THE SCHOOL OF CHRIST.

A Sermon preached to the Students by the Rev T. Trotter, in the Baptist Church at Wolfville, at the beginning of the College year.

TEXT.—Matt. xi: 29, "Learn of Me."

The thoughts of many of you have, for some time past, been running on the subject of school and college life. Having decided to give some time to educational pursuits, you have been debating the question—Where shall I go? What school will be best for me, all things considered? You have been reading advertisements, consulting calendars, and balancing the respective claims of various institutions, that you might reach a wise decision. As a result, you are here. I believe you have done wisely and well in coming. I have no disposition to unsettle your position.

And yet, if you will permit the paradox, I am not altogether disposed to let the matter rest. The fact is, I want this morning to put in my plea for another school—the School of Christ. The words "Learn of Me" are Christ's own gracious words of invitation to enter His school, and become learners at His feet.

I. First of all, I want to present *the claims of this school.*

If you take up the calendar of any school or college, you are sure to find upon its earlier pages various considerations which are put forth as reasons why the institution should command a share of the public patronage. The desirability of its location, the ability and character of its teachers, its course of instruction, and numerous other considerations, are set forth with a view to establishing the claims of the institution in the public mind. Let the follow a similar plan. The claims of Christ's school—what are they?

1. I plead for the school on the ground of *the Master who is at its head.*

This is very common in connection with educational institutions. Rugby became famous through the name of Dr. Arnold; Brown, through the name of Dr. Wayland; Oberlin, through the name of Dr. Finney; Rochester, through the name of Dr. Anderson. The institutions here have been no exception. The name of Cramp, the name of Crawley, and another name which has been the representative name for twenty seven years past, these names have been a chief attraction in connection with these institutions all through the years. And as I plead for the school of Christ I plead for it on the ground of the Master who is at its head. It is Christ's school. When I have said that, I have uttered volumes in a word.

Who, then, is He? What is His character? What are those attributes which invest His name with such pre-eminent excellence? Ah! Who is He? What is He? I do not know. I trust that with many another here I have seen the passing of His glory, but I do know Him fully that is beyond us. Paul knew Him, and yet when an old man his impassioned prayer is "that I might know Him." If you will look back to the verse preceding our text you will read these words, "And no man knoweth the Son save the Father;" which means that the name of Christ stands for so much that only the mind of the Eternal Father can take it all in. But even a glimpse of His glory will mean much to us. Who is He, then?

He is a man. Once, as a man, He was upon the earth. Now, as a man, He is in the heavens at the right hand of God. But there is something about this man that sets Him apart from all others, that makes Him the incomparable One. Born in the home of a Galilean mechanic, Himself a poor artisan, uneducated, unpatronized, having died when He was but little older than some of you students, yet His wisdom rules the world. Born in a corrupt age, and brought up in a village proverbial for its moral badness, He has given to the world the purest system of morality which could be conceived, and has exhibited before men a life which, for purity and holiness, has been the despair of the holiest of the race.

Now, the explanation given for the incomparableness of this life is that mysteriously joined to the human nature of Jesus, and incarnated in Him, the Son of God—a Divine person—for thirty three years actually tabernacled among men.

Christ's claim that He was Divine was uniform and unhesitating. Heaven approved the claim at His baptism, and on the Mount of Transfiguration. His mighty works proved Him Lord over nature and devils. His resurrection put the seal of validity upon His lofiest claims. The apostles, though they reached this august conception of Him by slow steps, did reach it with uniform and absolute finality, and declare it, or assume it, on every page of their epistles. All subsequent history is an evidence of the fact. And he who doubts the Divinity of Christ has before him a task of explanation which will defy His utmost skill. Blessed be God it is to many of us no longer a matter of belief so much as of knowledge. We know He is the Son of God with power. And every man may know it, for "If any man will do His will he shall know," not by external evidences, but by the immediate knowledge of the soul, "that the doctrine is of God."

Will you not think of it, will you not try to realise it, that He who says to you this morning "Learn of Me," that the Master of this school for which I am pleading, and which you may enter, is Immanuel—God with us—direct from the bosom of the Eternal Father, placing Himself at our side, and undertaking to disclose to us the deepest secrets of the eternal heart, so far as those secrets have to do with our happiness here and hereafter. You cannot afford to pass by this school, and the Master who is at its head. Up in heaven cherubim and seraphim adore Him, and on earth the noblest and loftiest of the race have found their inspiration at His feet.

