

"It is nearly time to be under way for the picnic," he remarked. "What can have become of that boy of yours, old chap?"

"Before he comes," said Cuthbert, rousing himself and passing his hand up over his forehead with a sigh, "I want you to listen to a few more enigmas about the picture."

"Make haste, then, for here he is!" Go-lightly exclaimed, from the window-seat.

In a minute Garth's forcible step was heard through the house. He flung open the kitchen door abruptly, and seeing his father seated alone at the table, came forward with his cap still on his head, and his face flushed and frowning. He sat down opposite his father, and pulled a letter out of his pocket, the envelope of which bore a foreign postmark.

PARTIES AND PREACHERS OF THE CHURCH OF ENGLAND.

IT would seem, at a first glance, that any history of a nation or of an institution which should consist almost exclusively of biographical sketches and anecdotal reminiscences of its most eminent official characters would not be very close or very philosophical. So many elements, operating from beneath as well from above, and proceeding from without as well as from within, combine to form the warp and woof of history; there are so many influences, some of them pressing silently and unobtrusively through long periods of time, but yet with steady and even obstinate force, which weave circumstances and shape events; the people are ever such important though often unrecognized factors in every problem affecting the growth of a nation or of a system, or even of the evolution of a religion or of a philosophy: so numerous and reciprocal, so inextricably implicated and deftly interwoven, are these various forces, that any record which ignores either of them, or fails to assign them their due influence—whether to retard or to hasten, to hold in equilibrium or to push on in advance, to develop to perfection or to ripen into decay and dissolution—can not claim, in any true and exalted sense, to be history—the art which assumes to present to us "the very age and body of the time, his form and pressure."

And yet if we recall the productions of those who have pursued this branch of literary art, it will be found that, for the most part, this method of writing history, though on an expanded scale, has been the usual one; and that historians who have been the most popular of late years have been so in the proportion that their canvas was crowded with figures, each one of which was depicted with the most minute detail. As we commonly know it, history confines the attention exclusively to those who have been active, or perhaps great, as soldiers, civilians, scholars, and churchmen, while the people are as completely unnoted as though they were literally

"a mass

Of bones and muscles, framed to till the soil
A few brief years, then rot unnamed beneath it."

It is either a lengthened and grand roll of famous characters, or a brilliant picture in

which a crowd of inferior but not obscure or ignoble actors are made to revolve around a single central and conspicuous one.

Nevertheless, inferior as its place may be in true art, history of this kind has its uses. At the least, it is full of entertainment. Men crave a hero, whether in a romance or a history; and there is dramatic piquancy in a regular succession of rounded events, distributed with scenic effect, participated in by leading actors, and resulting in their glorious success or tragic overthrow. And so it comes that, although we may not say with Sir Thomas Browne, "Mummy has become merchandise," we may declare that Clio has been transformed into nearly each one of her sister Muses.

A book has been recently written by Rev. F. Arnold, late of Christ-church, Oxford, England, which applies this method of presenting history to the Church of England, and has the merit of narrowing the canvas within the scantiest limits and of crowding it with an endless array of attractive figures, some painted with elaborate finish, and others sketched with a few light and graceful touches. Eliminating not only the entire body of the inferior clergy and laity, but also all the great civilians, statesmen, and others whose influence upon the Church of England has been powerful and unremitting, under the title of *Our Bishops and Deans*,* he undertakes to give a view of the present state of the "Establishment" by a series of biographical sketches of dignitaries, none of whom are under the rank of an archbishop, a bishop, or a dean. And although a work on such a plan can not possibly rise to the level of history in any severe and scientific sense, it may yet, as Mr. Arnold's volumes really do, sparkle with interesting and entertaining facts, many of which relate to particulars of the Church of England which are very imperfectly understood in this country.

Especially interesting to the large body of intelligent Americans who are outside the Episcopal fold, but who are eager to become familiar with religious movements in

* *Our Bishops and Deans*. By the Rev. F. ARNOLD, B.A., late of Christ-church, Oxford. In 2 volumes. London: Hurst and Blackett. 1875.

the whole field of Christian organization, is the survey which Mr. Arnold makes of the great ecclesiastical parties of the Anglican Church. It is, perhaps, true that neither of the great parties which he describes would accept his portraits as strictly correct, and doubtless they are colored to some extent by his own theoretical views. Nevertheless, they are candid, free from acerbity, and betray so little evidence of partisanship as to make it difficult to decide to which party he himself belongs. What follows is in part a summary, in part a paraphrase, and in part a literal reproduction of Mr. Arnold's narrative.

