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Correspondence

EXTEMPORE PREACHING.

Sir,—A commercial traveller writing in the "Canadian Churchman" of May 4, says: "The moment the preacher pulls out a written sermon he has lost my attention; and this, I know, is the attitude of the church-going public generally." It was not always so. In July, 1814, a party of Methodists reached Ceylon. Here is a sentence from the letter reporting their arrival at the scene of their labours: "Since our arrival we have had Divine service every Sunday in the church; the congregation is but small; the extempore preaching did not please at first, but the offence has now ceased." The advice of the "Quiver" a few years ago was: Let each man preach with or without manuscript, as he finds he can do most edifyingly. For myself, I have heard a Presbyterian pastor preach from manuscript much better than he could deliver the same sermon without, though he was possessed of an exceptionally good memory.

Senex.

SUNDAY SCHOOL PAPER.

Sir,—Will you be so good as to afford space in your columns for the following announcement?

"The new Sunday School paper, consisting of the Institute Leaflet and missionary and story material supplied by the Sunday School Commission, will for July and the following months be printed on a larger sheet and will have an appearance more like that of the English 'Our Empire.' Should the paper mills be able to supply our needs, we intend also to improve the quality of the paper used."

Yours faithfully,
 The S.S. Institute Publications.

BI-LINGUAL SCHOOLS.

Sir,—It is unfortunate for the plea set forth by "Spectator" and others, for justice to the French-Canadian in the bi-lingual trouble, that the shoe is entirely on the other foot. The man from Quebec does not intend that the English-speaking people shall have any rights, if he can help it. Where at present five or six English-speaking children (Roman or not, it does not matter), are left in a school section, they are treated with the utmost contempt, and have to take what they can get of education given in a very debased form of English. In many places, unless interfered with, the Church of Rome, as run by the French, indulges in bazaars, boxing matches, horse racing, etc., on Sundays, in defiance of Ontario laws; flags are often flown bearing the inscription, "Speak no English," or "Speak only French." Even the by-laws of the Board of Health of Quebec can be seen in Ontario stores. If you want to see the absolute denial in word and deed of English control in any sense, just come and live in this centre of French-Canadian intrigue.

Geo. Bousfield.

ACKNOWLEDGMENT.

We beg to acknowledge receipt of \$25 towards the Scripture Gift Mission from M. A. W., Brantford, Ont.

The Roll of Honour in the porch of Chelmsford Cathedral at present contains over 1,000 names.

PREACHING AND CHURCH ATTENDANCE.

Sir,—In your issue of May 4th, Mr. J. J. Rooney finds fault with the preaching of the clergy, and to its poor quality attributes in large measure the small attendance at church services. This criticism is largely a matter of opinion, and as a generality may or may not be well founded. Be it as it may, I would like to draw attention to two points in connection with this subject of church attendance and its relation to preaching.

First.—Any one who thinks that a permanent church-going people can be developed by preaching, good, bad, or indifferent, is depending upon a broken reed. Ask the Protestant Christian bodies who, since they had a beginning, have made preaching the chief corner-stone of their systems and they will admit its failure. The deficiency that exists to-day in church attendance is not due primarily to the preacher's fault, but to the want of recognition of Church attendance for the purpose of the worship of God as a duty. Once the principle of worship is grasped poor preachers won't be able to drive people away.

Second.—If present-day preaching leaves something to be desired, don't blame the clergy. We are making ridiculously unreasonable demands upon them. We expect them to visit their parish at least once a year, look after the sick, distribute charity, find jobs for the jobless, settle domestic troubles, be the presiding genius in the matter of parish finance and have oversight over all parish organizations in addition to the strictly spiritual work of their office, give lectures and addresses at all kinds of public gatherings, and on top of these and one hundred other demands, parochial and diocesan, to prepare and preach two or more sermons each week. If there be anything wanting in freshness, helpfulness or inspiration in these, blame our present-day departure from the church's reasonable requirements in the matter of sermons as set forth in the Prayer Book, and from the principle which underlies it. If we return to that the clergy will have but one sermon a week to prepare, probably, quite enough for the average man to do well, while the people, by reason of their more infrequency, will attach more importance to them when they are preached. Above all, it will draw attention to, and do something towards remedying two grave faults in us as churchmen to-day; first, our loss of the spirit of public worship of God by reason of long want of practice, and second, our frame of mind which might be described as "sermon-hardened" as the result of the multitude of words we have had passed over our heads while we sat rapt in the mistaken idea that this was an essential part of, if indeed it did not constitute, "divine worship" itself.

Montreal. R. R. MACAULAY.

A story of King George's wonderful memory for faces is told by the Sister of an accident-ward in one of the great Metropolitan hospitals. His Majesty, during a visit to this institution, entered into conversation with a patient who had been admitted on account of a fractured femur. Two years later the King again visited the same hospital, and in passing through the identical ward recognized the man to whom he had spoken on his previous visit. "That man," said His Majesty, "was here the last time I came, but he was in that bed over there." "Yus, yer Majesty," said the patient, "it's the other leg this toime!"

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