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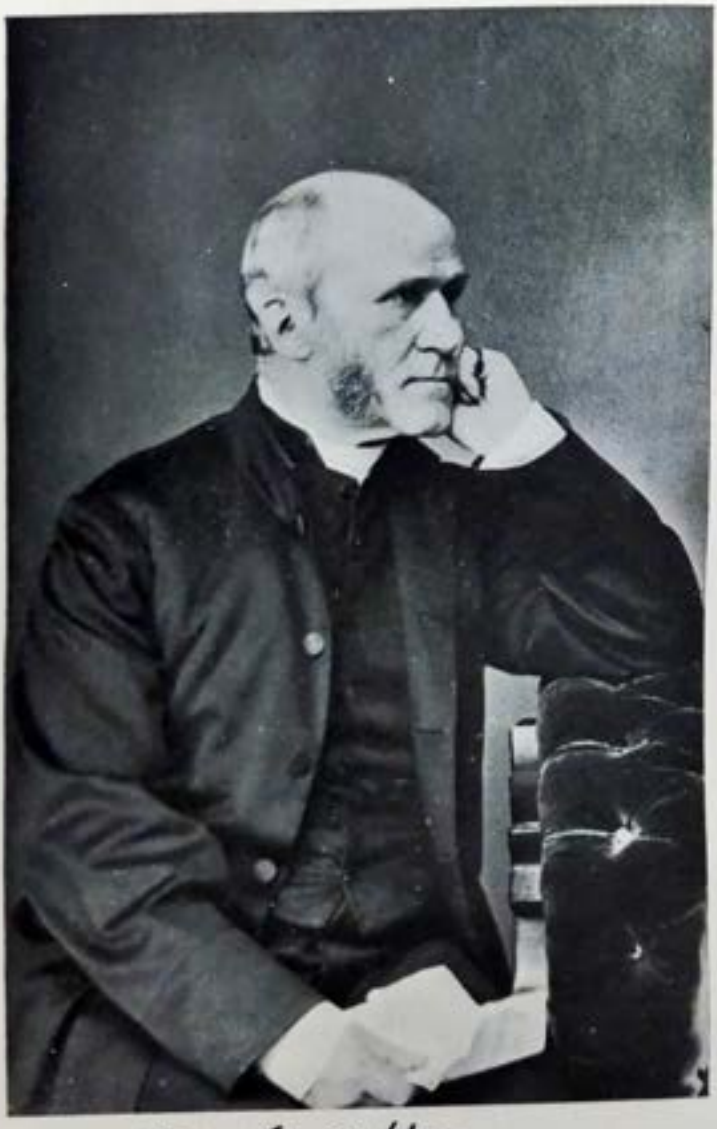
# THE REV. W. B. POPE, D.D.



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# THE
# REV. W. B. POPE, D.D.
## THEOLOGIAN AND SAINT

BY

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# THE REV. W. B. POPE, D.D.

## CHAPTER I

### PARENTAGE AND BOYHOOD

WILLIAM BURT POPE was born at Horton, in Nova Scotia, on February 19, 1822. Of his parentage more records are in existence than of his own early training; and to parental influence, as in so many cases, may be ascribed a large proportion of his tastes and moral qualities, though in other respects the line of descent is not always clear.

His father, John Pope, was born May 11, 1791, at Padstow, whence shortly afterwards the family removed to Turnchapel, a village about two miles from Plymouth, and the home of the Popes for many years to come. Methodism was introduced into the village in 1809, or at least was established that year by

the formation of a Society; and amongst the first to join were three of John Pope's brothers, with himself and his friend, afterwards his brother-in-law, William Burt. John Pope has left behind him a manuscript diary, of which the entries, often intimate and spiritual, cover the period of his wanderings and sufficiently reveal the man. He attributes his conversion, under God, to the ministry of the Revs. Richard Waddy, Edward Roberts, and George Gellard, who formed the staff of the Plymouth Dock Circuit for a couple of years (1808–9). In 1814 he began to preach, and two years later was employed for three months in the Brixham Circuit during the illness of the superintendent, the Rev. Francis Wrigley. 'It was my desire,' he writes, 'to be given up to the work of the ministry, for in it my soul delighted; and I would gladly have gone as a missionary, but the depression of the times prevented the Conference from sending many missionaries.'

Kept thus at home, John Pope's thoughts soon turned in the direction of matrimony; and in 1818 he married Catherine Uglow, a native of Stratton, in North Cornwall, 'a

pious and beautiful young woman' (so runs the diary) 'and a member of the Methodist Society.' The two sailed almost immediately for Prince Edward's Island, where the husband joined his brother in business, but preached every other Sunday at the home station of Bedeque, and at the Tryon River settlement, twelve miles away, as often as convenient. In 1820 he was accepted as a missionary, and sent in turn to Horton and Shelburne, where life was so primitive that the people used fish as their principal medium of barter. In 1823 he was transferred, against his wish and the protest of the people, to St. Vincent, in the West Indies. A voyage of twenty-seven days in a small schooner under conditions of the extremest discomfort brought him to his destination, where he found himself unexpected and unwelcome. No provision had been made for the support or the services of the newcomer. The difficulty was referred to the Mission House; and meanwhile the missionary was lodged at Prince's Town, and employed in the work of the circuit. The change from the rigorous climate of Nova Scotia to the heat and rain of the West Indies began soon

to tell upon his own health and that of his family; and the diary, under the date of January 9, 1824, refers for the first time to the son William in the entry, 'Little William is very sick, but I hope better than yesterday; may we improve by this dispensation of divine Providence!'

Towards the end of 1826 the death of an elder brother and the condition of the family affairs made it necessary for John Pope to return to England. The following year, as soon as arrangements could be made, he left St. Vincent, and, after a tedious voyage of five weeks, he reached the family home at Turnchapel. There he settled for the next dozen years, the mainstay of the little Methodist cause in the village. Around him gradually gathered a family of six sons and four daughters. All the sons eventually found their way into the Christian ministry. Of the daughters, two married into the ministry (Dr. E. Clement, of the Methodist Church of Canada, and the Rev. G. O. Bate, of the Wesleyan Conference), a third became Mrs. William Oliver, of Bollington, whilst the fourth was associated with Miss Pipe in the conduct of her school at Laleham.

For the last twenty-five years of his life the father lived at Plymouth. He was in easy, though not affluent, circumstances, and a man of leisure, the management of a few ships requiring close attention only at intervals. He served on the Town Council, and won the respect of his colleagues for his high character and sound judgement. The chairmanship of the Board of Guardians was the position he valued most on account of the contact into which it brought him with the poor. The result was that he filled a large place in public esteem, though he spent himself principally amongst his own people as a leader and local preacher, ardently attached to Methodism and sanguine as to its present adequacy and its eventual effects.

To the *Wesleyan Methodist Magazine* of January 1867 the son contributed a restrained memoir of his father, who had died four years before ; and it is easy now to trace the origin of some of the traits of character, the tastes, and mental aptitudes of the son. The second thing the father was wont to do after hearing a sermon was to discuss it, with the preacher himself, if possible, or with

'some willing or patient son.' The criticism of the preacher was kindly, that of the sermon was apt to be severe. A good outline—original, compact, in analysis clear, in synthesis convincing—was looked upon by the critic as a supreme achievement of the human mind. These conversations would both sharpen the wits of the children, and make them feel the immense importance of accurate thinking, of loyalty to the truth, and of logical method in its presentation. To the end of his life 'the sayings of God's book and the interpretation of them would kindle light in the eyes' that were growing dim to objects around; and to the son the book became invested with a degree of sacred authority that admitted no rivalry and attracted the devotion of the whole mind.

In catholicity also the father and the son were alike. The father was zealous in his polemics to the very verge of the limits of temperance, anxious that his sons should remain within the fold in which he had trained them. When some of them, however, from honest conviction, turned elsewhere, the home-bond was not relaxed; and the father, on his death-bed, could thank God that not

one of his children had ever proved unfilial, or given reason to suspect the integrity of his religious confession. The son also was a Methodist by deliberate and often re-argued choice, as well as by training. He became officially what he always was at heart—the defender of the deposit of truth committed to his own Church; and yet he recognized the greater glory of the common heritage that makes Christians one, and his sympathies with both thought and godly enterprise overleaped all artificial boundaries. Individuality was a characteristic of father and son, and so was also love of Christ's brethren under every name.

At an early age William was sent to a village school at Hooe, kept by a Mr. Matthews. In course of time he was transferred to Saltash, where Mr. Haley, and his son-in-law, Mr. Roberts, a classical scholar of some distinction, presided over what was considered at the time one of the best secondary schools in the West. The senior of the two proprietors was a man of much ability and force of character, and soon acquired a great influence over his young pupil. Through the careful teaching of the

junior an interest in language was excited in a mind of which the natural bent was towards mathematics.

Meanwhile the religious atmosphere in which he lived produced its normal effects. Whilst at Turnchapel he attended the Sunday school, and his teacher was a shipwright, George Brent by name. One day the teacher said to him unexpectedly, 'Willie, isn't it time for you to begin to love God?' 'But I'm too young, sir,' replied the little boy. 'No, Willie,' said the teacher, 'you are not too young to love your earthly father; so you cannot be too young to love your heavenly Father.' Those were, so Dr. Pope said, the first words spoken to him about religion by any one outside his own home. It cannot be said that they were the immediate means of his conversion, but they set him thinking. The seed fell into better ground, in one sense, than even the humble sower imagined, and the moment of decision was brought nearer.

This moment arrived apparently during a series of revival services conducted by the Rev. Edward Brice, a young minister from a neighbouring circuit. Mr. Brice was exactly

the man to attract a thoughtful, serious boy. He was himself serious, almost to the point of gravity, a careful sermonizer, but pre-eminently spiritually minded, and a man of prayer. His preaching was fervent, full of courage, and often followed by immediate results. He died after a comparatively brief ministry, before he knew what great service he had rendered to the cause of Christ as the means of the conversion of Dr. Pope.

At the same time Dr. Pope's home was one in which the divine presence was felt as a gracious influence, that both sweetened and refined the relations of child to child and of parents to children. From the father, as we have seen, and shall see again, the son derived many tastes and qualities. He resembled his mother, not only in appearance and feature, but in sympathy and shrewdness, and in a sensitiveness of temperament that made publicity almost a shame to him. A near kinswoman has described him rightly as always obstinately retiring, with no love of figuring before the footlights; and the blessed shyness, albeit at times excessive and painful, was inherited from his mother, and confirmed by his own reclusive habit, and

yet never withheld him from public speech or action when a worthy occasion arose.

His schoolmaster, too, was a good Methodist, who valued learning and could impart it, but regarded it as an inferior possession to piety. Of his class-leader, Mr. Stapleton, he always spoke with affection. This fortunate combination of forces without worked upon a spirit that was naturally Christian and instinctively devout, with the result that the youth did not linger long in the vestibule of the sanctuary, but grew quickly in grace, and at a comparatively early period of his career showed signs of approaching religious maturity.

By the summer of 1837, his school-days being over, the problem of his occupation in life became pressing; and it was determined to send him, partly for his health's sake, to Prince Edward's Island, where his uncle Joseph was a ship-builder and owner of stores, a farmer and merchant, and a man of weight in the Colonial House of Assembly. He sailed from Stonehouse on August 9, and on board amused himself with the study of navigation, the reading of *Gulliver's Travels*, the ways of his fellow passengers, and the

incidents of the sea. The appearance of a strange sail led to much talk about pirates, who had not then quite disappeared from the Atlantic. One day he was regaled with 'some strange, apparently well-authenticated, and consequently unaccountable accounts of supernatural visitations.' The next night but one he dreamt the vessel had arrived at its destination, and was told the dream implied that an opportunity of sending letters home was at hand. A few hours later a large West-Indiaman, forty-five days out from Jamaica to Bristol, hove to and waited for them, when an interchange of potatoes for pine-apples took place, and a bundle of letters was entrusted to the stranger.

Use was made of the leisure of the voyage to re-study German grammar and to increase his knowledge of the language, the example of his brother Thomas being the direct encouragement. He was a lad of only fifteen; yet no sooner did he feel at ease upon the vessel than he had a shelf fixed up in his cabin for books. Amongst them were three German grammars, upon the relative merits of which the youthful critic was already prepared to pronounce. His mastery of that

language dates from this period, and subsequent years brought him, in that respect, little more than an extended vocabulary.

Of this voyage a brief diary was kept, in which are recorded appearances of the aurora borealis, disappointments in attempts to fish, and anything of interest among the day's occurrences. Off the banks of Newfoundland the mate 'dreamed of women and mad dogs—a sure sign of wind.' The wind, however, lasted but a few hours; after which a calm set in, and little progress was made. Sailors and passengers took to fishing, and were sometimes surprised at the results. 'Caught a very curious marine thing, like a turtle, soft, and could elongate itself at pleasure,' was one of the young student's novel experiences.

