

Declaratory Act and a Simpler Confession of Faith. He stated quite distinctly in the Presbytery of London that no intelligent man could be expected, in these days, to accept the Westminster Confession literally and in all its details. It took many years to carry these new documents through the Synod, the Supreme Court of the Presbyterian Church in England. In the conduct of that delicate affair he showed a wise statesmanship; he was clear and determined, but never in a hurry. He was content to advance by slow stages rather than have a strong minority. When reproached with saying that the Westminster divines did not preach the Gospel, he replied that he had contended for the very opposite, viz., that they preached a rich gospel, but were so hampered by the logical exigencies of the situation that they could not do full justice to their own beliefs. They made the great thought of "election" so dominant that other elements quite as essential received scant justice. Years afterwards, in conversation with him at Cambridge, I referred to his severe toils in this matter, and he said that it had been of great service in helping to prepare him for the position he then occupied as Professor of Systematic Theology. At the same time he expressed his pleasure that no great symbol had ever committed the church to any one definition of inspiration. When passing to a different subject, that of Mr. Chamberlain's desertion of the Nonconformists on the school question, I remarked that probably that statesman thought it a small matter compared with the great imperial question, he replied that breaking up the school system was not a small matter. He was not an active politician, but he evidently felt that Mr. Balfour's education policy was unjust.

When he resigned the pulpit for the professorship he was free to give some

of his valuable time to the small churches, and I well remember a visit that he paid me to preach anniversary services. We discussed various questions, much to my profit. He thought that young people should not be asked "to join the church," but rather reminded that by the action of their parents and the influence of their education they already had a share in its life, and must face the responsibility of disowning their past and leaving the Christian community. He further said that now, preaching so often only once in a place, he felt the need of keeping to great central themes. In the morning the subject was "Coercion and Conversion," Psalm XXXII, 8, 9, a clear and inspiring statement of the vital principle of Christian life and conduct. In the evening he spoke on "The man who drew a bow at a venture," 1st Kings, XXII, 34, a fine blending of history, apologetic, and personal appeal. Dr. Dykes was not so popular in his style as Dr. Donald Fraser, and he had not the volcanic energy of Dr. Joseph Parker, but he was a great expositor and a persuasive preacher. When we think of such men we feel that we belong to a noble profession and we should be stimulated to give our highest powers to this great service. Our Roman Catholic brethren have their "Saints' days," and this keeps alive the memory of their glorious dead and the idea of "the communion of saints." We also, in common with them, and peculiar to ourselves, have a great heritage, and the sacred memories of the past should quicken in us a sense of our great debt to the faithful men who have gone before us.

These few scattered words do small justice to the life of a devoted minister, but they spring from a sincere feeling of reverence and gratitude.

Queen's University, 1912.