

Frank
E. Davidson

L. W. DADSON, B.A., D.D.

THE MAN AND HIS MESSAGE.

EDITED BY

JONES H. FARMER, B.A., LL.D.,

Professor of New Testament Greek in McMaster University, Toronto.

"By manifestation of the truth commending ourselves
to every man's conscience in the sight of God."

—PAUL.

TORONTO:
WILLIAM BRIGGS.

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James
Edwardson

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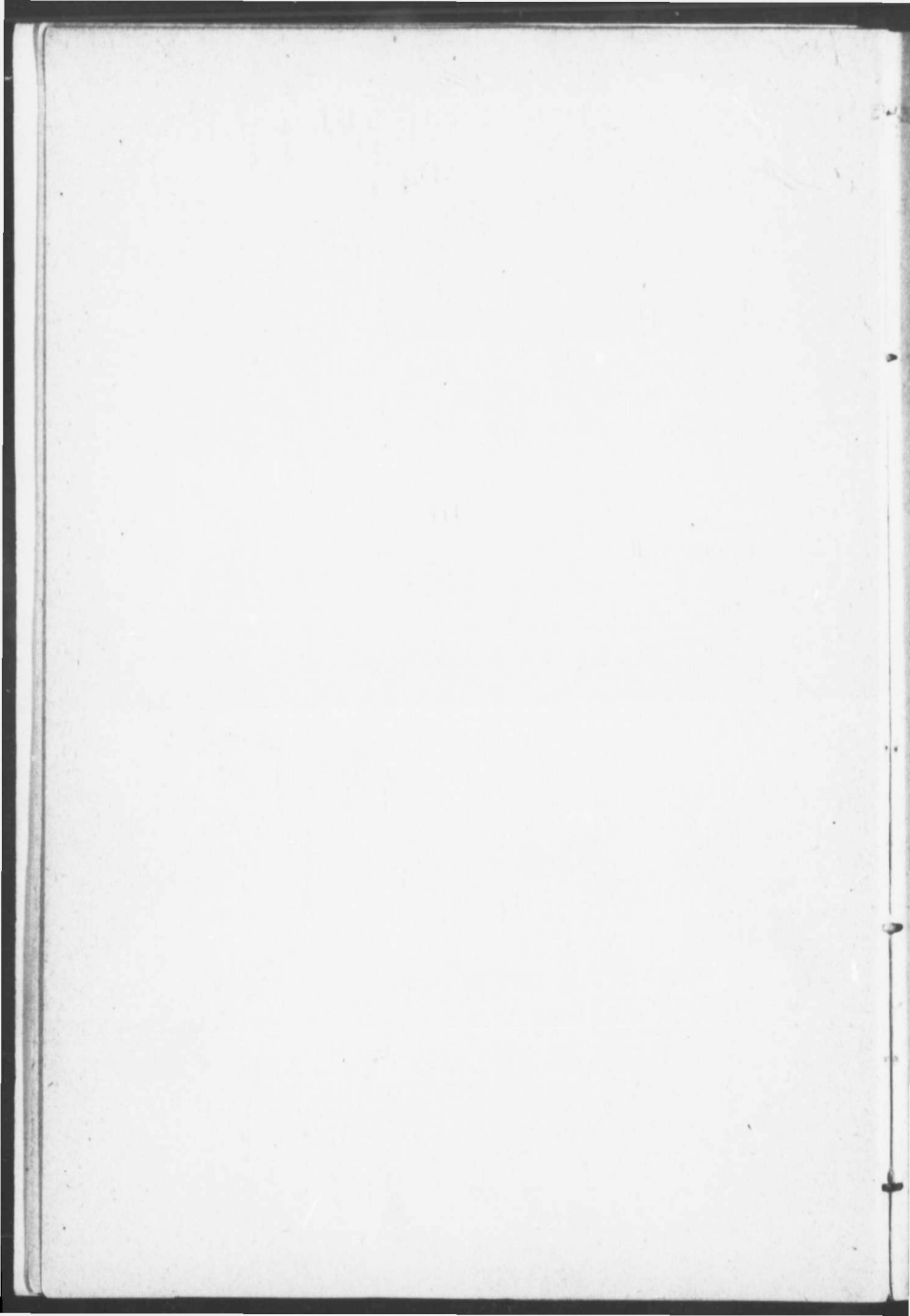
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TO
The Students
FOR
The Canadian Baptist Ministry

IN RECOGNITION OF THE DEEP
INTEREST DR. DADSON ALWAYS TOOK IN THEIR WELFARE
AND IN THE HOPE
THAT HIS LIFE AND TEACHINGS MAY HELP
TOWARDS
THE REALIZATION OF THE TRUEST IDEALS
THIS BOOK IS
AFFECTIONATELY INSCRIBED.



PREFACE.

VERY SOON after Dr. Dadson's death, Professor A. H. Newman suggested in the *Canadian Baptist* that a memorial volume should be published, and that the one who now stands sponsor for the completed work should prepare it. That suggestion was adopted a few weeks later by the Alumni Association of McMaster University, and the business details entrusted to a committee consisting of Rev. S. S. Bates, D.D., and Professors Newman and Farmer. Professors Cross and McLay have since been added to the Committee.

For the volume, as it stands, I assume the entire responsibility. At the same time, it is a pleasure to acknowledge my special indebtedness to Rev. Alexander Turnbull, B.A., of New York, whose three interesting chapters and many valuable suggestions have made the work largely one of collaboration. I am also indebted to Rev. A. P. McDiar-mid, D.D., Principal of Brandon College, for his vigorous chapter on Dr. Dadson as a denominational leader; to members of the family for the material and information so freely placed at my disposal; and to many other friends for like assistance.

Grateful acknowledgment is also made of the kindness of the friends whose generous contributions have made the publication possible. It is the purpose of the Committee to devote the entire proceeds of the sale of the book to the establishment of an E. W. Dadson Scholarship in McMaster University.

The only justification for publishing this book is found in the exceptional goodness of the man whose memory and influence it seeks to perpetuate. His life was passed amid ordinary scenes; he does not stand as the representative of any great movement; and yet, by the strength and nobility of his character, he won a unique place in the hearts and counsels of his fellows, and exerted an extraordinary influence for good on the aspirations and achievements of his friends. The aim of the book, therefore, has been to present the man himself as he is revealed in the story of his life and in his pen and pulpit messages, that he may minister to us a little longer.

In the First Part many things invited discussion, but nothing has been admitted except what seemed necessary to the portraiture of the man. As to Part II., it was felt that extracts from one correspondence would reveal him in truest perspective, and that with Mr. Turnbull was the most complete. The most of the other material is taken from the columns of the *Canadian Baptist*. The classification is mine, as are also the captions of many of the articles. It is due to Dr. Dadson to say that few of his articles are given in full. In many cases only the pith has been taken. This will account for the abruptness that will be noticed not infrequently. It was no easy task to select the sermons and addresses for Part III. The sermons chosen are but little above his average strength; they do not, of course, cover his range of thought. It would be easy to furnish several volumes of his sermons of equal excellence.

No one will be more conscious of the imperfections of the book than myself; but if it should, in any appreciable measure, continue the gracious influence of our beloved friend, what has been a labor of love would become a source of permanent satisfaction.

J. H. F.

TORONTO, December 3, 1902.

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PART I.

THE MAN.

“ A bond-servant of righteousness.”

CHAPTER I.

THE EARLY YEARS.

AN old family Bible, now in the possession of Mr. Mark Dadson, Toronto, tells of the marriage of Stephen Dadson to Mary Beachin, at Cranbrook, Kent County, England, in the year 1834. The bride was *petite*, modest, sensible; the groom, a young hatter of fine physique and excellent reputation. To them were given in the course of the years five sons and four daughters. The youngest son was born on July 10th, 1845, and received the name Ebenezer, with a touch of the Hebrew mother's gratitude to God. Was it also a touch of the prophetic that inscribed that name in the family list in letters conspicuously large and legible?

The story of his first twenty years can be quickly told. In the spring of 1849 the family emigrated to Canada, and joined Mr. Dadson's mother at Drummondville, a mile from Niagara Falls. In the autumn of the same year they moved to Toronto, then a thriving young city of about thirty thousand inhabitants, which, with the exception of a year (1852) spent in St. Catharines, remained their home until 1857, when they returned to England. As a rule protracted residence in America unfits the ordinary man for settling down again contentedly in the Mother

Country. It was so in Stephen Dadson's case. Wearying of Cranbrook he tried the busy city of Birmingham, but at the end of a year determined to return to Toronto, and two years later established himself as a hatter in the Royal City of Guelph. Ebenezer, however, remained for a time in Toronto. A year had been spent as errand boy in a dry goods store on King Street, another under Dr. Fyfe in the office of the *Canadian Baptist*, and now for eighteen months he was to serve in the printing office of Mr. A. H. St. Germain, who speaks of him as the brightest boy he ever had in his employment. In the autumn of 1861 he joined his father in Guelph, and for the next four years assisted in the store.

This brief sketch suggests considerable variety of influences and experiences, which must be noted if the man in the richness of his resources, as we knew him later on, is to be explained.

A man's mental furnishing depends in no small measure upon natural surroundings. Our friend was favored in this respect. His first acquaintance with nature was formed in the midst of the rural loveliness of southern England, and these early impressions were renewed, deepened and fixed during his later residence there. The picturesqueness of his Canadian surroundings would at least tend to foster his love of nature in her quieter moods. And if the sea has such influence over men's minds as to give rise to the saying that no great poet has ever been found far from the mountains or the sea, it is not unimportant that in wondering childhood and again in eager, wide-awake boyhood he received impressions of the might, majesty

and mystery of the great deep. Imagination and the sense of grandeur would be further fed by the great inland sea of Lake Ontario and by Niagara's rapids, cataract and gorge. How many of the finest creations of the poet or the orator are but the recrudescence of impressions received in early childhood!

His only schooling was a four years' course (1853-57) in the Toronto Model School, then under the principalship of Mr. Archibald McCallum, a noble Christian man and one of the finest of the old-time school-masters, who taught because they loved to teach. The general influence of the school told for good upon him, but he was so fond of play that he won little distinction in the class-room.

Outside the school he was a keen scholar. In manly sports, fishing, boating, swimming, ball, etc., he excelled. He was a leader, and exceedingly popular, among the boys. Of nature he was a devoted student. His knowledge of birds and beasts was quite unusual. The works of men he studied also. Shipping and machinery had a fascination for him. General knowledge of men and affairs was gained in his business experience and increased by wide and varied reading. Thus, through his out-door life, his love of nature, and mingling with men in business, he built up a sound body, stored up information, sharpened his wits, disciplined his will, gained self-control, and came to know men and how to deal with them.

The chief religious influence that acted on him was that of godly parents. The father, brought up an Episcopalian, converted, and for some time a class-leader among the Methodists, next advanced to the

Independents, and finally became a Baptist. Years afterwards, Mrs. Dadson also joined the Baptist Church. Both were clear and strong in their religious convictions. Though not given to much talk about holy things, they were earnest students of the Scriptures, held family worship regularly, lived a genuine Christian life, and carefully guarded the habits of their children. Mr. Dadson, though tender-hearted, was rather stern and not as free as he might have been with his boys. But he was rigidly righteous, believed in the old doctrines, and "liked strong meat," as Rev. Hoyes Lloyd used to say of him. After their return from Guelph in 1867, they remained quiet but honored members of Bond, afterwards Jarvis, Street Church. The father died in 1878, the mother in 1880.

Next to the steady, strong and silent influence of the home came that of the Sunday-school and church. Bond Street, during his boyhood, had a noble trio of pastors in Doctors Pyper, Fyfe and Caldicott. Dr. Pyper was the one who first had the joy of seeing that long struggling church advance with rapid strides—an advance due in large measure to his own earnest, evangelical ministry, and his strength both as pastor and preacher. Dr. Fyfe was now serving the church for the second time, his first pastorate having laid the foundations on which Dr. Pyper built so successfully. He was then in his prime, and a superb specimen of Christian manhood. Those who knew him were not surprised when the Prince of Wales, now Edward VII., pronounced him the finest-looking man he had seen in America. The noble form was a fitting temple for the great soul that dwelt within.

Canadian Baptists have had a goodly array of noble men and able leaders, but by common consent R. A. Fyfe stands easily first. There is not a department of our organized work that has not felt the touch of his master-hand, or does not bear the impress of his genius.

It must have meant much for young Dadson to come into such close contact with this great personality as he did both in church and office. That early contact doubtless prepared him for being still more deeply influenced during his student years at Woodstock. May this double experience not explain the fact that no graduate of Woodstock more clearly showed the mark of the great man's influence by reproducing his magnificently sturdy spirit than Mr. Dadson? He was conscious of his indebtedness, and next to his personal loyalty to God, perhaps no motive worked more steadily in his life than the determination to prove worthy of his great teacher and friend. In this connection it is interesting to know that it was Mr. Stephen Dadson who seconded the resolution that recalled Dr. Fyfe from the United States to this second pastorate in Toronto.

Dr. Caldicott, too, was a man of large gifts of heart and head, rich in the grace of God, and endowed with a spirit of great helpfulness.

Under these noble men Bond Street pulsed with full and vigorous life. The Sunday-school shared in the blessing. The record of the infant class from 1851 to 1855 should be an encouragement to all primary class teachers.* And while anyone who

* See a little pamphlet, "The Sunday School," by Mr. E. O. White, in which the record of this class is given.

studies the record will recognize the pre-eminent influence of Christian homes, yet Mrs. Dadson was surely not mistaken when she credited the Sunday-school in Bond Street with doing very much to instruct her children in the Word of God, and bring them to decision for Christ. It is the combination of careful teaching in the Sunday-school, with the living illustration of it in the home, that, under God, brings salvation to the children.

Dr. Caldicott "had singular aptitude in attracting the young to himself, in fixing their attention, in stamping in their memories and sending home to their hearts the great central truths of Christianity."* During the very first year of his pastorate a remarkable work of grace was experienced. Among the fifty or more who professed conversion and applied for baptism was Ebb Dadson, then sixteen years of age. A member of the examining committee, regarding his jovial manner as betraying a lack of earnestness, counselled delay in his case. Six years passed before he again made profession. He himself dated his real conversion from the latter occasion, the story of which will be found in the following chapter, from the pen of the friend who had the honor and joy of bringing him to Jesus. But unquestionably a very strong impression was made upon him at the earlier time. His conduct noticeably changed. There was more care about religious matters, a deeper sense of God and increased fear of God. He had taken a step toward the kingdom, but had not yet entered it. Recurring thoughts of decision and confession

* Sir John A. Boyd, in *McMaster University Monthly*, Jan., 1895.

were checked by the inconsistencies of professing Christians.

When, in 1861, he went to Guelph, he carried this experience with him. It led him to take considerable interest in the church. He entered with zest into their social gatherings, became quite an active helper in the Sunday-school, but made no profession of being a Christian. This close association with the church brought him strongly under the influence of the pastor, the Rev. George Grafftey. Mr. Grafftey was a scholarly man, with the instincts of a teacher. He had a clear vision of the possibilities of young life, and with enthusiastic devotion sought "to convert these possibilities into powers." On his death, in 1884, Mr. Dadson paid grateful and graceful tribute to his memory. That tribute closes with this sentence: "The writer of this can look back upon a certain night-school, patiently conducted by Pastor Grafftey, where some of our ministers and most useful laymen of to-day were encouraged to attempt greater things than otherwise would have been deemed possible."

That class changed his whole career; for it led to his entering the Canadian Literary Institute at Woodstock in 1865. Is it not a beautiful illustration of the more than poetic justice of an overruling Providence that in Dr. Dadson's closing years he should have ministered to the family of Mr. Grafftey's son, one of the deacons of Olivet Church? So are our ways guided by wisdom greater and kindlier than our own, and so in after days does God recognize the humble service of His faithful ones by bestowing blessings on those whom most they loved. "His faithfulness is unto children's children."

In Mr. Dadson's tribute to Mr. Grafftey special mention is made of the latter's sterling integrity and loyalty to principle. These qualities were prominent in his parents ; they were manifestly present in Pyper and Caldicott ; they shone like the sun in the imperial Fyfe. We need not be surprised that they became so conspicuous in himself. The persons under whose influence we chiefly come in early life surround us with an atmosphere which becomes our vital breath and determines whether we shall be and live, or only seem to be and perish.

CHAPTER II.

CONVERSION AND DECISION FOR THE MINISTRY.

ROOM "number 6" of the old main building is a "classical" spot to many a Woodstock student, but two, at least, will ever hold it sacred as well. It was there that Mr. Dadson roomed during his entire preparatory course, and within its walls occurred the event that gave character to his whole after life, and of which this chapter will speak particularly.

By virtue of its strategic position at the head of the first stair-landing, and by reason of the vigorous personality of its principal occupant, "number 6" was the chief centre of all the varied "doings" that form so large and important a part of college-boy life. It would, indeed, be wholly aside from the purpose of this narrative to dwell upon these events in detail, but to omit all mention of them would be to throw away the key to much that gave "Ebb" Dadson his place and influence in the Canadian Literary Institute of those days.

The writer well remembers his first Sunday at Woodstock, in May, 1867, when after morning service at the church, and dinner in the Hall, the forlorn, homesick lad of fourteen, was heartily invited to join a lively group in "number 6" for an old-fashioned sing ; and

how, after his own melancholy was dissipated by the charm of the hour, the discovery of a boy who still sang alto was hailed as an important addition to the choir of male voices. It was this mutual interest in music that drew us together at first, and as acquaintance progressed, the discovery of other kindred tastes and the pursuit of studies in common, soon strung and tuned the harp of friendship, whose sweet notes were destined to be prolonged for almost thirty-three years without a single discord.

We were not room-mates at this time, but soon became so intimate that the important event of the year following seemed to come as the natural and necessary outgrowth of the feeling that but one thing was needed to complete the character of this beloved friend ; for he was not yet a Christian.

Mr. Dadson had been strictly and religiously trained from his earliest years by godly parents and faithful pastors and teachers ; but just at this time, while reverent in spirit and respectful towards all consistent Christian profession, he was, owing to some unfortunate experiences, strongly inclined to take a critical, if not a sceptical, attitude towards the subject of religion. This was a source of perplexity to many who knew him well, and the cause of deep solicitude to one especially, who thought and prayed about it until that memorable Sunday in May, 1868, when in a very passion of love and longing he was led to press the matter of personal surrender to God upon his friend, and experienced the unutterable joy of seeing him turn to the Lord that very hour. It happened on this wise. Just after dinner, walking arm-in-arm

through the halls, the proposition was made to go upstairs and have a chat in "number 6"; but Mr. Dadson announced that he was, just then, deeply interested in the subject of the "Tides," and intended to spend some time reading up on it in the library. But quiet persistence caused him to change his plan, and when we had gone into the room and "shut to the door," this is what occurred, as described in his own words: "I recall the 'Tides' and No. 6 on the afternoon of that never-to-be-forgotten Sunday. I go over again our long chat, our kneeling together by the trunks, my resolution to cast all upon Jesus, and the sudden removal of all clouds when we arose; my deep and solemn joy at finding myself a converted boy. All is before me visibly, and as I write my heart is uplifted in thankfulness to God."*

NOTE.—It is with some hesitation that the veil is drawn aside from so sacred a scene, and only that his own words may answer some questions that have been raised regarding the time of his conversion, and fix the hour when the great decision was made that proved the turning-point in his life, and gave it the direction Godward, from which he never swerved in all the varied and often trying experiences of over thirty years.

The news of Mr. Dadson's conversion soon spread, and the boys came hurrying from all quarters to join in a service of praise and prayer that made "old No. 6" seem like an "outpost of heaven," and gave it a new and crowning distinction in the eyes of most of those who frequently gathered there. Shortly afterward Mr. Dadson was baptized into the fellowship of

* Extract from a letter written by Mr. Dadson from Ottawa, July 9th, 1872.

the Woodstock Church by "Father Bates," as we loved to call him, and thus began his Christian career in the very place where he was destined to render the largest and, in many respects, the most important service of his life to the cause of Christ.

Closely connected with his conversion was the decision to enter the ministry. If he had been slow in yielding to the claims of Christ, so complete was his surrender to the will of the Lord that he soon found himself confronted by the question, "How can I best serve Him who has saved me by His grace?"

It was not in many respects an easy question for him to answer. He was now twenty-two years of age, and, although a good writer, manifested no special aptitude for public address—indeed, on the contrary, he had a deep-seated and almost ludicrous aversion to much that was included in that thought. Moreover, the question of ways and means was a pressing and serious one, and a decision to pursue the only course he could regard as a fitting one for the ministry meant years of hard, self-denying work. But there was the question, and he was not the man to dodge it, or to be daunted by the difficulties that mustered thickly in his path. At length, after serious thought and earnest prayer, it was settled, and only God knows how much that choice for the ministry meant. True he did not lack the loving sympathy and help of friends during his course; but much as he valued and appreciated them, his sturdy self-reliance led him over many a rough spot before the goal was attained. Considering what he endured and what he overcame before he reached the point when

the dignity and power of his ministry impressed all who heard him, there are few things more worthy of record about Mr. Dadson than that he steadfastly cherished high ideals of the ministry under most trying conditions, and nobly attained despite all adverse circumstances.

It may not be amiss here to give some extracts from his correspondence bearing on this subject, as the best means of illustrating and confirming these statements. In his earlier ministry he frequently wrote in this strain :

"I get up trembling in every joint, and my tongue almost cleaving to the roof of my mouth. Yesterday in the city (Ottawa) pulpit I was so scared that I could not see the Bible, but I read on and nobody was the wiser—it happened to be a familiar chapter, that is, familiar enough to make out."

"I don't know what I shall do for a sermon next Sunday. I preach in the city again. I'm dry, too. Have told all I know."

"I don't know where I can get another sermon. I have told all I know. I am in real distress about it. But hope above."

Yes, it was that "hope above" that sustained him and transformed weakness into strength, so that his "profiting appeared unto all" in due time.

The fact, too, that he wrote and read closely all his early sermons, often exposed him to the unkind criticism of hearers prejudiced against that form of address, and added to the trials and discomforts of missionary labor, already sufficiently exacting. But patiently, hopefully, courageously he persisted in

his determination, first of all to prepare and give something that would be sure to instruct and profit his hearers ; and then, if possible, to remove prejudice while continuing in the course that he was convinced would work most for his own and their good.

One other point may also be noticed, for it furnished the best test of his sincerity and steadfastness in holding to the ministry. The criticism of prejudice may annoy, but that which comes from well-informed, keen people, is much harder to bear. Here is his answer to a criticism of the latter class which incidentally reveals the depth of his conviction on the whole subject of the ministry :

“ Now about ——’s remark—‘The pulpit is not my sphere.’ This has been said regarding me by several individuals now. I am very glad my friends let me know their opinions so freely. A little while ago that remark from —— would have floored me, as I respect his opinions upon things generally ; but I am beginning not to expect good words from everybody, and to trust this particular matter to God, rather than to those who know little of my character. If I know my own heart, I love God supremely. It is my greatest desire to work for Him in whatsoever way He sees fit to use me. After long hesitation, as you know, and much prayer, I at length decided to enter the ministry. Now should I leave what I think God has shown me because people will talk ?” *

It should be remembered that these were not the utterances of inexperienced youth. Mr. Dadson was

* Extract from a letter written July, 1872.

now twenty-six years old, had seen a good deal of the world, and, possessing a ripened judgment quickened by excellent powers of observation, was not at all inclined either to wait on the opinions of others, or to be controlled by them when expressed. And while he was conscious of his spiritual immaturity, and sometimes appeared to lack the gravity and dignity that are often demanded of young ministers, and too frequently affected by them, yet one had only to know him and share his confidence to become aware of the strong undercurrent of piety and genuine consecration in his life, that made it like the stream whose surface may be ruffled by the breezes, and fretted into eddies and rapids by the irregularities of its channel, but which is yet flowing on steadily and with gathering volume and power to its appointed destination. It is but yesterday since "he was not, for God took him"; yet are we confident that the passing years will only add fresh and weighty testimony to the influence and power of the life he lived so faithfully and ended so worthily, because "all its springs were in God."

CHAPTER III.

COLLEGE LIFE AND CHARACTERISTICS.

ENOUGH has already been said to indicate some of Mr. Dadson's more characteristic traits, but to fill up the outline and show clearly what manner of man he was, it will be essential now to deal with his college days.

The elements that establish a boy's primacy in a school are many and varied. If the tone of the institution is low, it may be possible for one of vulgar tastes and indifferent character to dominate its life ; or if the showy and superficial are sought after, to make it possible for shallowness and superciliousness to take the pre-eminence. But in the strong, healthy atmosphere of the Canadian Literary Institute, under the control of Dr. Fyfe, there was no chance for anything of that kind to occur. Straightforwardness and manliness ; honest work and good reputation ; ability in class and society, as well as prowess in the athletics of the day, *all* were needed to establish a claim to leadership ; and to say that under these conditions Mr. Dadson had it and held it, is enough. And withal, there was no shadow of self-assertion or selfishness accompanying it, only the genial good nature and easy rule of the admitted leader of our

little realm, whose affairs moved on happily from day to day with a remarkable freedom from many of the petty jealousies and troubles that mar so many schools.

For most of the impromptu meetings and miscellaneous gatherings of the boys, "number 6" was the favorite rallying point, and Mr. Dadson invariably the good genius of these occasions.

As host or guest, presiding or participating, he was the life and soul of each "rally," and delighted in drawing out whatever of talent in speech, song or story might be possessed by the diffident "new boy," or the more seasoned "old timer." It may be remarked here that Mr. Dadson's naturally happy disposition, and the rapidity with which he frequently passed from "grave to gay," and *vice versa*, often led those who saw him in these moods, or only knew him slightly, to misunderstand his real character. To them he was a mere jester or fun-maker, but those who saw more of him soon discovered the substratum of strong commonsense and solid character that really dominated him and became so conspicuous in his ministry and later years. And as in a social way, so in the class-room and literary society, he was prominent because of good work and high standing. His participation in the meetings of the Adelpian Society was confined almost wholly to pen work, and many of his contributions to the papers and essays read in public gatherings will be remembered as valuable features of those occasions, while his skill and helpfulness as "critic" were universally recognized and emphasized by his frequent election to that office.

Allusion has already been made to his natural

aversion to public speaking and declamation exercises, and the faithfulness with which he recited, time after time, his one piece, the "Death of Moses," and introduced his one stock gesture, will be remembered as the occasion for hilarious applause from the boys, especially when the late Prof. Wells would inquire suspiciously, "Mr. Dadson, have we not had that piece before?"

After his conversion Mr. Dadson was the same genial companion and friend of all the boys, but with this difference that he now sought not only to brighten but also to bless their lives; and while there was still the good fellowship and happy mood, there was also the kindly admonition and earnest plea that directed their minds to higher things.

Mr. Dadson left Woodstock in 1869 as one of the first company of students that went from Woodstock to pursue the Arts Course of University of Toronto. As he lived at home and only attended lectures at the college, the element so important at the Canadian Literary Institute was practically wanting. Still he was ever the same cheery, congenial companion, and made friends with all the students with whom he came in contact in the lecture rooms or on the campus. He joined heartily in the games, and was a member of the University Company of the "Queen's Own" during the four years of his course.

He studied faithfully and diligently, taking the Pass Course, in which he did good work and profited greatly by it, reading extensively along various lines, especially in history and general literature, and received his Bachelor's degree in 1873. His knowledge

of music and fondness for singing made him very helpful in college and church entertainments, where he was always ready to lend his aid. The delightful social evenings, too, spent in many Baptist homes, cordially thrown open to the college boys during their course, and the songs in which he was always leader, will be remembered by many Toronto friends.

The most noteworthy feature of his college life, however, was the religious work in which he participated with the late Prof. J. C. Yule and others, at York Mills, north of Toronto. There every Sunday afternoon during term time he taught in the Sunday-school, helping materially to revive that almost extinct organization. He also took part frequently in other missionary service, and was one of the original members of the University College Y.M.C.A., among the earliest organized in the country. His membership was transferred from the Woodstock Church to Bond Street, now Jarvis Street Church, with which his parents and other members of the family had long been connected, and he regularly worshipped there in the morning, usually attending Alexander Street, now Immanuel, Church in the evening.

It was also during the summer of 1872, preceding his final year at Toronto, that he began his work in the ministry, assisting Rev. A. A. Cameron in Ottawa and vicinity, gaining much valuable experience and rendering most effective service.

Mr. Dadson's return to Woodstock in 1873, to pursue his theological studies, was to him the beginning of a new and most joyful experience. The love for the old place where so many happy days

had been passed rekindled, and since he was now engaged in direct preparation for his chosen life-work, his studies were pursued with greater avidity. He also preached during term time, and continued to do missionary work during the summer, laboring unselfishly and earnestly on several hard fields, rejoicing most of all when he was permitted to gather some fruit to the glory of the Master.

Old "number 6" was exchanged at this time for "number 21," a retired room that has disappeared in the changes that have since been made in the building, but which became in some respects equally dear, and to which he clung despite a good deal of pressure, when it was proposed in his final year to gather all the "Theologues" into the new building specially erected for their use. It would be a delightful task to enlarge upon the happiness of these our last years together, but space forbids. A few concluding extracts from the correspondence that ensued after the writer left Woodstock for a year at Newton Theological Institution, will best furnish an insight into the character of his closing year, and the feelings with which he went forth to the work of the ministry.

As a senior theologian he now occupied a new position in the eyes of the boys. "It's lonely business here. Nobody knocks. I listen to footsteps—they don't turn my way. Moreover I don't knock anywhere, but pass and repass through the halls, 'grand, gloomy and peculiar.' The boys draw back as I approach, their playfulness ceases till I am in the distance." But he was nevertheless held in high esteem by all; was elected "Critic" of the Adelpian Society,

and maintained his hold of the boys to the last. He made frequent excursions to the Theological building to stir up his *confrères*, and was in turn visited by choice companies of the students, whom he entertained and enjoyed as he was so thoroughly capable of doing. Their experiences, as chronicled in his letters of that period, furnish some of the raciest and brightest epistolary literature the writer has ever seen.

The graduation exercises in 1876 were largely crowned with success, because he threw himself so heartily into the preparation of the programme, directing the choir in singing selections from Mozart's Twelfth Mass, and working untiringly to perfect its every part. Well might he say, "I feel quite elated over the success of the meeting. I never expected to do so well. You will be glad, I know." And again, "It's all over, and my first pleasure as no longer a student is to record the fact to you. My room is 'chuck' full, so I'm snatching these few minutes chatting and writing at the same time."

At length the college days were over and his ministry at Denfield began. As he wrote a few weeks later, "Yes, I have entered upon my life-work. I never felt the responsibility of my position as I did when the church met and asked God's blessing upon 'our pastor.' I think God has shown me my strength. Your motto is ever before me: 'In God I do trust.'"

VALEDICTORY.

As I lift my eyes from this page to the face that looks down in thoughtful serenity upon me, and think

of all that he was, all that he became to me, I am constrained to write this final word : Thank God for every good man He gives to the world, and above all for the gift of a true friend. If you are thus blessed, count yourself rich though all other earthly good be wanting, for "love never faileth." "Faith, Hope and Love, these three abide ; but the greatest is Love."

So thanking God, through whose love our friendship was begotten, for this His great grace to me, I say, "Dear Friend, farewell ! for a little while, farewell !

CHAPTER IV.

STUDENT PREACHING.

THE plan that has been in operation among Canadian Baptists for student mission work has much to commend it. In details it has changed somewhat during these forty years, but in principle it has remained essentially the same. Particulars need not here be given, but the aim of the educational authorities has been to guard the good character of the ministry, and, in co-operation with the Home Mission Board, to open fields of labor and assure such remuneration as would enable an economical young man to pursue his course without break. This has been the most admirable feature of the plan, for good work has been done, the independence of the student has been conserved, and the scriptural principle that, if a man would not work, neither should he eat, has been carried out. There has been this further advantage, that few, if any, have ever come to the day of graduation without having had considerable experience as pastors and preachers.

It was so in Mr. Dadson's case. It is not necessary to enter at length into the story of his student preaching. Glimpses of his own feelings and experiences have been given in the last chapter. It

will be sufficient to supplement that with the impressions made upon others.

His first field was the Ottawa mission, where he spent the summer of 1872.

"His rare gifts as a preacher," says Rev. A. A. Cameron, then, and now again, pastor of the First Baptist Church, Ottawa, "came under culture and inspiration. He told the writer he considered his experience in Ottawa as a testing of his call to the ministry. One day he came to the study and opened his heart on the subject. 'I have not made up my mind whether I can preach or not. I am beneath my ideal as to matter and delivery. Cameron, I can't grow enthusiastic.' 'Preach for me next Sunday morning,' I answered, 'and I'll be part audience.' He consented on condition that I would take note of every point where criticism could come in. We seldom met in after years but he would remark, 'Cameron, do you remember my trial sermon in Ottawa? Ah, man!' he would say, 'when I finished that morning, how the perspiration flowed!' That sermon, as I told him, gave the promise and potency of his future career. The people in Ottawa and Chelsea never forgot that season's ministry among them. They discovered that piety was consistent with a joyful spirit."

Nor has he been forgotten in the other fields he served as student pastor—Buckhorn, Clarence, and Haldimand. When, in 1898, Haldimand determined to celebrate its centennial, they invited him to preach the centennial sermon and give a special address—a service he gladly consented to render. When, how-

ever, the day came he was at the bedside of his dying wife. The writer, who was called in to fill the gap, remembers well with what words of affection and esteem the older members referred to his life and ministry among them in 1875.

During the college sessions he supplied occasionally at different places. From Paris comes this interesting reference to his preaching, from the journal of a school-teacher who was destined, though neither knew it then, to form a large part of his life.

The first date is October 12th, 1873. "He did very well, indeed. Was very earnest. His voice is very deep, yet soft and sweet. It has great power, yet he did not make it so effective as he might have done. His manner was rather constrained. But he felt rather nervous. With practice, I think, he will make a very good speaker, much superior to — or any of the students whom I have heard." In January, 1874, he preached in Paris for the second time, and the same journal comments thus: "His sermons were good, very earnest, indeed. This morning he addressed sinners very plainly, and I thought he looked at me particularly. I felt guilty, and knew that his remarks applied to me, whether meant or not. . . . I like to listen to him better than to almost any one else I ever heard. I never thought of being tired. It seemed even too short." Other Paris friends shared this favorable opinion.

The general feeling of his fellow-students seems to have been that he was one of their most promising men. And in point of intellectual strength, as shown in ability to grasp the difficult questions with which

theology deals, Dr. Fyfe put him down as one of the ablest men who had passed through his hands, classing him with John Torrance, who succeeded Dr. Fyfe in theology at Woodstock, and D. A. McGregor, who later became Principal of Toronto Baptist College. On the campus and in the halls he enjoyed an acknowledged leadership. But he gave no equal sign of leadership in spirituality. His bubbling fun and humor hid his more serious self, except from the innermost circle of friends.

CHAPTER V.

DENFIELD, AILSA CRAIG AND STRATHROY.

DURING his final year in Woodstock, Mr. Dadson twice supplied the Baptist church in Denfield, Ont., which had been left vacant the previous autumn by the resignation of that cultured and consecrated veteran, Elder D. W. Rowland. The result of these visits was that the church extended him a call, which he accepted.

It was with no lightness of spirit that he entered upon the regular pastorate. To him it meant most serious business. It involved the solemn responsibility of undertaking to live and speak in that community as the servant of Jesus Christ. Yet mingled with that seriousness was a holy joy which only those can feel who have consciously passed from the sense of condemnation to that of justification through faith in Jesus, and find themselves charged with the inspiring task of telling the good news to others.

These feelings were at their height the day of his ordination, May 25th, 1876. To him the concern of that day was not so much what his brethren might think (though he certainly would not underestimate that) as that he should be truly offering himself to God. If with mind and tongue he was dealing with

men, his heart was baring itself before God. That was the life habit he sought to cultivate, and such an occasion as this he was sure to face with special care in that respect.

It seems but a few short years since then, yet one is reminded of the scythe Time bears as he looks over the names of those who took part in the ordination service, and notes that only two of them are left.

Dr. Cooper, the saintly scholar, then of London, was Moderator, and gave the charge to the candidate. Elder Rowland was clerk, and offered the ordination prayer. A. P. McDiarmid, then pastor of Strathroy, now President of Brandon College, Man., read the Scripture and offered prayer. R. B. Montgomery, who, ten years later, baptized Diaz, the Apostle of Cuba, in Brooklyn, N.Y., gave the charge to the church; and Daniel Baldwin, the hand of fellowship. The usual sermon was omitted.

Ordination is usually followed closely by marriage. In our friend's case this latter event did not take place until August, 1877, when he was married to Miss Julia French, of Paris. Of her character and influence, as well as of their home life, something will be said in a subsequent chapter.

The new pastor's first sermon, based on Zech. 9:12, "Turn you to the strong hold, ye prisoners of hope," was an index of the general character of his ministry in its joyous message of hope for men. To the steady business of winning them to that he settled down. It was natural for him to begin without blare of trumpets. No great promises were made, no wonderful expectations excited. The Lord was in the still, small voice

rather than in earthquake or storm. He preferred patiently to bring the truth of the gospel to bear upon men's consciences rather than to make a bid for curious crowds and immediate popularity. His coming was always quiet as the dawn, and his pathway that of the just, "which shineth more and more unto the perfect day."

No part of his duty was neglected. Careful survey was made of the whole work before him, and plans laid accordingly. Sermonizing was regarded as of prime importance. He was well aware that if he was to be a wise and resourceful instructor and maintain freshness in his preaching, he must continue to be a student and, more thoroughly than was possible in college, familiarize himself with the Bible and the main lines of theological thought. In the early years at Denfield, accordingly, he held himself to regular work in these lines, though not to the extent of neglecting general reading. Later in this pastorate we find him devoting less time to the former and more to the latter. In a diary which he kept for the first six months of 1882, is this entry for January 30th:

"I try to do as much as possible, odd moments, in general literature, but I find I am rather neglecting my proper theology. I must get at it again pretty soon now."

Within the first three months the diary makes mention of the reading of seventeen different books, ranging from Carlyle's "French Revolution" to 'The Hoosier Schoolmaster.'" Occasionally brief but characteristic comments occur. Of Cromwell he says: "A righteous, bloody man was Oliver." "Be-

came quite worked up over 'King Lear.'" "Wife and I read 'Homer' together. The little girl quit taken up with it." The "Hoosier Schoolmaster" was read "if not with much profit, yet with considerable amusement." "Enjoyed 'Tom Brown' just as thoroughly as when a boy. Manly tone running through it, especially the Rugby book. The Oxford volume is rather disappointing." "The Abbot" he "enjoyed thoroughly." "A very well conceived book," though "not up to his usual standard. Ronald should not be the hero, but Queen Mary." The "French Revolution" was "a right spicy picture book, startling in its vividness, wonderful in its minuteness."

Mr. Dadson, however, was far from being a mere bookworm. On the contrary, he was exceedingly practical, as we might expect from his early experience. The daily round of chores was taken as a matter of course. If wife or children were sick, he could be housekeeper or nurse, and do it as cheerfully as if no other duty pressed. The garden was a yearly delight. In it he found both recreation and profit of more than one kind. When busy there he looked like any common gardener, and chatted and joked with the neighbors in boisterous glee. He was one of the people, mixed freely with them, and identified himself with their life. And there was no feeling of condescension in it. That, to the self-respecting man, is just as unwelcome as exclusiveness or haughtiness. About him there was not the slightest trace of pedant, prig or aristocrat. Self-respect he had in abundance, and true dignity; but these were based on that which is found in man as man, which commands respect

for others as well as for one's self, and forbids all pride and contemptuousness. This genuine regard for others made his good-fellowship easy and natural. Being a good athlete (it is safer then, for leaders), he joined the young men at their games, and won and held their friendship and respect. Social gatherings, in which he took hearty delight, were always made more joyous by his presence. Wherever he went he diffused a spirit of good cheer. Yet all was so simple and natural, his character so transparently genuine, his purpose to win men to God so steady and dominating that, to quote Rev. W. R. Park, the present Denfield pastor, "he created and maintained a reverence for holy things" in those among whom he moved, and exerted great influence for good in the whole community. "He was a living sermon."

The riches thus gathered from wide reading and close contact with the people and practical life was poured into his sermons. That sermonizing was not always easy work for him is manifest from many brief entries in his diary. To the writer who had got a different impression from the easy grace and racy naturalness of his productions, and from facts known to him indicative of very rapid work in later years, these notes were quite comforting. They may be equally encouraging to others who know what it is at times to toil by the hour apparently with no result. The striking address on "*τέθνηκε Φίλιππος*," delivered before the Alumni at Woodstock on April 18th, 1882, is a good illustration. His references to it begin March 9th, and nine distinct entries indicate that more than a month passed before light dawned

and he could say that "the oration will now soon be mastered." As in most other cases, hard work was the explanation of his later achievements.

In the early part of his pastorate he wrote carefully and acquired great facility. This was discontinued after a few years, and in the journal for February 25th, 1882, is found this remark: "I have got entirely out of the way of written sermons, and, when I now attempt to write, it is with no facile pen as it was of yore." That the danger incident to such a change befell him seems clear from the frequency with which he speaks of being "in a stew over his sermons" on Saturday. It was this probably that drove him back to his early practice, for he wrote many sermons in later years, and read them, too. In the first months of his Woodstock pastorate he read both sermons, and made no attempt to hide the fact; indeed, he carried the manuscript into the pulpit in such plain sight that he seemed anxious to eschew any attempt at secrecy. After a few months the evening manuscript was abandoned, and by and by occasionally the morning one as well. But writing he did not abandon, so that in his last ten years or so he combined with increasing success the advantages of careful writing with free delivery.

Pastoral work was attended to with equal fidelity. From what has been already said it is clear that he had many of the qualifications for success in it—knowledge of men and affairs; abounding joy in life and in the gospel of grace; kindness of heart and pervasive sympathy; unaffected cordiality, and ease of approach; a spirit that thought no evil and was ever

eager to help. The journal abounds in evidence of his deep interest in the welfare of the community. In all their afflictions he was afflicted, in all their joys he shared. His great heart gives and receives continually as he moves among them. And how he appreciates them! He believes all things, and hopes all things good of them. Not that he is indiscriminating. The blunt word of severity occasionally occurs as when he says, "Her husband is a brute," of one who meanly opposed his wife's desire to follow Christ. But according to Pastor Dadson's estimate of his Denfield people they were a worthy folk. And in his intercourse with them he kept the main aim before him. Again and again the diary tells of faithful conversations with men, men specifically, about their personal salvation. A marked feature is the persistence with which he followed up one case after another. There was equal fidelity and frankness in his dealing with church members whose walk was unworthy.

Thus on he toiled, neglecting nothing that made for real effectiveness. He studied God and man, and labored unostentatiously to bring them together in the gospel of Christ. This is the kind of work that requires patience. There is nothing sensational about it. Nor does it lend itself readily to newspaper paragraphing. Only the men who live unto God in the eternities have grace enough to do it. But their reward is sure though it may linger. It will come—partly here, fully hereafter.

Mr. Dadson's first year brought no visible results. In faith he plodded on. The fruit began to appear in the second year, and souls were saved. The first

was Mr. Edward Rosser, now clerk of the church; the next, Mr. Anson Matthews, now superintendent of the Sunday-school. A goodly number were added to the church during his six years' pastorate; and, with a single exception, all have stood true and the church has been the better ever since. A purer membership, stronger Christian character and more consistent life have been influencing the community and reinforcing the preachers' messages through all the intervening years.

In the last year or so of his stay in Denfield, Ailsa Craig formed part of his charge. This meant more trying work, much driving over bad roads (and that spring was marked by an uncommon "monotony of mud and dirt"), and frequent absences from home. Mrs. Dadson's health was not good, and the two lads who had come into the home were frequently sick; so that his absences were keenly felt, and all the more because he was so merry a soul in the home, and so ready and resourceful for every need and emergency. It was probably these facts, combined with the feeling that his own growth and usefulness made a change desirable, that began to give rise to a feeling of restlessness. An indication of it is found in an entry in his diary: "The problem with wife and me is, shall we leave Denfield, where we have been so long and so happy, or shall we be still content and do the Lord's work in our usual quiet way, unseen, unheard, except by Him whom we serve?" His name had been suggested to a church in New York State by an old fellow-student, then a pastor in the States. But his feelings were too strongly Canadian to view with

any satisfaction a call to the other side, and he had a hearty aversion to candidating. He was not a ministerial coquette. That unholy type he abhorred with all his soul. And there was no need for him to go seeking pastures new, for his reputation was growing steadily. Though modest to the core and the last man to thrust himself to the front, he could not be hid. The strong work he was doing on his own fields, the fine quality of his addresses at Associations, Sunday-school conventions, and in the Scott Act Temperance campaign, and the richness of his own genial and sturdy personality were continually adding to his fame.

It is not strange, therefore, that when the pastorate of the neighboring town of Strathroy became vacant through the resignation of Rev. J. E. Trotter, the church should look to him. The call came on March 29th. The 31st was "a day of anxious thought. My affections are here at Denfield, but duty points elsewhere." The following day he writes: "Heavily depressed over the change. Saddest day since coming to Denfield. My dear people, I am afraid, will not be able to understand my motives. God knows I have no selfish end in view." Two days later, this: "The thought of leaving these good people tries me sorely. But I must not give way. If God points me to Strathroy, I must go, and that is all." It has not been without some hesitation that these quotations have been given, for, unhappily, similar things are sometimes said where not very much is meant. But those who knew Dr. Dadson will recognize that with him, when the test came, there was a real conflict

between heart and head, and that the call was accepted simply because his cool judgment told him then, as it had begun to tell him before any definite call had come, that his largest life usefulness demanded that a change be made. In this invitation he recognized God's call without, answering to the call within.

His decision to leave them was a great grief to the churches. The farewell meeting was "a sorrowful time and a tearful time." But the people rose to the occasion and showed by the gift of a beautiful parlor set of furniture that they could understand his motives, and that comforted him. So it was "good-bye to a kind people"; and on the first Sunday in May he entered upon his duties in

STRATHROY,

a town of some 4,000 inhabitants, twenty miles west of London.

The Association met with the Strathroy church in June, and the pastor was Moderator. His address on the Sunday-school work was so well received that its publication was called for. The comments in his diary on the various addresses are quite in keeping with one of the marked traits of his character—his generous appreciation of his brother ministers—"Grant gave us a good sermon," "Johnson's doctrinal sermon was practical and helpful," "Cunningham preached a good sermon on the power of God unto salvation." Here again there was discrimination. At his prayer-meeting one evening "Mr. J—, McEwen's troublesome evangelist, was present, and

howled most fearfully, and delighted some of them beyond measure." At the Association he was appointed to preach the sermon for the following year—a duty he had already performed at Forest in 1879.

The new pastorate was scarcely well begun when a letter was received from Rev. J. W. A. Stewart, in reference to his possible appointment to the editorship of the *Canadian Baptist*. The opportunity "is a grand one," but he doubts whether he would be free to accept it if the position were formally offered him. The offer was made soon after and accepted, and his brief pastorate in Strathroy ended in the autumn. But it was long enough to show the Strathroy people what a treasure they were losing, and to surround his going with heartfelt regrets and cordial good wishes.

CHAPTER VI.

EDITORSHIP: TORONTO.

IN some respects the new field of labor was exceptionally inviting. Toronto was the home of his boyhood. Some members of the family were still living there, and not a few of his former fellow-students. Many other friends he might expect to meet from time to time. To one of his capacity for friendship that would be an exceeding joy.

But the serious responsibilities he was undertaking were enough to temper that joy. During the eighties the Baptist denomination in Ontario and Quebec passed through some of the most momentous changes in its history.

Up to 1881 their educational interests had been concentrated in the Canadian Literary Institute in Woodstock, where for twenty years literary and theological work had been combined. In that year Toronto Baptist College, built and equipped by the Hon. William McMaster, was opened under the presidency of the wise and gracious John H. Castle, D D., who had resigned his successful pastorate of Jarvis Street Church to undertake these new duties. This, of course, involved the closing of the Theological Department at Woodstock ; but the literary work was

continued there under the principalship of Rev. Newton Wolverton, B.A., with gratifying success, the religious influence remaining apparently just as strong as before, and the scholastic standing just as high.

About the same time the *Canadian Baptist* was bought out by Senator McMaster, and a Book Room established, both being vested in a joint-stock company of leading Baptists and managed in the interest of the denomination, under the business name of the Standard Publishing Company. It was by this Board that Mr. Dadson was appointed to the editorship.

The "Editor's First Words" so well reveals his own feelings, character and purposes, that the article is given here in full :

"It is fitting that I say a few personal words now as I assume the position which the proprietors of this paper have induced me to accept. I need not endeavor to establish my fitness to occupy this chair by referring to anything in the past as a claim to the confidence of my readers. I should certainly fail in any such attempt. Hitherto I have occupied an obscure place in the denomination. Beyond the bounds of the Association, where, until now, all my ministerial labor has been expended, I suppose I am comparatively unknown ; therefore, by way of commending myself, I have simply nothing to say. According to the wisdom of those who know me best and according to the wisdom of those who have both financial and heart interest in this paper, I am here. And now at the outset I sincerely ask those of my brethren who may doubt the wisdom of this appointment, if any such there be, to forego for a little their opinions until results have been seen. At this moment I beg to place myself among the doubting ones. I confess inexperience as to the manifold duties and responsibilities of this office ; I confess ignorance as to my own ability ; and here let me say : should the looked-for results manifest the wisdom of those who regard this appointment with disfavor, no one will

more cheerfully hail the appointment of a new editor than myself.

“Meantime, while I occupy this position, I propose to do my best towards making the *Canadian Baptist* influential in the following directions :

“1. Its business shall be to promote evangelical Christianity. In this age of newspaper reading, the spoken word, once in seven days, is more than ever not sufficient. Heedless men forget so soon. They do well who recall an outline of the Sunday’s sermon at the end of the week. There are so many things which tend to obliterate all traces of it. Among others, noticeably, the newspaper plays its part. It is read daily. It is the thought-food of the great majority of our people. If it be Christless, the weekly gospel cannot stand before it ; hence the necessity of constantly placing in the hands of those who will read the silent ambassador of Jesus Christ ; hence the necessity of pleading with sinful men on paper. The aim of this paper shall be to ‘preach the gospel to every creature.’ It shall be to so set forth the bread and water of life ‘that those who read may run.’ Upon this the greatest theme given by God to His servants, I do not presume to think that, unaided, I shall be able to make this paper speak effectually, but I am greatly encouraged from the fact that many faithful and well-tried men have promised me all the assistance which lies in their power to give.

“2. The business of this paper shall be to promote and defend the principles of the Baptist denomination. We are pronounced among the various bodies of Christianity in respect to certain doctrines which we regard as fundamental, in respect to certain ordinances which we deem imperative. It is proposed that in advocacy of these doctrines and ordinances—necessary to be emphasized in these days of uncertain thought—this paper shall give no uncertain sound. Upon the threshold of this ground, which certainly demands careful stepping, I should be inclined to hesitate, if not retire altogether, were it not that the directors of the enterprise have secured for me the assistance of those who, from their well-known scholarship and experience, are fully competent in these particulars to speak and advise with authority.

"3. The business of this paper shall be to foster a taste for pure literature among our people. Nothing need be said as to the desirability of this object. One need not go far to discover the evil effects of literature of the contrary sort. The gospel in its purity surely is the better proclaimed by speech in its purity. Good news and good words ought not to be disassociated. Hence it is proposed that in the columns of the *Baptist* gospel and slang do not go together, controversy and ill-temper be divorced, and personalities have no place. I do not presume to think that, unaided, I shall be able to maintain always the desired purity of thought and expression which only is fitting in the pages of a Christian newspaper. I have, however, the satisfaction of knowing that men of eminent literary culture propose to render all assistance which may be required to further this object.

"Having now faithfully declared my weakness and the sources of my strength as editor of this paper, I have nothing further to say. This only, I earnestly ask for the sympathy of our people, and for their prayer that God may make the *Canadian Baptist* all that He would have it to be.

E. W. DADSON."

It was well for the whole denomination that a man of such candor, independence, integrity and wisdom was at the helm for the next few years. For the changes already referred to were the precursors of others equally, if not more, important in denominational organization and educational policy. Formerly, the various departments of work were carried on by Societies composed of subscribers to their funds and managed by Boards elected by the subscribers in Annual Convention. These Societies gave place to a Convention composed exclusively of representatives of the churches.

As to education, Mr. McMaster's purposes were steadily broadening. In 1884 he offered to establish a Literary College in Toronto in affiliation with the

Provincial University. That plan was abandoned by our representatives in 1886, and, largely owing to the influence of Dr. Theodore H. Rand, it was resolved to develop Woodstock College to the full status of an independent University. After Mr. McMaster's death in 1887, however, both questions—federation and location—were reopened, and at a special Convention held in Guelph, in the following March, it was finally decided "that McMaster University should be organized and developed in Toronto as a permanently independent school of learning with the lordship of Christ as the controlling principle."

The evenness with which Mr. Dadson held the scales during that stormy period was of incalculable service. Confidence in his integrity and the conviction that they had fair play in the paper, and that the decision expressed the views of the majority of the denomination, did much to reconcile the vanquished to their defeat.

At the same time he had not the all-round aptitude for newspaper work that he had for the pastorate. Pure, strong, spiritual and scriptural, the paper was ; it covered thoroughly and discussed wisely the many phases of church and pastoral work ; but it lacked somewhat the freshness and variety that come from quick touch with the rapid movements of thought in the world. Moreover, he had little relish for the business side of his duties. So that, on the whole, he does not seem to have had the abounding joy in this service that he had in the ministry. This made it the easier for him to relieve the Board's financial strain in 1886 by dropping part of his responsibilities and

uniting with his less exacting tasks the pastorate of the Claremont Church.

Two years later he resigned, and soon afterwards accepted the call to the church in Woodstock. Into his new sphere he carried the confidence and esteem of both the Board and the Convention. His own feelings are well expressed in his valedictory. It reads as follows :

“Over six years ago I assumed editorial control of the *Canadian Baptist*. During that period of time our denomination has experienced many changes. Old institutions have passed away or have merged into new. Our methods of work have been improved upon or changed. Questions of policy and organization have been discussed with absorbing interest. The fathers of that day, many of them, have passed away, and new blood has come to the front. Amidst all these changes, necessitating, as they needs must, differences of opinion, and at times intense feeling, it will be conceded that the position of editor of our denominational paper imposed a responsibility second to none in the gift of our churches. In view of that responsibility I have conscientiously striven to do right. In looking back now over my work I am conscious that the glory of Christ and the well-being of the churches have been my first consideration. There have been many imperfections in my service as no one knows so well as I, but there have been honesty of purpose and a sincere desire for the furtherance of the cause of Canadian Baptists. An editor is placed in special contact with men ; with opinions ; with the peculiarities of the different sections of his constituency, and with the questions which engender strife. Whatever may be thought of the ability displayed amidst such surroundings, I have this to say : I have not been careful to propitiate any man or any body of men.

“ My six years' service has been in many respects a labor of great pleasure and satisfaction ; generous sympathy and appreciation have never been lacking ; my brethren in the ministry

have given me cordial support. So that now, in saying this last word to many readers, I cannot but do so regretfully. In view, however, of the responsibility now lifted—responsibility which cannot be lightly regarded, and which, from present circumstances, I am unable to meet—I lay down my pen with no little satisfaction.

E. W. DADSON."

During his residence in Toronto he worshipped with the Alexander Street Church, of which Rev. Joshua Denovan, then in his prime, was pastor. They were both men of rugged exterior and tender heart; and though they differed on some important questions of doctrine and polity, each was great enough to appreciate and speak warmly of the other's strength and goodness.

CHAPTER VII.

CLAREMONT AND WOODSTOCK.

HIS pastorate in Claremont, a village on the Canadian Pacific Railway, thirty miles east of Toronto, was begun October 3rd, 1886, and ended in November, 1888. The conditions there were much as they had been in Denfield, and his manner of life similar. The additions were more numerous but not quite so substantial. Thirty-two were baptized, six of whom proved unworthy. This may have been due to the fact that his duties in Toronto divided his attention and made it impossible to follow up cases with the same care as before. If so, it is a fresh illustration of the vast importance of careful gathering and wise shepherding.

"While here," writes the clerk of the Claremont Church, "he endeared himself to all of us by his kindly and gentle manner, and all speak kindly of him." Others in Claremont bear testimony to the instructive and edifying character of his preaching. That the affection of the people for him was heartily reciprocated was apparent to those of us who first conferred with him about the possibilities of his coming to Woodstock. Later on there came to be in Muskoka a standing testimony to the permanence

of that attachment in Claremont Point, where Deacon Joshua Bundy and Dr. Dadson dwelt side by side to their mutual joy.

It is certain that it was not because he was weary of Claremont, or deemed it unworthy of his abilities, that he went to Woodstock. As before, he was the sought, not the seeker. And when he came to Woodstock to talk it over, though the opportunities in Woodstock seemed to us, as they actually were, incomparably greater, yet the writer remembers very vividly the impression made upon him as the good man expatiated upon the peculiarly strong influence which the country pastor might exert. There the pastor had the people more to himself—the distractions of city life were largely absent, and so the hearts of young and old offered to the gospel seed much more favorable soil. It is quite clear on comparing that conversation with a letter written to Mr. Turnbull in March, 1882, that his stay in Toronto had tended to magnify in his thought the opportunity of the country pastor. It is quite doubtful whether Woodstock town alone would have secured him. It was the College, for which he had an inextinguishable affection, and the unsurpassed sphere for influence it offered, that turned the scale.

Pastor Dadson liked to meet his people for the first time in the prayer-meeting. In that way he began in Woodstock on November 28th, 1888. His opening sermon was on Acts ii. 48. The thought then pressed home has been, at least to one hearer, a practical help on many occasions since. He had been called on his record without any trial sermon

and the call was not quite unanimous. Two criticisms had been made when his name was first proposed in a deacons' meeting. The fear was expressed that he was too cold and distant. Others objected to read sermons. But within a single month his conquest of the situation was complete, and with commendable willingness the doubters confessed that they had been mistaken. The pastorate thus entered upon was the best of his life, and one of the most fruitful and influential in Canadian Baptist annals.

Many things crowd upon one in connection with that period of abounding labor and exuberant joy. The aim of this memoir will be best served by allowing another to give us his impressions. Mr. N. S. McKechnie, B.A., of the College Faculty, was one of his deacons, and conditioned, as few were, to estimate the value of his ministry. I quote some jottings from his pen :

"He gave himself up to the service of the church in order that through that institution the lost might be saved and his Divine Master honored.

"He preached the Gospel day in and day out, week in and week out, as if every fibre of his being believed in it, and as if he felt, 'Woe is me if I preach not the Gospel.' His physical and mental energies strongly impressed his congregations, but these were sanctified by an earnestness and intensity of spirit that carried conviction to every heart.

"With him social and every other reform were best promoted by the preaching of the Cross.

"No unsaved man who ever heard him preach could charge it against him that his lost estate was not plainly revealed to him, and the way of escape pointed out at the same time.

"His visits were a benediction in every home. His life and manners were simplicity itself, but so tenderly sympathetic.

He was able to do much visitation, because he lost no time in idle talk. When he visited a home he soon asked for a Bible, read a short selection, and then, in simple words, lifted the interests of the home to God's throne, and was gone. It does not seem too much to say that half the homes of Woodstock were touched and helped by his life. So many of other denominations heard him, at least occasionally, from his own pulpit, and hundreds gladly heard him on other platforms, and especially during the Week of Prayer, of which he availed himself to the utmost. Brother ministers of all denominations bore willing testimony to the godly grandeur of his life.

"His relations to the College were almost sacred. He loved the college and its interests as his own child, and nothing more delighted him than to spend an hour among the boys.

"Woodstock saw in his pastorate the man and preacher at his best, and seven years of such service as any church might well covet.

"The baptisms in seven years and seven months, the period of his pastorate, totalled 235—an annual average of over thirty."

An important result of the enlarged membership was the founding of the Oxford Street Church. Of this enterprise Professor Wolverton was the principal promoter, but it had also the hearty endorsement of the First Church pastor. The East End Mission was carried on at the same time with increased vigor.

If there was any point of weakness in Mr. Dadson's ministry, it was probably in the realm of finances. Not his own—for he managed his affairs with discretion, lived within his means, and gave generously. But the liberality of the church did not, it has been asserted, keep pace with its growing numerical and financial strength. That, if true, was due not to any failure in the regular course of his ministry to press upon them the duty of giving and the motives that should prompt it; that he did frequently and forcibly.

