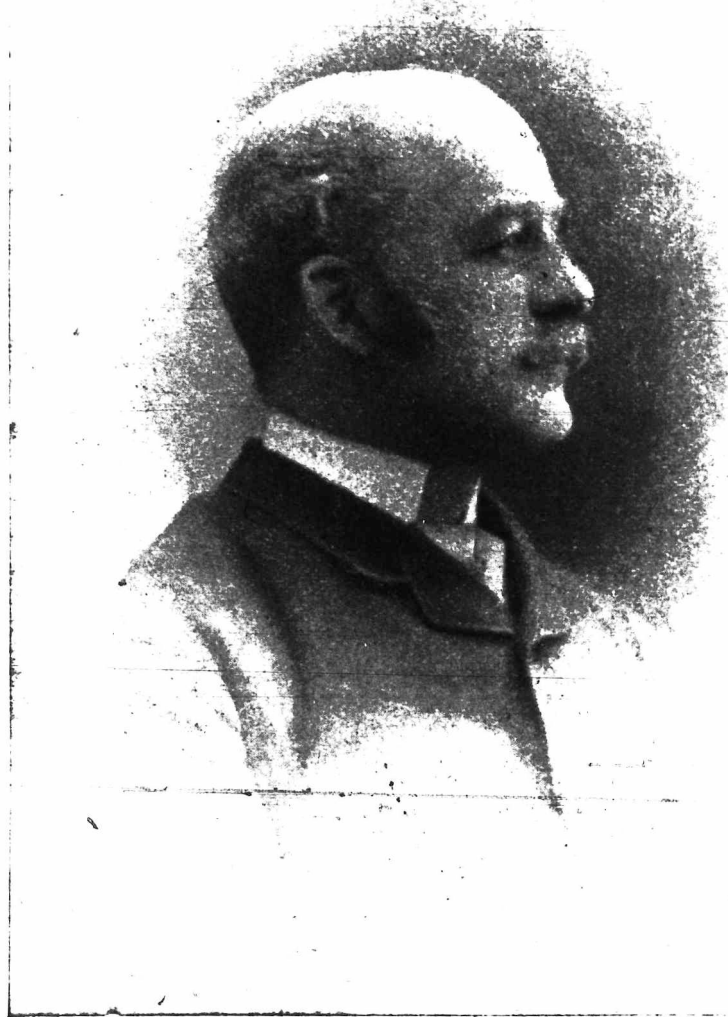


is mighty, where fervency of united supplication and service pours forth its glad tribute to the King of kings in the matchless order of public worship provided by our Church, and brings the humblest soul into contact with its Saviour and before the throne of grace. No, preaching is not the end of public worship; it is only a first step, a beginning, by which the mind may be educated in knowledge, and the will and consciousness aroused to enter upon the duties which active religion involves. The sermon in the Church of England is the attendant, not the prime purpose of public worship. How then may you touch the minds of the laymen? What are the layman's needs in preaching? To revert to our simile: the first duty of the doctor of the body is to lull his patient to sleep; the constant duty of the doctor of souls is to keep his patient awake—awake not only in body but in soul; to be aroused not only in intellect, but in spiritual longing, so that he may be impelled to ask the self-searching questions: Whence am I? What am I? Whither am I going? Awakening such as this is the layman's first need. I have said that preaching is the speaking and the hearing of the Word. In the public worship of our Church of England there are two ways in which this is appointed to be done, by reading from the lectern, and by speaking from the pulpit. What are the layman's needs in these? In the Preface to our Church of England Prayer Book it is ordered that the selected portions of the Bible shall be read so that the "people by hearing of Holy Scripture read in the Church might continually profit more and more in the knowledge of God, and be more inflamed with the love of His true religion." This surely is preaching—this is a means by which the hearers may, equally with the reader, "be stirred up to godliness," and is so intended to meet one of the layman's needs. In early days the services of worship in the Church were conducted in Latin. It is the glory of the Church of England that she won for herself, and for all the Protestant communions which have since arisen about her, the priceless privilege of hearing the Bible read in their own English tongue. If this change of language was made to the end, "that the congregation may be thereby edified," it is equally necessary in the present day that the lessons be so read that they may not continue to be in a tongue "not understood of the people." (Art. XXIV.) A complete conception by the reader of the lesson to be conveyed, and a clearness of utterance in its reading, are required so that the words may not only reach the ears of the hearer in sound, but enter his mind in meaning, else the change of language which was the layman's need will have been annulled. Yet how often do we hear muffled slurrings at the lectern, and clear tones in the pulpit. The reading of the Word of God is entitled to as much clearness as is the speaking of the words of man. In the preaching at the lectern we have the warnings of the prophets, the parables of the blessed Lord, the sermons of St. Paul in their actual meaning, if not in their very words, and that meaning should be conveyed to the layman of the present day as understandingly as to those who first heard them. I remember an instance in which the hearing read the 11th chapter of Hebrews, the "Faith chapter," brought conviction and rest

