

every variety of style—in handsome editions for the rich, and cheap editions for the poor. The majority of all our ministers own it in some shape ; and I am free to confess that during the first few years after its appearance it was one of the best-thumbed volumes in my library. I often took it up for the enjoyment of its style, in which the rich, musical cadences of a poem mingle with the researches of historical scholarship. In spite of all its faults, it seems to my mind the most perfect portraiture of the Man Christ Jesus that has been produced outside of the inspired Gospels. His “Life of St. Paul” is a masterpiece of brilliant writing and large erudition ; many of his great descriptive passages have the gorgeousness of Lord Macaulay. The next production of his busy pen, entitled “The Early Days of Christianity,” is crammed with learning. His latest work, the “Lives of the Fathers,” is a return to his earlier and more chaste and temperate style.

As a preacher Dr. Farrar stands in the highest rank of living British clergymen. He has none of the graces of oratory, or fascinations of voice such as Spurgeon possessed. His discourses are carefully written, and read in a fervid, earnest and manly fashion. In physique he is a sturdy Englishman, with a broad brow, a keen eye, and a voice of such volume as to be fairly heard when he preaches in Westminster Abbey. Some of his discourses are rather florid in style ; but when he is handling some question of practical duty or social reform he hurls out his fearless denunciations with the precision and the power of a Gatling gun. There is no preacher in England to-day who has more of the courage of his convictions than Frederick Farrar. It is this uncompromising plainness of speech which has made him unpopular in polite and perfumed circles of society, and has probably been a bar to his ecclesiastical promotion. In practical philanthropy he has been intensely active ever since he came to London. He was the founder of the Westminster Sunday-school Association, and has a helping hand

for almost every enterprise of local reform. Several years ago, he adopted the principles and practice of total abstinence from all intoxicating beverages, and threw himself into that movement with all his might and main. Archdeacon Farrar is really the most brilliant and effective advocate of the total abstinence reform now living. His addresses entitled “Between the Living and the Dead,” “The Serpent and the Tiger,” and “Abstinence for the Sake of Ourselves and Others” are powerful specimens of argument clothed in most vivid and impassioned rhetoric. Most of his temperance orations have been reprinted in this country by the “National Temperance Society,” and they welcomed him with a public reception when he visited New York. His trenchant and courageous style makes him a favourite speaker to collegians, and after his address on “Teetotalism” before the University of Edinburgh, the students escorted him to the railway station and sent him away with “three times three cheers and a tiger.”

Nearly twenty years ago Dr. Farrar published his first volume of sermons, entitled “The Silence and the Voices of God.” They were delivered at Cambridge University, Hereford Cathedral, and other conspicuous places ; and some of them have a solemn directness and pungency of appeal that Spurgeon might have employed. The one entitled “Too Late” is such a note of arousing alarm as the most evangelical pastor might sound in the height of a revival-season. They are models of fervour, force and godly fidelity. In a solemn appeal to the students of Cambridge he said, “You can find rest, peace and purity in Christ, and find it nowhere else. You can find it in the religion which Christ came to teach ; the sunrise of its first day flushed over the manger of Bethlehem, and the sunset of its last will fall red upon the Cross of Calvary !” Distant be the day when the voice of this faithful preacher and fearless reformer shall no longer echo over Britain and the world !—*Treasury of Religious Thought.*