It was due rather to failure to give information and work up systematically the business side of church beneficence. It was easier, too, for him than for most men to believe that his people were doing the best they could. Having declared the duty he left it to themselves. This latter characteristic showed itself also in other ways. His large-hearted charity thought kindly of other men, and even when grievous wrong was done, he was more likely to be moved with pity than with indignation.

Several other sidelights on his spirit and methods should be given here. Unhappily, from early life he had been addicted to the use of tobacco, and for years he does not seem to have had any scruples about it. When, however, his responsibility for his own boys, and for others, came home to him and made it a matter not of mere personal taste, but of right or wrong, he became convinced of the wrong of it. That for him necessitated action, and he dropped it, though not without much struggle.

Another incident throws light on his determination to do right. Once in a time of denominational stress when good men conscientiously differed, he and another minister were walking and talking together. The latter had just remarked, "We can't afford to split the denomination," when Mr. Dadson turned, faced him, and said, "My brother, there's something greater than the denomination." "What's that?" said the other. "Righteousness," was the tremendously emphatic reply.

His modesty was a subject of frequent remark. Many of us felt that he would have accomplished

more if he had done violence to it, and more frequently expressed himself in Conventions. When remonstrated with on this account, his answer was, "I usually find that if I wait long enough, some one else will say what I wish said." It did not occur to him that his saying it would give it a weight which another's words might not.

He loved reality, and had courage to do the unusual thing which dislike of the unreal is sure to suggest. For example, one Wednesday evening, early in this pastorate, he opened the meeting as usual, gave a brief address, and then, turning the meeting over to the members, left the platform and took a seat among them. When three-quarters of the hour had passed, there was a long pause. He stepped to the platform, and in the most simple and matter-of-fact way said: "Since you are done praying, brethren, let us be dismissed."

For his pulpit preparation and general mental furnishing, good use was made of the College library. Like Spurgeon, he revelled in the strong doctrine of the old theologians. It was his custom for years to send his family to Muskoka a couple of weeks before he went himself. These two weeks were packed with most important work. Practically the whole course of thought for the following year was roughly outlined. Sometimes the courses followed a book of Scripture; sometimes special phases of Christian life that seemed most in need of treatment.

To this strenuous mental application was added downright sincerity and singleness of aim. These combined to make him more and more fresh, interesting, soulful, impressive and effective.

In addition to his regular duties he conducted with great success each week a class in homiletics for the ministerial students in the College. And not only the students for the ministry but the whole body of students were objects of his care and affection. And they in turn admired, revered and loved him. A token of it, on his part, was the practically open tea-table kept in his home, one evening a week, where students in ones, or twos or more, could come and share in its genial humor, delicious drollery, and joyous good nature, all haloed with an unobtrusive, but manifestly present Christian spirit. On their part it found expression in the gift of a beautiful boat made by them in the Manual Training Department, which he fondly called "Alma Mater," and enjoyed to the full as she cleft the waters of Lake Joseph in Muskoka.

Throughout these years his influence was steadily spreading in church and community, in college and country. Through the students his reputation was carried far and wide. He was in demand for special occasions, and only his loyalty to his own church prevented him from becoming, in this way, much more widely known. His addresses at Conventions revealed constantly increasing power. Invariably he lifted occasion and theme above the commonplace, and with great effectiveness summoned his brethren to higher and holier heights. Their appreciation was shown in many ways. The Convention elected him President in 1892; and in 1895 McMaster University conferred upon him the honorary degree of Doctor of Divinity—the third in its history.

The relations between the pastor and the church were ideal. His love for his people was matched by theirs for him. To minister to them was his joy. How well I remember the passion with which he declared it a year after the severance came. One day in Muskoka he came over for one of our long annual chats. Seven years before I had gone through the ordeal of tearing myself away from the same dear associations and had felt it keenly. And I wondered whether the separation had cost him much pain or whether my own had been a mark of weakness. Looking into my face with an intensity of emotion that can never be forgotten, he said, "My dear fellow, it was crucifixion. It was crucifixion. I loved those people as I loved my own soul. When I awoke Sunday mornings there, my first thought was one of thankfulness to God that the Lord's Day had come, and it was my privilege to speak to those dear people. And all the day long the feeling was one of buoyancy that made the work a delight. I know nothing of it yet in Montreal. Nothing but the call of God could have induced me to leave them." As a matter of fact the Montreal overtures were put aside once and twice. Then he said to his wife, "So far as we are concerned we have done with that. Let us pray that it may not come up again, unless it be of God." It did come up again. He judged it to be God's call, and for that reason alone he went.

The sorrow of that step was not his alone. The church felt it. The College felt it. And those who were present at it declare that the farewell meeting was one of almost unparalleled demonstrations of

grief. The deep emotion of Rev. Dr. McMullen, of Knox Church, was a fair and fitting expression of the regret of the people of other denominations.

Up to this time Dr. Dadson's life had been an unusually happy one. Other days were coming in which the superb character was to receive its supreme testing, and be found unto honor and praise to the Saviour whom he trusted. The story of those trials belongs to his closing years and is reserved for a later chapter.

CHAPTER VIII.

MONTREAL.

MONTREAL, beautiful for situation and the joy of its three hundred thousand inhabitants, is the commercial capital of Canada. Its centuries of history link it with the past, even as its position at the head of ocean navigation links it with the Old World. Its appearance is in keeping with these facts ; for an old-world centre with narrow streets and massive cathedral is here combined with the broad avenues and handsome homes of modern suburbs.

The city presents a special problem to Christian workers because of the overshadowing influence of the Roman Catholic Church and of the two races which, like the waters of the Ottawa and St. Lawrence as they flow past the city, are seen side by side but remain quite distinct. Owing to its perfect organization, vast wealth, political influence, social prestige and astute use of all kinds of worldly means for maintaining and strengthening its position, that church has succeeded in making Protestant work, even among the English, difficult and trying. Over the French, isolated by language, her influence has been still greater. Until 1834 it was her proud boast that no French Canadian had ever died outside her

communion. In that year M. Olivier, the pastor of a little independent church in Lausanne, Switzerland, where missionary zeal glowed in the midst of persecution, following his own teachings, left home and fatherland, and began work in Montreal among the French Canadians. He was followed in 1835 by two of his members, Madame Feller and M. Roussy. Within a year some Catholics were won to the Evangelical faith, and the success of these sublimely heroic leaders gave new heart and hope to Canadian Protestants and led the way to the flourishing missions now carried on by Baptists, Presbyterians, Methodists and Anglicans. English Baptist work in Montreal has had its own honorable and chequered history. The first church was established in 1830, by the Rev. John Gilmour, to whose wise and whole-souled missionary and educational efforts much of the splendid enterprise of the next twenty years was due. The Montreal College was born of large faith in 1838, was nobly manned, did high-grade work, and exerted a wide and wholesome influence. Its collapse in 1849, due chiefly to financial depression and lack of Western sympathy, was a serious blow to Montreal Baptist interests, though its influence in the city was rather in giving the prestige of scholarship and culture than in increasing the membership. At all events the progress of the Church in numbers was very slow, and in 1860 the membership stood at 97. In 1870 it had risen to 315, and in 1880 to 737. The next decade showed practically no increase, the number for 1890 being 747. In 1900 there were 1,139, gathered in four churches.

It was to the leading one of the four—the Olivet Church—that Dr. Dadson was called in 1896. We have seen already that it was not his own pleasure that took him there. His principle of action is indicated in these words: "If I know my heart, I want to go where God wants my work. I have lived long enough now to know that His will must guide and personal considerations must give place." Though the largeness of the field and the strategic importance of the church and city meant opportunity, yet the condition of the church, which was somewhat divided, its very unfavorable location, which sorely handicapped it, and the more general difficulties already referred to, made the position rather uninviting. Personal considerations favored Woodstock, God's will assigned him Montreal.

It was lonely business at first. He missed, as only great souls can, the frequent meetings with friends and comrades, which was one of the great joys of his life in Woodstock and Toronto. He was not one who made friends quickly. It was rarely love at first sight for him either with individuals or churches. He had to be known to be appreciated, and it took time to reveal himself to others. That had been the history of former pastorates. In each case pastor and church had come to love one another. He had a right to expect that it would be so here. But it called for patience, with which, fortunately, he was richly endowed. For the danger to the Protestant preacher in Montreal is either to be paralyzed into hopelessness by the influence of Rome, or to succumb pleasantly to it and sink to the level of an easy-going professional ecclesiastic.

He girded himself for a long struggle. The whole situation was carefully studied. No difficulty was overlooked, no feature of encouragement and promise unnoticed. His judgment was soon formed, and his course of action determined.

So far as the pulpit work was concerned, his duty there was clear to him from the outset. For he had a profound conviction that the material for pulpit ministration was furnished by the Bible alone. In that marvellous book of life, God deals with all kinds and conditions of men. That properly expounded, he was persuaded, would meet all the needs of the situation so far as the pulpit can meet them at all. So to expound it was his constant aim. To that end he studied it reverently, diligently and directly rather than indirectly. Helps were kept strictly in their place. This direct study of the Bible itself promoted clearness, originality and consistency of thought, as well as the force and glow of personal conviction. His sermons sought only to explain and enforce the teaching of the text. Even his illustrations were those naturally suggested by, or found in, the text itself. It is quite wonderful with what persistence he works out an illustration, calling it up again and again in different phases as the thought develops. Thus he was pre-eminently a Biblical preacher with that sameness of fundamental thought and variety of presentation for which the Scriptures are so remarkable. And despite the doubts of the times, he spoke with the authority of the man who is sure that the Scriptures are the inspired Word of God and the message of God to men. It was this profound conviction, combined with virility, sympathy and moral

earnestness that arrested the thoughtless and led earnest souls to the Lord. Soundness and strength, soulfulness and sincerity, God-consciousness and yearning after men were the great characteristics of his preaching. These, reinforced by prayers of uncommon simplicity, directness, tenderness and fervor, made his pulpit ministration mighty, under God, for good.

Certainly he offered no elocutionary entertainment. The importance of graceful delivery he unwisely undervalued. Effective reading of Scripture he did not undervalue, but he never became an expert in it. Had he devoted as much time and attention to self-culture along these lines as he did to acquiring a pure English style his influence would have been greatly increased and his aim so far furthered. That was a mistake which is all too common among ministers of the Gospel. Nor had he much to offer to those of the cultured who prized the æsthetic and fashionable above the righteous. He was a man who concerned himself but little with the latest social fad, albeit he was intensely zealous for the maintenance of that eternal etiquette which grows out of the Christian spirit and is heedful that all things be done decently and in order.

He abhorred sensationalism—that pulpit blight which is chiefly instrumental in manufacturing non-church-goers out of careless and worldly church-goers. It was his business to add men not to the church but to Christ.

But he was to be the pastor of the church as well. Of his duty in that capacity he had his own view. It

was not "to spy out the frailties and fanciful needs of the people, in order that he might administer his Sabbath day corrections." "Pastoral visitation should be made the expression of sincere godly friendship. His presence in any home should indicate the counsellor, the comforter and the messenger of peace. He is to carry the fragrance of the pulpit to his people; never is he to carry the people to his pulpit." To be such a friend demanded knowledge not of the people's names merely, but also of their life, thought and surroundings. That involved the study of the complex life of a great city. So he secured *entrée* to the great business establishments and saw their rushing life, he went to the harbor, "did" the ocean liners, talked with captains and sailors, and familiarized himself with the city's shipping interests. He visited the cathedrals, with their gorgeous appeal to the senses and the feelings, conversed with cultured bi-lingual Frenchmen, and watched the movements of religious thought among the Catholic population, so seeking to understand the genius and methods of Romanism. He was equally alive to the problems of the social, business, and political worlds. What he wrote of Dr. Cramp can be said of him. "He recognized that as a minister of the Gospel his duties were more extended than those found within the limits of his parochial district. He was keenly alive to all that was of national interest and that could in any way affect the education and morality of the people as a whole." It was this broad conception of the pastor's work that makes this utterance consistent with the following from his pen written a few

months before: "We believe that God has specially adapted men for special lines of work, and that they do the best work for Him who give themselves up soul and body to, and are consumed of, one purpose." A definite life purpose always lays many realms under tribute to itself, and the man of one idea is saved from narrowness. They who thought him sluggish, did not know him. Certainly there was no fussiness about him. His work was done so smoothly and noiselessly and he said so little about it that the stranger might easily suspect him of sluggishness. But those who knew him intimately, to whom he opened freely the treasures of mind as well as heart, found that the quiet of his manner was the stillness of deep waters, the ease and smoothness of the mighty engine. Actually he was a marvel of industry steadily plied for definite ends. Especially was he industrious in acquainting himself with the experiences, needs and possibilities of the church members themselves. And all this that he might be a helpful friend and wise counsellor when he met them in the home or elsewhere, helpful in the highest sense—to the kingdom of God. Nor are these facts inconsistent with his own express statement that he found his sermons in the Bible alone. His knowledge of men enabled him to understand, appreciate and preach the truth in its wonderful Biblical life-setting.

He was the church's leader also. As such he longed to see them united in practical every-day devotion to Jesus Christ, and in aggressive effort for the furtherance of the Gospel. He was convinced, however, that it was "a losing cause" unless a better location could be secured; but "the sun will shine,"

he writes, "when we get our new church." Meantime he sought to make the old location as tolerable as possible by getting the railway authorities to observe some approach to Sabbath quiet at the hour of service. His letter to Sir Wm. Van Horne on that subject is characteristic.* But for the new building he planned—toward that he turned the church's thought as the indispensable material requirement.

His aim was a simple yet sublime one—the establishment of the kingdom of God in the hearts of men, bringing men's thoughts into captivity to the obedience of Christ. That was his panacea for all ills, social and religious, individual and national. For that his hope lay in the Word of God brought home to the consciences and wills of men by the living Spirit. His duty was to preach and live that word of the truth of the Gospel and help his people to live it also, as the one means of winning men to Christ.

Those who were impatient to see immediate results were disappointed, for results were not soon visible. There was an absence of enthusiasm in the church, and he himself had not the joy in work to which he had been accustomed. The second year was still largely barren of such results as can be tabulated and reported. But the quiet influence of a true life was beginning to tell. The stronger men were becoming aware of his strength and reserve power and were learning to admire him, and all who had been passing through sorrows and trials found that in their pastor they had a great-hearted man and most sympathetic friend. All such had become attached to him. And

* See page 216.

the way was clearing for the more manifest fruitage. At the close of the second year overtures were made to him from the First Church, Winnipeg, which had been pastorless since the lamented death of their great leader, Alexander Grant. In a letter, written August 8th, 1898, he refers to those overtures, but cannot see why he should think of Winnipeg. He expresses the conviction that God sent him to Montreal, and adds, "And now why Winnipeg?—and to leave a church into whose life I am just growing and among whose people I am just getting grip." The leading brethren in his church felt the same way about it.

A month later when he had returned to the city from vacation and resumed his work, he writes: "The church as a whole is working with me nicely." And in the middle of that year he was able to send this message: "My work is growing nicely. Baptized four the other Sunday. Five have since applied. A dozen more are in view. It's been a long, hard pull, but God wins."

Meantime his heart and energies were going out more and more toward the work of French evangelization. To quote from Rev. A. L. Therrien, one of the most honored men in the Grande Ligne Mission :

"Soon after his arrival in Montreal he was elected president of the Grande Ligne Board, and at once threw himself, body and soul, into its work. At the cost of considerable energy and fatigue he visited the various fields of the Mission so as to be enabled to work for their interest more intelligently and efficiently. His love for the work grew with his acquaintance with it. While on his death-bed he repeatedly said that his thoughts constantly recurred to Grande Ligne Mission, and to

Feller Institute in particular. He several times visited this institution, where he always felt at home, and was one of the first in 1898 to sound the note of immediate enlargement of its buildings. His address on that subject at the annual meeting of that year still lingers in the memory of those who heard it, and it was doubtless largely due to that address that the Grande Ligne Student Society initiated soon after the canvass for raising funds. How his heart would rejoice were he permitted to see the building now completed !

"Dr. Dadson had brought from the West, concerning the work of evangelization in Quebec, views which he soon saw the necessity of altering. Like many others, he discovered that in this, as in other matters, theory and practice are two different things. But his disappointment did not diminish his zeal for the cause. He soon saw that the evangelization of Quebec was not as easy a task as he had imagined, but he was ready to buckle on the armor and throw himself all the more courageously into the fray.

"His interest in the French Canadians grew as he learned to know them better, and he became enamored with the idea of writing some day on the customs and character of the people. He used his influence to move one of the laborers of Grande Ligne Mission to write a book on that Mission and the people for whom it is working. The result was that a story, entitled 'New Hearts in New France,' was written, the last chapters of which were read to Dr. Dadson about ten days before his death. He had taken great interest in the progress of the book, and expressed his great desire that some day it might be published."

That desire is shared by others. May it be shared by some one whose means would enable the author to accomplish it. The growing interest in Grande Ligne, expressed so freely to the missionaries, was also expressed in letters to friends in the West, and in the columns of the *Canadian Baptist*.

Among the other Baptist churches, and throughout the city in general, his influence was increasingly felt

He never sought to do other men's work, but the full round of his own he did labor to compass. He shirked nothing. All tasks that he judged to be really his he cheerfully assumed.

The First Church pastor, Rev. Donald Grant, B.A., has this to say of him :

"Dr. Dadson's ideas of fidelity made his life a very laborious one. He felt that a man should do all that he was asked to do, so far as in him lay. He exerted a wide influence outside of his own church. He was sought after for addresses in connection with the deepening of the spiritual life, temperance movements, etc., and impressions made on these occasions were deep and abiding.

"At socials the tone of his address was serious, as if he felt that the time was short and that no opportunity for helping the spiritual life and work of the churches should be lost. At a social in Grace Church, I remember him giving us a very earnest talk which he prefaced with a few words to the effect that surely such a talk could not be out of place when one was speaking to Christian people.

"Dr. Dadson did not often go to the Ministerial Association. He consented, however, on one occasion, to read a paper before that body. In that paper, on "Peter the Preacher," the present-day pulpit received some strokes. It was much appreciated.

"His coming to Montreal was by no means a mistake. His brief pastorate in the East was the transplanting from the West of a life that was a great force for righteousness and one that shone as a bright light in a dark place."

Nor was the broader outlook of the denomination forgotten. He did his duty by the various Boards of which he was a member, and his name appeared in the call for the first National Baptist Convention of Canada, which met in Winnipeg in July, 1900.

To that broader work and his life in the sacred circle of the home the next two chapters will be devoted.

CHAPTER IX.

AS A DENOMINATIONAL LEADER.

THE influence of Dr. Dadson's life and work was not confined to the local communities he touched in his capacity as preacher and pastor. The pulpit was undoubtedly his throne, and immediate spiritual ministrations to the needs of human hearts his royal service. But a man of his mental grasp, sound judgment and spiritual force could not be permitted to limit his influence to the sphere of his local pastorate. The place he occupied in the life and activities of the body to which his loyalty was ever deep and strong, was not a place into which he pressed himself. In his genuine modesty and unselfishness he would have gladly remained all his life in that country field in which he began his ministry. But, as was said of his Master, he could not be hid. When the call came to him to serve in a wider field, and when he was convinced that it was the call of God, his love and loyalty, his absolute enslavement to a good conscience, left him no choice but to respond. Without any disposition to push himself to the front, his natural gifts, his genuine culture, his Christian spirit and his deep consecration made it the delight of his brethren to press him into positions he was so admirably qualified to utilize for his Master.

There is probably not a single one of our denominational enterprises that does not pulsate with deeper and fuller vitality and power because of the touch of his life. At an early period in his ministerial life he was called from the pastorate to the editorship of the *Canadian Baptist*. He brought to this new sphere of service qualities that admirably fitted him for its duties and opportunities. From his college days his writing was marked by a free and graceful command of English. Coupled with this was the habit he had formed of exercising this ready command of language only when he had something worth saying. The art of beautifully and pleasingly saying *nothing* he had never acquired. He wrote or spoke because he had a message, and his message found easy and forceful expression. As an editor he had not only to write himself, but to deal with the writings of others. Here his generous spirit, sound and impartial judgment, wise discretion and unswerving obedience to an honest conscience, admirably qualified him for passing upon or editing that which sought a place in the columns of our paper, brought into being, as it was, to serve the best interests of the denomination. No considerations of friendship or policy could tempt him to give place to that which he regarded inimical to the truth or work of Christ as it should find expression in the policy and life of our Baptist churches and organizations. No man with a denominational axe of his own to grind ever succeeded in getting him to turn the grindstone. He was not in that business. He held his editorial office as a sacred trust in the interests of the promotion of truth and righteousness. He

appreciated the wide influence of a denominational organ and felt the consequent obligation to use it sacredly for the purest and highest purposes.

It is impossible for us to measure the wholesome influence of his editorial work. Into how many homes and into how many lives did the *Baptist* carry the pure breath of his beautiful and stimulating Christian spirit! It breathed its gospel messages wherever it went, and every life it *really* touched felt a stimulus to something purer and better and nobler. The love and gratitude of the denomination expressed itself in the following resolution, passed most heartily at the Convention meeting in St. Catharines in October, 1888:

"That this Convention has learned with very deep regret that the Rev. E. W. Dadson, B.A., has retired from the editorship of the *Canadian Baptist*, and that we express our high appreciation of his ability, efficiency and fairness as editor during the six years he has conducted the paper; and that we request Mr. Dadson to continue to favor the readers of the *Baptist* with the productions of his gifted pen."

During part of the period of his editorship of the *Baptist*, Mr. Dadson was also Treasurer of the Foreign Mission Board. To this department of our denominational work he gave much of his thought and heart. For many years up to the time of his death he served on the Board. Wise in counsel, broad in his outlook, hopeful in spirit, his presence in the meetings of the Board was always most gratifying. Any one who has for years borne official responsibility in connection with so important an enterprise can appreciate the value of wise and trusted counsellors on the managing Board. No department of our work has been more

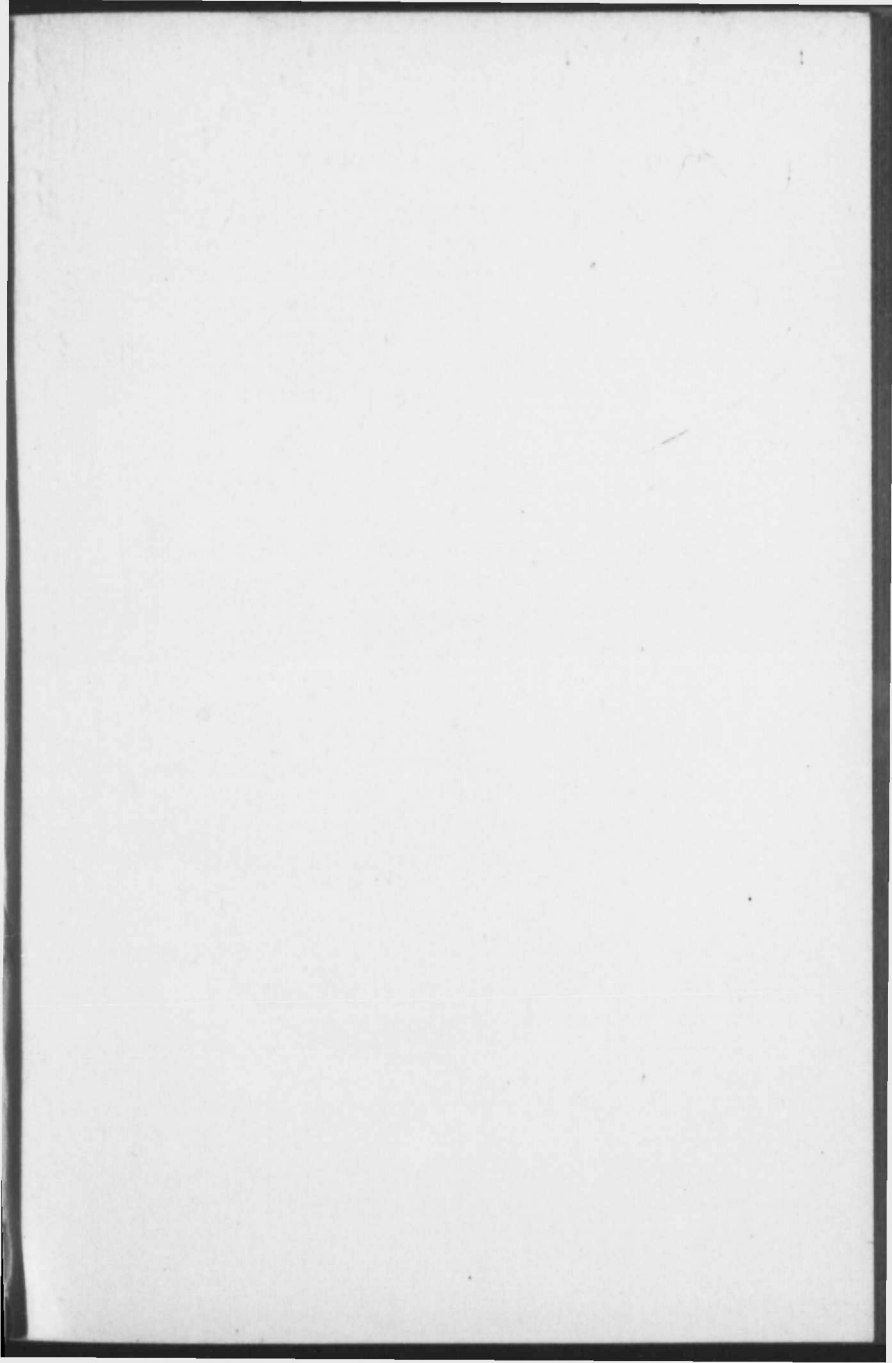
highly blessed in this regard than the great foreign mission work. For years it was the delight of the present writer to be supported by as noble and true and wise a body of counsellors as rarely sits about a council-board. Among the most prized of them all was he of whose worth it is our joy to bear testimony.

Whatever his devotion to any one department of our denominational work, his sympathies were broad enough to take in the interests of every other department. It is a pity that any man should be so occupied with the line of work in which he is specially engaged that he should ignore the importance and necessity of other branches of work. There is that inter-relation between all our enterprises that makes the highest success of any one depend on the concurrent prosperity of the others. Mr. Dadson was seized of this fact, and so while deeply occupied with the interests of foreign mission work, was keenly alive also to the importance of aggressive effort in the home field. His later years, after entering on the Montreal pastorate, were much occupied with the Grande Ligne Mission work. At the time of his death he was President of the Grande Ligne Mission Board. Daily face to face with the great problem of Quebec's evangelization, and catching visions of the possibilities through Feller Institute, his heart was strongly set upon the enlargement of that institution to meet the growing opportunities of the hour.

Our Christian Educational work also had a large place in his heart. He had broad visions of its relation to the advancement of the kingdom of Christ. He placed strong emphasis on the Christian

element in education, and ardently desired to see this element dominating the life of all our educational institutions. In his mind there was a clear distinction between theological training and Christian education. The one related itself to one special field of study for a particular vocation; the other linked itself with every department of study and with the preparation for every legitimate vocation in life. In Christ all things hold together. He who, in any line of study, physical or metaphysical, does not see Christ, is pursuing his investigation with narrow and distorted vision. He who, in the active outreaching of educational development, is not conscious of the touch of the Christ, everywhere immanent, has not yet had quickened in him the most fruitful sense of intelligent being. Until education is Christian in the positive vision of the Christ in His true relation to all things material and spiritual, and in the positive consciousness of His vital touch as we thread our way through the opening mysteries of the world of His power and wisdom and love, it has fallen immeasurably short of its true ideal. This Christian education is not simply for those who purpose making their vocation the ministry of the Word; it is for all, and the training for any calling that lacks it is deficient in the most essential element of true education. With this conception of education the subject of this sketch earnestly strove to secure its fullest possible realization in our schools and colleges. On the public platform and on the councils that shaped the policy of our colleges, he never failed, in his advocacy of the great cause of education, to keep this high and broad

aim always distinctly in sight. He believed in this kind of education as one of the mightiest factors in the extension of the scope and power of the kingdom of Christ in the world. As his eye turned to the rapidly developing prairie province and territories of the West, he was seized with the conviction that the establishing of such an institution in that new country was the great need of the hour. It was after he had entered on the experience of the excruciating suffering of his last days that he used all his strong influence and persuasive power on one whom he had taken into his closest friendship from his college days to respond to the call that had come to turn his life into this new channel of service in the West. One who was with him much in his very last days bears testimony to his abiding interest in the great mission of this infant school of the West, as an institution where he believed his ideals of Christian education would, as in our other colleges, be honestly aimed at.





MRS. DADSON.

CHAPTER X.

THE HOME LIFE.

NOWHERE is a man more truly himself than in the home. In business he may be so occupied that his selfishness passes for industry; in social gatherings or with friends he may conquer his meanness and appear kind and genial for the few hours so spent; but for the mean or selfish man it is too large a contract to undertake to be genuinely unselfish during all the hours spent with the same persons at home. To be steadily kind and considerate there is the best proof of genuine goodness. There have been altogether too many so-called great men who have dazzled the world with their brilliancy and have shadowed the home with gloom. It was not so with Mr. Dadson. The nearer one got to his home life the more beautiful his character appeared.

Mrs. Dadson, whose maiden name was Julia Elizabeth French, was born at Lytchet, Devonshire, England, December 31st, 1847. When she was three years old the family moved to Canada and made their home at Paris, Ont. There her early years were spent in a Christian home. Her father was a godly man, who, though not an ordained minister, stirred up the gift that was in him and preached not infrequently. Her education was received at the Public and High

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Schools of Paris and the Canadian Literary Institute at Woodstock. She became herself a teacher in the Paris Public School.

The atmosphere of the Christian home always tells. Its influence on Julia French was to reveal to her the claims of God's law and make her religiously thoughtful. She was much troubled about her own sinfulness, and often appalled at the possibility of being forever lost. She also knew what it was to have longings and yearnings after better things. But that was the best she knew for years. She had enough religion to make her careful of her habits, but not enough to make her happy and restful in her heart. She feared God, but did not love Him; revered Christ, but did not trust Him; heard the Gospel preached, but had not the joy of its message of forgiveness. Neither preaching nor Bible reading had any real relish for her, and prayer was largely formal. So her soul was in the gall of bitterness, restless and dissatisfied, though outwardly little indication was given of the struggle going on within. The last entry in her journal for 1874 speaks of having accomplished nothing, and adds: "I am disgusted with myself, and only hope that others may not be."

The next entry, dated May, 1875, has a very different story to tell. It runs thus:

"I cannot forbear penning a few lines now to tell this old journal what a wonderful change has come over me. Not that I accomplish any more or am any better or more useful; but I have found a Friend since then who sticketh closer than a brother, who loves me so, and who heals all my diseases of mind as soon as I take them to Him. I go to Him full of sin, discouragement, nothingness. He listens so pityingly to my

long list of grievances, takes me gently into His arms, pours balm upon the wounds, tells me that I am complete in Him, and sheds abroad His love in my heart . . . till my heart glows with a feeble love for Him in return, and I am happy. . . . Then He tells me I cannot always rest on His bosom ; that I must work for Him and overcome many foes, inward and outward ; that He will guide me and lead me and direct every step. Then I start out bravely ; but, alas ! soon begin to trust to myself, let go His hand, weary and fall. . . . I go back humble and ashamed, expecting almost to be punished, when, lo ! not one word of censure, not one word of reproach, only pity and love. . . . Was ever love so great ? This gentle, precious one is Jesus, the Friend of sinners, *my Friend!* No wonder I felt uneasy, dissatisfied all those wasted years. I needed my Saviour, but had not found Him, and, in fact, did not know it was He I wanted."

That Friend had been found a short time before, during special services conducted by Mr. Henry Varley, and publicly confessed when she was baptized by the Rev. Thomas Henderson, pastor of the Paris Church.

It was well for her that her soul had found its rest, for naturally she was fitful, as most souls are who are sensitive to the influences of the world about them. So much a child of nature was she that her moods changed with those of nature. The moan of the night wind, the rush of the storm, the calm of the evening, the brightness of the morning, all found her in sympathy. Thus her feelings came and went, and were often marked by an intensity that only large souls know. All this the journal faithfully reflects. She was conscious of her danger, and sought to hide the tides of emotion that swept her. But a native frankness at times forced utterance, and at such times she

would indulge lament or speak the hasty word that wounded. Had not this tendency been checked she would have been growingly unhappy.

But her conversion was a genuine one. The journal gives constant evidence of a real change, more marked, she thought, to herself than to others, because she was not given to expressing her religious feeling freely. Her conception of the gospel of grace was very clear. She had known much of the bondage of law ; henceforth she enjoyed, in an exceptional degree, the peace that comes through believing in Jesus. And her faith was thoroughly practical. She conceives her whole duty to be "to love and obey Jesus in little, every-day things," believing that those who do so are just as precious to Him as those who do the great things, so-called. "Ambition, worldly honor, riches are vanity, and weigh not a grain beside the simplest faith of a poor beggar or the repentant cry of the vilest sinner. I am content now to be poor, common and even ignorant, if Jesus wills it so." So Christ in her has begun and continues the good work which will surely know completion by and by ; and, though she has no sense of great progress, yet in all her struggle she was sure of the divine forgiveness, and knew the secret of deliverance and the place of her strength.

Her acquaintance with Mr. Dadson had been of long standing. It had been formed in the early sixties, when Mr. Dadson was visiting his brother Stephen and other relatives in Paris, and was kept up by subsequent visits. How she regarded him as student-preacher in 1873 has been shown in a previous chapter. How she felt about the man himself is seen

from the following quotation. He has just been compared, as a preacher, with another: "Mr. H. thought there was no comparison, Ebb's was so much superior. Yet — is cleverer than Ebb in some respects, and has a finer appearance. But the longer a person knows Ebb, the more they like him and the nicer looking he grows. Some think him handsome, but I cannot say that I do. I used to think him awfully ugly, but there is a charm about his face. I am never tired of looking at him. I like his face so much, and yet I don't know why." The note of familiarity is due to early friendship; one's justification for quoting must be found in its delicious *naïveté* and justness. And though at that date they thought of nothing more than friendship, but rather looked forward to the parting of their ways, it is pretty clear there was that kind of thought and mutual admiration which furnishes good soil for love. Probably the fact of her not being a Christian was the chief thing that kept them apart. That removed, the natural happened, and they were married in August, 1877.

The home thus established was a very happy one. They were sufficiently alike in character, principles and purposes to build a home together. They were both Christians, had the same love of nature, the same general conceptions of what a home should be, the same spirit of contentment with their lot. They were sufficiently unlike in temperament to be complementary and interesting to each other. He was steady, patient, modest; she, impulsive, chatty, self-confident. They were both clear-headed and sound-hearted. They loved and believed in each other.

From the outset they guarded against drifting apart. Mr. Dadson believed that public duties did not exonerate him from those of the home, and that his wife had larger claims on him than anyone else. And Mrs. Dadson felt that, without neglecting the responsibilities of the home, she should keep in intelligent and sympathetic touch with the work of her husband. In his Denfield journal she frequently appears under various pet names, as accompanying him in his walks, drives and calls. She was as fond of literature as he, and many books were read and discussed together. This practice was kept up throughout life, and proved a continual help and inspiration to him in his work. Her touch with the broader work of the denomination is shown by the fact that she was the organizer, and served as first secretary, of our Mission Band. At the time of her death she was president of the Women's Convention East, her election being due not only to wisdom and enthusiasm in counsel, but also to her large gifts as a public speaker.

They were one in the heartiness with which they obeyed the scriptural injunction to exercise hospitality without grudging. Both had large social gifts, and their hospitality was delightful. The simplicity of their tastes, as all know who were acquainted with their homes in Muskoka and Woodstock, left their energies the freer to administer unto others. The extra burdens entailed by their abounding hospitality he ever sought to share.

The best of bonds next to the love of God was given them in their five sons. The eldest was named

Alexander, a tribute of gratitude to the faithful college friend who had brought him to Jesus. With the joy of children came the usual anxieties. They had their full share of children's diseases, with more serious ones added. In Claremont the home was scourged with diphtheria. A little grave and life-long scars on the parents' hearts were its memorials. Mrs. Dadson herself had a stroke of paralysis in Denfield, and never afterwards enjoyed really good health. In all these times of trial the husband and father was the best nurse that could be found. If need be, he could assume the entire responsibility of the home. And though his quick sympathy made him feel keenly the sufferings of others, yet he was blessed with such a flow of good spirits that he never gave way to depression, but maintained a happy and contagious cheerfulness. He was the essence of chivalrous devotion, thoughtful, tactful, patient, unselfish to the last degree.

They were one in their conception of the training children should receive. She early expressed herself as eager that they should be educated and accomplished. He desired them to be also helpful to mother, practical, brave, self-reliant. Prompt obedience was inculcated so early and successfully that it became an instinct. Yet they were on terms of the most delightful familiarity with their boys—teased them a bit, sympathized with them always, laughed, joked, romped with them. The home was for the children rather than for strangers. What good times they had in the free, glad life of Muskoka! A little plain cabin (shanty, he called it) served for kitchen

and dining-room; tents, for other purposes. The situation was ideal. "Arbutus" was part of Claremont Point; and fully fifty feet above the water stood headquarters, commanding a beautiful view of central Lake Joseph with its fascination of ever-changing waters and well-wooded islands and shores. From the morning plunge and the stentorian calls to the boys, each by name (the reader who has once heard will remember the varying pitch and length and quality), until the mail was brought home as the shadows gathered, the day was filled with varied recreation. Many a joyous hour was spent sailing in the "Alma Mater," beguiling the time with song and story, sallies of wit and happy repartee. "The Alma is in constant use," he writes, "and we pride ourselves that we get more fun out of her than they do who have to sit continually on the knife-board of a Mac." The swimming hour was 3 p.m. We remember well how, in the early days, before she had learned to swim, Mr. Dadson would set his good wife to float, and how in laughing contentment she would continue to float until he came to the rescue. By and by she could swim with the best of them, as could all the boys. Fishing, picnicking, berrying, quoits and other things filled in the happy days. And where families grouped together the universal feeling was that Dr. Dadson was the happy genius of the occasion. His presence lent a charm such as no other did.

Over all these happy scenes rested the sanctities of religion. Family worship was regularly observed as a matter of course. In the midst of pleasure it was easy and natural for him to turn his own and

others' thoughts toward the Author of all good, the Father of all mercies and the God of all grace. Neither family nor friends could ever suspect that he was merely professional in his preaching. The great central virtues pervaded all his life—truth, righteousness, faith, hope and love.

What Dr. Dadson was as a husband can best be told in the words of his wife. Writing after seven years of married life, and just after a siege of sickness in the home, she calls him "the kindest, truest, most patient husband that ever lived, and withal the most comical and jolly." "He is a hard-worked man, at least much harder worked than when in Denfield, but he is still fat and healthy and jolly, and just as good and kind and devoted as when a lover. I have been greatly blessed, and I am very thankful to God that he has given me one of the best of men and three sweet little boys. Our home has always been a happy, cosy, jolly one, and I trust that, as long as we are spared and make God our centre, it will always be."

His references to her are equally appreciative. Facing a new problem in the autumn of 1898, he says: "Alas! conditions are now sadly altered. My strong, wise, dearly-beloved is no longer by my side." In another letter he says, "She was a merry-hearted woman, never a dull hour in her company." Still another, devoted partly to serious discussion, partly to a racy description of the summer's doings, closes with these words: "Through it all, the passion of my grief must have its way a little. Only beloved! I hear her voice so often. I strain my ears to catch

her merry laughter. I hear her singing over the water. In the night I wake to put my hand on her dear head, and my heart breaks again. Well, God gives me much comfort."

The agony and grief which rent his soul when the fatal character of her disease revealed itself, and after, was matched by her anguish of anxiety and blanched face when she saw him fallen from the scaffolding of the Medora Church in 1897. And no more beautiful tribute did husband ever pay to wife than the sketch of her life and character, which he wrote and had printed for his boys, that on the anniversary of her death they might read it over to keep her memory fresh in their minds and their affection for her warm in their hearts. On the first anniversary, at his request, it was the writer's pathetic privilege to read it to the family at his bedside; he was suffering too much to read it himself, as he had hoped to do. The second he did not live to see.

These two were "lovely and pleasant in their lives, and in their deaths they were not divided." Their children arise and call them blessed.

CHAPTER XI.

THE CLOSING SCENES.

"If the Lord had put in words His purpose in sending Dr. Dadson to Montreal," says Mr. Grant in the same notes from which I have already quoted, "I would not have wondered if it should read like this: 'I will show him how great things he must suffer for my name's sake.'" Certainly, if ever the suspicion has found foothold in the writer's thought that sorrows are God's punishments for our sins, it would have been banished by the experiences of D. A. McGregor, appointed by men to the principalship of Toronto Baptist College, but summoned by God to a year of suffering, and then home; and of E. W. Dadson, from whom his fellows were expecting long years of splendid service in Montreal, but whom God called after less than three years of work there, through much tribulation, up into His heavenly kingdom. The Christian's trials are never punishments for sin; they are not always chastisements; they are often love's best blessings poured out in special fulness upon those who are saintliest and most able to bear them. By and by "the day will declare it," and we shall adore Jehovah for His wisdom, love and faithfulness.

It was at the close of the first year in Montreal, as

the first gleams of encouragement came to relieve his anxiety about the church, that the first shadows of the oncoming darkness fell upon his pathway. In the summer of 1897 Mrs. Dadson had very definite warning of some internal trouble, the nature of which, however, they did not understand. Ignorance left room for hope. Yet she had premonitions that gave a new depth of feeling to her leave-taking of Muskoka, and made it strangely pathetic. Her farewells to each scene of beauty were multiplied, and she confessed to the feeling that these were her final farewells to the glorious place she had loved so well. As the year passed the disease made steady progress, and her sufferings became intense. But it was not until the late spring that its absolutely fatal character became known. That fact, long feared, was revealed by the operation then performed.

To Dr. Dadson, with his big heart, warm, quick sympathy and great love, his wife's intense suffering was unspeakably distressing ; and when the surgeon's knife disclosed the utter hopelessness of her case, a dagger struck his heart. When we remember that, a little while before, his eldest son had undergone a critical operation, from which he was now slowly and tediously recovering, we may realize something of the sorrow that was upon him.

Mrs. Dadson was a brave, good woman, with a firm, Christian hope. Life, for her, had been very happy, and, for family and other reasons, was full of attractiveness still, and she longed to live. But when at last, with breaking heart, her husband gently broke to her the intelligence that she could not live, there was a

momentary struggle, and then a sweet, gracious resignation, bringing heavenly calm and even triumph.

They did not suffer alone. The members of the church and other friends in Montreal were full of tenderest sympathy. Scores and scores of others, east and west, followed with sad hearts the sorrows of that home. The Convention, meeting in Hamilton in May, telegraphed its fellow-feeling. The Associations of the next few weeks sent messages of affectionate esteem. These multiplied expressions greatly cheered the sufferers.

One friend from the West, who was on his way to see her before she passed away, reached the city Monday morning, June 20th, only to find the home desolate and to be told that all was over, and that the funeral would take place that afternoon in Woodstock. A union service of the Baptist churches had been held Sunday evening in Olivet Church, which had been decorated with wild flowers for the children's anniversary. There was no crape, no un-Christian gloom. This was in keeping with the spirit of serene confidence and hope with which she had awaited her home-going, and in accordance with her expressed wish and Dr. Dadson's own preference. Pastor Grant voiced the general sympathy and extolled the grace of God given to the departed for service and suffering, and Pastor Graham, of Grace Church, testified that "the whole experience through which Dr. Dadson and his family passed and the heroic way in which they acted through it all was a great blessing to many."

A few days later the Executive of the Women's Baptist Foreign Missionary Society East held a special

memorial meeting, at which special mention was made of "the praiseworthy qualities of the late President, her courage and hopefulness, her patience in suffering, her perfect acquiescence in God's will, her firm and unwavering trust in her Heavenly Father, her interest in the work of the Society over which she presided, and her deep concern for the success of the coming meeting of the Convention."

The strong man had received a blow from which he never recovered. "For the sake of others," says Pastor Graham, "he kept outwardly cheerful, and said nothing about his grief except to his most intimate friends." The kindness of his church stepped in and gave him a long rest in Muskoka. Thence he returned in September, but not to his own home. That was closed. Thomas was in England, Willie was sent to school in Paris, and he and the other two boys boarded at 5 Tower Avenue, with Mr. and Mrs. Jones, whose great kindness won his deep gratitude and deserves mention here. Into his ministry he threw himself with utmost devotion, and, as we have already seen, with growing power. The winter was full of work, and more and more pastor and people were being bound together, and signs of blessing multiplied.

Then came the first of May, 1899, and with it his return to his own home. That very evening he felt the first stab of the same fatal disease which had already desolated the home. In all probability the beginning of his trouble must be dated back to that day in the summer of 1897 when the scaffolding of the little church in Muskoka, on which he and Professor Wolverton were working, gave way and precipitated

them to the ground. That fall injured his back, crippled him for several weeks, and probably gave standing room, at least, for the disease that now manifested its presence.

Three weeks later he attended the Walmer Road Convention, and was one of the Convention preachers. Before rising to preach he was suffering so intensely that he feared he might not be equal to the task at all. A prayer for strength was lifted, and God graciously heard and granted freedom from pain while he gave that great message from 1 Cor. xv. 58, which still lives in many hearts. Then followed two months of suffering, in the midst of which he hurried to his loved Muskoka. The physicians were baffled, and consented to his longing thus to entrust himself to the nature ministry of his summer retreat. It seemed to justify his confidence and bring relief, for during his last six weeks there he was almost entirely free from pain. His feelings may be judged from the following extract from a letter written September 20th :

"I am a well man, thank God and this glorious lake. I shall be so glad when I stand in my pulpit again. Enforced vacation isn't so 'springy' as the usual thing. I purpose leaving here next Monday. Tuesday I shall take Billy to Paris and arrange for his next year. Perhaps run up to Woodstock to see McKee, and then to my *work*. Hasten the day and the strength."

On the way to Toronto the pain returned. When he reached our home, his appearance was that of almost perfect health. But the return of the pain was a keen disappointment. The visit to Paris was made in suffering, that to Woodstock he had to forego.

Wednesday he returned to Toronto, and on Thursday set his face toward Montreal. There after fresh examination and consultations, the physicians yielded to his eagerness to resume his work in the church he had learned to love, and which was proving itself well worthy of his love, and he writes, "There's a happy man in Montreal." Bravely, hopefully, joyously he took up his task. All testify to the marvellous power of that last month's ministry. The like had not been known in Olivet since the palmy days of ten years before. But in the midst of this rich promise of fruitage he was struck down again, and his preaching was done, except as through more than four months of untold agonies, his splendid bravery, unconquered cheerfulness, unfailing patience and unfaltering trust told out impressively the genuineness of his faith, the ripeness of his Christian character, and, through these, the reality and worth of Christ's salvation.

There is no need of telling in detail the story of those twenty weary winter weeks, and the efforts made by a score of doctors, in the home and in the hospital, to diagnose and cure. All that the best skill could do was done, but it was a battle in the dark, for only the *post-mortem* brought certainty as to the cancerous nature of the disease.

During these long months his heart was cheered in many ways. The watchful loving ministry of his own nearest and dearest ones was a continual comfort. Especially did it gladden his soul when his second son returned from England, and told him of his decision to abandon his fine business prospects and study for the gospel ministry. To have a son in

the ministry was an honor he had long coveted and prayed for in secret. God's goodness pillowed the last six weeks with that assurance. Another prayer that was always in his heart and often on his lips, has since been answered in the conversion of the last and youngest of his sons in the same dear college halls where he himself first saw the light. And the church was now repaying his faithfulness and unselfishness in many beautiful ways. He was sensitive about continuing as pastor when no longer able to do the work, and in November he was seriously thinking of resigning. But the thoughtful and generous devotion of the church and the exquisite tact and delicacy of the officers not only overcame that feeling, but made him restful and happy in the sense of their love. He had sown bountifully, he was reaping bountifully. And even still he was giving measure for measure. The sadness of the family he sought in every way to dispel. His wit and humor flowed as freely as ever, and compelled merriment and laughter. It was the joyousness of a Christian hope. The sick-room was a Bethel. Those who came to cheer were cheered themselves. No one who saw him can forget how he sought to banish all signs of suffering and greet them with the merry twinkle, the welcome smile, or the hearty hand-shake of the days of health.

At last, on the 12th of March, 1900, at 4.45 p.m., just as the day was beginning to darken toward evening and the night, the poor worn body was released from its pains, and the purified spirit passed from the presence of the loved ones here into that of the Best Beloved, the radiance of whose glory makes that day that never knows a night.

The widespread regard for him was shown by the gatherings at the funeral services in Montreal and Woodstock. At Woodstock the large church was thronged by members of all classes of the community, and friends from almost every section of the Convention, from Sarnia to Montreal. We condense the account given by Dr. Goodspeed in the editorial columns of the *Canadian Baptist*:

Pastor R. R. McKay led in prayer; Rev. T. W. Johnson, of London, read the Scriptures; Deacon D. W. Karn spoke appreciatively of his work in Woodstock; and Deacon W. K. Grafftey, of Montreal, told of his work there, of the quiet strength with which he grappled with a difficult situation, how his life and preaching had gradually impressed the people and united them, and how his cheery heroism, when an unutterable grief and then great suffering came upon him, had won the hearts of all. Rev. W. T. Graham, of Montreal, gave an address, from which we quote elsewhere; and Dr. McMullen, of Knox Church, representing sister denominations, referred to the impressions his life and work had made on the general community, who respected him for his loyalty to his special convictions, and admired his broad catholicity of spirit and general kindness. Principal McCrimmon voiced the feelings of the College, and testified to the immense influence for good Dr. Dadson had exerted on faculty and students. Rev. S. S. Bates, of Toronto, told of the wholesomeness of his influence in his college days and the faithfulness of his friendship. Professor Farmer referred to the value of his services in the

broad arena of denominational activity. Prayer was offered by Rev. J. E. Trotter, of St. Catharines, and the singing of "Jerusalem, the Golden," closed the service. Dr. George Cross voiced the prevalent feeling when he characterized the service as most excellent because, in the presence of a character which was so genuine, all fulsome speech was avoided, and all that was spoken was felt by each one who knew Dr. Dadson to be a reflection of the reality of his life and service.

It touched all hearts, and may stand as a token of the affection in which his friends all held him, when Rev. Alexander Turnbull, of New York, after his long railway journey and a bleak ride of twenty miles across country to be there in time, responded to the call of Pastor McKay, and feelingly and fittingly expressed the grief that had its explanation only in their unshadowed friendship of more than thirty years.

From the home of Deacon Karn to the church, and thence to the Baptist cemetery, his remains were borne by fond friends, and laid beside those of his wife.

Ah, me! the strangeness of it never wears away! That that dear form, whose living presence meant for many a year the presence of a radiant personality, should be lying there a prey to corruption! Blot out the light of the resurrection morning, and life were but a mockery and death a tragedy unrelieved. The opened grave of Jesus is the birthplace of our hope, the gateway to glory.

CHAPTER XII.

THE MAN AS WE KNEW HIM.

LITTLE need be added to what the portrait tells of his personal appearance. He was of medium height, thick-set, and the burly form moved with slightly rolling gait. The keen grey eyes were wonderfully expressive, thoughtful in repose, soulful in public speech, sparkling with humor and beaming with rare kindness in the company of friends.

Mentally, he had clearness rather than brilliancy, vigor rather than acuteness, sanity rather than breadth, insight rather than logic, vision rather than imagination. The strength and wisdom and beauty of his thought may be judged from his productions. They body forth the realities of God.

But it was his character that gave him pre-eminence. Modest, yet self-reliant; reserved, yet full of *bonhomie*; he possessed that true dignity that is utterly unpretentious, and that sense of the sacredness of personality which ensures at once self-respect and respect for others. Believing in simplicity of manners, dress, furnishings, church buildings and public worship as conducive both to purity and strength, he had at the same time a passion for the beautiful in nature and art, in character and conduct. He had

the instincts of a gentleman—courtesy, thoughtfulness, chivalry, honor.

Above all he was a good man—good with the goodness of God. His piety was genuine. He lived unto God. Though abounding in wit and humor, he was reverent and devout, and utterly eschewed and rebuked the introduction into public worship of slang, or jesting, or anything that savored of irreverence. In prayer he believed sincerely, and to it constantly summoned himself and his brethren. He was a slave of righteousness and truth, conscientious always, "honor bright in all things." I never knew him to do anything publicly or privately the moral quality of which I could even suspect. Merry and thankful in times of joy, he proved patient and exultant in sufferings. Though of rugged form he had a great heart overflowing with sympathy, going out in kindness, kindling with the feeling of brotherhood for all men. Though a pronounced Baptist he called every man a Christian brother whose heart God had touched, for he distinguished between the terms of salvation and the conditions of effective church co-operation. Within the denomination he was ever ready to co-operate in the second best rather than divide on the first. He was royally unselfish. Selfishness seemed utterly expelled from his life. His friendship, genuine, generous, steadfast, was a perpetual delight and grew with the intimacy of the years. There was something so gracious and winsome about him, his personality was so rich and attractive, and his fellowship so satisfying, that it was a joy just to be with him. In that fellowship there was blessing

and uplift. Doubt and meanness were rebuked, faith and goodness fostered. He was a living epistle, spelling out the character and saving power of Christ, and inviting men to be reconciled and devoted to God.

What others thought of him is seen in the following characterizations :

Rev. B. D. Thomas, D.D., for twenty years the beloved pastor of Jarvis Street Baptist Church, Toronto, preached at the memorial service in Olivet Church, on March 18th, 1900, with 1 Tim. iv. 6, "A good minister of Jesus Christ," as his text. Omitting the biographical details and his fine panegyric on the glory of the Christian ministry, we confine our quotations to those paragraphs that form Dr. Thomas's characterization of Dr. Dadson :

"It will be imperative, if I confine myself to the text which I have chosen, that I speak of our departed brother more especially as he stood related to the great work to which he gave his life. Nor need I do otherwise. That is what he supremely was—'a good minister of Jesus Christ.' He could not have been that, however, if he had conspicuously failed in any subordinate relations and responsibilities. He was a good husband, father, friend, and he was a good minister because the whole quality and impact of his life contributed to make him so. His ministry was not a piece of gilded officialism, pronounced good because of its display and glitter, but the consummate outcome of qualities that permeated his whole being.

"Here we have, then,

"I. THE GRANDEST VOCATION TO WHICH MORTAL COULD ASPIRE. . . .

"II. THE GRANDEST VOCATION TO WHICH MORTAL COULD ASPIRE, FILLED WITH A MANLY AND WHOLE-HEARTED FIDELITY. Of no man in our ministry in this land could this

more truthfully be said than of Dr. Dadson. He brought into his lifework all the powers of his mind and all the wealth of his heart. There was no reservation on the ground of uncertainty, or insincerity, or heartlessness. His convictions struck down into the solid foundations of divine truth—his faith embraced the eternal verities with a grip that was unshaken and unshakable. He knew what he believed and believed what he knew. He was slow in his movements, but every step was firm. He was not a floating skiff imperilled by every wind of speculative vagary, but a strong-ribbed craft, built of the best seasoned timber that could plough its way through any sea. His compass was always set to "port of destination, and he kept the helm in that direction, come what may. He might not have presented as brilliant an appearance as some other craft that plied the waters, but he carried a more valuable cargo than most of them, and for real service he was equal to the very best.

"He was first of all and always a real and genuine man. The groundwork upon which was inwrought the varied qualities of excellence which distinguished his career was a singularly robust and healthy manhood. The artistic elaborations never failed of their best effects through an inferior quality of canvas. The fruitage was never withered and meagre because of the poverty of the soil from which it sprung. The building never tottered because the foundations were insecure. No one who knew Dr. Dadson for a moment questioned the genuineness of his manhood. The instances were rare when acquaintance did not develop into confidence and intimacy into the closest friendship. . . .

"The call to the editorship of the *Canadian Baptist* came to him at this time and cut short a relation that promised to be long and useful. I believe that he did as well as any other available man could have done in this new position, but the editorial chair was not as congenial to him as the pastorate. . . .

"His settlement in Woodstock was a perfect fit in every way. He came into the life of the boys as a great, loving, inspiring benediction, and they came into his as a mighty stimulus and inspiration. The place which Dr. Dadson won in the confidence of the community, in the esteem of the Faculty of the

College, and in the affection and admiration of the students, was that of an enthroned king. They looked up to him, admired him, trusted him, loved him as few men have ever been to the same extent.

"About three years ago, Olivet Church, Montreal, always coveting the best gifts, turned her eyes toward Woodstock. Dr. Dadson was called to fill this pulpit. You know the result. He came. At first, and possibly for some time, you were disappointed. He had not the qualities, neither as a man nor as a preacher, that take with the garish multitude. There were no pyrotechnic displays in his pulpit ministrations, no cheap, flashy tinsel in his intellectual output. To appreciate Dr. Dadson there had to be a love for the truth for its own sake, and for earnest, manly thought in its unadorned ruggedness. He was not an adept in the trivialities of social etiquette. He did not give very much attention to what is held in estimation by polite society. He did not gush. Neither in speech nor manner could he be denominated elegant. He was an every-day man who moved about amongst his fellows in every-day fashion, and I am not surprised that he should have been for a time regarded as an ordinary individual. But when he became known, when his real worth discovered itself, when sorrow came into your homes, and his great heart beat up against yours with its flowing tides of sympathy—when you had learned to distinguish the wheat from the chaff, and to appreciate the value of instruction in the deep things of God, you found that you had a treasure hidden in that rugged personality that any church on the continent might envy.

"I have referred to some of Dr. Dadson's exceptional qualities of heart and life. I have represented him as a rich, generous, genuine, whole-hearted man. I want to say a word about him as a preacher. The pulpit was really the throne of his influence. He was strong at the bedside of the suffering and in the home where death had cast its depressing shadow; but he was stronger in the pulpit when the conditions were favorable to the production of the best results. I do not presume to represent him as a great preacher. Greatness is a term that applies really only to the very few, but as compared

with the ordinary run of preachers he was surely worthy of being so designated. He towered above them as a mountain does above the little hills. The last time I heard him was at our Convention, less than a year ago. As he moved along in his discourse from point to point, from one height of argument to another, making the apostolic exhortation to 'abounding work' and 'unwavering steadfastness' a burning obligation, I could not help saying, "There, that is preaching, that is preaching. That is what the apostle meant when he said, 'Preach the Word.'" Truth clearly stated, argument logically developed, obligation irresistibly enforced, and all applied to the heart and conscience with a magical touch which held the whole audience as with the spell of an enchanter.

"Dr. Dadson lacked some of the essential qualities of oratorical effectiveness. He was a little too ponderous in thought and style to be widely popular with the unthinking multitude, but his sermons were clear and strong, rich in thought and powerful in argument, and they were frequently delivered with a manly fervor which opened a way for their reception into heart and life.

"Nor could I say my last word about his preaching without emphasizing its fidelity to all that is fundamental in the Christian system. He gave no countenance to the intellectual libertinism which plays fast and loose with the sacred oracles. He made no compromises with the enemies of the faith, in whatever guise they chose to appear. The pulpit that had no eternal life to offer, no Divine sacrifice to proclaim, no perfect righteousness to invite to, he in his very soul despised. He was not narrow in the range of his thinking, but his loyalty to sound doctrine kept him from even casually recreating under the inviting shades of rationalism or infidelity. He would rather abide by the dictum of Paul or John or the Master than listen to the speculations of the most distinguished representatives of modern thought. He stood firmly and contentedly on the foundation of the 'prophets and the apostles, Jesus Christ himself being the chief corner-stone.' He was in no perplexity as to what to preach, his only solicitude was how to do it so as most surely to impress those who listened to him with its

authority and value. His message always carried with it the full weight of profound conviction. 'He knew whom he had believed,' and what he believed, and his one aim was to make that knowledge tell upon the destinies of men. The 'trumpet which he put to his lips had no uncertain sound.' He declared the truth, as he had apprehended it, with an honesty and whole-heartedness that none who ever heard him would presume to question. He was 'a workman that needed not to be ashamed, rightly dividing the word of truth.'