Mr. Arnold says there have been three principal movements in the Church of England during the Victorian era—that is, since the accession of Queen Victoria—which he classifies as the High-Church movement, the Broad-Church, and the Ritualistic. These he again classifies as High, Low, and Broad; and he further accepts the following subdivisions suggested by Mr. Conybeare: 1. Low-Church: normal type, "Evangelical;" exaggerated type, Recondite; stagnant type, Low and Slow. 2. High-Church: normal type, Anglican; exaggerated type, Tractarian; stagnant type, High and Dry. 3. Broad-Church: normal type, liberal; exaggerated type, concealed infidels; stagnant type, only about a score in number.

In point of time, the Oxford era, which gave an impetus to the High-Church party, was earlier than the accession of Queen Victoria; but its outcome in perversions to Rome was manifested a few years after the accession, when, to use an expressive figure of Julius Hare's, "men had ogled and flirted with the Church of Rome while submitting with a sigh to the bond which tied them to the Church of England, and the ogling and flirtation had now gone to the extent of an actual elopement." One good effect of the movement was that it gave rise to more numerous and more valuable writings in theology than had been known for many years. Another effect was an enormous extension of the episcopate; and the multiplication of churches, chapels, services, and clergy is also to be ascribed to the High-Church party mainly. To give a formal date to the origin of the modern Anglican or High-Church party, and its offshoot the Ritualistic party, it may be said to have been inaugurated in 1833, by an able knot of scholars, chiefly of Oriel College, Oxford, who met and solemnly pledged themselves to revive Anglican principles; and for this purpose they began the famous "Tracts for the Times." This little knot—Newman, Pusey, Ward, Manning, Maskell, Palmer, and others—who then debated on high spiritual themes in the college common-room, or lingered in converse or meditation in the leafy cloister of the Broad Walks, or in the parks by the

banks of the Cherwell and the Isis, have gone far silently to revolutionize the ecclesiastical character of England, and have left a marked impression on the religious thought of the entire Christian world. At its outset the movement appears to have had a political rather than a religious cause. The ecclesiastical atmosphere of the Church of England was in a state of calm. The old Jacobite and Non-juror troubles were stilled, and, there being little else to dispute about, controversy had settled down to debates concerning Arminianism and Calvinism. Even young ladies exchanged essays and letters on this entertaining subject. The calm was now to be broken, and this unsettled and insoluble problem was to give way to an agitation of a more vigorous character. The subject that now prominently emerged, under the masterly pilotage of the writers of the "Tracts for the Times," was a re-commencement in a new form and under new conditions of the old conflicts of Elizabethan and Carolinian days, in which the High-Churchman exhibited many of the characteristics of Laud's "Anglican" and Charles's "Cavalier," until he pushed his views to that extravagant extreme in which his faith and liberty were handed over alike to ultramontaniam.

The first of these celebrated tracts appeared on the 9th of September, 1833. It is a singular fact that while none of the great religious and intellectual movements of the era have derived much originitive impulse from prelatical dignitaries, the first note that was sounded in the "Tracts" was that of "Apostolical Succession." In this first tract the hypothesis of disestablishment was strongly put forward. It argued that the church is distinct from the state, anterior to the state, separable from the state, and that the separation would be a good thing. "Give us our own and let us go!" was the exclamation of the Anglican. Nor have they swerved from these principles; and many a sound Dissenter, who detests prelacy as much as he does popery, has been astonished to find himself in strong political alliance with men whose theology he detests, and whose office and work he vilipends. It is thought there was at this time an unconscious understanding between the Tractarians and the ultramontanes. It is certain there was a simultaneous movement in Great Britain and France, bearing in the latter country a strong resemblance to the Oxford movement, and participated in by such men as Montalembert and Lamennais; but the effect on those engaged in the movement was widely different in the two countries. In France it resulted in making Catholics more Catholic, throwing them into the zealous advocacy of the extremest ultramontane views; in England its effect was to pervert those who began

as Protestants from the faith and practice which they sought to purify to the same creed which the French Catholic revivalists reached by a natural development.

