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Editorial.

FROM HOUSE TO HOUSE.

"Pegging away" is a homely phrase, suggesting the humble cobbler driving into the shoe these tiny bits of wood that hold the inner and outer soles together. It is a phrase, however, that is now historical, if not classical, as a phrase that was often heard from the lips of President Lincoln in the gloomiest days of the great rebellion. When people asked him how he was getting on, his reply was, "pegging away;" which was, in fact, in homely guise, the motto of the great painter, "no day without a line;" and which, as indicating the true spirit in which great wars must be waged, foreboded the ultimate triumph of the side that took it for its maxim.

Though we do not find any expression so homely as this in the mouth of the apostle Paul, we do find the thing itself, to a large degree, in his life. There was no man that understood better than he how to address a great audience; and no man knew better than he the immense power that lies in the hands of a man that can carry a great audience with him. There was no city he entered but he tried to get the ear of the great crowd that could always be met, on the Jewish Sabbath, in the Jewish synagogue. We could not call that "pegging away." It was "thundering away" over Asia and Greece, carrying, by the force of his "reasoning out of the Scriptures," the hearts of hundreds, in demonstration of the Spirit, to the obedience of the gospel. But he who could thus thunder to the great crowds that heard him in the synagogues, in the open air, and in judgment halls, could also do that kind of work which, in contrast, might be called "pegging away." He watches every chance, and catches every occasion, to push forward his work; like a merchant dealing one by one, for the sale of his wares, with the men he chances to meet; or like those agents sent abroad over our land, who push their sales with a watchfulness that never misses a likely customer. In Jerusalem we find Paul in close personal dealings with the Grecians he chanced to meet; in Cyprus, we see him explaining the gospel to Sergius Paulus, as his alone hearer. Now, his scholar is Timothy; then, he is