"Such was Dr. Dadson in his life and ministry. That he should have been called away in the very zenith of his powers is not for us to understand. It is one of the mysterious providences which we must leave enshrouded in the darkness which refuses to explain itself to our most anxious peering. We will not attempt with our clumsy fingers to fumble at the combination which is known only to Him who cannot err. We will seek to bow in the presence of the inscrutable until the fuller light shall break, when all that now depresses us with its gloom and mystery shall be made plain.

"While we sorrow over what we have lost—the staunch friend, the faithful pastor, the devoted father, the imperial personality—let us not forget what there is left to us: a memory fragrant and endeared, a legacy of virtuous qualities and noble deeds, of services and sacrifices that will perpetuate his influence through all coming years. He is not sepulchred but ensphered. He has entered into the endless life of the universe. We shall no more see his face, nor hear his voice, nor feel the friendly grasp that meant to us so much, but he will be with us still. He will live in our hearts as a memory and benediction. He will live in the influences and ministries which he has sent out into the world. He will live in the blossoming beauty and abounding fruitage of the principles which he scattered with so much fidelity into the fecund soil of this goodly land. 'He rests from his labors but his works do follow him.'"

The Rev. W. T. Graham, pastor of Grace Baptist Church, made the chief address at the funeral in

Montreal. The following extracts indicate the estimate formed by a strong and successful neighbor in the pastorate :

"By the death of Dr. Dadson I have lost a valued friend. I have known him intimately for years, and the longer I knew him the more I loved him. His was a great nature. He was in many ways a unique personality. . . . As I think of him I fail to call up what would be considered a striking weakness or failure in the man. I do not claim—and he would be the last to have any one make such a claim—that he was faultless, but there was nothing in him that repelled you or weakened his influence for good over the lives of those with whom he came in contact. . . .

"In the first place he was thoroughly devoted to Jesus Christ. His life was emphatically Christo-centric. To please Him was his delight, to glorify Him his ambition, and to advance His interests his one aim. There was no self-seeking in all he did. He never sought honor, power, or place, or influence, or anything else but what Christ in His own good time and way was pleased to give him ; and when they came he consecrated them all to the service of his Divine Master. There was no man I ever knew who kept self more in the background than did Dr. Dadson, and yet the highest honors and most important positions in our body were at his disposal. What a living commentary he was upon the words, 'Him that honors me I will honor !'

"Then there was his unswerving allegiance to the Word of God. He had no sympathy with the conclusions of those who sought in the slightest degree to depart from or substitute anything else for the living word. He was a careful, persistent and prayerful student of the Bible, and from that inexhaustible fountain drew all his material for preaching. He said to me more than once, 'The longer I live the more I am convinced that what the people need is the truth as it is in Jesus, and the more I am determined to preach nothing but the grace of God.' And what a preacher he was ! . . . Taking his pulpit work as a whole, I think I am safe in saying that it has never been excelled by

any in the Canadian Baptist ministry. Few men could grip the meaning of a passage of Scripture as he could, and fewer still could clothe the thoughts in language as beautiful and chaste. One never heard him but with interest and profit. Then he was an orator of no mean order. He could play upon all the chords of the human heart, and make them respond to his master touch, and yet he never appeared to be conscious of his power. Dr. Dadson always felt that the best he did was far below his ideal.

“Then he was a true and valuable friend. While he was kind and courteous and gentle in his bearing towards all with whom he mingled, it was only the few who were permitted to cross the sacred threshold into his confidence. But to enter there was to enjoy a wealth of affection and to behold the wonderful richness of his great soul. The depth and sympathy of his great character were marvellous. No person could be a friend of his and not become better. To have him open his heart to you and give you a glimpse into his inner life was to make you ambitious to become holy. There was nothing low or mean or selfish in his life. No one ever saw him do a mean act or heard him say an unkind word about any man. You could not think of anything depraved while in his company. One always felt that he kept Christ enthroned within, and you longed to rid yourself of anything that was unlike Him. . . . By his consistent, godly life our departed brother has been the means of blessing to many. Those who knew him intimately feel his influence lingering with them like a strange message from that far-off country whither he has gone, inspiring them to more Christ-like living and a more heroic service.”

A number of friends who came into touch with him under different conditions were recently requested to condense into the briefest form their estimate of Dr. Dadson.

Rev. W. T. McMullen, D.D., pastor of Knox Church, Woodstock, and a former Moderator of the

General Assembly of the Presbyterian Church in Canada, writes :

“ Long and intimate acquaintance with Dr. Dadson impressed me with an increasing sense of his unswerving principle, intellectual force, sound judgment, transparent candor, high sense of honor, and deep spirituality of mind. In our Week of Prayer meetings, which for years past have filled the largest church buildings in the city, Dr. Dadson's addresses never failed to be forceful and inspiring. The ring of genuineness struck the ear of his audience so as to win ready and interested attention ; and his grasp of doctrine, associated with devout and constant study of Scripture under the teaching of the Spirit, enabled him to speak as one having authority. He was beloved by his brethren in the ministry in this city, and held in high appreciation in all the churches.”

Rev. O. C. S. Wallace, D.D., LL.D., Chancellor of McMaster University, whose knowledge of him was formed during the last ten years, chiefly in official and denominational relations, summarizes his impressions in these words :

“ The words he spoke were strong and wise words, but the man was better than his words. Some of his messages will live long, but no one can measure the influence he exerted upon those whom he admitted to the secret place of his confidence and affection. With a remarkable ruggedness and masculinity of character there was joined in him a womanly gentleness and tenderness. When we heard him in sermon or address, or in the discussions concerning men or measures, we felt always his force of character, his constancy to high purpose, his purity of motive, his scorn of wrong, his love of right, his chivalrous devotion to his friends, his earnest desire to put honor upon Jesus Christ. He was “ great-hearted, whole-hearted,” a master in our Israel, a man whom it is good to remember, whose memory it is right that we should cherish.”

Rev. Thomas Trotter, D.D., President of Acadia University, Nova Scotia, a friend and companion for many years, speaks of him as follows :

“ He was a royal soul. I knew him first in 1870. Then, and in the earlier subsequent years, he was gay-hearted, keen of wit, essentially kind and reverent, and always pure. He was the life and soul of any company of young men in which he was found. He already exhibited independent mental power and marked literary skill and taste. Through all the later years, during which I came to know him with growing intimacy, there was the rapid ripening and mellowing of the fruitage which the earlier times had promised. The natural gaiety and wit persisted in more and more chastened forms. Kindness grew into a passion of love for humanity, and reverence into adoring love for the God whose glory he saw in the face of Jesus Christ. The ‘good fellow’ became the most lovable of men. He was a white soul, whose presence instantly revealed and rebuked impurity, and clarified the moral atmosphere. His gifts of thought and expression found their climax of opportunity in the exposition and enforcement of what to him, as to Paul, was the ‘glorious gospel,’ and he became at his best a mighty preacher. Masculine as the most virile, tender as a woman, self-effacing, but absolutely and heroically devoted to the service of God and truth, he was a man whom to think of creates a most wholesome feeling in one’s mind, and gives to the soul a conscious impulse towards all that is good and true and worth while.”

Rev. S. S. Bates, D.D., pastor of College Street Church, Toronto, President of the Convention for 1900-1901, and for many years Chairman of our Foreign Mission Board, bears this testimony :

“ It was my good fortune to attend the Canadian Literary Institute with the late Dr. Dadson. Besides being a most delightful companion, he was, by his open, manly, pure life and conversation, a distinct help to me towards a right life. He

was always attractive and always ennobling. He was as well the heart of kindness as the soul of honor. He was the centre of a group of admiring fellow-students. There was nothing of the sepulchre or of the monastery in his goodness. He was jovial, and yet always reverent towards things sacred. All that he was as a young man became more fully and strongly developed in after years. To have been permitted to know him somewhat intimately in his youth and in his manhood was a great privilege, and is now a cherished memory."

Professor R. Wilson Smith, Ph.D., who sat under Dr. Dadson's ministry in Woodstock, and camped with him for some months in Muskoka, had special opportunities of seeing the man under all conditions. He writes :

"Though a certain brusqueness of manner, together with the robustness of his physique and character, might obscure his real nature to others, to me his most distinguishing characteristics were gentleness and charity. He had a womanly tenderness and sympathy which endeared him to little children and to all who were in trouble. His was the charity that thinketh no evil. He seemed to see and value all men not so much for what they were as for what they might become. Few of his friends, therefore, were so good, so noble, so unselfish, as he conceived them to be, and the most erring of men was not an object of scorn or aversion, but the blurred image of God, which might be restored to beauty and perfection. He had a wonderful power, too, of conveying his optimism and hopefulness to others. His geniality had a tonic quality and his confidence was an inspiration to noble effort, while his good opinion pointed the way in which the effort was to be directed.

"As a preacher his great excellence was in the fact that the sermon was always an unfolding of the text."

Rev. John Clifford, M.A., of London, England, who, as a stranger, heard him one Sunday in Mont-

real, on learning of his death sent this tribute to the *Canadian Baptist* :

"I cannot forget the evident sincerity and cordiality of his welcome to a visitor from the Old Country, and the grace with which he introduced me to the friends of Olivet on the occasion on which I preached. But chiefly I recall the service I shared under his inspired leadership in the morning of that day. I cannot forget the strength and solidity of his thinking, the clearness and force of his utterances, and the brightness of his outlook. The uplifting effect of that morning worship is with me to-day. God's world is made lovelier by the passage through it of a man so Christian, saintly, strong and unselfish."

This strikes me as remarkably just ; and, as coming unsolicited from the great leader of English Nonconformists, may fittingly stand as the closing tribute to our friend.

Brother beloved ! thy presence here was perennial delight and blessing ; thy memory is full of sweetness and wholesome inspiration ; and the Christian hope is by this the richer that it holds among its joys the renewal and the perfecting of our fellowship.

PART II.
THE WRITER.

Thoughts on
"That touch of God we call Christianity."

E. W. D.

CHAPTER I.

THE CHRISTIAN LIFE.

The Beauty of the Lord.—The beauty of the Lord, for which the Psalmist prayed, has very much more to do with the life of God's children than furnishing a theme for delightful meditation. The beauty of the Lord is no mystic sentiment; it is the possible characteristic of every Christian, the practical test of the virtue of godliness.

The gospel of God's grace was intended not only to convert the soul, but also to beautify all that sin had corrupted. Being converted by faith in Christ, it is not intended that we remain as we are until we see Christ as He is; rather it is intended that correction should immediately begin, and that heart, mind and body, throwing off the evil and taking on the good, should make progress back to the position whence they fell. That which characterized Christ upon earth and made Him the chief among ten thousand and the altogether lovely, is the point to be reached. That characteristic was the "beauty of the Lord" of which the Psalmist speaks. "Let the beauty of the Lord our God be upon us," we commend as a practical prayer.

Even in the matter of physical comeliness we do not know that we should be out of the way in indicating the influence of the grace of God. For certainly obedience to God's commandments, resignation to His will, together with the trustfulness which that grace involves, must in the end tell favorably upon even the exterior man. Other things being equal, the man who governs his life according to the counsel of the Lord is a better specimen of physical humanity than anyone who neglects that counsel. David, Daniel, and the three young Hebrews were

noted for personal beauty, and their adherence to God's law had not a little to do with it. Everyone is familiar with the features of the face grown old in sin, and has noticed the contrast between it and the countenance of one who has grown old in the service of God. Beauty in old age is reserved for the godly. Now this is something practical. The theme touches very closely the spirit of the age. Personal beauty is sought after and applauded, and more highly distinguished, perhaps, than in any previous age. And it is well to recognize that even this very desirable thing is among the "all things" for which godliness is profitable.

We are speaking correctly, and we hope not trivially, when we say that the subject-matter of this petition is something which may be helpful in all mental endeavor. Certainly a mind under Christian influences, and so trained, has a stronger grasp and has nicer perceptions than the same mind not so influenced. Grace has something to do with the quality of thought, and surely ought to be a power of no small influence in matters of taste, culture, etc. Here again is something practical. These are the days of æsthetic culture. A thirst for the beautiful pervades society, and makes its way into our homes and our churches, as to their decorations; and upon our lecture platforms, and into our pulpits, as to their acceptable oratory. "The same mind which was also in Christ Jesus" has very much to do with imparting strength to our faculties; and He who tinted the heavens and gave to the earth its variety and position of tree and shrub, stream and ocean, crag and dale, surely may be depended upon to direct more unerringly, even in departments such as these, than in any case where His mind does not influence. We suppose that as pieces of literature the beauty of Job, the Psalms and the Parables have never been equalled. And we suppose, also, that in tasteful design and beauty the finish of Solomon's temple has never been excelled. The beauty of the Lord was upon them. Much has been said disparagingly of the tendency of rigid righteousness upon things which affect good taste, yet the fact remains, that the monuments of beauty, either in literature or art, are the inspirations of godliness.

The beauty of the Lord has to do, and emphatically, with all that is moral and social. Here, undoubtedly, is the point of the Psalmist's petition. Sin has distorted our character and our manners, and in heart and in actions there is great necessity for comeliness. Let the spirit of the Lord direct the heart into desires which are pure and Christ-like, and the beauty of the Lord is that which in our social intercourse shall manifest these characteristics of Christ: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. The most practical of prayers this. We recommend that in our devotions it stand side by side with "Give us this day our daily bread."

Beauty and Strength.—The germ of eternal life is an active, growing thing. It increases, it spreads continually if nurtured as God directs. It consists in the bringing into its own line of working any power with which a man is endowed which it is permitted to reach. To illustrate: There is an old dead oak tree, such as may be seen in some forests in old countries. It stands with its bark stripped and its unsightly arms extended. The gentleman who owns the place on which it stands, says, "Cut it down, it mars the appearance of the place." But the woodman interferes and has it reserved for an experiment. He takes some cuttings of ivy, plants them at its root, and trains them up its trunk. After a time you would be unable to recognize that tree. The ivy has crept gradually and silently up the trunk. It has reached out its tiny arms and laid hold upon the bare branches. It has mounted higher and higher. It has spread wider and wider, until not one trace of the original blasted tree can be seen. Every imperfection, every deformity, is completely enveloped in the rich, dark green of the beautiful twiner, which has so silently and so gradually embraced it. Christ formed within the soul will in like manner extend and widen its influence, covering up the sin of that degraded heart and making it fair to look upon, laying hold upon an affection here and a thought there, and holding them within its beautiful embrace, twining itself around an unruly emotion, making itself the master of some unholy desire, until, if its progress be not wickedly stopped, it will completely transform

that depraved, unholy, unlovely man into one whose moral appearance and the fruit of whose life is Christ-like. As that tree became the beauty of the forest, so the sinful man thus clothed upon with Christ Jesus cannot fail in being beautified. And, surely, as the ivy could find no more fitting place to display its beauty than upon the trunk of the blasted oak, so the humblest, or sinfullest, or most unlovely man may become moral, comely, graceful.

And then again as to strength. Surely there is something very wrong in the case of that man who is easily tempted and goes often astray. The principle of eternal life should, by its development, result in stability, and the germ has been damaged if any other result takes place. Illustrating, as before: There are houses in the Old Country which are almost completely overgrown with ivy, and which, they say, owe their preservation entirely to the embrace of this plant, in which they are so firmly held. The timbers and boards long ago would have fallen but for being so interlaced and interlocked. However this may be, it will illustrate what is meant. The germ of eternal life, springing up from within, not only beautifies one's character, but makes it strong; that is, of course, unless the principle be wickedly tampered with. And the fact that so many unlovely characters and so many weaklings exist in our churches, points to striving against, and repression of, the good Spirit. He does His best upon every character that He has turned from sin to God, and if they are not distinguished by gentleness, meekness, patience, kindness and faith, the old man within them is getting the upper hand of their Christian life.

Become Personally Acquainted with God.—It may be taken for granted that only by communion with Jesus Christ can a Christian man maintain his integrity before God and his usefulness in Christ's kingdom. This secret communion must be kept up at all hazards. But we do not believe that the high pressure of life is the sufficient excuse that many make it to be. The lives of all eminent men have been lived at just such pressure. Dr. Jeter was a busy man all through his course. Spurgeon is a busy man. So were Whitefield and Wesley. So

were Calvin and Knox and Luther. Yet each could devote to private meditation and prayer sufficient time to become personally acquainted with God. The eminent men have time enough. Surely ordinary men not half so beset with work and care may secure as much as they need. . . .

It will pay the Christian to neglect his duty no more than it would pay the harvestman to omit the grindstone from his routine labor. By prayer and God's Word the Christian may cut through the difficulty of the day with ease to himself and to the delight of the beholder of his work.

Familiarity with God.—There is such a thing as genuine, respectful intimacy with God. The position which He assigns to all believers is that of sons, and the degree of intimacy is just as close as may be included in the meaning of that word when its proper relations with the word *father* are taken into consideration. The relation implies on the part of the son all that is reverent, respectful, and submissive, together with righteous fear; and on the part of the father, tender love and active benevolence. Hence, as sons of God, it is very becoming, and we are privileged, to go before Him as children to an earthly parent, and we may be assured that His compassionate heart will receive us graciously and love us freely. But we are never to carry ourselves before Him as presumptuous children, as spoiled children, as impudent or disrespectful children. This would be to misinterpret altogether the privileges of the relationship between us and God. Our demeanor and our speech before God is to be that of children who rightly regard their relationship to their father, intensified by the consideration that this is not only the Father, but also God.

In this matter the attitude of the "First among many brethren," the Son of God, is to be our example. In all His references to God there is the utmost veneration mingled with His affectionate address. Never once is He presumptuous, nor does He lack the dignity of respectful utterance. "Holy Father," "Righteous Father," and terms of such character begin His reverent addresses, and enable us to judge, at least, that any degree of familiarity upon which He did not venture is not to be thought of in our approaches. Christ is the pattern to

believers in all things, in behavior and speech, as well as in heart-life. Most assuredly His position before the throne of grace is a law unto us.

Thy God is with Thee.—The Lord God is certainly with Christians at all times and everywhere. The knowledge of this fact has been in all ages the comforting doctrine to God's people, when in times of adversity they have been driven to the Word for consolation, or in times of doubt they have needed direction from a source higher than elsewhere could be obtained. But this promise carries with it the assurance of a condition of things which perhaps Christians do not sufficiently love to consider. God accompanies the man upon whom He has written His name, not only in the prosecution of his business, but also in the pursuit of his pleasure ; not only in his going in the direction of that which is good and true, but also of that which is bad and false. God and His child once united are inseparable. The fact here indicated ought not to be lost sight of by that man who has inclination towards questionable business ventures, by that woman whose tastes are towards fashionable folly, by that young man to whom strong drink and billiards are attractions, by those who patronize theatricals. They may go into all these things, and too frequently they do, but withersoever they go God goes with them, His presence being either recognized or ignored. And the conclusion of the whole matter amounts to this : The Christian who ventures upon questionable business expedients, the drinking, pleasure-loving, theatre-going Christian, not only loses dignity himself in the eyes of the world, but degrades his God by subjecting Him to such environments.

In His Name.—The Christian is Christ's man, His servant, His agent. Christ has set His mark upon him, and the man himself has proclaimed that he died to the world and lives only to God. There can be nothing for it but that he does whatever he does in the name of Christ. He may misrepresent his Master, he may do things altogether contrary to the mind of Christ, yet he cannot get rid of the responsibility and the name which he represents.

Better Die than Lie.—We take it that the law of God proclaims "no compromise" in the matter of veracity. Truth pure

and simple, honor bright in all things, whether for weal or woe, is the only doctrine endorsed by the Word of Life. The contrary doctrine has lately been proclaimed at Chautauqua, and the proclamation was greeted with prolonged applause. It was said that in certain cases—the detection of crime, the prevention of bloodshed, etc., for example—it would be right to lie. We have not the least sympathy with the teaching. Better die than lie is our creed. And we consider any ethical doctrine which smooths the way for lying lips is pernicious in the extreme. The contrary of this position may be put very plausibly, dilemma cases innumerable may be presented, which may with certainty draw away our sympathies from the line of rigid righteousness. Nevertheless, God's truth and man's dilemma are two distinct things. He is one and changeless and cannot lie. If He cannot lie, unless He deny himself, He cannot approve of lying. Conjunction of circumstances cannot change His nature; man's dilemma cannot alter what is stamped upon His being. Consequently nothing can excuse lying. We take it that God's character is the only true standard of Christian virtue, and anything which conflicts with the moral rectitude of God is wrong and without excuse. God is holy—to be unholy is sin. God is righteous—to be unrighteous is sin. God cannot lie—lying is sin. Anywhere and in any circumstances lying is sin. We believe that this straitest position is the only one which agrees with sound ethics. There is this also about lying which makes it more than a great many things an inexcusable sin—*we can be truthful*. In a great many other directions we cannot help sinning. Sin has so long controlled us that evil desires are unmanageable, and bad imaginings break all bounds. "There is none righteous, no not one." But, depraved as we are, we need not lie. God cannot lie, and so far up out of our depravity may we approach near Him that *we need not lie*. Here is a sin that we need not do, and there can be no excuse for the doing it. Truth may demand the forfeiture of convenience, of friends, of property, it may be of life. In any event let it be spoken. Nothing can excuse the omission of that which is right to do and can be done.

The Gamut is not Learned in Heaven.—Time is a preparation for eternity, or, rather, eternity continues what life begins. We are born unto God upon earth, not in heaven; and that life continues through eternity. Jesus has power *upon earth* to forgive sins, and the effect of that forgiveness continues. *Now* are we the sons of God; afterwards will be Christlikeness as the result of sonship. Sanctification begins here; it is perfected hereafter. Life is the infant school of the Christian, in which it is appointed him to learn his a, b, c, his gamut, in preparation for the after course. Let him see to it that he is cultivating the heart and mind of Christ. Let him see to it that he is familiarizing himself with the character of God and the laws of His kingdom. Let it be his business upon earth to accustom himself to the songs and scenes of heaven. Heaven ought not to be a new country to those who are its citizens. Its joys ought to be familiar things. The gamut is learned here.

Spiritual Resources Within.—Eternal life is really in the possession of every Christian. We believe that the tendency is to rely too much upon the aid that comes from without, and to consider ourselves helpless unless the heavens open and God sends help from the sanctuary, and to wish and hope and pray for tardy deliverance. This need not be. Christ is already formed within the Christian the hope of glory. And all poor, timorous mortals need do is lay hold upon Him.

The Christian's Support.—The matter of personal salvation has its place, and a very important place, in the thought and heart-life of every Christian, but its place is nowhere in the vicinity of Doubting Castle. It has its work to do upon the general development of Christian character, but its work is exactly the reverse of that for which its service is employed by so many. Its position and its service are to be strengthening, hope-giving and gladdening; never discomfoting, all the way through. Instead of being itself a matter for anxious surmising, it is intended as a great help in the conflict with other anxieties; instead of being a source of trouble, it is the thing above all others which makes for our peace. Christians generally will find enough outside this which they make so conspicuous to give them unrest; and so this is given at the

beginning of the race, not at the end, that it may be help and consolation in the midst of the temptation and struggle and trial which must necessarily go on until the end is reached. So says the apostle in effect: When in temptation, lay hold on eternal life; when in trouble or disease or poverty, temporal or spiritual, lay hold on eternal life. Take, to begin with, every consolation which assured salvation can give, and therein will be found in the hour of every need a source of strength which that Christian entirely misses who allows himself to be troubled about his final safety.

Christ's "Comes."—We insist that conversion to God means coming to the "yoke" just as much as it means coming to rest. The "Come" means just as emphatically come to work, and the symbol given, yoke, indicates that the toil involved is not of the lightest or pleasantest, viewed from the standpoint of those to whom the invitation is given. But rest and work do not exhaust our Lord's definition of His word of invitation. He insists upon it that study shall take its place with the other two, and in His definition He emphasizes come and learn, just as He emphasizes come and work, and come and rest; thus completing what is essential to the proper understanding, and hence accepting, of His invitation.

We do not say that there is no salvation for the man who "comes to Jesus" in response to the popular appeal, even though he be in great ignorance of the meaning and responsibility of our Lord's "Come"; but we do say that it is the business of those commissioned by Christ to be the heralds of His proclamation to set forth the Lord's invitation consistently with the Lord's meaning.

The Great Need.—The hope of the individual Church, or of Christianity at large, is not in the men of brilliant genius who may arise to set forth and defend her truths; nor is it in the multiplication of such noble men as Morgan, Dodge and Willets, who have lately passed away; nor even in the spread of that spirit which actuated the apostolic Carey and Judson. It is, on the contrary, in the willingness of commonplace Christians to do promptly the little things which they can just as easily do as not.

The Prayer of the Life.—Prayer ought to be looked upon as a life as well as an act. Probably the prayer which deserves the chief consideration, and is worthy of special emphasis because it is in danger of being overlooked, is the prayer of the life. This prayer does not voice itself in any set forms of speech, nor is it dependent upon any place or posture. There may be no speech nor language, yet its voice is always heard, its spirit ever ascending.

The Testimony of the Life.—The life testimony always is read and read correctly, no matter what the lip testimony may assert. That good brother who is always, in prayer and covenant meetings, lamenting his constant failure and declaring the uselessness of his life, not hypocritically, but who is known for his home virtues and neighborly kindness—nobody listens to his speech. In spite of this he is rightly placed among the godly and saintly. And the Pharisee's speech is just as little heeded; in spite of his words, he is known as a Pharisee. The good profession, then, is witnessed by deeds, not words.

As we write we recall to mind a man who lived for eighty-two years and was never known to open his lips in the assemblies of God's people, although for over half a century he was among the most constant attendants upon the means of grace; yet his life was a never-ceasing witness to the truth as it is in Jesus. Boys and girls respected him, young men and women revered him, and God's cause flourished through him as in the case of few others. If we could get living testimony we should be able to get along very well without the other; if these testimonies are united, so much the better; if they are not united, we propose, as by far the better way, silence in the churches.

Strong and Beautiful.—“To the end her life was strong and beautiful,” says the writer of Mrs. Taylor's obituary. Not often is such a testimony given. A faith strong and beautiful in the midst of circumstances peculiarly trying—throughout brave struggles that very few know of during these days—in spite of the contumely which the color of her skin would be sure to provoke—strong and beautiful for ninety years! Many go to martyr scenes for inspiration, or seek among the good, great men of earth for testimonies of grace. It appears to us just now

that that which could keep a soul for ninety years strong and beautiful does not want further witness, and that the patient heroism of all these years ought to take rank as gloriously as the brief testimony of the martyrs.

Thanksgiving.—Thanksgiving is not the action or disposition of a moment ; it is a phase of life, of character, and it is only as God's benefits impress the life, moving a man not only to express gratitude but to live thankfully, that thanksgiving goes up with acceptance before God. This may appear from the very word which we use to express this emotion of gratitude. The words "thank" and "think" are closely allied in their origin, and they have so much of their meaning now in common that thankfulness does not exist apart from "thankfulness." From which it is manifest that mere outward posturing or words of thanks have nothing to do in the matter, unless the thought is duly impressed. Let the mind be duly affected with thought upon God and His benefits, and the emotion of the heart will immediately respond. Thinking produces thanking.

Invalid Service.—The work of the world is done in great part by invalids or by those sadly hampered by physical disability. Swift, De Quincy, Carlyle, Johnson and Cowper are types of the great invalid host of literary men to whom the world owes so much. The achievements of William III. and Zisca show what seemingly incapable men can do in the realm of soldiership. Milton and Fawcett were statesmen, and one need but be reminded of the long array of theologians who, through much tribulation, have shed the light of their wisdom. Indeed, historical retrospect is quite unnecessary. Everyone knows among his friends or acquaintances invalids who are doing hero work in the various spheres to which they have been called to labor. The achievements of invalidism ought to inspire courage. Some grow faint-hearted under their often infirmities. Let them remember Paul, Timothy, and the delicate ones who followed after, and let them never think that affliction was sent to destroy usefulness.

Cheerful Sufferers.—Christian teachers, of all men, should suffer uncomplainingly. By so doing they commend their doctrine, and also by their cheery presence and carriage they

vastly enlarge the company who can be persuaded to sit at their feet.

Faithfulness.—"Moreover it is required in stewards that a man be found faithful," and that is all. God never requires of a minister that he be found eloquent, nor does He require of Sunday School teachers that they be found learned, nor of a Christian mother that she train up virtuous children, nor of a servant that she do the thing which will always please her mistress. It is required of men and women that they be found faithful, and in God's sight there is no other obligation. This is practical doctrine, and doctrine which ought to have a great deal to do with the settling of very much of the unrest which pious souls fall prey to. One's duties consist in knowing God's will, and doing his best in regard to it. What minister has not tortured his soul, when he got back into his study on Sunday evening, over the failures of the day. It takes somewhat of grace to recall with equanimity what has been said and blundered badly, and some specially fine bit that has been forgotten; how some fancied "effort" has fallen flat, and how some simple passage of the Word unexpectedly lit up the faces of the congregation. Let the chagrined pastor hold hard upon the comfort which the being found faithful may bring, and let him leave his "efforts" and blunders to the winds, where they belong. If he has been faithful, he may enjoy his Sunday night's sleep.

This one obligation, by means of which, after all, God is going to carry on the work of His kingdom, is, through prayer and faith, at the disposal of any Christian.

Character the Test.—Although we set no light store by soundness in the faith, we are of opinion that the character test outweighs any other. A man who walks in humble dependence upon God and does right is a Christian brother whatever his views otherwise may be. It would be capital exercise for those who deny the name Christian to any who do not see eye to eye with them in doctrinal matters if they would faithfully examine their own right to that name, judged by merely the character test.

The Business of a Christian.—The business of a Christian man is to love mercy, do justly, and walk humbly before his God in whatsoever sphere God has set him to work, and thus in any season live in obedience to the commands (with no exception whatever, not even while sleeping), "Pray without ceasing," "Let your light shine." In our view Christian business is transacted as effectively in the countingroom or the harvest field as in the prayer-meeting, and God, through it, may be in the same manner glorified. We go further and say that when God demands of a man the fulfilment of his countingroom and harvest field obligations, He does not want him in the prayer-meeting.

Christian Happiness.—Christian happiness lies in the doing of God's will and this only. The grand specific for Christian melancholy, unrest and dissatisfaction is to be found in the hearty activity of service.

The Christian Citizen.—We have upon several occasions pointed out to our readers the positive Christian duty of attending conscientiously to the obligations of citizenship. Both as a duty to God and to man, Christianity presents no other alternative. Seeing that this is so, that those in authority are placed there by the people; seeing that it is so also that Christian men, if conscientiously determined, have it within their power to say by whom and how government shall be carried on, what is corrupt lies clearly, in great measure, at the door of those who are indifferent to the practical Christianity of citizenship.

Christian Politicians.—There is need of Christians who are willing to be politicians. It is very much the fashion to proclaim a divorce between these two things. While not denying that many Christian men can safely and successfully be engaged in continual political work, a conviction obtains with very many, that godly men are safer out of it. Politics, they say, involves a great deal that is disreputable. So does banking, shipping, or shoemaking, or any other calling in life, which is open to disreputable men. The reason given is not a good one, nor ought it to be sufficient to deter men who are doing their best to serve God from taking their place and doing their best for God and man in any department of the public service. Christian men

have Christian business in the midst of affairs which are ordained of God.

Manly Witnessing.—There is need of prominent men who are not ashamed to be known as Christians. We detest cant, and we utterly abominate religious parade, but we commend and honor Christian manliness which is not careful to conceal its convictions, and which bears testimony to its faith when it is just as convenient and fitting as not to do so. Witnessing for Christ in a manly fashion is not out of place anywhere.

Worldliness.—Worldliness ought to be applied to that only which is wickedness: the fact of existence in the world does not constitute worldliness in the scriptural sense. Customs, desires, aspirations, etc., which have nothing in common with the principles of Christ's gospel, are rightly thus designated. . . .

There is no use talking around the matter. As the sin of worldliness is the great snare of all Christians, the present position of the Baptist denomination is not without danger in this direction. What is meant by worldliness is well enough understood without special definitions. This thing which God hates, has ever stood in the way of the progress of Christ's kingdom. The history of the Church is strewn with the wrecks which it has made; and without controversy the church or the denomination which is borne on its current, if not done to the death, is sadly crippled. Now that our denomination is riding prosperously, the note of warning which urges the path of safe sailing ought to be regarded as well sounded. As a people we all know that the good opinion of others says nothing as to God's opinion of us. The patronage of the world argues nothing for the success of our mission; our ability to stand side by side with others in the signs of material advancement says nothing as to what we are doing for Christ Jesus. Our source of strength is deeper and beyond all these things. We must be spiritual or we are nothing and worse than nothing. Spiritual strength is the only strength; if anything other is, then the Roman Catholic and the State Church have it; for, do what we will, we can never approach them in the realms of architecture and ritual or in the dignity and beauty of service, and we may as well retire. In these days of our prosperity, then, let it be understood that

only so far as we are spiritual are we doing God's work, or are we of any use whatever as a denomination of Christians. We believe that, so far, spiritual power has characterized our churches. Certainly every step of real progress we have made, has been the result of this only. We see the danger into which, if unguarded, we may fall, and we deem the warning just now timely and, perhaps, sufficient; worldliness is a thing that God hates.

Wrecks.—Men through drink and lust become wrecks, but wrecks are not always made by these means. Covetousness, social ambition, and mental pride, are equally potent forces to that end. It may be a very shocking thing to say; nevertheless, when the purposes of man's creation are considered and his influence upon his fellows regarded, it is said within the truth, that many lauded millionaires, many a queen of society, many of those who, from their money, society, or intellectual standing, appear to merit the "Well done" of their fellows, are simply hulks, stranded and useless. The free, easy course of worldliness landed them where they are.

Covetousness.—The covetous man is in Scripture placed in unholy company, and is spoken of in no better terms than his fellows; but in so far he has been allowed to take his place with the pure and godly without rebuke. What is to be done with him? Kindly and earnest expostulation is recommended; this failing, church discipline, and in the end, expulsion from church fellowship. There will be some difficulty, however, in getting a satisfactory answer to the question, "Who is the covetous man?"

Enemies of the Cross.—There can be no doubt that the apostle had professing Christians in mind when he wrote to the Philippians and told them, even weeping, that some of them were enemies of the cross of Christ.

Forgetfulness.—One of the very first principles which ought to be learned by every Christian is that of the obligation to fidelity which his profession of Jesus Christ involves. "How can ye say that ye love me, if ye do not the things which I say?" lies at the threshold of discipleship, and ought so to enter into the composition of the renewed heart and mind that to be neglectful of the relationships which it indicates would be

impossible, unless criminal. The scriptural illustration of the married state is in point here. Husband and wife are one, and if it could be possible in a man to ignore his wife for no other reason than that he forgot all about her, the State laws would certainly very unpleasantly remind him that forgetfulness is crime. So in regard to the obligations of discipleship : forgetfulness cannot be taken as a valid excuse for their non-fulfilment.

Just Judgment.—We must not judge all men alike. Some are born into this world predisposed to irritability and all manner of mental and moral ugliness, and after their advent here they are thrust into the midst of surroundings which cultivate innate meanness. Others are predisposed to all things lovely, so far as outward characteristics are concerned, and find themselves matured in an atmosphere helpful to what is sincere and seemly. The man holding his own for fifty years, who has been opposed all the way through by such demons as make a specialty of provoking bad temper and general meanness, has made, through God's grace, a grand fight of it. Were it not for this grace where would the poor fellow have ended? In this particular we often mistake in our estimates of men, and frequently condemn one who has fought a good fight, because he is not manifestly victor. The apostle's figures of boxer and racer give two conceptions of the progress of the man of God. The one shows us a man who makes swift progress and is damaged very little by the way ; the other is stationary, buffeted and often prone in the dust, but if he endure to the end he shall not miss his crown. We dislike the petty meannesses which sometimes characterize Christian men, but we are inclined to praise God that through His grace they have, at least, held their own.

Sacrifice.—Christianity involves sacrifice. Indeed that species of consecration which makes one willing to give up his personal tastes, and part with a share of his substance for the benefit of that which is assumed to be the purpose of his consecration, is the characteristic of Christianity. We do not well see how the divine life can flourish, if indeed it can exist, where this grace is lacking. The foundation idea of religion

is just this thing. God began it by the sacrifice of His only begotten Son. Christ continued it by freely giving His life and giving himself in death. It remains for God's children to fulfil it by continually working in the line of this foundation principle and giving themselves up to the business of self-sacrifice.

Why Deepen the Spiritual Life?—Why (perhaps it will lead to an answer) deepen the well? That some one might drink and be satisfied. Spiritual life must be deepened because the poor world is thirsty and wants to drink. We are commanded by God to carry this water of Salvation—the Word of God—to souls that are perishing of thirst. The Lord wants us to have more and more depth of Christian character, that these might drink. Are there not fathers, brothers, daughters, in many homes without the Water of Life; living among Christians, but Christians whose Christianity is like the water that is merely surface water—it does no one any good? They want greater depth, in order that out of the fulness God has given them, the thirst of some soul may be quenched.

We need a greater depth of character because souls are following in our wake, and, if so be we do not cut a broad deep channel in the things we do, some souls will be wrecked. There is such a thing as a Christian, as well as the man who walks the street in baseness of life, leading his fellows to destruction.

Well, as it seems a practical question, how is the life to be deepened? Not alone by feasting on the things the Lord Jesus Christ has given us. In order that the spiritual life may have its proper effect upon the lives of others, there must be a constant emptying of one's self and a filling again. The Christian who simply absorbs and gives nothing out is not letting his light redound to the glory of God. Our Saviour spoke of a well of water "springing up" into everlasting life; not springing up to our own everlasting lives—that is not the right idea—but to the everlasting life of somebody else. It is the Christian's business to let flow from himself day after day all the blessings of everlasting life.

"Ye are the salt of the earth," our Saviour said. It was not

that they themselves might be kept preserved and purified, but that the regeneration Jesus Christ had put in them might be sent throughout the world. It was said again, "Ye are the light of the world," but how many Christian men so surrounded their light that it did not shine. The bushel was a type of business. Many a man in his restful home—his hours of pleasure—simply covered up the light. Thank God, he did not put it out, and he would be in glory by and by, by the grace of the Son of God, but that was not the purpose for which Christ brought us into His kingdom.

The Greatest Grace.—The perfect type is found in him who, with faith and hope, possesses charity; and it is this which imparts the tone of genuineness to everything beautiful in faith which hope imparts. For, as we have seen, faith only may be uninviting if not repellent; so faith and hope alone may exist together enlightening and blessing wherever they influence, and still fall short of the possible and proper ideal. Hope may expend itself in good wishes and bright coloring. Charity does not stop short of good deeds. Hope, in indolent mood, may not trouble itself further than to effect a comfortable feeling to itself and happy appearance to things surrounding. But charity is deeper down than feeling, and has but little to do with appearances. It is that crowning grace whose characteristic it is that it "thinketh no evil." It does not stop at wishing no evil; it thinketh no evil.

The Unseen Workmen.—Professor Drummond, in that delightful book upon "Tropical Africa," lately published, tells of the myriad "plowmen" which nature has at work, doing for her increase in luxuriant vegetation year by year in the vast tracts untouched by man, what, year by year, the husbandman must do if he would reap the fruits of harvest. The soil must be turned up to ensure production, whether of grain or jungle grass. Professor Drummond shows the part which the white ant of Africa performs in this necessary work. Its patient, stupendous and widespread toil renews the face of the earth. And this fact, to the uninitiated, among the many wonders he tells of ant life and work, is perhaps the most amazing—the ant is unseen. Its work is ceaseless and universal, extending from beneath the

soil to the tree-tops, yet it is silently done and unobserved. The little creatures, whether clearing the forests of their fallen timber, or throwing up their tons of subsoil, conceal their movements from every gaze. Nature owes the beauty and abundance of increase to the labor of her unseen workmen.

So does Christianity. Its beauty, its growth, and its wide-reaching blessing, as seen to-day, have been brought about mainly through the instrumentality of unseen and unrecognized workmen. Not many learned, not many noble, or otherwise conspicuous, have been among the myriad toilers, whose life business is clearing the world of the encumbrance of sin and doing the drudge work which makes the wilderness and solitary places blossom as the rose. This is in the plan of God, and although it conforms so closely to the analogy of nature, it is the plan that is in great part unobserved. The Spirit of God, with tireless activity, is bringing men from darkness into light. As the Gospel spreads, the souls of men are new created, now few, now multitudes, until Christianity numbers its millions—all changed by grace, all impressed with the instinct of the Spirit, all having new life felt in some measure, as they needs must, according to the inner promptings of that life. But of all the millions whom the Spirit touches, how many do we, in our ignorance, credit with effective service in the production of the glorious results of the kingdom. The pulpit and the "leading brethren" and the sister "workers" comprise, generally, the sum total of what we consider the efficient workers. It need not be said that the kingdom does not come, and is not maintained, through such service only. Leaders these may be, and conspicuous workmen; but the solid service of the kingdom, the self-denying drudge work, is done by the unseen forces. Here the millions are at work, little by little, grain by grain, preparing the way and making the path straight—little by little, grain by grain, bringing up lost humanity out of the darkness into the rays of the Sun of Righteousness. The unseen workmen, how they toil! One is the father of a family, and as he stands at his bench hour by hour, his children pass and repass through mind and heart and are sent Godward on the prayer of faith. Another is the mother; and all the day

long, and perhaps long into the night, her little ones are consecrated by her faithful and importunate pleadings. Another is a young disciple who, out of her hard earnings, lays aside all but her actual necessities, for the work and service of her Master. Another is the young man who, unknown to all the world besides, drives his plane with double force that he may fit a workman for more public service.* This is the grain by grain work of the millions—work which newspapers do not report, and which secures but small applause, but which is after all the work which tells upon the kingdom. And what shall be said of the many unseen toilers whose countenance, whose prayers and whose faith are the foundations upon which more conspicuous workmen stand? What of her, the afflicted one, who can only pray? What of him who, with his bundle of tracts, spends his spare hours in the foul by-ways? What of her whose sweet charity is known only to those of humble life? What of the multitude who wear less clothing and live upon meagre fare that their hands may be open to the Lord? Unseen workmen, all of them. No praises for their charity, no pleasant speeches about their self-denial, no fuss, no flowers. They are willing that the captain should have his praises sung in the flattering address and the purse; they are content to be stokers whom nobody sees or thinks of; but they feed the furnace nevertheless, and rejoice that their unrecognized efforts mean progress.

We have lamented that the fruits of righteousness are in so small measure apparent upon the lives of vast multitudes in Christ's kingdom, but we find in the lesson of Mr. Drummond that the great results are accomplished by unseen workmen. Amidst much apparent apathy this should be strong encouragement.

His Servants Shall Serve Him.—To simply "do nothing for ever and ever," while it may have been the highest conception of felicity to the poor, toil-worn creature into whose mouth

*No doubt, as he wrote this, he thought of his brother Mark, whose beautiful unselfishness stood by him during his eleven years of college preparation.—[Ed.]

the phrase is put, is by no means the conception of future blessedness of which Revelation speaks. Undoubtedly the coming abode of Christians will be a place of blessedness, but it will also be a place of activity. But why should it be said that servants shall serve unless, indeed, it is implied that servants do not always serve? The words carry upon their face a shadow. They tell of a state of affairs as lamentable as it is well known, in the present state of the kingdom.

Death and Resurrection.—We ought to become so familiar with the matters pertaining to death and resurrection that the prospect, instead of being a gloomy one and one upon which we most dislike to dwell, should be in fact our solace in trouble and despondency. Such was the apostles' idea; and, if our impressions of these coming events do not bring with them gladness to the heart, there is something wrong with the spiritual life.

CHAPTER II.

SOME FUNDAMENTAL PRINCIPLES.

The Existence of God.—Someone wrote to Charles Darwin in 1873 in regard to his belief in the existence of God. His reply closes with these words : “ The safest conclusion seems to be that the whole subject is beyond the scope of man’s intellect ; but man can do his duty.”

Charles Darwin was an earnest seeker after truth, but, unfortunately, not in the direction of the question which was put to him. Whatever was his authority in matters pertaining to the science of nature, which he thoroughly investigated, it was very little in the science of theology, which, so far as we know, he did not investigate. We like the tone of his reply, however ; it is modest, sincere, and stamped with the simplicity that characterized the man.

But what is man’s duty? Were man to do his duty there would not be so much intellectual ignorance as is, of late especially, being displayed in regard to the existence of God and kindred themes. He has revealed Himself in nature and in His Word, so that those who seek may find. He challenges the fullest investigation. “ Prove me now herewith, saith the Lord.” No man does his duty who does not answer God’s challenge ; and very few who do honestly sift the matter for themselves, arrive at the conclusion that the existence of God is “ beyond the scope of man’s intellect.” A greater scientist than Darwin concluded that “ to fear God and keep his commandments is the whole duty of man.”

Liberty of Conscience.—Charles Bradlaugh is an infidel of the most pronounced type, and as such we hold in utter detestation his opinions and his advocacy of them ; but Charles Brad-

laugh has been repeatedly elected to Parliament, and cannot, without a blow at representative government, be denied his seat.

The Baptist principle is that no government has any business to force a test which is against the conscience of any man. Every man has the right to believe what he pleases, without interference or proscription; and when, because of that belief, the State denies him privileges which are freely accorded to those who believe otherwise, violence is done to that part of him over which God, and He alone, has any controlling right. It ill becomes the once proscribed Dissenters, Catholics, Quakers, Jews, Etc., who had any influence in defeating the bill, to give their voice in favor of those disabilities against which they themselves so long protested. v

Freedom of Thought.—The report comes to hand that the Society for the Suppression of Blasphemous Literature proposes to get up cases against Huxley, Tyndall, Spencer, John Stuart Mill, Etc. While we do not attach much importance to an implausible rumor, yet we believe the tendency of zeal without knowledge is in the direction of just such ridiculous things. Christianity is all the better for the work of such men, and, in the long run, its triumph will be more signally glorious than if its principles had never been tested by men of such eminence. v
God's Book fearlessly invites the Goliaths of its enemies, and its invulnerable principles are commended to all the people the more decisively as they remain undimmed in the conflict with the best that can oppose them. v

The Inspiration of the Bible.—What Dr. Pepper says, however, of the value and authority of the different parts of Scripture would not help his position as against verbal inspiration. He is quoted as saying: "The words of Christ have an ultimateness, an integrality, a sphericity beyond any others," and with him these words have authority greater than either the apostle's or prophet's. But Christ wrote nothing. What we have in the New Testament is merely recorded from memory by the evangelists, if it were not verbally inspired. We fail to see how Matthew, Mark, Luke and John could give to the words of Jesus ultimateness, integrality and sphericity greater than is manifest in other words upon their records unless

these words had been specially given them. Moreover, is it not going too far to say that Luke in his gospel speaks with greater authority than Luke in his Acts, or that Matthew, Mark and John wrote with ultimateness, integrality and sphericity greater than Paul? By far the simpler way out of the difficulty would be to say that the same power which dictated to the evangelists the wonderful words of Jesus performed the same office for Paul.

Verbal inspiration has this to commend it: One believing in it and doing his reading according to that belief, will arrive at such a conception of God's truth as by any other theory will be pronounced just; he will not go astray upon the eternal verities. On the other hand, what may not a man come to believe, or to disbelieve, if he be governed according to the new theories which are made for him, or which he may invent? Evidently the true theory has not yet been established. How would it do to fall back upon one that is safe in any event?

The Bible Only.—With W. E. we firmly believe in the "supernatural." Doubtless God has other agencies through which He can communicate with men besides the Scriptures. We know that angels are ministering spirits; we know that the Spirit, God himself, dwells with men; we know right well that the Omnipotent One is present everywhere with the creatures whom He has made; and we are far from denying that He can exercise control over heart and mind at His pleasure. But (and this is the point to be emphasized) how can it ever be known, apart from the Scriptures, whether the spiritual forces that are at work upon consciousness (or mind, or heart, if W. E. prefers the term) be really of God? What we experience in our own consciousness we know to be of God, or otherwise, only as we bring it to the standard of God's Word. Fully admitting all that W. E. desires in regard to the supernatural, that there must be some test is self-evident from the fact that within the compass of that supernatural there are other mighty agencies, the malignant, which can equally well give their impressions to imagination. In this very line runs the apostle's injunction, "Beloved, believe not every spirit, but try the spirits, whether they be of God," and nobody knows of any test save God's Word. To take the example already given. Mr. Mozoomdar

and Loyola may, in some things, have been taught of God ; but neither of them, apart from the Bible, knows from which directions his impressions have come. It has been revealed to Mr. Mozoomdar that Jesus is the medium through whom the soul reaches God ; it has also been revealed to him, or it comes to him as a deduction from other revelations, that Jesus is not the Son of God. In the case of Loyola also ; doubtless he professed his doctrine of self-abnegation to have come from God, and just as certainly he would attribute to that source the doctrine that the end sanctifies the means. But, Bible in hand, we know better ; we know that one part, at least, of Mr. Mozoomdar's belief is not of God, which also we know in the case of Loyola. How far, then, apart from the authority of God's Word, can any impression or belief be trusted ? No faith whatever can be placed in it. Whether or not God ever saves men independently of the Gospel of the Lord Jesus Christ is a matter we are not called upon to discuss now. We hazard this statement, however : they can have no knowledge of that fact, if He do, until the Gospel reveals it to them.

Of the dangerous tendencies of the admission of any other revelation as authoritative except the written Word of God, it is not necessary to refer for examples to fanatics or pronounced mystics ; all decadence from purity and truth which the Church has ever sanctioned has originated just here, and all present departures from apostolic teaching and practice are to be attributed to no other thing. Men have impressions in regard to the unseemliness of primitive modes of worship, and they have deep conscientious convictions which are opposed to some very plain statements of God's Word. These convictions and impressions may not come through dreams or special ecstasy, but they are there, stamped upon the mind through some agency and indicating frequently a change of mind just as wonderful as that produced by Mr. Mozoomdar's revelation. And what shall be done about it ? Admit, say, that there can be no everlasting punishment because the whole moral nature of some sincere man suddenly revolts from the thought of God being capable of doing anything to hurt anybody. Or admit the propriety of all manner of worldliness in the Church of God, because somebody's

soul abhors the Puritanical. This will never do, evidently; but how can it be avoided, if anything other than God's Word is allowed as authoritative?

Miracles.—If man's mind were perfect, and if he were in possession of all data, we can readily understand how such a thing as miracle would be entirely ruled out. He could then see the workings of the mysterious as easily as he now sees the manifest. There are no miracles from God's standpoint. He has a reason for everything He does, and He does it reasonably. To us, however, His actions, after reaching to the limits of our faculties, pass over into the miraculous. Our reason cannot follow; it may indeed rebel, but the fact remains.

Reformation Principles.—We do not purpose charging upon Protestantism of to-day any serious falling away from the light which ushered in the full glory of the Reformation. We are not among those who look back fondly upon the Christian life of three or four centuries ago, and deprecate the character of the godliness which is now prevalent. Indeed, when we bring into comparison the heroes of the Reformation and the men of this century who have stood out as leaders of God's people, we cannot but note the progress which the intervening years have developed upon Christian character and life. We are not, however, blind to the fact of the increased advance which could be made in all departments of things spiritual if the Reformation principles were more generally carried out in the church-life and heart-life of those who have lived so long enjoying the good things of that religious liberty which these principles made possible. It would be a grand step in advance of even the present state of Christian progress if, through the Christian education and culture, the architecture and general facilities of religious advancement, the missionary and philanthropic enthusiasm, the book-making and newspapers and the music which are so conspicuously in character with the heart-life and methods of nineteenth century Christianity, there were always recognized shining out clearly those three principles. Had these not forced themselves upon the Erfurt monk, Romanism would still prevail in all its old-time darkness.

These are: (1) That man in sin is a lost soul; (2) that man is altogether helpless, as far as his own endeavors are concerned,

to propitiate in any way the God of Heaven ; (3) that Jesus Christ, received by faith, is the only escape for lost sinners.

During the centuries intervening from Luther, every step of progress has been made upon these lines ; and whenever the individual church or Christendom has turned aside into any other path, the result has been only to impede God's work. During the time which is to come, man's sin, man's helplessness and man's Saviour will continue to be the principles of man's reformation until the world is redeemed unto Christ. Anything other, opposed to these, will simply retard the day of victory. We trust that throughout our churches, where Luther's life has been reviewed, the principles which gave success to his work may not be forgotten.

The Present Attitude.—When once particular principles have reached their ascendancy they maintain supremacy by reason of their own momentum, even after the power by which that ascendancy was reached has become effete. Thus, politically, Greece and Rome swayed the world long after the sinews which gave them the mastery were un bent. Thus, pagan religion and philosophy were accepted and universal long after the gods were laughed at and the philosophy despised ; and the spectacles presented themselves to the world of stern war victoriously waged by an indolent and luxurious soldiery, and religious principles spreading themselves which were the merriment of their devotees. It came to pass that apparent success did not depend upon "eternal vigilance." The name of Rome, say, or the name of the gods, stood in the place of discipline and devotion, and the soldier could indolently saunter to victory, and the priest could slyly smile when ministering his mummery.

There is a lesson in all this which Christian men and women cannot just at the present time afford to overlook. The Reformation produced Great-Hearts, whose souls go marching on still in all the victories of the Cross. The victory part is very certain. But what we want to make plain is that, in spite of victory, Christianity may be an indolent thing ; that is, its professors may be apathetic and worldly, simply nominal Christians.

And there are indications just now in the very day of

Christian prosperity which call loudly for a universal getting back to straight lines and rigid discipline, which means :

1. The purging of God's Church, even now, in the days of unparalleled conquest, of all sloth and worldliness.

2. The going to God with strong crying and tears of every Christian that personal fidelity may be maintained, and that the heroic blood and stern faith which made Christianity cover the earth as it does to-day may never give place to Christian voluptuousness. The present is no time for the Christian to rest on his oars.

The New Theology.—We do not like the "New Theology," and all we have yet read from its advocates has but confirmed us in our dislike. We are conscious enough, of course, that no opinion of ours is going to settle the matter ; but to a great many minds the methods employed by its supporters in disposing of words and phrases which give nothing other than the old faith, as they now stand, ought to go a good way towards settling it. The "new creature" of Paul, for example, presents no little difficulty in the way of the new theory of justification, of late so much praised and blamed. It is alluded to now, however, as an Orientalism, a specimen of Paul's hyperbole, and thereby easily brushed out of the way. By the same token every other root-word of Christian doctrine may vanish, and the Universalist or infidel has it. If Paul's "new creation" is a figure of speech, so is his "buried with him in baptism," and we Baptists may as well give up our schism.

God Wants Our Help.—God wants help, not necessary to Him, of course, as absolute God, but necessary to Him from the circumstances in which He has chosen to place himself. As absolute God, He is far removed from any possibility of lack or want. Certainly nothing that the assembled hosts of puny man could do would in the slightest influence Him either one way or the other. Entirely independent of His creatures He performs all governing and providential work, all acts of creation and destruction, all offices which pertain to the Almighty throne, save and except those departments of work in which He has affiliated himself with man. In these man and God become workers together, and God does not work independently of man. It has pleased Him from the beginning,

in certain cases, thus to join himself with man in the prosecuting of His work, and we always find that God limits and binds himself by the restrictions which He himself has set up.

It has pleased Him through the foolishness of preaching to convert the world unto himself. He has chosen men, not angels, as His assistants in this sphere, and aside from His chosen media of conveying spiritual effort, God, so far as we know, is inoperative. The Gospel is spread as men spread the Gospel. The souls of men are converted as men receive the Gospel. The world is brought over to Christ as men are faithful with the business God has given them to do. The work of God lags or stops as men lag or stop. Of course, it is God working in all and through all, but it is God working in a line which He has laid down for himself. It is of no use to say that whether we do this or that, or nothing, it will make no difference in the end—God is sure to bring all right at last. It is of no use to say that if God intends to convert the heathen He will convert them, and the cause of missions will make no difference. It is of no use to say that unconverted people around us will be saved if they are to be saved. There is but one name under heaven among men whereby salvation comes, and that name it is given unto us to publish. Whosoever shall call upon that name shall be saved. "But how shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." We are workers together with God. We are fellow-laborers with Him. Suffice it to say that God, instead of by a word of His mouth changing all depraved humanity into pure beings, fit for the eternal abodes, has been pleased to carry on His work through human agency. This treasure He has placed in earthen vessels. And this work advances, stops, or retreats just as man does, or does not, the work God has given him to do. Such is Bible doctrine. Such is the testimony of church history. Such is the testimony of the experience of to-day.

CHAPTER III.

GLIMPSES OF BIBLE DOCTRINES.

God's Fatherhood.—The fatherhood of the Almighty cannot be too greatly exalted. Nor can the love and gentleness of His nature be too frequently extolled. When, however, the tender characteristics of our God are made to cover all else that belongs to Him, and His sterner qualities are ignored, injustice is done to His character, and very much harm to those who imbibe this one-sided teaching. Let it be admitted that the Puritan representation of Jehovah was done in too sombre coloring, and that the severer traits of His Majesty were dwelt upon overmuch, it still remains that He "will in no wise clear the guilty," and that "our God is a consuming fire." Those who are in any way familiar with the sermonic literature of the present day press, must be struck with the marked absence of any conception of a God who demands anything, and who stands ready to exact the fulfilment of His will. We have the beauty of His compassion, the patience of His long-suffering, and His mercy which endureth forever, plentifully set forth, but we miss much mention of His compelling power, and the consequences of not yielding implicit obedience to His will. The fatherhood is given us, so far as in fatherhood is comprised the gentle wooing of love; but the fatherhood which reveals the stern face and the unequivocal rebuke not unaccompanied by the rod is conspicuous by its absence. We believe the teaching that thus gives to hearers a one-sided conception of the Almighty is pernicious, and cannot but have evil effects upon the lives of men who take it in as truth. To say nothing of the dishonor cast upon the Almighty by imputing to Him an

effeminacy which His word does not warrant, the teaching is putting into the hands of those who want it a shield against the terror of the Lord. But this is not the worst of it. The ridicule of infidels and "advanced" and "liberal" thinkers which is so freely given to the Puritan conception of the Almighty, is allowed to pass unchallenged, or, if ever alluded to, the corrective is so mildly put as to amount to practical endorsement, and the consequence is that we find young people who have attended the ministry of even orthodox pulpits protesting against any other idea of God than the effeminate one, and using glibly in reference to the "consuming fire," the vocabulary of the "advanced" thinker. "No such God," say they, "could be tolerated in our thoughts. He is unthinkable, a cruel despot, a monster, a fiend," and so on. The fifty-third chapter of Isaiah ought to be enough to convince anyone of the folly of such speech, and to restore somewhat of virility to the conception of Almighty God. It is recorded of God the Father in reference to His only begotten Son that "it pleased the Lord to bruise Him, He hath put Him to grief." The God and Father of our Lord Jesus Christ is the God and Father of us all; and, however unthinkable it may be, or however cruel and fiendish, we may rest assured that His fatherhood will permit and compel Him to deal no more leniently with the sinner than with the Sin-bearer.

Christian Brotherhood.—Perhaps there is too great a tendency toward religious caste in this day. The thing, if it does exist, is contrary to the genius of the Gospel and to the example set by Bible saints.

We ought to be converted out of our prejudices, out of our regard for appearances, out of our respect for what the world might say. We ought to be converted into union of sympathy with, and affection for, everything that belongs to Christ. There is no Bible warrant for lack of sympathy with a fellow-Christian because he is poor, because he is ignorant, because he is sinful, or because he is faithless. Rather, we take this to be the genius of the Gospel. We should be converted thoroughly enough to say sincerely and heartily to any of Christ's disciples without exception, "My beloved brother."

Repentance.—Right views of God are so intimately connected with the full showing of this truth that scarcely in any other way can a sinful man be brought to appreciate the character of that infinite holiness with which he has to do. Say what we will of the superiority of mental processes over emotional we get our deepest impressions after all from our heart-teachings. Everyone knows what sorrow of heart is, from his own experience and from its effects upon others; and everyone, as a result of such experience, has his mind fixed intently upon the cause which produced it. Just here can easily be noticed a wide distinction between the effects of sorrow and joy respectively in human experience. Account for it how we may, we receive our good things of this life, either temporal or spiritual, without much inquiry as to the cause which produced them; but whenever evil things cross our pathway, or the heart grows big with sorrow, how this thing came to pass is our careful and incessant query. Let sorrow on account of sin be imperatively insisted upon, and the mind will naturally busy itself in finding out why; and, immediately, an essential force in the redemption of man is set at work, viz., an inquiry into the character of God.

