

## Failure—Because of Fear.

BY REV. H. A. PRICE.

Fear, as much as anything else, robs us of power and makes our life a failure. Many a one who had within him the power to make the most of his life, to rise to a prominent position in some service for God and man, has simply covered his light and life with a bushel, and lived an unsuccessful life in some obscure place, because he was filled with fear. It was fear that made insignificant his individuality, that weakened his powers, robbed him of his ambition and took all the sweetness out of service. Fear will be found at the bottom of many an unsuccessful career.

It is fear of some kind or other that causes us to fail to attempt, that prompts a man to make excuses and to leave undone and even unbegun the work he might have done. By failing to do he loses the position in life which would have been his had he striven with might and main to overcome his feeling of fear.

The element was at the bottom of the excuses made by Moses. And the words spoken by God to his trembling servant at this time were to help him rise above his weakness. The seven excuses made by Moses and prompted by fear are worthy of more than passing notice: At first he complains of his lack of fitness, "Who am I, he says to God, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Again fear prompts him to complain of his lack of words in the excuse: "Behold when I come to the children of Israel, and shall say to them The God of your fathers has sent me to you and they shall say to me, What is his name? What shall I say to them? In the next instance fear causes him to confess his lack of authority for he cries out: "Behold, they will not believe me, nor hearken to my voice, for they shall say, The Lord has not appeared to thee." A complaint of his lack of eloquence follows next: "O my God I am not eloquent neither here before nor since thou hast spoken to thy servant but I am slow of speech and of a slow tongue." Another excuse made by him reveals his fear in regard to adaptation "O my God," he says, "send I pray thee by the hand of him whom thou wilt send. Again he makes an excuse because of his lack of success at his first trial, revealing his fear of a final defeat: "For since I came to Pharaoh to speak in thy name, he has done evil to this people, neither hast thou delivered thy people at all." Fear has grown to such an extent within his breast that he now finds fault with God. And finally we hear his last excuse: "Behold the children of Israel have not hearkened to me; how then shall Pharaoh hear me, who am of uncircumcised lips?" It was nothing more or less than fear in the heart of Moses that prompted his utterance of these excuses. And if he had given way to his feelings, leaving the gracious words of his God unheeded, his name would have never been known to the world.

How many of God's children are like him! The difference between the man who achieves success and rises out of obscurity to some useful position in life, and the man who may have greater knowledge and more tact and larger ability but who never becomes known outside of a small circle of friends, is very often simply a question of initiative. It is the man who takes the initiative, no matter how often he fails, how much he stumbles, how many mistakes he makes or how much he lacks, but who conquers fear and pushes to the front, that succeeds and makes the most of himself in life. Many make the least of themselves in the world and in the church and society, just because of this lack. But there seems to be a cowardly strain in every human breast, and only the few dare to rise to their highest. We are afraid of our associates, afraid of society afraid of established customs, and as a result individuality and originality suffer hard blows, and whenever our mentality reaches new heights it scares us and we begin to hesitate. A thousand will gladly follow where only one will lead. He who only waits, and spends his time examining his doubts, petting his fears and feeding a feeling of self-consciousness will find out, no matter how superior his powers, ability and knowledge may be, that "someone always steppeth in before him."

God was preparing Moses for a great work. He would never rise above his fellows unless he took the initiative, God knew better what was within him than he did himself, and he took pains to lead his trembling servant to master his fears. For only by being the master of himself could he be the master of others. Moses like many of us to day may not have been aware of the full measure of his ability and power, he may not have fully realized that God's commands never exceed a man's ability. But when God sent him on his mission, he, the Creator, knew that the messenger he sent was fully prepared, at least, to begin the work he wanted done. Strength and ability would increase according to his day.

We must remember the fact that God knows more about our ability than we do. When he calls it is ours to obey. Our powers increase only as we put them to use. In times of testing we are often surprised by the revelation of a strength and a power never known by us to have been in our possession. How kind of our God to tell us to do things which we faithfully believed were beyond our powers! And when we start out to do his bidding how blessed to find

out that we had more ability than we ever knew ourselves possessed of!

