

Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 20 1902.

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Address all communications,

FRANK WOOTEN

Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year: IF PAID IN ADVANCE \$1.50

LESSONS FOR SUNDAYS AND HOLY DAYS.

26th SUNDAY AFTER TRINITY.

Morning—Eccles. XI & XII; James II.

Evening—Haggai II to 10 or Mal. III & IV; John VIII to 31.

Appropriate Hymns for the 26th Sunday after Trinity and 1st Sunday in Advent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 313, 317, 321.
Processional: 232, 236, 239, 307.
Offertory: 184, 186, 362, 379.
Children's Hymns: 335, 337, 340, 342.
General Hymns: 290, 297, 390, 308.

FIRST SUNDAY IN ADVENT.

Holy Communion: 51, 178, 318, 322.
Processional: 47, 48, 355, 362.
Offertory: 188, 272, 293, 352.
Children's Hymns: 180, 188, 330, 506.
General Hymns: 191, 193, 353, 587.

A Call to Duty.

Having received the following appeal from our hard-working missionary Bishop, we feel that by inserting it at the beginning, it will attract attention. We trust that all our subscribers will read it and lay it to heart. We beg of each reader not to let it pass out of his or her mind simply because he or she is not one of the young men to whom the Bishop appeals. Each one of us is able to assist the Bishop by seeking out the young men and encouraging them to answer the call, remembering while doing so that our volunteers when going to war were supplied with all necessaries and comforts by those who stayed at home:

Sir,—Eastern Canada, through its representatives at the recent meeting of the General Synod, showed a noble spirit of self-sacrifice in so readily agreeing to the formation of a Mission Board for the whole of Canada, under which great financial calls must be made for the work of the Church in the West and North. And I now write to ask whether the same spirit is not to be shown in sending to us the right men for the work of the ministry. The encouragement we received at the General Synod, together with the considerate action of S.P.G. in suspending for the present reductions in its block grant, as well as in granting from its Bicentenary Fund a special sum for new missions available from the first of last month, make it possible for me to think of adding to the present number of our ordained workers. This diocese needs eleven and the diocese of Saskatchewan needs five. The sort of men wanted are well educated, spiritually minded, vigorous, young, and, speaking generally, unmarried men, aflame with zeal and enthusiasm, ready to go wherever they are sent; men of tact and common sense; "men who," as Chalmers, of New Guinea, said, "will thoroughly enjoy all kinds of roughing it, who will be glad where ease and comfort can be had, but who will look upon all that comes as only the pepper and salt, giving zest to work, and creating an appetite for more." The work of organizing the Church in this new and vast part of the Dominion, into which people from all countries are coming in great numbers, representing all kinds of religion and no religion at all, and where Church-people are scattered over immense areas, is hard; and the remuneration we can offer at first is barely enough for necessary wants. But, for men, physically, mentally and spiritually qualified to succeed in it, there are many attractions, and success will mean the winning and holding Christ, of what will soon be the most important part of Canada. Thank God it has been my privilege to welcome a fair number of most excellent co-workers from Eastern Canada. Can you help me to find some of those we need? The vacancies are all in new missions. Cyprian, Saskatchewan and Calgary. Bishop's Court, Calgary.

An Actor's Hints.

Sir Squire Bancroft gave an address at the Leeds conference, at the request of the Bishop of Ripon. After an excellent introduction, he said that as a humble member of many and varied congregations, he had for many years sought comfort, pleasure and instruction in sermons. He had listened to many hundreds. Most of them he entirely forgot; a few of them he would remember till he died. "But the point with me this evening is rather why have such numbers of the sermons I have listened to

been forgotten? Why?—Because they were badly delivered. I make no doubt that many of them were masterpieces of theology—were marvels of erudition—but they who spoke them were devoid of gifts, which so adorn their holy calling, so aid their great responsibility. Their words very likely reached the heads of the learned, but would never have touched the hearts of the ignorant. The first duty of a preacher, there can be no question, is to make himself heard; the second is to be impressive and convincing. As of necessity my opinions must be swayed by thoughts and ideas pertaining to the stage, it will be well to at once say, lest I be misunderstood, that in pleading for a sermon to be dramatic, I do not in the least wish the preacher to be theatrical. Though the two words often convey the same meaning, they have a widely different sense as well. To be heard implies management of voice, which reminds me of advice—to be laid to heart—given to a public speaker by my wife, who said: 'Don't be afraid of opening your mouth, and don't forget that the roof of it is nature's sounding-board.' I once heard a profound judge on such matters say that 'the two most telling stage voices he knew of belonged to two gifted women, Mrs. Keeley and Lady Bancroft, whose lowest notes always reached the furthest end of the largest theatre.' I seem now to hear the vibrating, penetrating tones of the one, which lasted even until she reached her 90 odd years, while the beautiful voice of the other, always strikes on my ear as the music of silver bells. Many preachers speak so entirely from the head or throat, instead of from the chest, that they often fall victims to a complaint which, I believe, is generally known as 'clergyman's sore throat.' I never heard of actor's sore throat—as a chronic complaint."

Reading the Lessons.

"I wish to include in these imperfect remarks a few words on the reading of the Gospel. They shall be brief. Though I make no claim to be a student of the Bible, I sometimes hear it read, now and then very beautifully, often very vilely. I have listened to such extracts as tell of the death of Absalom, and the death of Jezebel, of Daniel in the den, or which relate to the return of the prodigal son, as though the moving stories were little more dramatic than so many stale problems in Euclid. Also, I have been struck with amazement at glaring instances of false emphasis in the dull recital of the order for morning prayer, and have heard the death chapter from the Corinthians so murdered, even in the warning presence of death itself, as to make the hallowed bones of the apostle who bequeathed it to humanity turn in their resting-place. Verily, one might almost think that, given

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