The next day the wind began to freshen, until the speed of the vessel rose from one to ten knots, and in the night the full force of a gale drove it westwards. 'The sea was tremendously awful,' wrote the lad, 'and had not the vessel been light and very high out of water, the waves would have washed entirely over us. I think I never saw a grander sight. The foam, which rushed continually under the bow, was so beautifully white and glisten-

ing that it had a surprising effect in the darkness. After three o'clock in the morning the gale abated.'

In later years Dr. Pope was much interested in astronomy, and became skilled in the use of a large telescope, which eventually he presented to Didsbury College. His interest was deepened, if not awakened, on this voyage. Several times he calculated for himself the position of the ship, while the Northern Lights were an object of frequent admiration. Towards the close of the voyage he wrote, 'Last night I saw the most beautiful meteoric light I ever beheld. Aurora borealis appeared more luminously than it ever did since our setting out, streaks of light in one continued arch from north to east—in fact, all round the heavens: at one place shining so brilliantly as to put me in mind of the last great burning, fading as suddenly, and becoming resplendent in another part, again fading, and in fact assuming such a variety of splendid forms and shapes as to fascinate me and make me long to have such a lover of nature as my brother Tom to share the pleasure with me.' That reference to his brother Thomas is significant.

It was evidently he who fostered his younger brother's love of study, and directed it into channels in which it continued to run for half a century.

At length the long voyage, which occupied no fewer than forty days, was over. Landing at Charlotte Town, William was welcomed by several old friends of his father; and a day or two later, as soon as arrangements had been made for the dispatch of his belongings by schooner, he was driven by his uncle to the latter's home at Bedeque. At once he began to be initiated into the methods of his uncle's many businesses, and to take part in the sports of the district. A morning's shooting is recorded with a note of exclamation. One day he is beating up recruits for reaping, and the next is assessing the customs' duties on imports, nothing escaping toll except fish and salt. A day in the harbour assisting in the construction of a brig left him much fatigued, but the next morning he rose at daylight, according to the habit he loved, and, after sorting his own books, he proceeded with the same task amongst the goods in the store. It was a wholesome and happy life; and the experience helped to form a business aptitude,

not lost though masked in after days, and of much advantage in connexion with official responsibilities that were to come.

Nearly a year was spent at Bedeque, and on August 4, 1838, William started homewards in the brig *British Union*. The voyage this time lasted only twenty-seven days, and again a diary, or Ephemeris (as the writer entitled it), was kept, the particulars of weather and wind, of latitude and longitude, being recorded from his own daily observations. As before, the leisure was used mainly for the purposes of reading, Latin and Greek receiving, with German, most attention. French had already been acquired, and considerable fluency in speaking it resulted from intercourse with the numerous French settlers on Prince Edward's Island.

Whilst from home, the important question of his career was raised again and assumed an unexpected phase. His older brothers, Thomas and George, were both desirous to become ministers of religion, and the father wrote suggesting that the third son should be a doctor. The idea was evidently pleasing, and in a letter to his mother the son anticipated the days when he should be snugly

ensconced in his little medical study. At the same time there were indications that his true love turned in another direction. He attended regularly the little Methodist chapel at Bedeque, with its sparse services for prayer and fellowship; and his favourite books during the long winter were Paley and Watson, with Zimmerman *On Solitude* and the *Lives of Statesmen* thrown in. Already he could read anything, but theology was his choice.

Eighteen months in the home at Plymouth settled the question of occupation for ever. The medical profession had no lasting power of attraction, and the young theologian was unable to resist another call. Of his earliest experiences as a preacher no record or memory seems to have survived. Imagination can picture him, already old and wise beyond his years, discoursing on themes outside his hearers' reach with confidence and ease. His gifts were unmistakable, his genuineness and the strength of his personal character were even more obvious, and through the several stages to the Methodist ministry he passed rapidly and without hindrance. His father's gratification was great, and he wrote, evidently not without a passing recollection

of the choice his older sons had made: 'I am glad you will be a Wesleyan minister, as your holiness, usefulness, and happiness are or will be, in my opinion, advanced thereby.'

In May 1840, when he was but eighteen years of age, he was accepted by the Synod of the Cornish District at Launceston as a candidate for the ministry, and the following September found him on his way to London. The journey from Plymouth involved a long coach ride through the night until the railway was reached, and occupied almost exactly twenty-four hours. Yet the traveller rejoiced in the speed, and broke out with the exclamation, 'How would this have surprised our mail-coach forefathers!'

Arrived in London, he was taken into Dr. Hannah's house, which thenceforward for twelve months was his home. The committee for the selection of candidates for the ministry sat in a vestry of City Road Chapel, and there, on the evening of his arrival, he confronted the examiners. According to his own account, his answers were defective in two points only. Original sin he 'considered in connexion with the death of Christ, and therefore merely stated it to be deprivation

of the Holy Spirit and aversion from God, forgetting that this original sin makes us sinners in the sight of God. The other [defect] was my placing regeneration before adoption; this opposes Dr. Hannah's views.' The future theologian soon learnt to give a fuller account of original sin; but he continued to connect adoption with regeneration rather than to view it as identical with the change which, from another standpoint, is called justification. Whilst the memory of the examination was fresh, he hesitated, but wrote, 'The question occurs to me, How could God adopt an unregenerate man?' and in course of time he was prepared to assert that 'no terms are more strictly correlative than regeneration and adoption.'

A few days later the trial sermon followed in Middlesex Chapel, the text chosen being, 'Draw nigh to God, and He will draw nigh to you' (Jas. iv. 8). The young preacher's comment on the service was: 'Went through safely, though not to my own feelings satisfactorily; oh that I could learn to depend more implicitly upon God!' The report, at least, was satisfactory; and the preacher was at once enrolled among the students at Hoxton.

# CHAPTER II

## THE DIVINITY STUDENT

Of documents or reminiscences relating to Dr. Pope's earlier days, the scarcity is relieved by another survival of surpassing interest. It consists of a diary, in which the entries relate chiefly to religious experience, but record also the progress made in different branches of study, with occasional caustic remarks on men and events. Unfortunately the period covered is barely a year—from January 30, 1840, where the opening sentence reads, 'The perusal of the memoirs of Henry Martyn, and a serious consideration of the subject, convince me that keeping a journal will have a profitable tendency in many respects,' to January 1, 1841, when the writer's habits had become fixed, and his hobbies were chosen. Other journals exist, but their pages are filled with various editions

of speeches and sermons, with outlines under revision and suggestions of topic or treatment, with anything rather than material of an intimate or personal kind. They are, at the most, revelations of the man through his work. The little volume of 1840 is the only systematic attempt to record in detail the processes of self-discipline with a view to the detection and elimination of faults and to the steady application of means of control.

Two features of this diary are outstanding. On every page undesigned testimony is borne to the depth of the writer's religious feeling. If he discovers in his heart defects which he brands with serious names, after the manner of the introspective, he does not fail to brace himself for effort and to look up to God with confidence. But already can be traced the disposition to take too serious a view of his religious condition, which deepened towards the close of his life into unrelieved gloom.

A typical entry occurs under the date of Thursday, July 2: 'My most pressing topic of thought now is the absolute baseness of my knowledge of myself, and the need of humility. I am most awfully proud, and unless God assists me to conquer the tyrant,

it will embitter my days, if not ruin my soul. And what reason have I to hold so high an estimate of myself as to be keenly sensitive of the least puncture? I would cast off everything that savours of self. I cannot but believe that God's Holy Spirit brings more forcibly to my remembrance many glaring sins of my youth in order to check my presumption and minister to my humility. I am determined to read more diligently some of the rich practical works of our English divines, Jeremy Taylor, Baxter, Howe, &c., in order by the assistance of God to invigorate my Christian experience.'

As he was waiting to be summoned to Hoxton, he reconsecrated himself in the following dedicatory prayer: 'O Lord God Almighty, inspire me by Thy Holy Spirit while I endeavour to surrender myself to Thee by a formal act of renewed dedication. Thou knowest that I have been for some time and still am *Thine*, but that I have been undeserving even of Thy notice, much less of Thy regard; that, notwithstanding my open, daring, devilish dishonour of Thyself, Thy law and Thy claims, in deserting Thy cause and going over to Satan, Thou didst not give

me over to my own heart's lusts, but drew me again immediately to Thyself, in infinite condescension pardoning my sin and assuring me of Thy forgiveness. All this, O Lord, Thou knowest, and the grace which Thou hast manifested Thou only knowest, for I can never know. Let then, O Lord, my future life be entirely consecrated to Thy service. Let holiness to the Lord be the principle of my life. Let my heart be full of humble love; let my zeal be enkindled and regulated by Thyself, and let my usefulness know no bounds. Teach me Thy will concerning me: O show me whether I am to remain in England or tread the shores of India. But, above all, teach me meek resignation.'

To several of the family India seems to have presented great attractions. Four of the brothers eventually became missionaries there, and one attained high eminence as a Tamil scholar. In due course a son also gave his manhood to the same country, as an officer in its Civil Service. At present both in the State and in the Church the family in the third generation is represented. But already an observer would have seen reason to con-

clude that the young candidate was likely to do better work at home than abroad. His introspective habit, his complete self-depreciation, his abstraction from earthly interests would have made him a sympathetic student of the higher Eastern religions, recognizable among the best Buddhists as in temperament their peer. But his qualities and their defects, even at this early period of his career, already pointed him out as destined for the chair of the teacher, and as not exactly fitted for a sphere where practical alertness and a quick sense of opportunity rank amongst the most important of the secondary qualifications.

On the intellectual side the great feature of this fragment of a diary is its witness to the systematic studiousness of the writer, who was regular and methodical in all his habits, and to the advanced position reached in various studies before he was nineteen years of age or his course as a student was formally begun. On July 1 he notes his need of a 'well-planned basis of study,' and proceeds to sketch one, pronouncing it, without hesitation, unalterable. Two hours daily are to be given severally to Hebrew, to Greek, and to Latin; three hours to theology; mathematics,

always a favourite study, is to receive one hour; and German, history, and biography are to fill up each day's 'nondescript hours and seasons.' Many a young man has before now drawn up a plan of study involving ten hours' hard work daily, and has put off starting until a Monday to come. Our student began forthwith,and appears to have accomplished what he set himself. The secret is disclosed in an entry that soon follows, recording that 'before breakfast' one psalm was translated from Hebrew into English and another from English into Hebrew, while good progress had been made in reading Burnet and Bull. The Greek author for the day was Herodotus, and the entry runs: 'Continued, as stipulated, my Herodotus, and found comfort therein. The old historian and I will yet, if I am spared, enjoy one another's company many a pleasant time.'

As a result of this persistent diligence the candidate, on his arrival at Hoxton, was unusually well equipped. He could move easily amidst the three languages indispensable to a divinity student, and with German his acquaintance was familiar and rapidly extending. Arabic was added in the course of the

year. No exacting demands appear to have been made upon him within the Institution. He attended classes in Hebrew and in Greek Testament, and enjoyed the lectures in theology by Dr. Hannah. One lecture, in which love to God was treated as a branch of godliness, is described as 'a very impressive and chastely expressed disquisition, the arrangement of an old topic being rather new and imposing'; and similar records are not infrequent. A class in logic was tried, with the decision thenceforward to eschew it. A few days later the entry is, 'Overcame my spirit of insubordination'; but the work of the class was too elementary to be profitable, and the teacher was not successful in winning the heart of his pupil.

Altogether the benefit of the Institution in this case was chiefly indirect. No incitement to study was needed, and but little direction or help was given. The corporate life, in which the students living outside partly shared, provided a discipline in forbearance and consideration; and the opportunities, both social and religious, of residence in Dr. Hannah's house in contact with many of the leaders of Methodism and in London at the

centre of a busy literary and ecclesiastical life, were not neglected.

One marked result was to confirm the student in his attachment to Methodism. He was brought into association with a clever young man, who at that time rarely missed a chance to urge others to imitate himself in forsaking the Church of his father. In the diary the record for a Sunday afternoon soon after Mr. Pope's arrival in London is, 'Discussed more than I wished the church question and liberty of conscience'; and the appropriate entry for the evening follows: 'This Sabbath has not lifted my soul to heavenly places in Christ Jesus.' The next Sunday he was 'obliged to stand the fire of' the same young man's 'artillery concerning the church question, and the necessity of returning to Cambridge to enter the Establishment.' A few days later he reports another attack; his assailant had secured an ally, and the two spent their strength 'most sedulously endeavouring to enkindle within me a desire to leave Methodism and enter the Church.' How real and painful the conflict was, these and similar entries in the journal show; and one may suspect that his brother



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Thomas, with whom a close correspondence was maintained, and to whom more than to any one William was indebted for guidance in his studies, was not an uninterested spectator. The two brothers were at this time constantly interchanging letters; and though books formed a prominent subject of discussion, the other matter is not likely to have been omitted. Thomas became in course of time the friend and trusted adviser of Newman, wisest of the counsellors in the little Oratory at Edgbaston. William, if occasionally worried, was never really disturbed by this series of untimely controversies. He did not secure the crowning triumph of taking captive his adversary; but his own convictions became stable and confident, and in his attachment to Methodism he never subsequently wavered.