2. I plead for this school, further, on the ground that *what is taught in this school is absolute and unmixed truth.*

But, "Is not the truth taught in other schools as well as in the school of Christ?" Yes, and no! Now, I mean no insinuation against the authors of your text-books, or the instructors in your classrooms. But you must know that there is a wide difference between truthfulness and mere veracity. Veracity implies a correspondence between words and thoughts; truthfulness, a correspondence between thoughts or opinions and realities. Now, very much that is taught in the text-books we handle, and the schools we attend is made up of human opinions; and though these opinions may be held sincerely by those who set them forth, and there may be an exact correspondence between the opinions cherished and the words in which they are expressed, still that is but veracity. When we talk about truthfulness we are enquiring whether or not these opinions which make up so much of human knowledge corresponded to facts and realities in the physical and spiritual worlds.

I have only to remind you that the history of human opinions is the history of religions against religions, philosophies against philosophies, religion and philosophy opposed to each other, the opinion of today dethroned by the opinion of tomorrow, the heterodoxy of this age reckoned the orthodoxy of the succeeding and,—I have only to remind you of these things for you to see the great uncertainty which attaches to the thoughts and opinions of men.

Amid this uncertainty, no wonder that men sympathize with Pilate's question to the Saviour, when in sceptical perplexity he asked, "What is truth?" We can fancy we hear men all about us saying, "Show us some teacher whose thoughts are infallible, whose deliverances are final, and gladly will we be taught of him."

Well, just such a teacher is Jesus Christ. Appearing among men He says, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." He says, "I am the way, the truth, and the life." He is the embodiment of the truth, its living illustration. He teaches like no other teacher. There is no guessing, no qualifying "perhaps," no speculation in His deliverances. The ignorant and obtuse who heard Him in the days of His flesh said "He speaks with authority and not as the scribes."

There is no representation which Jesus Christ has made to us concerning God, concerning man, concerning sin, concerning redemption, concerning the life which now is or that which is to come, which does not stand for an absolute spiritual reality. His teachings are final, not to be tested by anything else, but themselves the touch-stone of all else in the spiritual realm. Can you afford to despise the instructions of this school? Not unless you are prepared to be a bondslave forever, for only when the truth makes you free shall you be free indeed.

3. But plead I for the school, yet once more, on the ground that *there is very much to be learned in it that can be learned nowhere else,* and that of the most important kind.

Among the secular schools there may not be much choice, seeing that the curricula of these schools cover substantially the same ground; but in the school of Christ there is instruction given which differs from the teachings of the schools, not only in its quality, but in its range.

With Christ is the secret of the knowledge of God. Your instructors will teach you about God's works in the heavens above, and about the laws of His government in the earth beneath. They will show you upon the pages of history how God has dealt with men in all the generations. But Christ rises infinitely above this, and promises to lead all humble and sincere hearts into a personal knowledge of God Himself. He promises so to disclose God to the soul, that he shall no longer be a vague abstraction, but a blessed, gracious personality, who may be known, loved, trusted, and obeyed. This open vision of God is found nowhere, save in the school of Christ. Listen to those great words which preface our text, "all things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

With Jesus Christ is the secret of soul-rest. Hear Him again, in the context: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Outside the school of Christ the secret of soul rest never has, never can be, learned.

With Christ is the secret of eternity. These teachers in the schools can teach you concerning the life that now is, but with Him is the secret of the life which is to come. Among the truths which Christ taught and to which He gave bold relief was the doctrine of an immortal life for every human soul. Another thing which He made plain was that, naturally, men are not ready for the life beyond; that there is something deeply and fatally wrong with them, that needs to be, and must be, set right, if their translation to eternity is not to be a translation to endless night. I need not tell you that He who disclosed that immortal life to us is He who alone can prepare us for it; that only he who enters Christ's school here can enter Christ's home there. You will do well to apply yourselves assiduously to the tasks your teacher's set you in the daily classroom; it is imperative that you apply yourselves to the teachings of Christ's school. To do otherwise is to trifle with eternity.

