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SIMPSON'S ORATORY. BY REV. G. W. PEPPER.

the first part of the sermon is hardly over when the people feel that a splendid model of a man stands before them. The very stones, the altar, the pulpit, all seem to move, and the only inactive thing in the enchanted spot is the preacher's body. The soul of the orator reigns ascendant over a captive audience. He never pauses in his sacred declamation, he never hesitates for a word. He speaks as one breathless with haste, lest his grand thoughts should go unrecorded! His eye, hand, and form were in perpetual speech. Nothing was abrupt to those who could see him, except when some flash would burst of such sudden splendor as to leave them suspended and dazzled too strongly to follow the lusters that shot after it with restless illuminations.

"Now one glance around, now upward turns his Hushed every breath; he rises-mark him now.' But on this occasion every breath was not hushed. From that thronging multitude of heads and faces arose a chorus of halleluiahs! As he gradual ly unfolded his splendid theme, and showed the richer fields of investigation which are disclosed to the angels from the Church, the seed field of the glory of God! When he painted the principalities and virtues, with their heads downward, bent on learning if possible the notes of the ultimate chorus of the Almighty revealed purpose, and that from the death of Christ the universe has been dated anew; when he proved that the Church was the mirror of mirrors for reflecting the many-colored wisdom of the divine nature, and that the primitive inhabitants of heaven were attracted to this earth to learn new aspects of redemption. As these sublime visions flashed across the mind of the orator, the blood mounted, glistening in his face, the homely physiognomy was illuminated with a sort of oratorical sunshine; the mantle of Whitefield had fallen from heaven, and Bishop Simpson was transfigured with an apostolic beauty. Never was Describable. The hushed silence was of St. James. changed to rapturous exclamations, and

muffled thunder; ladies almost fainted; old men and preachers bowed and wept like little children; one man, whom I afterward learned was a spiritualist, exclaimed, as he planted his hand upon my shoulders, "Merciful God, what a preacher this is; am I in heaven or on earth?" The spectacle among the grandest in the whole range of mental phenomena, of mind asserting its supremacy over matter, of the power of genius nerving a feeble frame. As the fire of oratory kindled, as the angel of enthusiasm touched those pallid lips with the living coal, as the old scene crowded on the speaker's mind, and the old plaudits broke on his ear, it seemed as though the force of nature was neutralized, and the buoyancy of youth restored. Demosthenes, thundering over listening Greece with accents which echo through the resounding palace and shook the throne of Artaxerxes, scarcely surpassed the Methodist bishop in the attention he commanded, and the vast audiences he controls. Of his eloquence we may say, as was said of

a tempest of amens reverberated like

'Twas as rapid, as clear, as brilliant a tide

Richard Brinsley Sheridan's

As ever bore freedom aloft on its wave." What type of oratory does Bishop Simpson represent? He is not argumentative, discursive, and metophysical, like Edwards and Foster, these Euclids of theology; he is not an orator of memoried and gorgeous rhetoric, like Guard and Punshon, those polished diamonds of Methodism; he is not an orator of calm and ripe culture, like Dr. Payne; has not the varied scholarship, the tender feeling, the simple pathos, and the spendid imagery of the Delaware President: he is not an orator like Philip Frookes, whose ear-piercing intonations and clattering articulation produces a dissonance so whimsically harsh that it can only be likened to the squeal of a singed terrier tied to an old wagon, whichthe horses are taking down a precipitous hill; neither can he be compared to another famous doctor of divinity, whose rhetorical exultations on the personal power of Christianity, to know of this frank confession .at camp-meetings and conferences, have | Zion's Herald.

been marred by gross plagiarisms, and whose sermons, though Ciceronean in delivery, are more like an effervescing beverage when the fixed air has escaped. To none of these types does Bishop Simpson belong. To none of them could he with his great thoughts, superb genius, and soaring soul belong But in his own sphere he is unique, unapproached and unapproachable.

If a cultivated Englishman were asked to name the most renowned orator of the English pulpit, he would respond, Canon Liddon. If an American were asked the same question, he would answer without hesitation, as I heard Chief Justice Chase say, that Bishop Simpson was our greatest and most effective pulpit orator. His past life has been glorious, and were it now to close, the literature and eloquence of the United States, which he has both improved and adorned, would be a lasting monument; but there is a nobler monument awaiting him; it is a reunited country and a powerful Church, and the epitath inscribed upon it will be the eternal gratitude of the patriot and the saint!

HONORABLE DESCENT.

John Welsh of Philadelphia, who has been appointed by President Hayes American Minister to England, is claimed to be a lineal descendent of Rev. John Welsh of Scotland, who was condemned to death in 1605 for attending the General Assembly of Scotland and promoting the same contrary to the desire of King James. The sentence was commuted to banishment from Great Britain. He was allowed to return to London after an absence of fourteen years, but was not allowed to preach till a short time before his death. He was married to a daughter of John Knox, so that the Philadelphia Welsh may also claim to be a descendent of that noted Scottish Reformer. If the descent of John Walsh of Philadelphia is as claimed, we are furnished with the rather striking coincidence that the house of Stuart has long been banished from the throne of Great mosthenes more eloquent, never was Britain, and a descendent of the exiled Paul more fervent, never was Wesley | John Welsh of Scotland is the appointmore fearless. The effect was inde- ed minister plenipotentiary to the Court

A NOBLE LINE OF CITIZENS.

The Halifax Chronicle, giving sketches of localities in Halifax, pays this deserved tribute to the descendents of Bishop Black :-

By the same token, every one of these old corners has a history, and as these histories combined are, after all, the only authentic history of Halifax that can be compiled, it will be worth while, some time or another, to turn attention to the subject. But to return to Martin Black's corner. At first let it be distinctly understood that every true Haligonian has just reason to feel proud of the Black family. 'Tis true none of the three brothers whose names continue to be household words in Halifax were natives of this town. They came hither from Cumberland with their parents soon after the advent of the present century. The whole family, stock, lock and barrel, were Wesleyan Methodists. And the eminent founder of that sect was wont to assert that it was in the nature of things that good Methodists should be successful in life, but he much feared that having achieved success they ceased to be good Methodists. John Wesley, like other men, all the world over, was not infallible. These three brothers Black lived respected and died lamented by all classes in the community. The children of these (some of whom have died while a few are scattered in other lands) and their childrens' children are, it is pleasant to know, still in our midst.

WE were quite amused the other day with the quaint remark of an excellent Methodist sister, of great vivacity and natural ability, and of manifest piety, but not under large obligation, evidently, to our schools for cultivation. She is living in a Calvinistic community, and ash lively debates with the orthodox deacon who is her Bible class teacher. She gave us the strong points of her argument with him in reference to the privilege and duty of women to speak in religious meetings, and her way of responding to the objections founded upon St. Paul's direction as to the public exercises of the sex. After she had finished, she remarked, in a confidential way, "I really don't think Paul intended to do any wrong to woman, but, nevertheless, it would have been better, on the whole, if Paul had not written that chapter about woman's speaking in meeting!" Probably she would not be altogether willing for the good deacon

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