

On Tuesday last another memorial was added to the many which now stand throughout England to perpetuate the memory of Samuel Wilberforce, Bishop successively of the sees of Oxford and Winchester. When on the 25th of July, 1873, that talented and now lamented prelate was laid in his grave beneath the spreading yew trees in Lavington churchyard, within a stone's throw of the country house where he was wont to appear rather as a country 'squire than as the hard-working Bishop, a meeting was held on the lawn composed of the large body of clergy and many of the laity who had attended the funeral obsequies, and many suggestions were then made as to the most fitting memorial that could be erected to his memory. The chief outcome of that meeting was the establishment of the South London Mission, but memorial churches, memorial windows and monument, have been erected in many places in the diocese of Oxford and Winchester. One of the suggestions at the meeting referred to was that the parish church at Graffham, a parish annexed to Lavington, should be restored and enlarged, and this has now been carried out so far as to be ready for the re-opening ceremony, which took place, as we have said, on Tuesday last. The only part unfinished is the tower and spire, and the work of restoring these will be proceeded with at once. Graffham and the sister parish of Lavington, as is well known, once formed the cure of Cardinal Manning, when he, as a priest of the Church of England, was Archdeacon of Chichester. During his tenure at the rectory it underwent restoration. It has now been almost entirely rebuilt, and considerably enlarged by the addition of aisles. When the foundations were executed for the present work, the foundations of the old Norman Church were discovered, and the nave has been built on those foundations. The church as it now stands consists of west tower and shingle spire, nave, with aisles and chancel with side chapels, the latter being used for the vestry and choir. The architect, Mr. G. E. Street, R.A., has effected a simple reconstruction of an old Sussex church of the 13th century, the materials used being flint, with dressings of Pulborough stone.

The builder was Mr. Shearburn, of Dorking. The interior of the church is seated with oak benches to accommodate about 300 worshippers. There is a handsome stone pulpit, and a very chaste early English screen of oak, surmounted by a large rood cross, separates nave from chancel. There is at present no organ, a harmonium doing duty. Elegant altar cloths and other furniture have been presented, including candlesticks, flower vases, and altar cross in brass. The east window, which consists of five lancets, has been filled with stained glass, portraying the crucifixion. A triplet in the south chapel shows the Ascension, and this is the gift of Mr R. G. Wilberforce, the late Bishop's eldest son. The parishioners of Graffham have placed a smaller window of stained glass in the west end of the south aisle. All these windows have been executed by the well known firm of Messrs. Clayton and Bell, from the designs of Mr. Street. The remainder of the windows are filled with what is known as patent quarry glass, and there being no clearstory, a "dim, religious light" has been obtained, which on a cloudy November day nearly approached to darkness.

The reopening services on Tuesday last were attended by large numbers of the clergy and laity of the dioceses of Chichester and Winchester, and a few others from other parts of England. The Archbishop of Canterbury, with the Bishops of Winchester, Rochester, Chichester and Ely arrived on Tuesday, and were the guests of Mr. and Mrs. Wilberforce,

at Lavington House. A special train from Victoria to Selham, which station is about two miles and a half from the church, brought many visitors. Unfortunately, rain set in about 11 o'clock, did not cease during the remainder of the day, causing discomfort to all, and thoroughly obscuring the lovely woodland scenery of the district, now in full glory of its autumn tints. The clergy assembled at the residence of the Rector (the Rev. Rowley Lascelles) adjoining the church where they robed, and about 12 o'clock a procession was formed which advanced up the nave, chanting the 48th Psalm, the village choir being strengthened by the addition of some of the boys from Chichester Cathedral. The Bishop of Chichester then proceeded with the order of service for the reopening of a church, that for the Diocese of Winchester, and issued in 1872, during Bishop Wilberforce's episcopate, being used. The Psalms (84th, 122nd, and 132nd) were chanted, the simple Gregorian music being used throughout the service, Mr. Smith presiding at the harmonium. Prayers were intoned by the Rev. A. H. Glennie, succentor of Chichester Cathedral; and the lessons were read by the Rev. Basil Wilberforce (of Southampton) and the Rev. Ernest Wilberforce (of Seaforth, Liverpool), two sons of the late Bishop. The hymns used were the 142nd (part 1) and the 255th from Hymns Ancient and Modern. The pre-communion service was read by the Bishop of Chichester, the epistle by the Bishop of Rochester and the gospel by the Bishop of Winchester.

