

was, not where the people were, but where were the men to preach the Gospel. The Apostle (according to Jones) spoke at great length, and was very severe on the people, but his severity created only amusement, smiling and tittering being the order of the day. He said nothing about the extraordinary language held at the Church Conference in Toronto, the Bishop telling 'his' clergy to cultivate only a 'street recognition' with men every whit as well bred and well educated as they, and, above all, engaged in the same great work; Mr. Rainsford bringing an indictment against a whole body of Christians, which an explanation did not improve. Where are the great pulpit speeches to come from in the Church of England when such is the spirit which is abroad? From Dr. Potts, Dr. Hunter, the Rev. D. J. Macdonnell, and Principal Grant, of Kingston, I have heard sermons which showed that the men were alive to the problems of the time. But in my own church I find feebleness the rule, and a childish devotion to forms and fripperies, ecclesiastical millinery, hand-box devotion, and spiritual conceit founded on mistaken theories. Such language as that held at the Church Conference—and it is a sample of some I have heard from the pulpit—betrays the vices without the virtues of bigotry; we have the intolerance without the earnestness. The attack on the Methodists was doubly inappropriate from Mr. Rainsford, because his chief claim to recognition seemed to be that he was what somebody declared the poet Southey to be, 'a Methodist of the Church of England.' The most striking thing about him originally was—and this enabled him to preach effective sermons—that he was an old country University man, in the Church of England, with the opinions and manners of Moody and Sankey. When do sermons anywhere out of one or two churches move men now? There are essays bad, good and indifferent—mostly bad. But

where is the wind amongst the dry bones? The amount of religious activity apart from the social activity which is called religious, is very small. No doubt the heart is hard, and the devil active. But this is all the more reason why fire is needed to fight the one and melt the other.

At the bar there is no limit as to the length of a speech, but the exhaustion of all the arguments that can be stated for your case. The forensic orations of Demosthenes are three and four and five times as long as his political speeches. In addressing a jury, the one thing to consider is the result. O'Connell used to say: 'A good speech is a good thing, but the verdict is the thing.' Crabb Robinson, in his 'Diary,' tells of one Henry Cooper, who was his senior on circuit, and in many respects an extraordinary man. His memory, his cleverness, his attainments were striking, but so adds the diarist, was his want of judgment, and it often happened that his clever and amusing hits told as much against as for his client. One day he was entertaining the whole Court, when Rolfe (afterwards Lord Cranworth), whispered to Crabb Robinson, 'How clever that is! How I thank God I am not so clever.' Cooper was forgetting the object he should have had in view and sacrificing his client's interests to his own vanity.

I am sick of speeches made from the pulpit, made at the bar, made in politics, under the inspiration of vanity. But, in politics, and especially in the House of Commons—owing to *Hansard*—speaking up to a misleading and degrading standard is most common. Many useful things are forgotten, but most of all, that the power of attention is limited. After the main arguments for or against a measure have been stated once or twice, the proper thing for any speaker who follows is to refer to these arguments, not to state them afresh, and then to proceed to make some new points. This course is common sense; it is respectful to parliament; it is respectful to one's self; it

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