

certain amount of textual groupings which is illustrative and helpful; but what always seems lacking is the real mastery over the current of the passage, the grasp, the generalising power which only come and can only come from a close and careful study of the words, the connection, and the sequence of thought of the inspired writer. To sum up all in a single sentence—there must be, in all really effective Bible-class teaching, at least these three elements—*explanation, illustration, and deduction.* We must be able to explain verbal and contextual difficulties; we must have that knowledge of Scripture that enables us to illustrate the sentiment of the passage, or to bring out with clearness the latent force of the allusion; and last of all, and perhaps most of all, we must acquire that most helpful attitude of drawing the suggestive inference, or making the pertinent deduction, that brings, as it were, straight home to the heart the conviction that we are reading God's Word, and that there is a truth revealing and heart-searching power in that Word that differentiates it sharply and palpably from every other book in the world.

3. The teaching of the *pulpit*, though clearly allied to that which has been just described, has patently different characteristics, and must be prepared for in a somewhat different manner. We seem now in a realm where mere rules, however carefully formulated, are but of little avail, and where outward guidance can only convince us of its own insufficiency. I have read numberless books on this subject, and yet I cannot recall one of them that has really aided me, unless it be the plain and unpretending treatise of the eminent American preacher, Dr. Philips Brooks. Most of them are of some use in regard of the literary aspects of the sermon, but in regard of its substance and the animating principle of that substance, they have, so far as memory serves me, conveyed to me—nothing. A principle of great moment is in all cases to consider the sermon as a *message*—as something of which the heart is not only convinced, but which it desires and even longs to communicate. Let any one thoughtfully and impartially test his pulpit teaching by this principle, and he will find that he has within him not only a power rightly to estimate the spiritual value of his teaching, but an ever-helpful monitor, a voice ever pressing upon us reality and responsibility. Another principle which I have ever found to be of the utmost helpfulness is that what is spoken is spoken before an *unseen* audience, as well as before that seen audience to which the words are really addressed. Bishop Bull alludes to this thought in one of his loftiest sermons, and in a manner that must have gone far to commend all he then said to the earthly audience that was hearing his words. Let any one preach, and prepare for preaching, on this principle, and with this thought in his mind, and he will find that a change will have passed over all his pulpit ministrations, for which he will be thankful to God to the last hour of his life.

4. There is yet a fourth form of teaching to which I must be content simply to allude—the *supplemental teaching of the faithful parish priest*. Under this head I include week-day lectures in church, addresses in schoolrooms, the quickening missionary narrative, the true story of the Church of England, and all those profitable answers to current questions which cannot always fitly be given from the pulpit, but which must be answered if we would deal faithfully and truly with our people. Take as a mere example such questions as these—Why should I believe in the Bible? How can water poured on a child's face make him a child of God? How can bread and wine do good to my soul? Am I converted? Am I saved? Why am I what I am? Are we not all going the same way? These and a hundred similar questions float vaguely through the minds of those committed to us, and we never seek to answer them. And yet such questions must be answered if our min-

istry is to have any real effect, and the standard really to be raised; and it is only by what I have termed *supplemental teaching* that this can effectually be done.

### VISITING AS PART OF A CLERGYMAN'S WORK.

*A Paper by the Rev. R. Hewton, of Maple Grove, read before the Ruri-Decanal Chapter of the District of Quebec.*

I am not here to utter either encomiums or criticism, or to say what is, or what is not the duty of my Reverend Brethren in regard to the question which forms the subject of this paper.

There is room for diversity of opinion on this point. Every man has a monitor in his own conscience which will be his guide. The lines of demarcation which each clergyman may lay down as to what his duty is concerning this great question lies between himself and his God.

All I will endeavor to do now will be to state what I conceive to be my duty. I could wish, however, that a man of longer experience than I can boast of had been selected to deal with this subject. No one knows better than myself my own deficiencies, and how I fail to satisfy in regard to the very matter I am now endeavoring to deal with.

If my views are erroneous on this question, I crave the benefit of the criticism and advice of those who have had larger experience than has as yet fallen to my lot.

In order to make visiting a success it must be reduced to a system. I will not try to prove the necessity of systematic visiting—that you all agree with me in this particular I take for granted. We must have regular plans on which to work, if we wish to labor with effect in any calling. These plans each one makes to suit his own circumstances. It must be admitted, of course, that we cannot always follow our plan of work, but notwithstanding this, when there is a time and place for everything we do, it is astonishing how much more we can accomplish than when system is lacking.