It would be an error to suppose that the High-Church party of England is homogeneous, and that all its members share the ideas which were advanced by the originators of the Oxford movement. A considerable portion of it undoubtedly does so, and has passed into Ritualism on the way Rome-ward; but far the larger portion of the party is stanchly opposed to both Romanism and Ritualism; and while some of the High-Church bishops tolerate Ritualism on the score of its harmlessness, it is asserted by no less an authority than the Archbishop of Canterbury that "there is not one who is in favor of it." Those bishops who tolerate or deal gently with it are of the opinion that it is only æsthetic and sensational, proceeding from a zealous desire to do outward honor to God by some extraordinary manifestations; and that if left alone it will exhibit itself in some other and useful form.

The Low-Church or Evangelical party of the Church of England, as it is now constituted, took its rise early in the present century, and it has not gone through the disturbing and alarming changes and developments that have characterized the High and the Broad Church parties. Originating in a simpler and more distinctive purpose, it has adhered tenaciously to it, and has maintained its homogeneousness far more successfully than either of the related branches. The immediate originators of this active branch of the Church were a few clergymen and laymen, who, profoundly impressed by the spiritual darkness and rampant wickedness of the times, met in the first year of this century to concert plans for arousing the religious life of the country, and for scattering the Scriptures broadcast upon the world. Leaving the intellectual side of religion, together with sacerdotal and sacramental theories or dogmas, to the Anglican branch of the High-Church party, and yet more resolutely ignoring and even abhorring the æsthetic devices and ceremonial symbolism of the Ritualistic branch, while it regarded with grave distrust the rationalistic tendency of the Broad-Church branch, the Evangelical party addressed itself in the most direct and practical way to the hearts and consciences of men, dealing plainly and severely with the temptations and difficulties of life, and urging upon the natural man the child-like reception of supernatural truth. Especially is it Protestant, in the sense of opposition to Romish dogmas and pretensions; and it is earnest in its advocacy of the great body of religious truth as defined in articles and formularies by the reformers of the sixteenth century. Those who constitute it regard

the Reformation with a love and pride that are only equaled in intensity by the aversion which is felt toward it by the more advanced High-Church party and all the Ritualists.

Largely composing the Evangelical party are the Moderate Churchmen, who, indeed, attach importance to forms, ceremonies, and ecclesiastical order, but are yet true to the fundamental principles of the Evangelicals. They all look upon questions of ritual with a view to their relation to questions of dogma, and are adamant in resistance to rites when their whole significance depends on the doctrine which they are supposed to teach. So long as rites are subordinate to and conservative of doctrine, they admit them; but when they assume to convey, or color, or originate doctrine, they reject them. As a body they not only contend earnestly for purity of faith, but they are eminently zealous in good works. Their work in the thorough organization and associated effort of their parishes is admirable, especially in the sphere of house-to-house visitation. Their teaching is uniformly earnest, simple, practical. Their zeal and activity in missions are intense, and their contributions in furtherance of them enormous, having been a million and a quarter of dollars in a single year. The machinery they employ is more extensive than that of any other body, and the results of their efforts at home and abroad are the highest known in the Church. Their preachers excel in oratory, and the public meetings at Exeter Hall and elsewhere, upon which they rely for spreading their principles and extending their influence, are remarkable for their size and enthusiasm. Vigorous exhortation is the characteristic of their school of preaching, and it is generally seconded by an earnest and energetic spiritual life. So powerful has been their example in the matter of pulpit oratory, and so wide its influence, that it has been imitated by both the High and the Broad Church branches, which now rival the Evangelicals in this important method of infusing religious life and awakening religious activities. In like manner the great attention which they gave to hymnology, and the development and improvement which they effected in it, as also their extraordinary efforts for missions, have reacted upon both the other branches of the Establishment, and have caused them also to push forward both these great agencies with zeal and success.

