

2. All that exalts itself against God must be destroyed. There is much that does. The will of man exalts itself against God and the Spirit of rebellion against God and His holy purposes is engendered. The purposes of the heart of man are often directly opposed to the will of God. There are injurious customs and pernicious habits indulged in by men that are in opposition to the law of God. Intemperance is a mighty evil that must be viewed as an enemy of God as well as of man. Idolatrous systems of religion are spread over much of the earth and a denial of true religion is also current among men, and these things are high against God. These things must be opposed. But can we assail all of these things by the kind of means that we have spoken of and expect to succeed? Yes that is what we are doing with every attempt to establish the kingdom of God more thoroughly at home, or extend it abroad. We have every reason to believe that in this way, and only in this way, can all that exalts itself against God be thrown down and the kingdom of righteousness and peace be built up upon its ruins. If it can not be done by these means it cannot be done at all. Experience has proven this. But great have been the victories in the past achieved through the use of Christian means. The paganism of the Roman Empire lost its power as the early Christians went everywhere preaching the gospel. The savagery and heathenism of some of the Islands of the South Seas has given place to Christian churches and the praises of God during the past fifty or sixty years. The ancient religions of India are feeling wonderfully the power of the gospel preached by earnest men of God. Greater things are yet to be as a result of earnestly using the means that God has ordained to conquer the evil of the world.

3. Every thought must be taken captive that it may be made obedient unto Christ. That means that everything must be made obedient to him. This is the great consummation of all things designed of God through redemption. Obedience is the test of religion. When this is realized Christ will be supreme. He is the head of all men and all things, and when all becomes submissive to Him then will the great purposes of God be fulfilled. When this is done men will live regularly and do right, and attain unto the highest things possible for human beings. In this will be realized the truest freedom for man, the power to do right. Happiness and the highest service will be secured for mankind. To this end we must ever continue with courage, hope and zeal to use the weapons of our warfare, righteous lives, prevailing prayer and the Word of God. All other means are either subsidiary to these or in antagonism to them. Without the use of these means we can never succeed. With them we can never fail. Results may come slowly but they are sure to come at last.

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**The Late Alex. Grant of Winnipeg.**

It is doubtful whether there is another man in all the west whose death would interest so many people, or cause such universal sorrow, as has that of the late Alex. Grant of the First Baptist Church of Winnipeg. I need not give particulars of the unspeakably sad event, as you will doubtless have received them before this letter reaches you. It is of course not possible for the people in the east, to understand how the death of any Baptist pastor, could so deeply move the people of all classes and of all creeds as this death has done. In this town, two hundred miles from Winnipeg, it is almost the only thing talked of wherever people meet, and everyone seems to feel it as a personal loss. His was a remarkable and powerful personality. "His gifts as a preacher" said one of the Presbyterian ministers of Winnipeg "could be regarded as nothing less than brilliant." With such intellectual power as he unquestionably possessed, coupled with piety so deep, and a devotion so intense as to seem sometimes bordering on mysticism, it is not to be wondered at that he had in a remarkable degree endeared himself to the noble church which he has so faithfully served for the past 8 years, and upon which he has left the impress of his strong personality and devout spirit.

His manner in the pulpit was unique, and at first, to many people, was not agreeable, but having heard him a few times you had no longer any disposition to criticise the manner, for there is forced upon you the conviction, that you are listening to a man of extraordinary power; a man of profound thought; of striking originality; of intense nature, and of warm deep devotion.

Every thing he did seemed to breathe the spirit of devotion. The writer some twelve years ago, heard him address the students at McMaster Hall. Having in a kindly way chided that spirit which even in Christ's service, is inclined to seek the most pleasant field of labor, he made a powerful appeal to those present to crucify such a spirit, concluding in the following words, which his dramatic manner, and intense earnestness must have indelibly fixed upon the minds of all who heard them.

"Brethren," he said, "be thankful that you are permitted to preach Christ any where, and see to it, that you preach Him in words so hot that they blister your lips." This intense earnestness and deep devotion characterized his whole ministry.

Last month was recommenced the publication of the Northwest Baptist, with him as editor of course. He wrote a brief "Salutation" that was characteristic; one sentence of it was, "Enough that the Northwest Baptist is here, and, hopes to be able to serve the churches, and through them our Lord Jesus Christ who is blessed forever more."

