

gated style of discoursing, but just now I know not the name of any one of them, and I ask if any one here does, that he will be so good as to name it.

Fourthly, we come to written sermons. This is the method chosen by the greatest number of preachers. It is the plan adopted by the great mass of the English and American clergy. It is also largely used by the ministers of the Congregational and Presbyterian bodies. Its advantages are many and great. It enables a man to deliver sound doctrine in suitable, exact, and becoming language, and purged from all the faults of off hand utterance. It enables him to keep within the proper bounds of time. It insures him against any lapse of memory. And all this it secures to him whether he stands before plain people or occupies a university pulpit, whether in body and mind he be well or ill, at the time of delivery. The faults of this method are many and well known. It tends more or less to foster laziness, reliance on an old worn out stock of MS. sermons, plagiarism and the purchase of ready-made lithographed discourses. It encourages deadness of manner in the pulpit, keeps the preacher's eye off the congregation and on his writing, and this more and more as the preacher grows old and his eyes dim. The preacher of written sermons is often placed in a difficulty when he has forgotten his paper, or the light is bad, or he cannot make out the writing, or finds that he or his wife has sewed the pages upside down. These and many little difficulties beset the way of written sermons. Notwithstanding all its faults it is an excellent way. Hosts of mighty men have overcome all its disadvantages, and breaking through them have taken by storm the castle of the human heart. Chalmers, that prince of preachers, and Melville, that golden lecturer, are enough to show that through a written sermon it is possible to sway and move the hearts of multitudes even as the forest trees are by the stormy wind and tempest. The man who can use his MS. well, who can be an orator with the paper before him, is in the most favourable position to preach effectively, with matter and language all ready and in order, with time defined, with immunity from all accidental circumstances, and with heart all aglow. He is the surest, safest and hence the most effective of preachers; the most pleasant to listen to, the most easy to follow. Let us not forget that it is only one man in one thousand that can so use his paper as if he were a flowing and untrammelled orator. In the practice of the mass of sermon readers it is a dry, tame, uninteresting drawl, as every one can bear witness who has listened to the ordinary English clergyman. Accordingly there is a strong dislike and a wide prejudice in the popular mind against preachers, or rather readers, of written sermons.

The last method is that employed by the great preachers of the earlier ages, as Chrysostom, by the renowned divines of France, as Massillon, by the Scotch preachers, and by not a few of the Irish. It has been called "Memoriter" preaching. The preacher writes out his sermon as fully and carefully as if he intended to read it, and then memorizes what he has written, more or less closely, according to his power of memory. This plan was adopted by Lord Brougham in his great orations, was by him recommended to young Babington Macaulay, when at Cambridge, and was closely followed by that great man in his public and parliamentary speeches, which were indeed described as "Spoken Essay," on account of their flowing, faultless style. It will be objected that this plan involves immense labor, requires a great memory, is liable to break down at any moment, is stiff and uneasy, hindering eye play, voice play or action, and engendering a cold mechanical delivery, so that every observant hearer knows right well that the preacher is repeating his lesson. Doubtless in many cases all these objections are well taken; and, whoever it be, who finds it to be so with him had better give up the habit, unless he has reasonable hopes of conquering by industry and perseverance. That the objections stated hold good in all cases is contrary to fact and experience. The high and distinguished names already mentioned are more than enough to shew that such difficulties do not invariably beset Memoriter preaching. To these may be added the well known names of Hugh McNeill, John Gregg and Morley Punshon. These most effective preachers wrote their sermons, read them over and over again, and were able to preach them without book, and with all the fire and fervour of living oratory. The labour in this case may be great, but not more than any man permitted to speak to his fellows on themes the most vital, ought freely to bestow on his preparation. The memory by use very soon becomes strong and able to retain a whole sermon after three or four perusals, and I utterly deny that this mode kills the freedom and freshness of the speaker. The most impassioned and heart-moving appeals to the hearts and consciences of men, have been written and rewritten and memorized, and then spoken forth as "thoughts that breathe and words that burn."