Training in the art of preaching has always been in theory, and often in fact, an important part of the training in the Theological Institution of Methodism. At Hoxton it was carried out in several ways. In the absence of a college chapel the students distributed themselves amongst other chapels that were accessible, and were encouraged to study

the methods of workmen in the pulpit. Opportunities for practice were provided in preaching-rooms in the London and neighbouring circuits. Class-work was added, in which the principles of composition were studied, and criticism was applied that was not always kind or convincing.

If the classes for composition and criticism failed to benefit our student, he learnt much from the preachers to whom he listened, and was stirred to amend and perfect his own ways. He had even then, as the entries in the diary show, a keen eye for the artistic excellences of a sermon, and a devout heart that was eager to be edified. He saw the strength and the weakness of the great preaching of the day. One poor orator, who succeeded in getting Alexander and Caesar with Ben Lomond and the Thames into a single missionary speech, was pronounced 'tremendously eloquent,' and let off with the comment, 'Not a very good impression produced on my mind.' Most of the entries are of the opposite character. In sermons that must have been but mediocre, if the analysis given is faithful, the good points are dwelt upon with delight; and a blunder in

exegesis was altogether outweighed by an obvious sincerity of aim, or by a flash of real devotion passing electrically from pulpit to pew.

A Sunday in November brought our student an experience of which the benefit was lasting. He had to preach at Kentish Town in the evening. The preparation consisted in looking over his manuscript in the afternoon before he started for the long walk. The record for the evening was, 'Found my deficiency of preparation embarrassing. An old local preacher administered to me some wholesome advice in the vestry, and told of my incorrect quotations of Scripture.' The advice was taken in a good spirit; and the following resolution was made: 'Much have I lost by carelessness in pulpit preparation, both to myself and, I fear, to others; but by divine assistance I will henceforwards do nothing in the public service of God without engaging my whole powers of mind and affections of soul therein.' A week later he writes, 'This resolution I once more make—in all my public ministrations and duties most rigidly to prepare and equip myself, that so I may be, by the blessing of

God, a workman that needeth not to be ashamed.' How well he kept that resolution, the papers he left behind him show. At the busiest time of his life he would cast and recast the outline of a speech or sermon, with an ideal that was always unreached but an insatiable purpose to approach it more nearly. In an emergency he could pour out of his full mind matter that immediately took to itself gracious and convincing expression. But the skill was won only by the most unwearied application; and his apprenticeship to the pulpit was not thought by him to be over until his voice ceased to be heard.

Opportunity was taken of this period of residence in London to lay the foundations of a large and well-selected library. The journal abounds in records of visits to the Book-Room or to Gladding's, or of the arrival of a parcel from Thomas at Cambridge; and of the books secured good use was immediately made. The day after reaching London the first entry of the kind appears, 'Bought two or three little books.' 'Visited Gladding at night, and ordered *Lee and Horne's Introduction*,' is the record four

days later; the copy of Horne was soon after presented to a sister. A sale of books in Barnabas Shaw's study is reported as yielding a penny short of twenty-two shillings. 'Received my *Scapula* and sundry other excellent additions to my library,' 'Bought at Gladding's Porti *Lexicon Ionicum*,' are notes of triumph after long search, with the suitable accompaniment, not far off, 'Dipped into *The Lay of the Last Minstrel*.' Thus the entries continue week by week, and the great relaxation of the hard reader was evidently the quest for books, destined in their turn to be well read.

Another form of the same taste appears in the jubilant record, 'Bought at Gladding's a Greek Testament, with Casaubon's notes, and a Prayer-book dated 1639, for half a crown.' The day after Christmas of the same year the entry is, 'Visited several book-shops, and this evening first was kindled in my heart a desire to collect the best editions of the Greek Testament; got a Fell, and Stephanus, 1568.'

Thenceforward the collection of Greek Testaments became a hobby and delight, to which was added at a later date the collec-

tion of the works of mystical writers; and in the contents of both classes of book the mind of their possessor was steeped. The last entry in the brief diary bears the date of Friday, January 1, 1841, and runs: 'The first duty I performed this year was at the prayer-meeting in the vestry of Queen Street; the first worldly business was to buy the best edition of Mill and Curcellaeus,' whose text is valuable more for its copious indication of parallel passages than for the many various readings that are supplied, without any citation of the source from which they were derived.

Six months earlier our student had welcomed a purchase that included eleven volumes of Hannah More's works and a copy of the *Decreta Concilii Tridentini*, with the comment, 'I know of no greater luxury than the receiving a good parcel of new books.' He left Hoxton a Methodist by conviction, widely read in several tongues, with habits such as make a scholar of the first rank, with sympathies that went out almost equally towards evangelism and towards mysticism —a polished shaft in the quiver of the Lord.

# CHAPTER III

## FAMILY LIFE AND FRIENDSHIPS

In 1845 Dr. Pope married Miss Ann Eliza Lethbridge, of Modbury, near Plymouth. She was a daughter of a family of yeomen farmers, of which some of the members have achieved distinction in the Civil Service, notably in India. When a mere girl she had attracted the regard of the clever boy, whose thoughts in his student life occasionally reverted to the maiden he had left in Devonshire. 'Detected myself thinking of Annie,' is one of the entries in the Hoxton diary; and if at the time the claims of study were regarded as superior, and no interference therewith was to be condoned, nature soon reasserted herself. The regard ripened into a deep and lasting affection; and the marriage proved a rare union of two hearts, each the complement of the other.

From this union sprang a family of nine children, two of whom died in early life. For many years a shadow was cast over the father's soul by the loss of these two sons. Long after he said he could not bear to see the funerals wind over the country hills, with the mourners singing as they went. Any death in the circle of his friends reopened the sore, and every sunset was apt to bring pain. Twenty years later, in trying to comfort a friend, he wrote, 'Since your note came, I have been looking at the setting sun, and thinking, with an indescribable feeling, such as often comes over me as I see the same sight, about our Two who have gone. . . . It is all most harrowing and oppressive. But the Advent of Christ is the New Testament solace for everything.'

This tenderness remained a permanent trait of his character, unsuspected by the non-observant, but breaking out irrepressibly within the circle of his family. A sick sister would see him at her bedside in the dead of night, and have her protests silenced by the assurance that he could not sleep if any one were suffering. If his little children were ill, it was the same. The grave divine

never himself lost the heart of a little child; and life's gathering clouds darkened at even-time.

The rest of the family, four daughters and three sons, survived both of their parents; and in every one of them can be found traces of the qualities they have inherited. Sound practical sense comes from the mother, an introspective habit of mind and a certain aloofness from the father, whilst both parents were one in their recognition of the supremacy of the religious sanctions and in the humble response of the spirit to God.

When the newly married couple began to keep house, they engaged a girl of eighteen, who continued to her death an integral and important member of the family. She nursed all the children, and closed the eyes of both master and mistress. At Didsbury she both served and ruled, in fidelity unsurpassed, and not to be diverted from her allegiance by the courting of the old college-gardener, Robert Airey. Charlotte Trill was a woman of a type now becoming rare, and her care of her master in the long illness that preceded his death was unremitting and complete.

In course of time grandchildren began to arrive. With the oldest of them the grandfather kept up a long and frequent correspondence; and a bundle of letters has been preserved, written from Conferences and committees, from London and Belfast, some at five o'clock in the morning and some on the eve of a long journey. The early morning was the time he liked best. He used to say that then the world was quiet and still, and that in its silence the soul could most easily draw near to God. His father was of the same opinion, and counselled his son to 'be rather the morning than the evening star.' 'I myself will awake right early' was a resolution of which the fulfilment soon became a gratification to both body and soul.

All these letters were playful, and even chummy; and the minister and the little girl understood one another entirely. Sometimes a serious strain was fittingly introduced, as in a birthday letter, written in capitals—

DEAR GRANDDAUGHTER,

I hope you will have a happy year. On

the other side you will have a Prayer. Ask Mr. Bunting to write you a Hymn.

The prayer was simple and exactly suitable: 'O God, our heavenly Father, I thank Thee for adding another year to my life. Help me to love Thee more every day, and to do always what will please Thee, through Jesus Christ, Thy Son.'

An earlier letter is very different, though equally characteristic. It was written from a well-known Methodist home in London, and began: 'Yesterday it was very hot; and so, to get shelter a little, I went into a large cool place, and followed some people who were going into a place with pictures. They called it the Royal Academy, because the taste of royalty is educated there in pictures. What do you think again? As I returned along the Strand (they call it), I was dreadfully hot again, and, what do you think? I saw over a door, which admitted into a great cool place—much cooler than the other, because there were fewer people in it—the name of a little thing you will one day love to crack and eat: Nut. But there was a second n; no, not Nnut, but Nutt.

Wasn't it odd? And there I saw a lovely set of books, no less than twenty-three volumes of a translation of the Holy Bible with the Vulgate and the Italian, just such as I should like to give you on your wedding-day. Please, however, not think too much of all these vanities.'

Two years later the tone became older, but not less delightful. The letter was written from a house near Wolverhampton, and ran: 'About half a mile further on towards the town there is a common, with a few houses; from it on the one hand you see the Black Country, with all its chimneys, lying at your feet; on the other hand the most beautiful country possible. So that is the dividing line: all to the right is smoke, all to the left is brightness. Ponder this! . . . How is Mr. Kidd's dog? Your grandmamma has some lozenges which do my throat good sometimes. They may also do him good. Give him one. . . . Last Sunday (Sunday week's) behaviour has made an indelible impression (your mamma will tell you what that means, by the help of a dictionary) on my grandpaternal heart. May God bless you very much! I hope soon to come and

whistle again. Respect your aged grandmamma. Reverence your parents. But always remember that the head of the house (on the mother's side) is your loving grandparent, W. B. Pope.'

Not to children only, but to an increasing circle of friends, Dr. Pope exercised his ministry of correspondence in the name of Jesus. Either of two pleas was always enough to elicit a letter of stimulation or of comfort. The claim of the sick was irresistible; and the aspiration of any soul for the grace of perfecting was never left without encouragement or direction. Some of the letters were written amidst the noise of a busy committee, some when 'the dawn was breaking'—the sweetest and most sacred hour of the twenty-four.

Of these letters many examples might be given; some must, because of their undesigned revelation of the spirit of the man who wrote them, as also because of the light they cast upon certain perplexities of experience. To one sick lady Dr. Pope became afterwards a pastor of the right kind, able to soothe the spirit when fretted with pain and to lift up the thoughts to the Saviour.

The ministry began with a letter, which fortunately has been preserved. He writes, 'Although personally almost a stranger to you, our common friends have by their constant reports made me feel a very deep interest in your case. It has pleased God to visit you more severely than falls to the lot of most of His servants; and I fear you have yet to feel the severity of His dispensations. But I am quite sure, and doubtless you have the same assurance, that all these sore afflictions are but one part of that fellowship with Christ which is the highest glory of the Christian life. It is the blessed doctrine of Scripture that we must suffer with Christ, if we would reign with Him. He Himself has said, not to James and John alone, but to all His followers, and especially to such as you are, "Ye shall indeed drink of My cup." But not all alike: there are some who are called to far more intimate communion with our Lord's suffering than others, and I cannot help believing that they will have, in another state, a more intimate communion with His glory. They will be especially near His presence and dear to His heart who were, like Himself, most acquainted with grief.

To be changed into His image by His Spirit is the consummation of religion to all; but those in whom that end is attained by a process of keen tribulation will, it seems to me, reflect that image in a manner peculiarly lustrous. You are crucified with Christ; and He condescends to regard you as in some sense sharing His sufferings, and you may be assured that in all your afflictions He is afflicted. Be, therefore, of good courage; and strive to count your sharp pains as "marks of the Lord Jesus."'

Twenty-three years later, when the lady's course was almost run, the ex-President, as he then was, wrote from the midst of Conference: 'After all, my dear friend and fellow Christian, there is nothing like a humble spirit, sitting at the feet of Jesus and learning of Him. He is full of grace and mercy, as I find more and more. . . . Do not trouble yourself much, but calmly lift up your heart and let the Holy Spirit guide you. Earthly things will soon pass away from you, and you from them; but the heavenly world is all around you: very near, very near.'

Equal sympathy and devoutness, occasionally, too a little playfulness, characterize

the letters to friends whose lives were full of activity. When one wrote thanking him for help received under his ministry and announcing a rather prolonged absence from home, the reply came quickly: 'My poor service is overvalued; but I am deeply thankful, nevertheless, to be an instrument for any good service in the Master's hand, who hardly holds in it any vessel so unworthy. May the change of air do you all good: though you are all, apparently, as well as you can be.'