None of us thought then, that this was his valediction as well as salutation, but so it was. At the close of the last sermon he preached (on Sabbath evening the first inst.) he raised both hands, as was his custom, to pronounce the benediction, and while standing in that attitude, the congregation, the while, waiting for the words, he began singing in a soft low voice the stanza.

"Draw me nearer, nearer, blessed Lord  
 To the cross where Thou hast died."

That was characteristic of the man, and done by him seemed perfectly natural and fitting.

When preaching, his sympathy seemed to embrace the whole congregation, and caused each one to feel that he or she was to him, the object of special interest and solicitude, and when he reached a point in the sermon that he was anxious to deeply impress upon the hearts of all, or when appealing to the unsaved to seek the Lord, he would in the most simple and natural manner turn to the members of the church, and ask "Are you helping me now with your prayers? Oh! help me at this point, that I may speak to these unsaved ones just the right words." And then he would resume his appeal in words so tender and so intense in their burning earnestness, that the most indifferent must listen. At the bedside of the sick and dying, he was the embodiment of tenderness and comfort; just as original in his manner and methods then as in the pulpit.

But let no one suppose for a moment that tenderness, sympathy and devotion, for which he was so remarkable, were the only elements entering into this man's character. He was not deficient in those sterner qualities, without which no man could be truly great, however good. He was not the kind of man to deal tenderly with sham or unrighteousness in high places or low, and when he thought it necessary to assail error, or to defend his own views of the truth, he could do it, and often did do it, with the courage and sternness of the old time prophets.

In the sad death of this strong and noble man in the very prime of life (aged 42 years) the denomination has sustained a great loss; so great indeed, that so far as we can see, it is irreparable. He was the one great leader of the Baptist forces of the west; recognized as such by Baptist in all parts of the Dominion, but one had to know him, and meet him in convention in order to understand why his right to supreme leadership in such gatherings had never been disputed or questioned by any. It is needless to say, that the church that he has served so faithfully, and in which his ministry has been so eminently successful; the church that loved him as only such a man is capable of making himself loved; is today overwhelmed with sorrow, and feel that his place can never be altogether filled. Some one more intimately acquainted with this dear departed brother, and more familiar with his work that has been my privilege, will no doubt furnish a fitting testimony of his worth, but I could not refrain from writing what I have concerning our great and seemingly irreparable loss.

We cannot understand the deep counsels of God, or see why this had to be, but we can still trust Him, and pray that the mantle of the late pastor of the First Baptist Church of Winnipeg, may rest upon some other whom God shall choose.

B. J. GRANT

Boisevan, Man., August 10.

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**School for the Blind.**

DEAR MR. EDITOR.—A few weeks since, when visiting the eastern portions of the Province of Nova Scotia, I heard of a man who was deprived of sight, and being in search of all cases of partial or total blindness I made arrangements to meet him, with a view to seeing whether the School for the Blind could in any way be of service to him. I found that the man was 38 years of age, that he had accidentally lost the sight of both eyes when he was 15 years old, and that for twenty-three years he had been sitting idly all day long, the monotony of his life being broken only by eating and sleeping. Physically and mentally, and might I say spiritually, the man had become a complete wreck. Ambition and hope for the future, and even the power of enjoyment of the present, had vanished out of his life and I found that I had come to him too late and that his destiny on earth at least was simply a dull, monotonous existence.

For twenty-four years every effort has been made to make the School for the Blind known throughout the Maritime Provinces. Every available agency has been used to awaken the interest of the public in the education of those deprived of sight and to stimulate broad-minded and intelligent persons to co-operate with the school and to bring all those for whose benefit it has been established within the scope of the privileges and blessings which it is fortunately able to offer, and yet in the provinces many blind children have been allowed to grow up in ignorance and, like the man referred to

above, are now leading lives of helplessness and enforced idleness. Contrast the lives of the energetic, enthusiastic, self-helpful and self-supporting men and women, who have graduated from this institution, with the miserable, monotonous lot of those who have not enjoyed its advantages and then you will no longer wonder at the constant and unceasing efforts which have been and are being made to obtain information with respect to those who are totally blind or whose sight is so far impaired that they can no longer see to read.