I think it must be admitted that if this plan combines all the accuracy and condensation as to matter and language of a carefully written composition, with all the energy and play and power of impromptu oratory;

if, along with this, it gets rid of the very general dislike masses of people have to the paper in the pulpit; if it enables a man really to speak to his fellows, eye to eye and face to face, with brevity, propriety and dignity; then we must agree in one verdict, that by it preaching may be made most effective. Such, at least, is my conclusion, and I humbly submit it to fair and full discussion. At the same time I would thus far guard myself. No one method, iron and unvarying, can be forged for and fastened upon all men alike. In this matter "every man has his proper gift, one after this manner and another after that, and let every man be fully persuaded in his own mind."

Every method of preaching heretofore specified, whether commended or condemned by us, has had its own triumphs, and has been well and effectively used by some man. Each, according to his own idiosyncrasies, will form or find his own way, and that way may be best for him.

Nevertheless, there are certain broad and never changing canons of preaching with which this paper may fitly close. A man, with a man's heart, with generous, tender, human sympathies, of liberal and cultivated mind; a man full of right thoughts concerning the greatness and glory of his office, and the privilege of preaching the Word of Life; a man of self consecration, of true love to Christ, and consequent love to souls; a man realizing the shortness and uncertainty of his own life, and the account soon and certainly to be rendered of his opportunities and actions, realizing at the same time the fleeting nature of human life all round him. Such a man, whenever he stands face to face with a congregation of dying yet never dying beings, will surely be an effective preacher. Such a man it was who wrote the memorable couplet—

"I preached as though I ne'er would preach again,
And as a dying man to dying men."

It ought, I think, to be well known that they who read papers and deliver addresses at Church Congress meetings have not chosen their own subjects, but have had them selected and allotted by other hands, otherwise I should not have presumed to have chosen this present topic. There is a certain compensation, however, in the fact that a well-defined subject has been given to me.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

FREDERICKTON.

A PERTINENT QUESTION.—A learner writes—"What is one to understand when he sees or hears the expression "Common Christianity." Many bodies there are that call themselves Christians, but I tried, in vain, to find some doctrine or some practice connected with religion common to them all. Adventists, Baptists, Congregationalists, Church of England, Lutherans, Methodists, Mormons, Roman Catholics, Plymouth Brethren, Presbyterians, Universalists, Unitarians, &c. What have these Christian bodies in common? Is it Common Orders? The Roman Catholic and Church of England, do indeed, still retain in their churches the one order of ministers which Christ ordained, to whom alone He gave authority to teach and baptize—the order of Apostles now called Bishops. But the Lutherans missed securing this order in the first instance, while the Presbyterians commend themselves because they formally abolished the order of Apostles or Bishops, and rejoice in an order of ministers which Our Lord did not ordain in person, to whom He gave no authority either to baptize or to teach. Methodists are without the order of Apostles also. The Congregationalists and Baptists have another way of making ministers. The congregation can ordain its own ministers who are neither Bishops, priests or deacons, and Quakers, will have nothing to do with ministers. There is nothing common in the way of ministers nor in baptism. Roman Catholics use a baptism which they think is peculiar to themselves, and deny that any except such as are baptized by them are Christians. The Baptists have a baptism peculiar to themselves, and they too deny that any except such as are baptized after their mode can be Christians; and so the Mormons. But I suppose the Roman Catholic idea has more to say for itself than the Baptist or Mormon, since Roman baptism comes down from Christ Himself, while Christ had nothing whatever to do with Baptist or Mormon baptism which are conspicuously of human origin and utterly worthless. And so any ignorant fellow like myself might go all through orders, sacraments and creeds and show that there is nothing common to these numerous churches. Will you tell me the meaning of the words "Our Common Christianity?"

QUEBEC.