Here is a Lenten letter to the same correspondent: 'Make haste to repay the infinite benefits of heaven by an entire surrender of all to Him. I hope your private religion, that which is in the secret shrine of the heart, is prospering: nothing really prospers if that is not healthy; and, if that is what it should be, nothing can really go wrong. Draw near to God, and be not content to call on Him; wait till the heavens really open a way for your soul into the invisible world beyond. Then, when things visible melt into things unseen, you know what pure devotion is. Do not forget that we are in the heart of Lent. If we don't keep the fast, let us some-

times think of Him who did keep it to His infinite cost. Let us press His cross to our heart, and refuse a religion that refuses sorrow. We must always rejoice, I know; but only as people who sorrow inwardly because they are not delivered from sin.'

To a friend recovering from a sore illness he wrote: 'You have been effectually refreshed by the divine grace, which shows itself in your Christian little note. I thank God for your growing conformity to His image and submission to His will. On these two things hang all the mysteries of personal religion. May the gentle Spirit of grace accomplish in you all His secret purpose in His own wonderful way. Meditate much on the holy oracles, which being dead yet speak. Lift your heart to heaven a thousand times in the day, and heaven will grow very much in love with you and come down and open around you. One of our old friends says: "Draw thy mind, therefore, from all creatures, unto a certain silence and rest from the jangling and company of all things below God; and when thou canst come to this, then is thy heart a place meet

and ready for thy Lord God to abide in, there to talk with thy soul."'

Some of his letters were of a more expository cast, and evidenced not only his own love for the holy oracles but the insight his pure spirit gained into their meaning. 'It is now dawn,' he writes on one occasion, 'and the light is gradually letting me see the words, "Likewise reckon ye yourselves also dead to sin, but alive unto God, in Jesus Christ." The last three words belong to both parts of the sentence, though our Revision does not think so. In my blessed Lord I have paid my debt to sin, and obtained a clearance from it. As God reckons me righteous, so I must reckon myself justified from sin. Then for the new life! The new life of resurrection! How beautiful is the Apostle's word, "If we be planted together with Him"! It means that our life is blended with His, as two stems may spring from the same root and grow together. While we sleep, while we wake, wherever we are and whatever we do, the Two are growing up together. As you read that wonderful chapter, you will find out the force of a word which St. Paul uses "after the manner of

men," and as it were apologizes for, "Ye have become bondservants to righteousness." Never does our religion prosper so thoroughly as when we are *slaves* to righteousness. It is a strange thing; but we must blend perfect freedom and perfect bondage in our duty.'

Here, again, is a significant extract, in which it is possible to see both the reasoned confidence and the shadows that were beginning to gather: 'My head is weary with studying Rom. vii. for the class to-morrow. The mystery of sin in man is fearful. Blessed be God, there is a provision for its entire removal. They say that death will give the last stroke to the man of sin within us. But, as in the case of our adorable Lord, that stroke will find it "already dead." When shall it be literally dead in us? In you it will, I have no doubt. For you are living thus to die. My heart almost despairs.'

As an undesigned revelation of Dr. Pope's strength and saintliness his correspondence is better than any direct testimony he may have borne or any argued deduction from his life and teaching. More than once, without intending it, he lays bare the inmost secrets of heart and conviction. 'Oh, how

unspeakably precious,' he writes, 'the blessing of a perfect renunciation of self in Christ! "Not I, but Christ liveth in me": there lies our dignity, our holiness, our acceptance, our all. We read good books, and open our hearts to the influence of the means of grace, and work out our salvation in many ways. "But one thing is needful," and that is, to have our spirit filled with the Spirit of Him who is our other self, and "not another," but our very new being. "He that hath the Son hath the life."'

To another correspondent the writer blends doctrine and appeal, both based upon assured experience of his own: 'Consecration to God is the supreme law of Christ. It means this: utterly to renounce and give up our own will in everything, to live in the immediate presence of God, and to do all things to His glory. These three principles are really one; but they are distinct also, and this is their order. I believe that all you have to do is to set apart some days of solemn examination and earnest prayer for the Holy Ghost, who is the Spirit of consecration, and not rest until you have an inward sense that this more full surrender is accepted. From

that moment "reckon yourself dead to sin, but alive unto God, in Jesus Christ." But be on your guard against the expectation of too much sensible evidence on this matter. You must leave assurances with God, and bare your soul of everything but Faith. This is the victory. But to renounce the will, and the creature which has long enthralled the will, is a great achievement, and requires the power of the omnipotent Spirit. God requires that our soul should seek Him and Him alone—absolutely alone.'

With many of his students also Dr. Pope kept up a correspondence, in which he wrote as a tutor and pastor to friends whom he prized. One such letter, after suggesting certain lines and methods of study, proceeded: 'It is now very early morning of the last Monday of another year. This should be to all of us a solemn week: the communion-covenant in the forefront, and a year of toil and blessing stretching out beyond it. Seek your full measure of the Holy Spirit's influence. It is your life, and it has no limit. The life of the flesh has its limit; we inhale its breath until we can inhale no more. But of this heavenly life there is no term

set : " They shall be filled." I am come that " they might have more." Do not enter upon covenant solemnities save under the special influence of the Spirit. Nothing hurts the soul more than the kind of professional trafficking with these solemn mysteries to which we are all too liable. May the Spirit of grace be your safeguard and your Guide ! '

# CHAPTER IV

## THE WESLEYAN MINISTER

THE early years of Dr. Pope's ministry were divided between several southern circuits. In 1842 he was appointed to Kingsbridge, whence after two years he proceeded to Liskeard and thence a year later to Jersey. Two years were spent at Sandhurst, and three at Dover. A year in Halifax brought to a close this period of flitting and unsettlement.

Some close friendships were made in this time of testing and preparation; but the right sphere had not yet been reached, and the conditions were uncongenial, if wholesome. A story is preserved that when, a generation afterwards, a good man in Kent heard that Dr. Pope had been made President, his amazement found expression in the comment that 'when he was in our circuit, there was not a local preacher on the plan who

could not preach better.' At Dover, too, the circuit steward had some difficulty in persuading the people to be patient. There was a general conviction that 'the young man might do very well for the villages, but would never do for the town pulpit.'

After Halifax came five populous circuits, in which the preacher ripened. The appreciation, that was neither sought nor overvalued, increased as the greatness of his gifts was recognized. The full term of three years was spent in London (City Road), Hull (Waltham Street), Manchester (Oxford Road), Leeds (Brunswick), and Southport, whence in 1867 he was removed to Didsbury as the successor of Dr. Hannah, whose age and failing health led to the resignation of the tutorship in systematic theology.

Few details have been preserved of Dr. Pope's work in these circuits. He was an ardent student, but his studies were not made an excuse for the neglect of less congenial duties. Outside of the pulpit, he shone most in his care for the sick and in his attention to the children. Long afterwards, when he had adopted the practice of lecturing to the students of the third year on the conduct

of a minister in his circuit, he surprised them with the advice, 'When you get into your circuits, never lose an opportunity of getting down amongst the children and letting Jesus Christ look at you through their eyes.' His own habit for a time was to meet the children for half an hour before the usual week-night service. Looking back upon these little meetings, he said: 'The work done amongst the children was the best work of my ministry. When I pay a visit to my old circuits I find that, as a rule, those who were adults have only the vaguest recollection of what I endeavoured to teach them; those who were in my children's classes and services, now grown to manhood and womanhood, are full of exact memories of the things they learned from me.'

With some of the children he kept in touch by an occasional interchange of letters. How well he could write to children his letters to his eldest granddaughter show. The children loved the absorbed man who loved them, and who forgot all the perplexities of thought in his kindly ministry. He shared their feelings, and won the hearts of many of them for Christ.

Bible-classes for adults, but especially for the girls in Ladies' Schools, formed another of his delights. Here, again, the influence he exerted was genuine and in many instances permanent. His throne was the pulpit, afterwards the professor's chair; but he was never seen to better advantage than when he was listening to these school-girls, teaching them the things of God, and leading them to trust and fear Him. This work also was continued by correspondence, in which the minister proved that he had received a special call to letter-writing, both for the comfort of the sorrowing and the strengthening of the young.

As the years passed, the fidelity and unusual gifts of the man attracted increasing attention, and he began to be selected for special service. In 1858 he was sent on a mission to Germany to inquire into the conditions and needs of a little Society of Methodists at Würtemberg. Half a century earlier Mr. Müller, a German in business near London, had been converted, and when he retired from business he returned to his native home and spent the rest of his days in spreading among his own people the know-

ledge of the salvation he himself enjoyed. The proceedings were irregular, but distinctly owned of God. Mr. Müller held no ecclesiastical position above that of 'a pious leader,' but the work in his hands grew, and conflict with the secular authorities followed.

In 1838 his books and papers were seized, and restrictions were placed upon his labours. Four years later these restrictions were made so stringent that he was unable to communicate with a couple of hundred people whom he had considered as part of his charge. At the time of his death a membership of about a thousand was reported; but the conditions of membership were only partly known, while there were no preaching-houses other than barns and kitchens, and of thirty of the subordinate agents the officials at head quarters were ignorant of even the names.

Some of the old Methodist customs were observed in these Societies. The people were unwilling to be counted as dissenters. On Sundays they attended the Lutheran church at nine and at one, and held services of their own in the afternoon and again sometimes in the evening. Such an arrange-

ment has never proved quite satisfactory or lasting; and requests had been received at the Mission House for the establishment of a distinct organization, with officials competent to administer the sacraments and with all the apparatus of a complete church.

Before such a request was granted exhaustive inquiries were set on foot, and Dr. Pope was commissioned to visit the neighbourhood, to ask questions and to listen to whatever was said to him. As a result of his suggestions an English minister of experience, Dr. Lyth, was appointed in 1859 to take charge of the mission, which proved in the years that followed exceedingly fruitful in the raising up of German evangelists, and which has borne faithful witness to the vital doctrines of assurance and religious joy.

Visits to the Continent were a form of relaxation in which Dr. Pope delighted, and were of rather frequent occurrence with him. The one that made most impression upon him, or at least that proved a favourite theme for stories, took him to St. Petersburg. Few of his students have forgotten the account of that journey, condensed into a lecture in

the village school-room. The notes of the Rev. Henry T. Hooper are at once full and particular, and he shall tell us about the lecture. 'Every detail was given with vivid minuteness and in picturesquely graphic style. Wit and humour played about without restraint. Some of the adventures were more funny than the lecturer knew, for he could not himself, so readily as his hearers, figure his own personality as giving zest to them.'

The first place he visited in St. Petersburg appears to have been the cathedral church of St. Isaac, then nearly completed but not yet consecrated. He walked around the building and admired its gilded dome (the dome seems to have fired his imagination especially), but found the workmen had strict orders to admit no stranger.

From the Church he went to the Exchange, or Bourse, into which he managed somehow to gain admission. 'All around me was a babel of voices in almost every language of Europe. Pictures of saints were hung to the walls, and every Russian, on entering the building, did an act of reverence before some picture. Presently I heard a voice, which

was neither Russian, nor German, nor French, nor properly English, but just Yorkshire. "Mr. Pope," said the voice, "what on earth are you doing here?" My friend, for such he turned out to be, began, in his Methodist way, to deplore the superstition of these business men, with their picture-worship. "Well, Mr. So-and-so," I said, "I should have much more confidence in renewing your ticket next quarter if I were quite sure you were in the habit of doing some such thing at your office every day."

'Turning the conversation to other things, my friend asked me whether I had been in the new cathedral. I told him that I greatly desired, but had not been able, to get admission. "I will manage it," said he; "come with me." I went with him. I stood behind him meekly while he interviewed my inexorable workmen. I believe I saw a piece of gold pass from hand to hand during the interview. I allowed my conscience to retire for the moment into a convenient place which I have prepared for such occasions. Besides, I could not swear to the transaction as having certainly occurred. Still more, I had myself tried the effect of

silver earlier in the day. At all events, we found ourselves inside the cathedral. "Now I will leave you," said my friend. Thereupon I sat down and thought. I thought about my own chapel at home, and my people in Yorkshire, and the Church of God in all lands and ages. I thought about the unhappy divisions of Christendom. And then I rose and went forward to the altar, not yet consecrated, and there I knelt and prayed; and so I suppose, though I did not think of it at the time, that the first prayer ever offered under the gilded dome of St. Isaac's Cathedral in St. Petersburg was the prayer of a Methodist preacher.'

Dr. Pope made friends easily amongst the Russian people whom he met in the capital. One of them, an acquaintance of barely an hour's standing, offered to take him for a drive in a drosky. The lecturer proceeded:

'I found myself alone with this unknown man, behind horses of the fleetest and bells of the most exhilarating. The streets were devoured beneath us, the houses flew past, we were out of the town, we were miles away from the town, we were apparently going out of the country as fast as Russian horses

could carry us. I was alone with an unknown man who knew as little of English as I of Russian; and the night was coming on. At length my companion turned to me and said, "Shall it be home or Siberia?" "Not Siberia," I promptly replied. The horses' heads were immediately turned, and we drove back rapidly to the lighted streets of St. Petersburg.'