Right views of sin are just as intimately associated with the proclamation of this doctrine. This, of course, is simply the converse of what has already been said. The character of God is the standard of sinfulness, and departures from that standard, to greater or less extent, mark the various stages of sin. There can be no more wholesome mental exercise for the sinful man, than, after having been led from the exhortation to repentance up to the character of God, to trace his way back again to a contemplation of the contrast which is exhibited in his own sinful heart. Indeed, we know not how else a poor lost soul can so effectively arrive at conviction, or how any just idea of the character of sin can be obtained. In proportion as it is necessary for sinners to know themselves in relation to God, is the necessity of the faithful preaching of repentance.

So, also, it may be urged that no other truth sets so forcibly before the sinner his proper attitude in relation to God. His proper attitude is humiliation. While it is well, in the proper place, to point the sinner to the Lamb of God who taketh away

sin, it is not well in any way, however unintentionally, to make light of sin. The man who has led a life of daily insult to God ought to know and feel the blackness of his guilt, and before God he ought to stand as the publican or as repentant David before he takes his position as the honored son in the parable.

Faith and Works.—On a summer evening, aboard a steamboat, when the foredeck was thinly peopled, two women, strangers to each other, began a conversation in the hearing of the writer—the one, sweet-faced, middle-aged, evangelical and missionary; the other, black-eyed, brown-cheeked, accent that told of the Sunny South, and pendant cross which proclaimed the Romanist. The usual tourist remarks were soon over, and, after a pause, missionary work on the part of the former began. The low-voiced pleading on behalf of Jesus Christ, the only Saviour, was done with earnestness and true-heartedness. The invitations were persuasively held out, the blood and promises were made much of and put lovingly; but she of the dark skin was not impressed favorably. She listened respectfully, and for some half-hour with only monosyllabic encouragement, until some allusion was made to the faith whose symbol she wore. And then the fountains of her quiet deep were broken up, and she stood, eyes bright and cheeks flushed, low-voiced, however, and championed the ancient faith against the entire creed evangelical. Her conversation showed a cultivated woman, a woman who knew whereof she affirmed, well-grounded, evidently, in the long controversy, and so skilled as to leave the evangelical speechless. The pleading of the latter had been “all of grace,” “all of faith,” “nothing to do,” “all has been done”; and the protestation of the latter was with emphasis and exaltation. “If any man will come after me, let him deny himself and take up his cross and follow me.” The Romanist was sarcastic in her earnestness as she went over the cross-bearing and self-denial which the evangelical religion involves. No confession is needed, no penance, no mortification, no prayer, at least none that involves any inconvenience; no matins, no vespers, no midnight vigils, “nothing to do,” “all has been done.” No luxury to give up at any season, just the giving of money when the impulse is on, and church attendance when one feels like it, and throughout it all only a suspicion of the shadow of the cross;

and of self-denial nothing. Her religion, she protested, was a thing of deeper meaning. If she would go after Christ to dwell where He now reigns, self-denial and cross-bearing were the *sine qua non*; and these requisites were of personal obligation and not to be theorized away into the non-obligatory realm of "all has been done." "Our religion demands watching and prayer and work and suffering," said she, "before the glory is entered. Your religion gives you glory by faith simply, and you may be careless and prayerless, give up nothing, suffer nothing."

That was an intensely interesting defence, and, to the listener, intensely suggestive.

There will be no need, of course, of pointing out its fallacy; but surely thoughts the reverse of complimentary to the living epistle of the evangelical faith, thus known and read, will occur to the mind. Is there any foundation for the reading given above? We suppose that any prominent impression, from whatever standpoint viewed, which fixes itself upon a thoughtful mind cannot be altogether disregarded. If evangelical Christianity thus presents itself, even to an opponent, it is worth while to ascertain whether or not there be a cause for it. Is it in any way true that the practical outcome of present day evangelical teaching is to beget a state of affairs such as above indicated? The way to find out, we suppose, is to look and see. Our churches and their work will serve our purpose. Take the average church. The Sabbath observances will not say much for it either one way or the other, as nowadays there can be nothing of cross-bearing or self-denial in connection with these services. The prayer-meeting gives a better field for observation. How many, in proportion to the membership, are present? How many take part? Look into the home life, as far as a stranger may intermeddle. How often is family worship observed, except when the minister is present? Look around the neighborhood in which the church is. How many poor relieved, how many drunkards reclaimed? How much of sweet charity displayed? How are church members esteemed by business men? Of the membership how many are engaged in the activities of Christian life? Of the membership how many, as far as one can see, live without prayer, and do nothing in honor of the name they profess? How many, whose whole self-

denial and cross-bearing consist in church attendance once a Sunday? The whole membership profess Christ; the whole membership, by profession and expectation, are safe for glory. How many, then, are presumptuously resting upon grace, sinfully having an eye upon "all has been done"? There is certainly some foundation for the impression made, for a very cursory observation will reveal overmuch apathy. The shame of it—that it should be so much as to put such a stamp on our faith from the view-point of anybody.

Is enough stress nowadays laid upon the works which necessarily accompany faith? As to grace and faith, we rejoice in thinking that our pulpit is sound. Christ is evidently set forth among us as the Saviour only and complete. The new birth is proclaimed, with dogmatics and polemics attached thereto, in all boldness and sincerity, and therein do we also rejoice. But something is the matter if, when a soul embraces the Saviour and professes the regenerating change, self-denial and cross-bearing fail to be manifest. Can it be so that, in its anxiety to escape from righteousness by works of the law, the pulpit skips the works which accompany salvation also? It would seem possible. There may be necessity for greater insistence upon the doctrine of James while holding firmly to the teaching of Paul.

The sermons of a former generation had much to say about the fruits of the Spirit, about self-examination, about testing one's self to see whether the root of the matter was in him. There may not, at the present day, be sufficient emphasis laid upon the proof of reigning grace. If it were generally understood from the direct teaching of the Word that there could be no crown without the cross, that self-denial is imperative, that apathy is inconsistent with faith, that carelessness and distaste for any form of Christian work surely indicate the absence of salvation, and that there is no hope for the man, notwithstanding his profession, whose works or whose indolence condemn him, there would not be so conspicuously manifested the easy-going, presumptuous reliance upon untested faith.

Death-bed Repentance.—Were we to venture a statement upon this matter, which is now thrilling the pulse of Christen-

dom, it would be to the effect that practically there is no such thing countenanced in the Word of God, or in human experience, as death-bed repentance. "As a man lives, so shall he die, and as a man dies, so shall the days of eternity be." Of course, there may be instances of mercy extended just as soul and body are about to part. Of course, probation does in fact reach to that extremity. But the vital question for every man is, shall I then be in a condition of body, mind and soul to avail myself of that extended probation? The whole tenor of Scripture says, No; and the entire weight of human experience says, No. The only safe rule for unrepenting sinners is, *now* is the accepted time, and *now* is the day of salvation. And in so far as Joseph Cook has softened down that imperative *now*, we believe that his teaching on probation is harmful.

Probation After Death.—If there is to be probation after death, far better let alone the preaching of the Cross, which, in that case, must be evil tidings indeed to nations, the majority of whose people will hear only to be condemned. We do not know, of course, and we suppose that nobody else does, but we should think that an after-death probation would be more effectual as to the result in view than that which the present condition offers. Spirit could surely look upon spiritual realities to better purpose. The mighty experience, death, cannot but be an instructor whose lessons will be heeded, and the after teachings of the other world, doubtless, will be all as convincingly put as they were in the case of Dives. If, then, in the experience of every soul as yet unIntroduced to the Saviour there is to come a time when, in the absence of fleshly environments, the reception of the Saviour will be comparatively unobstructed, is not the folly immense which systematically spreads the knowledge of the Saviour to those who would have a far better chance of eternal life without that knowledge? And will these new religionists, we wonder, be inclined to carry out their creed to its beneficent and logical conclusion? Why not? If probation after death is to be, and the conditions of that probation offer advantages which cannot be claimed for the old doctrine, why not in the churches and the homes of the adherents of this creed banish the name of Christ and put a

veil over everything that could possibly point toward Him. The true mission of Andover is to erase the name of Jesus from the knowledge of mankind.

The Resurrection of the Body.—A great deal has been said and written against the resurrection of the body, we are well aware ; but as yet scientists have failed to give us any other theory that is more easily understood, or that accords better with the judgment of reason. We fancy science would be as much puzzled over the assumption of any other substance in which to clothe the spirit as it now is with the literal body. This matter and many kindred matters are, however, entirely beyond the realm of science. They are simply miraculous, and ought to be looked on as such only. The creation of the world out of nothing was a most unscientific performance, and upon that ground men deny it. The formation of man out of earth was equally unscientific, and so scientists deny it ; but we take God's Word for it, as we needs must, and let science and reason go. So with the resurrection of the body. This bringing together again of atoms which have been constituent of human bodies again and again for ages past is absurdity to science and contradictory to reason. Of course it is, and what then ? Why, so let it be ; it is not impossible with God, and there we rest. Christ's body came out of the grave, and it is declared that "all which are in the graves shall hear His voice and shall come forth." The body is in the grave, not the spirit. The body shall come forth.

CHAPTER IV.

TRAINING : HOME, CHURCH, COLLEGE.

Home Religion.—There is nothing incongruous in introducing the Gospel into scenes which are not, in set terms, religious. It was not given to be received with the long face and drooped eyelid, or to be the companion of only our sacred moments. On the contrary, it was given to bear its part in every word and work, in our eating and drinking, and in whatever we do. And those who have witnessed it can well testify that no human experience is more beautiful or satisfactory than is to be seen in that family where religious experiences form the subject-matter of conversation as frequently as business experience, where soul difficulties find expression as readily as bodily difficulties, and where the pleasures of the inner life are as entertaining and as freely discussed as the pleasures of the world.

If religion is treated as a tabooed subject its influences cannot spread, or they will be greatly impeded, very much to the spiritual disadvantage of everybody concerned. There are phases of heart-life in the experiences of young people which only the most undisguised confidence can successfully deal with, and which, so long as religion is an embarrassing theme, must be left to take their natural course unguided. Just how much this means let anyone say who has endeavored to find the cause of the undeveloped, wayward and faithless Christianity which results from so many pious homes.

Next to knowing the Gospel is facility in utilizing and enjoying the Gospel.

Home Training.—There is wisdom and truth yet in the antiquated Scripture which says, "Train up a child in the way

he should go, and when he is old he will not depart from it." We believe this "will" of Solomon ought to find its place among the many "wills" which so frequently form the theme of evangelical addresses. It is just as emphatic ; it is just as important ; it is just as authoritative. Let son or daughter be properly trained, and they will not depart. We are as pronounced as anyone in denouncing the freedom of intercourse, combined with the excitement and late hours, which modern, and even Christian, opinion has seen fit to permit to young people. We strongly maintain the necessity of the prayer, "Lead us not into temptation."

Manliness.—If boys cannot be corrected out of the notion of fighting, they should at least be instructed that boots and stones are cowardly weapons—the weapons of low-bred roughs. Parents and school-teachers and all who have to do with boys should give them, in addition to instruction upon gentleness, charity, forgiveness, etc., some energetic homilies on how to quarrel manfully and how to fight decently—that is, provided the better instruction in how to live peaceably is of no avail.

Family Worship.—Speaking now not of the religious obligation, but simply of the intellectual and moral tendency of this stated intercourse with God, more than anything else worship is the bond which unites the family and strengthens in its different members the impressions which are most fondly remembered. At all other times each individual mind is off upon its own wandering in business or pleasure, into temptation or anxiety. All the day long each heart knoweth its own bitterness and its own joy, and it is scarcely possible that all can be united in the pleasures or sorrows of each. The hour of prayer gives an opportunity for each member to forego for a little what is merely personal, and give attention to what all share in common. Here is perfect union to a degree which scarcely anything else renders possible. The silent seriousness of the family group, a fit attitude to receive impression, all minds occupied with the same thought, the subject-matter the most elevating and refining, is a combination of circumstances which cannot occur in any other family relation. The very fact of this opportunity which worship in the family gives, ought to be sufficient to

recommend it in every household. It is a God-honored and God-honoring custom, and greatly beneficial to all those who rightly observe it. Among its blessings, perhaps, this one is not too frequently considered—it commits parents to a godly walk in their households.

Every Christian can testify that impressions received at that sacred altar have been the most fruitful blessing of any received in childhood. Let it be so conducted that the children will love it; there need be nothing distasteful, even to them, in its conduct. The hearty song of praise, God's Word read instructively, the blessing of the Father invoked—and this day by day—will do more for the eternal well-being of a family than any other thing which parents can devise.

Literature for the Young.—Parents ought to read for their children, that is, put books into their hands which they themselves have read. It will take time, and perhaps be somewhat distasteful, to do what this personal selection involves; but the reward is ample when the child is brought to appreciate a really good thing, which is made all the better by reason of lights by the way which only by such method is the parent able to impart. Of course, this selection will involve a getting back again into the tastes and sympathies of childhood, but most of us would be all the better for such an experience.

The other way is the supplying of good literature by those who are the children's temporary guardians. Day school and Sunday-school libraries have not yet received the attention which they demand, and are as yet far from being adequate to the great need of children. What is imperative just now is that secular and religious trash be removed from the book-shelves, and that these be filled up with the bright, instructive and wholesome volumes which a pure press is daily providing, and which can be known through personal inspection. It is lamentable that, where good books abound, bad ones, through ignorance or negligence of those who are responsible, are permitted to do their evil work.

Children in Church.—The reason and the wisdom of giving this attention to the children of the congregation are evident. Delight in the Lord's house, or the reverse, comes early in life—

earlier than many seem to suppose. And impressions which are formed early are hardest to get rid of. To a great extent it may be said that the congregations of the next generation, both as to quality and quantity, are being determined now. Give the children the power of enjoying God's service now, and there will grow up a generation of glad and devout worshippers. Make the service tedious for them now, and they will escape from it when they have opportunity—or endure it by and by, convinced from their early memories that this is about all that is required of them.

Children's Sermons.—It should not be considered necessary to talk childishly when preaching what are denominated children's sermons. Children, as a rule, find very little difficulty in understanding the style of English in which, admittedly, the best pulpit oratory is delivered. We suppose that no child of average intelligence leaves Mr. Spurgeon's Tabernacle unedified, and Mr. Spurgeon, we suppose, deals with themes as weighty as need be brought into any pulpit. Of course, nobody else can preach like Spurgeon, but everybody can arrive at a simplicity of utterance in regard even to complicated matters, if he sets himself about it, which, to children and grown people alike, is vastly more profitable than either the grandiloquent or the childish.

Training Child Members.—We receive children into the Church just as soon as they receive the Saviour into their hearts. The age of the child does not enter into our consideration ; at any age we gladly receive them whenever they give evidence that God has taken them to himself.

Acting upon this method of receiving children, the churches of our denomination have a pretty extensive child membership.

The possibilities for the future of child membership are very great. They have been taken early into the heart of the Saviour, and have missed, in consequence, many sin-scars which otherwise they must have received, thus presenting to the Church an object upon which to test her usefulness and prove the benefit of her discipline such as could never be in the case of one reclaimed from worldliness or from vice. Here is a little one given to the Church to be trained in the ways of God, and the

Church ought to accept the responsibility as a sacred trust. Just what possibilities of future usefulness, soul-winning, light-bearing, Christ-witnessing, inhere in that little child, let anyone consider who knows somewhat of the power of the gospel truth rightly directed throughout the course of a long life.

But all these possibilities depend a great deal more than we are apt to think upon the child's early activity in pursuit of Christian business. The habit of uselessness is as easily formed as any other, and being confirmed, we seriously believe is less easily remedied.

Let young Christians be guided into the formation of habits of usefulness in church service. The future of our denomination depends largely upon it.

Young Converts.—The style of Christian character which already prevails in any given church will have not a little to do in determining the value for Christ of those newly brought in. Let the "joy of the harvest" manifest itself in the more guarded walk, the more liberal spirit and the more Christ-like disposition on the part of those who are now so heartily giving thanks to God for His great goodness in bringing so many out of death into life. . . .

Would it not be well for pastor and deacons to make the cultivation of the Christian graces of a young convert a matter of solicitude as untiring as that which exercised them before the soul was brought to God? Perhaps just here is the seat of the trouble. Conversion is looked upon as the great point gained. Sea and land are willingly compassed to make one Christian, and too often there the business ends. The matter, when it is so, is not properly considered. The salvation of many more souls, humanly speaking, depends upon the proper training of this one. Let carefully trained Christians, those whose ordinary gifts are cultivated and whose heart-life is tutored to respond to the Spirit's promptings, multiply in any church, and a work for God has been accomplished which cannot be equalled in importance by any amount of mere additions to the membership roll. . . .

Those who become members of Baptist churches should early be initiated, not only into the responsibilities of church

business, but also into the knowledge and necessities of denominational work. . . .

We know of some churches whose practice it is to put into the hands of every new member both a manual of church doctrine and practice and an outline of the various denominational agencies by which the great commission is sought to be fulfilled. We commend the practice. . . .

Let beginners be practically instructed from the outset in regard to both public and private duties of church membership. The prosperity of our denomination depends largely upon this ; nay, the very existence of many of our churches. The fathers pass away, and what then? Their passing away has often been a calamity, simply from the fact that others have not been trained to take their places. We want every Christian life, not only negatively consecrated but actively employed.

Sunday-school Teachers' Work.—Sunday-school teachers do not work that they may be benefited themselves mainly (this may be secondary) ; they do not work that they may do their part in the culture and training of young minds merely (this also may be secondary) ; but they work out of the love they bear to the Heavenly Father, and have consecrated to His use what means and powers He has given them that the souls of children may be born unto God. This we take to be the grand aim of Sunday-school work.

And another aim scarcely, if any, inferior to this, is, when a child is converted to God, to take that new born soul and stamp upon it the impress of the Saviour's likeness.

The Raison d'être of the Christian School.—Among all the reasons for and against the perpetuation of Woodstock College, this stands out prominently in its favor, viz., the great need for some such institution for those who must leave home in order to be educated. The great majority of our people do not live in towns or cities. Their circumstances are such that if they would educate their children further than is possible in the country school, they must send them away from all home influences and the social and church relationships to which they have been accustomed. And, while they are away, who is to control them? They immediately fall into the associations of

the average boarding-house, and there is nothing to prevent them. It is said that the guidance of young men and women while away from home is the social business of the local church. Perhaps it is, but no local church can in two or three hours a week throw over a homeless boy or girl the influences which are necessary to make one at that period of life walk straight, mentally and morally. Be that as it may, it is not done. A college for higher education is therefore needed to which young people may be sent where all influences will be wholesome.*

Missionary Day at McMaster.—The Fyfe Missionary Society comprises both professors and students. One day in each month all meet together simply as missionaries of the Cross. The distinctions of professor and student are laid aside, and the day is given up to conference and prayer, to devising plans for personal contact with the work, and the reception and discussion of missionary intelligence. Last Friday the writer of this was present at the afternoon and evening sessions, and can gratefully bear testimony to the value of such a day upon the spiritual life of the college. This feature of our college work promises to give to our students, in addition to their

* We would like to quote extracts expressive of Dr. Dadson's views on many current educational questions, but our space forbids more than the mere mention of some of them. We find him advocating higher salaries for teachers, the admission of women to the Provincial University, co-education in both academy and college, teaching rather than lecturing in the undergraduate course, the reduction or abolition of examination pressure to secure freedom in teaching and promote love of learning, the restraint of college athletics within wholesome limits. At first he strongly favored university confederation, and for two reasons: Financially it seemed for the denomination the only practicable scheme; and, educationally, he felt that, while the Christian academy was a necessity, the student should "begin to walk alone at matriculation." Later, when that scheme seemed to be a failure, and Senator McMaster's gifts made the denominational university possible, he adopted that, at first, as the "next best." Finally, he became one of its most powerful advocates. His mature views on Christian education will be found in the Educational Address in Part III.

training otherwise, continual sympathy with the progress of aggressive Christian work and stimulus towards consecration of life.

To-day Flakes To-morrow.—We shall live in the future ; our methods of work, the doctrines we teach, our principle of training will bear fruit. Of what character will that fruit be ? The possibilities are : Increase of godliness, and a more thorough appreciation of the laws of Christ's Gospel in another generation ; or, the arising of another generation which know not the Lord nor yet the works which He had done for Israel. To prevent the latter and arrive at the former the path is plain and simple : Present convenience is to be thrown to the winds in teaching and in practice, and what is right adhered to through sunshine and shower.

CHAPTER V.

THE CHURCH : ITS MEMBERSHIP, WORSHIP, WORK AND POLITY.

Converted Membership.—The Church is responsible for the character of its membership. There is no more solemn charge laid upon it than to keep itself pure. Converted membership is the foundation stone of all Baptist faith, and every member is personally interested, and accountable, in the insistence of this first principle; and it is not consistent with a church's responsibility that anyone should be baptized concerning whom it is not manifest to the Church that he has passed from death unto life. The matter is too serious for guesswork, or for any sort of peradventure. Conversion must be reasonably assured, or membership should not take place: otherwise the Church is responsible and cannot wash her hands in innocence. The intimation that churches do sometimes admit members upon insufficient evidence of conversion is a startling intimation, and of sufficient gravity to carry concern to the heart of every loyal Baptist.

It is intimated again, and this is perhaps more serious still, that unconverted persons are actually, by some species of force work, hurried through baptism and into the Church. A church desires to see its membership roll speedily increased, or pastors are so impatient for the fruit of their labors, that church membership is viewed as of greater moment than conversion to God, "sinners being led blindfold into the Church." This is pretty business. God help Baptist churches and Baptist pastors who have so far departed from the faith! There is no reason for expedition, and there is every reason for deliberation in receiving members into a Baptist church. If we were believers in

baptismal regeneration, then, of course, it would be proper by all means to expedite business and by water make sinners children of God and inheritors of the kingdom of Heaven ; but as we believe no such thing, we can afford to wait until the new life assuredly manifests itself. What if it takes a year, or ten years? The Head of our churches has laid this upon us that we should be satisfied with nothing less.

Qualifications of Church Membership.—God's idea of the church on earth is that it should embrace every variety and grade of Christians—Christians, observe, and that is the only inward qualification. It is required that one love Christ, that he be in the way of salvation, and that is all. The Church is not the home only of advanced Christians—those of deep experience, well grown in grace, and the knowledge of our Lord and Saviour Jesus Christ. It is not only for those who are faithful, or busy workers in the vineyard of the Master, or the good soldiers of Jesus Christ. God's Church is the common camping ground of all who believe upon the Lord Jesus Christ. It was instituted for the babe in Christ, and here the child in grace and in knowledge may come with all his inexperience and ignorance. The faithless one is not shut out of it, even the indolent one may find a place in it, and the frightened, timid, doubting one. All who are called to salvation are under obligation to be in union with God's people. God, in apostolic days, did not add to the Church only such men as James and John. He did not pick out the most estimable of the Parthians, Medes and Elamites, nor the most virtuous of the Phrygians and Egyptians, nor the most learned Greek, nor the most graceful Arabian. He took them all who were pricked in the heart and repented, all who gladly received the Word and were baptized. These He added to the Church : and there were among them many an impetuous and faithless Peter perhaps, and many a doubting Thomas, many as ignorant as we know some of the Corinthians were, many who had very obscure views of the truth, many who were neither cold nor hot, slothful, faithless, foolish ones ; no matter, if they believed upon the Son of God, the Lord added them to the Church. The Church is the home for the believing soul, and upon earth he has no other.

How would it be if anything other than believing were the test of church membership? Something in advance of this, say, the obligations of membership, what then? Here are some of them: "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men." Who could ever enter the Church if that were the qualification? "Rejoice evermore." How many would that sentence leave in the Church? "Pray without ceasing." What Christian would stand that test? "In everything give thanks, for this is the will of God in Christ Jesus concerning you." That would bid good-bye to everybody. "Abstain from all appearance of evil," and if we could stand before all else, here we must fall. But the door of entrance to the Church is impeded by no such bars. The test which God requires is a merciful one, and we are not required to draw the line tighter than He does: if we do so, the chances are that we must exclude ourselves. All Christians are supposed to be church members. The excuse of not being good enough is invalid: the Church is not an institution for faithful people. The excuse, the fear of being unfaithful, is not valid: for the Church is not an institution for faithful people. The excuse that many make in regard to the conduct of sinning members is not valid: for the Church is not an institution for consistent men and women. It is for those who believe in Christ to witness to their faith. It is a vast mistake to set up qualifications of one's own, and then, because these cannot be met in personal experience, to have nothing to do with the relationship. God's Church is composed of poor, sinning weaklings, of faithless servants, of cowardly soldiers, of men and women who, being still in the flesh, are fleshly. Angels do not belong to it, nor glorified saints, but men and women. The Church is God's school into which are received the ignorant ones, that they may grow in knowledge and in grace. It is God's barracks in which His raw recruits are disciplined. It is God's furnace in which the sinful flesh is purified. It is God's nursery in which the tender plants are trained and watered. It is God's fold in which His lambs are guarded and fed. It is God's workshop in which indolence is corrected and fidelity rewarded. It is God's college filled with students in

preparation for the business of heaven. Good people, those who have arrived at the Christian's standard, consistent Christians, live only in heaven. And the one who objects to church membership upon any of the pleas usually given, may as well make up his mind to have to do only with the heavenly relationship.

Infant Church-Membership.—In our view the position to which the *Congregational Magazine* seems to incline is the correct one, and the one which offers a solution of the whole difficulty, viz., church membership should be a thing of honest election by the member himself—only we must make the “honest election” cover both the baptism and the church membership.

We do not understand anything that contravenes “honest election” in matters that have to do with the soul in its relations to God. Religion is entirely a personal matter; its obligations are to be voluntarily assumed; and nobody except the individual concerned has any right to accept, reject, or otherwise decide in regard to its ordinances. There can be no fulfilment of its obligations by proxy, and the responsibility of assuming or rejecting these lies at the door of the individual soul, and nowhere else. “Every man must give an account of himself” ought to be the principle underlying every aspect of the Christian life. According to this “honest election” a child decides for Christ himself and not another for him: he decides upon baptism and church membership for himself: as no one can answer for him, so no one can decide for him.

This “honest election,” if generally understood and its principles practised throughout the Christian Church, would have at least three beneficial results. It would—

1. Do away with that injustice to the child which custom has come to sanction, but which is, nevertheless, an evil thing, and which, if perpetrated in other relationships would be looked upon as monstrous, viz., the forcible subjection of one ignorant and unsuspecting to a rite which is meaningless to him and which may be pernicious. The injustice of the transaction consists in the invasion of the right which belongs to every soul of deciding whether he will or will not obey the command of

God, and of putting him in a false position before God and the world. Somebody, in the name of Christ, has placed the sign upon him that he is a child of God, and he knows in his own consciousness, if he is unconverted, that he is not. He is not to blame, but for all that his position is a false one, and a great wrong has been done him. And the rite performed may be pernicious, because the child may very naturally come to believe that the statement of his baptismal formula is to be credited, and that he is in fact what it says, a child of God, when God's converting grace has never touched him. This is serious business, and looking at it in view of the living and dying, of the one who may be deceived, we should not like the responsibility of being party to a baptism which shuts out the responsibility of the one baptized.

2. It would do away with the anomaly of church members being denied the privileges of church membership.

3. It would do away with the degrading notion that "baptism is only a decent ceremony to be accepted and carried out much as we carry out other social customs and obligations." This view is by far too common. We protest against the doctrine of baptismal regeneration, but we do protest also against any view of it which does not give it its place as a solemn symbol commanded by Christ and to be recognized by all those who have partaken of His life.

Obligations of Church Membership.

1. *To the World.* — Every man upon connecting himself with the Church not only enters upon a new relationship, but maintains still his relationship with the world, and his obligations consequently become two-fold. Church relation does not release him from the world. He is bound to the world by indissoluble ties while he is in it—ties which never loosen till he leaves it. The very fact of church membership intensifies all existing relations with the world, and brings out obligations to the world in still bolder relief. A soul becomes enlightened by the Spirit of God, and, thus enlightened, it is enabled to see humanity as it never could before. Coming to the knowledge of the truth, it can understand the divine purpose in human creation; it can understand the actual state of man unredeemed;

it can understand the workings and consequences of sin ; it can understand the loss to humanity by the forfeiture of heaven as it never could do while it was unenlightened by God.

Moreover, the universal brotherhood of man, as a practical conception, is a matter of scriptural truth and spiritual enlightenment. It is only when we come to see the oneness of our corrupt nature as it is traced to the one source ; it is only when we come to see the oneness of diversified sin, the sameness of the natural resisting power, the identity of our manifold temptations, the necessity and the adaptability of the one remedy, and finally, the oneness of our unity with Him who is our Saviour—it is only when we see these things, heard of in the Scripture only, that we get at all a proper conception of our relation to our brother man. The obligations springing out of the relations existing between man and man are intensified, rather than cast loose, by the spirit of Christianity. Hence, and because it is not always recognized, we make this prominent. It is too much the case that when one identifies himself with the Christian Church, he begins cutting off now this, now that cord which binds him to his fellowmen who are sinful and worldly, under the mistaken notion that he is freeing himself from worldliness ; and so into the Church, and away from fellow-sinners who are not churchmen, he brings his relationships and transfers his obligations. This is a mistake. The thing cannot be done. The ties of common sinfulness, of common temptations, bind the believer to the sinner as strongly now as ever they did. While the hope of the one, and the despair of the other ; the knowledge of the one, the ignorance of the other ; the help of the one, the impotence of the other ; the happiness of the one, the wretchedness of the other, fasten and rivet the obligation as never before. So now, instead of finding the fulfilment of every Christian obligation within the scope of what are usually called church duties and church privileges, the obligation is upon every church member, by reason of the relation by which he stands connected with his fellowman, to work as religiously in their interests as he does in the interest of the Church.

We do well to keep clear of worldliness, we do well to set

our faces as flint against all sin ; but we do not well to cultivate church exclusiveness, when the Pharisee and the Sadducee, the Herodian, the publican and the sinner stand in need of brotherly kindness, to say nothing of Christian regard. Identification with the Church does not cut off identification with the world. But rather from the clearer view it gives, it makes our relation nearer and our obligation the stronger.

2. *To Christians Generally.*—Each church member is under obligation to the Church generally. He has come into fellowship with all believers in Christ. He has become one of the great body which is united in Jesus. In common with all believers he has been saved from the dreadful consequences of sin. He and they have the same hope, the same Saviour, the same life, the same sanctification, the same heaven. They and he are united to each other in their union to the Saviour—as closely united as the members to the body and that to the head. Does not the same heart-throb beat in each? Is not each breast the temple for the same inhabitant? Do not we each live through the same life? And is it possible that relationship so near, so without a parallel intimate, involves no obligations? And yet is it not a fact that Christians of different names and creeds practically set these aside by their decided non-Christian intercourse, and scarcely dream of fulfilling them further than as they spring from the common duties and courtesies of life? The obligations of love and Christian fellowship are upon everyone upon whom the grace of God has come. The commands to cheer and to help, and to comfort in the Gospel, are just as binding in this particular as elsewhere, inasmuch as all are believers upon the same Lord and are brethren. One thing church members ought to bear in mind, that is, the Lord has saved other people as well as them, and the Saviour's command, "That ye love one another," is not restricted by sectarian lines. Now this is not mere sentimentality, this is a fact. Yet the tendency is, now that the believers in Christ are so numerously divided, for each one division to recognize obligations only as they occur within itself, thus leaving the great body of Christ, other than it is represented in their own small section, unsympathized with,

unprayed for, and unfellowshipped. Not thus was it with the apostles, who, even through the mists of corrupted doctrine, recognized and loved the converted soul. Not thus was it with the Saviour, who prayed directly for all who should believe through His word. Let not the church member forget the obligations involved in Christian fellowship.

3. *To the Denomination*—Each church member is under obligation to the church denominational. The denomination is a Christian necessity. It is the outcome of religious thought and religious conviction. Denominations are as much a Christian necessity as languages are a necessity among men. It would be well, probably, if all men could speak the same tongue, but from the nature of the case, and by reason of not-to-be-helped circumstances, they cannot. So, probably, it might be well to have but one sect, and name it Christian, but from the nature and circumstances of the case it cannot be. Denominations exist. Men cannot think alike, men are not equally enlightened, men are not equally susceptible of truth. Hence, from necessity, although truth is one, men cannot be as one in their deductions from it. So it comes to pass that shades of belief involving separating principles must be, and this cry of "No denomination" is all nonsense. There is no such thing in the Christian world, and the mere act of withdrawing from denominationalism is the setting up immediately of a new denomination. The thing exists unalterably, and the believer in Christ must necessarily take his stand right in the midst of things that are as they must be, and God's Word in hand, his convictions will go this way or that way in the line of denominationalism. There is no escape. Defining new boundaries will enclose another sect.

But now, then, the point: Are there obligations in connection with this denominationalism? Certainly there are, and of the most rigid description. Truth to us is that which appeals to our reason and to our conscience, and anything contrary is error, and if sacred truth involves an obligation, we find that obligation in the church denominational. To put it practically: here is a denomination, the Baptist. Clear and distinct we stand out in our belief and practice from the rest of the Chris-

tian world. God's Word tells us, and reason and conscience are convinced that our faith is right, and that our practice is right, and that the faith and practice of others is error. We freely give to others the right that we claim for ourselves, viz., the right to hear God speak and to be convinced for themselves. We in no way interfere with that right, but in the exercise of it, if they arrive at conclusions at variance with those which mind and heart tell us to be the truth, we are bound to respect their right, but not their conclusions. We are bound rather by our own convictions. Bound to do what? That is, under obligations to do what regarding these convictions? To publish them, to defend them, to teach them. They come to us as part of the glad tidings, to strip the Gospel of which would make it incomplete. We dare no more let go these distinctive principles than we dare cull the pages from God's truth. It is a double principle which, according to the great commission, is obligatory upon every follower of Christ. First, it is to do the things which Christ has commanded; and secondly, it is to teach others to do them also. A man does not fulfil his obligation by being personally obedient: that can never be fulfilled until he teaches others to obey also. So not only is the church member obliged to receive truth in a denominational line, but also he is obliged to disseminate it in a denominational line. For he must not teach error by his act any more than by his word, and he must not teach error by his money any more than by his word, and he must teach to obey according to the commission, consequently he is restricted to teaching obedience in a denominational line. He is bound to obey himself, and to teach others to obey in his own vicinity through the instrumentality, say, of his own local church organization. By the commission, in order to obey he is bound to go into all the world and teach all nations to obey. Hence his Christian enterprises in his own land must be denominational. Hence his Christian endeavors in lands beyond the sea must be denominational. In other words, he must work as a church member having denominational obligations at home and abroad. By necessity, by force of existing circumstances, he has no alternative. To do otherwise is to violate obligations. So

while fulfilling among his fellow-Christians, gladly and cheerfully, what may spring out of the relationships of Christian fellowship, he must preach the Gospel and do all which that involves rigidly and punctiliously, according to reason and as God's Word tells him.

4. *To the Local Church.*—Each member is, of course, under special obligations to the local church or particular organization of believers with whom he has connected himself. Of this, in the strict and scriptural sense, he is a church member, and, upon his entrance, becomes bound by the rules of government laid down for its perpetuity and well-being of its members. To make a simple enumeration, and briefly comment upon it, notice that each church member is under obligation to observe the courtesies, the common civilities, the decorum, the secrecies, the confidences, the decencies which belong to ordinary good breeding. Thus, in their private life, in their intercourse with their fellows, in their business assemblies, in their meetings for public worship, "Let all things be done decently and in order," has its most comprehensive meaning in the case of a church member.

It is incumbent on each member to worship, and to worship with the people with whom he has connected himself. The services of the church are for the direct and special object of worshipping God. Everything else in connection with them is secondary, and one's duty to his church is primarily his duty to his God. Out of this principle, then, we get the statement that it is the obligation of every church member to go to church. Sometimes, because of the fancied inefficiency of the minister, or the evident inconsistency of some of the brethren, men and women do not take their places in God's house. Look at this thing. We do not go to God's house to hear the minister: we do not go to God's house for the purpose of mingling with our fellows. This notion of going to hear such and such a one preach is altogether a wrong one, and the phrase carries with it a false idea of Christian obligation. Misapprehension of the very purpose of the Christian assembly has made, and is making, sad work among God's people. It is degrading God's service into the service of man.

It is incumbent upon each church member not only to worship but to sustain worship. The obligation is alike upon the rich and the poor ; it is, in fact, part of the worship which we render. And we contribute our money, at least this is the true motive, primarily, as an honor tribute to God. "Honor the Lord with thy substance" is the true and only scriptural basis upon which giving is done.

It is incumbent upon each church member to observe the rules and ordinances of the Church. It should not be a hard matter for any Christian to submit his life to these restrictions. He lies under obligations to do so, bound by his own subscription and the voice of his brethren.

The Church's Business.—The business of the Baptist Church is to witness a good confession before the world, and to keep the faith. In doing this business it is responsible for the teaching imparted, and for the character and demeanor of its members ; and consequently the very greatest care is necessary in order that neither men nor methods be employed that shall in any way misrepresent or injure its cause. A Baptist church is complete within itself. It is supposed to do its own preaching and its own gospel work, of whatsoever kind. Among its own members it is to keep the light shining. It is not part of its business to be on the lookout continually for outside or adventitious help. Its members, who are called of God into church fellowship, are called to live and to work for God in that sphere. In itself the Church is sufficient to set before the people the ministry of the Word.

Its Power.—Church life depends to-day upon just what it depended long ago, viz., the possession and exercise of spiritual power. All the power must have its home with the body of believers whom God has appointed to be His witness upon the earth.

Reverence.—Religion centres in God, and is true or false, very much according to the conception which the worshipper entertains of the object of his worship. To know God is fundamental. To know Him aright must be at the base of acceptable service. Just as the knowledge of God is faulty or accurate will be the character of the worship paid Him. God's

distinguishing characteristic is holiness, in view of which the distinguishing characteristic of worship should be reverence.

We have neither excuse nor sympathy for any form of worship which permits, in the slightest degree, irreverence either of sentimental familiarity or of blasphemy. God is holy, and cannot be worshipped with expressions of familiar childish endearments : God is holy, and any approach unto Him which is neither respectful nor deferential may be sincere, may be in a measure satisfactory to heart and mind, but it is born of ignorance and is not worship.

Forms of Worship.—What is needed in either case is the awakening of the spirit of devotion : if this can be arrived at the better by changed forms, then we are prepared to welcome any form which can effect it.

Hymns and Doctrine.—Let Christian doctrine be put into the hymn-book, beautified with the best that the poet and musician can do, and there will be sent into the family, in a shape to be impressed forever on the minds of children and grown people alike, proper views as to God, and life, and eternity. Pious singing which does not mean anything in particular, makes pious Christians whose lives do not mean anything in particular.

The Service of Song.—Singers are wanted, then, in the first place. Those to whom God has given voices more or less tuneful, should look upon it as their mission and their privilege to consecrate these voices to the service of God, in His house, and to see to it that their consecration is no half-hearted service. We do not say that everyone who can sing should feel it incumbent upon him to take his place in the choir ; that need not be ; but let him sing where he sits, and sit where his voice may lead and influence others. The choir is a helpful institution and should be wisely composed of devoted hearts and voices who can touch the entire body with their inspiration ; but the prominent voices here and there properly distributed, becoming, as they soon will, nuclei around which sub-choirs will gather, give the weight and effectiveness to congregational praise. Not many can be door-keepers in the house of God, and so vie with David in his preference, but a great many can be singers.

Books are a second necessity. In these days of cheap books and suitable books it is a shame that ample provision is not made so that everybody who can sing may sing.

Heartiness is a third requisite. We do not say much about good voices and artistic rendition, because these features of music may only be spoken of relatively, and are not of the importance that very many seem to make them. What would be a very fine voice to us, would be execrable in the ears of one of refined and cultured judgment. What we should consider excellently well done, and with exquisite skill, would cause excruciating agony to the *maestro*. So of good voices and skilled performances we have but little to say; but let us have heartiness. Some one said of a certain Welsh congregation, that they sing with all the soul that is in them. So say we thus it ought to be. Much is said as to the delivery of the sermon. It must be earnest, it must be forceful, it must be impassioned, and so on. Little is said as to the delivery of the song of praise, except by way of advice and criticism to the choir. But delivery is everything as far as apparent effect and inspiration are concerned. Let the words come out full-sounded and full-voiced. Let the face glow and the body sway if they will. Let the natural eloquence of song be unrestrained. The restraint of vocal corsets is undesirable in the house of God. Better an *abandon* in the passion of song than the lisping speech and unheard mutterings and embarrassed constraint that, too frequently, do duty as praise.

In the last place, and chiefly, let there be heart worship, and let all sing.

Songless Creeds.—Agnosticism, Atheism and Liberalism are songless creeds. We have not the heart to say a bitter thing in regard to a people whose belief gives them no music. Sincerely they have our sympathy. All the rich chords so finely strung within them must remain untouched, for their belief shuts out the spiritual breeze which alone can wake them into harmony. They put themselves beyond the consolation of sentiments such as these hymns contain, and they have nothing which can take their place.

There is nothing poetic in so-called Liberalism. All the way

through it is the straitest kind of prose. This life simply, and material only, gives no scope for poetry. If we take from the poetry of the world all that attaches to immortality and the spiritual in man, there will be little left worth the name. Certainly there will be little of that which in all ages has been its power. There could be no infidel Homer, or Milton, or Dante.

Poetry in its highest meaning, as a moral force, must get its inspiration from something which is more exalted than the poet. Hence Liberalism is songless. The Liberal must deny his creed before he can compose a hymn that will have any moral effect upon his followers, only in proportion as he gets away from his belief can he stir their emotions.

Poetry in the sense in which we are now using the word, is possible only to those who have faith ; and we rejoice, indeed, that the facts of God's revelation reach to that in humanity which is resolutely closed to the voice of any other creed.

The Power for Evangelism and Growth.—After all has been done in the way of attractive architectural, musical and social surroundings, the Cross remains as the one power which brings sinners unto God. In God's Word, for the purpose of saving souls, the preaching of the Cross, and that alone, is the power of God. In her evangelistic work then, which, doubtless, is the chief work of the Church of God, the public preaching of Jesus Christ and Him crucified must always hold the chief place.

But for the growth of the Church, so far as the membership is concerned, the prayer-meeting certainly is the appointed means which is productive of the greater results, and which indicates more than any other thing Christian and church vitality. For this meeting of the Church we have apostolic precedent even more abundant than for any other church exercise or assembly. And that church which is at all interested in the salvation of men, and the equipment of men who shall give themselves to this work, should know that as they honor this institution they are sending laborers into the kingdom ; and as they disregard it, not only are they crippling their own little cause, but they are seriously impeding the progress of the kingdom elsewhere.

Do the Work of an Evangelist.—It often comes to pass that the entire work of the Church is overtaken by an unaccountable spirit of dulness. Then the pastor thinks is the time for unusual action, and he takes his Bible and reads, not "do the work of an evangelist," but "send for an evangelist." The evangelist is sent for, with the usual results, viz. : Great blessing in the ingathering of souls, in many cases we frankly admit; but just as generally loss of power to pastor and church, from the fact of allowing someone else to take their crown.

The Most Effectual Revival Method.—Look well to the home, social and business life. Christian life as seen in these three departments preaches far more effectively than any evangelist, and because it comes more frequently under observation has greater influence than any series of special meetings.

The Cure for Few Conversions.—1. Humiliation before God; for this state of spiritual death indicates faithlessness or other sin somewhere.

2. Renewed and determined consecration. Not that thing of sentiment which consists merely in heart emotions, but that practical trait of Christ-likeness which will do, suffer, deny and purpose in any place or time in which there is a possibility of gathering an ear or two for God.

3. Joyful expectancy. Hope ought to go hand-in-hand with the work of faith and labor of love. Let the eyes of the denomination be turned ever towards the hill whence help cometh, intent upon the radiance of the promises, and the consecrated toil of the coming year must show a different result.

Discipline.—Go in the spirit of Christ, and try to win the brother back to the path of duty. Personal and loving fidelity will, in the great majority of cases, effect the desired result. This course failing, let no time be lost during which good impressions may evaporate. Let the scriptural method of procedure in regard to a companion in this ministry, and finally the ministry of the whole Church, be successively and shortly applied. All this done in tender regard and through much prayer, and the brother is won. It is not so much a question of "how long" as of fidelity.

How shall we Pay Church Obligations?—We have very decided opinions as to what is the only right way to pay church

debts or mission obligations. The only right way, in our opinion, is to put the hand in the pocket and give dollar for dollar, according to the extent of the obligation. We pay our grocer's bill just that way, and our baker. In fact, in our worldly dealings we recognize no other method. But when it comes to debts owed to God, too frequently our churches resort to expedients. In all honesty, what does a Christian's twenty-five cents go for when given as a tea-meeting fee? Does he give it to pay what he owes God, or for his supper? For God, or for the intellectual or musical treat which he enjoys? Who can possibly affirm that he has discharged his debt by enjoying a feast physical or intellectual? And yet, through the long year reports come telling us exultingly that by this "grand time" or that "festivity" so much was raised to liquidate church obligations. We do not object to good times among God's children; but we do object to the methods at present in vogue to make the performance of obligations to God more easy.

The Great Giver.—The life in Christ is to be conducted pretty much as was the life of Christ. With Him it was give, give, give, until He gave himself in that great sacrifice which completed the work of Redemption. To follow in His footsteps the same demand confronts us. We must give as He gave: with the same spirit, to the same extent, so far as may be, and, as in His case, until the end. The time will never come when the cause of Christ stops its appeal; and it is well that so it should be.

The Greatest Givers.—It is not well to overlook the fact that the churches abound with "princely" givers. A pastor told us lately that his church, composed almost entirely of working people, found no difficulty in promptly meeting all their payments. Inquiry brought out the fact that laboring men having families to support contributed one dollar a week to ordinary church expenses, besides having something for every missionary call. Another pastor related that young men in his church, receiving a salary of eight or ten dollars per week, gave regularly two dollars of it as tribute to the kingdom. It may not be generally known that the most consistently liberal givers to church work are servant girls and factory employees.

Announcing Gifts.—No man who gives for Christ's sake appreciates the public announcement of how he has discharged his stewardship under the head of "Princely Munificence," in staring capitals; and why should he be compelled to listen to it or read it? If he does not give for Christ's sake, it is true that flattery of this sort may allure him to still further display; but the flattery is of very questionable merit. Would it not be very much better every way to let Christians pay their debts quietly, and be content with their Creator's acknowledgment? If "princely," "munificent," etc., must be used, then we submit that the laborers and factory employees, who feed and clothe themselves and give the rest of their income to the Lord, should in some way be introduced in connection with the "distinguishing" words.

God's Basis of Value.—Money given to the cause of God is valued upon a basis different from money otherwise employed, *i.e.*, five dollars in the treasury of God represents altogether another value than five dollars upon the commercial exchange. The latter is referred to a labor basis, the work of one's hands; the former to a heart basis, the outflow of the affections Godward. Forgetting this principle, the mistake is prevalent of estimating Christian liberality in dollars and cents, and praising this or that Christian according as the figures stand upon the lists of receipts for church objects. Never was a falser criterion. Money to be worth anything in the service of God must represent that which only is valuable in the sight of God, *viz.*, heart service. It must represent love. It must spring from the free, generous impulses. Mere duty does not give it value. Giving through fear of violating custom robs any amount of money of its value; the giver must be prompted by love to God. A gift thus made denotes a heart at God's service. And according to the increased heart labor so is the value of the gift increased. Every heart labor, *i.e.*, self-denial for God's sake, represents so much more of active force in God's kingdom. This is God's estimate of the value of money; and so it will be understood how that very often the one dollar of the poor man, who denies himself that he may give, is, by actual count, more money than the million of a Vanderbilt which is contributed with no effort;

or how that the widow's mite outcounted the much cast into the treasury by the many rich men. And so it comes to pass that there is many a princely giver whose donations never get beyond one figure.

Worthlessness of the World's Wealth in the Kingdom of God.—This is the day of fine churches and costly services, the day when wealthy men are attracted to the house of God and made welcome for other reasons than that they have souls to save. The Church receives liberally of their money, solicits their subscriptions, and rejoices at the generous flow. Perhaps we are singular in our notion, but we believe this to be all wrong. We believe the kingdom of God advances according to the gifts which represent the current value of that kingdom, and not in any other way. God may use the money of the ungodly, but this is not His way of working. Every man's wealth belongs to Him, of course, and He may take it for His own purposes; but such wealth is not the power upon which He depends for the prosecution of His redemptive work. He uses, frequently, wicked men, like Jehu or Balaam, to promote His own glory; but the power upon which He depends is godly men. So, doubtless, God does use unsanctified dollars, and, doubtless, He uses them to good purpose when He wants them; but His system is not to select His money from among the unconverted.

The True Wealth of the Christian Church consists in the multiplication of dollars which represent love, and self-denial, and constant devotion. It is a mistake to think that any other kind of wealth is going to help God's cause. We do not favor the solicitation of any other sort.

Holding the Rich.—Someone asks in the *Religious Herald*, "Is there no way of keeping the children of rich Baptists from going over to other denominations?" And then he adds: "There is a Baptist church in one of our New England cities which has lost more than one hundred million dollars by such defections within the last forty years."

The brother is putting this question wrong end foremost. The "rich" and the "hundred million dollars," which appear to be the pith of his lament, do not, as far as we read Scripture,

have the importance which is here given them. Unto the poor the Gospel is preached, and ever will be, and we suppose that it is the poor who only throughout the ages will be benefited thereby. The above question, by giving special emphasis to the rich and the dollars, puts it out of court so far as gospel principles are concerned. Rich men, as such, do not inherit the promises; and the wail over lost millions is pitiable, if in any way the notion is intended to be conveyed that to secure the wealth some effort ought to be put forth for the salvation of the soul. Poor and rich all must come to one level, and that is the level of the publican and sinner, in order to be candidates for God's favor. "Blessed is the poor in spirit." A man is in God's sight just as he stands naked—his clothing and his bank account are never considered. He must come to the Saviour as the poor man comes. God is no respecter of persons. Coming thus and giving himself thus to God, he will doubtless stand side by side with his neighbor in doing what he can for the kingdom, and esteem it the privilege of his life if God trusts him with the greater stewardship. In regard to the effort which should be put forth to keep the children of the rich from going over to other denominations, we suppose that just the same efforts should be made as in the case of any other man. It is souls and not dollars that the Church is anxious about.

Touching Baptist Proselytism.—To our ministers and laymen, then, who have in charge the Word of Life, and who think it incumbent upon them to do something in the way of fulfilling the great commission therein contained, we would say :

1. Proclaim your message, whatever it is, kindly, truthfully, fearlessly. Address no one as Baptists, as Presbyterians, etc., but all men simply as those to whom the Word of God should go. Never go out of your way to say a thing that is disagreeable to any who may be listening to you; and on the other hand, never omit from your discourse anything which may not accord with the known sentiments of one, not of your denomination, whom you happen to discover in your audience. Speak in a manly fashion all that you have prepared to say.

2. Speak to your brethren with whom you are acquainted or

with whom you may chance to be, upon matters affecting the divine life, church order, etc., by all means, of whatever denomination they may be. Talk to them by the wayside or in their homes, if they care to listen. Never act like a man going about with something hidden, of which he may not speak. Be free and open-hearted, and thus shall you escape the charge of baseness.

3. Never do a religious act or impose a religious ceremony upon any whose intelligent consent is not freely given. Let it be foremost in your mind always that it is decision of heart and mind which imparts value to any such observance. For example: In law, a marriage performed during the unconsciousness or without the free consent of either of the parties is illegal, and friend Presbyterian would call the means used to bring about such an affair base. Similarly: should you perform upon anyone, the rite, say, of baptism, while either he is unconscious, or while he himself has not so elected, your action may be similarly characterized. Observe, you would be stamping a man with a Baptist seal; that is, making him count as a Baptist; that is, proselytizing him whether he would or not. This, also, our friend would call base. Have nothing to do with any religious ceremony which is not honorable and intelligent to all parties concerned, so shall you have removed from you the stigma which the Presbyterian thinks is, in some cases, somewhat applicable.

The Significance of the Lord's Supper.—It is commemorative. It looks back through the space of nineteen hundred years, and brings us face to face with Him who was the despised Nazarene, the Man of Sorrows, and acquainted with grief; and bids us remember that He—body, soul and spirit—was given to death for us, instead of us, and that, because of that, we have escaped the death eternal.

It is declarative also of our union with Christ and sustenance by Christ.

The Position of the Lord's Supper.—It has a position in order. It comes after baptism. Baptism signifies birth—the new life. Communion signifies the sustenance of the new life. Clearly the ordinance signifying birth must precede that which

symbolizes food. That is the logical argument. The testamentary is equally convincing. For it is never recorded in Scripture that the supper preceded baptism; but always first baptism, then the supper.

It has a position also in character. The Lord's Supper is distinctly an ordinance of the Church. It is the testimony of a body of believers of their union with each other and to Christ. "For we, being many, are one bread and one body." And it stands in no other position, as may be clearly seen from 1 Cor. xi. 18-20, 23. It is not the testimony of Christians, but of the Christian Church; not a symbol of Christian fellowship, but of church fellowship. Christ has given plenty of means for the expression of Christian fellowship, means which may be employed in any place and at any time; but He has given to His Church but one expression definitely laid down to symbolize the Church's relation to Him. It is not the property of Christians individually. It is not to be taken down from its position and introduced hither and thither among the assemblies of men, but it is to be set up in the Church of God, the testimony of the bride of Christ. The supper is the voice of the Church, the loving voice of the bride telling of her attachment to Him who is her husband. And it were desecration to remove it from the pinnacle where God put it, and prostitution to use it apart from His ordained purpose. The custom which among us has confined its observance to individual churches and to the Lord's Day, ought not to be set aside without sufficient reason.

The Underlying Principle of the Communion.—Like baptism, communion is a positive institution, having no force in itself or by reason of the circumstances of the case, but depending for all its import and power upon the command of Him who instituted it. This being the case, obedience, in the letter and in the spirit, is the underlying principle; for here "obedience is better than sacrifice, and to hearken than the fat of rams." Baptism and the Lord's Supper are teaching ordinances, as every symbolic ordinance must be. In them we not only obey, but teach the Gospel. The great commission to "disciple, baptize, teach to observe all things I command,"

emphasizes this thought. "Obey yourself and teach others to obey." So, in the communion the obedience and the teaching of obedience to others is the underlying principle—the two things which constitute the business of every Christian in every Christian act.

The Four Pre-requisites to Communion.—Since baptism precedes communion, every pre-requisite to baptism must also be a pre-requisite to communion. Thus, repentance and faith, as well as baptism, are pre-requisites. What next? Communion? No. There is a step between baptism and communion, which, according to Scripture, must be demanded, and that is church membership. According to the principle of church fellowship, and not Christian fellowship, this must be so. Christian communion is not denied to any man who is a follower of Jesus Christ. But church communion, which the Lord's Supper only is, can be partaken of only by those in church relationship. So now we have the order—the only order authorized by Scripture—repentance, faith, baptism, church membership, communion. Here we have it in Acts ii. 37-42. In verse 37 we have repentance: "Now, when they heard this they were pricked in their heart." In verse 41, "Then they that gladly received the word" indicates the second step, faith; "were baptized," the third; "And the same day there were added to them about three thousand souls" gives the fourth, church membership. Finally, verse 42 brings us to the communion, "The breaking of bread." The first four are, therefore, by Scripture and reason alike, pre-requisite to the fifth.

Let us remember, however, that apart from the will and command of God, neither baptism nor the Supper has any force or value; that will and command enter into every particular—the signification, the position, the underlying principle, the pre-requisites—and, in fact, make these things parts, which themselves together constitute the communion. The only possible way of observing the Lord's Supper is to observe, in connection with bread and wine, all that God has placed as complements to these elements. If it is to be the Supper, regard must be had to everything which makes up the

Scriptural idea of that whose fundamental principles are—not bread and wine, mere external things—but faith, obedience and identification with the Church of Christ. The Lord's Supper, therefore, is restricted to baptized believers in Christ who are church members.

Not a Law-making Institution.—God's Church is not a law-making institution. It springs out of a code which is already formed, and its only business with law is to stick to that which is already written. All the ecclesiastical troubles of the centuries may be traced to the Church's fondness for meddling with that which it is out of its province to touch. What a pity that God's law-making could not be universally deemed sufficient!

Independency.—Side by side with regenerate church membership and baptism by immersion only, Baptists place the independency of the individual church.

Our distinctive principles are derived from God's Word, and we are responsible for the holding them to Him from whom they came. We cannot commission delegates with powers which involve the surrender of these principles. Delegates can no more represent a church as to its independency than as to its attitude in regard to baptism. Say a congregation of churches is called to form a basis of union for some special line of work among all evangelical denominations. Delegates are sent from a Baptist church among the number. At the congress persuasive eloquence convinces the Baptist delegates that it would be in the interest of the general cause to concede the point, "Believer's Baptism," and after "Blest be the Tie" is sung, the Baptist delegates return and report. Is the Church committed to pedobaptism, therefore? Not so; the principle could not be delegated. Just so with independency. No delegates can bear any representation which would imperil it. Delegates cannot take to any convention powers which it is impossible for a church to impose upon them. Church benevolence lies at the heart of the principle of independency. As to the giving of money, each church answers alone to God. Each church must be convinced for itself where its benevolence ought to be bestowed, and the offering of its gifts is as sacred

a service to God as its prayer, and any society has as much right to dictate in the one case as in the other. The whole thing belongs to that liberty of conscience without which there is no Baptist church.

The Bond of Union.—What, then, is the bond of union between Baptist churches, and by what principle do they unite in common work? There is, and can be, only one thing, “The love of Christ constraineth us.”

Spiritual vs. Organic Unity.—They might, of course, have an organization as perfect as a railroad company, with president, secretaries, and all officials down to conductors and brakemen, and by this means have every church run upon the straight lines, and contributions collected as regularly as railroad fares. But the objection to the whole thing is that it isn't scriptural, and it will not work, and it ought not to work. The religion of Jesus Christ is in its every particular something which appeals to the understanding and conscience, and its suggestions are to be put in force voluntarily by each individual as he is moved thereto by the Holy Spirit. Spiritual unity rather than organic unity is the force which ought to bring forth fruit unto God. Where this is present God's work will be done, whether there be apparent organization or not. Where this is absent, no matter how perfect the organization, it may be suspected that the results achieved, however great they may be, are only apparent.

Independency vs. Anarchy.—Independency is each church exercising liberty of conscience, impelled by love to Jesus Christ, the one Master, and by this bond united in work which is common to all. Anarchy may be represented by societies assuming to themselves powers which it is impossible for them to exercise, and demanding as theirs a control which it is impossible for any one church, or any number of churches, to give them. When a government finds it impossible to exercise authority, and when the people, in the nature of the case, cannot give them authority, we suppose the condition is one of anarchy.

Independency and Usefulness.—Better sacrifice independency than usefulness. But there is no need of this sacrifice.

Systematic methods have operated before in concert with independency, and can easily again.

Narrow and Broad.—The brethren of Baptists, as of Peter, are all who have obtained like faith through the righteousness of God and our Saviour Jesus Christ. Let Baptists recognize and repudiate what is wrong in the creeds and practices of others. Let them unflinchingly, even to much-condemned exclusiveness, stand firm to their conscientious convictions, but never let them fail in brotherly recognition of any one whose heart God has touched. When Jesus has entered any man's heart, that man is a brother of the Lord and of us, in spite of all we may do or say, and we may as well gladly recognize the relationship.

Christian Union.—While we see the propriety of union when union may just as well be consummated as not, and have long been amazed that in such case lack of union existed as long, and in many quarters does still exist, we see no propriety of union when the principles upon which various denominations are based are such that union, if it exist at all, must be only in name.

CHAPTER VI.

PREACHERS AND PREACHING.

God's call is a call to heroism or it is nothing. The regatta business is more fascinating certainly than the life-boat service, and it is to be feared that its prizes seduce many away from the lonely signal-house duty. Nevertheless, in the end, who shall say that faithful discharge of duty, even obscure and lonely duty, has not secured more in prizes than desertion, even for peripatetic service, could ever win? However it may be with service elsewhere, in Canada for many years to come peripatetics will not be wanted. Lifeboat men, with clear heads, stout muscles, and power to endure, the last specially, will be in demand.

