

dense masses of the poor and godless in the East end of London, his heart yearned over them with something of his Master's pity, and stories were told among his brethren of generous deeds and abounding toil by night and day, which sprang from a nature as sensitive to sorrow as a woman's, and quickened by a living faith in the cross. With eager earnestness he sought to reach the British workman. Estranged as a class from our church life, Mr. Thomas evidently believed this, in part at least, arose from unsuitable methods of touching the interest and awaking the better feelings of the artisan. He commenced giving each Monday free lectures on every variety of topic to the general public. Such was the power the speaker put into his thought, such the charm of his dramatic manner, and such the genuine, manly and loving spirit which informed the whole, that week by week the great building was crammed from roof to floor with the very class others had sought in vain. This great strain upon his body, mind and spirit could not be maintained even by one so vigorous and energetic as Mr. Thomas without rest and change.

Exhausted by a long winter's arduous campaign, he accepted a friendly invitation to visit America. During his stay, he preached one Sunday to a church in Brookline, a Boston suburb, which had recently lost its first pastor, the present eminent Dr. R. S. Storrs. By the munificent liberality of one of its members, this church had just then erected one of the most beautiful sanctuaries in the United States. Such was the impression made by one day's services that a unanimous and importunate invitation to the pastorate followed the preacher to his London home. To the deep regret of more than his own congregation, the "call" was accepted, and from that time to this, one of the most successful ministries of the day has been maintained.

We should be guilty of no rhetorical exaggeration if we said that Dr. Thomas has drawn around him one of the finest congregations in this land, and no minister enjoys a more devoted love from the people he teaches than he. During the years of his American tempt him away, but so far all have failed. Throughout the States his high quality as a preacher is growing in recognition, but to our loss he has never yet preached in Canada. Understanding that he is shortly coming on a special engagement to Western Ontario, we feel anxious to introduce to our readers a minister of our order so exceptionally gifted as the subject of this sketch.

In accord with the great law, "first the natural and then the spiritual," let us picture the bodily presence. Nature has been gracious to the Doctor in this respect. Above middle height, straight as an arrow, wide chested, strong limbed and with graceful waist the man stands an ideal of physical development

capable of any call upon activity or continued strain of work. But it is the head which chiefly commands attention. Though very large, it is so finely moulded that its great size does not at once impress you, and it is so proudly carried that perfect harmony is maintained throughout the frame. Phrenologists, we should think, would revel in the study of this head. The large rounded forehead, the full, wide crown and what Carlyle liked, the length of the whole, bespeak brain and force. The eyes are dark and lustrous, terrible when they flash with righteous anger, but in moments of awakened tenderness rich with tearful softness. The face is round and in expression slightly leonine, arising from the massiveness of the lower jaw, and the constant compression of the thin lips. Altogether a bodily presence which places its owner on high vantage ground as an orator.

It is more difficult to deal with the mental characteristics of our brother, and for this reason, among others, he seems to possess some not often found together. A born popular speaker, with innate dramatic capacity, he possesses, unless we are absolutely at fault, a strong philosophic tendency. We should judge one loved line of his thought and reading to lie in the realm of abstract thought. In a volume of sermons he has recently published, evidence of the double quality of mind is manifest throughout. In choice of subject he instinctively flies to loftiest themes, such as "Divine sovereignty, Retribution, Limitations of evil, Predestination, the Divine invisibility," and such like; while almost as unconsciously the method of his handling them is a realistic one, in every conception dramatic. From the latter probably comes his priceless faculty of making profoundest truths simple to an average congregation. We know not the extent of his scholarly attainments, but feel confident as to his possessing the true student nature. Did we venture a guess, we should say philosophical studies held him most powerfully. We do not imply a deficiency in human sympathies, for there is found much of his strength. Full of the living present, the great and sad social questions of the hour manifestly stir him to his depths. No one could speak of him as a mere theologian, for he is every inch a man of our own flesh and blood.

What kind of a preacher is he? some will ask, and we hurriedly attempt an answer. As with most first-class preachers, to hear Dr. Thomas at his best you must listen to him in his own pulpit, for his is emphatically a teaching ministry. There standing amid the environment of rich and becoming architecture, clerically robed and facing a large audience of high quality, he has every help to preaching well. His voice is full and clear, with a slight touch of raspiness in it when pressed. It is a fine organ, capable of filling with ease the largest building, but some early habit