Canon Liddon, of St. Paul's Cathedral, preached the sermon, founding his discourse on the 9th chapter 1st book of Corinthians, 22nd verse, "I am made all things to all men, that I might by all means save some." The preacher said in no passage had St. Paul described the leading characteristic of his life and character with such terseness or so vividly as in this. Not that the Apostle could be thought of as deliberately framing an epigram which might afterwards do duty in a biography. As they knew he was on his defence against the charger circulated by his Corinthian opponents that he was really a selfish person who was making a good thing out of the Gospel, he saying that if he chose to stand upon the letter of his rights, he might have claimed more and done less than he did. Had silence been possible they might be sure St. Paul would have said nothing about himself, but since there was this hostile criticism in the way of his usefulness, and he was forced to speak, he boldly asserted his rights. It was with the last part of his apology that they had to do, for in making it he immediately traced a picture of himself, which was on every account worthy their attention. St. Paul possessed the power of making himself at home with all orders, phases, and degrees of men, and although that capacity was developed and shaped by grace, nature must have contributed to it at least some of the raw material, for a practical capacity like that could not be learned like an art or a trick. It must be rooted in, and sprung from those opinions and sympathies which were at the base of character. It was a rich natural endowment, and as such to be found undoubtedly beyond the frontiers of the Church of Christ; but apart from Christianity, it was like a tropical plant in a northern climate; it was only exposed to die. Having enlarged upon this theme at some length, the preacher said if they could forget the apostle's words there was on that day one subject, one character, one name which, next to that of their Lord and Master, had the first place in their heart, for that church, though not under his pastoral jurisdiction, was peculiarly controlled by him. The church, in its older guise, had been repeatedly the scene of his ministrations; it was so near his honoured grave, and in its re-construction was associated,

as they trusted, with his dear memory for ever, that they were obliged, if for nothing else, to think of him. And their thoughts would surely have been turned to him by their contemplation of the great Apostle, the one characteristic side of whose mind he was, as it appeared to him (the preacher), so remarkable a re-production. Bishop Wilberforce was peculiarly like St. Paul, in the strength and tenderness and versatility of his manner; in his power to "become all things to all men, and that he might by all means save some." That was amongst his many great gifts "the prerogative endowment of that revered and most remarkable man – that he could without effort, and with the heartiness and grace of a perfectly natural instinct, identify himself with human beings who seemed to agree in almost nothing except being human. He was ever ready for intimacy with people of all stations and temperaments. He was by turns the courtier and the peasant; he was the friend of Kings and Ministers; he was the familiar with the inmates of the penitentiary and the workhouse. He could preach with the same resistless persuasiveness to the most cultivated and the roughest of mankind. He could up to the last hour of his life exchange the gravest business of his high office at a moment's notice for a children's game, into which he would enter with the natural and unconstrained enjoyment of a child. He was at home with the most religious, and, in a sense, with the least religious; aiding and elevating the one; and doing what he could - in effect doing much for the other. He was by turns the trusted and sympathising friend of the studious and practical; of the enthusiastic and the cautious; of the prosaic and the imaginative; of the light-hearted and the sorrowful; of the young man whose robust health and untamed spirits vented themselves in boisterous and joyous speech; and of the sick and dying, treading fearfully among the shadows which fell along the frontiers of the eternal world. With perfect ease he passed from scene to scene and from man to man, presenting the most dissimilar aspects; nay, so far from finding it involved any strain on his sympathies, he seemed to find a positive relieve in the sharpest ethical contrast. His sympathy was at the time so perfect that it seemed for the time to preclude the comprehension of other views. He was unwearied in interest, passionate and tender in his affection. As a pastor he went without condescension among all classes of people who felt at once at home with him, entering as he did into their cares, efforts, and failures. As he set forth in its integrity the grace of God people felt instinctively that he was a friend whom they might trust to guide them so to pass through things temporarily that finally they lost not the things eternal. How often had he spoken to the simple villagers of this place from this pulpit, and then passed to the pulpit of his University, where, before the choicest youth of the country his ripe learning and eloquent and intrepid voice was never heard by the most unfriendly without producing a deep impression, even if in the chaos of disintegrated convictions he could not command universal assent. In the national senate he swayed with his eloquence the most frigid and unsympathising audience in the world, while his incomparable grace in social intercourse made men think that he lived but for the entertainment of good society. Thence he would pass to some home of strict devotion, whose inmates knew nothing of the outer world, spending their time in works of mercy and constant prayer and in that rare spiritual atmosphere nothing was strange to him. A sister of mercy who heard him preach on the risks of a life of devotion said, "You would have thought that he himself had been a sister of mercy for at least 30 years." This continued flexibility of heart and head was beyond