Character the Prime Requisite.—After all it is character that tells. Any word or work in the name of the Lord Jesus Christ that has not behind it the character of Jesus Christ goes for very little. Many ministers distinguished for brilliancy and eloquence have been but distinguished failures, because there has been no sort of concord between their lives and their words.

Under Christ.—As Captain of "the Lord's Host" Jesus Christ stands over against us and demands our submission. Self is to be set aside for Him. His law is imperative, human will is to be sunk in His, and all faculties are to be made subservient to His direction. Ambition is not to be for victory, but to be made conformable unto Him. He undertakes to lead in all His work, and our position is always under Him, and is that of obedience. This relationship holds good in all church schemes, in all pastoral work, in all denominational enterprises in sermon-making, and in convert-making. Christ is Captain, and His will, and that only, is to be consulted and obeyed.

Before Ordination.—We give our voice very decidedly against young men assuming the ministerial office before they have completed their studies. Were circumstances now as they were not long ago in our denominational history, perhaps we should not feel called upon to speak so decidedly. Then, educational facilities were not within easy reach of everybody, and our older ministers have had to regret throughout life that their preparation for ministerial work was so meagre. There is no longer any necessity for such regret.

The character of our ministry can never reach and maintain the high standard which we by good right ought to expect of it, and which is much to the credit of some other denominations, until we insist upon education before ordination. We hope to see the day when to say that a man is a Baptist minister will be equivalent to saying that he is an educated and cultured gentleman.

Ordination a Safeguard.—We have a safeguard in our ordination to the ministry. Let an unqualified assent to what has always been fundamental Baptist doctrine be demanded. Let a pledge be given that these doctrines shall be taught without reservation; and nothing will be demanded which will interfere with the full liberty of Baptist belief, while a necessary check will be given to the tendency of thought which in a little time must enervate a once robust faith.

Preparation.—We remember encountering the late Professor Torrance an hour or two before attending together a tea-meeting in connection with a very unpretentious church, and we found him hard at work in preparation of his tea-meeting speech. Astonishment being expressed that he should devote so much labor upon so small a matter, his reply was that he made it the rule of his life to do his very best every time. This reply may be characterized as the golden rule of success, especially so in the ministerial career. Young preachers cannot too early lay out their work according to this rule. They will find that its observance will gradually give them power that can be had in no other way. And, conversely, they will find that just as this rule is violated they will become weak. In this particular the snare of the ministry is in the

comparatively small occasions, such as the prayer-meeting address or the platform speech. For two reasons this is an unwise course: (1) The selfish reason—it reflects unfavorably upon one's own position of power; and (2) it is taking an unwarrantable liberty with one's audience. Perhaps the latter is the chief reason. If God in His providence brings His minister face to face with any audience, it matters not how few they may be, He by so doing directly places an opportunity of usefulness within reach. He has connected His servant with some soul, and makes him responsible for all the possibilities of that contact. Who shall dare treat this opportunity as a little thing? Professor Torrance delivering a thoroughly prepared and very earnest Bible study to a small audience in an obscure place, presents an example worthy of imitation. The man who will be listened to in the pulpit, is the one who gives time to his pulpit work. That sermon is the effective one which is the result of patient study, prolonged prayer and carefully observed experience.

The Irreverent Pastor, or the pastor who is otherwise engaged during the reverence of other people, is admonished by "Mentor" in our issue of to-day. The fault to which his attention is directed is certainly a very serious one, although, so far as our knowledge goes, not at all a common one. While we do not lay much stress upon the posture which the body may assume during public devotions, it is nevertheless true that heart devotion and attitudes and employments referred to by "Mentor" are incompatible.

All preparation for the pulpit ministry should be completed before ascending the platform. Every word from invocation to benediction should be known and studied beforehand, and then the pastor will be free to join with the congregation in worship as well as lead them to it.

Reading the Scripture.—God's Word should be read as effectively as the preacher's manuscript. It is no preliminary, it is God speaking, and the heart of the service.

If the Bible reading ranks in importance with the sermon reading; if the passage for public reading in the sanctuary is studied for delivery as faithfully as the manuscript; if the

thought of God upon the printed page is mastered as thoroughly as the thought of man upon the written, there can be no conceivable reason why God's own Word should not be rendered as effectively as man's.*

Leading in Prayer.—Next to the reading of God's Word, which a week ago or so we magnified as the most important service of the sanctuary, the public prayer is the exercise of especial solemnity. These two services, so often regarded as perfunctory, are indeed the essence of worship. They comprise the solemn conversation between God and His people. The former is the veritable voice of Jehovah declaring His will, uttering His counsel, and proffering His invitations; the latter is, or ought to be, the solemn reply of the people going up to God, declaring the conviction of the inmost heart in regard to the thing which God has spoken.

Here we are inclined to limit the scope of public prayer. It is very evident that some limit is necessary, in order that the service may be made profitable; otherwise, the multitudinous desires, confessions and emotions of the soul, publicly expressed, would tend to lengthen the exercise unduly; or, from the continual recurrence of the same set of desires, the danger of falling into monotony could scarcely be avoided, and thus the service would become spiritless. The mind ought never to become weary before the throne of grace, but if all that is in the heart be uttered before the Lord, how can it be otherwise? The mind in prayer should be constantly active, but this is impossible when the form of the supplication has become stereotyped. Hence we say, let the answer to the Lord conform to His speech, and these two dangers may be readily obviated.

We believe in making the public prayer a matter of forethought and study, as much as we do in the preparation of the discourse; and the very same principles which naturally guide in the preparation of the one, will be found admirably adapted for the other also. This involves:

1. A knowledge of the requirements of the people.

*Elsewhere he indicates his disapproval of commenting on the Scripture and of responsive reading, as tending to break the line of thought.—[ED.]

2. The adaptation of God's Word, in view of these special requirements.

3. Confining the matter of the prayer to the matter of the Word read. To our thinking, the petition which is arranged according to the tenor of God's own Word is the prevailing prayer.

We think that in this manner weariness and monotony in prayer can be easily done away with. Every Sunday there would be freshness of thought and newness of expression. The congregation would be led to deeper interest in the act of devotion, as one after another their desires of heart took shape according to the manifest tenor of God's Word. There would be no "asking amiss"; there would be no "much speaking"; and, above all, there would be the assurance of God hearing and God answering prayer.

Leave the Hymns Alone.—If the theology does not suit you, make your selections from among those that are orthodox; but do not, we beseech you, meddle with familiar lines that have been read into our hearts and sung out of them from childhood. The next worst thing to improving the Scriptures is the attempted improvement of a hymn. A hymn must have more in it than accuracy of doctrinal statement. It must have poetic life and soul. It must be so put that it can be sung—its pathos must have liberty, if not license. It must catch the ear and touch the heart. It must find its grip by other means than accuracy of statement. A good hymn is a parable rather than a dogmatic proposition. The purpose of it is to set forth truth pictorially, and so effectively that the heart can grasp its purport without going through the process of word analysis.

Head and Heart.—One must be abreast of the age in regard to the facts which it has produced, and in regard to its modes of thought and methods of work, else he must expect to be left in the race, and his power and influence sadly impaired.

But in order to thus accumulate facts and read through the men and books, as is demanded in this highly intellectual age, there is a constant tendency to cultivate the head at the expense of the heart. Here may be the snare of students and ministers, and one into which they can scarcely help falling,

unless all the way through their intellectual strivings they leave a place constantly open for the incoming of the Son of God.

Books.—Books are the pastor's especial need, and, strange to say, loving people, who wish to show their appreciation of his life and work, seldom think of them. Not many things carry to the pastor's study such happiness; not many things repay so largely the congregation.

Spurgeon's Sermon Notes.—Our objection to any book of this sort is that it provides help for the indolent and dreary-minded at the point where just such help should be avoided. The thought part of a sermon is the frame-work—all the rest is less or more mechanical. If the frame-work is supplied to any student, and he be encouraged to use it, his sermon-making will be an easy process, and his power of sermon-making proportionately damaged. This book, we suppose, will contain the best sermon outlines ever written. They will be true to the Gospel, they will be attractively set, and we fear they will be widely used. We write them down as a peculiarly seductive temptation in the way of time-pressed and brain-pressed ministers. We wish they were copyrighted internationally and universally.

Freshness.—The demand of the day is for freshness, and this demand has been very widely answered in the setting forth of many notions which are fresh, certainly, but, lacking the inspiration of truth, are worthless. This demand spreads a sore temptation in the way of many a minister, and, unless guarded against, will allure to still waters and green pastures in a sense not biblical, in order that when he opens his mouth he may always say some new thing.

A better way would be to adhere to doctrines which have proved their right to the preacher's thought and the hearers' attention from the very quality for which they are too often set aside. These doctrines—never mind how familiar they are—it is the preacher's business to iterate and reiterate. So far as we know, the simple truths which cluster around the cross, formulated as they may be on the fingers, are alone sufficient for pulpit work, and to these few simple truths the preacher should bring the heart and brain power of his life.

With these as his centre he should reach out in his reading, in his thinking, in his social converse for material of any sort with which to illustrate and enforce them. That is about the sum of the preacher's work. A lawyer understands the importance of reiteration when he pleads on behalf of his client before a jury. He hammers away on the few points which are vital to his position, and which, if he would succeed, he must make the jury apprehend fully. So the preacher has only a few points upon which his case hangs. Let him not be afraid to go at them and at them, until he reads their import into the hearts and consciences of those who listen. Nothing else will do any good.

Thought-provoking.—Let the pastors do their work specially in a manner to provoke thought. Let the simple gospel be preached with emphasized freshness and power. Let it be with renewed earnestness and warm with love and prayer. When there is time to think, the people deserve to have something specially worthy of thought.

Freshness and the Revision.—One practical thing in view of the Revised Version will be the necessity of making a bonfire of a great deal of sermonic literature. These revisers have ruthlessly spoiled many a good discourse which has for years effectively done duty. And now, the land over, itinerating clergy may betake themselves again to the midnight oil in the manufacture of a new supply. And that is a good thing. We predict that one of the kindly offices of the revision will be the brightening and freshening of the pulpit.

Interesting to Whom?—While we concur in everything said in the *Examiner's* article, we wish to emphasize the point in connection with interesting preaching which has been omitted, and the point, too, which in our opinion ought to receive the prominence. In common with every other service of God's house the sermon forms part of the worship. It must be borne in mind that God is in the audience, and that the "my hearers" of the preacher includes Jehovah himself. This fact, which scarcely anybody will dispute, removes somewhat the special necessity of the sermon being made so that it will be interesting to the men and women who form the congregation,

and fixes the stress upon the fact that the sermon is to be made so that it will be interesting to God. And to be thus interesting, we take it that the thing of first importance about the sermon should be its fidelity to truth. "Sufficiently sound in theology," with "sufficiently" having the meaning of "exactly," so far as mind and heart, combined with patient study and prayer, can ensure exactness, about states the case. The Great Auditor will not be pleased, surely, if the one whom He has appointed to declare His will, declares before His very face something that either falls short, or is contrary. A *maestro* writes a composition and gives it to a pupil for study, and to be played before a vast audience, including himself, at some appointed time. Should the student venture to substitute the composition of some other master, or should he produce his task in a bungling fashion without regard to either light or shade, touch or harmony, he would simply receive and merit the execration of his master, whose great name he has brought into ridicule. Somewhat similar we judge to be the relation between the preacher and God. The latter is the Master and the Critic, and the One whose honor is at stake, and He must be pleased, whether anyone else is or not, *i. e.*, the preacher expounds and interprets the mind of God. Holding this view, as we do strongly, we cannot but regret the tendency to ignore doctrinal preaching which at present obtains, and especially do we deplore the fact that "sound doctrine" is not made the *sine qua non* of the pulpit, as it used to be. The pulpit, then, must be interesting to God, and it can be this only as it faithfully declares the mind of God. Just so, also, with every other feature of the service—the prayer, the attitude, the thunderous organ, or the silver-toned trumpet, the many-voiced chorus, or the solo from some maiden's cultured throat—all is failure, unless interesting to God. We do not suppose that the writer of the paragraph which we quote means that by interesting to the people, the sermon must be pleasing. Much that will interest a hearer will not please him. But God must be both interested and pleased; as for the rest of the congregation, the preacher, having pleased God, may rest satisfied if he has interested them. It is none of his business to please them. If Christ

and the apostles are our model preachers, it is enough for us in this day if the results of preaching are as they were then. They interested their audiences, but seldom pleased. They had truth to deliver which the natural heart cannot receive ; which stirred up antagonism ; which in many cases resulted in uproar. For the preaching it they were neither petted nor enriched, but cursed and beaten and ostracized. If the preacher of the same truths in this day fares better than they did, let him thank God's grace, but never let him, in order that the results may be different, abate one jot the mind of God. God's truth will always interest a people, but not always please them. The encouragement, however, is that as God works through the truth, and nothing else, this thing that is so unpalatable is going to be the power of God unto salvation, We thank the *Examiner* for emphasizing the matter of interesting preaching. We may be permitted to ask and answer the pertinent enquiry, " Interesting to whom ? "

Present Day Preaching.—We have not much sympathy with a great deal that is now being said and written concerning the shortcomings of the pulpit as compared with its excellencies of former days. So far as we are able to judge, the Gospel of God's Son is proclaimed as earnestly, as forcibly, and as intelligently at the present day as at any time in the past. It is true that a great deal of the sermonic literature which is spread over the country now is pretty poor fare for one whose soul is panting after God, and that a great deal of what one hears might as well remain unheard, as far as practical benefit is concerned ; but it was just so a hundred years ago. The fittest only of the pulpit work of former days has survived, and the great mass of our forefathers' work, whose power of thought and felicity of expression we are called upon to admire and imitate, has perished. That the best work of to-day will stand comparison with the best work of any day is our firm conviction.

But we do not wish so much to draw attention to the best pulpit work of any time, as to the excellency of the commonplace, everyday work of common men—a thing which is by far too little appreciated, if, indeed, it is sufficiently recognized. We have ministers all over Canada who, one hundred times a

year, and year after year, give interesting, practical and scriptural sermons to people who have all the intellectual advantages which the latter part of the nineteenth century brings them. This is saying a great deal for the modern minister, both in regard to what is demanded of him and what he actually accomplishes. The quality of his work is not to be judged by the ten sermons put into book form, which are the best things of some dead man's forty years' labor, and which, finding their way into somebody's bookcase, serve ever after as the touchstone by which the ability of successive pastors is tried; nor is it to be judged by the three sermons of some living itinerant revivalist, which were heard upon a certain occasion and made so deep an impression: they are to be judged by their frequency of production, by the time at the disposal of their author, by their general adaptability to the needs of the people and by their faithfulness to God's truth. And judged thus, we have no hesitancy in saying that Canadian Baptist churches have a staff of ministers of which they ought to be proud.

Efforts.—Some of the most magnificently endowed and useful men in the Christian Church to-day are incapable of reaching the region where their productions would be regarded as "efforts"; contrarily, the man of magnificent presence and elocutionary culture, commonly endowed otherwise, can make an "effort" every time and be so reported.

But a greater objection to this popular word is that its constant use is an inducement for men to strive for that very thing which it represents. Popularity is the snare of the ministry. What minister is there who finds it an easy matter to shake from his thoughts entirely and to be uninfluenced by the considerations which that word "effort" represents? If he can do it at all times he is a singularly upright soul. The great majority cannot. Their "like passions" have an inclination towards the "effort," and we say this, it is simply too bad that the lure is so constantly set before them.

Moreover, it ignores the Holy Spirit. The "effort," all the way through, is His power, and is His direct production. He is mouth and wisdom to the speech-maker, the preacher, and the man who prevails in prayer before the throne. . . .

Preachers on vacation or pulpit supplying often mistake in putting into their satchels the sermons which they have evolved with extraordinary labor for some special occasion. "Efforts" have no interest except for the occasion for which they were prepared. Ordinary Sunday work is generally the best adapted for supplying purposes. We are disposed to look unfavorably upon the "effort" sermon for any occasion. Even the great gatherings of Christians would be more edified by simplicity.

Ministerial Stars.—This new order in the ministry embraces those who remain with their church some six or seven months out of the twelve, and for the rest of their time are open to engagements for lecturing.

We have profound respect for Mr. Spurgeon, who time and again has returned answer to the overtures of lecture committees that his business was preaching the Gospel, and not lecturing.

Just now the needs of the world are too pressing to allow of any talent or energy which has been dedicated to God going to waste. There is plenty of work to do for every man who is called to preach the Word, in the special department to which he has consecrated his life. The more brilliant he is, the more his power of assembling multitudes, the more he is wanted to preach the Word. Anyway, outside of ministerial ranks will be found men enough to discuss science and philosophy, and to make people laugh.

Ministerial Support.—When God calls a man into the ministry He calls him to preach the Gospel; the call is not to emoluments of any kind.

It is clearly the Master's business and according to the bond to keep His servant supplied with the necessaries of life so long as that life is valuable. When that life ceases to be valuable, that is, when the servant can do better for his Lord by dying than by living, to die is gain in every aspect of the question.

Ministers giving themselves up entirely, as they have done, to a work of faith must, in a peculiar sense, be contented to live by faith.

On the other hand, those who preach the Gospel should live by the Gospel, and live decently and respectably. Our Presbyterian friends have arranged it that the minimum salary of

every one of their ministers must reach \$750 and a parsonage, and we are very sure that no Baptist minister is less deserving, nor can he well meet the requirements of his office with any less.

Grades in the Ministry.—There are no graded positions in the Baptist ministry, or in the general service of our churches, that we know of. With us the humblest worker for Jesus Christ is an heir of God and a member of His royal priesthood. Let him do his work faithfully, and in dignity and honor he stands as high as any. The terms "going up" and "coming down" have no real significance when used to indicate position in Christ's service. The only rank which He recognizes is that which is given by His "well done" to the "good and faithful servant."

Over Fifty.—The spirit of Rehoboam has not yet died out ; at least, that phase of it which would have nothing to do with the counsel of old men. It is a singular thing that this spirit should limit its attention to the ministers of the Gospel. It has nothing to say in the case of statesmen. They are but boys at fifty, youths at sixty, and in their prime at seventy. It never utters its voice against lawyers. The silvered head is always considered the fitting incumbent of the bench. Doctors are rated according to their experience, but ministers are old men at fifty, and the conviction is growing that after that period of life their usefulness is gone, and pulpits are pretty generally closed against them. It may not be known to everyone that the Baptist denomination of Canada has some of its ablest ministers forced into inactivity for no apparent reason but that they have passed the meridian of fifty years.

This is all wrong.

In the first place, it is a wrong to the one who is thus set aside. In good faith he entered the work, willingly accepted all its sacrifices, and permitted himself, at the call of his brethren, to be set apart. Always provided he lives a life of consistent faith and work, he has a right to continue in his chosen sphere until his powers fade. For this purpose he gave himself up to God. Upon this understanding hands were laid upon him, and somebody is morally responsible if, for any inadequate reason, every door of usefulness is closed upon him.

In the second place, it is wrong to our churches. If our churches systematically deprive themselves of the wisdom, the experience, the learning, and the grace of the fathers, they are missing the cream of consecrated lives, which neither the enthusiasm nor devotion of youth can replace.

The True Dead Line.—Not all old ministers have preserved their vitality. They have allowed themselves to become old in mind as well as in body.

Let it be fully understood that in the matter of intellectual diligence there is no discharge in the ministry. There does not come any time when books can be laid aside and dependence placed upon the labor of past years. At a college a young man learns how to use his mind, and after he leaves college he uses it; and when he ceases to use it, be he young or old, then, and not till then, is he past service in the ministry.

Thrice blessed is that church who can persuade to minister unto them in sacred things a man whose heart and mind are young and fresh, and whose silvered head proclaims these qualities to be the youth and freshness of old age.

Vacation and Exchanges.—Every pastor should have a vacation. He should breathe different air and get his thought and circulation familiar with unfamiliar things. He lives at but a poor dying rate whose life is tied down to never-ending contact with the same faces and the same food. There is death in the rut. Always at it, and in the same way, and in the same place, will bring stagnation upon the brightest and best. Pastors owe it to their churches and to themselves that they get away for change of air, scene and food. And country pastors need change as much as their brethren in the city.

In some cases, of course, there could be no vacation unless it be brought about by exchange of pulpits. But the good brethren who are sent away to play, and are provided with the requisites for making it possible and enjoyable, ought to make play the serious business of their outing. They should conscientiously exclude the manuscripts and heavy literature from their valises. They should religiously keep themselves at a respectable distance from those brain-tissue exhausters, the summer schools and the Chautauquas, which have

lately in such numbers sprung up to entice the rest-seeker. Let the weary pastor get away from books and public assemblies and give himself up to the rocks and woods, the streams and the lakes. A month at the shrine of nature will benefit him more than all his intercourse with his learned fellows. A lusty trout upon the end of his rod, or his brawn bared to the pure breezes, will tell more upon his succeeding time of work than all the intellectual philanthropy of Drs. Vincent and Harper combined. Let the royal savage that is in him have a chance for a month.

The Test of Success.—The mere fact of one hundred converted through anyone's preaching says nothing as to the superior success of the preacher. This will be better gauged by taking note of the spiritual life and knowledge of the converts, and their power in perpetuating the things which they have received. Christian workers should labor in view of the day when every man's work will be tried.

CHAPTER VII.

ON PROBLEMS, PRACTICES, AND OPINIONS OF THE DAY.

The Day of Rest.—God gave to His creatures an inestimable boon when He placed in His law that item in regard to the setting aside of the seventh part of their time as Sabbath. It has time and again in the history of nations been proved a necessary measure for man's well-being ; necessary not only to physical excellence, but also to mental and moral development. The body needs this stated relaxation from accustomed toil, that it may recuperate its energies and repair its six days' waste. It would wear out long before its appointed time if it were ceaselessly obliged to keep up its working tension. As a machine needs to be stopped that it may have its bolts and screws readjusted and be oiled, so this physical organism is the better for, and demands, its period of rest.

Rest of mind is equally desirable and demanded, and for the very same reason. Those who are actively engaged in any daily mental work, in order to develop their full powers, must have Sabbath. The student of business or of literature can never keep his powers at the best under constant strain in one direction, and for this reason a gap has mercifully been provided at the seventh day, over which it is prohibited to stretch the thinking processes of the other six, lest they be impaired by the undue strain.

So also the soul must have its rest. Six days let it labor, bear its burdens, endure its trials and resist its vexations. Six days are enough for the business worries and the unrest of pleasure. Six days out in the world, rubbing shoulders with the covetous, working at the same bench with the godless, in

an atmosphere perverted with the laugh of the frivolous and the jest of those who mock at God ; battling with the temptations of avarice, resisting the promptings of worldly ambition, in the strife for daily bread endeavoring to keep unspotted from the world—six days of this encounter is as much as the average soul can stand. And God well knew it when He provided for man the Sabbath. Such is the necessity and such is the provision made by God in view of this necessity.

And now for the body, mind and soul the old commandment retains all its force, "Remember the Sabbath day to keep it holy." They are to be kept *separate* on one day in seven from their accustomed avocation, and devoted wholly to the purpose for which the Sabbath was ordained. The command in regard to the body is that it rest. It is not to outdo its six days' exertion in Sunday walks or pleasuring, or even going the round of a city's popular churches, in which pious dissipation this command is all too frequently broken.

Mind and soul, as they differ in their nature from that which is merely physical, rest also in a manner which differs. Their rest consists not in cessation from activity, but in change ; and in regard to a man's mind, the command bids him stop his six days' thinking and get his mind upon a new theme. It must separate itself from accounts and speculations, and buying and selling, and secular teaching and learning, and settle upon the theme which God has provided. And this change is its rest. As for the soul, the command enjoins that it quit for a season the cares which accompany the six days' work, and give itself wholly unto God. Jesus' words, which can never be inaptly spoken, apply with peculiar emphasis here, "Come unto me all ye that labor and are heavy laden, . . . and ye shall find rest unto your souls."*

Temperance and the Churches.—We believe the advocacy of temperance to be included in the Church's great commission, and are very much in favor of doing the work, which has for so long been left almost exclusively to temperance organizations,

* Elsewhere he declares its sacredness to be its best defence as a day of rest, and opposes Sunday parades, newspapers and cars.—[ED.]

through the means of that great institution which Christ designed to be the opponent of all worldliness and wickedness. Our English brethren have the right conception of the agent to be employed against the giant evil. In their endeavor to stay the progress of that which more than anything else at the present day is accountable for the destruction of the bodies and the souls of men, they think that they are doing God's business in a way which will be approved of Him.

Is not the example of the English Baptists in this particular something which could be followed with very great profit? The curse of drink is an evil here just as it is in the older country, and hitherto all organizations brought into being to oppose it have not succeeded in lessening its power very materially. We believe the Church of Christ could succeed where other organizations have failed. If only Christian people would unite in their protest against it, and make the Bible deliverances upon the question a vital article of their creed, the might of their influence could close the doors of taverns every day as it now does one day in seven.

In Self-defence.—It is clearly the duty of churches to put forth every effort to retain, as well as to gain, its membership. One of its chief functions is to nourish and to cherish those who, through God's Spirit, have been brought into the fold. This needs no argument. Rev. Newman Hall, speaking from accurate statistical information, says that last year the churches of Great Britain lost from actual membership, through strong drink, 30,000. These figures are appalling, and they certainly call for some special feature of gospel work within the Church itself in some way adequate to this calamity. The insistence upon temperance principles has long enough been left to outside organizations. The Church itself through its class-rooms, its pulpits, or societies within itself, should lay hold of this matter with a firm hand.

Christianity would be immensely the gainer if drink were banished the country, and every one who uses his influence against the bitter curse is by so much advancing the coming of God's kingdom.

The Liberty Argument.—In the sacred name of liberty liquor once more comes to the front. Lord Stanhope, observing the unhappy results arising from paying workmen wages in public houses (twice as many crimes are committed on Saturday as on any other day in the week), endeavored to get a bill through the Upper House prohibiting the conjunction of pay-sheets and taverns. Lord Bramwell, who himself characterized Saturday as "pay day, drink day, and crime day," opposed the measure as inconsistent with "liberty." When will this silly pretext cease to be regarded whenever an attempt is made at liquor legislation? Used in regard to any other evil it has long since become impotent. Strange that a plea, that in any other matter would be speedily laughed out of court, should have vitality enough in the liquor traffic to float the entire interest! . . .

The *Week*, which we are sorry to observe, is employing its great influence in aid of the traffic in strong drink and against the temperance sentiment of the country, persistently plays upon the liberty string with its finger unchangingly upon that fret which gives the note, liberty to drink. The *Week* should shift its finger upon the string occasionally, for it should know that liberty is at least two-sided. Temperance people ought not to be thought unreasonable if they, too, put in their claim for liberty. The claim has been often made, but so far the *Week* has taken no notice of it. Temperance people demand liberty to walk the streets unmolested by the drunken. They desire liberty to go upon an excursion and be in no danger of hearing blasphemy and foul talk. They wish the liberty of sending their wives and children to places of public resort without the probability of receiving insults from drunken men. The liberty of wives who have drinking husbands ought to be respected. The liberty of children who, in many cases, are denied clothing and schooling, is something to be considered. All of which, together with the demand which temperance people make for exemption from the tax which the liquor traffic imposes upon us, is at least a phase of liberty worthy of consideration.

Prohibition, pure and simple, and universal, is the only

measure that gives promise of ultimate success. High license, restricted license, and local option, have now been sufficiently proved useless. The grand measure must be in view henceforward as the only thing that can give the country security against its most crying evil. Temperance men—and we hope that by this time the term includes most of those who have professed to give their lives to Christ and His kingdom—should now move forward with a single aim. They may be assured of a long fight and a hard one, but, if this one thing they do, they may be assured also of final triumph. And the business should be gone about immediately. The time and eloquence that have been wasted in the attempt at educating the people up to the prohibition idea need not be gone over. The people to be educated are in every case those whose money is in the traffic, and their cause is hopeless. There is no longer any use in waiting for the time that is ripe for the movement. That time will never come. It is the myth of the "convenient season." The only hope for prohibition is to go right at prohibition, and leave all side issues, such as options and educating processes, as sufficiently proved worthless.

Shall the Church Entertain?—We have very decided convictions in regard to what are called popular amusements being tolerated in connection with the working of Christian churches. In our view, whenever the Church meets it does so for edification in the way of life and for no other purpose. What is popularly known as recreation consists in what will furnish food to the intellect of man, or what will be merely emotional gratification to him. The Church is under no obligation to provide entertainment for either his head or his legs. Its business is with his heart life and that alone. If this latter statement be true, then it follows that all manner of entertainments which have not directly the divine life in view and which are not conformable to spiritual ideas, have no place in the working of God's Church.

Circumspectly.—Circumspectly is, we suppose, the most forceful, as it is the fitting term which designates what ought to be characteristic of every Christian's walk. "See, then, that ye walk circumspectly, not as fools, but as wise." That is,

“Look around you as a wise man looks.” Herein is the distinction between the circumspection of the wise and the foolish. The one starts out with some definite purpose in his mind or heart, and he keeps his eyes open upon all that surrounds him, intent by all means possible to make what he observes bend to the furtherance of his purposes, or to ward off whatever he may judge to be inimical. The other, on the contrary, starts out purposeless. He takes in, as may come in his way, whatever presents itself to his view; but, purpose lacking, the only impression left is wrong impression. There can be no doubt that the apostle gave as the rule of Christian life that circumspection which is characteristic of the wise man in any walk of life.

Christians enter the business of their new life with new hearts, new impulses, and a definite aim before them; and they are enjoined to look about them and see if in any quarter opportunities offer which will further their business, and to keep special watch upon any circumstance which may impede it. This, we suppose, is what our fathers meant when they were so earnest at the throne of grace in the use of this word, and when they gave it so freely in exhortation. It has the ring Puritanical. It smacks somewhat of the strait-laced and punctilious. Nevertheless it is good scripture, even though somewhat obsolete: wisely circumspect that man will be who keeps his eyes open to what each day may bring before him in the way of service for Christ's sake. He will watch for opportunities; he will make opportunities (buy them); he will warily defend his purpose against everything that has the appearance of being harmful; he will have little to do with what is merely neutral, and certainly nothing to do with that which is questionable. Just what a wide-awake merchant would do who is gifted with ordinary wisdom, that thing is enjoined upon the Christian.

But there are Christians who walk circumspectly as fools. These are they who have not the root of the matter set deeply within them. They form but indefinite purposes for Christ. Their new hearts, shortly after conversion, get to be very much like the old ones, and in respect of the hope of glory they allow themselves to get very much befogged. These walk aimlessly

enough. They look around them, but their eyes are in the ends of the earth. Very little they see of the open doors for God's service; very little they consider the relation of opportunities to the business to which, in profession, they dedicated their lives. But their aimless eyes catch readily, nevertheless, and their hearts are impressed by, the harmful things which Satan sees to it are placed conveniently in their way.

No Christian wisely circumspect would dream of giving his countenance to worldly amusements, or his presence to questionable places. He would not frequent taverns, patronize horse-racing or theatricals, simply because he would not see anything in these amusements profitable to the carrying out of his purpose, and the fact that they are questionable, so advertised, would be sufficient reason against them in any case.

But do not Christians countenance the theatre? Do they not dance? and play cards? and occasionally are they not seen in bar-rooms and on the race-course? Oh, yes! but foolishly circumspect are such Christians. They look around them, it is true, but not for the purpose of hastening the kingdom, or of warding off that which may make toward poverty of soul. Purpose for God is their great lack.

We unhesitatingly advocate a return to the Puritanical idea of circumspection. Dancing, betting, drinking, and theatre-going Christians are a sad damage to the cause whose name they bear.

Slumming.—The missionary in Trinity Church, New York, read a letter from the pulpit the other day which caused no little sensation. It was from a man whose employers had often detailed him as guide to customers from a distance, through the gaslight resorts of that wicked city. The letter implored him to use his influence with merchants and others to stop this business, as many a young man thus detailed had himself fallen into the snares which he was showing to others, and the bad influence of all that was seen and heard was often ruinous to those accompanying him.

The philanthropic theatre-goer and slum-peregrinator are employed in dangerous and useless business,—dangerous because they themselves can never get out of their memory the

pictures of vice, gilded or otherwise, which they have encountered ; and useless because there is at hand a far better way. God's book tells all that is worth knowing about human nature ; and every phase of it, to know which men ostensibly do the strange things above enumerated, may be readily had therein ; and at the same time the memory and the heart, and, we may add, congregations, will be in no risk of pollution.

Religion in Newspapers.—Now all the great papers of the country think it in no wise beneath them to discuss theoretical and practical Christianity, and articles such as at one time were only found on the pages of journals devoted exclusively to religion now find their way wherever our great dailies go. In this we do most heartily rejoice ; because, first, the secular papers, with their great influence and immense circulation, are spreading Christian truth ; and secondly, because their action in this regard indicates plainly that the religious sentiment is increasing.

Simplicity at Funerals.—In contrast with the pomp and circumstance with which men think it decent and fitting to invest the dead bodies of the great, God's method of performing the work of an undertaker is notably striking. Once He condescended to do this business himself, and His example, if not a rebuke to ostentatious parade, certainly indicates the seemliness of observing simplicity. The greatest statesman that earth ever produced died upon Mount Nebo. And the stately record says of his obsequies simply this : "And he buried him in a valley in the land of Moab, over against Beth-peor ; but no man knoweth of his sepulchre unto this day." . . .

Again we express our pleasure that among the Church's great ones, one, at least, the Archbishop of Canterbury, has declared in favor of simplicity. Let the same simplicity be taught all down through the grades of Christian society, and besides a nearer conformity to the spirit of the Gospel and less violation to the true attitude of grief, many a heavy burden will be lifted from those who are already bowed down.

The Best Baptists.—We object to the term "best" so applied, and speak of it because it is getting into frequent use. The best Baptists are they who visit the fatherless and widow

in their affliction and keep themselves unspotted from the world. Such people may have been at the lecture referred to, it is true, but we judge it was not these characteristics which called forth the superlative of the writer. The best Baptists are found just as often among washerwomen and soil-delvers as among those who attend fashionable lectures. Comparisons are especially invidious when religiously applied.

Hero Nevertheless.—The great Christian men of this day are not all found among the companionable and delightful souls whom we love for their personal worth and their manifest benevolent influence. Some of God's grand heroes are rough and uncouth in speech and action, are offensive, are persons shunned because of their evident defects; but every now and again some grand deed of theirs, some outcome of their doughty purpose, proclaims the stuff that they are made of, and, in spite of their defects, lets all who look observe the quality of that which lies within the homespun of their outward bearing. Christian duty goes somewhat further than loving those we like; it demands that we recognize and appreciate the stamp of God whether it be found upon gold or what we call baser metal.

"A Grand Sight."—Says Dr. Cuyler: "With my own eyes I have seen Mr. Gladstone kneel by the side of a common street-sweeper and pray for the salvation of his soul. I know of no grander sight than the Premier of England and the leading statesman of the world kneeling by the side of a common street-sweeper and pouring forth his eloquent appeal to God in behalf of his humble brother."

This is all nonsense and kindred to the kind of stuff that is written about Royalty, big and little, when it condescends occasionally to do the trivial acts of common humanity. It would indeed be an amazing thing in Mr. Gladstone if he did not pray with a common street-sweeper whose soul he knew to be in danger. Mr. Gladstone is an earnest Christian man who, from his convictions of the truth of God's Word and his exceptional advantages of knowing the necessities of wretched humanity, could hardly be supposed to stifle his best impulses when a suitable object appealed to them. Of course, Mr. Gladstone

would pray with a street-sweeper. Queer Christian if he did not. We fancy the great statesman would not feel particularly indebted to Dr. Cuyler for setting forth as a "grand sight" one of the simplest duties and privileges of Christian men. If, now, the good doctor had told us of the many in humble English homes, who, although never having seen the great statesman, take his name upon their lips and daily commend him to the throne of grace, he would have spoken more to the purpose, and probably shown us a "grander sight." When will Christian men cease instituting comparisons between Christians little and big in the estimation of the world? God is no respecter of persons. The soul of Gladstone and the soul of the crossing sweeper are of equal value in His sight.

Gladstone's Moral Grandeur.—The moral grandeur of Mr. Gladstone's character never shone so conspicuously as now. He has within his grasp the possibility of ending his illustrious career most gloriously, as the world counts glory. At his back is an unlimited exchequer, an unequalled armament by sea and land, a country which, should he decide for war, would almost to a man support him, and a foe which is inviting the contest. Moreover, he is urged upon war by a pressure which scarcely ever another statesman has felt. The Commons and the Lords both press him. The Press sneers at him. France and Germany talk of his cowardice. Russia taunts him with pusillanimity. Yet, so far as he knows, he will do right. He prefers righteous arbitration, even though it should go against the claims of England, to the glories of unrighteous war. Let Christian people look upon the present attitude of England's greatest statesman, and take hope for the future from the fact that, in defiance of public cost and public opinion, it is possible for a ruler to do right and be sustained.

Home Rule.—After weeks of intense expectation on the part of the whole British Empire, Mr. Gladstone delivered himself, last Thursday, on his Irish policy. So far as we have looked into the provisions of the bill and seen the principles which it enunciates working in other countries, we cannot think that the opponents are warranted in their hostility to it. The dismemberment for which the bill provides is just the dismemberment

which, if it had taken place two hundred years ago, would have given Ireland the prosperity of Canada. For many years back treasure has been squandered, land has been left unproductive, and blood has been spilled for the idea of union ; and everyone knows that the union has been but an idea. Gladstone's measure gives the substantial union of freedom, in which we hope to witness the dawning of Ireland's better day. A similar measure given in the days of George III. would have preserved the North American continent British ; whereas, the stupid policy of coercion dismembered what would have been England's chief glory. Of course, no such measure as the one now proposed can effect immediately all that is hoped of it. Time must be given for such blunders and attempts at tyranny as the history of Canadian freedom knows not a little of. Doubtless there will be a dominant party, as there has been in Canada. Doubtless the weaker will have good reason to protest against the intolerance of the stronger ; but the end will be there as it has been here—liberty for all, and a measure of peace on earth and good-will toward men such as no coercion could ever give. We believe that Mr. Gladstone is a true statesman ; that his view is broader than that of those who oppose him ; and that he has ventured to do right upon a question in which the doing right must necessarily bring upon him the utmost violence of his natural enemies, as well as the suspicion and opposition of many of his friends. The bill, of course, may be open to many modifications, but we believe that, on the whole, it contains the patriotic and Christian settlement of the Irish question.

Dead Men's Shoes.—It is simply of no use. Standing in dead men's shoes, sitting upon their chairs, or looking out of their windows, never helps anybody. To be Calvin, one must have the soul of Calvin. It was not his Geneva surroundings nor the aspect of the times in which he lived that made Calvin what he was. At any time or in any place he would have carved his character indelibly upon history. He who would in any way be great, noble, and useful, must get his inspiration, not from the externals in which great men played their part, but by drinking deep at the fountain-head whence they derived their power.

Kissing the Book.—Is it not time to do away with a custom that, in the first place, serves no purpose ; in the second, is the cause of additional crime ; in the third, is a nasty ceremony ; and in the fourth, is made a laughing-stock ? If the serious nature of criminal charges and the gravity of a court of justice are not sufficient to evoke the truth, the oath as at present administered will not help matters much.

Opening of the Legislature.—The *Montreal Witness* is quite right in poking fun at the ceremonies of opening Parliament observed by the Ontario Legislature. All this gold lace and plumage, body-guard and artillery, can be looked upon as nothing but child's play by a democratic people. It may have been necessary at one time by such means as these to keep up the dignity of State. At a time when the masses of the people were in ignorance, royalty and royal representatives could be distinguished only by brilliancy of plumage, equipage, and retinue. Hodge & Co. pulled the forelock according to the display of lace, and the presumption is that the lace existed simply for the benefit of Hodge and his forelock. Hodge having departed from this community, at least, the gold lace and all its accompaniments may as well go after him. The citizens, who meet on Front Street to do the business of this province, would lose none of their dignity if they dispensed with the ceremonies at which now even school-boys laugh.

The Vanderbilt Ball.—We shall not go so far as to say that it was a display of plebeian vulgarity ; it was, however, a display alike foreign to good sense and the idea which is generally held of republican proprieties. Flunkeyism in carnival about sums up the affair. The multiplication of men who are able and willing to throw away \$50,000 upon mummery means a great deal in connection with a republic. The thing which brought down stately Rome is a national principle which holds good to-day ; and wealth, accumulated and squandered so enormously on the part of the few, indicates the certain accompaniment of the reverse of the picture—poverty, wretchedness, and the deep murmurs of discontent, on the part of the many.

The Street Car Riot of 1885.—The company declared its intention of giving no employment to men who connected them-

selves with labor organizations, and those who ventured to cross the company in this regard were summarily dismissed. There is no excuse for the company's action in this effort to interfere with personal liberty. That was a bit of petty persecution, the intolerance of commercial bigotry. The excuse that the men signed an agreement not to connect themselves with any labor organization, does not make the company's position any better. No company has any moral right to submit such a document for signature. It is too late in the day for the insistence upon any sort of test act by any corporation, however powerful, which in any way aims at personal liberty, and we are very glad that the Toronto Street Railway Company has discovered this. The company has been beaten in this contest, as it deserved to be ; and the dismissed men have been taken back, and all is going on as before. If there is to be another document submitted for signature which bears upon the private opinions and actions of either company or men, we suggest that some reference to the golden rule would appropriately find a place in it.

The Sporting Columns.—It is too bad that papers otherwise of moral and healthful tone should make it easy for their readers to become familiar with the grovelling scenes and low vocabulary of the prize-ring and the cock-pit. Such familiarity bodes no good, especially to the young.

Criminal's Penitence.—This parade of saintliness about a man awaiting execution says nothing for either religion or morality, and in all cases it would be better to keep criminal experiences of like nature in the dark.

Petting Criminals.—The times in which we live are calling loudly for another Howard. Only he is needed to do work somewhat in a direction contrary to that of his illustrious predecessor. . . . The outgush of sympathy for the poor prisoner, which is so prevalent in these days, is sheer silly sentiment, and he would be a philanthropist who would convince public opinion of that fact.

CHAPTER VIII.

NUGGETS OF WISDOM AND TOUCHES OF HUMOR.

Young Men.—Our prosperity as a denomination, our intellectual position, and the efficiency of our various organizations, depend upon the opportunities now given our young men, and the manner in which they are now encouraged to become familiar with, and interested in, the measures of advancement which we are now pursuing.

Good Words.—A cheery, hearty, cordial greeting to start the day with, makes the sun all the brighter and the bird's song all the sweeter. Its influence runs through the day; and the parting word at night, if kindly spoken, makes the sleep all the sweeter. Good words in the family are precious things; they are soothing and refining and love-begetting. No family can afford to be without them; they are labor-lightening and trouble-dispelling. Precious in the home or upon the street, in the shop or at the social gathering, when are they ever unbecoming? When have they not brought sunshine and gladness with them?

Not Courtier, but Son.—God does not want the courtier, but the son. He sent His Son to get, not the compliments nor the devout behavior of men towards His law and His person, but to get the lost souls of men; and the man who professes esteem for Jesus Christ and regard for the ordinances of God while at the same time he refuses his heart, surely does not need much argument to convince him that his case is a pitiful one, God's eye being upon him.

Science and the Bible.—As science becomes enlightened, God's Word and she become helpmates in revealing the more clearly the pathway of God.

Conscientious Work.—Conscientious work from pew and pulpit will not fail in having its effects upon all departments of our work.

Christian Breadth.—Let that policy never be thought a wise one which refuses to recognize goodness and greatness when existing outside one's own horizon.

Keeping Engagements.—Our public meetings depend for their success upon the presence and the thorough preparation of those to hear whom trustful people are invited by newspaper notices and programme sheets, and no small matter can justify failure in either one or other of these things.

Do it Quickly.—Do it quickly, whatever it is that conscience approves, or that it ought to approve. Neither time nor desire will brook any delay, and death comes suddenly. Opportunities which present themselves for doing special service are like angels' visits, short and far between. They go among the dead things if not seized. To-day one may be inclined to speak some word or do some act which may result in eternal blessing to some soul; to-morrow the inclination is silent as the tomb. Every day the reminder comes that death is no respecter of persons; and someone is called home, leaving plans and purposes behind him all unfulfilled.

Considerateness.—It is very important that the Christian should commend his religion, by sweetening and hallowing life, through the countless little interchanges of word and act that go so far towards making it up, for nothing tells so speedily against the cause he represents as a want of proper consideration for others that is continually manifesting itself in the home, the store, or the social circle. "I didn't think" is a poor excuse, whether offered by the child or the man, and it is the business of every one of us to use our God-given minds, so as to remove the reproach of thoughtlessness from us.

Optimistic.—During May and June the religion of Jesus Christ will be brought into prominence and discussed all over the world in such assemblies and by such men as will make it the chief feature in the world's thought. In this we see great gain. Christianity is marching onward and upward, and those who take a doleful view of its progress cannot find in these assemblies very much to bear out their view of the case.

The Mind of Christ.—The thing of value to any gift or any sort of work done in the name of the Lord Jesus Christ is the Christ-mind which prompts it. That precious box of ointment with which an obscure, sinful woman honored her Lord will go on honoring the Lord when the wealth of Pharisees of every name and nation has been forgotten.

Woman's Prayer.—Woman's prayer has given to the Church its best men in all ages, and woman's prayer has been at the back of the Church's best work.

Church Prayer is the united voice of the church in its organized capacity, whole-hearted pleading for common needs. In the early days prayer was the church's business, its grand distinguishing characteristic. To-day God's house is rather the preaching house than the house of prayer.

His Grande Ligne Mishap.—At 7.30 a prayer-meeting was held, to be followed by a sermon by the Editor of the *Baptist*. The Ottawa bishop and the appointed preacher wended their way, arm in arm, towards the chapel where the services were to be held, the former acting as guide through the darkness to the dim-eyed scribe. A sidewalk was discovered, which the guiding brother pronounced all right, and the two made for the light upon the hill. A few yards from their starting point, however, the sidewalk prematurely terminated, and a seven-foot abyss began. Were it not for the deep darkness these two might have been observed, suddenly, though not ungracefully, let it be hoped, precipitating themselves head foremost into the abyss. The bishop's head violently investigated a few stones of goodly size and solidity at the bottom, while the scribe, be it said, made the profoundest obeisance possible. The results might have been serious. They were nothing more, however, than sundry unimportant bruises, some considerable amount of soiled clothing, some demoralization of the episcopal mitre, and the loss of the editorial spectacles. Two, at least, were devoutly grateful for the interposition of kind Providence.

Arrived at the church we found the prayer-meeting in progress, which was characterized by great fervency, and participated in by many of the brethren. It is to be hoped that the congregation enjoyed listening to the sermon better than the

preacher enjoyed delivering it. His late humiliation was but indifferent preparation. The pulpit lights were placed just sufficiently *below* the stand to throw its shadow upon the desk (this is a hint for more light in the Grande Ligne pulpit), and no friendly glasses lent their artificial aid. The situation demanded extempore speech, and the preacher missed his opportunity. The audience was kindly, however.

Hand-shaking Excessive.—One can generally screw up his courage to be shaken even by the brother whose vice-like grip endangers his bones; and he can take good-humoredly the limp and lifeless member that is passively insinuated into his grasp; but it requires some moral courage to encounter the brother who shakes hands everywhere and always. The objection is not to hand-shaking in itself, but to the oppressive consciousness that there is no escape. We have witnessed persons actually engaged upon the solution of the problem of how to circumvent that usher, and we have known of others retiring in precipitate haste in order to effect a timely escape from the vestibule, from which cases will be evident the possibility of rendering what is on so many occasions a comely and beautiful ceremony unedifying.

Church Entertainments.—We answer in regard to the suicidal play, the negro minstrelsy, and the brimstone business, that it appears to us that none of these things could be seen or heard to advantage in the house of God. The scenic possibilities of a pulpit are very meagre, at best; and the worthy actors either in brimstone, burnt cork, or firearms, could scarcely do themselves justice with only Bible, hymn-book, and reading-desk, as accessories. We opine that with such dismal environments the entertainment did not show to any great advantage. On the whole, using our best judgment, we give our opinion that all entertainments of this sort would be better appreciated if transferred to some properly equipped theatre. There would be found all the accessories requisite to their proper setting; and there only could either audience or actors, who inclined towards that sort of thing, find a congenial atmosphere.

Letter to Sir William Van Horne.

" 5 Tower Ave.

" MONTREAL, February 14th, 1899.

" DEAR SIR,—

"I read with very much pleasure and profit your Quebec speech. It was patriotic and outlined for Canada a transportation scheme of great attractiveness and magnificence. My mind, however, while reading, was speculative. How, I thought, would this speech have been delivered and what effect would it have had upon his audience, if, stationed twelve yards behind Sir William, there was one locomotive engine steam belching, and at the same distance another engaged in yard duty rumbling and hissing; and it struck me that the orator might have had some difficulty in finding his way through his theme, even though it lent itself so admirably to the patriotic, the economic and the romantic; in short, had the locomotives got in their work real well, it occurred to me that Sir William might have become 'rattled' and, to say nothing of his personal reputation as an orator, the country been the poorer, missing the beauty and the profit of that which, under happier auspices, has been received with continental applause.

"Sir William, I am a fellow-pilgrim in the *rôle* of speaker. With great care and study, and the use of what ability I possess, I prepare two addresses weekly, and am expected to deliver them to some three or four hundred people every Sunday from the platform of the church on the corner of Osborne and Mountain streets. The effectiveness of my address, to say nothing of my personal reputation as a speaker, depends, as men who, like you, so often command their fellows in public utterances, know right well, upon the character of the environment. Respected sir, I crave from you the falling of a tear while I recount, in one short sentence, one feature, at least, of that environment. Sunday after Sunday, as I speak, one engine is stationed twelve yards behind me, eruptive and diabolic; another, peripatetic, belches and thunders with aggravated diabolism. What is the man on the platform to do? As best he may, forsooth. Maintain his equanimity and meander on, though 'rattled.' Exterior, calm;

within, the alarm bells and the depths of perturbation. Alas !
alas !

"Sir William, this epistle breathes no threatenings nor slaughter. It is simply a petition to one to whom the *tu quoque* ought to appeal, and its whole tenor and point may be brought to issue classically, pathetically, emphatically, and surely effectively, thus : 'Go a-tiptoe passing the church.'

"With great respect,

"I am, Sir William,

"Yours, etc.,

"To Sir William Van Horne."

"E. W. DADSON.*

"THE CANADIAN PACIFIC RAILWAY CO.,

"MONTREAL, February 18th, 1899.

"MY DEAR DR. DADSON :

"I am greatly obliged to you for calling my attention to the annoyance you are suffering through our locomotives. I do not know how far it may be remedied, but to the extent that it is possible you may be sure that it shall be done. I have requested our officers to give the matter their immediate and personal attention.

"Most sincerely yours,

"W. C. VAN HORNE.

"To Rev. Dr. Dadson,

"5 Tower Avenue, Montreal."

*The effectiveness of this letter will be seen from the following gracious reply.

CHAPTER IX.

CHRISTMAS AND NEW YEAR.

Two New Year's Wishes.—Whether or not it will be a happy New Year must depend upon how the life plans itself as to conformity with God's truth. If God's message of salvation has not been accepted, there can be no true happiness for any man. This, then, should be the first wish of the New Year's greeting to every unsaved soul.

To Christians this : "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth." From John to Gaius these words conveyed exceedingly appropriate and comprehensive good wishes. Gaius was a good man, a bright Christian, a man of healthy soul ; and to wish him prosperity in business and health of body as he enjoyed prosperity of soul, was a very good wish indeed. And because this greeting ought to be the best wish to any Christian we use it as our New Year's greeting, in the hope that some may be induced to make soul prosperity the chief concern, in order that the general well-being may be in no wise endangered in being regulated by it.

Help to Make it Happy.—The New Year's benediction coming from Christian lips involves that boundless charity of which Paul sings in his inspired and matchless poem. To wish one a "Happy New Year" cannot be sincerely done unless the well-wisher gets his heart into sympathy with the well-wished, and there be some genuine outflow, not only of sentiment, but also of heart. And further, the "Happy New Year" is but a puff of good-natured vapor unless he who utters it purposes and undertakes practically to make it effective. Every one has

some endowment which may contribute to the happiness of his fellow, and his benediction ought to be regarded as his bond that such endowment shall be taxed for this purpose.

Review and Resolution.—Let not the review of the past year pass over unnoticed the mysterious providence which has kept up the supply of common necessities, both temporal and spiritual ; these, because of our thoughts upon special incidents, are apt to be forgotten.

Let the resolutions of this day be the convictions of a pure heart, and be made as in God's sight, with full reliance on His power for ability to perform, and the time given to this exercise will be well spent.

Purpose and Performance.—Let the purpose now be formed of seeking to know and do more of God's will, of being willing to be guided by God's Spirit, of cultivating more than ever the graces which are in Christ Jesus.

On the part of all, of pastors especially, let there be a year of persistent plodding, of consistent consecration, of unusual devotion to God's Word, and earnest, effectual prayer.

The Unknown Year.—The New Year is to every one as an unknown country, where field and wood, mountain, precipice, torrent, and quicksand, can only be guessed at. No man knoweth what shall be, whether life or death, prosperity or adversity, fame or disgrace. But we have His sure word of promise, and we have the teaching of His providence and our experience ; having which, we do well to face what now is opening upon us hopefully and gladly, relying upon aid from the Father of mercies to correct the mistakes of the past and to make further advances in the business to which He has called us.

Christmas and the Children.—How more can an event be honored than by making its anniversary the delight of children and the joy of the home ? Christ's birthday in being thus celebrated is fittingly honored with our purest and best observance. Let to-day be a happy one, and merry with children's laughter. The Lord will be well pleased.

Merry-Heartedness.—A merry Christian, for example, reaches an ideal just as high as a solemn one. It was a sad day for what is brightest and best in the religion of our Lord,

when the notion became fixed that the light heart and sunny face indicated a levity inconsistent with the momentous concerns of Christ's kingdom. None like the Christian can so afford to wear a smile or be merry-hearted. Of all men his laughter may be the most hearty and innocent. Why not? That man has an abiding peace with God. He has a Burden-bearer whom the world knows not of. His future is assured; why should he not be merry-hearted?

Merry-heartedness is the natural expression of a life at peace and in innocence; foolish frivolity is at best forced merriment, and comes as frequently from unrest as from any other source. So, when we say "Merry Christmas," we are giving expression to an eminently Christian sentiment, and really framing a wish in accord with the most precious gospel truth. We would have the homes bright and happy with feasting and mirth. We would have the children made much of. We would have them go unrestrained to the full extent of innocent merriment. And all this, while keeping fully in view as the crowning blessing and chief joy of the day the birth of the Holy Babe of Bethlehem.

Christmas Gifts.—Remember the poor, especially poor children. The sunlight from the happy homes of Canada is abundantly strong enough to shed its beams into every dark place. Let the good cheer, the books and pictures, the toys and gifts of comfort, go freely from the happy to the wretched.

CHAPTER X.

MR. DADSON AS A CORRESPONDENT.

MUCH and frequently as Mr. Dadson bewailed his failings as a correspondent, in nothing were his ability and versatility more conspicuous than in his pen-talks with his friends. No doubt many could furnish enough of such material to make a most valuable contribution to this volume; but it has been deemed sufficient to select a few characteristic specimens from an unbroken correspondence of thirty years, in which not only are the principal events and experiences of his life related, but also his varying moods and growth of mind and heart so faithfully reflected that one is ready to say, after perusing these letters, "Here is the real man!"

It will be noted that these have already been drawn upon in recalling Woodstock and Toronto days, and as the very first selection is a breezy outburst regarding college life in Toronto, it will be well to preface it by a word of explanation.

The decision of half a dozen Woodstock boys, in 1869, to take a college course, was the result of the wise foresight and earnest counsel of our beloved principal, Dr. Fyfe. Moreover, it had been the cherished plan of the aforesaid "six" to meet and take a course together at University College, Toronto;

but boys' plans do not always materialize, any more than those of older people, and for awhile it looked, for one at least, like a great disappointment. Then came this :

“PARIS, ONT., September 1st, 1869.

“DEAR — :

“When I came to that place in your letter where the University question was satisfactorily settled, I came precious near going ‘off the handle.’ My old hat will bear testimony—busted !

“All right ! Yesterday I got my ‘sheepskin’ from Dr. Fyfe, with a ‘God bless you’ that nearly brought wet to my eyes. I suppose you have yours by this time, also. When are you for Toronto? Are you coming to Paris first, or to Woodstock? I am going to loaf around here till they begin at the Institute, then go up and have a farewell game of base-ball ; and then, hurrah for university ! . . . Harvest is just over* and I’m a ‘free nigger,’ but my fingers are so stiff that writing is hardly possible ; so you must please excuse this short scribble, for, really, it is the best I can do till I can supple up a bit.

“Hoping soon to be with you,

“Yours as ever,

“EBB.”

During college days at Toronto, when vacation time came, the stream of correspondence began to flow again, and especially when Mr. Dadson, having decided to enter the ministry, began to preach. His first experience, as assistant to Rev. A. A. Cameron, of Ottawa, is admirably detailed in a series of letters written in the summer of 1872.

The first, under date of May 27th, is prefaced by a serio-comic description of his sensations on the way to his field and work, and then proceeds as follows :

“I have every advantage in the way of study, a splendid melodeon at my disposal, and plenty of kind words and encour-

*He worked that summer on a farm to raise funds to go to college.

agement when I am 'down in the mouth.' Situation of the house is grand and, best of all, the noble old Ottawa tumbles along just in front of the house. I watch the sun set every evening. How I wish you were with me! The other night 'twas grand. It fell out of a huge black cloud, and slowly sank behind a big hill; it flashed its deep red over the river; the waters ran liquid gold; its beams shot upward, the heavens were ablaze. Could heaven itself be more beautiful? Is there more glory above? Yes, for the Lord of life and glory is there, and *we* shall be like Him, for we shall see Him as He is. Pardon! I forgot I was writing. . . . I have visited the Chaudiere and Rideau, and am amazed and gratified with all the natural scenery. . . . I have written fifty pages on my first sermon, whereat I am disgusted, I assure you, and only that I have to preach it soon, I should assuredly commit it to the flames."

Again he writes :

"Now for yesterday's history! Rain and mud, or a mixture of the twain, pervaded the streets. Pshaw! Toronto isn't a patch to it. We get the pure article here, and lots of it. Well, I did service in the city church, that is, hymns, etc., after which I armed myself with a stout stick and my heaviest boots, and wended my way to the quarries, which is one-and-a-quarter hours' walk from the city. I beguiled the way (contending) with mud and mosquitoes, and about four o'clock reached the house which is my abiding place when out there. The occupants thereof, good, kind-hearted folks, do all they can to make me comfortable. The baby and I are fast friends. I nurse it, play with it, and feed it bread and molasses; also, let it puddle in the mud till it screams again with gladness. I have not gone so far as to kiss it yet; that shall be my next achievement. So I passed the time till tea was announced. The butter was good, the milk smacked of country bringing-up; but the bread! Oh, the bread! I was hungry, however, and '*fames optimum*,' etc., you know, so I 'made out my tea.'

"At 7 o'clock, service in the Temperance Hall—did better than ever before; more freedom, not afraid, and, really, I could feel all I said when I saw how eagerly the people listened to the

'old, old story.' I trudged home, through mud, etc., where I arrived at about ten, tired, footsore and hungry. . . . I preach in the city next Sunday. 'Fraid? Yes. God bless you. Good-bye. EBB."

A visit to Clarence, on the Ottawa, resulted in a famous fishing adventure, and for the benefit of all lovers of the piscatorial art it may here be related :

"OTTAWA, August 19th, 1872.

"Oliver* and I arose at four next morning and went a-fishing. I took the oars and he the line. After an hour's not very good sport, Oliver succeeded in landing a fine pickerel. Hope revived. I took the line, and after a while experienced the most alarming bite I ever—; then a series of pulls and runs that made me think I was a 'Jonah come for.' I had hooked something wonderful, evidently, for it took boat and all after it; so, handing Oliver the line, I took the oars and made for the shore with the animal in tow. It turned out to be a huge muscalonge. We sprang ashore, Oliver held him by the snout, and I pried him ashore with an oar. The fish fought desperately, and we only secured it by running a rail through its gills and mouth. Enough fishing. We bore him home in triumph between us, yelling at the top of our voices and dancing over our prostrate foe in the presence of the assembled household, who 'Oh! Oh'd!' to our entire satisfaction. The fish weighed 36½ lbs., and measured 4 ft. 6 in.; Mr. Edwards† says the largest taken from the Ottawa in fifty years. Oliver and I bear the palm until somebody beats that. . . ."

