

In which he saw the continuous claim of the imperishable scriptural and catholic church of Christ.

We would like to speak of the archbishop as the stalwart defender of the church of England against Roman claims, assuring church people of the impossibility of any reunion with Rome as long as that church held her distinctive errors; we would like to speak of him as the constant supporter of Christian missions, which he held to be rather the united duty of the church, than work to be conducted by irresponsible committees and individuals, but space forbids. Again, his work as a Christian educationalist, and reformer of the difficult questions of discipline and patronage in the Church of England, deserves our mention, no less than the dignified fulfilment of his duty as president of the Lambeth conference, and of those great state functions in which he had to undertake the most important part. We had looked forward to seeing again that dignified presence, that noble countenance, in the grand services of the sixtieth year of the Queen's reign, and in another conference of Canterbury and Lambeth, when all the bishops of our great communion would meet in the thirteen hundredth anniversary of the coming of Augustine under his wise guidance and courteous welcome. But these things are not to be. Other men take up the work. The great archbishop rests in the peace of God. So may he rest until the day dawn and the shadows flee away.

F. V. B.

ORATORY FROM THE PULPIT,

Sermons are naturally the subject of criticism. The habitual church-goer listens, and as he listens, should learn somewhat to ponder upon. If the speaker fails to interest, the fault must lie with the occupant of the pulpit, or the deafness or denseness of the listener.

When the congregation melts away after the close of the service, there is conversation.

Should it turn to the conduct of the service, the prayers—the hymns—the anthem for the time; after that, the talk will be of the sermon. Then, an argument upon the discourse just delivered, is in order. It must be for the welfare of the church that all sermons should bear the keen but kindly discussion of cultured hearers. They have heard. They want next interchange of thought. Our church is one amongst many, professing Christian creeds. The wondrous advance in education in A.D. 1800, tends to make all gatherings of humanity critical.

The first point that appeals to the hearers is the length of the oration.

On this point, an American writer, and the present emperor of Germany seem to be agreed.

They both stick fast at the time of fifteen minutes.

The emperor has sent forth an edict that when he is present this time must not be exceeded.

Mr. Fillings wrote years before:

"If a man can't strike me in fifteen minutes, he has either got a bad gimlet or he is boring in the wrong place."

Many anecdotes have been published, which give to the clergyman who is too long winded, plain, nay even, cruel hints, as to brevity.

Most of us have heard or read of the old dame who, when reproached by her pastor for the facile manner in which she dropped off to sleep each Sunday during the sermon, answered: "I can't keep awake."

"Then," quoth the preacher, "take some snuff."

"Why don't you put some snuff into your sermon," retorted the aged snorer."

It is true—alas too true that enough care is not always given to the preparation of and the delivery of a sermon.

In all the branches of the Christian service there exist men who violate the maxim, "Bis dat, qui cito dat." Montesquieu was truthful when he wrote:

Such an interest leads to study. Such dissection by listeners creates knowledge of the subject, that you are handling.

Logic must be the base of all effective oratory.

Illogical sermons can never be a success. Condensed sentences strike home, where involved periods are irksome to listen to and have no more effect than a douche of cold water on the tattooed back of a Malay.

Condensation implies study—earnest at that—revision, reduction of superfluous words, kicking out of verbiage.

Canon Matheson, a short time since, gave a most valuable address on the preparation of sermons.

I do not know if it is printed in pamphlet form.

If not, it should be, and a copy be handy on the working table of all our clergy.

Is it not related of Sidney Smith that a sermon, upon which he had given many an hour of anxious thought



ST ALBAN'S CHURCH, RAT PORTAGE, DIOCESE OF RUPERT'S LAND.

"What the orators want in depth, they give you in length."

I do not mean that there are not many of our Anglican clergy who do not preach so closely to the hearts and minds of their congregations that one can and does listen with genuine delight and profit to a sermon of an hour, but it is not to be expected that all can combine the great qualities of parish organization, visiting, and conduct of the grand services of our church, with vast eloquence.

Hence, the more reason for preparation, aye, and for brevity.

Men will argue with truth "but I cannot work out, or thresh out the subject in less than half an hour."

My dear clerical brother, divide—divide.

Preach from the same text but give it:—decease.

You will interest your hearers, who will read up your chosen subject between the different periods of its delivery, be better able to follow you, and gain more—because their interest and memory is aroused

was lost, or stolen from him?

Years after, he was one of a congregation in a strange church, and to his intense surprise listened to his own last sermon. The preacher was young Sidney Smith went to the vestry after service, introduced himself to the then proprietor of his own work, and asked him, "How long does it take you to prepare such a sermon as that you gave to us to-night?"

The answer came, with ceremony. "Oh! I knock off one of those in about twenty minutes."

"Young man," retorted the witty divine, "it took me three weeks to think out, prepare, reduce, and finally write that identical sermon."

There are few men who can preach a high class extemporary sermon.

And these men write it out first, commit to memory, study gesture and delivery, then preach.

In looking over these fragmentary notes I am reminded of another advocate of the fifteen minute address.

I was a member—a small item of