the reach of ordinary men, who, not unnaturally perhaps, judged with harshness what they could not understand by experience, and the cry was raised that this great servant of Christ was utilising Church occasions to promote and subserve a selfish and social triumph. This stupid and odious charge was brought against him by those who could not understand how he could be at once the country pastor, the far-sighted statesman, the moving preacher, the star of the social circle, and the guide of the spiritual life; the sympathising friend of every class, loving the truth while lavishing care on those who doubted. It was alleded by such critics that he was a consummate actor, who preferred loyalty to personal friends to absolute truth; but such assertions were utterly unwarranted by facts, and were the offspring of dull and sluggish feelings, and narrow and contracted sympathies. He could affirm by knowledge gathered in an acquaintance of 20 years that he was sincerely loyal to the truth, though generous in his estimate of its bitter opponents; and those who said that he was an inexplicable problem and a standing paradox only affirmed what would have been true of themselves. He did not say that the Bishop had never said or left unsaid that which had given pain, but he did affirm that he was misrepresented when he was charged with disloyalty to the truth. However he was swayed by the moral pressure of personal sympathy rather than by the abstract and the intellectual. Like his life and work as a whole, it was penetrated through and through with a sincerity of purpose, alike in his assertions, hesitations, and negation. Much that seemed contradictory was reconcilable; he was sincere when he appeared most exaggerated, and he could afford to be careless of appearances. The gossips of Corinth an Ancyra had anticipated those of England, and the Bishop suffered the penalty or distinction of unusual genius in being thus misunderstood – painted in the likeness of the enemy when on the very steps of the altar. The stupidity of these criticisms on the part of inert respectability were most apparent to those who knew him best. The insincere man most assuredly would have been less careless of appearances, less ready to expose himself again and again to hostile criticism for the sake of doing kindness, but he, as a strong man, could dare to be misunderstood, since God in time would correct misunderstanding. One consideration then, was, twhat should make all do justice to the lofty disinterestedness of his character. High as was the post he held at the time of his death, it was not that which the earlier opinion of his countrymen, and his vast practical abilities, the unexampled scale and character of his public services had marked out for him. By common acknowledgement the unrivalled chief of the English clergy, a man who maintained his ascendancy among his fellows with a careless ease which forbade the very thought of rivalry, he must have known – nay, he knew – he would have been carried by the popular voice to one of the two historic seats of honour and authority in the English church. If he had made popular prejudice his rule, ignored the grace of his sacraments, considered the Church as a department of the State, appealing for her authority to Acts of Parliament. He (the canon) was not to be supposed to I ply that others had so acted. These things are really ruled by the church's invisible Head. His decision is always best. Their dear Bishop was happy in a world where all is true. It was only when life's evening was closing, when his strength was failing, and he felt that the end was near, that there was any, and then but a slight, recognition of his unrivalled services to the English Church. Two years and a half have passed since the tragic moment when, on a summer afternoon,