At the Conference of 1875 Dr. Pope was appointed, along with Dr. James H. Rigg, delegate to the Quadrennial Conference of the Methodist Episcopal Church in the United States. In acknowledging the visit the officials of the American Conference wrote with delight of 'his personal bearing, his devoutness of spirit, his fullness of attainment and eloquence in discourse, both in his public address in fulfilment of his mission, and in his sermon before the Conference.'

This function involved absence from Didsbury for several weeks in the spring of 1876; and the students wrote their tutor a letter expressing their respectful affection and heartiest good-will. The signatories received the following reply: 'My dear Messrs. Ingram and Gulliford,—Be so good as to tell

the Brethren how much I value the expression of their good feeling with regard to my American deputation; and to assure them that I return both the courtesy and the love of their note with all my heart. Remind them also from me that we are under a covenant of mutual intercession, and must remember each other where our remembrances may be turned into blessing. Wherever I go, they will all be in my heart; and among other pleasures in prospect is that of returning in time to give them a friendly account of my travels.' In due time the account was given; and those who heard it retain pleasant memories of its raciness and kindly humour, and of the deep interest it showed in the many-sided development of the Methodist Church in America.

In 1877 the University of Edinburgh honoured itself as well as Dr. Pope by conferring upon him the degree of Doctor of Divinity. His students eagerly seized the occasion to present him with a formal address in which they blended congratulation with the expression of regard and devotion. In a beautiful reply Dr. Pope disclaimed all honour done to himself, on the ground that

neither his person nor his books were known much north of the Tweed. He viewed the tribute as paid to him because he was in some sense an exponent of Methodist theology, the peculiarities of which he proceeded again to expound, with an earnest appeal to his students to value the doctrine to which they were pledged, to study and preach it.

The same year he was elected to the presidency of the Conference, which was held that year in Bristol; and he became also the Chairman of the Manchester District, in which he resided. The Conference was notable on several grounds: it was the occasion on which was adopted a scheme of lay representation that had long been under discussion, with the decision that the scheme should be brought into operation the following year; it mourned over great losses in the ranks of the ministry, Dr. Waddy and Dr. Stamp, G. T. Perks and Alfred Barrett, with George Clough Harvard and many other saintly men, having passed to their reward; it recorded its thanks to God for a net increase of membership in the home churches alone of more than nine thousand;

and its chair was occupied by a scholar who proved after the first day prompt and skilful in the control of debate, and the transmitter of a strong religious influence that exalted much of the business into devotion.

In his opening address Dr. Pope reasserted the distinction between a church and a society, which had become associated with his name, and which had proved of much comfort to himself. Legislation was not in his opinion the function of the Conference, but the administration of 'the laws which have been assigned to us from the Sacred Hand itself.' Yet the Methodist Society, though fashioned by the same Hand, owed much to the obvious and patient co-operation of its members. 'The maximum of adaptation with the minimum of change' was the quiet principle announced by the President as his own, and commended by its intrinsic reasonableness to modest men. The principle is like the original Creed of Nicaea, capable of more interpretations than one; but it has often served a good purpose when no vital consideration was in dispute, and it did so in 1877.

The supreme characteristic of this address

was the way in which it turned a board of administration into a court of the Kingdom. The dignity of the Conference was said to lie, not in its ecclesiastical authority, nor in the size or purity or standing of the Church represented, but in the sublime fact that 'our Lord has summoned us into His presence that He may speak to us concerning His Kingdom.' That note was consistently maintained until the shadow of one greater than Peter was felt to overshadow the place, and the hearts of men were awed and stilled.

In the closing address the words became not less timely, but, if possible, even more solemn. 'Remember,' said the man who never played with Christianity, 'that we are pledged to the truth which Christ has given to us, with all its difficulties. We cannot receive Him without the severities of His doctrine. He does not only impose upon us an ethical cross that rests upon our moral nature, and that lays us under the necessity of a crucifixion of the flesh, with a denial of sense and passion, and a subjugation of the will that cuts across all the bias and tendency of the nature that is not perfectly sanctified: that is not the only cross. For my part, that

would be easy indeed to bear in comparison with that other cross which He lays upon us—the cross of His most precious doctrine, the whole fullness and integrity of His truth which He lays upon my spirit and commands me to bear.' The yoke of Christ consists, in part, of the burden upon the intellect of everything that is hard in His teaching; but it is an easy yoke to the faithful, and the bearing it brings rest to the soul. 'As soon as we reach our homes, let us shut our doors and bow down before the Saviour, our Master and Lord, in intense devotion. Pray that the sacred unction, which is represented as descending from the high-priest's head to the very skirts of his garments, may descend in abundant effusion on the whole corporate body of Methodism to the ends of the earth.'

Twelve busy months followed, in which Dr. Pope fulfilled his self-denying promise to diffuse himself and go about. The travelling probably did his health good; and wherever he went he was welcomed and lovingly cared for by friends, who, if they were exacting in service, in kindness exceeded. That is a well-established Methodist usage, in which, so far, there are no discernible signs of change.

At the close of his year of office there appeared in *The Yorkshireman* a brief character sketch, which deserves citation for its portraiture both of the man and of his spirit. The sketch was anonymous, but is now generally ascribed, on good grounds, to the Rev. W. O. Simpson, of revered memory. All who knew Dr. Pope will acknowledge the truth of the description: 'Small in stature, with a grave, tender face capable of a most genial smile, often in repose with a far-away look about it as if he was engaged with a presence unseen by ordinary eyes. Sometimes he smiles in such fits of abstraction; he must be talking with the angels, as do babies in their sleep. In preaching he is subjective: all thought has passed through his own intellect and through his own tenderest feelings. His sermons come out of himself, and he is full of light—pure, peaceable, heavenly. His utterances fascinate by an indefinable mysticism, a fragrance as that of flowers.'

'His position on questions of ecclesiastical polity,' continues our kindly critic, 'is undoubtedly higher than suits the taste of many Methodist folk, and his influence in the formative action of the last two years has been that

of a gentle and reverent control. His weapons, however, have been very different from those wielded by many who have sat "on the same side of the house." They have talked of the Minutes, he of the Acts of the Apostles; they of the Poll Deed, he of the Epistles; they of the Wesleyan, he of the Christian, minister. Yet his brethren had such confidence in him that they put into his hand the helm of the Connexion during the last year of the old régime, and few years in Methodism will carry into history a more loving record than that of 1877–8, President, the Rev. William Burt Pope, D.D.'

Dr. Pope continued to be Chairman of the Manchester District until 1885, when at his urgent request he was relieved of the duties. They were always irksome to him, as diverting him from pursuits that were more congenial; but they were discharged with a faithfulness that overlooked no particular. He was capable of the most serene and delicious absent-mindedness, and once at least is reported to have made good use of the gift. He was called upon to take part in a somewhat acrimonious discussion, and is said to have quietly risen and pronounced the bene-

diction instead, to the surprise of everybody and the delight of many. Nor was it ever wise to assume that he was not perfectly aware of everything that was going on. His natural aptitude for business was great, though eclipsed, in the appreciation of the prejudiced, by the brilliancy of his higher gifts. Every part of the organized work of the District was promoted; private enterprise was encouraged, however ingenious or novel its methods, provided only that grace and wisdom were within it; and in the self-effacing scholar at its head ministry and laity alike acknowledged a leader, whose administrative skill was adequate, whose sympathies were large and unfailing—a genuine overseer in the militant Church of God.

# CHAPTER V

## THE THEOLOGICAL TUTOR

In 1867 Dr. Pope was appointed to the tutorship in systematic theology at Didsbury, and entered upon the great work of his life. It was an almost ideal appointment. The qualities of the tutor were effective in a degree in all the departments of circuit life, but the defects were also not without weight. A better preacher to the attentive, few churches have possessed; but a large proportion of the members of most congregations unfortunately are not attentive, and their attitude to the preacher passed infrequently beyond the stage of respectful wonder. A pastor subject to moods of absent-mindedness loses no influence amongst those who have already learnt to love him; by strangers he is wont to be pronounced shy or incomprehensible. In all the details of administration which,

even forty years ago, fell to the lot of a Methodist minister Dr. Pope could take his part with an effort, but to make the effort did not always seem worth while. He was a wise man, trained by travel, introduced to many affairs in the varied experience of his youth; but his great aptitudes lay in other directions, and the study, if not the class-room, was his home.

Nine or ten years before, his earliest close contact with the college began. On his appointment to the Manchester (Oxford Road) Circuit in 1858, he was also appointed to the secretaryship of the local committee, and for the three years following his handwriting is traceable on the pages of an old minute-book. They were busy years for the college, in which large schemes for improving the services of water and of gas had to be carried out, and preparations made for enlargement. Within the committee itself two or three perplexing questions of administration arose, requiring some delicacy of handling to ensure a good issue. It is possible to imagine the relief the secretary felt when the three years' unwelcome work was done. To the manner in which it was done a martinet

could take no objection, unless it were to the pleasing parsimony and self-restraint with which the minute-book was written up. Methodism often assigns curious tasks to its ministers; it will not blame a theologian for omitting to make unnecessary copies of harmless reports.

In March 1866 Dr. Hannah notified the Institution Committee of his intention to retire from the tutorship in theology at the Conference of 1867. His age and his state of health made the retirement necessary. He was born in 1792, and for a quarter of a century, from the opening of the premises at Didsbury in 1842, he had been the theological tutor. How he did his work, and how well, his successor himself has recorded in the graceful memoir prefixed to the *Introductory Lectures on the Study of Christian Theology*.

In view of his retirement a committee was appointed to select a successor; and without much debate the choice fell upon the minister whose fitness had already been shown in the press and in the examination-room. The choice was approved by the Conference; but partial effect had to be given to it long before the time intended. Before October was out,

Dr. Hannah's increasing weakness made some relief necessary, and it was arranged for the tutor-designate to deliver a series of lectures fortnightly on the history of Christian doctrine. The following year he took over all the duties of his office, and read himself in by an inaugural address, which was published soon afterwards.

From this official address some idea may be gathered of the conception of his duties, under the influence of which the new tutor buckled on his harness. He lingered in turn upon each of the three designs that inspired the maintenance of the Theological Institution. It was meant to receive within its walls candidates for the Christian ministry, whose qualifications were to be there rigidly tested; to provide a comprehensive training for those who sustained the test; and to place them under such a spiritual discipline in community life as should send them forth one by one in religious vigour to the holy labour of their vocation. Forty years have passed since that statement was first made; but there can be little doubt that it still exhibits the principal phases of an ideal training-school for the ministry. At present

the first design is recognized as being of such importance that methods are being contrived to ensure the adequacy of the testing. The third design is rightly held to be supreme; but the details of the conception are changing, for evil or for good, the assumed educational requirements tending to imperil for the time the higher considerations. As to the need of comprehensive training all are agreed. Music in the voice, wisdom in the words, poetry in the soul, truth in the heart, are said to have been the characteristics of a great Jewish preacher; and those qualities, and even more than those, are rightly expected of a Christian minister to-day.

Although attention was given in his time to all these branches of training, Dr. Pope dealt chiefly with three features of the requisite comprehensiveness. Beginning with the general culture of the mind by the impartation of the elements of all sound knowledge, he claimed a central place for theology proper, 'the majestic system of divinity that the Evangelical Church has found in the Bible.' To that every branch of study is tributary and contributory. The Word of God being thus intrinsically coherent and a

unity, the design of the Institution was to train chosen men to unfold all the correlated parts of Scripture as expositors, to proclaim them as preachers, to be loyal to the entire catholic body of divinity, and yet to wear with ease and modest pride 'our own peculiar vestments of doctrine.' If our own peculiarities have ceased to be peculiar, because others have come to take knowledge of them, 'we endeavour to retain here the light and life combined of old Methodist piety, deriving its glow from conscious acceptance with God, and making its aspiration a finished holiness.'

To these conceptions of his work Dr. Pope was true. His theology was scriptural, systematic, evangelical, catholic. From the fathers of English divinity, whether Anglican or Nonconformist, from the purest ages of the Church, from East as well as West, from the rich stores of contemporaneous thought on the Continent, Spain, and Russia, as well as Germany and France, he drew teaching or suggestion that was made to serve for the illumination of the formularies of his own communion. With sacramentarian tendencies drawing him in one direction, and mystical tendencies in another, he held fast

'the pattern of sound words' entrusted to him. To practical matters of preaching and pastoral efficiency he both showed and led the way; and the call to evangelism frequently came from his lips and was always encouraged among his students.

