

each one of us may wish to be ours. So full of brave patience and consideration for others and of quiet resignation to the will of his Saviour." One daughter and five sons survive him. Three of his sons, to his great joy, entered the ministry of the Church of England, viz., Rev. John Fletcher, Grand Valley; Joseph Fletcher, M.A., Port Perry; and Alfred Fletcher, M.A., South Riverside, California.

"Now the labourer's task is o'er,  
Now the battle day is past.  
Now upon the farther shore  
Lands the voyager at last.  
Father, in Thy gracious keeping  
Leave me now Thy servant sleeping."

T. H. M. BARTLETT.

We deeply regret the intelligence received a few days ago of Rev. Mr. Bartlett's death in California. Many of the old Church families of Montreal, Kingston and Toronto, will remember him as Army Chaplain forty years ago, or more, at those places, where he served with great ability. In later life he retired from active duties and resided at Drummondville, Niagara Falls, seventeen years. There, too, Mr. Bartlett, with his amiable and devoted wife, won a deep place in the hearts of all classes of people. Increasing infirmities of body impelled him in May, 1888, to seek the more genial climate of Southern California. But though "shut up and unable to go into the house of the Lord," he seemed fully to realize the meaning of the poet when he wrote, "They also serve the Lord who only stand and wait."

His frequent letters to relations and friends in Toronto, Stamford and the Falls were most happily expressed and were always a source of delight to them. Mrs. Bartlett's premature death, December, 1890, was a loss hard to be borne, but Christian faith and hope sustained his soul until he too should be called to the rest which remaineth for the people of God. Their memories are sweet to those who knew both in life, and especially to their kindred. Mr. Cameron Bartlett, his son, resides in Hamilton, and Mrs. Howard, his daughter, at Chambly, Quebec.

#### THE NEW BISHOP OF WINCHESTER.

H. M. the Queen has been pleased to appoint the Right Rev. R. T. Davidson, D.D., Lord Bishop of Rochester, to the vacant See of Winchester. It is a somewhat curious fact that Dr. Davidson succeeded the late Dr. Thorold five years ago in the See of Rochester, and now he is chosen to succeed him again at Winchester. The new Bishop of Winchester was born in 1848, and is therefore 47 years old at the present time. He was educated at Harrow and Trinity College, Oxford. He took his B.A. in 1871, and his M.A. in 1875. He was ordained in 1874 to the curacy of Dartford, and three years later was appointed domestic chaplain and private secretary to the late Dr. Tait, the Archbishop of Canterbury, by that prelate himself. This position he held until the Archbishop's death in December, 1882. During that time he took an important part in the work and management of the central societies of the Church of England in London, and became well-known as a speaker at the various Church Congresses. In 1880, he was appointed one of the late Bishop of Durham's examining chaplains, and in 1882 he became sub-almoner and honorary chaplain to Her Majesty. In the same year he was appointed one of the six preachers of Canterbury Cathedral. In June, 1883, he was elevated by the Queen to the Deanery of Windsor, and at the same time became resident chaplain to

Her Majesty. In 1891, when the late Dr. Thorold was translated to the See of Winchester on the death of Bishop Harold Browne, Dr. Davidson was elevated to the Episcopal bench and succeeded him in that large diocese south of the Thames. Never robust in health, he has found the work of that metropolitan See above and beyond his strength, and has on several occasions been obliged to give up all work for a time. Shortly after his consecration as Bishop, Dr. Davidson applied for leave to appoint a suffragan, which he obtained, and before the close of the year Dr. Yeatman was consecrated with the title of Bishop of Southwark. Despite his bad health he has done much good work in the Diocese of Rochester, and in the Diocese of Winchester, to which he has just been translated, the work is not of nearly so laborious a character as that of Rochester. In his work in the Winchester diocese, Dr. Davidson will have the assistance of two Bishops, one of whom, the Bishop of Southampton, was consecrated on St. Peter's Day last.

#### NOTES ON PREACHING.

NO. III.—THE SERMON (CONCLUDED.)