But the fact remains, that when we are called upon to do something we have never done before, and God tries to lead us on to greater usefulness, we too often, like Moses, let fear rule us, and we make excuses and complain. The words spoken by this servant to his Maker revealed fear and timidity, but God's words to him were gracious words of love, full of quieting assurance to his trembling servant: "Fear not!" "I will be with thy mouth and teach thee what thou shalt say."

Is it not high time for each of Christ's followers to claim this promise of God as his own? Why this fear and hesitation in our lives in regard to God's call and work? Have we not been called to show forth the excellences of him who has brought us out of darkness into his marvelous light? Have we not been saved to serve? We are called God's disciples because we are scholars in God's school. We are called witnesses because we are to tell forth the things learned. And it is Christ's command to us, to confess him before men. Are we not following in the footsteps of Moses and making excuses, telling our Master what we can do, but spending most of our days telling him what we cannot do? We are filled with fear. We fear the face of man. We are afraid, as it seems, of each other, for even in our weekly gatherings, where of all places we speak of "bearing our mutual burdens, and sharing each others woes," we fail to help, by speaking a word of comfort and cheer. O how many dumb children God has in his sanctuary!

Now, the Lord has not only promised to go with us to our work and lead the way, but by his Holy Spirit he will strengthen our very powers of speech. He will put into our hearts the right thoughts and give us the right words to utter. Moses finally learnt the lesson of trusting in God, rose above his fears and conquered. But what are we doing? Have we not been thinking of our fears long enough? Have we not guarded our little corner in life sufficiently long to learn, that to continue in the same old rut will mean failure and a useless life? Why continue to allow fear to shear us of our locks and make us weak as o her men? We have been making excuses, our fear grows worry increases and peace leaves our lives. Failing to do our share in God's service, as, for example, in the meetings of the church, we go to our homes dissatisfied, conscious of having lost an opportunity and a blessing which we know from past experience, always follows when we take active part in the gatherings of God's people. It was the unprofitable servant who said to his Master: "I was afraid," and of him we read, "And he went and buried his Lord's talent," and at last found fault with his Master. Let us see our danger here, and seeing it, let us fall back on such a promise as this: "I will be with thy mouth and teach thee what thou shalt say." Let us exercise faith in God, trust his promises and overcome fear. "For fear hath torment."

Our experiences of fear and timidity have been the common experiences of all saints, but they trusted God and obeyed his commands. Difficulties vanished and blessings increased when duty was performed. Trust must take the place of fear; not temerity but holy boldness, the place of timidity. Jeremiah was a timid man. When the Lord sent him to speak to his people his heart failed him, and he said: "Ah, Lord God, behold I cannot speak; for I am a child." But the Lord said to him: "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee." "Then the Lord put forth his hand and touched my mouth. And the Lord said to me, 'Behold, I have put my words into thy mouth.'"

How comforting the conscious presence of God in our lives! It was God's presence that gave Caleb and Joshua their confidence, God's presence that gave Israel their victory over Jericho. And it is God's presence which robs us of fear and fills us with power, and gives us boldness to speak. If we are sure of God's presence we can expect him to touch our mouth. Then we will speak—speak as God's ambassadors to those who are lost. We will no longer leave the word unspoken which we should speak to our children, our relatives, and to the people who are our daily associates in store, or school, or office. And gladly and willingly will we testify and pray in our weekly gatherings. If the word of God dwells in us richly, the Holy Spirit will so bring it to our remembrance, that when the time comes to speak we will feel that we cannot but tell of the things which we have seen and heard. There is no such promoter of thought, right and pure and helpful, as God's word. May our lips, and above all our lives, be consecrated to God! It is often astonishing how long and well we can speak after meetings and in our social circles, and one cannot help asking, why not in God's house and about God's cause? Why not about salvation?