Parochial visiting may be divided into three heads:

- I. Visiting the sick.
- II. Regular Pastoral Visiting.
- III. Sociable or "neighborly" visiting.

1. Visiting the sick stands first as being the most important and at the same time the part of parochial work which requires the greatest depth of spiritual life. I feel sure there can be but one opinion with regards to visiting the sick, and that is, we cannot very well be too assiduous in our attentions to them. The importance of this work cannot be calculated. It is at the sick bed that golden opportunities arise with ever increasing force and rapidity. At such times the clergyman's visit, as a rule, is welcomed and desired, even by the careless and indifferent. Those who perchance would manifest coldness and hardness at other times are generally open to impressions for good then. It is in the presence of sickness, if the pastor's heart is overflowing with love for the souls of sinners that he may speak from heart to heart, from life to life, in loving kindness till the hard flinty heart has been softened, the sluggish sinner awakened, the indifferent and careless aroused, and the soul led to *know itself*. When it comes to a knowledge of itself it will be waived and grieved with the burden of its sins, it will be alive to the danger in which it has been; it will be awake to the temptation which lie around increasing more and more until it cries out for very disquietness of heart. As the Psalmist says, it will go down into the depths. This is the Pastor's opportunity to encourage it to cry out of the depths to the God of mercy, with whom is plenteous redemp-

tion, to bring it to the knowledge of God and His love for sinners, and to lead the poor distressed soul to take fresh courage, and by the help of God's Holy Spirit to open up the heart to repentance and conversion, to faith and love.

A word on preparation for visiting the sick. We have an excellent form in the Prayer Book "The Visitation of the Sick." I don't however always use that, but take it as the best model to guide us in our preparation for this important work. A sick chamber ought not to be entered by a clergyman without careful and prayerful preparation beforehand. Some suitable passages of Scripture may be selected to recite without the book. A prayer may be pre-arranged, adding while in the sick persons presence anything which may arise from the exigencies of the case. Always bring cheerfulness to a sick bed; the cheerfulness befitting a messenger who has joyful tidings to deliver. Do not plunge abruptly into very solemn strains. Break the ice by some general questions. Study the temperament of the invalid: his habits of thought, and the state of his spiritual life. Sound the spiritual disease before you apply the healing balm, just as a competent medical man would study the physical condition of his patient before he administers his medicines. When his moral standing has been ascertained, lead him gradually to dwell on sacred things, and the awful reality of life and death. Short addresses of instruction in the religious life should be given. For the addresses, we have excellent models in Bishop How's "Pastor in Parochia." Long visits should be avoided.

The responsibility of visiting the sick is a terrible one. We cannot but approach a sick bed with fear and trembling. An immortal human soul is there waiting to be fed with food, which our office and ministry supposes us to be able to give. How ill the best of us are fitted for this responsible duty.

(To be continued.)

### CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

### CHURCHWOMAN'S JUBILEE OFFERING TO THE W. & O. FUND OF ALGOMA.

To the Editor of the CHURCH GUARDIAN:

SIR,—May I tell your readers that until the end of this month, November, (instead of as prearranged on the 1st), an opportunity will still be afforded them of sending in their gifts to the above fund, and I would plead with every Churchwoman in the Dominion to take some share, however small, in making our joint offerings worthy of Her in whose gracious name they are tendered, and of the large hearted sympathy we must all feel for those who work with so much zeal and at a cost of so much self sacrifice in a Diocese less favored than our own. The Diocese of Ontario has so far contributed no less than \$623 17; that of Quebec, for it is a noble sum, \$462 26; and Huron wants only \$65 more to make its offering the \$1,000, which we hope it will become. That the richer Diocese of Montreal, where the Bishop of Algoma is so well known and so beloved will outstrip us in liberality is what we are prepared to hear, when the President of its W.A.M.A. sends in her report to the Treasurer of Algoma, and that Niagara and Toronto will not be far behind is a foregone conclusion, when the Churchwomen of each can be numbered by thousands with hearts as full of loving sympathy and hearty loyalty as our own.

Thanking you for once more obtaining for our good cause so wide a hearing.

I remain, faithfully yours,

H. A. BOOMER,  
Treasurer C. J. O. for Huron,  
London, Ont.