The Broad-Church is largely indebted to the poet Coleridge. Although he may not strictly be called its founder, he was the source of inspiration of several of its ablest and most zealous architects. Julius Hare and John Frederick Denison Maurice, both men of brilliant intellectual gifts, rare powers of reasoning, rich learning, and an enthu-

siasm that never chilled or became languid, were his disciples, and the characteristics of the master remained impressed upon them with unmistakable distinctness throughout all their after-lives. The more immediate founders of the Liberal Theology, which distinguished the Broad-Church from its sister branches, were Dr. Arnold, the celebrated master of Rugby, his pupil, Julius Hare, and Hare's friend and ally, Maurice. Arnold was earnest, fair-minded, catholic in the noblest sense. Saturated with the learning of Germany, he was yet thoroughly orthodox. He was learned, he was eloquent, and his intense hatred of moral evil gave heat and light to all within the sphere of his influence. Like Arnold, Julius Hare never degenerated into latitudinarianism. He was a student, a thinker, and an orator. A profound reasoner and subtle analyst, he despised mere partisan controversy. His personal example of Christian living was a perpetual and noble testimony for the religion he professed. An advanced liberal, he was rigidly orthodox, and his teaching was at once catholic and evangelical. Maurice, the other of the original founders of the Liberal Theology, was a philosopher who gave a theological coloring to his philosophy, and a theologian who gave a philosophical tone to his theology. He was a profound and accomplished thinker, and was unsurpassed for culture and breadth of intellect. He delighted in the intellectual process of inquiry, and had an extraordinary power in concentrating abstract thought on contemporary history. Hence all his speculations were directed to some form of action—for the benefit of working-men, for the advancement of truth and freedom, for the cause of woman's education, for the establishment of working-men's colleges, and for efforts to throw light on questions which should affect the condition and prospects of all men who earned their bread by the sweat of their brow. The school which these able and earnest men founded has in the main preserved the character which they first impressed upon it; but it sits uneasily beneath definite confessions of faith; it handles the Divine Word somewhat freely, perhaps hardly reverently; it prefers to trace the ethical meanings of the Scripture narrative rather than to dwell upon their prophetic and spiritual import; it confines its views to the human and historical side of things, and with regard to the supernatural it leans to rationalistic theories; its tendency is to push its catholicity to latitudinarianism, instead of contracting it within definite and strict articles of faith and a narrow exclusiveness as to church order and government.

Among the clergy and prelates of these three great schools or parties of the Church of England are many men who are eminent

as poets, historians, travelers, philosophers, scientists, statesmen, pastors, preachers, and orators. The roll is a brilliant one, and is imposing by its numbers. We can only glance at a few of its more prominent figures.

The Bishop of Peterborough—Dr. Magee—is perhaps the greatest orator of the Church of England, and by many is thought to be the greatest orator in England. First, as to his style, he is never in the slightest degree slipshod or hesitating, his words are always arranged with perfect symmetry, and his language is equally rich and faultless, and, it may be added, equally effective also, whether he is in the pulpit, or addressing thousands at a Church Congress or in a public meeting, or in his seat in the House of Lords. Each of his oratorical efforts has a unity of design and an elaborateness of construction which exhibit that highest art, the art which conceals art. His language has been likened to a clear, bright, fresh-flowing river, rushing forth with the light and sparkle of a mountain stream; and his speeches are replete not only with natural wit, but with severe logical power, and a depth of reasoning such as belongs only to profound thinkers. A person who has listened to him says, "We have seen him hold up imploring hands to check the diapason of cheers which would rob him of his precious minutes." He has the fire and spontaneity of the born orator, and is a complete master of that spoken speech which is essential to the full idea of an orator. Mr. Arnold thinks the Bishop of Peterborough formed his style originally by carefully writing out his speeches, but that now they have attained to the ultimate excellence of combining all the strength of preparation with the charm and readiness of unpremeditated speech. The bishop is an active debater, one of the most active in the House of Lords. He rejoices in the fray of debate, rejoices "to drink delight of battle with his peers." He is much given to elaborate perorations, and some of them are splendid specimens of polished rhetoric. All his efforts are marked by intrepidity, genius, and close and searching analysis; and those which he has put forth in Parliament are remarkable for their temper, prudence, and large statesmanship.

