

BISHOP 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.

"Now one glance around, now upward turns his brow, 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!

HONORABLE DESCENT. John Welsh of Philadelphia, who has been appointed by President Hayes American Minister to England, is claimed to be a lineal descendant 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.

A NOBLE LINE OF CITIZENS. The Halifax Chronicle, giving sketches of localities in Halifax, pays this deserved tribute to the descendants 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.

What type of oratory does Bishop Simpson represent? He is not argumentative, discursive, and metaphysical, like Edwards and Foster, these Euclids of theology; he is not an orator of memorized 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 splendid imagery of the Delaware President; he is not an orator like Philip Brooks, 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, which the 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, at camp-meetings and conferences, have

been marred by gross plagiarisms, and whose sermons, though Ciceronian in delivery, are more like an effervescent 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 epitaph 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 descendant 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 Welsh 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 Britain, and a descendent of the exiled John Welsh of Scotland is the appointed minister plenipotentiary to the Court of St. James.

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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 as she 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 to know of this frank confession.—Zion's Herald.

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