Many persons express surprise that the parents or guardians of those who are partially or totally blind do not at once communicate with the superintendent of the School for the Blind at Halifax and secure for their children the free education which the school affords, but experience has proved that few parents will admit that their children are hopelessly blind, that the one central thought in the minds of such parents is the recovery of sight, and that owing to this oftentimes false hope and to indifference the children are allowed to grow up and reach manhood and womanhood without any effort having been made to prepare them to lead useful lives.

I believe that each reader of this letter, will admit that in this enlightened 19th century, no totally or partially blind child who has average mental capacity should be allowed to grow up in ignorance. I believe that each reader is willing to do his or her best, towards furthering the work of the school, and I believe that as an outcome of this letter, each district in the Maritime Provinces will be thoroughly searched, and that the report of each and every case of blindness existing, will be forwarded to the superintendent of the school for the blind at Halifax.

Do not imagine reader that this can be done without effort upon your part. Unknown to you there may be a blind child, in the chimney corner of a neighbors house, within a stones throw of your own home. Blind children are as a rule hidden away, kept in the background out of sight, and it is only by careful and persistent inquiry that their whereabouts can be ascertained.

Trusting, Mr. Editor, that I may count upon the hearty co-operation of your readers, I remain—

Yours Faithfully,

Hallifax. C. F. FRASER, Supt.

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**Rest in Life.**

Rest is a soft-sounding, beautiful word that comes from the heart as the breath of peace and sweet contentment. But few words have more meanings, or, rather, more applications. The laborer, wearing with the toil and heat of the day, goes home at night, task done, wages earned, to wife and little ones, to put his strained muscles at ease. He finds rest in cessation from toil. One who has given the day to ease and pleasure finds a great need of change and gets rest in sleep. Hunger and thirst afflict the traveler in the wilderness, and there is no rest for him until he gets food and drink. In the hospital lies a patient whose bones have ached, whose pulse has raced and whose flesh has burned with fever day and night. He finds rest in the flight of the malady. The man of business has had great financial burdens which he could not lay aside; they have tormented his waking and broken his sleeping hours. Rest comes when he has passed the crisis and met the obligations. The guilt of a crime lies heavy upon this man's conscience, he is troubled because he cannot escape. Life becomes a horror to him. At last he confesses, surrenders himself and, having made restitution so far as he can, he has rest. The poor suicide thinks there is rest only in ceasing to be. Greece has been at war. She staked her very existence on her defiance of Turkey. All her resources were strained to meet the enemy which was far too powerful for her. Her rest comes with peace.

What, then, is rest? Is it cessation from toil, or satisfaction of hunger, or the coming of sleep, or the return of health, or the laying down of business burdens, or confession of crime, or declaration of peace, or death?

There is a rest the desire for which has a deeper hold on the nature of man than any of these. We are made with higher longings than the horse or the sheep, which, having food and drink and companionship of their own kind, are satisfied. Rest from toil and all the burdens and ills of life, and even from life itself, does not fill up the measure of our hopes and aspirations. We believe in a life continuous. At death we do but cross a stream to live forever on the other side. God sends our spirits and takes them again. We are anxious, we must be anxious, to understand his purposes and to fulfil the destiny he created us for. When we are made to see how far we have gone astray and to what adverse fate we are tending, there is and can be no rest for us until we have found our way back again. The desire for this rest in God is likened in the Bible to hunger and thirst, to longing for sleep, for health, for cessation of war, for life. It is not of supreme importance that the brief days we spend here should be free from trouble, toil, illness, hunger and thirst; or that they should be lengthened out; but it is the one great object to learn God's will and conform our lives to it. Not to know that will means a blind conflict with the Almighty; to know it and to defy it means the most unequal, hopeless, terrible battle ever waged. How can there be rest when there is "a certain fearful expectation of judgment?"

Rest is the sweeter for the toil or waking, the trouble or agony of pain that precedes it. Rest in God is inexpressibly precious to them who have been tossed and torn with doubt, who have groped blindly in the darkness of sin for a ray of hope, who have learned that it is a fearful thing to confront the living God as rebels. What a rest of peace comes to the troubled soul when it ceases its silly war against God and knows that all its future battles will be fought with him against the common enemy! This is a rest which comforts and sustains through all the troubles and trials which may be cast into our lot. Unless we have it the present is without meaning, and the future utterly without assurance.