

to restore in the Church of England the Mass in the sense in which it was condemned by the English Reformers; and, therefore, the only intelligible meaning which Dr. Ryle's language can bear is that the Lambeth Conference ought to have committed the Anglican communion to the Zwinglian view of the sacrament. It would have been much better, and somewhat more frank, to have said in plain words.

ORATORY—SACRED AND SECULAR.

THE distinguished position of Mr. Bright, the great liberal orator, has several times brought upon him a fire of enquiries from persons who wished to learn the secret of his power. Mr. B. recently has said that he first thinks over his subject thoroughly, then jots down the leading points of his speech, and writes out in full the closing sentences. There is nothing uncommon in that method, it is indeed, we believe, the one most in use by public speakers. In commenting upon the various plans adopted by preachers the Church Review says:

"Oratory, like painting and music, and sculpture, and architecture, finds its highest expression in religion. An infidel could not compose a Mass, neither could a freethinker paint a Virgin and a Child. If either of them attempted to do so, there would be sure to be something incongruous that would spoil the effect. And it is exactly the same with oratory. There is no music like the human voice. A good instrumentalist is said to make his instrument 'speak.' Therefore religious men, knowing that this priceless gift comes from God, use it to sound His praises, to spread abroad His knowledge, or to plead His cause. But however inspired a man may be he must be trained also. An orator, it is true, must be born, not made; but there is just the difference between the value of a rough and a polished diamond between the man who, in the homely but expressive vernacular of the lower orders, possesses the 'gift of the gab,' and the man who perfects that gift up to the highest point of excellence. If he wishes to influence his fellow-men he must possess not only the 'fine frenzy' of a Shakespeare, but also some of that practical shrewdness which made him successful in his managerial capacity. And if he wishes to talk good English he must be well versed in that same Shakespeare, in the matchless diction of the Bible, and in the no less matchless language of the Book of Common Prayer, not to mention all the other priceless classics of our glorious literature. As Dr. Liddon says, 'a man who feels, not that he has to say something, but that he has something to say, has first of all to get his general thoughts into something like order, and then to consider how he will express himself on critical points.' And Cardinal Manning fitly summarizes the whole when he says, 'Know what you have to say, and forget yourself. Business first, and no second thoughts.'"

On the whole, we believe this discussion will do good, both in secular and sacred matters.

And there is a cognate matter which should also be brought to the front occasionally. We allude to the reading of the Lessons. A Lesson well read is a sermon in itself. It is astonishing how eagerly people listen to what they have so often heard before, especially if it be reverently recited. The man who reads thus is as much in sympathy with his audience as the orator who touches some familiar chord in their hearts, and awakens responsive music therein. But the reader, like the orator, must be in earnest, he must know what he has to say, and forget himself. Happily, we are mending in this respect, as in so many others, and the maxim that what is worth doing is worth doing well is being more and more practised both in the pulpit and at the lectern. It is not given to every one to be a great orator, but it is given to everyone to read simply, distinctly, and with due emphasis. We cannot all clothe our thoughts in inspired words that touch the hearts of thousands, but we can all read the sublime words that have moved the hearts of millions in such a way that they lose none of their force. And in saying this we are not advocating any theatrical display at the lectern. Misplaced emphasis is, if anything, worse than no emphasis at all. But the great antidote to undue self-consciousness is the forgetting one's self, and if Cardinal Manning's advice be followed in this respect, and readers as well as orators lose themselves in their subject, they will find ample reward in the attention of their hearers, and their ready acceptance of those great truths which, after all, it is the main purpose of all oratory to teach, and should be the main duty of all orators to propagate. In this respect, indeed, some of the most indifferent preachers in the Church are the truest orators, for their actions speak louder than their words, and their eloquence springs, as all true eloquence should spring, from the heart.

THE "SPECTATOR" ON DR. RYLE.

THE London *Spectator* after taking Dr. Ryle to task for his presumptuous protest against the otherwise unanimous deliverance of the Bishops at Lambeth, and exposing his ignorance of Church history and theology, administers the severe drubbing which follows:

"As regards the doctrine of auricular confession, Dr. Ryle is welcome, as far as we are concerned, to attack that doctrine as much as he likes. But let him clearly understand what he is about. To attack the doctrine of confession is to attack the Book of Common Prayer. In the Service for the Visitation of the Sick, the use of which is obligatory on the clergy of the Church of England, the priest is bidden to 'move' the sick person to 'a special confession' of sins—that is, to auricular confession—after which he is to use, if the sick man desire it, a form of absolution stronger in language than that which the Church of Rome puts into the mouths of her priests. And not only so, but the clergy of the English Church are directed in special cases to invite their parishioners to auricular confession and abso-

lution by way of preparation for the Holy Communion. Moreover, the Bishop of Liverpool professes to give this very power of absolution, in very awful and emphatic words, to every man whom he ordains to the priesthood. How does he reconcile these solemn official acts with his jaunty denunciation of the doctrine? Is he in earnest? If he is, let him cease the perpetration of what must be to him a shocking farce, and let him begin to agitate for a new Reformation. The doctrines of priesthood, of the Real Presence, of auricular confession in special cases, are embodied in the very structure of the Book of Common Prayer. Let Dr. Ryle make war upon them by all means; but let him qualify himself for the combat by doffing the uniform of a service which he disowns. His letters are dated from Scotland, and it has been publicly stated that when he crosses the Tweed he turns his back upon Episcopacy, and officiates and worships in the Presbyterian communion. So be it; but cannot he see that a prelate of such fluid principles is not precisely the person to assume the airs of an Elijah towards his Episcopal brethren? These appeals to the Reformation, and to loyalty to Church principles and legal obligations on the part of men who openly set at naught doctrines which they are officially bound to preach and practise, are at once nauseous and demoralizing. If the Bishop of Liverpool is really anxious to bear a hand in helping to heal 'our unhappy divisions,' let him begin by setting an example of loyalty to the principles and doctrines of the Prayer Book; or let him honestly declare that he can no longer use the Prayer Book till all the doctrines which he abhors are rooted out of it. But let him, at the same time, weigh well the consequences. He has done his best to stamp his own idea of theology and worship on the Church in Liverpool, and the result is not encouraging. A recent census has shown that in Liverpool the Church has but little hold on the population. The school of doctrine and worship to which Dr. Ryle belongs, has lost its hold on the educated classes, and has scarcely any influence over the masses."

Very recently a number of the students and young graduates of a divinity school were airing their views about the Reformers. They may study with profit what the *Spectator* says in the above articles on the Reformers, on the Prayer Book, and upon the total collapse of the party of which the Bishop of Liverpool is the sole Episcopal representative in the whole world!

Although it is one of the stock objections of dissent against the Church that she provides, in special cases, for auricular confession, it is a fact notorious to all who know what is passing outside the Church, that the ministers of Non-conformity habitually hear auricular confessions far more, indeed, than the average clergyman. The word "auricular" is alarming to some, but as it only means that the confession is said into the ear, we can smile at such a prejudice, and ask, pray where else could a confession be made? Into the eyes or into the mouth?