Canon Liddon, if inferior to the Bishop of Peterborough as an orator, has been pronounced by Dean Stanley, a most competent judge, "the greatest preacher of the age." His sermons are seldom less than an hour long, and oftentimes exceed an hour in their delivery. An eminent Non-conformist preacher writes that on one occasion he listened to Dr. Liddon "with unabated interest for an hour and twenty minutes." His sermons are not merely hortatory, though he is a splendid declaimer, but are marvels

of compression and condensation, notwithstanding their length, and they are so attractive that he invariably draws immense audiences. The announcement that he is to preach any where in the kingdom is one that always widely excites curiosity and interest, and long before the hour of service commences the cathedral or church is sure to be densely packed. In instances where the admission has been by ticket, the tickets have been disposed of days before, and hardly any amount of interest is sufficient to obtain one. Canon Liddon's audiences are usually largely made up of clergymen, including the most eminent of the clergy and prelates. They also attract men who are eminent in politics, literature, science, and art, while the people are always present in thousands. When about to preach, he makes his way with a quiet, rapid tread to the pulpit, while an indefinable thrill of emotion—a contagion belonging to the hour and the scene—is felt by the vast audience. With a natural, earnest gesture, he at once buries his face in his hands to pray. When he faces you, you are impressed with his striking and somewhat monastic appearance, and by his remarkable likeness to St. Augustine in Ary Scheffer's celebrated picture of Augustine and Monica. The impression deepens, if you have ever been a student of Augustine, as you follow the chain of his discourse. You might fancy there was a monk before you, and the impression is helped by the rapid and almost imperceptible act of adoration with which Dr. Liddon accompanies every mention of The Name. It is stated on high authority that this great preacher has spent years in studying preaching as it is practiced on the Continent, and has formed himself on the best models in France and Italy, with the greatest of which he need not shrink from comparison. He reproduces what is best in the most celebrated Catholic orators, disregarding mere externals, and appealing to the deepest sense of humanity—the passion, the tragedy, the will, and the emotions of men. Almost in his first sentence you see the essential character of his oratory. His manuscript is by his side, but he is liberated from its chains; he almost knows it by heart, and he declaims it in a way that is as grand as it is peculiar.

It is impossible, the human mind being constituted as it is, that any sermon such as Dr. Liddon's could be spoken extemporaneously. You might as well expect a man to extemporize in lyrics or epigrams. His sermons have evidently been polished and repolished to the last degree of finish and point; it is easy to see that he has lavished all his power of thought and elaboration upon them. The leading characteristic of his oratory is the uniform high pressure of his impassioned speech. It has no emi-

nences or depressions. It is the monotony of eloquence, the equable speed and rush of an express train. His eye kindles; his head is thrown back as that of a war-horse; you detect the nervous, sinewy grasp and clutch of his fingers. No sooner have you been startled and attracted by his vivid and original manner than some modern name of familiar allusion, some clear and trenchant thought, is presented to your attention, and at once brings you fairly abreast some religious aspect of the time. As he clinches some argument or summarizes some analysis with keen and remorseless logic, his face is momentarily illumined with a smile of triumph. The electric link that connects the orator and his hearers is touched, and the orator himself feels that he is carrying with him the convictions and the hearts of those before him. There is a pause—only too slight—before he branches into another division of his subject; and your mind is kept at the extremest tension as you attempt to follow the course of the argument through his terse, glittering, incisive sentences, which follow keenly and swiftly, like the closely articulated steps of a mathematical demonstration. Hitherto he has been logical; now he becomes rhetorical; as he turns to the practical part of his subject and its peroration, the closed fist is relaxed into the open palm. If up to this point he has sought to convince the reason, he now concentrates his efforts on piercing the heart by some touch of exquisite pathos or some note of heart-stirring appeal; and probably the final peroration takes the form of simple, earnest prayer to the Deity, with an effect of awe and sublimity almost impossible to be described.

Arthur Penrhyn Stanley, Dean of Westminster, is one of the greatest living masters of the English tongue, and the possessor of varied and extensive attainments. He is eminent as a poet, scholar, critic, traveler, and controversialist, but it is chiefly to his qualifications as a preacher that we would now direct attention.