So much for the matter of the sermon. We have now to consider the form. "At this stage you are like the modeller who has found out how much clay he requires. He has now to use his power in modelling it. What power shall we employ? My answer is—*The Power of Truthfulness.*" We wish to present our material to the people in the best possible form. This is quite right. Then comes another desire, not quite so good—the desire to excel; and another still worse—the desire to be original. "Beware of that fatal word," says the Bishop. "What do you mean by originality? Is it something out of the common? Do you wish to say something which is both true and striking; or do you wish to say something that is striking, whether it is true or not? If the former, then seek truth first; if the latter, your originality is untrue. The best way is the way of truth. There is no peace in the work of him who is striving after the wretched thing people call originality. At the best we can be but messengers of what is true—'the voice' of truth." But truth leads to the only true originality. "For what is originality? It is that which springs from the ultimate source of thought, which owes nothing to any other channel. It follows that in truth alone is there originality; and if God Himself is the root of all thought and life, then that which has its origin in Him is truth. To keep near to Him, to seek His truth, and to speak it, is the secret of the utterance which is original, and which, coming from Him who made man's spirit, cannot fail to reach the spirits of men. The true originality is truth. Originality in the mode of presenting truth is *nature's gift*, and can be ours only when we are *natural.*" Truthfulness, then, is the secret of originality; and it must be exercised in four ways—towards the text, the subject, the people, and the preacher himself. 1. There must be truthfulness in the treatment of the *Text*. A necessary caution. We are tempted to choose texts because they are striking. And then arises the necessity of giving a forced meaning to the text or of neglecting it altogether, so that it becomes a mere motto to the sermon. Such a treatment is manifestly disrespectful to the sacred word. Cecil's saying is true: "The meaning of the Bible is the Bible," and not the mere words of the Bible. 2. Be true to your *Subject*. There is a tempta-

tion to forget this, especially in the case of earnest men who are dominated by some strong conviction or emotion or purpose. Such an one can hardly help forcing these ideas into every sermon whether they are suitable to the subject of it, or not. "Cherish those truths," says the Bishop, "but do not suppose that you are bound to drag them in when you are preaching upon some subject in which they have no appropriate place. To do so is to commence a faithless habit." And he quotes Simeon who warns against what he calls an "ultra-evangelical taste." Many evils result from this practice. The hearers are irritated by irrelevancies. Thoughtful men who are following the development of the subject are disappointed. 3. Be true to the *People*—to the hearers. That is, let your word convey to them the meaning you have in your mind, and not some ideas which they have been accustomed to associate with them. Every school of thought has its pet phrases. We have all heard of the old lady who delighted "in that sweet word Mesopotamia." If a preacher knows that certain phrases are peculiarly agreeable to his hearers, he is under a temptation to use those phrases, in order to give them satisfaction and conciliate them. "The use of the accustomed phrase acts like a spiritual narcotic on hearers of this sort. The smile of approval is forthcoming, then the contented folding of the hands, and the patronizing slumber of people at their ease in Zion. If I may speak frankly, I think that, as a rule, phrases are enemies of truth. A phrase in its first coinage is often the expression of a great truth. But when a generation has passed, the force of the phrase is weakened, because the stirring controversies which gave it birth no longer exist. The followers of a great movement have been succeeded by the utterers of phrases. Against this state of things be on your guard. Resolve never to be mere repeaters of phrases. If a phrase embodies a truth to you, speak out its truth simply and boldly; but never use it because it is a phrase, or because it is a phrase which the people expect you to use." 4. Be true to *yourselves*. And (1) "Be true to yourselves from an *intellectual point of view*. Be content to use your own powers. Whatever gifts God has given you, use them to the utmost in the expression of His truth. Read for yourself; think for yourself. Take care that what you study becomes your own. Do not transfer knowledge from paper to paper, but assimilate what you study. Do not be ambitious to appear more or better than you are. Be true to your own genius; for in so doing you are being true to that which God gave you." (2) Be true to yourself from a *spiritual standpoint*. There is a great temptation for a preacher to affect a spiritual experience which has never been his own. "Do not attempt to transcend your own spiritual experience. Be true to yourselves in this as in all else. It may be that you can only give to them as yet the milk of the Word; but if you give this, as God shall enable you, from your own early experiences, it will be sweeter and more wholesome food than all the made-up food prepared out of borrowed experiences. Surely it is wise and well to speak only what you do know, and to wait patiently for the many things which God will reveal to you as your life and heart experience grow." The Bishop sums up: "All this may find expression in two words, Diligence and Sincerity. *Exercise great diligence.* Sir Joshua Reynolds pointed out to his students long ago that reliance on talents to the neglect of hard