There was once a certain lord who kept a professional fool in his house to amuse by jests and antics. His master gave this fool a staff, and charged him to keep it till he should meet with some one who was a greater fool than himself, and if he met with such a one to deliver it over to him. Not many years after, his lord was on his sick-bed. His fool came to see him, and was told by the dying master that he must shortly leave him.

"And whither dost thou propose to go?" said the fool.

"Into another world," replied the lord.

"And will thou come back again within a month?"

"No."

"Within a year?"

"No."

"When, then?"

"Never."

"Never? And what provision hast thou made for thine entertainment in the place whither thou goest?"

"None at all."

"What!" said the fool; "none at all! Then take thy staff. Art thou going away forever, and yet hast made no preparation for the journey? I am not guilty of such a folly as that."

And just so with you. To prize these human teachers and the instructions which relate only to time; and at the same time to despise Christ and neglect the claims of eternity would be unspeakable folly.

II. And now, having urged upon you the claims of this school of Christ, let me set forth very briefly THE TERMS OF THE ADMISSION to it.

1. Well, it is a *free school.*

No fees! "Without money and without price!" The instruction given is so transcendantly precious, it cannot be bought with gold, or with any qualifications of character which men can naturally bring. It is in the largest sense a "charity school," provided by the abounding love of God for the ignorant and them that are out of the way." It is a free school, also in the sense that it is open to everybody. The ordinary charity school while imposing no fees, fixes the number of possible admissions. Not so is it in the school of Christ, "whosoever will" may enter.

2. Yet are there conditions of entrance. Only those can enter this school who have a *personal sense of ignorance and a desire to be taught.* This is no arbitrary condition imposed by Christ for restrictive ends; it belongs to the nature of things. Only the thirsty man appreciates the fountain by the wayside. Only the man who is weary and faint cares for the tree's grateful shade. So, in the nature of things, only the soul, conscious of its ignorance and longing for light, will turn to Christ for teaching.

Then there is another condition. *There must be a personal application to the head Master.* No proxy can act for us in this case, beyond speaking a word to the Master in our behalf, and perhaps hastening us as we go to meet Him. We must apply in person, and speak for ourselves. Nor will an interview with a subordinate suffice. It must be a personal transaction with the Head Master Himself.

Oh, boys and girls, young men and maidens. You've been enrolling on the hill. Would to God you would register today in the school Christ. If you will so do, I pledge you in the Master's name you shall be welcome.

III. So far I have talked of the claims of the school, and the terms of admission to it. Permit me to say a closing word on THE CONDITIONS OF PROGRESS IN THIS SCHOOL.

This school is a graded school, and one of the calamities about it is that a great many people never get out of the primary department. Some of you were converted a year ago. Some of you five, ten years ago. How far have you got along? It is a graded school with more than five or six grades. The possibilities of progress are indefinite. You can never get to the end. What progress have you made? Well, what are the conditions of progress?

The same as the conditions of progress on the hill. The prime condition is *intense application.* Intense application in prayer, intense application in the study of the text-book, intense application in the practice of the christian virtues.

God grant that every one of you may be enrolled without delay in this School of schools, and that with consuming zeal, and unwearying diligence, you may apply your hearts unto the wisdom of Jesus which is heavenly and divine.

DYING WORDS.

UTTERANCES OF GREAT MEN WHEN DEATH STOLE OVER THEM.

Kiss me, Hardy! I thank God I have done my duty.—Lord Nelson.

Head of the army.—Napoleon.

Don't give up the ship.—Lawrence.

It is well.—Washington.

I must sleep now.—Byron.

I feel as if I were to be myself again.—Sir Walter Scott.

Don't let that awkward squad fire over my grave.—Robert Burns.

Clasp my hand, my dear friend, I die.—Alfieri.

Let the light enter.—Goethe.

Into Thy hands, O Lord.—Tasse.

What! is there no bribing death?—Cardinal Beaufort.

It matters little how the head lieth.—Sir Walter Raleigh.

I pray you, see me safe up, and for my coming down let me shift for myself (ascending the scaffold.)—Sir Thomas More.

I'm shot if I don't believe I'm dying.—Chancellor Thurlow.