His sermons have a distinctive character. They have a large infusion of the leading article, and frequently address themselves to the prevailing thought or the great events of the day. This tendency is illustrated by an anecdote that is told of a dignitary of the Church, who went one Sunday morning to service at Westminster Abbey, it having been announced that the dean would preach. "How did you like the sermon?" asked the lady with whom he was staying. "Oh," was the reply, "it was very good: there was nothing to object to; but it was not what I went to hear; I went to hear about the way to heaven, and I only heard about Palestine." He seeks to make his sermons vivid and interesting by bringing anecdotes and letters and history under contri-

bution; and in the effort his imagery is often colored by local allusions, and even his subject is suggested by local circumstances. Thus, at Venice he preached on the text, "How shall we sing the Lord's song in a strange land?" at Rome, on the subject of "St. Paul at Rome;" at the Convent of St. Catherine, from the appropriate text, "This Agar is Mount Sinai in Arabia;" at Jerusalem the subject was "Christ on earth and Christ in heaven." His sermons are remarkable for their brevity, seldom exceeding ten or fifteen minutes in the delivery. He has no action, and his voice is monotonous and thin and weak. His *physique* is not imposing. Frequently, when he has preached in the Abbey or in St. Paul's Cathedral, he could hardly be heard beyond the immediate circle that surrounded him. He rarely preaches the same sermon twice, is ever ready to advocate from the pulpit any cause which receives his approval, and although he certainly lacks the highest qualities of an orator, the eloquence of his language is very ornate and winning. To listen to his sermons is highly enjoyable. They contain many a vein of literary and historical allusion as rich as any in Macaulay. Occasionally he introduces in a translation a suggestive sentence from a Greek or Latin author, or from some foreign modern classic. Now he will give an extract from a play of Sophocles, now from a dialogue of Plato, and again from the Confessions of St. Augustine. His versatility, his imagination, and his pictorial power are amazing and fascinating.

Dean Goulburn, so widely and favorably known in America by his *Thoughts on Personal Religion*, his *Pursuit of Holiness*, and his *Sermons*, has for many years been among the most active and influential of the great preachers of the Church of England. At Oxford and in London his career was notable for its usefulness, and in both places he commanded a wide popularity; nor has his usefulness or popularity abated with his removal to the quiet of the Deanery of Norwich. His real vocation is pastoral and public work; and because he has uniformly addressed himself to the spiritual wants of men, wherever he has ministered large and attached congregations have gathered around him, besides whom he has always what is called a large personal following. As a preacher, Dr. Goulburn is singularly pleasing and impressive. His silvery elocution is perfect in its way. He reads his sermon from the manuscript, but the sermon thus written has all the freedom and grace of an extemporaneous composition. He is not a great orator, but his language and intonation, which are always calm, measured, musical, and earnest, frequently rise to a high level of external eloquence. The distinctness and propriety of his enuncia-

tion are exquisite. Tranquillity and solemnity kindling into eloquence are the characteristics of his preaching. But great as is the charm of his manner, it is the superior quality of his matter which is the chief excellence of his sermons. There is always substance in them. They present us with the best results of scholarship and criticism, without the least ostentation of either. At times the argument is elaborate, worked out with great skill and in minute detail, and illustrated by apt and familiar allusions, so as to be easily intelligible to every thoughtful listener. At other times there is a careful exposition of some passage of Scripture, in which the text is unfolded and applied with great force and amplitude, and withal with a gentle tenderness that is very attractive. But whatever may be the diversity of thought, or the extent of learning, or the wealth of illustration in his sermons, Dr. Goulburn's hearers are always sure of a large proportion of direct practical teaching. What may be considered as the keynote of his sermons is devotion.

To these sketches of a few of the great living ornaments of the Church of England there remains to be added a brief portrait of an imposing figure, the most celebrated and, in many respects, the greatest English prelate of the last two centuries, who made a more powerful impression on religious thought and action in England than any other, and whose recent sudden death is yet fresh and vivid in the memory of all men.

Samuel Wilberforce, Bishop of Winchester, was one of the most remarkable characters of modern times, and exhibited a versatility and a fertility of resources that have been seldom equaled. In his active and crowded career several distinct careers were virtually comprised. In the management of two important dioceses he exhibited an administrative ability and an energy of character that have been rarely paralleled. In the House of Lords he gave an attention to politics—using the word in its highest and best sense—which was exceeded by few hereditary legislators, and by not many who were trained and veteran statesmen. In literature his active and versatile pen was constantly challenging public attention and influencing public thought. In society, as one of the most prominent and refined of its members, he was a power, whether on the public platform or in the private drawing-room of its most influential rulers. He published; he preached; he governed as a bishop; he debated and legislated in Parliament; his presence was continually felt and recognized in all the multiplied departments of current public life. Now he was speaking at great public entertainments, such as the dinners of the Literary Fund or of the Royal Academy. Then, as a rural squire, he was pleasantly