As the basis and chief authority in theology, he consistently fell back upon Holy Scripture, 'God's oracle among men,' but especially upon the Christ of redemption as revealed therein. He was a master of the original tongues of both Testaments, and within their grammatical forms he was always seeking and finding new phases of familiar truths. Though his theory of inspiration was inductive, inspiration was yet to him a real mode of God's action, yielding results which man ought to accept with reverence and might adopt without fear. Accordingly, to a young minister in quest of guidance in theological study the natural advice was given to read the Bible in Hebrew and Greek, to make bountiful use of the concordances and best commentaries, and to take the Epistle to the Galatians first. In his later days much was beginning to be written of the value of experience as a source as well as test

of religious knowledge, and with such views his own leanings towards mysticism made him sympathetic; but he never allowed experience a co-ordinate rank with Scripture, or reduced canonicity to a fact of merely historical value.

Some of his interpretations, and possibly some of the forms of doctrine he based upon them, are to-day subject to revision—a process in which he himself delighted, his lectures to his students having been written and re-written again and again, and modified in some way at every stage. Even when he read them in class, his comments and digressions were numerous; and profound or striking thoughts were added with a generosity that was lavish. Many of these have already been printed, the largest collection occupying a series of ten papers contributed by the Rev. A. Dickinson to *The Preacher's Magazine* in 1904.

For a time his *Compendium* was used as a text-book in several of the divinity schools of the Methodist Episcopal Church in the United States, and a leading teacher in one of them has taken objection to the teaching in two particulars. He finds inconsistency

in the Christological view that the human nature of Jesus Christ is impersonal, 'merely a bare nature added to the divine nature of the one Eternal Person.' In another passage the same kindly critic writes of the indefensible position assumed by Dr. Pope in regard to 'hereditary guilt.' The phrase is, perhaps, unfortunate, and does not occur in Scripture; and when used by theologians, definitions and distinctions have to be added. With these Dr. Pope shows in the context perfect familiarity. He distinguishes guilt, as responsible fault, from the more technical use of the word, as denoting only liability to punishment; and the latter is spoken of as hereditary in all mankind, 'as in some sense one with Adam.' The error, if any, lies mainly in the endeavour to extend the connotation of death in certain Pauline passages, and in the reference to some undefined sense in which 'the Fall was external to the successive generations of mankind and for their condemnation.' The two theologians exhibit in their teaching two different types of temperament; and in the practical issue of the controversy they would not be very far apart. Both found upon Scripture and

experience; but the experience of the one is that of a scholastic and mystic, whilst the other is lighting up the way by which in his own wandering and struggle he came to a vision of the Christian faith as an organic whole.

Systematic theology has been for a time under a cloud, but appears to be coming to its own again. Among distinguished men on both sides the Atlantic there has been a disposition to insist upon the value of both the biblical and the historical methods of theological study, but to ask the student to stop at that point without either correlating his conclusions or gathering them together into a unity. It would be just as if the process of induction were made to stop at the enumeration of particulars, and the crowning stage of generalization were banned. Dr. Pope adopted the more reasonable view, current in his own days. In his teaching he aimed at the systematic presentation of all theologic truths; and though his method involved, for the alleged sake of simplicity, a slight disturbance of the right order of study, symmetry and balance, system and unity were striking features of his work.

These features appear in many ways. He

defined Christian theology as a science, systematized within the Christian Church. He gathered all its contained truth around the Person and Atoning Work of Christ, the influence of redemption being carried back to the beginning and onward to the end. He found in the mystery of the unity of the Trinity a symbol of relations that were intrinsic in religious thought. The analysis of one into three with the synthesis of three into one was impressed upon his students as a process of world-wide application and even as a test of accurate thinking, in phrases which all of them welcomed and some knew when to expect. The method followed was to combine the biblical texts into dogmatic inferences, and to confirm and enforce the latter by an historical review of the progress of opinion. Occasionally an outlook was permitted over the wider field of comparative theology, or use was made of the contributory science of psychology. The limitations and the course of treatment were the consequence of an initial definition that confined the view to Christian thought only, and made a supernatural revelation the sole important source of information.

Had Dr. Pope lived a quarter of a century later it is easy to imagine him, with his delight in daring philosophical speculation and his keen interest in all the advances of scientific knowledge, remodelling the *Compendium* once more. He would then, in all probability, have co-ordinated more completely all the branches of systematic theology. Scripture would have been made to yield its store of authoritative teaching, around which would have been gathered whatever is true in the consciousness or experience of man. The conclusions would have been tracked through the history of thought, amidst all the clarifying processes of controversy and of reflection. Lastly would have come the dogmas, each in itself clear and compacted of phrases that had outlived attack on every side, and all combining to show forth the glory and the praise of Him who is the Redeemer, the Revealer of God, and the Religious Head of the race.

Of the catholicity of Dr. Pope's teaching something has already been said. There was no great church of any country or any age with whose leading teachers or spirit he was not familiar, just as there was hardly

any branch of human knowledge from which he had not plucked some fruit. By him the theology of Methodism was set in its right connexion with the living thought of the catholic world. The special deposit was brought into relation with other special deposits, and thereby with the whole treasury of the Son of Man; and this at a time when Methodism in its expansion was assuming the position of an independent, permanent, and fully organized church. To another man, or group of men, Providence assigned the duty of moulding the policy of the fully grown institution; to Dr. Pope was given the higher task, which he fulfilled so well, of linking on the ruling religious thoughts of the special people to the universal faith, and of showing the fellowship in belief which makes Christendom one.

In two respects exception was now and again taken to his teaching. There was a suspicion in some quarters of an undue leaning towards sacramentarianism, and in others it was said that his sentences did not always yield an easily intelligible meaning. Any one who will recall the circumstances of his upbringing will rather marvel that his

views on the sacraments were not more extreme. As a youth he was beset by appeals to join another communion, and afterwards he became ecclesiastically isolated among his brothers, of whom two or three were received at length into the Roman Church. Methodism is, moreover, wide enough, whilst avoiding the extremes on either side, to allow of the occupation of most of the intermediate positions. Zwingli's views are not too empty and narrow for some of its members, whilst others are in good company when they recognize in the Eucharist a means of grace that brings Christ by His Spirit exceptionally near, and touches directly the profoundest mysteries of sin and redemption. That the prerogatives of the Holy Spirit are not confined to the circle of a priestly succession, or His action within the channels of the two sacraments, were amongst the doctrines which Dr. Pope defended in some of the last things he wrote.

Of his occasional moods of abstraction and of the perplexity of some of the sentences that issued therefrom there are many good stories, made all the better by the licence freely conceded to a good story-

teller. Over one passage in his *Compendium* he is said to have paused, and then proceeded, 'That sentence has a secret in it, but it requires to be pressed a good deal in order to make it give the secret up.' Another passage was read with a puzzled look, and the comment followed, 'I don't quite know what that means; but the more I think about it, the nearer I come to knowing what I must have meant at the time I wrote it.'

Yet, apart from the imaginative element in these traditions, it must be acknowledged that Dr. Pope was not always an ideal teacher of beginners. At times the specific gravity of his phrases was too high, and at times he wandered into regions where the mind alone could not follow. His great faculty of analysis led him to trace distinctions too subtle to be grasped by men of a practical type; and both the ranges of his thought and his methods of thinking, while never failing to excite admiring and respectful wonder, were not educative to the ordinary man, though capable of becoming so. Everything depended upon the attitude which the student adopted and maintained. By some the lectures were endured; and their effect

appeared in after years in the double experience of regret for a wasted opportunity and of growing devotion to a master upon whose gifts and graciousness memory lingered with love. Other students decided to give themselves up to the teacher and his teaching, to be deterred by no passing transcendence on his part, but to enter as fully as possible into his spirit and to follow his lead. Not their ministry only, but their hearts and lives have been enriched in consequence, and in all the transformations of doubt and all the yearning for fuller light they are still praising God for His choice gift of Dr. Pope to the Methodist Church and for the privilege of sitting awhile at his feet.

That the teaching was evangelical and true to Methodism need hardly be added. There are doctrines that were once almost peculiar to Methodism but have now become common to the evangelical churches; and to these Dr. Pope was a faithful witness, alike in the class-room and in the press. His address on the subject before the Irish Conference of 1873 was quickly printed in a pamphlet, and must have been one of the

most effective of the many inspiring speeches he delivered. The theology of Methodism, he said, 'is the living energy of the entire community; not an afterthought, as many seem to suppose, engrafted on a system that owed its existence only to religious emotion.' When Methodism proceeds again to preach and to serve upon that principle, the days of its arrested usefulness will be over. 'We preach,' added the writer, 'the testimony of the Holy Ghost in the heart of the believer as the common prerogative; and further, the attainableness in this life of a state of entire sanctification and acceptableness in the sight of God.' These truths, with Christ at the centre, are the very sum and substance of evangelism, and the toughest of the strands in the great bond of fellowship. A message that omits them is not a gospel of salvation, and a church that forgets them has forfeited its mission to the souls of men.

No representation of Dr. Pope's influence at Didsbury would be adequate that overlooked the addresses he used to deliver at the students' communion services. They were felicitous in phrase, with a felicity that

was never laboured. But the spiritual power was sometimes almost overwhelming. One old student writes that he never had so rapt a sense of eternal things as at these services. Another has described how men, not easily moved to the manifestation of religious emotion in each other's presence, broke down and sobbed aloud. Dr. Pope taught his men theology, but he led them also into the very presence of God.

# CHAPTER VI

## PREACHING AND THE PREACHER

In no part of Dr. Pope's work at Didsbury was he forgetful of the aim of training Methodist preachers. His lectures, even when they dealt with the deepest things, were meant to suggest or illustrate truth to live by, if not always truth to preach. The series of addresses on the Epistle to the Philippians was, amongst other things, a lavish distribution of sound homiletical stuff. But they will be dim in the memory of some of his students in comparison with the shorter series—hardly a series, some years only a lecture or two—in which the great preacher set forth in detail the rules to be observed in the composition of a sermon.

Two diaries are extant which show the large amount of time and thought given to this subject. They are diaries of an ample

size, providing an entire octavo page for each day of the year; but unfortunately they contain no entries of a personal or illuminating character. Sermons preached, sermons heard, with criticism in only a single instance, and that directed only to the preacher's exegesis, are almost without exception the sole incidents referred to, with an occasional note as to the subject of the lectures delivered in the class-room. To the occurrences of the day no allusion is made, nor is there a single intimate sentence of self-revelation or expression of hope or purpose, from beginning to end. The pages are occupied with drafts of sermons or addresses in all sorts of stages except that of completeness. An outline on one page is slightly altered on another, and again on a third; while elsewhere a section of an address is expanded, or reduced, or rearranged, according to the habit of an artist who is never satisfied with his work. On no fewer than twenty pages scattered through the two volumes appear drafts with variations of the well-known 'Seven Homiletical Canons.'

For a long time the order of these canons fluctuated, the first and the second changing

their places; but eventually they followed one another thus: '1. Unity; 2. Fidelity; 3. Order; 4. Persuasion; 5. Adaptation; 6. Grace; 7. Evangelism.' An Introduction was prefixed, in which attention was called to the sermon as the final and highest form of a Christian minister's function to preach and teach in the congregation—'the *Inbegriff*, or Compendium, including all elements of the Spirit's instruction through the ministry.' On one side, it is a work of human art, and of 'the highest human art, because embracing all arts.' Therefore, without any disparagement of divine help, artistic canons may be framed and the true Rhetoric constituted. Hence the following canons, which must be considered as 'mainly protective.'

Unity, as the first canon, was treated as affecting both the subject and the construction. 'The sermon is a discourse on one set text, and should be constructed on the principle of enforcing the one subject of that text. This principle is not only a due tribute to the truth, it also gives variety to the preacher's ministry, while it encourages him to examine the Scriptures carefully, and to seek for and find the right idea of his text.

But this is not so obvious: the unity may be found in unique texts, in the unity of complex texts, in the leading idea of parables and histories; moreover, there is a unity which is made of duplicate passages and even of triplicate. This unity of subject leads to a unity of construction and treatment, which obliges the preacher to keep steadily the one subject throughout, governing introduction and general scope, and securing especially the avoidance of surreptitious matter. Without making this a purist idea, it must be necessary to the perfection of a work of art, and guards the preacher against some prevalent vices.' A further advantage is claimed, that the interest of the people is sustained and a profitable truth fastened upon them, without any impairment of the general usefulness of the preacher.

The canon of fidelity was the subject of the section most frequently revised, and its importance was enforced with even unusual vigour. An early draft of the lecture, the opening phrase only being altered afterwards, ran: 'The first law should be fidelity to Holy Scripture, which is the supreme standard in

the Church both of the worship offered by the people to God and of God's instruction of His people. The only justification of a set discourse in the Christian assembly is its being one method by which the Spirit's mind is made known. Accordingly it must be above all a faithful interpretation of the word on which it is based—of its literal grammatical meaning, and of its intention as found in the volume of inspiration. This imposes on the preacher the necessity of studying his text, either himself or by the help of commentators, in its original, and according to certain laws of interpretation which must be well understood, especially in their application to Homiletics. These laws have to do with the methods of expounding the boundless variety of figurative language in Scripture, that which it has in common with all language and that which is peculiar to itself; the observance of the context of every passage and its connexion with the writer's general system of teaching; the importance of interpreting according to the analogy of truth as developed in revelation; and withal, the absolute necessity of a spiritual sympathy with the sacred word under the direct in-

fluence of the Holy Ghost. The observance of a vigorous fidelity is essential to Christian preaching. Its good effects are obvious. It limits the choice of texts and prevents the misuse of any; guards and restrains the preacher's independence, while not ruling it away; impresses upon the sermon a true expository character; brings it into harmony with scriptural models; and ensures the bringing the whole counsel of God into the pulpit. As to the preacher himself, it tends to keep up and continually enlarge his own knowledge of the Word of God, and gives him that humble confidence in his duty which is the secret of ministerial strength.'

