

ing to his brethren in the ministry. His subjects at such times gave inspiration to many a toiler.

Of his preaching, an honoured minister writes: "It was always helpful; his style racy and interesting. While he abhorred slang, and never aimed at pulpit witticisms, a vein of humour enlivened his discourses, and keenest irony would sometimes escape his lips, especially in denouncing the tricks of unprincipled men in the trade relations of life, and the meanness of sin, and while holding up to public gaze the real character of some pretender, the withering sarcasm expressed in the language, the countenance of the speaker, and the tones of voice seemed to smite like a stroke of lightning. His topics embraced every subject within the range of theology, Christian sociology, and religious experience. An omnivorous reader, and above this, an original and independent thinker, he was fully qualified to discuss all questions of interest to society, but as an optimist he mostly dwelt upon the great themes of the Gospel in the evangelical system of redemption by Christ. He had the fullest confidence in the ultimate triumph of Christianity, and the millennial reign of grace by the preaching of the Gospel, and upon these themes he would sometimes rise to a grandeur of conception almost sublime."

Mr. Robinson's business capacity was equal to his preaching ability,—pastor of the most important churches of the Methodist New Connexion in England, Superintendent of the Missions in Canada, editor of *The Evangelical Witness*, four times President of the Canadian Conference, Book Steward, superintendent preacher of a church, either in Toronto or London, editor of the *English New Connexion Magazine*, President of the English Conference,

selected by the English Conference as a safe councillor and wise leader to return to Canada and watch the union movement between the Wesleyan and New Connexion Churches, after the union several times elected a member of the General Conference. In all these relations he was a workman needing not to be ashamed. The trust and confidence thus reposed in him indicate his able administrative power and executive ability.

In Mr. Robinson's private life, social surroundings, and spiritual experience, his true character appeared. There was a brusqueness and bluntness in his manner that was often misunderstood, and which at first repelled those who were not familiar with him, or who did not know his real kindness of heart. A minister who lived in his family for some time writes of him: "I found him to be in his home a godly, unpretending Christian man, whose life spoke even more eloquently than his lips, of the moral power and sweetness of his piety." When absent his letters to Mrs. Robinson always expressed the deepest affection, and to his sons and daughters parental solicitude for their spiritual well being. Another minister writes: "The last time I saw Father Robinson, we sat late and conversed freely on the dealings of God. I found him simple, unselfish, and sweet. As I left that room I felt I had been with one who lived near to and walked with God, so pure, so tender, and trustful, my mind was made nobler and my heart better by the experience and lessons of the life of such a man." He lived "as seeing Him who is invisible."

His warmth of heart and frankness made him everywhere welcome and honoured, bound his friends to him in truest affection, and to the last by all who knew