haranguing the rustics on the green or in the tent. Now he would address on a week-day crowds of laborers in a church or under a railway shed; and presently he was away off in the north consecrating some gorgeous fane. Again, he was down in Kent, preaching twice on a Sunday at the opening of some humble district church; and still again, he was busy, with superhuman energy, in his diocese, studying the character and aptitudes of every clergyman, learning the details of every parish, devising practical plans for the physical or intellectual or spiritual welfare of his people, entertaining his clergy with open hospitality at his own mansion, or meeting them in conference at Oxford or elsewhere. He was tireless. He was the lion of the great dinner party; he was the leading speaker at public meetings; he was the ruling member of a Church Congress; he was the most active figure of the Convocation. Now he was holding a confirmation in Paris, now consecrating a church in Brussels; and again, we meet him perpetually in the principal newspapers, in the reports of learned, or literary, or benevolent societies, in correspondence, in pamphlets, in contemporary history. His comprehensive mind seemed equally familiar with the greatest principles and the minutest details. At one time he was aiding in the attempt to uphold or destroy a ministry, or stamping the impress of his character on the debates and legislation of his country; at another, he was objugating dull-headed churchwardens or demolishing a libelous alderman. His correspondence was immense: all kinds of people wrote to him, and to every one he gave a full and careful answer; he would dictate seven letters at a time to as many different amanuenses. Few men ever lived more in the open air, speaking metaphorically; he was essentially a public man. Wherever Christian work was most animated and intense, wherever the conflict of opinions was keenest, wherever debate was most excited, wherever bold and burning speech and prompt action were most needed, there the form of this brilliant prelate was ever most prominently to be described.

Bishop Wilberforce has been called the leader of the High-Church party, but he was not necessarily a zealous partisan. His course was often marked by catholicity, tolerance, and charity; and although in his time he sometimes exhibited as much spirit and passion as most men in the strife of parties and opinions, yet in his latter and best years, in his most deliberate moments and in his most careful publications, he manifested a wider charity of wisdom and an increasing tenderness of love. He had, perhaps, a greater toleration for the Evangelicals than they had for him. He undoubtedly restrained a great many young men,

infected by the example of Dr. Newman, Mr. Oakley, and others, from going over to Rome, not so much by reasoning as by giving them plenty to do. He astutely induced his lively curates to stick to parish work, arguing that when the mind is occupied with theological problems there is nothing like hard work for clarifying thought and getting rid of mental fumes. He did as much in these and other matters by his personal tact as by his wise rule and splendid eloquence. Though firm and unflinching in carrying out a policy, he was moderate, cautious, and sensible in devising it. He never appeared to greater advantage than when associating with young clergymen and candidates for the ministry, to whom his kindly counsel and friendly countenance were invaluable, and for whose instruction, intellectual and spiritual, he was unsparing of his exertions.

Bishop Wilberforce's oral efforts frequently reach the highest point of literary excellence, and many of them are magnificent specimens of Christian oratory. One of these, delivered at Manchester in behalf of missions, in which he urged the clergy to "accompany the march of the nation's civilization with the blessed seed of the Word and the sacraments of the Church of God," was described at the time by the *London Times* as "such eloquence as in former days roused nations to a sense of their independence, or sent myriads across the habitable world to the rescue of a shrine." And in many of them there are an abundant imagery, a wealth of energy and phrase, an energetic logic, and an impassioned rhetoric which may compare favorably with the efforts of the greatest masters of ancient or modern eloquence. In a popular point of view Bishop Wilberforce was, perhaps, seen to the greatest effect as one of the most accomplished, versatile, and eloquent speakers of the day by his efforts in Parliament and on the platform. But his Christian oratory probably attained its highest culmination in the pulpit, where a very eminent measure of success in England is at the same time most difficult and most rare. It is noticeable in his greatest pulpit efforts that they do not abound in *bursts* of eloquence or carefully constructed paragraphs which are the different centres of a discourse, and whither all the other portions converge. From first to last, on the other hand, they are intensely emotional, and are marked by a depth of passionate energy and feeling which are suggestive of indefinite resources of energy and feeling beyond that which is manifested, and which are only held in leash by strong self-command and a desire to allow to argument a predominance over feeling. The wonder is how Bishop Wilberforce was able so perfectly to adapt his oratory to his widely various audiences. In Parliament his orations were replete with the most