to a mind troubled with doubts about the authenticity and divine revelation of the Old Testament. "I stand by St. Paul rather than with the Professor," said the hearer. The hearing of that sermon of the great apostle had weighed more to his mind than all the arguments of learned sermons on the Higher Criticism. Effective reading is effective preaching and is one of the layman's needs. In preaching from the pulpit the same necessities exist, but in addition to clearness of utterance there must be clearness of thought. The sermon must be suited to the congregation, in language understood by the hearers, in thoughts within the limits of their comprehension. The preaching must be, not to the roof, but to the people. How then is the interest of the people to be engaged? Eloquence is effective speaking is action. Effective preaching is centered in reality. The subjects to be considered are very real; they must be made real to the hearer. In early



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times there were few Bibles and many readers the one Bible chained to the lectern in the church was perhaps the only Bible in the parish. In these present times we have millions of Bibles but fewer readers in proportion. The Bible is not as much read in the families of this land as it was in the lands of their forefathers. It is not a part of our children's education. It is not taught in our public schools, except in a few select ones, and except in two of our Universities (Trinity and McMaster) it forms no part of our higher education. It is, in fact, by many so revered, and so reverently laid aside, that it becomes a book of ideal, its characters are like fairy myths, its contents a story of miracles and wonders, but containing no living facts. How are we to create interest in the Bible and so bring people to learn "the very pure Word of God"? By preaching it with reality. What book of history contains such a wealth of incidents of interest, such men and women whose

characters and lives may be attractively considered, or such a hero as the central figure, the living Christ? The layman's need is to be taught by word of mouth that which he does not read; his soul must be instructed in what he has not studied. Fill the sermons with life. Take from the chapters the checks of the separating verses, which sometimes so fetter the flow of the story, expand them with description and lighten them with local color. Preach them as facts so that the audience may realize the past—may see David in his youthful purity advancing against Goliath, or hear his harp twang as he plays before the sullen Saul; see the smile of the blessed Mary as she leans over the new-born Saviour of the world; be with Andrew as he hurries his brother to meet the Messiah whom he had just found. Let them hear the hosannas of the children as they hailed the entry of the King, or stand with those who watched afar off, and saw the darkness deepen on the day when Jesus died. Reality of subject, treatment and tone, will arrest the attention and awaken in body and soul the most listless congregation. The people have come together, some from habit, some from religious devotion, but all from the innate movements of their immortal souls. The things that surround them are temporal; the reality of the eternal things which they do not see must be brought vividly before them. Preaching which tells of the realities of the Bible and unfolds their lessons for the Christian life, will lead to the applying of such teaching to the realities of daily business life, and thus arouse the most unconscious layman to a consciousness of his own greatest needs.

THE NEW ARCHBISHOP OF CANTERBURY.

The elevation of Dr. Temple to the Primatial See of Canterbury has caused surprise rather widely, if not discontent. Of course his name occurred to every one who speculated as to the successor of Archbishop Benson, just as the name of Archbishop Maclagan occurred to many, and also that of Bishop Westcott. But these were thought to be too old for the post; and Bishop Temple was older than either of them. On the other hand, although he is 75 years of age, he is still full of vigour, bodily and mental, transacts an immense amount of business as Bishop of London; and heavy as must be the burden of Canterbury, it can scarcely be so heavy as that of the great civil metropolis of Great Britain. The career of Bishop Temple is one of very great interest, from different points of view. He was born in 1821. His father was in the army, and had been governor of Sierra Leone, although Dr. Temple, we believe, was not born there. He was educated at the Grammar School at Tiverton, which, at that time, had a great reputation, which it has never entirely lost. Thence he went to Balliol College, Oxford, where, in 1842, he graduated double first class. He became Fellow and Mathematical Tutor of his college, and in 1848 was appointed Principal of the Training College at Kneller Hall, Twickenham, 1848, a post which he resigned in 1855. In 1858 he became Head Master of Rugby, and in 1864 a member of the Education Commission which led to the Act of 1870. In 1869 he was consecrated Bishop of Exeter, and in 1885 was translated to London.