

and thoughtful older men and women of his youth, all have almost gone, but the old church stands, firm and strong, bearing its witness to the ancient faith, and the perpetual promise of our great Lord and Saviour. It is pleasant to record that as in the past loving service has been rendered the cause of religion, so now the same energetic spirit of holy enterprise animates the hearts of the members of this congregation. On Sunday, July 14th, the new organ already referred to was used for the first time. The organ cost \$1,200, and an addition to the chancel, built of stone, for its reception, added considerably to the expense. The money has, we understand, been already largely secured by the ladies of the congregation. The organ was built by Warren & Son, of Toronto, formerly of Montreal. It has two manuals, sixteen stops, and two octaves of pedals. The stops are well selected and arranged, and the organist has at command a large and varied body of tone, combining power with softness and sweetness. These builders have long enjoyed a good reputation, and in this instance fully maintained it. The organ is beautifully encased and adds elegance to the appearance of the chancel. On Sunday morning, July 14th, the church was crowded; an appropriate sermon was preached, and the choir under the direction of Miss Capron, who also presided at the organ, did full justice to the musical portion of the services. Miss Capron succeeded admirably in bringing out the capabilities of the new instrument and proved herself an excellent master of her art. One notable feature of Friday's service was the singing of Miss Craig, who, some of our readers will remember, was the soloist at St. George's anniversary service this year in St. James' Cathedral, Toronto. Her voice is soprano, of large compass, and she sings with great sweetness and taste. Her clear enunciation and careful shading made her singing a treat long to be remembered. The rector and congregation are to be congratulated upon the success of their efforts. We have here another evidence of what definite teaching and sympathetic labour can do, and that where the Church population is not large, and where some difficulties are present which preclude the possibility of startling manifestations of apparent and unusual growth.

#### NOTES ON PREACHING.

##### NO. II.—THE TRAINING OF THE PREACHER.

Does the preacher need any training? The most diverse answers have been given to the question. According to one view, the orator is entirely made by his training. According to another, the orator, like the poet, is born. We are familiar with the ordinary contrast: *Poeta nascitur, non fit: Orator fit, non nascitur*—"The poet is born, not made; the orator is made, not born." There is a great deal of truth in these sayings; but neither of them contains the whole truth. Long ago, Ben Jonson, in his noble lines on the great Shakespeare, protested that nature had not done all, but the poet's art had also done something. And, on the other hand, it is quite as true that nature does something—a great deal—for the speaker, if art also does much. A French writer supplements the saying on the orator, that he is made and not born, by adding: *Eloquens nascitur, non fit*—"The eloquent man is born, and not made." And here we have the whole truth. You cannot make a silk purse out of a sow's ear by any device or industry; but neither will strands of silk by themselves make a

silk purse. Eloquence is a gift of nature; but it needs the application of art before the orator is produced. We must have something to start with. No man has any business to think of being a public speaker unless he possesses certain preliminary endowments. No man's friends are doing their duty to him, if they encourage him to prepare for the pulpit or the bar, unless he has a fairly good voice and a moderate share of intelligence. Perhaps we might say that both should be above the average. How is it, then, that there are so few good speakers, so many not good? To a large extent the explanation of the fact is found in the mistakes that are made about the training of the preacher. "It is of no use," says one; "I should never speak well." "It is not necessary," says another; "I can do very well without it." They are both quite wrong. Most men who have in a moderate degree the preliminary requisites, will turn out fair speakers, if they will only take a good deal of pains about it. Very few will speak well, whatever their natural endowments, unless they take some trouble to learn their art. The Bishop of Ripon, in his second lecture, treats of the training of the preacher with great clearness and force; dealing first with "the great necessity which exists for it," secondly, with "the spirit and methods in which we can best attain it." In dealing with the first, he refers to some preliminary difficulties. For example, it may be objected that preaching ought to be natural and not oratorical. With this objection the Bishop deals very thoroughly—pointing out that, although, in certain cases, men are natural without training, it is the object of training to discipline nature. Take the example of dancing or gymnastics, or of ordinary behaviour. The undisciplined clod does not grow up more "natural" than the educated and cultivated gentleman. Of course, the trained speaker may become the artificial speaker, but this is because his training is bad or his nature is perverse. This is not the proper and normal effect of training. Another difficulty noted by the Bishop is the danger of making form everything, instead of remembering that it is only the vehicle of thought. It is a real danger and has been illustrated in the arts of painting (by Andrea del Sarto) and of poetry (by Pope). But whilst this danger is to be guarded against, it constitutes no real objection to training. Proceeding to speak of methods, the Bishop cautions his hearers against short cuts, such as taking up the ways and tricks of some popular preacher and imitating his manner. This method he illustrates from the work of the sculptor. Two men are learning this art from a master. The one watches every movement of the skilful hand, and tries to catch it; but he never does. The other "puts his whole soul alongside the artist's soul. He fain would catch, not the trick, but the spirit of the master." This work at first may be crude, but he is on the right track. Cicero taught that oratory included the study of philosophy, of laws, of the structure and nature of man's frame, of the arts of reasoning, of history and poetry. In fact, he seems to think that the orator should know everything—too heavy a demand. Yet the spirit of his counsel is good and true. The man of narrow thought and view cannot be a true orator. "His range must be larger than his profession." As Gounod said to his pupils, so it must be said to the orator: "Be wider than your calling." We are not here speaking of the composition of a sermon. That will come later. We are speaking of the training of the preacher, and the Bishop concludes with four rules: 1st. The preacher must cultivate his

