

and apply it to some sermons I've heard). "The poor man's Church. And why is it the poor man's Church? Because he can have a seat for nothing. I think it is for nothing, for it would be hard to tell what he gets by it."

It is easy to sit amidst the religious surroundings of Trinity College, and theorize with regard to the needlessness of Elocution; but in the country it is eloquence in the pulpit that is honored and respected, and that does much towards extending the Church. Country people like fluency in speech. They are as a rule tainted with ultra-protestantism and puritanism, and, may I say, accordingly are afflicted with itching ears. The majority of them prefer to listen to the fluent, animated, ungrammatical nonsense of some sectarian than the dignified tameness of the more learned, but less eloquent clergyman. Consequently the chapels are filled and the church is "preached bare to the very sexton." Surely eloquence in the pulpit will help to remedy this. It may be a kind of homœopathic cure for the above disease, but in these days it requires an eloquent sermon to convince people of its secondary importance.

Trinity students have the advantage over others of superior culture. This is the only sure foundation, and gives them "legs whereon to stand." If to this they will add the art of conveying it to others, then like Lacon's genius they will also have "wings whereby to fly." And these wings are necessary. The clergyman, the modern prophet of God, and priest in the Church exhorting men to keep themselves "unspotted from the world," should be able like the rapturous Isaiah to lift up his voice with strength, and soaring above earthly things cry to his sinful people. "Behold your God." Think not that I am advocating Methodistical pomposity or pulpit theatricals, but such "easy, judicious" reading, speaking, and gesticulating as will best impart to the hearers the meaning of the author and the mind of the speaker. Of course all cannot be like S. Chrysostom or Canon Liddon,—great preachers, like poets, are born not made. But this renders it more urgent for those who are not natural-born preachers to defeat nature by closely following high artificial standards. In time the artificial becomes transmuted into the natural, rules become more flexible, the unpleasant bluntness and monotony of the voice give place to smoothness, crispness, and gentle undulations, the eyes are no longer riveted on the manuscript, but "passing long from pew to pew pass not a sinner by," his feet are not immovable, as if in stocks, his hands and arms are found to be of use, and the preacher who once preached to us in grating monotones is now cured of his "holoplexia" and speaks to us with a thousand voices. This is not overdrawn. It is verified in some of our best preachers, who, though possessed of varied culture were at first clumsy and ineloquent.

It is a query to me that this important subject has received so little consideration from students in Divinity. The prophetic part of a clergyman's work is certainly an important part. Like the orator, the preacher's voice "is

a mighty power as it echoes from shore to shore." He has to picture to ignorant, but practical people, the awfulness of sin, the strength and comfort of a life in communion with God, and the peace and joy of heaven. Why then (when training would remedy it) should he speak of the ecstasies of joy and peace and blessedness with a voice and an expression that indicate none of them. *No!* mere intellectual ability is not enough for the preacher. It must have wings. If it lies dormant in icy solitude and metaphysical abstraction, it is absolutely without force.

If what I have said tends to convince, that the sweetest words and the sublimest truths should not be handled in the stiffest style, and in sing song sleep-producing mumbling, then I am delighted. As Rev. Sidney Smith says; "Is sin to be taken from man as Eve from Adam, by casting into a deep slumber. Why call in the aid of paralysis to piety." I think an attention to the subject of this letter would help to stop the cry "sleepy congregations and dead-and-alive service," and would hasten the time when some of our Churches would cease to, be as Swift says, "public dormitories."

A BACK-WOODS UNDERGRADUATE.

OUR INSTITUTIONS.

LITERARY INSTITUTE.

The fifth regular meeting of the above institute was held on the 12th November, when essays were read by Mr. Loucks, on the "Catacombs," and by Mr. Houston on "The Baconian Shakespeare." The debate, "Resolved that the influence exerted by the Romish Church in political affairs is injurious to the country," was then proceeded with, and a very animated discussion ensued, ultimately upon a vote being taken, it was decided in favor of the affirmative by a large majority.

The election of a committee of five to revise the Constitution, resulted in the return of Messrs. Shutt, Matheson, Leake, Houston, and Lowe. These gentlemen have been hard at work since, and are reported to have made some very necessary changes in the rules of procedure.

The meeting of November 19th, was largely attended. The debate, "That ignorance has exerted a greater influence on the world than knowledge," was decided in favor of the negative by a small majority. The essayist, Mr. Waller, treated his subject, "Marriage with deceased wife's sister," very discursively, and at great length. Essayists ought to bear in mind that they should not exceed the stipulated time, as by doing so they interfere with other business.

In the case of one or two members it is respectfully submitted that they should endeavor to restrain, if possible, the exuberance of their youthful verbosity, and allow to others, what they claim for themselves, the right to be heard.