

A layman, in forwarding his subscription, writes: "I am well pleased with your paper, and wish you every success."

A clergyman writes: "I hear the CANADIAN CHURCHMAN quoted often by the clergy; they refer to its articles more than before; it is among them as a thing of life and weight. I wish it prosperity. You have struggled along bravely with it under untold difficulties, and you deserve it should prosper."

A layman writes: "I notice that in your columns the views of different schools are treated with appreciation."

A Montreal lady subscriber writes: "I like the CANADIAN CHURCHMAN very much. It is improving all the time, and there is always so much interesting matter in it."

A clergyman from Toronto diocese writes: "Enclosed is \$1 for another year," and says, "I only wish I could afford to send \$100."

Layman of Niagara diocese writes: "Send me the CANADIAN CHURCHMAN for one year. I only saw a copy last week: I like it well; it is concise and what Churchmen want to stir them up."

A clergyman of Ontario diocese says: "I look for the CANADIAN CHURCHMAN anxiously every week. I find it a great comfort to me, and would not do without it. From beginning to end it is both interesting and instructive."

Church Bells, England, says of the CANADIAN CHURCHMAN: "It is full of news, brightly written, and to use an expressive and comprehensive phrase, well done."

#### THE PUBLIC READING OF THE CLERGY.

BY J. F. CRUMP.

(Continued from last week.)

In so far as the prayers in the Church Liturgy are to be read, many of the foregoing remarks apply equally to the manner in which that duty is performed. But, in reality, prayers cannot be read in the sense that the Scriptures are. The very fact of their being prayers, that is, supplications, petitions, from the creature to the Creator, excludes the idea of applying to them the same rules. They can only be properly said when the officiant is thoroughly impressed with the solemnity and responsibility of his position as a suppliant for himself and others at the throne of the Almighty. No artificial rules are required to guide him here as to the style and tone of voice he should adopt. It would necessarily be such as would be the natural and spontaneous expression of a devout heart engaged in the most solemn of all duties, and pouring forth its petitions with the urgency and fervour of devotion inspired by the prayers themselves. If it is said that earnestness often turns into excesses and exaggerations which are even more objectionable than a dry and perfunctory rendering; it can only be replied that, generally speaking, the education and intelligence of the clergy ought to be, and generally are, a sufficient safeguard against falling into the error alluded to. In any case, excess in earnestness seems to many a less error than the lifeless, formal, heartless way in which the beautiful prayers of the Church Liturgy are frequently rendered.

Naturally allied to this subject is the style of delivery in the pulpit. When the preaching is extempore the delivery is even then seldom quite natural. The desk seems to have infected the pulpit. There is often the same want of naturalness; the absence of the simple style which man uses with his fellow-man, when he deals with him in the ordinary affairs of life and is desirous of convincing him of any particular opinion, or persuading him to adopt any special line of conduct.

One of the most remarkable things recorded of our Lord's preaching was that "the common people heard Him gladly." Now, if one thing is more certain than another, it is that the "common people" would never have been induced to listen to Him unless He had talked to them in a natural way. A preacher of the present day would stand little chance with a street audience if he used language above their comprehension, or if he talked in a stilted, affected or unnatural style. He would either be laughed at, or treated with indifference.

His audience in either case would soon melt away. Notwithstanding the intrinsic beauty of those

utterances of Christ which so touched the masses of the Jews, is it likely they would have been listened to if they had been delivered as they are often now delivered from the pulpit? Those utterances were stamped with the unmistakable signs of earnestness and sincerity. No one could doubt that they came straight from the heart, spoken as they were with that natural simplicity and earnestness of manner with which all deeply-felt truths must be spoken if they are to carry conviction to the hearers. Preaching, however dignified the term, is nothing but speaking, and the essential condition of all speaking which is to be effective is that it be natural and earnest, or, at any rate, have the appearance of being such. When he ascends the pulpit the preacher often adopts a stilted, generally an artificial manner; the voice kept up at one monotonous pitch, which leaves no scope for the play of feeling or emotion; the style all dry, didactic, or declamatory; and even the eyes, whose variations of expression help the voice so much, are either half closed, or stare at vacancy. The preacher is both literally and figuratively above his audience, and never gets *en rapport* with them. For want of naturalness he fails to establish that sympathy between himself and his hearers which is so essential to success, and which acts and reacts beneficially on both.

How would a speaker at a political meeting expect to obtain and keep a hold on his audience if he adopted the same style as that which often prevails in the pulpit, or how would a barrister expect to persuade or convince a jury if he acted in the same way? The lawyer knows he cannot hope for a verdict from his jury unless he can convince their understandings or appeal to their feelings. For that purpose he uses every available art; he varies his tone according to the exigencies of his speech; he presents his arguments in the plainest and simplest way; he exhibits them in every aspect until he sees they have penetrated to his hearers' intelligence; he appeals to their emotions; he puts on his most winning manner; he endeavours to put the jury in a good humour; he tries to enlist their sympathy; he shows them by his manner that he is thoroughly convinced of the justice of his case; he labours to satisfy them of his sincerity by the earnestness with which he addresses them; he literally pleads with them, and leaves no stone unturned by which he may carry their minds to the conclusion he desires. If an advocate can work so strenuously in a matter where perhaps only a small sum of money is at stake, or some trifling right in dispute, it seems inconsistent that the clergy should not exert themselves in a similar way to carry conviction to their hearers in a matter where the interests at stake are beyond all comparison the highest.