Give Dayroles a chair.—Lord Chesterfield.

Independence forever.—Adams.

I have loved God, my father, and liberty.—Madame de Stael.

Be serious.—Grotius

I resign my soul to God and my daughter to my country.—Jefferson.

It is the last of earth.—J. Q. Adams.

I wish you to understand the true principles of the government. I wish them carried out. I ask nothing more.—Harrison.

I have endeavored to do my duty.—Taylor.

A dying man can do nothing easy.—Franklin.

Let me die to the sounds of delicious music.—Mirabeau.

Let not poor Nelly starve.—Charles II.

All my possessions for a moment of time.—Queen Elizabeth.

It's small, very small, indeed (clasping her neck.)—Anne Boleyn.

There is not a drop of blood on my hands.—Frederick V. of Denmark.

Is this your fidelity!—Nero.

You spoke of refreshment, my Emilie, take my last notes, sit down at my piano here, sing them with the hymn of your sainted mother; let me hear once more these notes which have so long been my solacement and delight.—Mozart.

God preserve the emperor.—Hadyn.

The artery ceases to beat.—Haller.

We will now cross over the river and rest under the shade of the trees.—Stonewall Jackson.

It is useless to dissemble, dissolution is near.—Gambetta.

O Swain!—Garfield.

I still live.—Webster.

Troubles open doors for God to come in.

God gives us need to show us the way himself.

When our friends leave us God can come very close.

The more others are untrue, the more God needs loyalty in us.

A good man is a living witness to the fact that the devil is a liar.

Do a great deal of praying before you undertake to tell what a great sinner you used to be.

REV. ABRAM TAYLOR ROSE, D.D.

On Sabbath morning, July 5th, at about 7 a.m., our beloved and honored Dr. Rose entered into rest. As Father Brayton beautifully expresses it, "he was crowned." He was 73 years of age and arrived in Burma in 1853. The funeral took place on Monday at 7 a.m. In accordance with a request left by him the services were conducted by the writer; Dr. Smith made a short and most appropriate address; Dr. Cushing led us tenderly to the throne of grace. At the grave a portion of the service was in Burmese and Saya Toke offered prayer.

No longer with us he yet speaketh. We mourn him as a noble Christian man; we shall cherish his memory as the faithful, valiant missionary, a veteran for Christ. To those enjoying the privilege of intimate acquaintance, Dr. Rose presented a strong personality and displayed a lofty manhood. His ideals were high and his practice as well. He was eminently a manly man; vigorous, brave, active. He seemed to live in the clear air of transparent righteousness. He was freely endowed with natural gifts. His mental force was marked. He was a leader that led not by authority, but by his genuiness and attraction. In his death a cedar in Lebanon has fallen.

Coupled with his strength there was a fine earnestness in his manhood. That earnestness sprang from two elements, one a large heart richly furnished with quick tender sympathies; the other was Christ in that heart filling, consecrating and beautifying it for service. This was manifest in his readiness to help, in his quick responsiveness to trouble in others, and his bold espousal of all who were wronged or suffering. Like his Master he was touched with the feelings of one's infirmities. Nor could one fail to be attracted by his loyalty. This made his friendship doubly valued and sought for. This loyalty to friends, to his work, to his Lord was inspired and sustained by his nearness and likeness to Christ. His wealth of Christian character is a precious memory and a rich legacy.

