful has been proved by the efforts of Dr. Chalmers. The "memoriter" method was criticized as a "mild sort of pious fraud." Extempore preaching, *pur et simple*, came in for its share of commendation and condemnation, according to the circumstances under which it was pursued, and the lecture was concluded with some words of practical advice concerning the importance of the preacher's office, the usefulness of which many interested auditors no doubt were fully convinced, and everyone felt that no one but a great preacher could have delivered such a noble exposition of a noble art.

WILLIAM THE SILENT.

Convocation Hall, was filled to the doors on the 1st inst. to hear the Rev. Professor Clark lecture on "William the Silent." The subject in itself would attract people, for the struggle which the Prince of Orange led stands out in the history of the world as one of the greatest for civil and religious liberty, fought for and gained by a numerically weak people, against the most powerful monarch in Europe. The following is an outline of the lecture:

Professor Clark began by mentioning the disputed question as to whether great men form the age they live in, or are merely a product of the age, and gave his opinion that neither was quite correct, but that great men are not merely representatives of the age in which they live, mere doers of the deed which the age would accomplish without them, nor again that the men could have done the work which they did irrespective of the circumstances by which they were surrounded. No man could have accomplished the work of the Reformation without the preparation which led up to it, but Luther was needed to give it the direction it assumed, and although Puritanism was in the air at the time, still Oliver Cromwell was the agent and moulder of the events. So we can affirm that without William the