

believe in a good God when our life flows on happily and merrily. But there are some experiences in life that will stagger most people."

Here the doctor gave illustrations (not the first in this discourse) which were obviously from personal experience as pastor of people in hospitals and in other conditions of severe trial. He faced the problems in such cases, and did not profess to solve them. But he proceeded: "Among those who have suffered there has grown up the conviction that God is good, and that conviction is not without some foundation. The moral integrity of God stands behind all the experiences of life, and people are foolish to let the incompleteness of life distress them or lead them into disbelief in God.

"We know in part only concerning the future life. There is much about the future life that we would all like to know. I would like to know what my father and mother are doing to-night. I am willing to admit that no man can tell definitely that there is a life beyond the grave; but we believe that there is, and we believe on good evidence.

"One man says flippantly that there is no hell; another says, with quiet seriousness that there is: I have been in hell; I have been in heaven; I have felt the power of sin;—ah, sin, as it grips and holds the human soul is one of the very best evidences that there is a hell!

"We know that a good pure life, full of righteousness and love, is the best life; any man knows that. On the contrary, we know that a wicked, sinful life is a wretched and unhappy one. Mind you, I am not saying that a man may be conscious of his wickedness; a man's condition for good or for evil is not to be judged by his consciousness or unconsciousness of it. People near death with consumption have been known to say that they felt splendid; they were not conscious of their condition."

When summing up under this head, Dr. Fraser said: "From out the tangled mass of varying experiences I know this, that to walk humbly with God, to love mercy, and to deal kindly and justly with all our fellows—that is best. As men sow, so shall they reap. The harvest may not come soon, but it always comes."

In closing the preacher emphasized the method of the spiritual life, and suggested that spiritual things must be spiritually discerned, by referring the congregation to Christ's words to Nicodemus: "The wind bloweth whither it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit."

This was just an ordinary service, and to one who knows anything of Dr. Fraser's aptness to fit his words unconventionally to the occasion, two asides which occurred were not surprising. One was of the nature of a parenthetical hit at the language of men on the streets, and the other was a straight reminder to some whom it must have concerned that the church was not a place for *tete-a-tete* talks during sermon. In each case Dr. Fraser spoke with characteristic plainness.

While in the cases mentioned it seemed that Dr. Fraser had good grounds for making his remarks, one is reminded that the genial doctor himself seems to suggest that he is in danger at times of saying things too plainly and too strongly. The writer has had no occasion in public or private to notice anything that would quite justify such self-criticism on Dr. Fraser's part,