Men may misunderstand our lives and misinterpret our best motives. But fear of man need not hinder us from making the most of our opportunities. For if we could rise no higher than the station our neighbor chooses for us, we would probably never rise at all. It is a strange thing, but nevertheless a fact, that wisdom and ability are seldom recognized by those who envy them in secret. A genius is often held in contempt by his associates, simply because

they are so fortunate as to be on familiar terms with him. The people who know us least think they know us best because they live next door to us. Let us, therefore, remember that he will be the bravest and most successful man, who is so deeply absorbed in daring to do right a good that he does not care what others think or say of him. Our heavenly Father knows our hearts. Let us cast only our powers of speech, but all our powers, down to the feet of our Lord and Master, and depend on his promises. If God has blessed us with a commission, with a message, let us in turn be a blessing. Our tonic text should be: "Fear not. I will be with thy mouth and teach thee what thou shalt say."

"A sacred burden in this life ye bear;  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it steadfastly,  
Fall not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win."  
—Examiner.

## Dr. Daniel Morse Welton.

BY REV. ISAAC R. WHEELOCK.

(Concluded.)

How powerful must be the atmosphere of such a church upon the imagination of young people. How suggestive to the consecration of the lives of some of the it must be, to the gospel ministry. Is there any word that when Dr. Tupper's influence was added to this pre-meeting life of the Bethel church, she became the foster mother of ministers? A little before this date Daniel had caught a vision of the flying angel carrying the gospel. He was not cut out for the plow, but the teacher's word, the college chair or the pulpit. Acadia was luring him away. And out of the Bethel life came others into the ministry of Christ. Beside Dr. Welton, there is Dr. E. Saunders of Halifax, *par nobile fratrum*, and Rev. W. Robinson and I. R. Wheelock, also the beloved John Neily, now with the Lord Jesus.

But Daniel went to Wolfville. One can hardly appreciate now the interest taken generally in all the country side in a young man in that age aspiring to a college education. It was a rare occurrence. Daniel was the first all that range of country to drop all farming utensils and cry out "Excelsior" as he rushed to Wolfville. The cry of all the community into a violent fever of excitement. The notion had been quietly cherished that if God called young man to preach, he would not only give him his message, but also give him utterance. But the notion was changing, and got a shock from which it never recovered when Daniel went away. The whole community watched him, and every time the winter vacation would round popular interest in Daniel rose higher and higher. Parties were made for him to time with his visits and his society was agog to fete him more and more. The ardent for him was the popular interest, that even the faithful girl who afterwards became his accomplished wife was picked out for him; and this, I think, several years before the young people finally chose each other. And enough what society divined was surely a match made in Heaven. I remember very well the social elation when engagement was announced. This all shows how ardent his many acquaintances at home were interested every move he made.

He had now been at Newton, and under the instruction of that prince of exegetes, Dr. Horatio B. Hackett, Seminary course was drawing to its close, and his life was coming into full view. He was home in Dartmouth and his father and mother gave him a reception. His body was invited, and everybody came who could. The father was standing in the front hall, and I, a little younger than him. Daniel came along and my father engaged in conversation. It had gone forward a few minutes when he remarked that he could now turn the New Testament into Greek. How wonderful that to me, an eager listener! He ran quickly to a table with the New Testament, and opening it at the first chapter of John's Gospel, translated for my father several verses into Greek. You may think I did not both see vision and dream dreams that night, as wonderful to me as any Dante's could have been to him.

But the constituency of the Bethel church was only part of a larger parish, whose limits were never blazed by a woodman's ax or set down in any church register. The story expands into this larger field, and would not be complete if I should say no more. I am now to speak of some psychological phenomena and cannot explain them. Perhaps certain laws of heredity furnish the best explanation. Or higher than any laws known to us, it may be that the Holy Spirit directed events for reasons concealed.

Geographically we may consider the Bethel church the centre of a wonderful minister-producing territory. Let us sweep a circle with a radius of eight or ten miles placing one fork of our dividers at the Bethel church. We have now enclosed territory so rich in the production of ministers in the middle section of the last century as to challenge an explanation. Is it that the wonderful church life of the Bethel was much older and more widely existing than I know of? Perhaps the explanation is both psychological and of the Spirit of God. The former is in