Here is another note, which starts with the idea of fidelity, and passes on to matters of almost equal value: 'There are three things on which much emphasis ought to be laid. 1. Expound the very mind of the Spirit. No mottoes. No opportunity of display. No theories of our own. 2. In the simplest and purest style of diction. Not a single instance of false or meretricious rhetoric. There is a theological style. Yet forcible words: no straining at originality.

3. With most impressive grappling with the souls of men. Grappling: this is what is wanted.'

Some of the phrases in the diary seem still to vibrate with the living voice of the teacher. There is 'no need to preach a sermon on light, or dew, or the parallax.' There is 'not a topic you need preach about of which there is not a fair and clear text.' Let the meaning of a text penetrate deeply into you, and the result will be your deep penetration into the meaning. When the subject has been found, 'then arrange the matter first very carefully. 1. Negatively, excluding what you do not want. Be very unsparing here. 2. Positively, value your context. Treat every text like the bulwarks of Zion.'

The canon of order was treated more slightly, as really dependent upon the next canon, from which it should not have been separated. In the arrangement of the central part, or sermon proper, a free scope for genius was allowed, with varieties of detail according to the nature of the subject. Undue exhibition of the outline, or repetition of its parts, was condemned as wearisome. And

little more was done than to suggest five specific methods between which the preacher should carefully choose. The arrangement might take the form of 'a doctrinal analysis of a general subject with peroration, of a consecutive argument with uses, of the illustration of a principle applied throughout, of the exhibition of several aspects of one truth, or of the development of a principle.' Stress was laid upon the maintenance of a right proportion, whatever system was adopted.

In reality order and arrangement should be determined by the aim the preacher has in view, and that was rightly set forth by Dr. Pope as persuasion. The object of a sermon is to make men better in character and life, and not merely to convince them of certain truths, still less to amuse them with an interesting treatment of side-issues. It is this end of persuasion, so the lecturer notes, that differentiates the sermon from an essay or lecture or discourse, whether doctrinal or expository; whilst even in preaching on an evidential theme we are not to make the winning a verdict our final object, but to aim beyond that 'at warning against un-

belief and urging Christianity because of its importance.'

A true psychology immediately dictates the method. The whole man has to be moved—the mind by argument, the heart by appeal, the will by the invigoration of motive. Some intermingling of these is allowable, according to the theme or the character of the congregation; yet 'the true order is will through mind and heart.' The skilful preacher, 'bent on the present attainment of his object,' will judge when best to use his different weapons, and how best to combine their effects; but the sermon will be a failure unless it arouses strong volition on the part of some of the listeners, and sends them home quickened and better men. Various names may be given to the application of a truth, and various places assigned to it. Omitted, the great canon of persuasion is transgressed, and the preacher, though he may have taught some of his hearers and directed their desires, has only himself to blame if he has brought none to decision. 'That is right and true' must be supplemented by 'That is good and what I should like'; and then the way is prepared

for the crowning word, 'That, by the grace God, I will do or be.'

'Adaptation,' so runs one of these notes, 'may seem a rather strange canon; but it should be remembered that the sermon is the stated and habitual voice of God to His people.' Hence, whatever may be legitimate on special occasions, at other times the kind of congregation must be considered, with their ever-varying thoughts and needs. And 'hence no stock of sermons' is the corollary of perfection; but each sermon should be a direct and living message to the people actually present.

To the remaining canons of grace and evangelism very little reference is made in the diary, though the latter is pronounced the most essential of all. Grace is described as 'specially binding on the preacher, and specially required by the sermon' in distinction from other forms of composition. It ensures the dignity of the pulpit and the recognition of the sacredness of its themes. Sought and cherished by the preacher, it becomes unction, an anointing from on high in which all sincere souls share. The preacher, weak and foolish, ignorant of all

canons, but doing his best in the confidence of God's presence with him, is made strong; and the glory of God fills the house.

The evangelic law is that all sermons should be preached in the spirit of those who live at the foot of the Cross, and in the unceasing endeavour to draw other men thither. The result of observance will be 'special influence on every doctrine and on every ethical exhibition, special influence on the preacher's tone,' eliminating all hardness. The 'greatest evil in the world is being shut out from Christ'; and the greatest triumph of the pulpit is the bringing Christ and man into closer union, in devout discipleship on the one hand and redeeming Lordship on the other. The closing note concerning these homiletical preparations is, Let there be 'a cheerful tone after all': for though the preacher has sin and human weakness in immediate vision, not far away he can see with distinctness the perfecting of man and the established Kingdom of the Son.

It will be observed that in the enforcement of all these canons the divine side of sermon-making is never left long out of view. The Holy Spirit is the Administrator of redemp-

tion, as Dr. Pope never wearied of asserting; and he maintained with not less urgency that, whatever the preacher's gifts or skill, the enduement of the Holy Spirit is the supreme necessity. A pulpit with a man of God in it is altogether better and a richer source of permanent good than a Godless sermon, inspired by purely human genius and elaborated according to the strictest rules of rhetoric. But the privileges of the gospel were not meant to save the preacher from the trouble of spending himself upon his message and the form it assumes; and the more suitable and humanly well designed the channel through which the grace is to flow, the more likely is the grace to stream abundantly, lifting men to God.

Nor need it be objected that a discipline in right method is fatal to freedom, or tends to fetter the easy play of the preacher's mind. Upon the play of some preachers' minds it is not ill that fetters should be placed. Dr. Pope's teaching may really be condensed by synthesis into the two simple lessons, that the preacher should represent to himself in clear and exact terms the theme upon which he proposes to dwell, and that he should

dwell upon it in the way most likely to bring it home to his hearers. Under those rules there is room enough for any man, genius or babbler, to express and exhibit his own individuality. Occasionally a preacher may be heard who has nothing to preach about and does it with evident satisfaction for three-quarters of an hour. He is fluent, discursive, vapid; and his hearers are wearied and unfed if they listen, wearied and self-rebuked if they do not. That is the preacher who will find Dr. Pope's canons irksome; the others will be helped to the most workman-like method of delivering a message from God.

What sort of a preacher Dr. Pope himself was those who heard him know, but few even of them will be disposed to analyse his qualities and set them out in order. He was not a preacher for an audience gathered from all types and quarters, though even a mixed assembly would often be moved to a reverent confession that they had heard nothing like it. He stood in the pulpit almost motionless, and there seemed to be thinking as he spoke. Yet before he went there, hours had been spent in long and

prayerful thought in his study. Outline after outline had been made, the last destined again to be remodelled after it had been tested upon the hearts of the people. Of illustration or figure little was permitted outside of compact phrase or vivid word, the condensations of poetry, the adequate expression of truth that appeared only when the light was focused. There was no rhetoric, and no attempt at it; at the same time nothing was commonplace. The preacher, the theme, the language were in complete harmony, and fitted one another naturally and almost perfectly. The hearer had to listen in order to understand and follow; but if he did so, he came away, remembering perhaps little of the subtle analysis or the fine distinctions, but awed and inspired, breathing more deeply of the Breath of God, and prepared for sorrow or conflict. It was sometimes as though a dweller in a holier land had brought down a little of the atmosphere that had become native to him, and the fragrance lingered in the life of the humbled listener for a time.

Such preaching necessarily involved a preference for a certain class of subject,

though the attempt was constantly renewed to represent 'the whole counsel of God.' The ingenuity of the expositor was sufficient to find in a verse from the Lamentations an illustration of the blended strenuousness and passivity of faith, and in the apocalyptic 'angel flying in mid-heaven' a symbol of God's independence of men. But the favourite themes were those which concerned the believer's union with God in Christ through the Holy Spirit, as set forth proleptically in some devotional phrase of the Psalms or as a matter of experience or aspiration in some great verse from St. Paul. Every such sermon found a place for Christ in its centre. What the preacher used to call in the class-room 'the hydrostatic law' of exegesis, whereby the water in the Epistles never rises above its source in the Gospels, was the law which he delighted to follow in the pulpit. The glories of the sacred Person, never to be approached in thought without reverence, with the gracious indwelling which in its twin aspects knits man to Christ in a living bond that is both the secret and the guarantee of perfection, formed the inspiration or the corollary of every sermon.

In platform and other addresses the same feature was present. Discussion of subordinate topics, or even of the main object of a meeting in its subordinate phases of advantage or expediency, was conspicuously absent. The speaker passed on quickly to the Scriptures and to God; and his appeals had the twofold quality of being based upon the deepest things and of bringing the specific duties of philanthropy into direct relation with Christ. The people did not, as a rule, applaud; no oratorical climaxes invited them. They listened in a silence into which an element of awe gradually entered; and their hearts were moved. Such speeches do not always produce the largest immediate results, but in genuineness and stability of effect there is no comparison. A quiet, inwrought conviction lasts longer than a spasm of enthusiasm; and the motives that come directly from the throne or heart of God are not soon spent.

Of Dr. Pope's sermons many found their way into print, some separately or in magazines, a few into volumes that are prized by those who knew him. From these may be gathered some idea of his

quality as a preacher. Perfection of form, purity and beauty of diction, inwardness and depth, were among his characteristics. But the spoken word was superior to the written in unction and glow, and in the magnetism of the personality behind; and there were digressions, in which the speaker was revealed and a flash that illumined and quickened passed from his heart to that of the hearer. At the tutor's desk, or with his pen in his hand, he showed himself a master of the word; in the congregation he was a sage and a saint, trembling with the people before the vision of a great and holy God, confidently pointing out to them the path of access his own feet were treading from sin and weakness to the fellowship of Christ.

# CHAPTER VII

## THE MAN OF LETTERS

THAT a man of Dr. Pope's training and habits should take to writing books was inevitable. When he was a young minister at Halifax there appeared in the *Wesleyan Methodist Magazine* an account of the devastations wrought by a great flood at Holmfirth. The freshness and grace of the article attracted attention, while the subscribed initials, W. B. P., made the identification of the author easy; and from that time his pen was scarcely ever idle.

His gifts were soon diverted to another class of subjects. Two or three of his sermons were published separately 'by request'; and one on 'The Abiding Word' was reviewed, or rather commended, at length in the *Magazine* for October 1865. The writer, only thinly disguised under the

signature of W., compared the sermon with Robert Hall's discourse on Modern Infidelity and John Foster's on the Introduction of Christianity into India, and called for a volume of such sermons. The comparison will not seem to modern readers quite consistent with a faculty of distinguishing between literary styles; but the call was that of a genuine lover of religious truth, and an ample response was made in following years.

Sermons, however, good as they were, were not the staple of Dr. Pope's literary production. He had already become well known as a writer of original articles on theological and kindred subjects, and as a translator of works which did not suffer in clearness or force in his hands. The *London Quarterly Review* was established in 1853, with Dr. M'Nicoll, the son of a Methodist preacher famous in his day, the Rev. David M'Nicoll, as its first editor. In the issue for July 1858 appeared an unsigned article under the title of 'The Risen Saviour—Works on the Forty Days,' exquisite in language, profound and subtle in insight. The article was based professedly on three or

four recent publications, but was in reality a study of the subject at first hand, with the aid of wide knowledge and a mind that was alert and unusually well trained. It may not have been the first of Dr. Pope's contributions to the *Review*; but its immediate effect was to draw attention to his abilities, and to give him an assured place among theological writers who were both scientifically critical and reverently constructive. On Dr. M'Nicoll's retirement from the editorship after some seven years' honourable service, Dr. Pope was chosen to succeed him in association with Dr. J. H. Rigg. Thenceforward, until the *Review* passed from the proprietors into the sole control of the Wesleyan Committee on Book Affairs, one or the other of those distinguished ministers continued to watch over its fortunes; and, until his health began to fail, few of the numbers were without an article by Dr. Pope on some topic of scriptural or religious interest.