Then come two characteristic sentences in closing :

"Have to change my boarding place. Hate to, I'm so comfortable here. However, not for long, my boy, for in four weeks, 'good-bye' to summer, joyous and sorrowful, and books 'live' once more. Do you like the prospect?

"I anticipate rich things on the 'old bay' with you for our

* Dr. O. C. Edwards, of Clarence, Ont.

† Wm. Edwards, Sr., of Clarence, Ont.

last season. Last ! How all things earthly have an end ! Yes, the whole thing will soon be rolled up, and we shall go home to be with Christ. Let the thought fill our minds, so that we may work well before the night comes. Good-bye. EBB."

The summer of 1873, spent at Buckhorn, Ont., was productive of much experience, some of which is admirably set forth in the following interesting style :

"BUCKHORN, July 21st, 1873.

"MY DEAR— :

"I need not observe that your letter was welcome. Could I but have you here for one week ! But, to be practical. This is Monday night, and I feel gloomy and dull enough. I have to get up three sermons for next Sunday, and not the first scratch done on either. I'm pumped dry. Never a fresh idea can I get out of me. However, I'm in for it, and shall do my best. I exchanged with — last Sunday. Had a glorious time. Preached in his three stations, the same sermon each time. Big congregations and people very attentive. P— gave my Universalist friends 'everlasting damnation,' and my Methodists 'final perseverance of the saints.' He preached well and lustily ; but, you may imagine, all hands were down on him, and when I came back, behold ! a 'hornet's nest.' I'm glad he gave it to them, and my particular friends say, 'Well, I'm glad 'twas not our Dadson said them things.' I have nothing interesting to report about my work. None as yet have been awakened out of their terrible sleep. This is a horrible state of things. To see men and women going down to death, and yet believing there is no punishment for them ; to hear persons whom you know to be steeped in sin saying that they are not sinful ; their hearts are nothing like I represent them ; they may have done wrong occasionally, but as a general thing do right, and are good. This is the case with one of my best friends here. Nothing can be done until the Holy Spirit convinces of sin and a judgment to come.

"I think I am more resigned than when I last wrote. Anyway, having done the first half, I can get through with the other. Pray, pray for me. Ever yours, EBB."

Another side-light on his work in this field may be found in this story, which he frequently told :

"An infirm old lady, whom I used to visit regularly, once said to me, 'What a happy woman your mother must be, Mr. Dadson, to have a son who has nothing to do but go around reading the Bible and praying with folks.'"

It was on mission fields like this that many of our Canadian pastors did their first work and gathered their earliest experience in the ministry, and no doubt laid, at the same time, the foundations of that character that has so uniformly distinguished them and that finds its best and truest reflection in the growth and present-day position of our denomination.

The next summer found Mr. Dadson at Grafton,* Ont. Here some new problems presented themselves, as witness the following :

"GRAFTON, May 26th, 1874.

"DEAR — :

"I suppose I may as well hurriedly run over events that have taken place since my last. On Sunday, 17th, at morning service I had a very large congregation—church full. I did not do quite as well as usual, which made me very uncomfortable. Studied hard all afternoon. It came on raining, and only three of the 'hardy sons of toil' dared venture out to church at night. I left in disgust—no service.

"Whatever I am to do with my prayer-meeting is a mystery to me. It is as bad as ever. Nobody will do anything. They tell me they want more urging. I tell them I will not urge them. So there we sit and look at each other. They all come about half an hour late, too. I announced from the pulpit that at seven o'clock we would begin, and quit at eight. I began the service in the presence of two or three. One after another

* The church is known as the Haldimand church, and is a few miles from Grafton.

dropped in all the way through. Some arrived in time for the benediction, and as I was leaving the church, I saw another worthy member wending his way thither. I'm bound to keep this thing up whether they like it or not. . . . Last Sunday, you know, was Queen's Birthday. I suppose every pulpit sounded out the praises of Her Majesty. I know mine did; and for the sermon I received the first word of commendation I have yet heard. It was from one of my old deacons, and the language used was: 'Well, Elder, you done bully this morning.' I felt flattered.

"My people are very kind and friendly. I like my situation, am contented, only hope I may suit them till the end, and be enabled to do good among them. As ever,
EBB."

A subsequent letter says :

"I am very happy in the termination of my summer's work. God has blessed it; some souls have been saved; this is what I wanted. Of money, \$50 is all I can boast. Not much; but if God has called me to this work, He will see me through."

During the winter of 1875-76, Mr. Dadson and the writer were separated in their studies for the first time in over seven years. His frequent letters from Woodstock contained many racy and delightful pen-pictures of the students and life of the school and his own varied experiences as a "theologue." Here are some of them, taken almost at random :

"September 9th, 1875.

"MY DEAR— :

"Here I am once more safely ensconced in 'No. 21.' It has taken me till now to get my room in order and find my traps. All right now, however; and here I sit in my old place. The room in all particulars is the same, wanting only yourself, books, and trunks, to be familiar. They are going to put me over into small building, they say. I won't go; that is, if I can help it.

"Last night I read my chapter, and knelt to pray alone. I

cannot say how much I missed you. Your absence was a burden to me ; but the privilege of prayer at such a time is sweet, and I'm sure God heard me on your behalf."

In the next letter, under date of September 20th, the room question calls forth this paragraph :

"I've had great bother over '21.' Professor McKee and Doctor almost insisted that I should go to small building. Finally we affected a compromise. I remain here till circumstances force me to leave ; so, you see, I hold my room under protest—the only theologian in the large building."

He also announces his election as base-ball captain and critic of Adelpian Society in a word or two, touches on the opening of classes under Dr. Fyfe and Professor Goodspeed, and anathematizes the revival of the watching system, especially as "E. W. takes the last half." Then comes this interesting bit :

"Doctor has given into my charge, until spring, a poor church in a place called Denfield, twenty miles north of London. I go on Saturday, 11.20 a.m., drive twenty miles in stage, preach twice on Sunday, get back to Woodstock Monday night, \$— ; but you know this must not influence me. I have a chance of doing good—the care of a church, the responsibility. I take it as an item of preparation from Him whom to serve I desire to live."

As this was the scene of Mr. Dadson's first pastorate, the spirit in which he entered upon this work is worthy of note, and the following reference to the character of the church explains the happy relationship that subsequently existed for over six years :

"The church is usually called the 'London Welsh.' The people are all Welsh or of Welsh descent, pious and hearty

Christians. I think they are good workers, and I think, too, they appreciate the Gospel, no matter how presented, for they listen eagerly to my written sermons, and press me to return myself instead of sending another student. Well, I hope I may teach them in the way of life. I go prayerfully and depending on God, sure His Word must prevail. The people treat me with great deference, also, and their kindness is unbounded. I am very happy in my connection with them."

Mr. Dadson was a good "hearer" as well as preacher—witness this account of a sermon :

"Goodspeed gave us a powerful sermon yesterday—'That ye love one another as I have loved you.' It struck square at me, and I took it. I shall act upon it, God helping me. He described the feelings some Christians entertain towards others, and brought them one by one to the standard, 'As I have loved you.' I went up every time with —, and confess myself condemned—I don't love him as Christ loves me ; but Christ loves him : that was Goodspeed's point, and a strong one."

"Vow and pay" was a cardinal principle with Mr. Dadson, and even in matters of comparatively small importance his fidelity to his word was striking. A compact about writing was kept in this fashion :

" January 24th, 1876.

"It is now past bed-time, but I can't think of postponing my letter, although fact is I'm about 'dead beat.' This going out on Sunday and all day travelling on Monday is wearisome."

And, two weeks later :

"Sometimes we are driven into a corner and cannot help ourselves. To-night it was nearly twelve o'clock before we got home. Then I had my lessons for morning to prepare, and being very sleepy, I went to bed ; but I couldn't sleep. Something was on my mind. All of a sudden 'A—'s letter' flashed upon me, and up I sprang, recalling at the same time your

words, 'if you should ever be tempted,' etc. And now here I am away into the 'wee, sma' hours,' with the purpose, if not of interesting, at least of not disappointing you as to the arrival of this."

It would be a delightful task to continue thus to trace his thought and heart-life through the years spent in faithful, earnest labor at Denfield, Strathroy, Toronto, Claremont, and especially at Woodstock, during his pastorate. But as these are more recent and will be touched upon by others, they do not need so much to be recalled, in this way. The man, as we have seen him in the making, continued to develop along the same well-marked lines until he became the strong and well-rounded character that so many knew and loved. It will suffice, therefore, in closing, to add one remarkable letter written as a labor of love, between intervals of agony, to his young namesake, from his summer home in Muskoka. This message, received when the shadows were already gathering about his way, is a chief treasure in one home; and it is believed that many others who read it will share in the feeling with which it is regarded and admire the spirit that could so lovingly think of others and so cheerily minister to their pleasure under circumstances so trying.

Extract from letter written by Dr. Dadson, August 10th, 1899, from Hamill's Point, Muskoka, to a boy in school:

"Thus far I have not been able to do anything. A great part of my time has been spent in bed. I lie there and look out over the lake, and rejoice that the Good Father has given me such glorious surroundings for my sick-bed. I watch the sky and water, sniff in the pure balsam-laden air, watch the

boats, and am a thankful man, surely. When I left my bed my easy chair was placed upon the veranda, and all day I sat with the charming prospect before me. And, as I could do nothing else, I formed friendships with birds and the small animals, which came to venture near my tent, and have had much amusement therefrom.

"Do you know anything about birds? Since being laid aside I derive much enjoyment from their study. When I came here thirteen years ago there was scarcely a bird note to be heard; this was a voiceless and a songless land. But since the islands have become peopled, the birds have come. The robin came about three years ago, and his familiar note is heard as the bugle, 'Awake dull sloth, and early rise.' And we have to arise, for he is very persistent, and takes his station just outside the tent. There is another little chap—don't know his name—wears a cutaway coat and white vest, perfect form and very dainty. I call him 'Beau Brummel.' He considered me his enemy at first, but now he comes to my very feet. He is insectivorous; and I am amused at the way he will turn over a stone and peep under, or strip off a bit of bark and peep in. Sometimes he is amazed himself at what the upturned stone will reveal. Great slugs and centipedes! and he will fairly run with fright, but he will return all right before his prey has time to escape; and the way he will enter into combat with a centipede is laughable. Having killed him, he carries him off to wife and babies. Then I have made friends with Mr. Wren. He is a pretty fellow, with quick movements and upturned tail. He sits on a limb of tree near Mrs. Wren, who is attending to domestic duties, and sings so sweetly. Good fellow, isn't he, to carry his best song and best manners to cheer his wife and little ones? He says not a word away from home, but attends to business right manfully. It is only when he has brought the fruit of his labor to his wife that he is light-hearted and breaks into song. Happy Mrs. Wren to have a husband who is all sunshine and song at home.

"I have another friend, also, in the grosbeak. Did you ever hear his song? It is very decided, clear and far-reaching. It is heard only morning and evening, and its strong, cheery

melody outtops every other wood note. His mission seems to be to call the millions of his fellow-citizens (birds, insects, etc.) from sleep, and he gives them a hearty song as they get them to their day's toil—'not bad that'—and then again, when the poor tired chaps are weary and worn, and come home in the gloaming to go to bed in the holes of trees and rocks and ground, so tired after the day's toil, they must all welcome his lullaby surely, and so he whistles them to sleep. To give song in the morning and night, I think, is not a bad life work!

But my favorite of all birds is the little gray, homely, song-sparrow. You know him, I am sure. He is seen everywhere, and his song is the most frequent and the sweetest of all bird melodies. Morning and night he is at it, in the sunshine and in the rain; it makes no difference. He picks his seed or his ant, and then tunes his harp. God bless the merry chap, and give us thankful hearts for his cheery presence. A beautiful and much-needed mission his, to flood the world with song, however the thermometer or barometer may be. Would that we had more human song-sparrows! Alas, the crow with his croak is too often the human type.

"And I watch the kingfisher, too. He sits on a branch, just opposite my tent, overhanging the water. You would fancy him to be asleep—motionless, eyes shut, apparently—but, of a sudden, down he goes like a lump of lead, and comes up swallowing, with the tail of a fish sticking out of his mouth. The fish is quick, but cannot escape him. And he rushes off, screaming his note of triumph, to disgorge for the benefit of wife and babies. And a host of other birds visit me. The jay, beautiful, but a screaming gentleman; dresses like an Easter girl, but scolds like a fishwife. The bluebird, also; quiet, not much song, but great on good clothes. The oriole, also; you know him, deep orange and black, like a gentleman cricketer from England; clear note, none clearer; you can almost hear him say, 'I sai, matey, be 'ee gowin' to bowl round arm?'

"I say nothing of ducks and loons and geese and all water-fowl, which we have in abundance.

"I have fun also with the small animals which venture near me. The larger ones, 'bar' and deer, are becoming scarce,

though we used to have them near enough. Chipmunk is a funny fellow. He has become quite familiar. Pretty little chap, striped, dainty and amusing. There he is now, peeping in the door as I write. He scuttles past me, pretending to be much frightened; but half way he encounters a huckleberry and deliberately squats on his haunches, brings the berry to his mouth with his cute little hands, and enjoys his meal without a tremor. Little hypocrite! He is the chap that always has an eye to the main chance. He would risk his life to gain a dollar. And the squirrel, also. He is becoming very bold. He uses bad language also, and often wakes me up with his profanity. A sad thief also. Before the advent of wicked man to this place he was always satisfied with cedar buds, acorns, and beechnuts. He is a notch above that now. He affects man's wicked ways, and has a strong desire for ham and eggs for breakfast—ham anyway. I keep my bacon hanging on an oak tree just outside my door. The reprobate! The other morning he gnawed the string and let the whole business fall to the ground and proceeded to lug it down the path into the woods; and my girl had to run to save her bacon. There is a woodchuck who has a firm establishment under a rock below my tent. He has his suspicions that I am a character who will bear watching, and he keeps his eye upon me pretty closely. His pasture is a fine huckleberry patch, and he considers it safe to take his breakfast only in the very early morning. And sure it is breakfast under difficulties! Two nibbles at the berries and then up he goes to see that I am not upon him! Two more, and up he goes again! Yet the gentleman is fat and apparently has no bodily disability. How he found his way to my vegetable box I don't know; but he was there the other day (tempted unduly), and how to get back was the problem! He studied it long, for I was in the rocking-chair between him and his home. The gentleman crept slyly under the shanty, and then suddenly between my overhanging feet his black muzzle appeared, and he made a rush for it, singing out as he ran, 'Home free.' I enjoyed a good laugh at him, and immediately dubbed him Peter, and pronounced him a free commoner. He now enjoys the freedom of the camp.

"The porcupine is an ugly customer, but he has points of interest nevertheless, and very sharp points, too. I have one who is a regular visitor, and somewhat of a pest. Have you ever seen one? About the size of a cocker spaniel, bristling with quills, black paws and snout, and heavy tail, very deliberate in his walk—you can't hurry him. When you approach he curls himself into a ball with 'fixed bayonets.' You'd better not kick him then, for however pliable his spears may be when he is dead, they are stiff enough when living; and if he uncoils and brings that heavy tail against your leg you will limp for a while after, sure. A friend of mine brought here a very beautiful dog—thoroughbred cocker. My gentleman with the bayonets paid a visit to the camp at the same time. The friend unwittingly 'sicked' him on, and in two minutes there was the sickest dog in the countryside. The spines went right through his tongue and pierced his breast and body, so that the poor fellow had to be shot to put him out of his misery. I do not know why I am favored with the visits of this queer animal. He does not care to eat anything I have. He simply comes to gnaw, so far as I can find out, and the harder the substance the better he is pleased, apparently. He has gone for most of my highly-finished hemlock furniture (home-made); he has made his way almost through my refrigerator; and he is now engaged upon my bow—hardest hickory! I fancy he comes to bring his tools to grind, as he can find nothing sufficiently hard in the woods.

"And so I might talk to you all day about my beasties, birds, and fishes, but I fear that I have already wearied you. You may not be a bit interested in what has served to pass away the days and weeks of a sick man's otherwise heavy, hanging hours; but, if you are a good fellow like your father, you will take it all patiently."

PART III.

THE PREACHER.

"Preach the Word."

"We preach not ourselves, but Christ Jesus as Lord,
and ourselves as your servants for Jesus' sake."

THE ATONEMENT.

“And the Lord hath laid upon Him the iniquity of us all.”—
Isa. liii. 6.

LAST Sunday we spoke upon the former part of this verse, and endeavored from it to set before you the Scriptural doctrine as to the condition of man before and after the Fall. The part of this verse then considered showed us the natural man, depraved, corrupted, and lost beyond hope. Out there in the darkness we saw him groping his way to hell, with his back turned to the glory and his face set upon destruction. The latter part of the verse, which we have for our consideration this morning, is filled with the rescue purpose of the Almighty, and tells in few words the story of redemptive grace. The atonement is the centrepiece of the doctrines of God's Book, as the Cross stands the centrepiece in the history of God's dealings with man; and it is consequently a doctrine of widespread range, and one which touches, as it spreads, every other feature of redeeming grace. We shall try in one sermon to set before you the essential points of this doctrine, and these only as the text may direct. And—

I. The text has something to say of the AUTHOR OF THE ATONEMENT. “The Lord hath laid upon Him the iniquity of us all.” Jehovah is the author of

the atonement ; and it is the purpose of the Almighty Father running throughout, to which significance must now be attached. " God so loved the world." Never let us forget that the first dawn of hope for poor fallen man originated in God. God loved ! O the intensity of the divine love ! Although He cut the man adrift and sent him to eat the fruit of his own way, He could not forget that he was His own creature, formed in His own image. And He yearned over him with such passion that " He sent His Son, that whosoever believeth on Him should not perish, but have eternal life." God so loved that poor wretched man, wandering off there in the darkness, that He seized upon His Only Begotten and sent Him into the darkness, to take the place of him who had gone astray. God did this, so the text declares. We cannot understand this feature of the wonderful love ; and indeed it is so strange a feature to some men that they deny altogether the teaching of the text, and, for what the text declares, extemporize a theory of their own. God, say they, could do no such thing as is here laid down. God, say they, is a God of love, and any such dealing with His Only Begotten would make Him tyrannical. Shall the boatman see his enemy and rival about to perish in the storm, and shall he thrust out his only and well-beloved son into the danger of the deep for rescue purposes ? Shall he not rather let his enemy perish, sparing his own son rather than his enemy ? And so, say they, this story of God and His Son is improbable. But we, who revere every word of the sacred Book, and stand with bowed heads before what God has

said, must accept this text as true. And although the mystery to us is exceeding great, we declare our conviction in the saying of this verse, "The Lord hath laid upon Him the iniquity of us all." And with this declaration we take in the facts of the case. When it is said that "The Lord hath put Him to grief," we know from the record of what that grief consisted. He was thrust forth from the heaven of God, having to forego all the delights of the blessed abode. He laid down His crown and His dignity, stripped Himself of His garment of light, gave up His riches and for our sake became poor, stepped upon the earth an outcast and wanderer, was smitten and afflicted and had not where to lay His head. He had to associate with sinners, and endure their contradiction against Himself. God's appointed servitors shunned Him, and left Him to the companionship of publicans and sinners. His life was filled up with insults; of kindness He knew but little; and every species of sorrow filled His breast. "Man of Sorrows," He was rightly named. No one can paint the agony of that garden scene! A heart burden that could force the blood in sweat drops through the pores is unintelligible to us. We know little of the agony and tenderness of that look which was bent on Peter in the judgment hall. And, finally, what it was to Him to be a gazing stock and the butt of ridicule and laughter, as He hung upon the tree, none of us can know. And as the heavens grew black, and God's face was withdrawn, and hell came in upon His soul, it is utterly beyond us to conceive what agony touched the heart of the Son of God. And now, the thought that God did all

this, is contrary to many representations of God which we have received, and contrary perhaps to our own wish as to what God should be. In the face of all this, read the chapter from which the text is taken, and know that the Lord hath laid all this upon Him—"He hath put Him to grief."

Two things growing out of this consideration I want to say: what kind of testimony have we here in regard to *the love of Jehovah God for poor sinners*? He so loved the world that He sent His Son. Some of you are wondering if God's love could ever light upon you. You know it is great, but can it reach your case, so low sunken have you become? Let the solemn consideration of God's dealing with His Only Begotten, prove to the vilest sinner upon earth that God's love is limitless, absolutely limitless. If, for the world's sake, He would thus deal with the Eternal Son, is there one of you here upon whom He does not look with the intensest of compassionate regard? Let, then, this mysterious feature of the atonement come as a bright ray of hope to the most downcast sinner. God surely loves Him, or He would not have put all this upon His Son.

And the second thing I want to say is this: *it evidently will not do for sinful men to trust too much upon the mercy and love of Jehovah God.* God loved His Son above all else; no object in the heavens above or the earth beneath was so near to the heart of God the Father. The Son was in the Father, and the Father in the Son. These two from all eternity had been in the purest companionship—They had performed Their creative work together. The One had

said to the Other as the task was approaching completion, "Let us make man in Our image." In spite of God's love for His only begotten Son, He laid upon Him all this that we have seen. "He put Him to grief." I have magnified His love to you, sinful man. But now I caution you not to trust it. For upon One whom He loved with love such as you can never know, He laid a load which crushed Him. When will this folly cease among those who should know better—this folly of trusting to God's love for salvation—this folly of trusting to God's mercy for salvation—this folly of thinking God is too good ever to punish eternally? In spite of their better knowledge men will keep at it; and, against hope, they will hope that God's goodness will somehow make it all right with them. O poor sinner, He does not love you any more than He does your Saviour—and He will not spare you if He did not spare Him. Don't think it.

II. The text has something to say about the ACTOR IN THE ATONEMENT. "The Lord hath laid upon Him"—His Son Christ Jesus—"the iniquity of us all." We now divert our minds from the author, God, and fix them upon the agent, the Son. And the thought springs up immediately, "Why the Son?" Surely in the creation of God, the Father might have selected some other agent for the carrying out of this purpose; and the answer comes surely, "Thou alone art worthy." No one else could; and so, as the Lord Himself said, "I must." Consider what was to be done. A ruined world was to be saved, which God Himself had declared must be lost. Sin, indeed, without any declara-

tion from God, by its own might had sunken men beyond hope of mercy. And now it needed not only the power, but also the worth, of omnipotence, to offset the evil that had been done. God's word must be carried out to the last letter. And the problem stood. Since the world, every one, had turned to his own way, every one in the world must meet the fate which God had said; or, the universally recognized alternative, a substitution, in all points equitable, must be found. But the Almighty might search the heavens and the earth to the last created thing, and this equitable substitution could never be found. There was only One in the realm of God that could stand in this regard against the world, and that was God Himself in the person of His Son. If He put Himself in the balance against the world, the world must kick the beam. And this is what He did. Listen! "God was in Christ reconciling the world unto Himself." God gave Himself. God so loved the world, that He placed Himself under the lash, which was the world's due. God, in the person of His Son, did this. And what did His doing this mean as to the result? It meant that the law of God was honored in every particular; it meant that His word was fulfilled to the letter; it meant that the debt was paid to the uttermost farthing. See you that mighty sacrifice coming from the heavens to stand upon this earth, the Christ, the Son of God—He who inhabiteth eternity, without beginning of days or end of years; He whose breath spoke into existence all worlds and all men; He before whom the countless myriad of the hosts of heaven veil their faces and cry, "Holy,

Holy, Holy, Lord God Almighty"; spotless from all eternity, "Who only hath immortality," in Himself. One glance is sufficient to show that He is of worth and dignity sufficient to outweigh the universe of God. The substitution thus offers far more than an equivalent. Ten thousand worlds could be redeemed by an offering such as this.

But how could God take punishment from guilty men and justly lay it upon Him who knew no sin? Can God inflict punishment justly upon the innocent? If the innocent can voluntarily assume the sinner's place, no violence to justice can be done. And Christ voluntarily died. "I lay down my life of Myself. No man taketh it from Me. I have power to lay it down and I have power to take it again." This voluntary action was the result of that incomprehensible love. Sooner than let man be lost, Jesus Christ voluntarily offers to stand in his place. If there were any compulsion there would have been injustice. If there were any hidden calamity there would have been injustice. But our Lord lifted the burden, knowing the end from the beginning of all that it contained. Did the burden involve the absence from glory—the contact with sinners—the spitting and the shame—the cross and the forsaking of God? He knew it all, and, in the face of His knowledge, the Son of man came to seek and to save that which was lost.

But in His contact with sin did He remain guiltless? When He was made to be sin for us, when He was made a curse for us, did He in all these respects maintain His purity? "He knew no sin, neither was

guile found in His mouth." Down to the depths of depravity He went, right to the extremity of the consequences He went. He did not restrain His footsteps one inch, but "was tempted in all points like as we are, yet without sin." Even to the extremity of spiritual death—the torture of hell, signified by the withdrawal of the Father's face—went the Son of God. But through all His progress in sin, and throughout His experience of the consequence of sin, He was untouched by sin. Indeed, "perfected was He through suffering," and proved spotless through His resurrection from the dead. Here is a piece of iron. Place it in the water and it goes to the bottom through its own weight. Let the iron represent sin. Here is a piece of wood. Place it in the water, and it floats through its own buoyancy. Let this wood represent the innocence of the Saviour. But now, bind you the iron upon the wood, and both sink to the bottom, because the weight of the iron overcomes the buoyancy of the wood. Let this combination represent Christ upon whom was laid the iniquity of us all. He was crushed to the nethermost part by the weight of the sin imposed upon Him. Unbind the cords now from the iron and the wood, and the former lies still upon the bottom of the water, while the wood immediately springs to the surface, showing that its buoyancy was only overcome temporarily through the bondage of iron imposed upon it. So with our Saviour. Our iniquity placed upon Him sunk Him to the region of ruin, forced Him to the most downward depth of the consequences of the guilt He carried; but, when the last depth was reached and

expiation to the uttermost farthing was made, the cords which fastened our iniquity upon Him, snapped, and He burst the bars of death and the grave, and rose triumphant over sin, and scathless from His contact with depravity. O sinful man, it was your sin and mine for which the Lamb of God patiently bowed His back. It was your sin and mine that God laid upon Him; and thus laden with the world's woe, yours and mine, He plunged from the pinnacle of glory into the abyss of desolation, carrying with Him your sins and mine, sinner, and leaving them there in the abyss—your sins and mine, sinner. And now, having paid the debt of your sins and mine, sinner, to the uttermost farthing, through His own sinlessness He ascended to the right hand of God where He ever liveth to make intercession for us.

Now what is the result of all this; or, in other words, what is the achievement of the agent in this matter of atonement? Clearly it is this: "Who now can lay anything to the charge of God's elect. It is Christ that died, yea rather that is risen again." Christ was "obedient unto death, even the death of the cross." Christ became answerable to God for the sins of the race; and in that He rose from the dead, His answer to God was accepted. And now, throughout this world let it be sounded in the ear of poor lost, hopeless man, that a way has been prepared for him back out of the darkness; that the ladder, thrown down long ago, is now set up again; and how poor sinful souls may lay aside their depravity and once again go up to God. Sin has been atoned for. God is reconciled to the world. "God was in Christ,

reconciling the world unto Himself, not reckoning unto them their trespasses." As it were, in the mind of God, now all sin is done away in Christ. And the many sins have resolved themselves into the one sin. The one sin not atoned for by the substitution of Jesus Christ is the sin of final unbelief. All sins lose themselves in the magnitude of that one. "This is the condemnation, that light is come into the world and men loved darkness rather than light. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." To the man that believes, all things are forgiven—God is reconciled with him, pleads with him, exhorts him, invites him. But the man who will not believe finally commits the sin, of all others, not included in the atonement of Christ, and hath forgiveness neither in this world nor in the world to come. O sinner, look at this: "Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool." Any sin, every sin, that you have ever committed is atoned for, save and except your refusal to believe on the Son of God. O believe Him. O put your faith in Him, and enter into the blessedness of full and free forgiveness. But if, thinking the matter all over, you conclude to have nothing to do with Christ, you conclude that you will not believe on His name, that you will not put yourself under His loving substitution, that you will not recognize Him as your Burden-bearer—then, O beloved friend, I warn you that this must be the result in your case. "Every

man must bear his own burden." Christ, then, repudiates your sin, and that burden of your guilt, together with the greatest crime known to the universe of God, the sin of unbelief; that is to say, all your iniquity will God lay upon you, and thus laden you will be thrust into the lake of retribution, and the burden of your sin will sink you to rise no more. God help you to accept the substitution of Jesus Christ. God help you not to commit that finally unpardonable sin, the sin of unbelief. Now having glanced at the Author of atonement, and at the Agent through whom it was brought about, the text bids us to say something upon—

III. THE EXTENT OF THE ATONEMENT.—"The Lord hath laid upon Him the iniquity of us all." This is a feature of this question that troubles not a few. A notion has been very prevalent from the logical deduction of a certain school of theologians, that the application of the atonement is limited to a certain few. Dr. Gill, of learned and pious memory, who has even to this day many followers, put the plan of redemption simply and logically, if, indeed, unscripturally. "So many were elected unto salvation. Christ died for that number only. The Holy Spirit applies the work of Christ to just that number only; and just that number only, consequently, enter upon the reward of the blessed." And this limited view of the atonement has been doing its work ever since, and has had, and is having, a baleful influence on many who, because of it, are listless or discouraged, about further thought for the kingdom. And we, whose business it is publicly to proclaim the Gospel,

find the work hindered, the message blunted, the heart hardened, from the incoming of this very notion. There are thousands saying to-day, "I bide my time. If in God's purpose of grace I am to be saved, doubtless the means by which salvation is to come to me may well be left in His hands who is to bring it about. If I am not elected, my sins were not laid upon Him. And so what's the use." Some sitting before me are quieting their alarmed hearts after just this fashion. Many have gone down to death with their sins crushing them, because of just this. But evidently this is not the doctrine of the text. "The Lord hath laid upon Him the iniquity of us all." Not "of us elect" you perceive; but "of us all." The "all" of this clause is, of course, to be measured by the "all" of the former clause. "All we like sheep have gone astray, we have turned every one to his own way." Christ bore the sins of every one who went astray, of every one who turned to his own way. As far as the atonement is concerned there can be no limitation. Every son of Adam is intended. Small sinners and great, enlightened sinners and ignorant, princely sinners and beggarly, "He hath laid upon Him the iniquity of us all." Here proclaim we the limitless extent of Christ's atoning sacrifice, and here give we the invitation, "Whosoever will, let him take of the water of life freely." And we beg you now, that this view of the atonement may not seem to rest upon one passage of Scripture, to listen to the following: "God so loved the world, that whosoever believeth on Him should not perish but have everlasting life." "Who gave Himself a ransom for all."

“He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” These passages of God’s Word ought to be enough for you, sinner, to cause you to know that your sin was indeed carried to the cross and atoned for by Jesus Christ your Lord. As God’s Word is sure, Christ has become your propitiation, your substitute, and your advocate. Will not you come to Him voluntarily, and claim your share in His advocacy and intercession? By so doing you shall be saved. By refusing to do so ye shall die in your sins. Bind a piece of iron upon a block of wood, and cast them into the water and what happens? They will sink, wood and iron together, and the wood because of the iron. Leave them there for months and years, and what happens? The wood becomes water-logged, and cannot rise again though the cords which bound it to the iron be cut. So must it be with you, sinner; that sin of yours will make you eternally heavy. It will saturate you through and through, so that even were the bonds severed that bound you to depravity, you must remain forever cursed, perishing in your own corruption. There is no other ending for him who prefers his sin to God.

THE EMPTY TOMB OF JESUS.

"Come, see the place where the Lord lay."—Matt. xxviii. 6.

WALK out to the cemetery here ; sit down by some grave and think. You have often done so, perhaps. Many have done so profitably ; perhaps you have. Many have done so carelessly ; perhaps you have. Don't be careless to-day. Sit down upon some turfy mound which covers someone, a stranger to you. Let your thoughts fill up with the activities of that vanished life. You may let your imagination play ; perhaps it will profit you. The dust beneath you was once prattling childhood, pure and sweet, and sunshine to all who knew it. You may give your thought the chubby face and dimpled smile, if you will ; you may trace it through the rain of tears or lightsome romp, and note it grow in stature and in strength. You may see childhood over, and boyhood begin ; and, if you are inquisitive, you may now note habits forming, passions awaking, and conscience asserting itself. You may glance from home life to school life, at task and at sport, until you see boyhood and youth disappear, and manhood come on, and the treadle of life is before you : the strong man's struggles ; the breadwinner's determination ; the oncoming of care and anxiety ; the new home established with its many dependencies—prosperity,

adversity, sickness, sorrow, perchance joy now, or the sweet calm of assured success. Or you may note the brown locks turning to white, and the smooth brow becoming furrowed, or the sturdy strides tottering. Or you may note the end—the house of mourning, the funeral procession, the open grave, and the last sad rite. But your imagination is not able to stop here. You are pressed forward in spite of yourself. Your mind has been tracking the life of an immortal, and for an immortal the end cannot be here. You take the fleeting spirit upon your thought in spite of yourself, and track it to the abodes of either the saved or the lost. In heaven or in hell? you query whenever your thought runs thus.

Or, if you sit beside the grave in which repose all that is mortal of a friend or loved one, whose life you knew, whose actions were before you day after day, whose desire, hope, and thought, had often been familiar, your meditations would not be much otherwise, save as to the last state. And that you would gauge, comparing the life with the results of living as they are known to you from the pages of the Book of God.

The grave is, then, the suggestive object—to dumb natures only does it not tell its story of past or future. Perhaps it is more suggestive than any other familiar thing we meet with here. Our text of this morning has to do with a familiar thing upon earth, an open grave, and with a familiar theme of Christian doctrine, the grave of Christ; and as anyone's grave is suggestive of much that is of moment to humanity, and as the Saviour's grave has attached to it all that is of

moment above humanity, our meditation this morning ought to furnish us this day with thought intensely profitable to some life.

The wonderful life of the Son of God upon the earth was now over. He had made His sad journey from Bethlehem to Golgotha. He had endured privation, suffering, affliction, and love. He had become familiar with all sorrow and with all woe. He had seen with His eye, and touched with His hand the diseases which sin had caused. He knew what hunger was, and cold, and nakedness. He had become inured to blows and insults. The garden scene was past now, and the scene of the judgment hall. They had taken His poor hands and feet and nailed them to the cross. The agony of the passion had now ended. The quiet burial scene had taken place, and now it is the morning of the third day. And the little company of loved ones, hastening to perform their last careful ministry, find the Saviour gone, and a shining one keeping watch over the open grave, who answers to their inquiring glances, "He is not here; He is risen, even as He said. Come, see the place where the Lord lay."

This morning it will not be difficult for us to go back in thought to that day; nor will it be difficult for us to hear the angel's voice addressing even us, "Come, see the place where the Lord lay."

Let us be obedient, then, and take our journey to the open sepulchre where the Lord lay. And, as we gaze within the tomb, among the crowd of thoughts which come pressing upon the mind, this one, surely, is not the least prominent, nor is it the least in

importance—this Lord, whose last resting-place we have come to see, was a human Lord.

I. THIS OPEN GRAVE TELLS US THE STORY OF CHRIST'S HUMANITY. If we would appreciate at all in its proper relations the necessity and the value of Christ's mission into this world, we must never lose sight of the fact with which we are now confronted. "The Word became flesh and dwelt among us." It was no seeming humanity, as many have taught; it was not that He chose to envelop His divinity in the semblance of flesh, that He might deceive those with whom He came in contact, as Homer's gods were wont to do. When it is told us that the Lord Christ became a man, we are to understand that He became humanity to the core. And the first proof of it is this yawning grave before us. He went the way of all flesh. His eyes became glassy in death. His limbs stiffened, as ours shall one day; and He was put away from the sight of His fellows until the third day. The vital spark had fled that body; the cruel spear had searched the seat of life, and blood and water had flowed forth; and He had gone to the burial. In His case there was no escaping the penalty of humanity. Death came by reason of it, and burial in due course. We want to get this thought a little deeper down than it usually goes. It is not that He appeared in fashion as a man merely; but it is, "The Word became flesh and dwelt among us." It is not that the being was untouched by all the adversity which surrounded that wonderful life, and that the assumed covering only was susceptible to His adverse surroundings. No; rather, the

Lord had become a human being, and was, just as we are, keenly sensitive to all which could touch mind, body, soul, spirit. That body was flesh and blood, as are our own bodies; that mind was governed as ours are, it grew in wisdom; that heart was filled with human passions and ambitions, yet without sin. We want to clear our mind of the thought, that what our Saviour endured He might easily endure, being God, and that He had resources that the rest of us could not have, which would enable Him to endure privation, sickness, pain, and to be brave in death. God, he was, it is true, yet His divinity did not come to the help of His humanity. When He suffered, He suffered as you or I must, unaided by any power which is not common to humanity. The Lord Christ, in so far as His obedience and passion was concerned, did His atoning work as a man. He kept Himself clear of His own proper divinity, though He never ceased to be God; and went on His way doing, and suffering, and dying, the man Christ Jesus. How else could man's penalty for sin be paid? How else could man's obedience be wrought? Had He for a moment brought His divinity into vision, who could have stood before it? No man can see God at any time. Had that voice taken upon it the accents of divinity, would not the people have trembled, as they did who stood before the sacred mount? Had that eye sent forth its piercing glance, charged with its vision of omniscience, men would have fallen before its gaze. As the Servant, and as the Burden-bearer, He was the man. And it was only when proof was needed of His divine authority and person, that He laid hold of His

other self, and produced the resources of a God. This view we must take, if the character of our great High Priest is to avail us in our time of need; and this is the strong encouragement of those who are charged with the business of following in His footsteps. We have not an high priest, who cannot be touched with the feeling of our infirmity, but rather One who was tried in all points, like as we are, yet without sin. Meditate upon that phrase, "like as we are," and so get close up with the fact, that what is burdensome to you was burdensome to your Saviour also; that what is temptation to you was temptation to your Saviour also; that what is persecution to you was persecution to your Saviour also; that what pierces you through with many sorrows pierced Him likewise; that what is agony of mind to you was agony to Him also; that what would break your heart would break His also. Barring sin, He was a man just as you are. And herein is His victory, and your salvation. The Lord Christ fulfilled God's laws as a man. The Lord Christ endured God's wrath as a man. Not as God was the actual work and suffering done. Else the work and suffering could be no offset to the failure of my life; but now, since the Word became flesh, I see humanity represented in Him purposeful, and without failure, in any particulars, walking upon the straight line of the commandments of God, turning neither to the right hand nor to the left, taking up every duty and every impost, not omitting one jot or one tittle—humanity at last, after ages of failure, walking according to the statutes and the ordinances of the Lord, blameless. And now, since

the Word became flesh, in the passion of the man Christ Jesus, I see humanity endure the indignation and wrath, the tribulation and anguish, the consequence of the violated law of God. In that awful scene in Palestine, I see humanity go to its doom, and the debt paid, to the uttermost farthing. It is not divinity hanging there, else I could claim no fellowship; but humanity, hence I have hope in His death.

But, as we gaze into this grave where the Lord lay, do not our thoughts go back to the inquiry, How comes it that the humanity of the Lord Christ is brought thus low? His was humanity without sin, and it is the wages of sin that is death. He possessed the uncorrupt humanity of Adam before the fall, and not the depraved humanity that we are so familiar with. We go back to His birth, and note the divine-human parentage, and can find no trace of sin or imperfection. We catch a glimpse of His boyhood, and see Him at all times subject, and in obedience, and can detect no trace of varying from righteousness. We see His thought, and in His own Word his heart is laid bare; yet the scrutiny of nineteen centuries has not been able to detect a flaw. There was no depravity in Him, because He was conceived by the Holy Ghost; yet here is the place where He lay. His birth, His life, His mind and heart, demanded for Him physical immortality—yet behold His grave! Alas, the pity of it for His sake! Ah, me, the glory of it, for ours! He died that we might live. Sin brought Him there, as it brings all flesh there; but it was sin not His own. That human

body was deathless in its own nature, and could not die, save for the touch of sin ; but He, who knew no sin, became sin for us. Here, as we gaze into that open grave, let the glorious doctrine of Christ's substitution seize us. Picture the scene as you may. His dear feet, that for thirty years had borne Him upon errands of mercy, had been washed from their blood-stains and decently laid. His tender hands, so used to the offices of sweet ministry, had been whitened from their clotted gore, washed with the tear-drops, doubtless, of her who had, before, thus washed His feet. His head, divested of its crown of thorns. And the agony smoothed from His beautiful face ! O, the tender ministry of those loving hands ! We send our thanks to them back through the centuries, and bless them for this beautiful service, not forgetting how their hearts were wrung in the doing it. His body now rigid, though beautiful, in death, is wrapped round and anointed. And with tender care they place it in the spot at which we are now gazing. See it there. Sin did it ! Immortal, yet dead ! Deathless, yet dead ! And let the truth of the paradox possess you that voluntarily, in conference with the Father, who so loved the world, He turned Himself towards all the past, and bared His bosom to receive humanity's curse and woe, from Eden down to Golgotha ; and, bracing Himself upon Calvary, voluntarily He stood there with arms extended towards all future time, inviting the woe and curse of coming ages to find their target in Him. And so from the past it came in full measure, and from the darkness of ages yet to come, and fastened

upon Him the curse and the woe of a lost world. What wonder the cry, "My God! my God! why hast thou forsaken me?" Gaze upon Him, men and women, as there He lies. Sin did it! Not His own, but yours and mine, and all sin in humanity's great sweep. Sin did it, because He permitted it to do so. Sin did it, because He so loved the world of sinners that He preferred to bear the curse and the woe, rather than that poor sinners should thus suffer. He is the representative man. He represents me—my penalty for sin; there it is, paid! My suffering on account of sin; there it is, endured! The vials of God's wrath poured out upon me; there it is, drunk to the bitterest dregs! The majesty of the law which has me in its grasp; there it is, executed! And, hark! from the tomb, if the dead may speak, "I have finished the work which thou gavest me to do." Sinful man, believest thou this as thou lookest upon the face of the dead Christ, whom thine imagination has placed within the empty tomb, at which thou art now gazing? Believe it, and thou mayest see thyself there, dead to sin and the curse of the law. Friend of God, do you look also, and surely there will come over your spirit the sweet assurance that all the record of your past guilt has now been washed away.

Of what did He die? Such is our natural inquiry whenever we hear of death or view the narrow house appointed for all living. So may we inquire also as we look into this place where the Lord lay. Sin, we say. Yes, but what sin? Or, how sin? That brow is strangely lacerated. That is an ugly wound the

spear has made right through His heart. We shudder instinctively as we think upon the nerve centres which are pierced by the nails whose wounds we see gaping. What possessed man that mutilation so fiendish could be devised? If the outward act is the exponent of the inner thought, of what character must that heart be that devised such treatment as is here exhibited? These wounds mean bitterness, hatred, and malice, do they not, on the part of those from whom they came? Certainly they do. Of the Roman soldiers? No, not particularly. No, no; as we think this matter through we find more than one representative scene enacted at the cross. As Christ was representative, so were they who executed Him representative. Christ was the representative man in whom the wrath of God was fulfilled. That Roman soldier, that procurator, that high priest were representative men, in whom the wrath of man against God was fulfilled. Men were, ever since the coming of depravity, haters of God and all things good. In them dwelt no good thing, and in their sight the good could not be tolerated. The thing most God-like was the thing most hated. They would kill the prophets? Yes. And stone those sent in mercy to them? Yes. Would they break Almighty Law? Yes. And thrust their fist in the face of God? Yes, yes; all things they would do; all things desperate, all things bloody. Upon God's very throne they would place their impious hands, did they dare. Man, in his hatred of God and all things good, through the ages, was restrained only by fear. So far as he dared venture against God, so far did he dare. And the opportunity was the only thing wanting to his

supreme act of impiety. Not, I say, that those engaged in the fiendish business of executing the Saviour knew that He was the God-man, or recognized the terrible guilt in which they were being involved. Of this our Saviour assures us when He says, "Father, forgive them, for they know not what they do." But this was the on-reaching of depravity, the deepening of the world's guilt. If high priest and ruler did not know that this was the Christ, why did they not know? Sin had blinded their eyes and warped their judgment. They had now got so far away from the thought of God that its plainest wording in their own Scripture could no longer enlighten them. They would not see God manifest in the flesh before them according to their own sacred writings. Here are goodness, purity and truth. Here are mercy, forgiveness and peace. Here, in human form, were the power, the wisdom, and the truth, of their own Jehovah. Yet goodness, and mercy, and wisdom, were things to be scoffed at and put to open shame, Representative men they were, standing confronted by the purity of God, and—"Away with him!" "Crucify him!" Now, don't get away from it, friends; the concentrated thought of the humanity of the ages is represented in that death scene. That is the universal thought of depraved humanity toward Almighty God, "for in it [that is, in our flesh] dwelleth no good thing." The thought is a horrid one, beyond our comprehension, almost; but we, who can look with complacency sometimes upon the suffering Son of God, should at least endure to look upon its cause. That man with the hammer there, driving the

cruel iron through the sensitive palms of Jesus Christ, God's Son, is the representative of humanity in its inmost thought towards God. In an unregenerate state that man is I, that man is you, in our attitude towards the Most High. "Away with such a fellow from the earth," "We will not have this man to reign over us," has been, is now, and ever shall be, the universal voice of depravity. That man wanted Christ dead and under ground, and just such is the wish of this sinful world. Get rid of God, the Being who shows me my sin. Get rid of God, the One whose eye is ever upon me, checking the desires of my flesh. Get rid of God, whose laws are hateful to me and whose presence is abhorrent. And what is humanity even now actually engaged in attempting? And what has it been doing ever since the day of the sad fall? What means this lust for gain that has run to madness in every Christian land? This tireless activity of insatiable greed? This day and night study of how to be rich? This wresting of all laws, human and divine, that six figures may be reached in the bank account? There is no time for God's service in such madness, talk men how they will. There is no time to become familiar enough with Jehovah to love Him. In all this mad ambition and avaricious greed I fancy I see plainly enough the man with the hammer, putting out the life of God. What means this curse of strong drink, patronized by so-called Christian lands, and sent by so-called Christian lands to do its damnable work to the ends of the earth wherever a boat crew can affect a landing? Strong drink! that is responsible for more lives than the world's

battles. Strong drink ! that has wrecked more homes than the combined floods and winds of the world's history ; that has caused more tears to flow, more hearts to bleed than anything else has done ; that costs the world more money in offsetting its crimes than for any other expenditure. What means the world in speaking well of this devilish thing ? What means our Legislature in bowing down before this image which Satan has set up ? What mean the governments of the world by patting this courtesan upon the cheek, and bidding her go about her work of bringing man down to hell ? In that much loved and daintily dealt with traffic, I fancy I see plainly enough the man with the hammer, endeavoring to extinguish the life of God ! What mean those books on infidelity, scattered broadcast wherever the Gospel finds its way ? What means this theology of sweetness and light, purporting to do divine justice to God by emasculating the old idea of justice and judgment and reigning sin ? What means this—the incoming of the world upon the Church of God, the pressure of formalism, of rites and ceremonies, to take the place of spiritual worship ? What means this—Christians, *Christians*, going about all this business ? I fancy I see, in and through it all, the man with the hammer, endeavoring to extinguish the life of God ! Is he not the representative man ? And were he not restrained by God's grace, would he not blot God from the universe ? And, ah, me ! is not that hammer stroke still at work, even among those who look in horror upon the work of exterminating God, such as we have just gone over ? What think you, friend ? Is it the

human nature of Christ or the humanity of God alone that is susceptible to blow or insult? Is not His spirit as quick nerved as His body? Is not His heart as impressible as His skin? Is not God now—spirit that He is—as tenderly environed as was that same spirit in the human flesh of Jesus Christ? Who hates God now? Know this: that hatred of yours is as keen an insult as was the spitting in the face of Christ. Who disobeys God now? Know this: that disobedience of yours is a blow in the face of Almighty God, as keen-felt an insult as the soldier gave who smote the Lord, saying, "Prophesy; who smote thee?" Who is denying God now? Who is ashamed of Christ now? Know this: that He feels the wound of your slight as sharply as He did that of Peter in the judgment hall. Who now is traitor to Christ? Who now is living in sin while pretending to be in love with the Saviour? Know this: He regards the kisses of your lips as the sting of the scorpion. Sin is a blow in the face of Almighty God, and, through it all, I fancy I see plainly the man with the hammer, trying to extinguish the life of the Lord. O, he is the representative man in sin, and every blow he gives to the nail, as he sends it through the quivering flesh, represents some thought, some wish, some desire of poor fallen man as he stands related to the holy God. But now we leave that part of our contemplation, and looking into the place where the Lord lay,

II. THE OPEN AND EMPTY GRAVE TELLS US THE STORY OF OUR LORD'S DIVINITY. "He is not here; He is risen." Survey with wondering eyes the place where He lay. There are the grave clothes and the

napkin; yonder, the stone on which His beautiful head rested. But He is gone. He could not have been stolen away, for a watch was set, who must answer with their lives. The mouth of the grave was sealed, and the most daring Roman, even, would not have ventured to violate that seal. Let an answer to your wondering glance come from the shining-faced one who stands by your side, "He is not here; He is risen"; and from the grave send your glances now heavenward, and let come into your memory all that He has told you concerning Himself. He is God as well as man, and here you are confronting the final proof of that best-established verity. The grave was opened. On the third day, according to His word, He burst the bars of death and the tomb, and came forth, death's only Conqueror. O, weeping women, your tears may be dried, surely. O, faint-hearted disciples, and slow of heart to believe, well may you run to your companions with the glad tidings, "The Lord is risen indeed." Let them solace themselves with the glad tidings while we stay here a moment longer to meditate—not upon the glorious news of Christ's resurrection as it may effect our life in Him, both here and when we go yonder, but as to some features of His personality which we need to recognize.

The Lord Christ is very God; of that we may be assured. Here is proof. Have you noted the spread of the Unitarian belief of late? Have you noted that, in some of our so-called Baptist pulpits, especially in the Motherland, this central doctrine of the Church of God is being set aside; that His humanity is being beautified at the expense of His

divinity ; and that His moral perfections are being made the substitute of His Godhead? Has it occurred to you that the Son of man can be so brought into the foreground as to cause the Son of God to retire? Do you know of the crucial test to which the old doctrine of the substitution of the Son of God—to stand in the sinner's place, and to be the only name—is now being put? Stand we here, friends, by the empty grave of our Lord, and be prepared here to stand, in the knowledge of this eternal truth, confronted, as we are, by this proof that Christ is God ; and let the man with the hammer do his worst : here we stand secure.

The Lord Christ is still human. So runs the story spoken by this empty grave ; body and spirit together are gone. He was seen of many. He was seen of the apostles. He was seen by the company of the disciples gathered together. He was seen ascending into the glory, bearing with Him His human body, His human mind, His human affections. The God-man now sits upon His throne in the heavens. Comfort one another with this thought, brethren. We who sin so often, we who doubt so often, we who get away from God so far, often cannot grasp the thought of the Eternal Spirit caring for us. God is too infinite for our faith. The mystery of God we cannot pry into. God is human. There upon the throne, sits Christ, touched with the feeling of our infirmity, tried in all points like as we are. Speak to Him as you would to your brother in the flesh, for He is your brother and He is clad in humanity.

And standing here by the empty tomb, the

thought that prevails in and through it all is : Jesus lives—the Son of the living God, Himself the living God. Through all persecutions? Yes. Through the crucifixion and the grave? Yes. Through all efforts of men to put out His life? Yes. Through all the twists and turns, deceit and hatred of humanity, from first to last represented in that man with the hammer? Yes. He lives—the God-man lives. Comfort your heart, believer. “As He lives, ye shall live also.” Oh, sinful man, beware! You can't kill God! You may put Him from your thought, you may desire to put Him from the world, but in spite of all your efforts He lives; and what you do now you do against the living God. I beseech you put away your hammer. Cease driving your nails. You can't kill God! Rather, come see the place where the Lord lay; and, repenting of your sin, cry you unto the living God for mercy and pardon and grace. *Amen.*

THE GOSPEL THE POWER OF GOD.

"It is the power of God unto salvation to every one that believeth."—Romans i. 16.

POWER definitely directed for a definite object is what the text is speaking of.

I. Let us look at THE POWER HERE SPOKEN OF, endeavoring to characterize it and to distinguish it from other powers in regard to which there is sometimes confusion. God, we know, is the depository of all power and its sole author, and that power, we know, is manifested in infinite variety of fashion. There is His power in creation, by which, in putting forth His voice or the mere act of volition, whatever is was brought into existence. There is His power in destruction, by which men or angels, insects or worlds go back into the chaos whence they came. There is His power in sustaining and ruling, by which the immensity of creation is kept fulfilling the purpose for which it was brought into existence. There are His powers visible, which manifest the Almighty's presence in the terrible displays of His providence; and His powers invisible, which we know surround us and affect us with their potency and influence. But this power of God of which the text is speaking, differs from all His other powers, both in character and potency, in aim and object.

(1) See a *comparison* between this power and the power of electricity, say, as that has now become the power of foremost interest in the physical world. Electricity is the power of God, and, doubtless, a power which is among the all things working for the good of those who love God ; but the method of its operation is vastly distinct from the method of this thing which the apostle is here glorifying. Electricity has ever existed, and its subtle or terrific agency has ever played its part in the affairs of the universe. Its spark has penetrated to the bowels of the earth and ignited the accumulated gases there generated, and men have witnessed with amaze and terror the belching volcano and rending of earth's foundations. Its currents have met in mid-heavens, and the forked tongue of fire has cleft the sky and carried destruction to the earth. In the quiet and mystery of the frozen north it disports itself gloriously where atmosphere and temperature blend for its convenience, and the many-colored and shifting corona tells of the majesty of the throne whence it emanates. To such displays this wonderful power of God might ever have been limited had not the inventive genius of man laid hold of it and trained its potency for service in the commercial and mechanical arts. Observe, man did this. By his persistent application of sharpened wits he so bore upon the subtle fluid as to change it from a ruthless tyrant to a submissive slave. So that now the genius of man pervading it and controlling it, electricity, this power of God, has become of human manipulation, the power of man. Not so the power of God of which the text is speak-

ing. As in the former case, it, too, had always existed. The Gospel, the power of God, was proclaimed in Eden. Its brilliancy and its transforming touch stamped itself upon the character of the patriarchs. Wonderfully radiant, so that its brightness has not yet faded into oblivion, its virtue shone out from that Prince of God, whom, upon Mount Nebo, the Almighty covered from the eyes of men. Like the lightning's flash or like the aurora, down through the ages, again and again, in characters such as David or Elisha, Elijah or Jonathan, Isaiah or John the Baptist, this power of God was known and felt, but as yet its displays were erratic, touching or filling to the full one here or there, compelling the admiration or the awe of men, and, in isolated cases where its power was recognized, sending the thoughtful and spirituelle to the quest of its secrets. But this power of God was nothing akin to electricity. Sharpened wits might bend themselves to its investigation, but in vain. The experience of the ages and the accumulation of all knowledge were useless here. Souls overburdened by the darkness might cry aloud for the ministry of this secret thing which they saw here and there displayed, or of whose existence the mechanism of mind and soul gave them proofless evidence. No man could manipulate this power of God as men have done with other powers which Jehovah has brought into existence. They did their best. They exhausted the resources of humanity in the attempt; but this thing proved itself beyond the range of the best that man could do. In the fulness of time, when the nations were perishing, and the

wretched world, low sunken in the grip of the devil, was reaching out for some method of escape from the awfulness of the curse, God brought His power down within reach of man. But, mark you, the distinction of method and force. In regard to Jehovah's other powers, light, heat, electricity, etc., He was content to hand them over to the dexterity of human will and fingers, and was contented Himself to retire into the background, leaving to the skill of brain and will and muscle the ministry of these tremendous agencies. Not so with the power of God unto salvation. Into the entire energy of this force He preferred to be ever immanent. The power of God, the Gospel, the Almighty has reserved for His own manipulation. Here is the grand distinguishing feature of that which the text sets forth. Man may direct, control, conserve other powers. But God reserves this thing for Himself. Let us now endeavor to display this power as to its composition and its strikingly unique characteristic.

(2) See the *Gospel as to its message: Glad tidings*, the word itself describes it. Here was the world lying in the wicked one, strayed from God and low sunken under the curse, hopeless and nerveless. Glad tidings—the iron rule of the evil one is to be broken. All that mass of pollution is to be cleared away. The pall of sin which shuts out every life-giving ray is to be lifted, and breath from on high is to be given to sin-cursed earth. Man has wandered from his God and gone in hiding with his fellows, who were alike sin-cursed. His mind was stricken; his heart was smitten; his body was afflicted; his

poor soul was shut up in darkness; conscience was wounding him; the devil was persecuting him; God's wrath was heavy upon him. Glad tidings! What does that mean? What, but that the great enemy is to be shorn of his power, and the Conqueror is to betake Himself to where the poor prisoners had been hidden away in the vileness of corruption, where He will place His hands upon mind, heart and soul of the perishing ones, clothe them in seemly garments in the place of their sinful rags, and lead them out of their darkness into the light of God. But how could this be done? God cannot lie, and His sentence of cursing has been pronounced. How can sin-cursed men stand in the presence of the Holy One? Glad tidings! The message condescends to show the reason, so that the poor sinner may doubt or fear no longer. "Come, let us reason together, saith the Lord," and He shows in the substitution of Jesus Christ how that justice and mercy may meet together, how that God's face turns back in reconciliation, how that degraded man may stand even unblushingly in the presence of his Maker. But how can man receive this grace? Poor soul, his spiritual powers are all enervated, his affections are very feeble, his heart is so filled with other loves. How shall he do? Glad tidings! God sends His own Spirit, who, with the feebleness and impotency of poor degenerated man, imparts the strong desire, the penchant longing, the aspiration after holiness, turning into righteousness the disordered faculties, purging the heart from the baseness of depravity, and so empowering the perverted will that it yields to the

touch of God. And all this change which the penitence, aspiration and the yielding will indicate, have their sum and centre in Him who was crucified. He, the Lord Jesus, is in the foreground and the background. He, the Lord Jesus Christ, out of His own pitying heart, designed the rescue. He, the Lord Jesus Christ, alone and single-handed, did the rescuing. He, the Lord Jesus Christ, dictated the message. He, the Lord Jesus Christ, energized the whole with His own good Spirit. As the light rays from all this vast orb converge to the centre of the sun, so from all that needed the saving touch—wide-spread as the bounds of earth and sky as they are—there converge in Him all that is efficacious in the redemption of humanity. Christ is all and in all.

(3) But you see further in regard to this message. Notwithstanding the charm of gracious doctrine emanating from the Holy One Himself, *it has pleased the Author and Captain of our salvation to use the feeble ministry of poor ransomed sinners in carrying it into effect.* By means of redeemed men the story of the fall and the rescue and the restoration were fixed upon the sacred page. The sacred word was given in trust to redeemed men with the command to spread it abroad and live its precepts, so that now not only was the message fixed unalterably upon the sacred page, but it was fixed also upon the lives of those who were held in thrall by its teaching. So that the words which, in one sense, were but dead representations of living truth became themselves living words in the messengers. The glad tidings graven upon human hearts, minds, and consciences,

ever regulated and corrected and purified by the unalterably fixed word, is, you will readily perceive, an addition to, an increase in, the power of the message, having now in full operation with it all that is sympathetic, all that is easy of access, all that is communicable and companionable in the associations of fallen humanity ; so that now in practical effect the message and the messenger are one. I speak you a truth to-day, brethren in the Lord Jesus Christ, which, in these days of accommodating and popular religion, is very often far thrown into the shade. I emphasize before you Paul's doctrine of the living epistle—the living message of salvation. The message is merged into the messenger. This holy book of truth is the plate from which the impress of that which is stamped upon the Christian, is taken. The plate remains in the printing office, but the newspaper goes into the business of men, into their pleasures, into their homes, and carries with it its tidings whether good or bad. This Book of God remains upon our desk or remains in our chamber, and we Christian men, having received its stamp, are commanded to go forth as living epistles known and read of all men, carrying with us glad tidings into the business, into the pleasures, into the homes of men. So far, then, we have seen this power of God, the Gospel, to be not word of mouth merely, either of man or Jehovah, not spread on printed page merely, either of man or Jehovah, but glad tidings incarnate, breathing forth from mind, heart, and influence, the message to poor sinful men sent down from the Father of the lights. Christian men, messages of God, behold *you* are glad tidings.

