
THE TRIBUTES OF FRIENDS

easy thing for him to assume positions of leadership, for he much preferred the inconspicuous place. When he faced a call to prominence, however, he recognized that any popularity or gifts for organization, as well as any means he had, were his to be used for the good of the community. His religion was of that practical and sane sort that influenced his whole course of life, and in no way was its genuineness proved to those who knew the workings of his mind more than by the steadiness of his devotion to those causes to which he felt called of God to devote his energies and his sound business judgment.

He would be the last to claim any specially brilliant gifts for himself. If he had genius it was of that type which comes from an infinite capacity for taking pains. Others knew him better in his business and outside social relations than I, but from the time that I came to Toronto I was intimately related to him in our Young Men's Christian Association work. He gave me his confidence and he shared mine entirely. The Association furnished him the means of self-expression in definite religious service which most fully conformed to his type of mind. It presented to him, and challenged his sacrifice by a practical programme charged with higher idealism. He fitted into the Association's scheme of things by which it constantly seeks to harness the resources of the community and of the nation in manhood with all its varied capacities and means to the most vital task of training the boyhood and young manhood of our time for the service of the home, the Church, the nation and the world. Because of the intensity of his devotion to these ideals he found the Association and the fellowship formed in it an open doorway to other fields of usefulness. He was not slow to confess that by giving his help, or rather by the surrender of his very self to what he felt called to do, his own life was enlarged and deepened. It is always so. If a man lives selfishly and narrowly, the years bring nothing to him that is really worth possessing. The nation which lives for itself, shielded from harm, out of the current of the world's life, detached from any vital contact with the world's most intricate and vital problems, inevitably sinks into a spiritual lethargy that is but a premonitory symptom of spiritual death. The philosophy of Christ is proved by all human history—the way to save one's life is to lose it, and the only way to keep it in all its best qualities is to give it away. How slow of heart we are to believe it, and yet to-day in thinking of our friend we know it is true and that to the measure in which, by God's grace, he was enabled to approach this high ideal, to just that degree has he influenced our personal and our community life.

In Westminster Abbey there is a monument to John Wesley and upon it these words: "God buries his workmen but carries on his work." Yes, but God calls now as always for men of vision, sanity, consecration, leadership, to work for and with Him in the redemption and elevation of the world. May it not be that this sense of loss to which we give imperfect utterance to-day is God's call to all of us to see to it that the break in the ranks is more than made up by our renewed and deeper consecration to the tasks that lie near our hands in the Church, the Young Men's Christian Association, the life of this wonderful city and of the Dominion in which we live, in the Empire and in the world.

God help us that we may not be deaf, or hearing the heavenly voice and seeing more clearly the heavenly vision of God's programme for our lives, we may not be disobedient in following our friend as he followed Christ.