As a translator he was among the first to recognize the value of the work of the evangelical German theologians at a time when other aspects of foreign theology were awaken-

ing the fears of the unlearned. He undertook and accomplished the great task of translating Stier's *Words of the Lord Jesus*; and he did it like an artist. The eight closely packed volumes are a monument of industry, while in smoothness and vigour the translation is distinctly superior to the original. A ninth was added, containing the same writer's *Words of the Risen Saviour* and *Commentary on the Epistle of St. James.* After that Haupt on the First Epistle of St. John must have been an easy recreation. It is not so much a commentary as a scholar's essay in biblical theology, though in skill of analysis and the power of bringing the teaching into right relation with other theologic thought there is no better commentary. As an introduction Dr. Pope wrote a somewhat extended 'Translator's Preface,' in which the same fine sympathy with the spirit of St. John and penetration into his meaning are shown as appear in his own treatment of the Epistles, incorporated in Schaff's *Commentary on the New Testament.*

To theology proper several important contributions were made. The earliest and the most technical was the Fernley Lecture,

the second of the series, on the Person of Christ, delivered in Grosvenor Street Chapel, Manchester, in 1871. In its original published form it was a thin octavo of about ninety pages, with a further eighty pages of notes, isolated or compacted into an historical dissertation. To the great advantage of readers the bulk of the volume increased in later editions, and some of the statements were expanded. The book still ranks as among the best, if not itself the best, of scientific treatments of the sacred theme, central to life and hope, with which it is concerned.

The *Compendium of Christian Theology* is a survey of the whole subject according to the methods of study prevalent at the time when it was written. It may be regarded as the best formulation of Methodist Arminianism into a coherent and well-proportioned system of thought. Much care was spent upon the historical sections, especially in regard to the centuries preceding the promulgation of the great creeds. By Dr. Pope himself his *Higher Catechism* was considered a more mature and finished work. The analysis is admirable; many of the

answers are most precise and full; but the catechetical form adopted, while securing some advantages, is unfortunate in the absence of any attractiveness to readers. The book is designed for technical students of doctrine, and as such has much value.

Of the volumes of sermons that came from Dr. Pope's pen, the first of importance was entitled *Discourses on the Kingdom and Reign of Christ*. This was followed by others—*God Glorified in His Work and Word*, *The Inward Witness*, and a collection of sermons and charges delivered during the year of Presidency. The premier place must be given to a volume on *The Prayers of St. Paul*, where the exegesis is both careful and satisfying, and the homiletical appeal is often irresistible.

There was another series of addresses, delivered on the week-nights in the pulpit of the College Chapel, and directed to the exposition of the Epistle to the Philippians. The effect upon the general congregation was rather disastrous; but there were students listening who were introduced both to the heart of St. Paul and to the method of unlocking the treasury of Scripture. The

addresses have never been published in full, though Dr. Pope had long made a special study of the Epistle, and had intended, as he once told his father, to leave behind him something upon it of service. They were probably never written in full, but owed part of their charm and force to the inspiration of the moment acting upon a mind stored with knowledge and a heart charged with sympathy. Had they been printed as they were delivered, the volume on St. Paul's prayers would have been furnished with a companion of at least equal quality.

Dr. Pope's large circle of friends and his recognized position as spiritual guide amongst them caused his services to be in request for the preparation of loving memorials of the dead. To the *Magazine* he contributed sketches of some of his kinsmen, including his father and uncle; and there are homes in which dainty little memoirs are still treasured, partly in memory of the lost and partly now for the sake of the writer.

It was he, too, who was the moving spirit in the committees for the revision of the official catechisms of his Church. From one of the meetings he returned with joy in his

eyes. He had been fighting long, and not without strenuous opposition, for a change in the first question and answer, and had won the victory. 'What is God?—An infinite and eternal Spirit' was replaced by 'Who is God?—Our Father.' Those who knew little of the combatant considered him to be only a metaphysician, dwelling in a world of thought that was remote and abstruse. Those who knew him better discovered within him the heart of a little child, yearning and tender, leaning upon the love of a great Father above and a fit medium for the communication of that love to the feeble. He inherited a theology that was juridical; he supplemented and softened it with the truer symbolism of the home, without any abatement of the sacred honours of order and right.

As a writer he combined the gift of simplicity and clearness with an occasional obscurity that must be ascribed to the mystical element in his thinking. His friend Dr. E. E. Jenkins, who was no mean judge of such matters, described him as possessing an exquisite literary taste and a fine ear for rhythm, but as failing of the character of

a great stylist through his only partial cultivation of the arts of composition. Good taste came naturally to him, and was trained by omnivorous reading in the languages of the Bible and its principal versions, and in half a dozen modern tongues. He wrote rapidly, with an instinctive sense of the meaning and value of words. Very rarely a sentence was allowed to pass which did not easily yield its significance afterwards. The reason was not so much an attempt at condensation as the quick transcription of some analogy, some lofty or deep complexity, which could only be recovered when the mind returned to a similar mood. Such instances do not often recur, and are in their measure a stimulus to the reader's thought; tradition says that the writer himself was now and then perplexed by them. The highest qualities, lucidity and beauty, pathos and reason, phrases that glow, substance that equals the phrase, are illustrated plentifully in all Dr. Pope wrote.

# CHAPTER VIII

## THE CLOSING YEARS

Dr. Pope's close official connexion with Didsbury College terminated at the Conference of 1886. For many months before his health had been seriously impaired. The causes are not to be found in overwork or in the concentration of the mind upon a single subject or group of subjects, but in tendencies that had been inherited and in physical disease that did not yield to treatment. Dr. Pope could read anything, and delighted in poetry or fiction or genuine literature of any kind. He was a linguist with a facile mastery of half a score of languages. Mathematics were a favourite recreation, used to divert the mind from presidential cares, much as another President relieved the tedium of his long official journeys by a re-study of Horace. He was a great worker,

and for years began the day at four o'clock in the morning. He was covetous over his minutes, and lived by rule and method. Hence with his mental training, with his quick and retentive memory, with his diverse intellectual interests, each providing a relief from the others, his retirement from active service at the age of sixty-four is not explained by the undue tension of a single string or by the snapping under strain of several. The work may have produced a predisposition, the immediate cause is to be sought elsewhere.

Like all shy men, Dr. Pope was subject to a feeling of loneliness. Unlike many of them, who become unapproachable and morose, in him this feeling did not find vent and gratification in complaints of the injustice of society, but followed the drift of his mind in turning inward, and led him at length to lose hold of realities in unbroken spiritual gloom. The loneliness was a necessary result of his temperament, training, and conditions of work. He was introspective by habit, under the sanction of principles taught him by his father and illustrated in the practice of several of his brothers.

Solitude is part of the price a student has to pay for matured knowledge; and, when life is waning, the compulsory neglect to multiply affinities cannot be overtaken. Nor is there in the Methodist Church a much more lonely position than that of a theological tutor, if he sets himself to do his own work. Besides his own burden, he has to carry that of the world's need of a positive gospel, with the secret perplexities of many minds; and, in loyalty to God and man, much of the winepress has to be trodden alone.

Before Dr. Pope had passed his meridian, signs of this special tendency appeared. At Basle, whither he was once sent to represent the Evangelical Alliance, he stayed by himself, while his colleague was entertained by a local functionary. Still later, he accompanied the same colleague as delegate to the Quadrennial Conference of the Methodist Episcopal Church; and, when his official duties were over, he travelled northwards to revisit the familiar localities of Prince Edward's Island. On both occasions he was stricken with this sense of loneliness, and on the latter several weeks elapsed before he

recovered. The feeling was one which tended increasingly to master him, and helps to explain the darkness that overcame him at length.

By the summer of 1885 it had become evident to a few that a long relief from work must be secured. Occasionally he would take a few days' rest on the coast of North Wales; and how near he was to a breakdown may be inferred from an incident that recurred more than once. In the neighbourhood lived an old student, a great reader and preacher, who loved the discussion of a sermon outline more, if possible, than that of the last book on theology. To him Dr. Pope would say, 'Take me out, but don't talk to me of books or sermons. You know the notes of the birds and the language of the dogs; talk to me of such things, and of nature outside of us.' Hearing a distant bark, the depressed man would ask, 'What is that?' to be told it was a dog driving a flock of sheep, or trying to frighten a rabbit hiding in a hole, or chasing a hare and despairing to overtake it—all distinct notes. The tutor would follow with eagerness the little paths that the rats make on their way to

water, or trace the flight of the birds with the help of the quick eye of his companion, and in these contacts with the life of nature he won relief for a time.

These were only temporary alleviations, and the depression, encouraged by predisposition and bodily sickness, continued to deepen. In the autumn, before three weeks of the term were completed, he wrote to one of his closest friends a pathetic letter which explains itself: 'I am not well enough to visit you, but am deeply thankful for the invitation. My mind is deeply depressed: pray for me that I may be delivered from myself and the burden of an unquiet and restless soul.' Instead of deliverance, the gloom within became darker. Help was provided in the tutorial work of the succeeding months, in the course of which Dr. Pope's great colleague, Dr. J. D. Geden, passed through sorrow and pain to his reward. And in August 1886 the name of W. B. Pope was placed on the list of supernumeraries, and his duties were undertaken by a successor.

The rest of Dr. Pope's life on earth was spent in quiet seclusion. He was lovingly

tended by the son and daughter who remained at home, and he was cherished in the memory and prayers of many. None of his old haunts knew him any more; intercourse with his friends was avoided, and the solace of books failed him. He took a slight interest in the passing events of the day, and would at times send messages of greeting. To the pages of a small Greek Testament he turned now and again with symptoms of aspiration, if not of relief; but around his soul was drawn a thick curtain, through which no man was allowed to pass, and above his head the light was covered with clouds.

Six years after Dr. Pope's retirement occurred the Jubilee of the opening of Didsbury College, and his old students and friends conspired to make the presentation of their tutor's portrait to the trustees a part of the celebration. The proposal was no sooner mentioned than it was welcomed; and in carrying it out there was neither difficulty nor delay. The portrait was painted by Mr. A. T. Nowell from the best photographs available. It was unveiled on June 22, 1892, before a great gathering of

ministry and laity, and has ever since adorned the walls of the class-room in which the theologian used at first to lecture.

For eleven years longer Dr. Pope lingered in darkness, until in the early months of 1903 he was prostrated with influenza. The disease abated; but week after week his strength gradually faded. And on Sunday evening, July 5, 1903, the clouds broke, never for him to gather again, and his pure soul passed peacefully into light.

He was buried the following Thursday in the Abney Park cemetery, in the same grave as his wife, who had died nine years before. The interment was preceded by a service in the Stoke Newington chapel, conducted by the President of the Conference, Dr. J. S. Banks, a close and intimate friend of the deceased. The grave is marked by a cross of grey granite on a pedestal.

At the Conference, which assembled the same month, many testimonies were borne to the character and influence of Dr. Pope. His old students spoke, with voices that were not far from breaking through the grateful devotion of discipleship, of the

debt they owed to the distinguished theologian, and of the services he had rendered to Christ and His people. In the obituary notice recorded in the *Minutes* he is described as, whilst in temperament and personal habitude more closely akin to St. John than to St. Paul, combining some of the highest qualities of both. 'In the pulpit he was unconscious of self, absorbed in his subject, sometimes carried beyond himself by the Spirit, so that, as he proceeded, quietly thinking aloud, his voice thrilling with restrained fervour, visions of God were opened and the depths of the listener's heart were searched. His gifts were crowned with the distinguishing grace of humility. A shy and saintly man, much given to self-examination, a Christian mystic who dwelt in the presence of God, he became an apostle of meekness and love. No one was more convincedly a Methodist than he, no one more conscious of the larger fellowship that binds together all the people of God. In him were found, in the words of one of his favourite Epistles, "whatsoever things are honourable, just, pure, lovely."' It was a favourite text as well as a favourite Epistle,

and the life of the man was its best interpretation.

The ministers of the Manchester District, at their first meeting in September, recorded 'their loving remembrance.' 'They recall,' so the record continues, 'the courtesy and wisdom of their chairman; the wide, exact, easy scholarship of their peerless theologian; the gentleness of the saint, who found in his recognition of the supreme majesty of Christ the secret of personal perfecting and of unbounded charity. They pray that to themselves and their successors in the gospel may be given the firstborn's portion of the spirit of this distinguished and revered minister; and that his children, generation after generation, may be enriched with the abounding grace of God.'

In that District Dr. Pope's best work was done, and his association with it and with Didsbury College was prized. The greater part of his library was presented to the College by his son-in-law, Mr. J. F. Haworth, and is a permanent memorial both of the wide range of his reading and of some of his special tastes in books. The many volumes are kept by themselves on a series of shelves

in the old library, and form a valuable addition to the collection, growing but too slowly, in the new library.

In February of the next year a tablet was placed by Dr. Pope's children on the wall over the pew in which they and their father used to sit. The inscription was brief but adequate:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF THE

REV. WILLIAM BURT POPE, D.D.,

FOR TWENTY YEARS THEOLOGICAL TUTOR IN
THIS COLLEGE.
PRESIDENT OF THE CONFERENCE, 1877.

THEOLOGIAN, MYSTIC, SAINT, A MASTER IN ISRAEL,
HE WALKED WITH GOD, AND PASSED FOR EVER
INTO LIGHT ON SUNDAY, JULY 5TH, 1903,
AGED EIGHTY-ONE YEARS.

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