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that of Harper, Century, and Scribner, and the margin somewhat more ample, both changes being, to many readers, improvements. Then it is printed in single columns and in larger type. Of course it has not so much matter as the periodicals mentioned, but the contents are varied and excellent, uniting very remarkably the characteristic excellencies of the English and American magazine. The frontispiece is an excellent likeness of Dr. Phillips Brooks, the most celebrated American preacher of this time. The Rev. T. A. Hyde gives a life-like account of his experience in hearing Dr. Brooks preach not long ago at Trinity Church, New York, by which we are enabled in some degree to understand his remarkable power. Dr. Hartt contributes a brief paper on the Rum Problem, advocating that drunkenness should be treated as a felony. It might be possible in some States to have Draconic laws passed; but it would nowhere be possible to enforce them. Have we not enough of abortive legislation already? We congratulate the managers of the *Arena* on having brought their first volume to a conclusion in a manner so entirely satisfactory. If their merits are sufficiently appreciated *The Arena* must be a great success. *The Church Eclectic* has a number of articles, some original and some selected, and nearly all of some value. The first, on the "true basis of Christian Baptism," is the beginning of a very thoughtful article to which we shall call attention when we have the whole of it before us. Next comes Canon Liddon's now famous assertion of the trustworthiness of the Old Testament in answer to *Lux Mundi*. There is a great deal in Bishop Ellicott's charge on "dogmatic teaching, higher criticism, and reunion," which is most seasonable and useful. Speaking of the five points of Dort and Westminster, (namely, 1. Unconditional Predestination. 2. Limited Atonement. 3. Total Depravity. 4. Irresistible Grace. 5. Perseverance of the Saints.) Dr. Schaff says boldly that those who still adhere to them "may teach their restricted gospel in the lecture-room, and in their system of theology, but they dare not preach it from the pulpit." If this is the case it is high time to revise the Westminster confession. *Littell's Living Age* (May 3) has "twenty years of Political Satire," by Mr. George Saintsbury, from *MacMillan's Magazine*; and a most entertaining paper it is. The twenty years are the last twenty of the eighteenth century. To this period belongs the celebrated Dr. Wolcot (Peter Pindar) who is treated at some length. The article "A Slave Dealer of 1690," based on letters written by a resident on the Gold Coast at the close of the seventeenth century, will be of special interest at the present moment in connexion with Stanley's exploration. From Ottawa we have an appendix to the report of the Minister of Agriculture on Experimental Farms, containing the reports of the various departments of the Experimental Farms throughout the Dominion, principally of the central one in Ottawa. We have here reports from the director, Mr. Saunders; from the chemist, Mr. Shutt; from the entomologist, Mr. Fletcher; from the horticulturist, Mr. Hilborn; and the poultry manager, Mr. Gilbert; besides reports from other farms. To farmers this publication will be of the greatest value and interest. *The Canadian Church Magazine* (May) holds on its useful course. Among the contents of the current number we have an historical sketch of Bishop's College, Lennoxville, illustrated; an account of Ottawa and its churches with a map. We can cordially recommend this publication to Canadian Churchmen. The editor's many friends in Toronto will be glad to know that he is coming back to minister among them. *The Churchman* (May) has a sensible paper on the Reform of Convocation, quite shewing an appreciation of its difficulties. The Rev. H. C. Adams writes warmly but sensibly on the exclusion of the clergy from the House of Commons. Canon Bernard has a sensible and devout paper on the Book of Common Prayer; and Rev. W. C. Green begins a series of Notes on the Epistle to the Hebrews.

—There is no leveller like Christianity; but it levels by lifting to a lofty table-land accessible only to humility. He only who is humble can rise, and rising, lift.

PREACHING.

There is a saying attributed to the late Baron Alderson, a well-known and highly respected judge in his day, that "Sermons ought not to exceed thirty minutes in length, and even then there should be a leaning towards mercy."

In the few remarks we propose to offer on the subject of preaching, we shall confine ourselves to the form rather than to the matter, to the accidents, so to speak, rather than to the essence of the subject.

The question of the length of a sermon is not unworthy of some consideration, and it cannot be settled once for all in the manner of the witty observation quoted above. It is dependent upon two important factors, i. the occasion, ii. the subject of the discourse. This remark seems self-evident, but, very strangely, in application it is constantly being set at naught. A long sermon is evidently appropriate to an occasion when learning, erudition, or eloquence is expected—as at a University sermon, or in St. Paul's Cathedral, or Westminster Abbey, or before a special audience of highly-cultured persons. Again, length is permissible in Mission sermons—on occasions when great persuasive power is needed, accompanied sometimes with judicious repetition, or we should rather say reiteration, of the cardinal points insisted upon. We are free to admit that where length is allowable it is generally to be found.

But it is also to be found sometimes—shall we say often?—when brevity should rather be the characteristic feature. On occasions such as consecrations of churches or the like, where there is necessarily a protracted service, one is not infrequently treated to a sermon of inordinate length from the Bishop of the diocese, or perhaps from some dignitary appointed by him. We fear the effect upon the congregation is not always that which is most to be desired. The same fault is sometimes found in very long confirmation addresses; and if, as in cases which have come under our notice, the confirmation is in the evening and happens to be a large one, the candidates are kept in church to an hour, when, for very weariness of the flesh, they can hardly be in a frame of mind to receive much spiritual benefit.

But those who live in glass houses must not throw stones. It is easy to pick holes in the mode of the performance of their duties by those who are placed in exalted positions; yet, we take it, there is a tendency among a very large number of the clergy to enjoy the self-complacent reflection that, "however others may misuse the gift of preaching in this manner of length, *that*, at least, is not a fault of mine."