he was taken from us; and yet it seems but as yesterday. Of the blank left in the Church who shall speak? Yet, as sometimes one can do more justice to the height of a lofty mountain at a distance than at its base, so we see our late Bishop in his truest proportions as we gradually leave him in the dignity of history, with his place in the Church of England yet unfilled, God can raise up and fashion new instruments of his will, but, as a German writer says, a really great prelate appears rarely, God being purposely sparing of these great intellects. To how many doubting minds during the last two years would he have brought sympathy and relief; how would he have done much, prevented much, explained motives, repressed extravagances, and soothed prejudices at the time of an irrational panic, and by the magic power of his humanity turned the hearts of the fathers to the children, and the children to the fathers. We must not, however, dream away what remains of our time in longings for the impossible. If we would make our own the lesson of the text, we must become from unselfish motives "all things to all men;" and though honesty of purpose was nevermore needed than now, we should assert the truth not in a peevish manner, but with loving sympathy. There is much reason for fear and hope. Pressed alike by Ultramontane propagandism and by dark negations of fundamental truth, we need grace and courtesy, not proceeding from natural good nature, but from the love of God. Let them have the same grace and courtesy of manner such as his; tenderness and consideration for others; the becoming "ALL THINGS TO ALL MEN, "EVEN TO THEIR VERY PREJUDICES AND WEAKNESSES, SHORT OF SIN; AND THIS NOT OUT OF GOOD NATURE BUT AT THE SUGGESTION OF AN EASY TEMPER, AND A VIEW IF POSSIBLE TO DO FOR MANKIND THE HIGHEST OF ALL SERVICES.

The offertory, which amounted to £61, was taken during the singing of hymn 382 (Ancient and Modern) and was devoted to the fund for completing the tower of the church. The Archbishop, who had not previously taken part in the service, then read the prayer for the Church Militant and pronounced the Benediction, Hymn 197, "Oh God, our help in ages past," was sung as a recessional by the choir and clergy, of whom about 80 were present, as they left the church.

The congregation soon filled the vehicles which the kindness of Mr Reginald Wilberforce had provided, and a drive of a mile brought them to Lavington House. On the lawn, and within a few yards of the Bishop's grave (which was visited by many), a marquee was erected, in which a large company sat down to luncheon at the invitation of Mr Wilberforce. There were present the Archbishop of Canterbury and Mrs. Tait, the Rev. Cranford Tait and Miss Lucy Tait, the Bishop of Winchester, the Bishop of Rochester and the hon. Mrs. Claughton. The Bishop of Chichester and Mrs. Durnford, the Bishop of Ely, Hon Richard Denman, hon. Mrs. Denman, Sir Charles Anderson, Sir Edward Hulse, Sir Remston and Lady Milbanke, Lady Milbank-Huskisson, Canons Liddon, Ashwell (Chichester), Walker (Chichester), Bridges (Beddington), Lloyd, Wynter (Gatton), Archdeacon Cust (Buckingham), Archdeacon Pott (Berks), Miss Phillemore, Revs. W. D. Maclagan (Kensington), E.J. Beck, E. H. Fisher, Mr. G. E. Street, R.A., Mr J. Boodle (Surbiton). &c. &c.