plain-spoken language of reproof, the most emphatic warnings against sensuality and selfishness and indolence and pride, and of all that fungous growth of sin which is the accompaniment of a high state of civilization. At the university, where he was also a favorite, there is visible in his sermons that wonderful power of suasion which is the true secret of genuine rhetoric, together with sound learning and sound sense, and there are also sustained passages magnificent for their simplicity and energy. Finally, Bishop Wilberforce was emphatically the poor man's preacher, and occasionally displayed his noblest powers before immense masses of the working-men, who would cram the church to repletion, coming to hear the great preacher, rough and ready from their daily toil, in their working dresses. On such occasions his eloquence was real, simple, and hearty, his language as plain as could be, without a word which the most uneducated could have misunderstood, the whole invested with a charm that was irresistible—the charm proceeding from the evident earnestness, the manifest heartiness, the perfect sincerity, with which the preacher delivered the message he was commissioned to bear.

Bishop Wilberforce's suggestions as to the methods to be pursued to make an effective preacher will be interesting to those who are willing to listen to the instructions of so great a master of the sacred art. He considered "foolish preaching" and the "foolishness of preaching" to be two things essentially different, and was wont to contrast to his clergy the too frequent dullness and monotony of the pulpit with the care and freshness and vigor which characterize the leading articles of the newspaper. He declared simple idleness to be the principal cause of poor sermons, and often quoted the caustic saying, "The sermon which has cost little is worth just what it cost." Idle preachers and idle hearers, he would say, go together. He had the greatest leaning toward extempore preaching, if that can be called extempore which should exact the most careful preparation, but still dwells strongly on the importance of writing one's sermon. For many years, he thought, one sermon a week ought to be written; and he further thought it well to write out a sermon carefully, and then preach from mere notes. As preliminary to the preparation of a sermon, Bishop Wilberforce dwells emphatically on those chief necessities, prayer and study: prayer for the blessing of God on the work to be done; study, in order to the clear statement of any truth or theological formula involved, and to drive it home with the force of reality and earnestness. He teaches a precious truth in an image of poetic beauty that occurs in one of his own sermons: "In secret meditation and prayer that love which is the life of ministerial power must evermore

be nourished, as on the mossy mountain-top where the seething mists distill their precious burdens are fed the hidden spring-heads of the perennial stream which fertilizes the lower vale." If any thoughts strike you with peculiar power, he would say, secure them at once. Do not wait till, having written or composed all the rest, you come in order to them: *such burning thoughts burn out*. Fix them while you can. Never, if you can help it, compose except with a fervent spirit, for whatever is languidly composed is lifelessly received. Rather stop and try whether reading and meditation and prayer will not quicken the spirit, than drive on heavily when the chariot wheels are taken off. So the mighty masters of our art have ever done. Bossuet never set himself to compose his great sermons without first reading chapters of Isaiah and portions of Gregory Nazianzen to kindle his own spirit. Study with especial care all statements of doctrine, so that you may be clear, particular, and accurate. Do not labor too much to give great ornament or polish to your sermons; they often lose their strength in such refining processes. Finally, do not be the slave of your manuscript, but make it your servant.

Bishop Wilberforce worked for the present, and not for future applause. Every thing that he did was intended to have an immediate effect, and the result is seen in what was accomplished by him during the twenty-three years of his episcopate. The amount raised in this period for churches, church endowments, schools, houses of mercy, and parsonages amounted to a total of ten and three-quarter millions of dollars. The total number of churches restored during the same time was two hundred and fifty, the number of churches new or rebuilt was one hundred and twenty-one. Thus do his works live after him, and also in the hearts of those who were brought within the magic of his eloquence, his courtesy, his wonderful charm of address—in all of which he combines the wisdom of innumerable serpents and the gentleness of innumerable doves. A still nobler and more enduring effect of his ceaseless labors will be found among those crowds who were brought within the range of his spiritual influences, whose hearts were warmed, elevated, purified, and their lives amended by his utterances when most sacred and unselfish, at his highest and best. These will endure when any alloy caused by his incessant contest with the world is forgotten. His career is a page of the current history of England—a page glowing with intense reality and activity and great practical good, and on which are left manifold traces of his untiring energy, his devotedness, his great legislative and administrative ability, his power and eloquence and love.