The late Dean Alford remarked, "Few sermons of forty-five minutes or an hour might not have been better compressed into half an hour."

We all aim at too much rhetorical effect; we all confuse our arguments too much by illustration." It by no means follows that, if we feel elevated into a high-flown vein of oratory, our audience either appreciates it or is the better for it. Directness and simplicity are always the best; and although every sermon is improved by some amount of illustration, we may well remember the advice given by Mr. Spurgeon to his young preachers, "Stone your plums."

Another important matter upon which a few words may be said is the use of the voice. One is monotonous, another draws, another mumbles; here is a man who pitches his voice very high, and there is one of sepulchral tones; this person aims at effect, that one is careless and slipshod, and so on, and so on. We believe that most if not all these faults—and very serious faults they are, and sad hindrances to good work—are curable, and that chiefly by remembering and acting upon two simple precepts:—**BE NATURAL, and ARTICULATE DITINCTLY.**

Unconsciously a person puts on a tone of voice in reading or speaking in public which is quite foreign to his usual manner of talking. There is a mistaken idea held by some that a special effort is needed to throw your voice into this or that part of the church, whereas what is really required is a clear utterance with a voice that is not mouthed with the lips, or chewed with the teeth, or gurgled in the throat, but comes direct from the chest.

Another frequent tendency is that common to most English people, of clipping the words—of allowing the first part of the word to do service for the whole. In preaching this is a fatal blunder. If the words are unfinished, no matter how loud the voice, the preacher cannot be wholly audible. On this subject we may well take a hint from trained singers; they never cut their words short, but distinctly pronounce the whole.

Only one other point we will now touch upon, and that is action. Some whose sermons have been most effective have used no action at all. It is said that Newman, in St. Mary's at Oxford spoke without any action whatever.

The safest rule to follow is that given before, be natural. It may come to some persons quite naturally to use more action than others, and, generally speaking, a little action if well kept under control is likely to be effective. But mannerisms should

always be avoided. One extempore preacher whom we know used to grasp his left wrist with his right hand and nurse his left hand all through his sermon as if he was nursing a baby: happily for him a kindly voice told him of the absurdity of this trick, and of course he stopped it. Another a very short-sighted man, used to hold his manuscript in his left hand and literally almost rub the tip of his nose along the lines, while his right hand continually worked up and down with the energy and regularity of a steam driven pump-handle.

Our Theological Colleges have done something to improve the style as well as the matter of preaching in many of our younger clergy, and we trust that, whether by the agency of these institutions or in other ways, the usefulness of the pulpit may be continually enhanced; and the matters we have alluded to—trivial as they seem to some—will receive that attention which is due and fitting, considering the awful solemnity of the great duty and responsibility that is entrusted to the preacher.—*Ecclesiastical Gazette.*

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—*St. Peter's.*—The Lord Bishop of the diocese held a confirmation service in this church on the fourth Sunday after Easter, when twelve candidates were presented by the Rector, Rev. A. J. Balfour, M.A. The first part of the service was said by Rev. E. Rexford, M.A., Secretary of the Department of Public Instruction, after which his Lordship gave an impressive address to the candidates, all of whom partook of the Holy Eucharist subsequently to the laying on of hands.

PORTNEUF.—The Rev. C. B. Washer has removed from Dixville to this parish, to which he was appointed a short time ago, and has assumed his duties there.

WINDSOR MILLS.—The Rev. J. Churchill Cox, B.A., formerly of the diocese of N.S., has been appointed by the Lord Bishop of Quebec to the mission of Windsor Mills and Brompton, in succession to the Rev. T. L. Ball.

Diocesan Synod.—The Lord Bishops summoned the Synod of the diocese to meet in the city of Quebec, on Wednesday, June 4th. On that day there will be a celebration of the Holy Eucharist at the cathedral of the Holy Trinity, at 10 a.m. The clergy are requested to assemble half an hour before in All Saints' chapel, and to bring their surplices, cassocks, and stoles. The offertory at this service will be devoted to the Mission Fund of the Diocese of Algoma. Immediately after the service the members will meet in the National School Hall, Esplanade Hill, and proceed to organize. The Synod will then adjourn at 1 p.m. for an hour and a half, and on re-assembling, and after the report on certificates of lay delegates, and the election of officers, His Lordship will deliver his address, after which the business on the order paper will be proceeded with.

MONTREAL.

MANSONVILLE.—The Bishop of the diocese visited this parish on the 6th of this month. Neither the roads nor the weather were in any sense propitious. They might have been worse, but not much. His Lordship arrived on the evening of the fifth, after holding divine service in the vacant parish of Glen Sutton in the morning. The Bishop was assisted in the services there by the incumbent of Mansonville, the student, Mr. Blunt, acting as lay reader. After arrival at Mansonville, evening service was held, at which His Lordship preached in his usually impressive style. The services next morning were: Matins at 8 a.m., confirmation and celebration of the Holy Communion at 10.30. Notwithstanding the inclement weather, large congregations gathered. Four persons received confirmation; three of the four were converts from some one of the sects, or from "nothingarianism." The Holy Communion, uninterrupted by either sermon or the exit of any of the congregation, was an unusually impressive function. The communicants presented themselves in force. The Bishop was assisted by the incumbent, and also by the Rev. G. Jones, M.A., Rector of St. Mark's, Newport, Vt. The chancel of the church and the font and organ were most tastefully festooned and decorated with flowers; and the choir did credit to themselves.

ONTARIO.

The Rev. A. J. Fidler, formerly of the diocese of Ontario, has resigned the charge of St. Bartholo-