As a missionary his life work calls for a full record. His labors were varied and important. He reached Arracan in 1853. Soon after arrival his wife died, and in six months he left for Tavoy. In the home of Rev. Mr. Allen, his friend and classmate, he spent nearly a year suffering in health. Going to Moulmein he become the pastor of the English Baptist church in that town. From 1856 to 1862 he was principal of the Government High School, Rangoon. In 1858 he was married. In 1860 he completed building and moved into "Rose Cottage," his subsequent home, where so many of his missionary brethren and sisters and other friends have enjoyed his society, friendship and hospitality. In 1862 he re entered the Missionary Union as associate with the late Dr. Stevens in charge of the Burman work in the Rangoon field. He remained connected with this field till his death, except for a short time at home, when he was pastor at Jefferson Street, Providence. His labors comprised both city and district. One of the most interesting and prosperous periods of the Lamadaw Church was at a time when he gave his energies specially to its welfare. The Kemendine Church was organised by him, and in the Burmese Girls' School and the Church he maintained unabated his loving and helpful interest. His last conversation with me was concerning the Lord's Supper to be held there the next day. In the city also after the death of Dr. Stevens in June 1885, he assumed the responsibility of training Burman preachers. He was most popular with his classes as an instructor. He was the unanimous choice of the Burmese missionaries as the one to have charge of Biblical training for which he was so well fitted. Only his failing strength prevented his resuming his place after his rejurn from America in June 1895. Although rendering these valuable services to the cause in Rangoon, yet the greatest and best work of his life was probably his work in the district. In this itinerant work he both delighted and excelled. His associates and helpers bear uniform testimony to his fidelity and ability in this evangelistic effort. This work lay near his heart. His interest and his prayers never leasened. Every section of this large field witnesses to the impression made by his preaching, and he travelled frequently. He made long journeys. Many are the incidents related of him in his jungle work. Individuals and villages who refused the Gospel he offered them still remember the man and his preaching. There was fallow ground, he toiled and broke it. A great sower of the word, he scattered the good seed faithfully throughout his field. His successor following the same lines of labor and travel gathers from the harvest he sowed with many prayers. During the last few years especially his heart was gladdened by encouraging prospects in the district. Not long before his last visit to America three churches, Tamangyi, Dedaye and Tadayus, were organized by him. His enduring monument is in the disciples won, the churches organized and the preachers trained by him during his long and earnest ministry as a missionary. The briefest sketch of Dr. Rose's life should not omit his keen interest in the work throughout Burma. Though during his whole life a resident of Rangoon, he was full of endeavor and love for the regions beyond. In 1867-68 he made a tour through Shanland with Dr. Cushing. In 1875 he visited Bhamo in company with China Inland missionaries to advise in the establishment of their mission. He made several trips to Upper Burma. In one of these he remained some months in Mandalay and obtained from King Mindoon Min a concession of land for the Missionary Union. He was in Mandalay at the time of the massacres on the accession of Thibaw, and a rumor reached Rangoon that he had been killed. On the annexation of Upper Burma by the British, he promptly tendered his services to the Union for advance into the upper province. He was designated to Mandalay. Ultimately being unable to go there permanently, he strengthened the hands of the younger men who went by his admirable letters, for he had the rare power of good letter writing, by his counsels and by at least three visits. In this way he contributed to the progress of the kingdom of Christ and the spread of the Gospel for which he gave his life, enduring hardness and winning victories as a good soldier of Christ.

E. W. KELLY.

THE HILL TOP.

We stand upon the highest point of land,
And overlook fair scenes on every hand—
The rocky pastures slope away before,
And rearward forests reach the lakelet's shore.

In front, and miles away to right and left,
Extends the vale by Jordan's River cleft;
In all its general view, it seems to me,
As fair as Jordan's vale beyond the sea.

Southward, beyond and o'er the distant hills,
The blue Atlantic all the vision fills,
And looking through our telescope, we spy
The white-winged ships, outlined against the sky.

The nearer prospect fascinates our gaze
With pretty homes and pleasant farmland ways;
With many shady groves and winding streams
That brilliantly reflect the noontide gleams.

About this lofty hill the air is clear
And winds are laden with reviving cheer;
And as these happy powers we gladly own,
We feel our nearness to the Father's throne.

The sapphire ceiling arching o'er our heads,
And varied beauty that around us spreads,
Through nature's highway, well defined and broad,
In spirit leads us unto nature's God.

Oh, holy Father of our Saviour King!
To Thee such honest service may we bring,
That on the highest hill of faith in Thee
Our dwelling place forever more shall be.

ADDISON F. BROWNE.

Jordan River, 1896.

The Lord is not on anybody's side, but it is our privilege to be on his.

By seeing how we treat men, angels can tell how much we love God.

Life will depend largely upon what we do with leisure moments.

If we love God, the world expects us to be doing something to show it.

It is only the soul in need who knows how precious are the promises of God.

He who is to bless the Israel of God must dwell near to the God of Israel.

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The mission of Christ was not to teach theology but to reveal God.

Common sense in religious matters is as desirable as anything else.