

mission, upon which, for its effects upon his own training, and its spiritual good to others, he was accustomed to look back with gratitude to the close of life.

From the beginning his style of preaching was solid, earnest and practical. Aiming at the heart of his hearers, he was careful to put before their understanding the great essentials of the Gospel, while he studiously avoided all artifice and extravagance. To listen to his message was to feel "how forcible are right words," but often the power and unction that accompanied that message made the listener oblivious to anything but the eternal verities with which it dealt. In his public ministry he sought for effect—for immediate soul-saving results—and often in powerful revivals, as well as in the more regular services of the sanctuary, "God granted him that which he requested."

There were two subjects with which he early made himself familiar, and the treatment of which in his hands was masterly from first to last of his public career: The Christian use of money, and the unspeakable importance of Christian education. Noble and self-sacrificing himself, he wished all others to prove that "it is more blessed to give than to receive." As he knew that in this matter he was right, and as he saw the vast importance of a general practical recognition of sound views on this subject, he made most strenuous efforts to bring it home to the conscience of the Church. His cogent reasoning, his startling appeals, and, if need be, even scathing rebukes or keen exposures of latent covetousness, often produced the best effects, even although for the present the awakening was "not joyous."

At a very early period of his ministerial life he was connected with the collection of the funds for establishing our Educational Institution at Sackville, N.B. Probably this fact led him to a careful examination of the whole bearing of the subject of Christian education. Subsequently, in his relation to Victoria University, and particularly in his long and valued labours as Governor of the Wesleyan Ladies' College, Hamilton, he had the opportunity of putting his principles into operation, and of testing their value. As the years rolled on he became more and more impressed with the magnitude of this department of the Church's work, and of its inseparable relation to the best interests of humanity and the glory of Christ. It can never be forgotten how, in the General Conference, he threw his soul into aggressive action on this behalf, and cheered with his sanguine anticipations the spirit of those who were charged more immediately with its high responsibilities. His fatal sickness is in part, at least, to be attributed to his consuming labours to arouse, inform and guide the Connexion on this subject. He counted no expenditure of energy too great, if he might but bring the Methodist Church to realize its full measure of obligation in this particular.

And this fact brings into view another element of his character, namely, his thorough connexionalism. He perceived the value of that unity which binds Churches together, which enables them to "bear one another's burdens," to participate in one another's privileges, and to arm themselves against a common foe, or to act with concentrated force in aggressive movements. Providentially, he had become personally acquainted with