What is here said is not meant to convey the slightest reflection on the real earnestness and sincerity of any of the clergy, but only deals with the manner adopted by so many, which tends to lessen the good effect which their known and acknowledged sincerity ought to produce. The opportunity, as well as the responsibility, of speaking every week to many hundreds of their fellow-creatures, and influencing them for good, is so great, that it is difficult to conceive that those who are seriously impressed with the preciousness of the opportunity and the gravity of the responsibility, can ever be wilfully slack or negligent in using any of the means by which art and culture can enable them to make the best use of their opportunities.

Part of the curriculum for candidates for Holy Orders should be a course of instruction in elocution, with their proficiency duly tested. Certain it is that in the interests of the clergy, as well as of the laity, an improvement should be made in the matters referred to. The clergy owe it to themselves not to be behind the laity in these two particulars of reading and speaking, in which their position, education, and general culture ought to give them a higher prominence, and they owe it to the laity that they should adopt a manner and style of reading and address which shall secure the attention and produce the impressions intended.

It is a sign of the Radical times we live in and of the distance which separates us from the period when none but the clergy knew "letters" (and some of those only indifferently), that a layman should dare to criticise or offer advice to the clergy. Such gross presumption would in bygone days probably have been visited with ecclesiastical censures, if not with more extreme penalties, and perhaps even now will arouse ecclesiastical wrath. But it is better that shortcomings should be pointed out by the hand of well-wishers to the Church than cause should be given to the enemy to "blaspheme," or, in other words, that these faults should be made the occasion for the ill-natured jibes and sneers of those who are only too glad to have an opportunity for finding fault with the Church, her clergy, and her services.—*Jamaica Churchman.*

Horses are so plentiful in Chili and Buenos Ayres that it is not uncommon for beggars to ride.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

LOUISBOURG, C.B.—The 60th meeting of Sydney Rural Deanery was held last week in the parish of St. Bartholomew, Louisbourg. There were present Rev. Rural Dean Bambrick, Ven. Archdeacon Smith, Rev. Messrs. Lockyer and Draper. A vigil service was held in the parish church at 7.30, at which prayers were read by Rev. W. J. Lockyer, the lessons by the Rural Dean, and a learned and instructive sermon by the Archdeacon, on the doctrine of the Trinity. Next morning matins was said by Rev. W. J. Lockyer, after which the Holy Communion (choral) was celebrated by the Rural Dean, assisted by the Archdeacon, the sermon being preached by Rev. W. J. Lockyer. The chapter was convened at the rectory at 3 o'clock; chap. xi. epistle to the Hebrews was read and discussed, and several matters of importance to the deanery and Church at large were considered. Evensong was said at 7.30 in the pretty little church at Lorraine, and a sermon full of instruction was delivered by the Rural Dean, thus bringing to a close another of our very pleasant and edifying meetings, which are always conducted in perfect harmony and filled with the most hallowed associations of God's Church and her divinely appointed service. The two new churches, and the one lately restored, are silent but forcible reminders of the unselfish and untiring efforts of the rector, Rev. T. F. Draper, who has just completed his twelfth year in this his first parish. The next meeting will be at St. George's, Sydney.

### QUEBEC.

Ordination.—Mr. W. Curran was ordained deacon at St. John's Church, Melbourne, P.Q., on the third Sunday after Trinity, by the Lord Bishop of Quebec. He will labour in the mission of Melbourne under the Rev. Thos. Rudd, M.A., rector of St. John's Church.

On Tuesday, June 12th, the Lord Bishop consecrated a burial ground at Levis, and on the following day attended the rural-decanal conference which was held at Levis.

The Bishop's Movements.—On Friday, June 15th, he left Quebec by Intercolonial Railway for Dalhousie, N.B., from thence by S.S. "Admiral" to Gaspé Basin. Sunday, June 17th, service and confirmation at Gaspé Basin; Monday, June 18th, confirmation, etc., at Sandy Beach; Tuesday, June 19th, confirmation, etc., at Peninsula. Wednesday, June 20th, leave Gaspé Basin per S.S. "La Canadienne" for the Labrador Coast, where he will spend about a month in visiting the various stations, etc., returning to Quebec for August 1st.

BROMPTON & WINDSOR MILLS.—The Ven. Archdeacon Roe has been appointed to this charge temporarily, in place of the Rev. J. C. Cox, removed to Nova Scotia.

Emigration Chaplain.—The Rev. Thos. W. Fyles, S.P.C.K. Chaplain at Quebec and Levis, gives the following summary of his work for 1893:—"Met 121 ship loads of passengers, crossed the St. Lawrence River 166 times, found 64 situations for immigrants, wrote 819 business letters besides uncounted notes of commendation, made 25 visits to hospitals and other charitable institutions, travelled 6,407 miles, delivered 12 public addresses." The S.P.C.K. are certainly to be commended for providing for such good and practical work.

LENNOXVILLE.—Bishop's College.—The annual convocation of this University, for the conferring of degrees in the Faculties of Divinity and Arts, will be held in the Bishop Williams Hall, Lennoxville, on Thursday, June 28th, at 3 p.m. The meeting for the transaction of business will take place in the College on Wednesday, June 27th, at 8 p.m. The convocation sermon will be preached on June 29th, by the Right Rev. A. C. A. Hall, Bishop of Vermont. Bishop Potter of New York has promised to be the preacher in 1895 instead of 1894, as previously arranged.

### ONTARIO.

CORNWALL.—The eighth annual meeting of the Ont. Women's Auxiliary was held in Cornwall last week. All the officers were present with the exception of the Secretary for children's work. Twenty-five branches were represented by delegates, which is but a small number compared with previous years. The small representation was a great disappointment to Cornwall, for ample accommodation had been provided. The first service was missionary litany and Holy Communion at 9.30 on Wednesday,