At the conclusion of the luncheon,

The Archbishop of CANTERBURY rose and said - Mr. Wilberforce has begged that on an occasion like this there shall be no special expression of feeling which usually takes place. But he has asked me, and I am not unwilling, to express in a few words the feelings I experienced at that moment, and which I am sure are shared by all who are here present. When we drew near that house yesterday, and every moment since, one form and one voice has been present in all our thoughts. This, of course, is only natural in the home of our revered friend's age, so near his hallowed grave, where he awaits the resurrection: but that feeling as to his absence is not confined to us who are present here. Wherever, during the last two years and a half, the Bishops of the English Church have met for consultation the same want has been felt - if, indeed, we have been able to realise that we had not his presence. But not only when the English Bishops have gathered for Convocation, in any gathering for a great charitable purpose, his absence, yet unseen presence, has been uppermost in our minds. In the senate, when any great question affecting the Church has been under discussion, in all assemblies of Churchmen to take consultation as to the Church's welfare, the same feeling has been prevalent. Nor can we doubt that such has been the case in other Lands, among those who in America and the colonies were wont to seek his advice and counsel, and relied on his sympathy, guidance, and help. When we look to him for example, we regret, not so much that marvellous eloquence of speech, the accents of which we think we can still hear, nor that power of persuasiveness unequalled in our day, and the like of which we shall probably not see again, but the physical power of activity which enable him to be in every place where his presence was needed, for not to so many are granted such gifts as those which we admired and revered in our friend. That controlling power of will which enabled him to mould to his own opinion those who seemed most determined in their opposition is given by God to few. But we can find an example for ourselves in that indefatigable industry which enabled him to do day by day an amount of work which no other man could accomplish in the same time; in the boundless sympathy which enabled him to enter into the feelings of persons of the most dissimilar views, and which never failed to grasp by its power of attractions the minds of those whom he addressed. We might see whether by considerate and kindly dealings with those whom we would probably have restrained from excesses we might not draw them by cords of love. His Grace next dwelt on his marvellous power of suddenly transferring himself to any duty that occurred at the moment, being a lesson to us to seize the present opportunity to do the work God gives us to do while it is day, before the night comes when no man can work. These are common lessons which all may learn from the life of him whose name will be venerated as long as Englishmen can appreciate an undying sense of duty, a determination to be spent in the Church's cause, and a wondrous grasp of sympathy for those who love one common Lord. They must be reminded of many gatherings in which he delighted. Cuddesdon must be in the memory of all. Who that had frequented those meetings where he delighted to bring together persons of most different opinions had ever left the place without being stirred to more active devotion, without admiring the host who gathered them, and being determined to work more zealously? Yet, though Cuddesdon is a sacred spot, he felt it right that they were assembled here; for in an Episcopal home one Bishop follows another with marvellous rapidity, and one who was loved and honoured is followed by another Bishop

who works in the same spirit, and creates new associations which could not indeed displace the old ones, but in some degree, as years roll on, interfere with them. In this hallowed family home to - better even than in the great Abbey, where, in the grate fane of the English race, it was offered when his death convulsed the whole country to let him rest by his honoured father - was he buried where everything tells us of many taken and preaches to us that the time is short. The thought of great and good men who had been guests in that hallowed home reminded them in that diocese of an illustrious son of the Church of England lately called to his rest, one with whom none could converse without loving him, and who cordially agreed and sympathised with our dear Bishop, with whom he was now resting in the same Lord. Who can doubt that in future years this hallowed spot will be inseparably connected with Bishop Wilberforce's name. All human fame is fleeting. The most eloquent voice comes to be forgotten, the noble presence, the charm of those who looked at it, passes away; even the writings of many men reckoned great in this day are forgotten after a short time, but those who have united their names with great progress in the Church and nation live ever in the memory of a grateful people. Shall the history of the Church of England be written in future times, and shall it be forgotten that Samuel Wilberforce laboured for so many years in the see of Oxford, and spent his last year in the see of Winchester? Shall it not be known that, trained at his father's knee in those great Gospel truths which were the well springs out of which his influence flowed, he was a simple believer in the eternal Gospel of Jesus Christ, and that he entered on the trials of life with this deep and hallowed training, the fruits of which were manifest day by day? The great movement which has of late so affected the Church of England was connected daily with his thoughts and labours; and shall it be forgotten that by his boundless power of sympathy he was able to restrain excess which might have burst forth but for his control, and which were not unlikely to break forth when the constraining power of love was removed? In the great part he took in the struggles and trials of the Church he set an example to his age and generation which others would do well to hand down; for no man was more alive to the perils which beset the Church and nation. By the tenderest warnings he prevented men drifting on many dangers, and his name will long be associated, as travellers from across the Atlantic, and elsewhere visit his grave, with the history of this Church and nation.

His grace resumed his seat amidst loud cheers, and the company broke up, the greater part returning by the special train.