(4) But see you, further, one other component part of this Gospel which is the power of God. And I put this last because it is the all-important part, the part without which everything else falls to the ground useless. Imposed upon written word and living epistle, placed as the foundation upon which rests written word and living epistle, permeating every sentence and every faculty of written word and living epistle, *there is the Spirit of God*. He is the divine Operator who brings into relief the meaning of that which was stamped by the finger of God upon the sacred page. He is the divine Illuminator who flashes from the heart, the conscience, the mind, the walk, the life, the influence of men, the glad tidings of the truth of God. He is the beginning, the expansion, and the convergence of the Gospel. God Himself is He, the manipulator of this power, who selects the material upon which it is to operate, who controls its energy in the operation, and who Himself is the power that accomplishes all that is done. Here, then, are the glad tidings, brethren, the Gospel, this power of God unto salvation. A message of mercy and forgiveness unto you. Do thou rejoice and be glad thereof. A message incarnate, brethren. Do thou rejoice with humility because of this honor conferred. And, through the all-pervading Spirit, a message still going forth among men as God manifest in the flesh. Do thou rejoice with trembling because of the weight of glory and responsibility which thus lies at your door. So much for the power of which the text is speaking.

II. Let us now look for a little time and in the

second place at THE DIRECTION OF THIS POWER. It is the power of God unto salvation. What is the good of the Gospel? What end does it serve? To accomplish what purpose has this tremendous energy come down from the heavens and fastened upon men? The question is variously answered, as you well know, but the text answers it in only one way. It is the power of God unto salvation, and it is to serve no other purpose.

Says one: Not so, brother; but the Gospel rather is the civilizing agency of the world. In it behold the primal principles of peace on earth and good-will toward men, which had long been obscured and forgotten, returning once more to clear away all the rubbish which the long reign of barbarians produced. Men had forgotten the first principles of humanity so far as these related one to the other. The honor stamp given by their Creator had become defaced; and the bad impulses had so long held sway that necessity cried loudly for a return to these first as the better way. And so these principles of justness and fairness, in opposition to the cruelty and oppression of savagery, in opposition to the power of might against right, have come; and who shall say that in the amelioration of the condition of man since the Gospel has come, and to be seen wherever the Gospel goes, this power of God has not had its direction and its efficiency? So runs the tenor of the popular estimate of the purpose of God's Gospel. And so the throne and sceptre of the Bible go together among the insignia of royalty. And so, "the Bible, the secret of a nation's greatness," is regarded with

complacency; and men who have the rule of kingdoms, noting the progress of correct governmental principles, and seeing the Word of God the foundation upon which these are resting, are contented to let rest just here the mission of glad tidings. The text says, however, that the Gospel is the power of God unto salvation.

Says another: Not so, brethren; the Gospel is the great refiner and purifier. It is the thing that contributes to the kindliness of men toward each other; it is the thing which subdues their vulgarities and sends the mellifluous influence of sweetness and light pervading their environment. And the Gospel thus announced is captivating in many ways. See you the honest man, the benevolent man, the man who practises the grace of sweet charity among his fellows; he verily is satisfied that the Gospel has performed its mission upon him. See you all those who give the Gospel their respect and patronage, who wrap themselves in its courtesies, whose exterior graces and deportment run parallel with the wording of the beatitudes, who grasp the excellences of its outward traits, and delight in all its presentations that are in good form, and that are neither productive of angularity or over-much virility. Oh, yes, the Gospel with its peace, with its forgiveness, with its lofty philosophy, cannot be but for the refinement of man. But the text is talking not about the refinement of life, the sweetness of becoming deportment, and that sort of thing. The text says, it is the power of God unto salvation.

But, says another: Not so, my brother; the Gospel

has surely its mission in the entertainment of those who are attached to its principles. Is it not that by means of which those of us who have no taste for the vicious and low, can find intellectual quickening and rational recreation? Can we not make its principles cover the range of the political, the social, the ethical, and the æsthetical? Cannot those in leading of its tether, associate together and, embraced by its principle, seek social advantages and intellectual recreation? Is it not so that the institution, the gospel church, may be legitimately regarded as the successful rival of the play-house and the debating club, in providing recreation, mental or emotional? And in this rational and emotional line, has not the Gospel clearly established its mission as the transcendent elevating agency? But, friends, you see one can't so interpret the text, that's all. The Gospel, according to the text, is the power of God unto salvation. And whatever may be the outcome of salvation upon the governments of the nations, the social, the intellectual, or the æsthetical life, clearly the thing at which it is pointing is salvation, and that alone. Oh, I should like to read this truth deep into the hearts of men, especially those who esteem and respect and patronize the message from God; those who flatter themselves that their lives are in the direction of its working; those who think to exhaust its possibilities by attention to its social or intellectual permissions; those who have a form of godliness, but who deny its power. If the Gospel has not saved the soul, it has profited nothing; and, depend upon it, if only socially, intellectually, or philosophically, men have received

benefit, they have missed altogether the power of God ; and that which has enlivened their graces of mind, heart or body, has not been the Gospel at all. The Gospel is the power of God unto salvation, man ; not unto a good time, socially ; not unto intellectual advancement, not unto sweetness and light. Look at it ! your poor soul is perishing, your sins are bearing you fast to hell. Even now your sentence of condemnation is passed, poor soul. Don't trouble yourself in any way with this power of God except as it comes to save you from the grip of the devil. Look at yourself as a lost sinner, and lay hold of this power of God that it may lift you out of the horrible pit. Beyond controversy, that is the mission of the Gospel, so far as you are concerned. Oh, the blunder of deluded souls who read the message otherwise than "salvation." Oh, the sin of living epistles, if they proclaim the message as otherwise than "salvation." God's Son did not give up His glorious principedom in the heaven of light and spend thirty-three years upon this sin-cursed earth, in company with vile sinners, daily exposed to blows and insults ; He did not endure the woe of the world's curse, and the blood and the shame of Calvary, for anybody's intellectual, or social, or moral, entertainment. No such thing ; He saw the human soul which He had created, immortal. He saw it black with sin, and forever lost, and that He might save it, and for that object only, the incarnate God came down.

"Plunged in a gulf of dark despair
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day.

With pitying eyes, the Prince of Peace
Beheld our helpless grief ;
He saw, and, O amazing love !
He flew to our relief."

So much for the direction of this power of God.

III. Note now, if you please, and in a few words, THE OBJECT OF THIS POWER. "It is the power of God unto salvation, to every one that believeth," says the text. We have seen the power of God. We have seen this power restricted as to its direction We shall now see it restricted as to its object; and we now proclaim as the teaching of this Word of God, that the power of God in salvation is available in him, and to him only, who believes. Here are glad tidings sent broadcast through the world; here is the invitation universally proclaimed; here is power sufficient to lift the universe from its woe; but no one, except "he who believes," shall at all profit by this wonderful display. Salvation is restricted to him who is united to Jesus Christ through faith. Note well the concise setting of the words, "to every one that believeth." This is not the popular way of putting it, I am well aware, but this is God's way, nevertheless.

Poor lost sinners will have it that the power is available to every one that hopeth. And they hope all will be well with them at the last day; they hope to get into heaven; they hope God will be merciful to them; they hope their sins are not so great as to overwhelm them, and so they sink gradually into the restfulness of hope, which is false and fatal.

Poor sinners will have it that the power is available to every one that worketh. And so through works of

charity and self-denial, through works of obedience to God's commands, and through works of mortification of the flesh, they convince themselves that they are recipients of salvation, and are resting upon a conviction which is false and fatal.

Poor sinners will have it that the power is available to every one that enjoyeth. And so they press to the services of the church; they heartily take part in the prayer and praise; they esteem the people of God, and delight in Christian ordinances; their feelings are tender, exalted, responsive, and highly satisfactory; and upon this ground they say, "We have salvation," and so they restfully enjoy that which is false and fatal.

The text, with one sweep, ruthlessly sets aside all these conditions, and fixes one imperative law for the transmission of the power of God unto salvation: "to every one that believeth." Every other thing is ruled out, and faith stands solitary at the entrance into life. Glad tidings is flashed over the wire from Quebec to Windsor, but only they whose instruments tap the current catch the news as it speeds. Destruction struck Egypt like a flood, and only they whose door showed blood escaped. Faith taps this power of God, and brings the glad tidings to the ruined soul; faith points upward to the blood and the destroying scourge passes by. Sinning soul, dost thou believe on the Son of God? This is "the power of God unto every one that believeth."

OUR MOTIVES.*

SOMEONE has said—and the remark has become the familiar utterance of prayer and platform addresses—that as yet the Church of God is only playing at missions. There is, alas, too much truth in the remark ; but truth, however, which is not to be confined in its application to the one matter of foreign missions. Christian work generally may come under this censure ; for I suppose we shall not lift up our eyes upon any field of Christian effort, with even casual scrutiny, but we shall discover, in regard to its tillage, more play than work, more easy-going carelessness than sturdy burden-bearing, perhaps more selfishness than the esteem of another rather than self. I suppose that, without injustice, this is the view which will impress us whatever outlook we may have upon world-wide Christian endeavor. If so, and there be any responsibility in connection therewith, our own churches surely must needs bear their share. Personally, I am impressed with the thought that our churches, as a rule, do not serve enough ; they are resting before they enter upon the time and place of rest. And God's business staggers and stops while they play at going to work.

* Presidential address, delivered at the Convention at Waterford in 1893.

I may be serving the churches in this address, as well as in any other way, if I may be permitted to ring the bell whose voice calls away from trifling and sport to the serious matter of Christian business. How best I can get the thought of the churches intent on this matter, is something that especially concerns me. I know not how better it may be accomplished than by a review of motives, and this, though familiar ground, may be well worth traversing to-day if in any way the process may lead to a deeper appreciation of the purpose of God's call to the churches.

Before speaking of motives, we may, in general terms, premise the purpose of God's call to the churches to be spiritual. Our work is nothing if not spiritual. We are coming in these days to be recognized as a body of some importance; we have won for ourselves, as to consistency of purpose and integrity of life, a position which is at least appreciated even in quarters where heretofore we were accustomed to but scant courtesy. We have our full share of Baptist men in public places, and we are conscious of a thrill of pride, perhaps, when the roll of Baptist worthies is called; and we know that the world around us has put upon them the estimation of solid worth. And in that our denomination has come from obscurity into a position of recognized influence, perhaps to somebody it may occur that the end of its being is reached. The call of God to us is nothing, if not spiritual; and the position we have gained is utterly worthless, unless it can the better conserve the spiritual interests of the kingdom of Christ. Our

denomination has not been called into existence to influence either State or society as such—it lives for one object only, and that object is spiritual.

We have come into possession, of late, of fine educational facilities. We have splendid buildings and grounds at Woodstock, at Toronto, and at Grande Ligne; and we have endowments which put us in the forefront of ecclesiastical, educational possibilities. And now comes the danger. How easily may the educational thought of the denomination be diverted from the one thing for which we exist, into lower and baser, even if, to the mass of the community, more desirable channels. Our buildings and grounds exist to us for that thing which is spiritual; if not, they are but useless lumber, cumbering our ground. Upon our endowments, our facilities, our professoriate, there must be stamped, "This one thing I do," with the understanding that this one thing be spiritual. Else, far better for us the downfall of the entire institution.

We are getting famous church edifices of late. In the cities and important towns we vie with any denomination in beauty and convenience of architecture, in the attractiveness of our services, and in the enthusiasm and devotedness of the membership. And the danger may exist that, instead of thought being directed away to the things that are spiritual and eternal, it may find its satisfaction in contemplating those that are seen and temporal. Church architecture, church enthusiasm, church eloquence, either of song or speech, unless they rest upon that which is spiritual, surely would serve us better if swept out of the way so as to make room for that thought which is fixed upon God only.

And so also we have mission societies, marvelously officered and equipped and successful, with a splendid body of workmen on the home fields, and unusual enthusiasm and efficiency abroad. And our churches love these societies which they have brought into being, and they prove their love by the magnificent manner in which they have come to their support during all these years. And more than that, they are proud of these societies, and rejoice greatly in their magnificent service. They tell over the consecrated men, they praise God because so many more young lives are offering for service, and they institute comparisons between our work and the work of others, and our work now and as it was in bygone days; and there is a danger that the thought may rest upon the efficiency of the agency, and the end for which it exists be somewhat overlooked, and we come to exult in the thought of missions, rather than in the souls who through missions are saved.

We are called to a work that is spiritual, and if I now place before you some of the motives to that work, perhaps somebody's thought may be intensified as to the character of service. We are to "go into all the world and preach the Gospel to every creature," and we are told that he that believes shall be saved, and that he that does not believe shall be damned. That is our call from God, and that we may enter upon this service—

1. *There is a motive without us*, which surely should be an attraction strong enough to lead the most careless trifler away from his toys and to set him in earnest about the work of God. The world is

lying in wickedness, the nations are perishing ; God's call tells of those who are being damned—"perishing" is God's expression—and the churches are called into being, and the members are commissioned that "men may not perish, but have everlasting life." Brethren, think it not a strange thing that the utterance from the position I occupy to-day should strike the minor key of the world's woe, rather than some interesting phase of ecclesiasticism. What our churches, our pastors, our societies, educational and missionary, and our membership need most to realize just now, if they are at all to come abreast of God's call, is that there are people perishing, perishing in our homes, in our own country, in the far-off lands, by the millions perishing, and to us comes the call to save. God give us grace to grasp the thought of lost souls ! We do not grasp it, of course, or apathy would cease, and all God's people would quit their play and enlist upon service. But surely we should make nearer approaches to having our eyes opened to the truth God has put into that word "perishing." Perhaps from two considerations it remains remote from us.

(1) It is the familiar idea with us ; we can go over those awful passages of God's Word glibly, and the crucial word gives no index to the thought of God. In speech, in exhortation, in prayer, in reading, we have become so familiar with that word "perishing" that it has ceased to pierce the mind or to stun the heart. We are not so familiar even with the thought of mere bodily perishing ; and consequently physical pain, ruin, destruction will send to us the thrill of

agonized sympathy when the loss of a soul will leave no sign. Let it be that the armies of two nations come in conflict, and human blood and bodies redden and heap the field, and there is hardly a cheek that does not blanch at the thought of the carnage ; and when we are told that the long line of horsemen tramples the living and the dead, and how the ponderous iron of the gun crushes all that is mortal from the prone and helpless on the field, there is no breast that does not dilate with horror. We cannot read of the bayonet's cruel work nor of the devastation of the engines of war without appreciating somewhat the horrors of physical perishing ; but the ten thousand-fold more terrible thought involved in the loss of a soul misses us, alas, how completely ! or by comparison, touches us, alas, how inconspicuously ! But, brethren, we shall not lay hold on our spiritual work until we grasp as we have not yet done what is God's thought of the loss of a soul. Oh, that He might open our eyes to take in something of what this is ! I fancy we might be helped somewhat by letting go our universal setting of this world-wide calamity and gathering our conceptions from individual cases. My soul is perishing—that which only remains to me after all that I can see and feel of self has been sent to its corruption in the grave. That which thinks in me, and loves, and inspires me toward the nobler and greater is being destroyed ; that which lives forever goes on its life in endless death, and forever shall be destroyed without remedy ; and its vitality shall never be extinguished, though the light that is in it shall become darkness. And it shall suffer the torment of

that place, and its labor shall be the conception of sin and the bringing forth of sin ; and from the thralldom of that horrid maternity there shall be no release ; there it shall endure the endless destruction from the presence of the Lord. So with myself, if I believe not ; so with my boy and my girl, if they believe not ; so with the man who stands upon the farthest remove from gospel light ; he does not believe, and he perishes. Then think through the individual cases to the millions, and what human carnage shall we speak of at all comparable in intensity of horrors ? What glassy, upturned eye or broken bone or spurting blood, which with amaze so strike us when borne to our ears from the desolations of earth, should in any way touch life's sympathy if the soul's final calamity shall evoke no concern ? Let there be no disguise wrapped around this awful truth ; let it come, as God intended it should come, like an alarm peal thundered from His judgment throne. "The people are perishing !" Here in our land, as in the regions beyond ; and in the universe of God there is but one rescue service appointed, and that is the service of His Church. Ah, the sin of those who would hold a veil before the eyes of God's Church that she should not view the calamitous ruin of human souls ! Ah, the sin of those who say in regard to the tones distressing, "Peace, peace," when there is no peace ! God with His own hand leads His people to the brink of the lake of fire, and bids them look upon what perishing means, that their minds may be pierced through with the thought of it, and that their hearts may be struck with amaze, so that they may quickly and eagerly go working out

their own salvation with fear and trembling, God working in them.

(2) The second consideration why, perhaps, the urgency of God's appeal does not grip may lie in the fancy that the call is not to the individual but to the mass, or to the individual elsewhere. There is a long wharf crowded with people, two hundred at least, strong, able men. A man falls into the water and is drowned before the faces of two hundred men. Why? Because those at one end thought those at the other were going to do the rescue work; and each one thought the work upon his fellow, and the man perished without remedy. I narrate a fact which is intensified in its responsibility one thousand times in the matter of perishing immortality. You all know of fathers who never venture upon the pleading of the Gospel with their children, hoping somebody else will do that service; and their boys perish because the other people appoint the mission to somebody else. A church does not go into the dark and unpromising region that opens to its ministry, in the thought that surely some other church will occupy that ground; but the other church nominates still another to the service; and those in that desert region perish. And the heathen are afar off, and there are Christian churches so much nearer, or so much wealthier, or with opportunities so much greater, that the one whom the Macedonian cry first reaches has very little hesitancy in relegating the fulfilment of the call to the service of someone else, and this again to another, until the call, which was once so loud in entreaty and came over the waters wafted with the energy of despair, grows

fainter, and is at last stilled in the silence of eternal death. Immortals have perished while the Church has eased her conscience by shelving responsibility or passing it on to her neighbor. From this place it ought not to be amiss to remind the brethren, the churches, the societies, the colleges of our denomination, of the stern demands upon their thought and labor which come with the word "perishing."

2. The work given us to do ought to come to us as God's call, from considerations of *a motive within us*. As Baptists, we lay special emphasis upon regeneration. We do not admit to membership in our churches anyone, no matter what may be the beauty or integrity of his life, in regard to whom there is any doubt concerning that *sine qua non*, the new birth. Of course, we mistake in some instances; we cannot read the heart; but practically our denomination is made up of a spiritual membership. Now with us "old things have become new"; there can be no longer development with us along the lines which satisfied the old nature; the soul has new impulses, and there are set before it new objects; and for the strengthening and refinement of the new nature there must be the outgoing of self upon others. The distinguishing characteristic of the new nature is forgetfulness of self, an outreaching for others' benefit. So with the apostles; they forsook all and followed Christ. So with the early Church; they thought last of self and first of loyalty to Christ and God's message to the perishing. So with any new convert into the kingdom; the impulse out of self is first conspicuous, and this impulse is the outreaching of the new-born soul for

its spiritual nourishment. With every soul who enters the kingdom it is as it was with Christ. It was His meat and drink to do the will of Him that sent Him. Was He not perfected through labor and through suffering? Was He not made strong, robust to save, through the laying aside of His glory and stepping from the circle of His adoring hosts to go upon that long, lorn mission of mercy to perishing men? Was He not toughening the muscles of even His spiritual manhood when He was ministering in the temple, at the well, among the afflicted at Bethesda's pool; when His compassionate eyes gave divine pity to distorted lepers; when His beautiful hands sent the glad thrill of health through some disgustingly diseased member; when His wet cheek told His heart agony over the determined self-destruction of the much-loved ones of His own royal city; and when, in the gloom of Calvary, He shouldered the world's curse and bound Himself to the finishing of the work which the Father gave Him to do? Feeding Himself, was He? Was work like this His meat and drink? So He Himself said. By the toil of His ministry He was made strong. As the instinct after that which will develop bodily strength is intense within the physical nature, so there is correspondingly an impulse of soul which renders the new nature instinct with the forthputting of its life upon that without itself which God has provided as its meat and its drink. He is the strong man spiritually who feeds upon his Master's business; and that man sickens and becomes useless for service in whom the God-placed desire to do as Christ did has become extinguished. Further, there is that strong impulse

still within which may be characterized as the selfishness of benevolence. This new creation is a creature of resplendent powers; the heart has been new created. Old desire, old impurity, old sin stains, old diabolism have been buried in the grave of the old nature; and from it, by the touch of God, there has arisen a new man in Christ Jesus. And the new man has upon him the beauty of the Lord our God. In the image of God he now stands restored. He has been made a partaker of the divine nature. And now what shall his pleasure be, and what shall give him satisfaction of soul? According to his predestination, he has now become conformed to the image of God's Son, and only that thing, which can satisfy the soul of Christ, can stay the yearning of his soul or can maintain the beauty, the excellency, and the exaltation, of the new powers with which he has been endowed. The Lord of life and glory spared not Himself. He gave Himself for us. Though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich. And having expended His life freely in that labor which came into vital contact with every son of Adam who was and who should be; which pried into the secret of each heart and knew the sin and the woe of each; which exhausted itself in its ministrations of pity and strengthened itself in lifting the heavy curse; which involved the contact with all that was vile and loathsome; which busily sought out all conditions of sorrow; which assumed the iniquity of us all; which patiently bore the world's stripes; which involved the terror of the lost and the turning away of the face of God—in view of all that He, the

Son of God, endured—it is said of Him, “He shall see of the travail of His soul and be satisfied.” The craving of His spirituality was the seeking of others’ good, and His cup of joy filled up as nearer and nearer He approached the goal of His Father’s will. With His clear-sighted vision He saw the magnitude of the possibility of God’s grace through Himself; the heart-cry of His nature proffered this salvation to the ends of the earth; and, mounting to His crucifixion throne, He there surveyed this possibility and progress of His ministry. He saw salvation, wrought through Him, winging its way over mountain and moorland, through stream and tunnel, by land and sea, until the confines of earth were reached. He saw it hover with its soft pinion over the drooping life of the first man and impart to his troubled spirit God’s peace. And through the generations he saw it go; through age of clay, age of iron, and golden age; through ages dark with superstition and ages bright with intellectual achievements; on and on, till the last age was reached and the last man stood solitary; until to all men, from first to last, the grace of God through Him had gone. And, although His humanity was bound down by the weight of ignominy and shame, the crowning glory of His spiritual life had come. “It is finished!” That was a shout of victory. That was the glad joy-bell note of supreme spiritual achievement; then, as never yet, the Lord Christ touched the summit of ecstasy. His life had reached the last of Adam’s race, and, seeing the travail of His soul, He was satisfied. As with Christ, so with us; the self-blessing of benevolence is forever the impulse of our new nature. We

are strong and we are happy, only as we do God's business. We are robed in beauty and have our song of gladness, only as we do God's business. We have spiritual wealth and enlightened spiritual vision, only as we do God's business. From our nature, then, it comes to us that the motive within us to do God service is equally strong with the motive without us. And here see the benevolent design of God Himself, in allowing us to be co-workers with Himself in bringing many sons into the glory; nay, in insisting that the work keep pace with our efforts. By a word He could have accomplished it all Himself; but His kindness to us arranged it otherwise. We could neither be strong, nor happy, nor beautiful, nor exalted without the service His love demands. As with individual life, so with church life, and mission society life, and educational life. These organizations are themselves blessed, only as they unselfishly serve. And if it should ever come to them that the spiritual yearning over the souls of men should no longer be an impulse within them, let them die; for neither God nor man has any further need of them. And need I say right here that there is a possibility of this inward spiritual impulse dying out? The very same influence that will make a Christian life useless will make a church or university useless. The world, the flesh, and the devil, can easily destroy the one, and the door of any Christian institution which is opened by the same world power, by that same token is hung with crape. Brethren, as we would preserve the character and beauty of personal spiritual life, let us see to it that we forever preserve our institutions by warding off

the world power which can only destroy, and by fostering in their very fibre the impulse of the far-reaching grace of God.

3. That we may do our Christian business there is *a motive above us*. Paul speaks to us through the Corinthians, of "the love of Christ which constraineth us." Not our poor love for Christ; it does not mean that puny devotion which grows hot or cold according as circumstances surround it. Our love for Christ is no good. Our love for Christ could bring nothing to pass. But Christ's love for us it surely must be—that love which is strong as the life of God, and as far-reaching as the perishing of human souls. Such a power sent from above is with us, and from that power there can be no separation. It ever lives upon the throne of Christ, and it shall ever avail for us. And surely it shall serve us in good stead when thoughtlessness of the world's woe causes our zeal to lag, and heart and mind are becoming dull to the appeal of the world's perishing millions. Surely it shall stand us in good stead when starvation is fastening its cruel fangs upon our spiritual and newly-created impulses. The love of Christ will surely kindle the beacon which proclaims to the spiritual vision the sad story of those who are perishing; and surely the love of Christ will stand at the door and knock when the heart is entertaining that which must destroy its chief blessing. And as with the individual, so with the organization. Bereft, indeed, of power, of any influence for good, of spiritual vitality, is that church, or that mission, or that college, which does not live in the environment of Christ's love, whose

apathy is not quickened by the touch divine, and whose right to be is not fixed alone to the heart of God.

Brethren and fathers, if we love our Church and our denominational institutions, let us deal with them as we would deal with our own inner lives. Give them to God, and by earnest striving and tears so commend them to His grace that the heart of Christ may ever hold them. I cannot close without allusion to

4. The fourth motive which impels us to go about our Christian business. *The commission is in the imperative.* As individuals or as organizations we live under the command of God. To the individual, "Son, go work"; to the organization, "Go ye." And, I suppose, we must thank God, because in addition to the constraining power of that which is without, and that which is within, and that which is above, there is demand. It is a good thing to be commanded to do that thing which shall rescue the perishing, and which shall give satisfaction to the new creation, and which shall keep us in touch with the constraining power of Christ's love. We are spiritually dull-witted, most of us; so much of the earth, earthy, that the finer and more delicate impulses scarcely become our inspiration. If we are to achieve, we are to achieve under the compelling power of the lash. There is the regiment of soldiers. You see them going into the fight. You look over the faces of the thousand men, and for the most part there is written upon them the dull stoicism of duty. Why do they go into the battle? Because they have to; because there are

irons, and the rod, and the cannon's mouth for him who disobeys. Here and there you may see an eye enkindled with the high courage of patriotism. Upon some faces there may be written, "For Country and for Queen"; upon some, the shining forth of heart enthusiasm. But the mass of the thousand men "tramp, tramp" to victory or death, because they have to. And well for our country that the strong arm of discipline controls our forces as well as the power of enkindled enthusiasm. So thank God for the regulations of His service and the distinctness and energy of His commands. The cry of those who are perishing does not reach our heavy ears or dull-witted brain. The ambition to sit in the heavenly places with Christ Jesus, and with Him be enthralled with satisfaction of soul, has lost the power to enrapture our sleepy hearts. With the constraining goads, even of Christ's love, we have become weary. Thank God, there remains yet the "Forward March" of God Jehovah, and we've got to obey. Brethren, God won't let the perishing perish, if He can help it. We've got to obey. Brethren, God won't let us perish, if He can help it, and we've got to obey. And so now, as individuals and as churches, as missions and as colleges, let us face the oncoming year, its responsibility, its service, its joy, and its inspiration. Let the motive without attract us this year as never before. Let the motive within energize our drooping faith. Let the motive from above graciously hold us to our purpose and to God's purpose. And if these all fail, God send, then, thy law to chasten and so quicken our zeal and our faith. *Amen.*

THE CHILD FACTOR IN MISSIONS.

“And the Syrians had gone out in bands, and brought away captive out of the land of Israel, a little maid, and she waited on Naaman’s wife.—2 Kings v. 2.

I. I AM struck first with the notion of solitariness. “One little maid.” She is brought into unique prominence. In reading the passage from the first to the fifth verse, she not only takes the prominent place, but makes the complete figure. Her surroundings are many and magnificent, but all are in background. Her companions are of rank far more exalted, and in figure and dress superlatively her superiors; but they are unseen or seen but dimly. The little maid, and she only, arrests thought. The romance of her history immediately rivets the attention. Whence come? Whither going? What doing? She is the central figure, surely, and all other company and surroundings are but dumb show or shadow. The little maid is the one thought, real as well as picturesque.

I confess to inability to grasp the thought of the billion contained in the appeals which reach us so frequently on behalf of the perishing heathen, and consequently I have failed to be impressed by them as I should be. I have conned over the missionary chart—that paper done into squares, with the two

white spots, surrounded by the vast tracts of black ink, and the figures indicating the number of millions of human souls year by year perishing—but I rise from its contemplation not much edified, although to an extent appalled at the hopelessness as well as the awfulness of the picture presented. I read missionary literature, and my attention is chained easily enough when a person or persons definite are spoken of; but when the computations are presented and the argument from the millions is set forth, then the point tangible is passed with me and my thinking goes into space. This is mine infirmity doubtless, and, being such, doubtless will be indulged, while this afternoon I speak upon foreign missions from the standpoint of the one, rather than of the millions.

There is in India to-day one little maid of whom I wish to speak, and about whom I am very earnest that you all should be interested. I wish that you should separate her from her companions, and fix her as a personality and as a unit upon your mind. I should like if we could get our thoughts for a little while away from her surroundings. Let us not think of the country now, or of the climate, or of the missionaries, or the fruits, or forests, or rivers, or beasts, or serpents of that wonderful land where she is living. Let us fix thought upon one object only. There to-day exists a little Indian maid. Separating her from the millions in which her identity is lost, you may take a mental picture of her with some degree of fidelity. There she is, busy with her play upon the dusty highway running through her native village. Her physical features immediately come up before

you. A dark-skinned little one, well formed, lithe and supple; a face black, yet comely; features regular, eyes through which intelligence looks keenly; and although perhaps in filth and rags, unwashed and unkempt, through all these defacements a creature to provoke remark and more than passing scrutiny. If man's chief study is man, the little one we are now describing is not unworthy the notice of any one. To one curious at all in the study of race problems, here is a creature who demands some attention. Whence came that cast of countenance? What the possibilities of that brow upon coming generations? Has not the physical type a story to tell of ages past and gone? Will it not under favorable conditions have even a more wondrous history in the ages yet to come? Our little maid, playing there, solitary, upon such considerations alone, is surely not an uninteresting study to any contemplative mind. But she is not all physical, by any means, as, alas! by too many she is regarded, and as many of her sisters in lands still darker may almost appear to be. Those lustrous eyes, that quickly expressive face, that ever-changing and graceful pose, argue anything rather than stupidity. She comes of a keen-witted race. She is as quick of thought as of action. You may stop before her and ply her with questions, and doubtless you will be convinced that there is something keener than mere animalism within that dusky frame. Evidently there is a mind there, and intellectual powers keen set, and ready waiting for the impress of good and evil. What shall we say of her moral features, so far as we may know them? Alas! not much that

is favorable. Will she lie and steal? Oh, yes. Will she follow in the footsteps of those who have taught her the debasements of the horrid permissions of the people among whom she dwells? Oh, yes. Bright, graceful and attractive as to mind and body, as she may be, any little reflection may point out the course in which her feet must necessarily follow, under present conditions; and as little may show under other conditions how the possibilities wrapped up within that dusky little one might, upon coming generations, lead away from debasements and towards that which would stamp a higher characteristic upon her race.

But physical, mental, and moral, are not all the features of our little maid. You cannot speak with her long, nor look long into those lustrous eyes, before knowing that you are contemplating more than a thinking animal. Even her childish talk tells you that, in addition to all these things so readily noticed, you are confronted, face to face, with an immortal. Deeper down than the intellectual and the moral natures, you soon perceive the presence of the spiritual. This dusky child has upon her the touch of God. Into her dark being there has been breathed the breath of immortality. She came from God, stamped with a life which can never end. An immortal, I said, and I said well, for while God lasts, the pulsations of her existence will throb on. She is a never-dying one, and in hell or heaven, having lived, she must live forever. Despise her if you please, as she sits there in her filth and rags. Or lose her, if you please, among the indefinite millions of your thought. Nevertheless, be assured of this :

she is God's workmanship. And God, even our God, does not lose her among the millions, but His thought and His heart are intent upon even her. And He, not so careless as we, has made plans, has set laws in operation, has commissioned spirits, has commanded men, has moved heaven, has restrained hell, for that dusky little one, to whom we have not yet given thought sufficient to stamp with unity or individuality.

The thought of an immortal is not one to be hurried over. Let us pause before her and think more upon this.

Of what value the soul in that small, dirt-begrimed body? Alas! that so many have regarded the question as too unimportant even to be presented. Maidens like this one have been thrown into the Ganges by the thousands; maidens like this one have been exposed for death by thousands; maidens like this one have been sold for purposes worse than death by the thousands; maidens like this, even now in that land where she lives, are valued as soulless things; and officials, who might influence towards a better state of things, and governments, who have power sufficient, do not take into account this feature of humanity. Governments do not regard men as immortals, nor does society; but we, who have God's Word and believe it, cannot regard them as much else. Of what value is the soul of yon dusky little one? Of what value is the soul of your own child, whom you think upon as the apple of your eye, and for whom you would willingly give your life? You see its soul sometimes look at you through its pretty blue eyes as your little one peeps into your face in

the quiet of eventide, and you cannot keep your thought from its immortality. How tender your heart grows! How you pray God for it, that, above all, the soul of your little one may be saved! How precious that immortal life is to you! And you can easily, from your position as mother or father of such a child, get upon the margin of the thought; how precious must such a soul be to God its Maker! I would have you look from your own child to the little Indian maiden as to just this particular of which I am now speaking. The soul in the black skin is just as precious in God's sight as that within your own beautiful child. They are alike immortal. They came alike by the same creative breath. Does God love the bright little maiden by your side? He loves that other little one just as much. Do you fancy the Spirit's ministry in loving tenderness to be your child's prerogative? Oh, no. The Spirit broods in yearning tenderness over that other little one just as much. Oh, how precious your little one is to the blessed Saviour who took just such in His arms and blessed them. Not more precious, father, mother, to the blessed Redeemer, than the soul of the filthy little one out there in Teluguland. Does this lead you in any wise to a higher thought in regard to God's value of this little maiden's soul? A little, perhaps; but this consideration will surely lift you higher. Of what value that soul? Of what value the only begotten Son in presence of the Father? God sent His Son out of the heavens that He might rescue that soul. Of what value to the Father the comfort and happiness of the Son, the well Beloved?

God subjected the Lord Christ to blows and insults, to hunger and wretchedness, to a life of wandering and homelessness, to horrid persecutions and a death of shame, that that dusky little one might live. God has held His omnipotent justice on the leash for six thousand years, that that soul might not die but live. The choir of heaven came down to earth and chanted the glad tidings, the love-song of God, for that poor soul. You can hold it in your thought, can you not, that all this wonderful display of divine pity and love could be, perhaps, for your own little maiden. Look beyond yourself, for this hour, I beseech you, and see all this done for the little one of whom I am now speaking. Such is God's estimate of the value of this little one's soul.

But you see further; that soul is lost. The soul whom God loves, and for whom He has made all this sacrifice, has upon it the mark of eternal death! It is all black with sin stains. Thus early in life there is not the faintest trace of any good. Poor little one. There she is in squalor and wretchedness; hopeless as to this life, and doomed, as an immortal must be who knows not God, to lift up her eyes forever in the torment of hell. You whose heart would be pierced through with the bitterest sorrow if you knew this fate impending over your own dear little one, don't look coldly, I beseech you, upon the doomed child I show you to-day, actually awaiting this fate. The heart of your Saviour is greatly moved, I assure you. Let yours also be stirred. We cannot, I know, form any proper estimate of the worth of a soul; yet, perhaps, if we look at it as individual, and consider that

for the salvation of just one, and that one, as we call it, the debased and worthless, God must thrust His beloved One out from the heavens, the Son of God must die on Calvary, heaven, earth and hell must undergo their deepest throes, we perhaps may know enough to view a soul as a sacred, priceless thing, and we perhaps may be moved to stand appalled before it. All this must be done for this poor dusky maiden, even though no other ever lived upon the earth. So now, surely it cannot be with indifference that we realize the fact that there is to-day in India a soul for whom Christ died, which soul is condemned to the blackness of darkness forever.

II. Now, looking at the text we may be permitted to indulge our imagination somewhat in the line of the inquiry, What if the little Hebrew maid had been ignorant of God and had no knowledge of the counsels of His law? The grand results which she achieved by her fidelity would never have come to pass. She would rather most certainly have sunken to the level of the conditions of Syrian bondage, and have become a participator in the rites and abominations of idolatry. Such would certainly have been her career. We need not draw upon our imagination to predict the sure fate of the maiden of whom we are now speaking. She was born in heathenism, and must go on her course amenable, at every stage of her life, to the horrors imposed by her birthright. I need not say much in tracing her history to you who have so often been impressed with the wretchedness of woman's life in India. What child-marriage may mean and its attendant debasements are to be her lot. What

Indian widowhood may mean and all the desolation of its servitude is the possible future before her. In any case there is the servitude incumbent on womanhood : the life of a beast of burden, or of a soulless toy. Independence must be early crushed out of her life. She must have no opinion, to say nothing of conviction. Her lot in life is to know the wishes of her lord—her husband—and to do them ; or to receive his abuse in case of failure. There will never be hope in her life. No light from eternity can ever cheer her dark pathway. As she grows older, and her immortal nature asserts its craving for spiritual food, she will try to satisfy it by her devotion to her idols or her priests. Her tears will flow, and her heart will bleed, but there will be no hope. Poor creature, she will do her best to struggle against the hardships of her appointed lot ; but it must be a cheerless struggle, having no God in the world and without hope. And during this career she will train her sons and daughters as she has been trained—her sons to carry on such treatment as she has received, and her daughters to submit to the fate which has characterized her life. She has no good thing to teach to those who come within her influence ; and from God's standpoint her life must be only evil continually. And the day will come when her weary limbs must be gathered up in death, and she will pass into the eternity of the lost. Such must be her history. Oh, I wish that the sad story, though familiar to you all, might impress you as it never yet has done. See that bright-eyed maiden as she stands before you to-day. I have told you her history, friends, and have pointed out to you her eternal doom.

And the other side of the picture. Looking at the text again, there is upon its face the glorious possibility of the value of one young life, if that life but knows God and is true to His counsels. The Hebrew maid was a preacher of righteousness in a dark land, and her sermon, preached so long ago, has ever since been winning souls to Jesus Christ. Its immediate effect was the conversion of him who stood next to the King, and the introduction of the services of the true God among a heathen people. Its ulterior effects, who can trace? Who has not been touched by the wonderful scene of the Prince of Syria dipping himself in Jordan and thereby becoming clean of his impurity? What minister of God since that day has not preached his sermon with that scene as his text? What portion of God's Word has been more prolific in the fruits of salvation than just this? And it has sprung, all of it, indirectly at least, from the fidelity of one maiden heart, brought to the knowledge of the true God.

As we turn from that one who lived so long ago in the land of Syria to this one who is living to-day in India, we are unable to see any reason why the grand achievement of the one life should not be reproduced in, and through, the life of the other. What was possible in the one case is possible in the other, other things being equal. The knowledge of the true God and fidelity to His counsel, and this alone, is the factor required. This being brought within the reach of the maiden of whom we now speak, according to facts which we know, and the analogy just given, what might not be the career and the results of her life? Oh, that that immortal soul could be brought to lay

hold on eternal life ! If she could only know God as her Hebrew sister knew Him ! If knowing Him God's grace should so abound in her that her life would ever shine in fidelity to her God, what might not result ! See her among her companions, a faithful witness to the power of Christ in her. See her as years move on in her family, moving there, and influencing there, as one over whom grace reigns—her children brought to Christ, who in their turn, as she has been, become preachers of the Word—God's Word her companion, God's Spirit her guide, Christ within her—her life, throughout, a light shining in a dark place. I venture the opinion, although speaking in the presence of those who know this problem far better than I do, that right here we have touched the heart of the commission business of the Church of God. Early Christianity in heathen lands is of as great value as in Christian lands. The influence of a godly woman in heathen lands is the same factor in the progress of Christianity as here. Christianity in the home is the hope of the nation ; and the home pervaded, in thought and act and ministry, by the light of Christ's Gospel, depends upon the early conversion of the maidens. To my thinking, right here is the key of the problem.

And now, there she stands before you, that dark-skinned maiden, lost in the darkness of her superstition and idolatry, to be a curse instead of a blessing to those who come within reach of her influence ; her body even to cower in abject slavery ; her bright mind to be ever more and more debased, as her years increase ; her moral nature to go on from the corrup-

tion which is her birthright, to the pollution which must grow upon her through constant intercourse with the abominations surrounding her ; and her soul to go down to the blackness of hell ! Lost in the darkness is she, yet containing in herself the possibilities of so much towards the shining of the light, so much towards the lifting up of those bound down in Satan's curse, so much towards the glory of the precious name ! Isn't it pitiful ? I see her standing there now, and perchance realizing somewhat of her desolation, and catching a glimpse, perhaps, of somewhat of the light possible. Her hands are stretched out towards us ; her cheeks are tear-stained, and it is her voice I hear, "Come over and help me !"

III. And now what is to be done ? Well, what are the life-boat men to do upon the coast of England ? They are provided with a magnificent service. Every station is complete in its appliances—boats, the finest that science can design or art construct, ropes, rockets, preservers. Nothing is wanting. Men are secured ; men of the right stuff, brave fellows, hardy fellows ; men who have a love for the dangers of the deep ; men who are in their element when the sea is hissing, and the waves, splitting on the rocks, are sending the spray skyward. See the coxswain as with his glass he scans the horizon ; see the crew eagerly intent upon his report. What if he says, "An Atlantic liner yonder with distress flying from the mast-head," having on board perhaps a thousand souls ! Or what if he reports that away yonder upon a floating spar he sees a solitary distressed one ! What matters it though a thousand or one. These men don't count

service by numbers! One soul in danger will thrill them just as a thousand will! What they glory in is their work; and, at sight of that one man upon the broken spar, every man springs to his place; every muscle toughens; every heart leaps wildly in the abandon of hope to reach that one man before he perishes. And they will reach him or die in the attempt.

What now is to be done for the poor lost Indian maiden? See her there! What sorrow is like unto her sorrow? Not her poor body only is perishing, but she is an immortal and sinking, fast sinking to the depths of hell! Why should she perish? All Christendom is well equipped for the service of rescue! God Almighty has provided the equipment. His rescue stations are planted thickly all along the line of His much favored lands. Everything that Almighty wisdom could devise, has been furnished. Here is the Gospel, designed of God, and in all particulars adequate for the service. Here is the Spirit of God ever present with the word of truth to make it effective; and here are men, men and women, of the right stuff, called of God specially for this work. They have God's love dwelling in them, and God's Spirit, whose business it is to incite them to bravery and enkindle their courage. Here are men and women, who if they but yield to their heaven-given impulses, cannot look out over the dreary waste and see a fellow-creature sink into hell without springing to their God-given rescue work. Look at it. God has put money into the hands of the Christian Church. What for? If it be not to enable the Church the

better to go about its commissioned business, I know not what for. God has given vast learning to the Christian Church. What for? If it be not for the purpose of training men and women the better to go about its commissioned business, I know not what for. God for eighteen centuries has kept knocking at the door of the Christian Church, and proclaiming with the trumpet voice of His herald, Service, service! Work, work! Labor, labor! I know not what for, if not for this business of rescue. God's Church is fully equipped: God's Church has the all-commanding and penetrating Spirit: God's Church is urged on by the bayonet-pricks of the commission, if the love of Christ has not sufficient constraining force. The equipment is in every way complete. Why, then, is the world not brought to Christ?

Hear you yon booming over the waters? Some poor ship is battling with the billows. See you the rocket's red glare? It is the last hope of a despairing crew to attract attention from the shore, but it is all in vain. The life-boat men are off duty to-night. They are celebrating some festive event in the hall overhead; and, as the wine and song and jest go round and the merry feet of the dancers, the signal-gun and rocket give their death-warning to the winds. Impossible, you say. Life-boat men are never off duty. Never a gun is fired or the murky sky lit with the rocket's glare, but every man is at his post and bends to his oar with a will. Impossible, then. So let it be. Would to God that we could say impossible likewise in the case of the Church of God! Alas, alas! the Church is so often off duty. Alas, alas! the

Church has so many festal occasions to observe that the awful signals proclaiming the knell of a soul are often never heard or thought of. Off duty, and commissioned of God to watch! Off duty, and the Church of God the only agency under heaven that God has set for rescue purpose! Off duty, and souls are perishing for whom there is no other help! God pity us; we have lighted upon the true reason why the world has not been brought to Christ.

But when we talk of the Church of God we are in the realm of the vague and indefinite, just as when we talk of the millions whom it is called upon to rescue. Let us get back to the definite and tangible, and talk of this church and this one lost soul. Here are we, commissioned of God, the guardsmen of human souls. God has given us His word, His command and His Spirit. God has placed within each of us a longing desire to do efficient service, and a love for perishing souls. He has done all this or we have not known the power of the Spirit of God. God has given us money in abundance. Look into the comforts of our homes, and see. He has given it to us for this one purpose. Look into His Word, and see. He has given us learning and intelligence sufficient. Look into our college, and see. Now hear the solitary wailing of that Indian maiden, "Come over and help me!" It comes across the waters to this church, not to Christendom. If we have ears to hear, it is the voice of God. Listen! and it means this company of people to the rescue, or the doom of an immortal soul! Shall we not now put spirit and zeal and heart into the response, "Ready, aye, ready," and give our lives to the saving of that one soul?

Do you catch the thought, brethren, that the wealth, and the learning, and the consecrated zeal of the world would be well expended could that little one be saved? Do you catch the thought, brethren, that every dollar so far collected by every missionary society would be well expended, could that dusky little one be brought to Christ? Do you catch the thought, brethren, that Christ became bankrupt, that He did all He could for the salvation of that little black girl? And, may I not say it, now her fate depends upon you; and shall it ever be that while the signal of distress comes wrung from the despairing heart of that perishing little one, this people are found off duty? God forbid. *Amen.*

GOD'S WORKMANSHIP.*

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10.

I. THIS passage of Scripture speaks to us first about GOD'S WORKMANSHIP. In order to understand his thought we must put ourselves in the apostle's environment. Throughout the chapter he is contemplating the progress of the Christian from the debasements of sin to the ecstasy of glory. And his eye resting upon, and enraptured with, the finished work of God in the man who is now purified from all dross, and who is clothed in the righteousness of Christ, the praise of his heart is not to be restrained. "We are His workmanship" are the words of one who is rejoicing in a great benefit received, and, at the same time, sounding the praises of his benefactor. A man restored to health, says of his physician, "I am his workmanship." A magnificent coronet, exhibited in a jeweller's showcase, says of its manufacturer, "I am his workmanship." The ingenious and delicate piece of mechanism which has brought ease and comfort to the world's weary workers, says of its world-famous inventor, "I am his workmanship." The work gives the praise and glory to the workman. As field and meadow, sun and stars, tiny rill and

* Baccalaureate Sermon before McMaster University, May, 1895.

great ocean say of their Creator, each with its own voice, "The Hand that made us is divine"; so the sinner who is saved by grace, and upon whom this grace has the more abounded, disclaims all part in so glorious a transformation, and ascribes the grace and the fashion of it, "Not unto us, O Lord, not unto us, but unto Thy name be the glory." "We are His workmanship." We can best get the Apostle's setting of this first thought, if we can review with him the material out of which this transformation has been made. We see the finished work—the most splendid creation of God—the sinner saved by grace. There he stands, fixed upon the Word of God, as the most stupendous and best-beloved work of the Almighty. This language is not too strong, is it? He is more brilliant than the sun, for he reflects the glory of the Father's image. He is more beautiful than the moon, for he is robed in the garments of Him who is altogether lovely. He is more enduring than this round earth, for when the world shall pass away, and the glory of it, he who doeth the will of God shall abide forever. The glory of God's workmanship will appear if we look for a little at—

1. *The material out of which it was fashioned.*—We need not do any guesswork as to this material. We need not test and try to discover its composition. The apostle knew all about it, and he has put it down for us in white and black. See the description. Unpromising material, is it not? "You hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the Prince of the

power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." "We were dead in sins." That is the description of the material. Now we must be impressed with this description before we can appreciate what follows in the text. Dead: that means useless. The splendid endowments of God, all gone awreck. The mind that was created to think God's thoughts, all wrested and incapable. The heart that was fashioned to be God's abiding place, all foul with the corruption of sin. The soul that was created in the image of God, unresponsive to any touch of the Spirit. Dead: that means cumbering the ground. There is no place for dead things upon the earth. They are in the way wherever they may be found. "Cut it down, why cumbereth it the ground?" is said of the tree. Bury it, is said of all flesh out of which the life has gone. We were in God's way, we were hindering His work, the progress of His cause was being stayed by our dead weight, or by the many active agencies of our corrupting and opposing sin. Dead: that means offensive. God is pure, and sin is foul. God's way is truth, and sin is a lie. God's way is light, and sin is darkness. "Ye are an offence unto me," was said not only of Peter. Dead as the iron is dead which is wrapped up in its ore and laid in the bowels of the earth. Dead as the coal is dead, which, black and ugly, runs its seams far into the heart of the world and lies for the ages unseen and imprisoned

with the weight of the oceans or the mountains upon it. Dead as the gold is dead, which is fused into the composition of the great rocks and hidden away from the common gaze of men. Dead as the diamond is dead, which the adventurer kicks with his foot in South Africa, in the highway which runs through the native village, or which the children are tossing to each other as they sit in the dust at their play. These are all dead and useless things. No good in the commerce and manufactures of men, bearing no good cheer or gladness to anybody. Hidden, and if disclosed, unsightly. So once were we dead. In all God's universe, so far as bearing aid to anyone, so far as fulfilling the purpose of our creation, so far as glorifying the Father in heaven is concerned, we were as dead men. "Dead in trespasses and sin." Such material only had God out of which to fashion His most glorious work. We ought not to hurry over this thought. No man can appreciate God's good work until he first sees the material out of which it was made. No man can long for the transforming touch of God until he sees himself the dead sinner which he really is. Now we shall the more appreciate God's workmanship if we view, with the apostle, God's next step of progress in His work. Here it is.

2. *Dead material was made alive.*—"You who were dead in sin hath he quickened." Here is not only the miraculous but the chief miracle of God. It required omnipotent power to bring this stupendous world into being out of nothingness; but, even so, the task were greater to new create it out of material that had gone awreck, or that had become lost. The

woodsman can the more easily build his hut, which the overflowing stream has swept away, by going at work upon the standing trees close by him, than by chasing his wreckage down the stream and bringing it, bit by bit, with laborious toil, back to the place from which it started. Man was lost, you see, and his Maker had to find him. His powers of mind and soul were broken, befouled and dissipated, and God had to recall them from their wandering, cleanse them and mend them. It might be comparatively easy to speak into existence new-created life, but it was another matter to make this dead thing live. Well, "You hath he quickened." There is assurance that this miracle has been performed.

Made alive. Now that means that man has been put in right relationship toward God. The faculties of his mind have come back home again. Those dissipated powers have been recalled. The mind that was enmity has now thrown down its arms. The faculties of his soul have come up worshipful out of their degradation. They have been cleansed by divine grace, purified, and now made meet for the Master's use. Lost capacity, lost desire, lost appreciation, and lost love, have been found and brought back. And the whole man has again been set in order before his God. And the Spirit of God brooding over him, thus reclaimed, warms into life that thing that was dead, so that the man arises and walks in newness of life.

He is like the dead iron that has been made alive. For may not iron be so called after it has been taken from a mine, a dead, shapeless mass, and passed

through the blast furnace, and gone its course through the foundry and the machine shop ; and there stands now that perfection of mechanical skill, ingenuity and beauty ? See its motion—so smooth, so regular, so exact. See its beauty—not a speck, nor a flaw, nor any such thing. See its power—it sets in operation the vast system of wheels and belts and machines ; or it carries its long train of passengers or freight over thousands of miles, from coast to coast ; or it sends the huge steamship from continent to continent, plowing the trackless bosom of oceans. So is the sinner saved by grace. Has he not beauty ? In God's eye, I mean, who sees upon him now the radiant features of His Son. Has he not power ? He has the power of Abraham, to stay the fire of God ; and the power of Jacob, to wrestle with God and prevail ; and the power of Elijah, to bring earthward the Almighty's providences. I sometimes cease to wonder that the Church of Rome is fascinated by its doctrine of the intercession of saints, when I remember what one faithful man is able to bring from the throne. And has he not influence ? Is he not set in the church and ordained of God that his voice may go out to the ends of the earth, and that he may bring the nations to see the salvation of our God ?

He is like the dead coal that has been made alive. Men have taken it, dead and ugly, from its deep hiding-place, and they have sent it through the earth on its mission of warmth-bearing and light-giving. We may call coal alive, may we not, when we see its embers glowing upon the world's hearths, giving the genial atmosphere to the palaces of the wealthy, and

making tolerable the chill air where the poverty-stricken huddle around their solitary comfort; or when we consider that it prepares the food for the millions of the inhabitants of the earth? We may call coal alive, too, may we not, when we regard it as the power which gives light to all the dark places of earth? By its aid the great factory may carry its enterprise far into the night; the student may pursue his task after the sun has gone to rest; the midnight flush upon the pale invalid's cheek may be noted; the glare of the great danger signals may warn of hidden destruction; in short, half the world's work and comfort may be made possible. Is it not very much so when we look upon those "who were dead, whom he hath quickened"? The sinner saved by grace is appointed now to go upon a mission of love and light. "A new commandment I give unto you, that ye love one another." "Love is the fulfilling of the law." "See then that ye love one another." And that dead, useless sinner is transformed into the minister of love. He is commissioned with the glad tidings, and he is told to carry the sweetness and beauty of his message to every creature. And he has gone about his ministry with a glad heart, and to-day where is the land that has not been trodden by his footsteps? He has freely entered the abodes of sin, and with the touch of Christ's love he has lifted up the fallen. He has gone where men have been set at variance against each other, and he has united their hands in friendship. He has gone where the earth has been filled with the habitations of cruelty, and for the love he bore the perishing, he has toiled

amidst all hardships until there have resulted peace and good-will among men. The genial warmth of the constraining love of Christ has carried joy and gladness wherever it has been received. And the sinner, saved by grace, has been used by God as the almoner of this joy. And then, has not this dead man, made alive, been ordained of God to be His light-bearer? Has He not named them, if not Lucifer in the good meaning of that term, at least Christopher? "Ye are the lights of the world." "Ye are a city set upon a hill, whose light cannot be hid." "Let your light so shine that others may see your good works and glorify your Father which is in heaven." And to redeemed men is granted the privilege of carrying light into the darkness and the Christ to joyless souls. So that all over the earth now the busy torches of God are shining at their Master's bidding, "binding up the broken hearted," "giving deliverance to the captive," "preaching the acceptable year of the Lord," "ministering to the widow and the fatherless"; so that now, all over the earth, the beacon lights are blazing, warning of danger, and ruin, and the "wrath of God"; so that now, all over the earth, the lower lights are burning, indicating the sure passage into the safe harbor of God.

And the man dead, who has come to life in Jesus Christ, is like the dead gold which has been made to live, or the dead diamond whose utility and value have been discovered. For surely the figure is not inapt to distinguish between the gold hidden in the mine or ore, or the gold battered, tarnished and befouled, which the goldsmith has purchased in the

form of ruined trinkets, or the diamond through whose abraded surface one can just catch a suspicion of the hidden glory—to distinguish between these, I say, and that magnificent coronet, gold-bound and bejewelled, which has been the chief work of the goldsmith's art. See it gleaming there within its casket, and bright with its myriad facets. If in the one position it may be called dead, surely now it may be called alive. So it is with the sinner saved by grace. God brought him up from the horrible pit and the miry clay. All his faculties were dirt-begrimed and befouled—sad, broken, soiled trinkets, representing the wealth of glory that had departed. And God broke him up and put him into His crucible, and behold there came out this, which shall shine as the stars forever, and in which even God's all-piercing eye, looking upon it, can discover neither spot nor wrinkle nor any such thing. God's jewel. So He calls it. And as iron and coal, and gold and diamond, are touched into another life by the genius of man, so poor, dead sinners are brought out of the corruption of their prison-house, the shackles and grave-clothes of their death are taken away, and, receiving the touch of the Divine Spirit, they waken into newness of life and go on their way until the end shall come, giving power and energy in the kingdom of God, carrying the light and the Christ to the ends of the earth, and showing the beauty of the Lord wherever their lot may be cast.

But we have viewed God's workmanship only on two sides as yet. There remains at least another, which we must not fail to observe. The apostle

reveals God's work in another state of progress, when he shows us not only dead sinners made alive, but also—

3. *Dead Sinners Exalted.*—Resurrection from the dead is a marvellous thing. Resurrection unto newness and beauty and activity of life, is a still more marvellous thing. But now the Apostle shows us a greater wonder—sinners, saved by grace, being “raised up together and made to sit in heavenly places in Christ Jesus.” The statement has to do with present experience, and it is also prophetic. It is the present experience of those who have fellowship with Jesus Christ, and are fellow-laborers with Him in His great work of bringing a lost world to God. A seat in the heavenlies with Christ is the joyous and refreshing privilege of those who, with Him, have been raised from the dead. The business given us to do is not all bright, cheery, happy. The discouragements are many, the opposition is determined. There frequently comes weariness over heart and mind, and the soul often grows tired in the service. It will ever be with us as it was with the Master. There will be need of rest and fellowship and the intimacy of love. So the disciples found it, and the blessed Saviour took them apart into the mountain, and there, in that loving intimacy, He taught them of himself and of His glory—surrounding them with the halo of His prevailing prayer when their faith needed strengthening; giving them a glance into His glory when their hope needed brightening, being transfigured before them; or, calling them together at the sacred feast, He revealed to them the mystery of the Comforter, and

strengthened their hearts for the world's encounter by the loving tenderness of His heart-felt sympathy. Even while they were yet on the earth they frequently sat with Him in the heavenlies. And just that thing is the privilege of God's people to-day. O, what is it to be a companion of the King! O, what is it to sit in this close intimacy with Jesus Christ! O, what is it, when weary and worn and sad, with the work and worry and disappointments of the service, to be given the privilege of resting ourselves in His presence, of being surrounded with the atmosphere of His prayer, of catching the enraptured vision of His glory! That is the heavenly place up to which you and I have often been led, and we know something about the refreshing of soul which has at such times been our experience. But then the honor and the exaltation of it! A sinner saved by grace, to thus sit in intimacy with his Lord!

And the words are prophetic, also, for John saw them hard by the throne of God, in the chiefest circle of heaven's glory. And one of the elders asked him, saying, "Who are these arrayed in white robes, and whence came they?" And John said to him, you remember, "Sir, thou knowest." And the elder said: "These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple. And He that sitteth on the throne shall dwell among them, and they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, for the Lamb which

is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." It is the prophecy of the exaltation to which he shall finally ascend, who was that poor dead sinner, saved by God's grace. So much for the workmanship of God, the sinner saved by grace whose progress, with the apostle, we have traced from the mouth of hell to the gate of glory. And now—

II. This passage of Scripture speaks to us of GOD'S WORKSHOP. I do not know that the word I use is skilfully chosen, or that it has anything in the way of elegance to recommend it. I choose it to fasten the mind upon the place in which God's workmanship was perfected. We call that the workshop where the material and workman meet together. "We were created in Christ Jesus," the text says. In Him the lost was found, the ruined was restored, the corruption was cleansed, the poor, lost sinner was changed from being a child of the devil into being a child of God. All this took place in Christ, that is to say, we were in Him. He represented us during all the process and progress of the work of restoration. Of course, this doctrine of the representative Christ is too big for us. We contemplate the manger scene, and are at a loss to understand how the baby Christ represents the weakness and helplessness of all humanity. We contemplate the life of probity and filial obedience during the journey of thirty years, and we do not know how that stainless walk should represent the integrity of the world. We contemplate the three and a half years of His latter ministry, in which the

Son of man subjected himself to toil, hardship, suffering and death, and we are at a loss to see how in this fashion "the iniquity of all was laid upon him." So far as we can see, here was a commonplace Galilean peasant, a good man and upright, it is true, wise also and devoted. Yet we cannot understand how the wealth of the prophecies rested upon Him. But if we believe God's Word, and we do, we, sinful men, were in Christ during all the progress of His painful and humiliating ministry. His subjection under the law was our subjection under the law. His obedient life was the offset to our disobedience. His fidelity unto death was because of our faithlessness. By the nails, and spear, and thorns, God put Him to grief and we were in Him, and at that awful hour when He was forsaken by His God, it was God's face turned away from our sin, which had thus cursed the life of the only begotten Son. So in Him was obedience reckoned unto us, and so in Him was there expiation for our guilt. But not only so, this also; on the morning of the third day, when He rose triumphant, and ascended, spotless Son of God, to the bosom of the Father, we were in Him brought up to the blessedness and light of God's glory. It is to us incomprehensible. I say, nevertheless, so it was. As in the workshop the rough material is cut, and planed, and fashioned, and polished, so we in Christ were cleansed and purified, straightened, mended, polished and fitted for the place He has prepared for those who love Him. But the thought that should move our hearts and touch the life with pity, is that all the pain and suffering, all the sorrow and agony, all the

desolation and abandonment which His preparation of the material involved, was the exquisite torture of Him who was our substitute, and the pain of it, and the shame of it, we escaped.

