

Hogarth and the other hideous records of low life in the eighteenth century. The most loyal Anglicans in the present day are the first to deplore the total failure of religious life in their church, and the indolence of the clergy in those times. It is needless to repeat the history of clerical indifference, sinecurism, pluralism, and even vice. The highest offices of the church were part *far more* than worldly politicians. The best and most active-minded of the Anglican divines occupied themselves with writing dry logical or historical apologies for Christianity, of which it was justly said they proved the truth but hardly knew what to do with it when they had proved it. A fair type of them was Paley, who, as the Cambridge tutor said, "had the credit of putting Christianity into a form which could be written out in examinations." With such an establishment, bound hand and foot as it was, and precluded from self-reform by political and social influences, the leader of a great movement of spiritual regeneration was inevitably destined to part company at last. Wesley clung with all the desperate tenacity of early affection, and perhaps also of professional sentiment, to the church, whose orders he had received; but the necessity was too strong for him, the old bottle would not hold the new wine, and, though unavowedly and perhaps half unconsciously, he became before the end of his life practically the founder of a new church.

Not only was Wesley a churchman, and a very loyal one, but he was a High Churchman, and to the end retained a decided tincture of the ascetism belonging to the character. It was natural that before abandoning the Anglican system, or bringing himself to work outside it, he should prove to the uttermost the system itself. Luther, in like manner, proved Catholicism and Monasticism to the uttermost before he thought of striking into a new path. Wesley's movement, in its Oxford phase, in fact, was very nearly a prototype of that afterwards led by Dr. Newman. But Dr. Newman was a refined and eloquent intellectualist, who flattered the reactionary sentiments, both political and ecclesiastical, of the rich and fastidious, without, as we venture to think, any great force of practical conviction, and certainly without producing any extensive change in the hearts of men. His logic at last forced him without his being prepared for it, or desiring it, to take a leap, his accounts of which are mere bewilderment, and which terminated his course as a religious leader. Wesley was originally a man of far more practical force and capacity than Dr. Newman, but happy circumstances also drew him away from his Oxford seclusion, and from the genteel to the practical world and to the service of the poor. His visit to America, unlucky in other respects, was fortunate probably as this means

of cutting him more completely adrift from the Oxford and High Church moorings of his youth.

Mr. Tyerman is not aware of a fact which lends special interest to Wesley's connection with Lincoln College. That college was founded by Fleming and Rotherham, two Catholic Bishops who were great enemies of the Wycliffites, and who specially dedicated their foundation to the holy war against that heresy. The fellows of the college were specially enjoined by the statutes to devote themselves to the suppression of "the novel and pestilent sect which threatened all the sacraments and all the possessions of the church." One of the Fellows admitted under those very statutes was destined to do a good deal more than Wycliffe for the novel and pestilent sect.

Voltaire owed his immense influence over his generation in a great degree to his longevity and to his long retention of his intellectual powers. His great antagonist had the same advantage, which, in his case, was all the more vital, because he had not only doctrines to propagate, but a society to organize; had Wesley been weak and short-lived, with all his marvellous qualities and powers, Methodism might have been buried in his grave. As it was, he not only retained his intellectual faculties, and even his power of preaching, almost unimpaired to the age of 85, but underwent through life, in his career as an itinerant preacher and organizer of his church, in an age of difficult locomotion, exertions and trials of his constitution which may be almost literally called superhuman. He is on horse-back, with but an hour or two's intermission from five in the morning till nearly eleven at night. Five hours after he sets out again and rides ninety miles. At midnight he arrives at an inn and wishes to sleep, but the woman who kept the inn refuses him admittance and sets four dogs at him. Again he rides five hours through a drenching rain and furious wind, wet through to the very soles of his feet, but he is ready to preach at the end of his journey. The frozen roads oblige him to dismount, but he pushes forward on foot amidst the snow-storm, leading his horse by the bridle, for twenty miles, though tortured by a raging toothache. At the age of 69, he encounters winter storms, wades mid-leg deep in snow, is bogged by the badness of the roads, preaches in the midst of piercing winds in the open air, delivers sometimes as many as four sermons a day, yet makes no entry in his journal indicative of failing health. The amount of preaching which he went through, besides all the work of governing his Church and that of writing a good many books and tracts, would kill any preacher of the present day. This wonderful strength was partly the gift of nature, but it was preserved and confirmed by most careful attention to health—early rising which ensured sound sleep, extreme temperance in diet, abstinence from