power of reasoning. Sound reasoning is indispensable. All sound rhetoric is based on logic. In order to cultivate our power of reason, he says, it is well to have always on hand some book that compels us to think. Some one said, if he were shut up with four books, they should be the Bible, Euclid, Plato and Shakespeare. These are valuable because they exercise the great powers of man. 2nd. The preacher should study what will enlarge his knowledge—of philosophy, history, scientific discovery. A full mind is an excellent preparation for a speaker. 3rd. The imagination must not be neglected. Arguments, as Fuller said, are the pillars of a discourse; illustrations are the windows that let in the light. Imagination helps us to avoid dulness or baldness. "Many a sermon would have gained in brightness and interest, if only the preacher had put in some windows." But this must be done with care—not from volumes of "Illustrative Anecdotes, Pulpit Aids, or Fragments of Fancy." Illustration should be drawn from the heart and from nature. 4th. Another faculty should be cultivated—the faculty of devotion, and for this the Bible is "the one book which should be your supreme guide and constant companion. On this point it is not necessary to enlarge here. The man who neglects his Bible had better abandon the pulpit.

#### OUR NEXT ISSUE, AUGUST 15TH.

In consequence of taking our annual holiday, our next issue will be the 15th of August.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

##### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

DUNHAM.—*Ladies' College*.—The Lord Bishop of Montreal visited this place, June 12th, and 18 persons were confirmed in the parish church. The Bishop was assisted in the service by Ven. Archdeacon Lindsay, Rural Deans Nye and Brown, Rev. S.A. Mills, the rector, and Rev. F. A. Pratt. The Bishop and clergy dined at the college. After dinner the executive committee held a short meeting. The opening exercises commenced at three o'clock. A large number were present, the Bishop presiding. There were seated on the platform with His Lordship the above mentioned clergymen and Rev. Canon Davidson, Rev. J. Cattermole, J. A. Elliott, C. G. Rollit. After the singing of a hymn, Rev. Canon Davidson opened with prayer. There was a short programme rendered by the following: Miss Hilda Moody, Miss E. Rawlings, Miss M. Letendre and Miss Gertrude Miller. The Bishop in the course of his remarks pointed out that results had gone to prove that the school could be made a success. There were grave doubts in the minds of many as to it being possible to carry on the school at the rates charged, viz., \$150 per annum, for board, washing and tuition. But he believed that it could be done if the pupils are forthcoming. He was a strong believer of religious teaching going hand in hand with the secular, and of course, while respecting the feelings of those who could not see eye to eye with us, he believed in religious teaching according to the lines of the Church of England. The rates were made very low. There were many who would like to have their daughters have a good education, along with the supervision and religious training that are to be obtained in this college, but cannot afford to pay what is charged in many other such institutions. He might mention one person, who, after a great sacrifice, sent his daughter to a ladies' college, told him it cost him between \$400 and \$500. This school was intended to reach persons, clergymen's daughters and others, who could not afford to pay such a sum. Originally it was thought that the Eastern Townships would benefit greatly by this school, but he was sorry to say that during the year now closing many had not availed themselves of it. Rural Dean