LENNOXVILLE.—The terminal meeting of the Missionary Union of Bishop's College was held on May 30th. At the morning service the sermon was preached by the Rev. G. H. Parker, and the principal address at the evening meeting of the Union, delivered by the Rev. John Foster, of Coaticook.

QUEBEC—Cathedral.—We regret to learn that the Rev. C. W. Rawson, for many years curate at the Cathedral, has been compelled, through ill health, to resign his position. He sails shortly, we believe, for England, where he will take up less laborious work. His loss in Quebec will be deeply felt by his late parishioners, and by all Churchmen.

St. Peter's Church.—At St. Peter's Church weekly temperance meeting, held on Wednesday evening, 30th May, a large number being present, a very profitable and pleasant evening was spent in readings, recitations, and music; the pleasantest feature of the evening being the presentation to Miss Purdee, their esteemed musical conductress, of a valuable bracelet, accompanied with the following address:—Quebec, 30th May, 1888. We, the members of St. Peter's Church Temperance Association, have very great pleasure in presenting you with the accompanying bracelet as a slight token of our appreciation of your kind and very valuable services rendered so willingly during the past winter. We attribute the success of our association in great measure to your kindly presiding at the organ at the weekly meetings, and we also hold in high estimation your ability in conducting so successfully several concerts. Trusting that we may have the benefit of your assistance for many days to come, and wishing you every happiness, we remain, your sincere friends. Signed on behalf of the St. Peter's Temperance Association, M. M. Fothergill, Rector, President; Wm. Scott, Vice-president; Joseph Brown, Auditor; Robt. F. Ruthman, Treasurer; Alex. Edgely, 2nd Vice-president.

MONTREAL.

COWANSVILLE.—The Rev. T. W. Fyles was presented with a purse of \$100, and Mrs. Fyles with an additional amount, some few days ago. Mr. Fyles and his family leave behind them very many warm friends in Cowansville and Sweetsburgh, who greatly regret their departure. Rev. Mr. Bridge, with the full approval of the bishop, has been elected to succeed Mr. Fyles at Cowansville. Mr. Bridge is succeeded, for the present, at Phillipsburgh, by Mr. Saunders, a lay reader and candidate for orders. The new rector of Cowansville is spoken of as being a very eloquent preacher and a diligent parish priest. He will have plenty of scope in his new field for all the gifts and graces God has given him.

CANON HENDERSON.—This highly esteemed gentleman, who is principal of our local training college, has gone to spend the summer months in Europe, and if possible to get up his strength again after his prolonged and most serious sickness last winter. It is the earnest prayer of all who know him that he may return to his duties wholly recovered.

SYNOD.—The annual meeting is appointed for 19th June. Holy Communion, with sermon, at 10:30 a.m.; business at 2 p.m. sharp.

"THE WORLD HIS PARISH."—The Dean of Montreal has been away in Boston speaking for the Young Men's Christian Association of that city. The commanding eloquence of the Dean and his personal goodness cause his services to be always in great demand even by those who are not Church people, and who have little love for the Church or her system. Hence it comes to pass that Mr. Baldwin is found at all sorts and kinds of dissenting places and preachments—in fact any where that he considers there is a chance for doing good or speaking a word in season. In the mean time things at the cathedral remain pretty much as they have done for years past. The service is usually the least effective in the city, and in the opinion of many it is the very poorest in the city—utterly unworthy the name of a "cathedral service." Strangers who go to the cathedral expecting something very grand, and "churchy," and devotional, leave the beautiful building with mingled feelings of disappointment and amusement. Christ's Church Cathedral is nominally a cathedral, but really a parish church, and so far as the services are concerned the parish church has battered the cathedral almost out of sight, and wholly out of hearing. It would be a great matter, and much to be desired, if some wealthy person, dying, would bequeath money enough to make even a good start on what would be a bona fide cathedral, where the beautiful services and offices of our Church might be held and performed with something like cathedral usage, free from the