But see you now not only the material of the workshop; look also at the workman. "God was in Christ, reconciling the world unto himself, and not imputing their trespasses unto them." Again we cannot comprehend it, of course, but in the entire reclamation of lost sinners God was present and made bare His mighty arm. We talk of Christ, and we talk of the Spirit, in connection with the great work of salvation, and we do well, for so God talks, but we must never obscure the fact that "God so loved the world"; that the Almighty Father was at the back of it all; that it was His heart that pitied; that it was His strong right arm that brought salvation; and all this, when there was no eye to pity and no arm to save. God was in Christ, the great Master-workman, creating us anew; making us, whose beauty had faded, whose utility had vanished and whose glory had departed—making us again to be well pleasing in His sight. "God was in Christ, reconciling the world unto himself." And here see the pity of it—Christ and we were so blended in one, so complete was the union, that He became bone of our bone and flesh of our flesh. So complete was the union that, in fashioning us to this reconciliation, every stroke of mallet and chisel, saw, plane, and hammer, went into the life of the Son of God. "He bore our griefs; He carried our sorrows; He was oppressed; He was afflicted; He was cut off out of the land of the living."

So we have seen God's workmanship, and so we have opened the door and looked upon His workshop. And now—

III. This passage of Scripture speaks to us of THE PURPOSE OF GOD'S WORK. All the process and the progress of the work which we have had under review according to the text was for a definite purpose. "Created in Christ Jesus unto good works." God's purpose in saving us was not salvation merely—not merely that we might have the spiritual nature renovated and be so purified for our final abode. It were a blunder to rest upon that notion. The matter is put otherwise in these words, "Created unto good works." The coal under the mountain and the iron distributed through the rocks, the gold hidden away in the earth and the diamond, were created by God not to abide forever hidden and useless. With their composition so packed with wealth of service to man, they were created rather "unto good work." And so the text brings into prominence the fact that God has stamped upon all His workmanship, "Manufactured for good work." And there is great need that this feature in the mind of God be abundantly proclaimed, for His children have not yet caught the idea that they have been new-created for service. Oh, the mass of useless Christian lives! Satisfied with salvation and not caring to serve, and all having upon them the handiwork of God and the stamp of His name! Created unto good work! So is that beautiful piece of mechanism there—an engine, say. It's all cleaned and bright and polished, but it won't work; and the

wheels and machines of the great factory are still, because it won't work. You read upon it the name of the manufacturer, and say, "It does not reflect much credit upon its maker." And so of coal that won't burn, and diamonds that won't shine. This is the practical part of the text: God's work in the world demands service. God has made for Himself those who are fitted to serve; and He has stamped every one of them with His name, and placed them where they can set in motion the forces of His kingdom and bring spiritual things to pass. Each man saved by grace is appointed by God to be a power in His kingdom; and we are surrounded by the great cloud of witnesses. Christ and the angels, and the saints and the martyrs look on; evil men and the bad spirits, the world, the flesh and the devil, look on. And if the power, which the Christian man is, does its work, how great the joy among the redeemed; but if the power stops, won't go, breaks down, hear the laughter of those upon the one hand, and the sighs of those upon the other. Oh, that the cloud of witnesses when they gaze may find us engaged in good work! We come now to the last point of the text, which speaks to us about—

IV. GOD'S WORK BEING ALL PREPARED. We are created in Christ Jesus unto good works, which good works are before prepared by God for us to walk in. We see here that God does not leave every man to be a law unto himself. He is not converted and then allowed to do just as he pleases, or to do nothing, as suits him best. The way in which he walks is laid down for him; the work which he is to perform is

mapped out for him ; the life that he is to live is beforehand prepared for him ; the thoughts that he is to think are already fixed for him. The converted heart and the Christian walk are the design of the one mind, and are part and parcel of the same work. Regeneration is God's work ; and the straight and narrow way upon which the regenerated are to go is God's work also ; and the one is the complement of the other—one work ! The engine which was built in the Grand Trunk workshops and the steel rails which stretch from here to Montreal were designed and completed by the one company to achieve the one purpose. The rail is the complement of the engine ; either, without the other, would be useless. The converted heart and the Christian life go together ; each, without the other, is useless. The Christian life has been prepared for the soul who was created unto good works, to the end that the good works might be developed and be manifested. And as to this Christian life that has been prepared, I cannot, of course, particularize. Suffice it to say that there are along that narrow way God's Church, God's ordinances, God's doctrine, fellowship with God's people, which has been ordained ; the separation from the world, the teaching to obey all things, the absolute fidelity to God and His Word. And in regard to walking upon that way, Christ is set for our example. We are to "lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus. the Captain and Finisher of our faith." The good works of the text lie in the direction here indicated :

the Christian man is to go upon the track laid down for him ; he is to stop at the stations God has marked out for him ; any other course must result in wreck and disaster to his Christian life, and ruin to those who are following in the wake of his influence. God has lifted up a poor, lost sinner ; He has crowned him with immortal glory and honor ; He has richly endowed him for the good work of His kingdom ; He has specified to him and prepared the work that He wishes him to accomplish. Now may God grant that Christian men go about their business. This finishes the text. It is our duty now to give it its special application to the circumstances under which we are met to-night.

P.S.—The application is omitted to save space, since his educational views are given more fully in the following address.—[ED.]

EDUCATIONAL ADDRESS.*

I. WHY MCMASTER UNIVERSITY EXISTS.—McMaster University occupies a unique position among colleges, as Baptists hold a unique position among the Christian denominations. Its schools are intensely Biblical and religious; and they are the schools of a people who are in the forefront of those who demand for the people purely secular schools, having nothing whatever to do with any sort of religious or Biblical training. This seeming paradox is to be explained by the conception which Baptists have of the twofold position and responsibility of every Christian man. He is at once a citizen and a churchman. He has duties absolute and imperative upon either hand. He is bound to consider the educational problem of the State, and in that consideration his view must be as broad as the citizenship of the State. His thought must be upon illiteracy, and he must judge of how active a factor that is in the insubordination and crime which curse any country. He must have his thought upon the elevation made possible by the diffusion of education, and must consider that there is always a barrier to progress beyond a certain circumscribed limit, if there be any bar to literacy. And so he advocates, in all his

* Delivered at the Convention in Brantford in 1892.

circles of citizenship, education—the best, the most complete, and the most universal. His hand is always raised for the expenditure of public moneys for educational purposes; and he never grumbles when he must give from his own pocket the tax which his advocacy necessitates. But as a citizen he is bound to consider the rights of those who have citizenship with him. The agnostic, the infidel, the religionist of other creed, dwell by his side and are fellow-citizens of equal consideration with himself. He must advocate no burden for them which he would repudiate should they advocate it for him. He cannot shirk responsibility in State education, but his responsibility ceases with the limit of the ground touched by his citizenship. Citizenship does not enter the realm of conscience, nor has it anything to do with the interpretation of the law of God. "Conscience is free." "Freedom to worship God," at this day, surely, needs no special plea to preserve it inviolate from the touch of parliaments. So the Christian citizen has responsibility in connection with State education which he cannot set aside, and that responsibility ceases with what we call secular education.

But he has his duty and responsibility as a churchman also. As a churchman he enters the realm of conscience, and dwells in the thought of God; and here, not by coercion, not by anything savoring of the secular arm, but by free choice, as his mind shall be opened by the thought of God. Secular education is, of necessity, compulsory. The education for which the churchman is responsible is of an entirely different character. In it he is to keep his conscience void of

offence towards God, as in the former case he is to see to it that other consciences are kept void of offence. So while in the one case he is bound to educate for the well-being of the State, in the other he is bound to educate for the well-being of that kingdom which is not of this world. As a churchman he is bound to deal with the matters of education which are entirely without the province of the State. He is bound to exhort, instruct, teach in spiritual things, according as God has revealed His law and will to him. If he be alive to his responsibility in this matter, he will be earnestly solicitous that all who reach his influence shall, so far as he may be able, get the thought of God. He will begin his work in his family. As a churchman he will be high priest there. He will see to it that the Gospel of God's grace is provided for all for whom he is responsible. God's own institutions, the sabbath, the sanctuary, etc., will be used to the utmost towards this end. He personally will see to it that every channel of God's grace is set wide open, that spiritual influences may flow through in rich blessing. To this end he provides the stated service around the home altar, and he is conscientious in his ministry to those of his own house. To this end he lifts up his eyes and beholds the fields white unto harvest, and he considers what more can yet be done that his responsibility as a churchman may be the more fulfilled. With his intense views as to untrammelled secular education and his intense views as to the necessity of spiritual instruction, there remains to him but one thing: he must voluntarily assume the combination of these two things. He

dare not withdraw his support from State education, else he would fail sadly in his duties of citizenship. He cannot ask the State to pay for that which he voluntarily has assumed, and in regard to which the State has not been consulted, and in regard to which, too, he denies the State's right to interfere. He has simply to project and pay for this combination himself. And so our University, in all its branches, has been organized. Not that we may turn our back upon the glorious work which, as citizens, we hold it our duty and privilege to perform; but that, in addition to that work, we may attend to that soul culture for which nobody but ourselves is responsible. There is our institution then, completely controlled by ourselves, where brain culture and that of heart go hand in hand, where secular and sacred books lie side by side, where praise and prayer are as familiar as the college song or the undergraduates' shout. There are our institutions—separate schools—which we have deemed of all importance in our work, and which we are content that our own pockets should support. Baptists should not fail to regard the unique position of their institutions.

II. And as they think upon their University they should not fail to keep in mind ITS DESTINED INFLUENCE.

1. In the first place *it has come to stay*. It has passed its time of probation. There is no longer peradventure as to its continuance. True, should the time ever come when God has no use for it, He can blot it out easily enough, in spite of its prosperity and endowments. Yet, so far as we can discern, it is here

to abide, and must ever remain a potent factor in all our work. We cannot reckon in any church or denominational problem without taking it into the account. It is a factor that can never be eliminated any more, a factor for good or for evil which has come to stay. The Canadian husbandman in all his agricultural problems has to reckon with the ever-abiding heat or cold ; so this University shall forever set the temperature for all our operations. It may send a genial warmth throughout our entire constitution ; or it may breathe upon us all with its frozen breath, and stagnate our vitality. It has come to stay, like the sun in the arctics as it peeps above the horizon, and dispels the six months' night. The ice and snow, for a little, refuse to yield to it ; but, day after day, the persistent beams shine down, and there is a softening of the surface of ice and snow ; and soon tiny rivulets begin to run, and in a little while great rivers, and soon the floods break up the fields of ice ; and then the faint green appears upon the hill-tops, and it is not long before the grass and the song bird proclaim that summer has come. So with the persistency of a great beneficial force which has come to stay ; it is resistless for good. But you see again, in that same region ; the sun has dropped out of the heavens again, and departed upon his six months' wandering, with what result ? The frost king begins his reign ; and little by little the entire region is held in his deathless grip, and the streams and the rivers and the great ocean are bound fast ; and what can stand before his cold ? So with the persistency of a baleful influence which has come to stay ; it is

resistless for evil. This University has come to stay, and must always be reckoned with.

2. But the mere thought of coming to stay illustrated by things inanimate does not sufficiently meet the case either. *It has come to stay, itself a living thing.* Corporations are soulless things, they say. It is not true of a university; there pervades every such institution a dominant thought which is ever beating with the pulsations of soul life, for which very reason it is no light thing that a young man come in contact with any such institution; nor is it a light matter that a denomination, or for that matter a country, have upon it, with lasting persistency, the heart-beat of such soul force. For what are the characteristics of soul? All that a man touches with mind, or heart, or body, goes to make it up. What a man sees, what a man hears, what a man feels, what a man loves, find through their appropriate channels their abiding place upon the soul, and thus determine its character, so that the man is, and influences, according to the resultant and dominant soul thought. It cannot be otherwise with our University. It is a thing of life whose soul thought is made up of the particulars of its environment, and whose power upon men and upon the churches will be according to the resultant of all that comes upon it to form its life. The professors are doing their part in the preparation of that soul-throb; the students are doing their part; the Senate and Board of Governors are imparting to it their own lines, and what it is and what it will do is the resultant of all these forces. So it can never only influence as, say, a statue might. There stands

the statue; you see it set up in some public garden, and, although dead, lifeless, not without some power; for he who passes it every day is somewhat impressed daily, and loveliness of form and feature cannot wholly escape him; or the heroic from marble statesman or warrior puts its touch upon the heroism within. But the soul life of the College shall give its power as the living man whose thought and life are ceaselessly doing their work upon his fellows. We have a living thing with tremendous soul power amongst us; that's the thought.

3. But it isn't enough either to conceive as we have done the power and force of this institution; it has more than staying power; it has more than life. *It is life-giving.* Compare it to the heart, if you will, as to its bodily function, and the lungs, whose business it is to aerate the blood and send it on its mission of life throughout the body. This institution must pump its life through our missionary work, our church work, our families, as that life will be, according to the spirit breathed upon it from the fountain head. A fetid atmosphere means bad blood, and bad blood means degenerate life throughout the body; and so we have it now that the atmosphere of the College is generating life after its own kind through all our organizations and churches.

III. WHAT THE CHURCHES DEMAND OF IT.—In view of all this, then, what in the first place should our churches demand of this institution? And I answer: *simplicity, integrity, and efficiency*—simplicity of manner, integrity of purpose, and efficiency of work.

1. *Simplicity* is a New Testament characteristic. The great Master was its personification. Of poor and humble parentage, of quiet habits, Jesus was a man of simple tastes. By choice He remained apart from the worldly, influential, wise and wealthy. By choice He gave His companionship to the poor, humble, lowly. He is the example for His Church. Yet in the midst of surroundings such as He chose for Himself, He maintained the dignity and courtesy of one who was full of grace and truth. In this, also, He is an example to His people. His dress was simple, His habits were simple, His speech was simple. He affected no mincing, nothing tawdry, no display. He held out no allurements to the world. He displayed no colors, no bunting. His one attraction was himself. He is our example, and the churches demand of our University—since it occupies the potential position which it needs must, and since it has come to stay—that it teach with fidelity the simplicity of our Lord. Our Lord was a man of simple tastes; and who is to maintain and hand down this characteristic, if the churches cannot depend upon their University so to do? I suppose it is true that one feature of the folly of Christendom is extravagance, is luxurious indulgence, is the love of display. Our missionary secretaries tell us that the doors are open for unbounded success on foreign fields, that men by the hundreds stand waiting, urgently anxious to be sent to the work; but that Christian money, instead of being put into the treasury of God for the purpose for which He has made it so plentiful, is absorbed in houses, decorations, display, and dress, and half of it

gone for mere show. Some power, God-commissioned, has to teach the Christian Church all over again the great lesson of our Lord's simplicity, and we look to our University to lead us by example and instruct us by doctrine. What it teaches in this regard is going to find its way into our homes, is going to put its mark upon our young people, is going to characterize our church life, is going to become significant of the Baptist people. Upon the one hand there is opportunity for display, extravagance, and the vain glory of life, thus shrivelling, wasting, and rendering impotent the splendid endowments of the Church. On the other, there is opportunity for the accumulation of God's money consistent with the simplicity of life, which will effectually send the heart of the Church into the perishing nations, and, with it, God's gospel of pardon and redemption.

2. The churches demand of McMaster University *the integrity of the faith*. We need not go far to find out that university influence is almost omnipotent here. In Germany university thought has colored the religion of the country and we here have for years been battling with its overflow. Individual colleges have left their mark upon whole communities and upon whole denominations. The dominant thought there finds its way to the extremity. Brown University, under the influence of Manning, Chaplin Smith and others, was a tower of strength to the Christian faith of the New England States. What cannot be said of other colleges, which have made shipwreck of faith? How they have sent through their circulation spiritual disease and death, or, if not this, the

utter coldness and warping of the energies of Christian life! We demand of our University that it hold the sacred oracles in their integrity; that it keep its hands off and suffer no spoliation. We demand that it insist upon obedience to God's Word, that it keep the faith, that it contend earnestly for the faith, that it submit itself under the mighty hand of God and stay there.

3. And in the third place the churches demand *efficiency* at the hands of McMaster University. Our churches are jealous for God and for His truth. It has ever been their delight and their effort to know the deep things of God. They are not content with superficiality. They want to know the Master's will. The milk and the strong meat they demand as their daily portion. If our University can train our young men to love God's truth, to dig deep into God's truth, to find out the hidden treasures in God's truth, we will bless it as a real help that God has given us. We care not so much for the trappings in which the truth comes—these we will appreciate as they are decorous, seemly, and just. If they enforce the truth, all right; but it is the truth we want. And so we demand efficiency of work. And this not only in the specially spiritual realm of the College. In all its branches we demand efficiency. Our University stands side by side with others—others which have the prestige of years of splendid work. It must never be that our sons and daughters fare worse in any sense by entering our school. Our University is yet to make its record. I covet for it that its record should be made upon the lines of efficient work. There must be no

discounting of its degrees. Its students must stand shoulder to shoulder with other students. And whatever may be the cause which forces us as a people to stand alone in our educational work, that cause should never affect the ability of our men to reach the highest place. The churches demand that in Preparatory work, in Arts and in Theology, our colleges do efficient work.

III. WHAT IT DEMANDS OF THE CHURCHES.— Now we may consider what this institution demands of our churches: *sympathy*, *loyalty*, and *unanimity*—these three things.

I. If we, as the churches, are alive to our own interests we shall demand great things of our University, and we shall not rest content with anything short of our demands. But there is the other side. We have brought into being an institution whose life is not self-perpetuating, but is, through necessity, dependent. Our University is organized for the service of our churches, and is under the supervision and control of our churches. If it be true that its life is destined to influence our churches for all time, it is equally true that our life is to be potent upon its affairs for the same duration. The institution demands of us our *sympathy*. We have brought it into being. We owe it love, fellowship, thoughtful consideration. We stand related to it otherwise than outward expression may indicate. It has been laid upon heart and conscience, and we have accepted responsibility for it. Such being the case it demands sympathy. Now, with certain limitations to be noted hereafter, affairs are brought about as sympathy for them is intense.

The favorable direction of thought is an impelling power. Even one man can achieve wonders who persistently thinks and turns towards one object. We demand life, and truth, and power of this institution. And it is our business with heart and brain to force life, and truth, and power through its channels. How is this to be done? There is but one Spirit of life, one Spirit of truth, one Spirit of power, and that is the Spirit of God. And God's Spirit comes through prayer—prayer, not perfunctory, not isolated, but the great prayer of the churches going upward in sympathy for the object which is upon the thought and heart. If this institution could be touched with the prayer breath of 40,000 Baptists, nobody need even trouble for its simplicity, integrity or efficiency. God's Spirit only can create, can vitalize its circulation. The churches must pray into it its proper atmosphere; so that its lungs may take into it the life of God. From our pulpits, our prayer-meetings, and our home altars, this institution should be held in sympathetic remembrance.

2. But again, it demands not only sympathy but *loyalty*. Loyalty is sympathy in action—its outward expression. One may be sympathetic and nobody else be the wiser. Loyalty stands in, visibly, bodily, expressionably, with the object loved. And so sympathy has its limitation in the absence of loyalty. What this institution needs, then, is that those who have it in thought and sympathy stand by it—in its successes and reverses, in its cloud or sunshine, among its friends and among its foes. Some one should speak about it, and for it, in every church. It

should have its representative in every community ; and it should be the purpose of us all, outwardly and demonstrably, to do our part in winning for it the consideration and enthusiasm which are necessary to its highest service. Loyalty ! It is bound to show at times some phases of weakness. Hearts and brains ought to be plenty to renew its strength. Loyalty ! It is possible for it to swerve from the right path. There ought to be broad shoulders and hands in plenty to set it again upon the track. Loyalty ! There may develop upon it some feature of unsoundness, some unsightly scar or wound. Loyal hearts there are enough to crowd around it and cover it, that the shame of its nakedness do not appear. Let its wounds be dressed in private. Our institutions need loyalty, not only of heart, but of tongue and pen, person and purpose. And now—

3. Our University demands *unanimity*. The absence of this factor must be another limitation to the power of the sympathy already referred to. And what can one say in regard to this feature prerequisite to the highest success, which is forced upon our consideration ? The old saw and the wise one is, union is strength. Our institutions need unanimity of sympathy, prayer, thought, purpose ; and wherever there is lack our work is, of necessity, by so much the less masterful. This institution was not launched upon a peaceful sea. Perhaps God's hand was in that. Some of the brethren did not consider that the best thing was done, and it may be that by reason of heated controversy hearts were alienated, sympathy became dead, purpose and prayer ceased, and to that extent

there is lack of power, and to that extent the churches cannot have from the University what they demand of it. Its full-orbed service can only be guided by full-measured unanimity. Dr. Fyfe, whose savor abides in this city, used to tell us that it was better to unite in the thing that was second best than to divide upon that which was first. So if there be a wound not healed up, let it be healed on this line. If there still be a thought that the best thing has failed, let the second best be abundantly and loyally pushed to success. If there be apathy anywhere, let it give place to zeal. If the unsympathetic or the unprayerful has been in any quarter characteristic, let it mend its manners and come up to our help. And why? This institution has come to stay, and the kind of life, and the force of life which the churches give it, it will continuously put back into their circulation. Give it nerveless life, and nerveless force will be the result. Give it deficient life, and deficient life it will put upon the churches. Keep from it the abounding of the Spirit, through lack of abounding ministry of prayer, and its life will flow from other spirits. Let its atmosphere become stagnated, through the lack of the only vivifying Spirit of God, which is prayer-breathed, and only stagnated life can flow through its channels. It is here to stay! And its life, of whatever kind, must go on, beat, beat, beat upon you and yours; your churches, your families, your life—unceasingly. Its influence, who can measure? Its demand comes to you: give me life, and truth, and power; and to you I will return life, and truth, and power—good measure, heaped up, pressed down, and running over. *Amen.*

ENDURE HARDNESS.*

"Suffer hardship with me as a good soldier of Christ Jesus."—2 Tim. ii. 3.

THE text I have read was addressed first to a young man having the activities of the Christian ministry in view ; and through Timothy, as the immediate occasion of its utterance, it is addressed to every Christian man and woman. While this text shall have its application as directed to you all who are soldiers of the Cross, for all who name His name have the mark set upon them which stamps them soldiers, and not any easier designation, it is permitted me, by your invitation, to exhibit its teaching to those who, like Timothy, have the settled purpose in view of being separated unto the work of the ministry.

You are missionaries, young brethren, and I, who through God's grace may humbly acknowledge that name also, may at the outset, that the clear purpose of our calling, while we talk, may stand in relief before us, venture to emphasize the thought contained in this designation. We are missionaries of the Cross, not of any other thing. We are commissioned to go into all the world and preach the Gospel to every

* Preached before the Fyfe Missionary Society of McMaster University.

creature. Our business is the business of rescue to those who are perishing. The word which we have named upon ourselves, by our own choice, separates us from many things in which our brethren legitimately engage, to the doing of this one thing, concerning which the Spirit has surely said to us, "Give thyself wholly to it," and for which things' sake, so we believe, the Lord has put us into the ministry. Our preaching is to be this gospel ; our one theme is to be "Jesus Christ and Him crucified." And in obedience to the commission, whithersoever we go, our thought, and our speech, and our walk, are to be characterized by the fulness of the blessing of the Gospel of Christ. We are to be known as they who are sent, not as they who go or come of their own motion, as they who are God-sent, commissioned neither by our own thought or impulse, nor by any authority of our fellows as those who are God-sent to do a certain thing, and to do not any other thing. We are ambassadors, not plenipotentiaries ; and we have pledged ourselves to abide by our commission. What may not this word "missionary" involve ? What prescribed line of thinking ? What monotony of action, perhaps ? What circumscription of being ? You stand pledged to go at the bidding of God, and to preach the preaching which He bids you. You are missionaries—not your own ; bought, bought with a price ; blood-bought. And here surely is the place, and now the time to say it. It is incumbent upon you to say good-bye to any thought or desire in your intellectual or emotional make-up, which cannot stand the test of the rigid reading of your commission. If

you have any aspiration above the seeking to save that which is lost, say it now, good-bye, or get yourselves beyond the thrall of this commission. If you have ambition to preach a higher wisdom than the Gospel of the Lord Jesus Christ, now is the time for you to sever your connection with that thing which restricts you to the one theme; or, if there is any other name which you can preach, have done with one or the other now, for you cannot serve two masters. Your designation, "missionary," means something. It means a man God-sent on specific business. You and I will do well to observe the significance of this word, and to be resolved either to abide by it or to cast it off.

You call yourselves also by the designation of your society, "Fyfe Missionaries." You had all the names in the world to choose from, and you chose this. There is something in a name. I judge that this name was not selected by you at guess, but rather that some sound reason guided your choice. You call yourselves after a man who was God-sent on specific business, after a name which in this church,* I doubt not, is held in veneration. You put that name upon your society, I suppose, in order that the heroism of that character may incite your following, even as he followed Christ. If the name "Fyfe" means anything in connection with your organization, it means that you stand pledged after some sort to the dominant thought, to the zeal and to the sacrifice, which characterized the life of him whose name you bear. This is not the place to recite to you the story

* Jarvis Street, Toronto.

of his life. A few features of it will sufficiently indicate to you the import of the name under which you are organized. Within the memory of some who hear me, the Baptist cause in this fair city was at the antipodes of the position it occupies to-day. An obscure people worshipped in an obscure meeting-house, on an obscure street, and Mr. Fyfe was their minister. I call your attention to the fact that at that time there were many strong, wealthy churches on this continent, on the look-out for just such a man as Dr. Fyfe; and there were many attractions elsewhere that touched his ambition. But duty pointed where there was scarcely an attractive feature; and Dr. Fyfe selected March Street, Toronto, as the field of his labor. And his name thus pledges you to duty in the face of sacrifice. In the early days of Dr. Fyfe's ministry there was the great Church and State controversy known to us as the "Clergy Reserves Question." There were other controversies more distinctly religious, involving the life of the principles to which we adhere. Dr. Fyfe gave himself with all his powers to the defence of righteousness, and we in Canada to-day—and we Baptists especially—owe more than we think to his fearless and telling advocacy at the time of which we speak; and his name thus pledges you to unswerving fidelity in the advocacy of righteousness. Dr. Fyfe was called from the pastorate to the inauguration of our educational work—I say educational work, for it was that, his life through, in the intensest degree. There was neither attraction of position, attraction of salary, nor attraction of materials. He was asked to work—simply this and

nothing more—for Christ's sake, and for the sake of our Baptist churches. And he worked, through discouragements which would have wrecked the faith of smaller men, in the face of opposition sometimes bitter, and sometimes apparently cruel. With little help, and sometimes with little sympathy, he worked, summer and winter, through the long years, while our educational thought and institutions were gathering out of chaos. And when sickness came upon him, still he worked; and when it was suggested to him by a dear friend that he must stop, if he hoped to live, his answer came, not hastily but thoughtfully, "I should rather die than give up work." His name thus pledges you to work for Christ's sake and for Baptist churches, until God calls you to enter upon His rest. And so considering what you are as missionaries, and to what you are pledged by the name you bear, we show an apostolic motto, which, if the unfolding be of God, will surely further that for which you and your society exist.

The text bids us speak of Christian endurance, the grace or the virtue which is necessary to any fashion of eminence in Christian life, and which is specially the thing to be cultivated by him who presumes to be a leader of others towards that eminence. "Suffer hardship," "Endure hardness" is the apostolic injunction to the young man who has the ministry in view. This exhortation was not given without reason. The Christian ministry at the day this epistle was written had no place for a weakling, offered no inducements to the limp and nerveless, presented no sphere to the man who had not made up his mind to go and

to come at the command of his Lord without considering the cost to himself. The man who was called to this work must count upon the opposition of friends and kinsfolk ; must consider that the state and society would be against him ; must be alike ready for the sneer or the scourge ; need not reckon upon emoluments ; must suffer persecution ; must, if God willed—and He often wills it so—take his place in that sad procession which the eleventh chapter of Hebrews marshals before us ; and, of course, consequently, the Christian minister must needs be counselled to endure hardness. The Christian ministry to-day is about the same thing that it was in Timothy's day. Its environment may differ in appearance and in degree, but not in kind. The fashion of the ministry is the same as to its temptations, as to its thought, as to its work, as to its opposition ; and, consequently, the qualifications of the Christian ministry are the very same qualifications that Paul emphasized to Timothy. Now in speaking upon—

I. THE EXHORTATION TO CHRISTIAN ENDURANCE, it may be well to translate the first century into the nineteenth ; and it will be seen that the causes which prompted the exhortation to Timothy are operative still in the case of those who are in preparation for similar life-work. You, young brethren, in this day of the progress of Christianity will not be called upon to toughen your spiritual manhood in the conflict with beast, or sword, or stake, or the fury either of State or bigotry. But perhaps the conflict to which you are addressed will demand of you the forth-putting of just as true a heroism, and will call

for as decided moral and spiritual brawn, as that which was being induced upon Timothy through the training of the Apostle Paul.

(1) Suffer hardship, then, because of *hard doctrine*. You are to receive hard spiritual discipline, and you are to teach others the doctrines which you yourselves have received. You are to be governed by the truth as found in the Word; you are to teach to others no other thing; and your teaching will be in regard to those things which are unpalatable to the natural taste, and which the carnal mind is not subject to, neither indeed can be. You will have to speak of things hard of interpretation, wherein are things hard to be understood by those whose ears are dull of hearing, and concerning which it will be said to you time and again, "This is a hard saying, who can hear it?" If you were allowed discretionary powers in regard to this matter, there might be no special reason for the text being written. If you were allowed to pick and choose, if you had latitude to select your themes from where you may, if you were not tied down to the one Name and to the one theme, you might run with liberty and license as you pleased, and find neither hardship nor suffering in your course. But you are to preach the whole counsel of God, and to preach the preaching which God bids you. See what this preaching involves. You are to preach of sin, and that is hard doctrine; and you are not to soften or palliate it, or excuse it. Its origin, its inherence, its consequences, its immortality are to be, in straight fashion, adhered to by you, and taught. You are to preach of righteousness, and

that is hard doctrine, setting forth clearly to the people the straight line upon which only sin's remedy can be procured. The righteous God, the righteous law, the righteous sacrifice, all must be exhibited, and that infinite justice magnified whereby poor sinners, such as we are, may be lifted from the horrible pit, and made to sit in the heavenly places. Preach you that doctrine faithfully, and you will find the ears of the people dull to receive it. It strips humanity of all its glory; and hence the natural mind doesn't want it. It lays hold upon One—One only—and of all mankind besides, it says, "There is none that doeth good, no, not one"; and the natural heart will not have it. You are to preach of the judgment to come, and you are not to hold back one jot or one tittle of all that is revealed of the mind of God concerning that stupendous event; and that is hard doctrine. However it may be with others who take to themselves the liberty of any departure from God's Word, you must speak of that hard doctrine which admits of no future probation, and you must tell the woeful story of the endless departure of the sinning soul from the smile of God. You must say to the wicked, it shall be ill with him. And as you thus deal faithfully with the Word of God and with the souls of men, you will doubtless find that the subject-matter of this text will about meet the needs of the case.

But perhaps I may be allowed in this connection to draw your attention to the doctrines which specially distinguish us as a denomination of Christians, and to the name by which we are scripturally and historically called, for the defence of which, as you

stand contrasted with other bodies of Christians, you are specially set. I take it that there is good reason why we Baptists are so called, and I take it that there is good reason for the tenets which distinguish our body. I am not sure that we hold to these reasons with as sturdy a grip as our forefathers did, or that we are, in regard to them, as uncompromising. Perhaps in this we do not well; for, if we have reason to be Baptists, that reason should grip us intensely in all our religious convictions. But is it not becoming fashionable to silence our distinctive principles somewhat, perhaps in deference to that intensely longed-for Christian Union of which we hear so much in the present day? The word "Baptist" is looked upon as a continual menace to that consummation; and is it not often thought the part of wisdom to keep distinctive doctrine in abeyance, and to say "Hush!" to every specifically Baptist notion for fear of beclouding the dawn of the longed-for Union day?

Young brethren, let me say in regard to the name "Baptist" which you bear, you had all the denominational names in Christendom before you as your choice, and for conscientious reasons you chose Baptist, and by that choice distinguished and separated yourselves in essential respects from other bodies of Christians of whatever name; and, if the reason that guided you was truth, separate and distinct you must remain. Not as to the great doctrines of grace, thank God; no, we are hand to hand with all who name Christ's name as to these. Not as to Christian fellowship, good-will and love, thank God; no, we have one Lord and one faith as to these. But there

are doctrines upon which they and we differ; and as our difference is based upon the understanding of the Word of God, differ we must. We do not hold to our distinguishing system because we prefer it merely, nor because on the whole it best suits our convenience. We are what we are because we can be nothing else. We have inquired of God through His Word, and we have our answer which sets us apart from our fellows in separate denominational life and work. If this is not so, then it is high time that we go over the ground again and ascertain whether or not there is any reason why we should be Baptist and not anything else. The sin of dividing the body of Christ is no light sin, and, if we can be anything else, we sin in being Baptist. Why are we to stand apart from our brethren if there be no sound reason for it? We are Baptists because God's Word compels us to be. If this be not so, let us drop our contention at once; and, finding our church home and work elsewhere, get from off our shoulders the responsibility of this grievous sin of schism. But, if we must abide by the principles we profess, then let us be brave about them, and not be forever hushful about them. If these principles are of worth sufficient to divide the body of Christ, then certainly they are worth strenuous advocacy and unflinching defence. But they involve hard doctrine, nevertheless, and much, as far as this world goes, that is unpalatable and unprofitable. You, young brethren, must be prepared to advocate a regenerate church membership, and that only, contrary to the thought of the majority of your Christian brethren. You must be

prepared to stand by the issue you raise of soul liberty in the face of king or priest. You must be prepared to say, contrary to the opinion of the vast majority of your fellow-Christians, that immersion only is baptism. And you must be prepared finally for the logical sequence of your position in regard to the further ordinances of your Saviour. And you will find the holding of these views as against Christendom to be hard doctrine, and you will find in your ministry the advocacy of them to be the teaching of hard doctrine. And the apostle knew it. He had unpalatable truths to preach, he had unpopular notions to advocate, and the scourge and the chain and the inner prison cell gave their witness to the fact that he preached hard doctrine. And when he says to Timothy, and to you, "Endure hardness," he does not give you the exhortation without good reason.

(2) "Suffer hardship" again, perhaps, because of the *hard fields* upon which you are called to labor. You have all been struck with the affectionate manner of address from Paul to Timothy—how the veteran loved the new recruit, how he yearns over him as a father, as he calls him his son Timothy. Paul knew what lay before the boy—the perils that he should encounter, the persecutions, the treachery, and he well may have surmised in regard to his martyrdom. Paul knew Ephesus, and the labor which would devolve upon the youthful bishop. He knew the temptations, the idolatry, the vain philosophies and the depravities of that luxurious city. And in full view of the hardships surrounding his pathway, he

writes to him, "Endure hardness." And so he writes to you, and for a similar reason. You have hard fields set before you, and all your life you will have hard work. Suppose, now, you are filling yourselves full of the divine thought in regard to your message, and you have determined to go upon your business upon scriptural lines only. You may know from the outset that you will not go with the multitude, nor will the multitude go with you ; but your every gain will be by the persistency of your faith and your hard work. But to speak of the particular work that is specially inviting your thought and your life—I mean the work that is lying before Canadian Baptist ministers now, and the fields upon which that work is to be done. We Baptists in Canada are a feeble folk in a great many ways. Of late we have been growing in some directions, it is true ; yet, comparatively speaking, we are few and feeble. We have not many large churches which offer the inducements of salary, society, and comfort. You can count them all on the fingers of your hand. And, by the way, let me say here, that you need not be specially solicitous in regard to the leadership of such churches. As a rule, there are always plenty of men ready and able for the labor which they entail. But the work which will specially engage your attention, and which is even now crying out for your help, is the work in the back townships ; is the work in the Province of Quebec ; is the work upon the prairies of the North-West ; where our people are few and scattered ; where they are poor in this world's goods ; where there is a great deal of ignorance and a great deal of superstition ; where

there is no inspiration from society, from literature, from art ; where the Sunday congregations are very small, and the prayer-meeting is attended by the twos and the threes ; where the pastor must rigorously regard the little items of economy, and get himself down to sacrifice for Christ's sake. Our Canadian Baptist work is to be done in such places by men who are able thus to spend and be spent for Christ. And for this work there is needed your discipline and your special training. The thought has somehow got abroad that we need our college graduates specially in the city, and that very ordinary men will do for our frontier regions. That is a blunder—not that we need education less in the city, but that we need it more in the rural districts. From the rural homes come the men who fill your halls of learning here, who take the places in your professions and legislature, who form the backbone of your country—a series of facts which, doubtless, has often been pointed out to you. This fact, however, you have not so often heard, viz., that your thoughtful and cultured ministry should impress itself upon the spring of such life ; and, consequently, we need our full-trained ministry in those places where the labor is great and the stipend small, and where every day is filled with opportunities of burden-bearing and self-denial, but where, after all, the great work for the kingdom can be done by that man who chooses to think first of his Lord, and next of his neighbor. And for many years to come in Canada the conditions will be as I name them to-day, as far as our work is concerned. The churches which offer the inducement of salary, of comfort, of associa-

tion with things congenial to cultivated taste and habit, will continue to be few in number; and the work of our denomination, for years to come, must be done upon the hard fields, if it is to be done at all. Now, in view of this fact, the apostolic injunction comes home with peculiar force to you, young men—endure this hardness. Be content to stay here in this country and spend your life, if need be, in doing the foundation work for the churches that are to exist in the years to come. Be content to get away back from the centres of influence and culture; and let your light shine where it will be so much needed, and where almost certainly you will need the underthought of this text to brace you.

(3) And now certainly Paul spoke these words to Timothy in view of the fact that even from his brethren there was *hard treatment* of some sort to be endured. "All that were in Asia turned away from me," he says. "Do thy diligence to come shortly to me," he says in the fourth chapter, "for Demas forsook me, having loved this present world." "Alexander, the coppersmith, did me much evil." Paul points out to Timothy, indirectly at least, that among the hard things for him to bear will be the turning away of dear friends, will be the opposition of some of those who have pledged themselves to the same Lord. And you shall not find it much dissimilar to-day, young brethren. If, in fidelity to Jesus Christ, you are going to preach His word, you are going to be misunderstood, and you are going to be opposed. If you are determined to live godly in Christ Jesus, you are going to suffer persecution, not

from the enemies of the Cross only, but from your brethren in the Lord. I have simply to remind you that, in apostolic days, there was a sect everywhere spoken against; and in this last decade of the nineteenth century there are a people still who shall certainly escape the woe of the Gospel pronounced upon those who are everywhere spoken well of. You, young brethren, as you go preaching the Gospel, filled, let us ever hope, with the constraining love of Christ and that broad charity which takes in every child of God, will doubtless be made to feel the opprobrium with which even Christians sometimes visit that people who, in some particulars, stand alone and opposed to universal Christendom. In regard to this feature of your coming life, you will need, time and again, to lean upon this text.

II. In the second place, this text has something to say in regard to FELLOWSHIP IN CHRISTIAN ENDURANCE. The reading preferred in the Revision is translated, "Suffer hardship with me," thus, you will notice, laying stress upon fellowship or co-operation in this endurance. Paul, you will remember, was in Rome, an old man, in prison, ready to be offered; and Timothy was in Ephesus, a young man, free, ambitious, we may think, of spending himself to the utmost upon the various duties of his arduous office, keen to lay hold of the advantages of beautiful and intellectual Ephesus, as well as heart-sick at the depravity surrounding him. And Paul's epistle to him is a reminder that he is not alone; that the work given him to do is not given to a unit merely; and that he is not to be absorbed in his own special

concern, forgetful of his brethren elsewhere, who together with him have been appointed also unto the service of the Lord. He is to remember that the one body is made up of many members ; and that each member is affected by every other member, and this so intimately that the plying of the scourge at Rome should be felt tingling throughout the membership at Ephesus, and so that the heart sympathy and tears of Ephesus should be as the ministry of balm at Rome. "Endure hardship with me," says the aged apostle. And the meaning of it is, "Get you so close to my life, be so united with me in thought, in work, in purpose, in fidelity to Christian loyalty to the principles of His truth, that you and I shall steady one the other, shall stand together, or together shall fall ; "Endure hardness with me." I could wish that the thought of this text in regard to fellowship in endurance should strike home, for it ever shall be with us as it was in the apostle's day. Those who have to preach hard doctrine upon hard fields in the presence of the opposing thought of the majority, need to have fellowship in this endurance ; and there will ever be found cause and occasion for the use of this text as representing one's own thought sent out in entreaty to his brethren the country over. "Endure hardness with me." I need not say very much to enforce the point I am now making. Preaching the Gospel and teaching the people the world over to observe all things commanded, is our business ; and we bear in mind that this command comes not to the individual as an individual, but to the individual associated as the Church, as the body of Christ. I need not point out to you the weakness of singular and disjointed

effort, nor need I enforce upon you the strength of unity. Let me say it all in this. Our cause, which we firmly believe is the cause of Jesus Christ, advances as we go in touch with our brethren and our Elder Brother. Your line of infantry will march with one thought and purpose, go through the evolutions of peace or war, and keep the line unbroken, simply by each man feeling the touch of his comrade's elbow. So bear you in mind that the touch of your brother is needful to you as it is needful to him. Some of you in your future work in dark Quebec, or in far-off India, or upon the blizzard-drifted prairies of the North-West, will some day, perchance, send to this church, or to others which fancy, perhaps, that they are to stand alone, the thrilling reminder of this text, "Suffer hardship with me"; and these churches which seem to be so independent shall need the discipline and the blessing of that fellowship in endurance as free Timothy in Ephesus needed that which came from the bound prisoner at Rome. "The foot cannot say to the hand, I have no need of thee." We suffer together and we are built up together. When the pastor* of this church last winter emphasized the straight Baptist position, his fellowship with us gave strength throughout our brotherhood. Let him, however, speak, as I am sure he never will, disparagingly, slightingly or ignoringly of any principle for the defence of which we are set, and he would add affliction to our bonds all along the line. Young brethren, you are to endure hardness one with the other. Be in touch with your brother in

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Quebec, in India, in Manitoba, in Ontario, as to doctrine, as to work, as to sacrifice. All this surely is in the apostle's exhortation. . . And now—

III. Lastly, THE REASONS FOR THE EXHORTATION TO ENDURANCE. "Suffer hardship with me as a good soldier of the Lord Jesus Christ." Because you are a good soldier of Christ Jesus, therefore suffer hardship. Timothy had won his spurs early in life. He had received loving and faithful training from his mother, Eunice, and from his grandmother, Lois,—a choice young man picked from among all his fellows to bear the burden, to fight the battles, and to endure the hardships of the kingdom. Yonder is a difficult bit of military service. Some point is to be taken against tremendous odds. Withal, but few men must do it, and the commander runs his eye over his forces and picks his men. So Paul in his epistle shows us occasionally, and names them, his picked men for special service. Timothy stands foremost among them, a young man, picked, tried, and proved; and Paul says to him, "Timothy, endure hardness with me, because you are a picked man." Young brethren, you are picked men; don't forget it, don't ignore it. You who have the ministry in view have heard the divine voice of your captain calling you out, and detailing you for special service; and, moreover, your brethren and sisters in the particular churches whence you came to this place, solemnly gave their sanction to what you testified in regard to the voice of God. And here you are, by your brethren and by the voice of the Master, already stamped good soldiers of Christ Jesus. So now, as to Timothy, let God's voice

reach you also. Endure hardness, because you are good soldiers of Christ Jesus. The good soldier is the man who is detailed for hard service and never the weakling. You are good soldiers. Therefore, to the hard service! The call does not come to you to man the easy churches; the call does not come to you to lounge in undress, or forever to parade on peace footing. The spiritually nerveless, delicate, and ever-halting brother will do the home and show service just as well as you can. But the call comes to you for that kind of service which can be performed only by brawn and pluck and endurance. The Life Guards are not chosen because they are good soldiers, but because they are handsome fellows; and they are chosen for display service and not for war. But the 47th Highlanders, the Black Watch, are chosen, every man of them, because he is a good soldier; and they are picked, every man of them, to endure hardness; and the Black Watch have gone the round of the Queen's dominions; and, wherever there has been hard service, the Black Watch have been in the forefront. The Guards have never seen blood these fifty years, nor known hardship. The Black Watch has known little else. Well, they are picked men for hard service. You, young brethren, are picked men for hard service. Let that thought be fastened early, and then there will not be the restlessness of a peripatetic ministry, and a constant exodus to what some may think a more favored land. While mentioning, a little ago, some of the features of the hard service in which you will be called upon to engage, I said nothing of the hardship of obscurity; and yet,

perhaps, this is a feature of service prominent enough to have some mention. We all like the praise of men; we all like some little attention, some recognition of service well done; and it is hardness to many a man who has gone down into the conflict to discover his life wearing away and his name left in perpetual obscurity. Well, good soldiers, many of them, are never heard of; they go to their duty and their death by the hundreds; their names never appear in the despatches, while many an inferior man, through other means than bravery, presses to the front. The good soldier, as often as not, sleeps his last sleep in the trench where his comrades by the hundreds lie buried, and so shall sleep, unhonored and unsung, till the battle-fields of earth give up their dead. It may be just so with the good soldier of Christ Jesus. He is in the forefront of the conflict now, and like a hero is enduring hardness. Perhaps less worthy men have risen to prominence, perhaps men of half his grit and grace. He does not sing his own praises, and there is nobody who sings them for him; but he is content to do his duty and to die for Christ's sake, and for the name by which we are called. I crave the privilege of using the opportunity which this pulpit affords me of bearing testimony to the worth and the heroism of some Canadian Baptist ministers whose work we generally never know of, whose sacrifice and self-denial have never entered our thoughts, whose names we never hear, yet who are standard-bearers in our cause and give their lives right willingly, content to know that their names, though appearing with praise and honor upon no

earthly record, are nevertheless written upon the Lamb's Book of Life, and are received there with the divine "Well done, good and faithful servant." My young brethren, tutor yourselves as to this thing also to "endure hardness."

Now, in drawing my remarks to conclusion, let me say that there is a vast difference between the volunteer and the regular service, and that you belong to the regulars. The volunteer plays at soldiering. To the regular there is no play about it. It is his life or his death; and he endures hardness for "Queen and country." There is no play about the service to which you are called. It is all in dead earnest, this fight of faith. You have Christ's banner to keep and to defend; and unto you is committed the rescue of those for whom Christ died, now held in the enemy's grip. You are detailed for Lucknow service, and in obedience to your Captain's command, and in the defence of His banner, and in the rescue work with which you are charged, from start to finish of your career, you must endure hardness, because you are picked men for that very purpose; and so may you prove yourselves to be good soldiers of Christ Jesus. *Amen.*

AFFLICTION AND GLORY.

“For our light affliction, which is but for the moment, worketh for us more and more exceedingly an eternal weight of glory.”—2 Cor. iv. 17.

GOD'S Word in more ways than one is a pattern and guide for us. Not only is it valuable to us as being the true indicator of that perfect way which leadeth unto everlasting life, but also it is valuable as the treasury of pure things, rich things, beautiful things in the way of thought, language and literature. It contains the oldest poem and, critics admit, the finest poem that has ever been written. Its thought is the grandest, and critics admit its language is the most stately. The themes it deals with are the nearest to the human heart, and critics admit its allusions to them to be the most eloquent. Not to specify other instances of the beauty, the power, and the stateliness of scriptural language, the verse which we have read will stand side by side with any writing of man and not be eclipsed. See the beauty. Present afflictions are always visions of discomforting ugliness; they have the power of fixing the faculties upon themselves alone, to the exclusion of what pleasanter things there may be in the surroundings. Present afflictions have to do with the troubles, the sorrows, and the disgraces of life; present afflictions

are the things above all others which seem the least productive of good. Present afflictions more than anything else draw the dark gloomy veil between us and the bright angel of hope. Yet the apostle, by his masterly touch in this verse, gives a coloring to the deepest sorrow which makes it appear in any case a trivial thing in comparison with the glory which it is outworking. See the power. His words do not appeal to the senses nor to the mind particularly, they go straight to the heart. Our light affliction, he says—speaking not only personally to whomsoever these words were read, but singling out, as it were, from all individual distresses the prominent affliction which was then most felt; our light affliction—referring to the engrossing sorrow that was then overshadowing the individual mind. Words are powerful as they thus seize upon some heart-affection, having separated it from all else, and address thought to this. These words are in the highest degree selective; their appeal is directly addressed; hence their power. But both beauty of language and power are of little moment, when we consider the depth of meaning which these words contain. This verse is an illustration of the apostle's strong contrasts. See the words as they stand in juxtaposition, and at one glance you will be able to pry somewhat into their comprehensive meaning—affliction, glory; light affliction, weighty glory; momentary light affliction and that weight and that eternity of glory not only eminent, but eminent in the highest degree.

I. THE AFFLICTION.—What does the apostle

mean here by those afflictions which he characterizes as light and momentary? Can it be that he has any reference to those heart sorrows which, whenever they come upon us, appear to us to be the most terrible burdens that man is ever called upon to endure? Yes, he means those very things. There is no child's sorrow, who is mourning over the death of a loved parent, to whom the world now is desolate and friendless, who is cast an orphan into its cold embrace, but what is included in these words. There is no widow, who has sought the seclusion of her chamber after the earth has covered all that was mortal of her husband, whose burden is not included in these words. There are no tears or sobs of a loving sister over the downfall of a brother from the path of rectitude but these words include. Can it be there is any reference here to the mental distresses which are almost the universal lot of mortals? Does this include doubts and fears which more or less come upon us all? The perplexing problem of our faith, the harassing intricacies of temporal life? Yes, these also. There is no poor Christian struggling with his fears, who lives in a state of chronic darkness, to whom only now and again are permitted the bright and gladdening rays, but whose doubts are included here. There is no Christian whose mind is continually vacillating between the attributes of God and man and perplexed beyond measure that he can find no reconciliation, but whose difficulty is represented here. There is no Christian so hampered in worldly affairs, whose life is one long exertion to keep above actual want,

upon whom fortune seems never to smile, whose schemes are all failures, whose prosperity is forever checked, but whose difficulties are represented here. Is this not so? Consider who speaks. Was it not the apostle Paul, who next to Christ was the great sufferer for His cause, the great burden bearer, the sorrowful and afflicted man? I need not enumerate to you his sufferings; all here are familiar with them. Trace his history from his conversion on the way to Damascus, till we leave him the lone prisoner at Rome. And does it fall to the common lot of man to endure what he did not endure? Do we ever find man more greatly afflicted? Who carries a heavier weight of care? Yet it was the apostle Paul who writes these words: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." His stripes and imprisonments and death—light afflictions! His scourgings and stonings and shipwrecks—light afflictions! His perils and weariness, hunger, cold and nakedness—light afflictions! His bodily sickness, the thorn in his flesh, his care of all the churches—light afflictions! Evidently he so considered them, for he says, "our light afflictions." Let us say then, generally, that every sorrow of the Christian man is included in the words of the text, and particularly that sorrow which is his present distress.

But now as to this affliction. How comes it that the apostle characterizes it as light when, by his own showing in his personal experience, it sometimes reached the extreme of human woe? His grand reason, of course, is in the contrasted glory, about

which we will presently speak ; but, meanwhile, note *three reasons for esteeming it light*, which certainly were never overlooked by the apostle.

1. Let human sorrow be what it will, *it might have been far worse*. Paul's stripes, his stonings, his shipwrecks, were limited to a certain number. They might have been inflicted tenfold. His perils were not constant. They might have been. His care was not too much for his reason. It might have been. Said a certain wise Greek, "I was always murmuring because of my inability to keep my feet respectably clad—until I met a man who had no feet." The saying points the moral to this part of the discourse. However we may be afflicted, things are never at their worst. And in comparison with what might be, the present affliction is light. The thing is so clear that it is almost needless to apply it practically. Here is a man who has made an idol of his gold, who finds suddenly that his riches have taken to themselves wings and flown away. He looks upon it as a terrible calamity, and so it is for him. But he has health and strength and reason still, and what is the former in comparison with the latter? Touch one of the latter and we know he would be a more miserable man. Touch them all, and we know he would be undone. Is he not a happy man in comparison with what he easily might be? Here is a bedridden man. For years he has lain helpless, cared for by those who tenderly love him. He sees his means melting away, his loved ones becoming poverty pinched. And he has no hope of bettering their condition. Ah, this is the sorrow that is weighing upon him. Yes, but what if

he had no loving ones to care for him? Or what is their burden now to what it might be if his sickness removed him from their care, either to the grave or to the madhouse? In contrast with either of these alternatives, both he and they are happy. Or here is one sorrowing on account of the death of someone well-beloved and Christ-beloved. Never so sad a calamity in this particular but what it might have been worse. He who mourns the departure of a Christian, is a happy man contrasted with him who mourns without hope. Light afflictions! And surely they are light when we weigh the possibilities which might outweigh them one hundredfold.

2 *The affliction is light to the Christian man because of the increased strength within his reach, which will enable him to endure.* Here is a heavy iron block which it is entirely beyond your strength to move. With the assistance of a lever you can easily bear it up. The Apostle speaks of "grace to help in time of need." God has recorded through him, "My grace is sufficient for you." God's grace is the lever by which any affliction may be borne. There are two ways of removing a burden from a man: one, by taking it from him; the other, by so strengthening him that it is no longer felt to be a burden. The camel which sinks beneath its load upon the desert sands, after being refreshed by the water collected for it, steps off lightly as if unladen. God generally acts similarly in the case of man and his afflictions. He does not promise to remove the cause of the present grief, but He promises such strength as will cause it to cease to be a burden. Who of you

Christian men and women have not proved this in your experience? How was it in your heart sorrows, with which, doubtless, many of you have been burdened? They have never crushed you quite. You have always been able to rise superior to them. How about your mental perplexities? In the case of the most troubled of you, God's grace has saved you from distraction. And what about your physical ills? You have received grace and strength to endure and come through them all.

3. But, thirdly, *no affliction of man is as great as he deserves*. You are bowed down with heart sorrow; your dearest friend has died, you have suffered the loss of all things, you are forsaken, alone and heart-broken. Let us say that your affliction equals that of the patriarch Job, who, stripped of all things lovely, and cursed with all things loathsome, sat down in dust and ashes and cursed his day. You are unhappy, wretched, despairing. Let me show you what you deserve. It is midnight at noonday at Jerusalem. There stands the Saviour's cross on the hill of Calvary. There hangs the bleeding victim. Nails and thorns, scourge and fist, though unsparingly bestowed, are entirely unnecessary for the taking of the life of that sacrifice. A surer weapon is doing the work of death. Its presence was indicated by the withdrawal of the sun, by the shaking of the earth, by the opening of the graves, by the Egyptian darkness into which the earth was plunged. The weapon of death which took the life of our crucified Lord was neither cross, nor thorn, nor spear, but God's departure! God who cannot look upon sin did not endure

the presence of the Sin-bearer. There hung Christ bearing the world's sin, laden with it, degraded with it, cursed with it. God left Him alone to perish. Friends, can you weigh the agony of soul which His expiring cry, "Eli, Eli, lama sabachthani," expresses? God forsook Him, and this culminating sorrow was too great. He bowed His head and gave up the ghost. You cannot measure that sorrow. You cannot conceive of its weight. Yet all that it was, you and I deserve. In contrast to which, surely the heart sorrow which is now endured is light affliction. The sun has not yet refused to shine upon us. Earth still is solid. And graves still are undisturbed on our account. Friends, none of us are God-forsaken. Ah, how richly we deserve such fate.

Perhaps your mental perplexity is the burden of your distress. It may be from spiritual doubt, or temporal care. Let yours be an extreme case. It still is light in comparison with what you deserve. Let me show you what this is. Look at the familiar garden scene. Our Saviour is alone. His three thus far faithful followers have sunk into sleep. Well He knows the treachery that soon will have Him in its toils. Well He knows what lies before Him in the judgment hall. The cross is present to His view. He anticipates the last dread act, and His mind is hither and thither in search of some relief. "Father," He cries in agony, "If it be possible, let this cup pass from Me. Nevertheless not My will but Thine be done." And, as He resigns Himself to His Father's will, His mental anguish is so great that it starts the bloody sweat which fell upon the ground. Friends,

can you weigh that awful sorrow? Can you go to the depths of mental anguish such as this? You can neither measure it nor conceive of it. Either of heart or of mind it was sorrow of a nature purer, more delicately nerved, incomparably more refined, than yours. In your deepest thought you cannot reach it. In your loftiest imagination you cannot touch it. The sorrows of the Son of God, like His wisdom and love, are unsearchable, past finding out. In comparison with that which covered the ground in Gethsemane's garden with gory sweat, dear friend, what is the measure of your most terrible mental distress? What does it weigh? Light! Light affliction! For all that Christ, the Son of God, endured, you deserve.

Perhaps you are a victim of physical distress—disease may have claimed you for its prey. You may have walked hand in hand with pestilence or famine. You may be suffering now in secret agonies that no mortal eye can detect. Let yours be an extreme case, a complication of every ill that flesh is heir to, if you please. Doubtless your burden is heavy, friend; but it is light. It is light, if you but compare it with what you deserve. Let me show you this. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed," writes the prophet. Take in the import of these words, that you may get a somewhat just view of our Saviour's physical torture. Remember His physical refinement. Remember that all His sensibility or nerve was unimpaired by sin. Remember that perfect humanity is capable of suffering pangs unknown

to the sin-cursed. And then consider that the Saviour's wounds were given Him according to the measure of our transgressions; that the Saviour's bruises were inflicted according to the weight of our iniquities; that the number of His stripes were graduated according to that in us which needed healing, viz., our sin. And this may open our eyes somewhat to the suffering which He endured. Add to which the other incidents of His painful life of thirty-three years. Take into account the weariness, the hunger, the thirst, His sickness, the blows with fist and reed and scourge. Forget not the thorns and the nails and the heavy burden of the cursed tree, and you have a picture of human suffering certainly unequalled upon the earth. Can you measure it or weigh it, or can your imagination conceive of it? Ah, uo, friends; this is something beyond us all, but such as it was we most righteously deserve. In comparison with which, dear friends, is not the present affliction a light and trivial affair?

4. But another characteristic which the apostle gives in belittlement of the present affliction is, *it is momentary*. "For our light affliction which is but for a moment."

Only a few words as to this. The thought is a very comforting one to the afflicted if they can only be brought to realize it. "But for a moment." It may be endured bravely; for it is soon over. It need not give rise to melancholy or despair; for it is soon over. It need not forever start the fountain of tears, nor shut out the bright sun rays with black clouds; for it is soon over. "But for a moment." Look at this momentary affliction in two aspects.

First, it cannot last longer than life, threescore years and ten at most—a moment surely in view of the eternity in which there can be neither sickness nor death, neither sorrow nor crying, and when God shall wipe away the tears from every eye. Endure it bravely, friend, whatever it be ; for death ends it, and then the joy of the reward.

Secondly, even this momentary thing God has graciously curtailed. He has kindly narrowed down to possible limits every human sorrow. Who among men is a sufferer for threescore years and ten ? Very few are required to fill out all their moments of sorrow. How small a percentage of humanity reaches seventy years, even suppose all these years were allotted to grief. And this last supposition, how seldom is it the case ? What man has spent a seventh of his days in sorrow ? And then the individual sorrow ; it cannot last long. God mercifully has so constituted us that we can get the better of our heaviest grief. There may come upon us a blow of some sudden calamity, stunning, crushing, overwhelming ; for the time we are prostrated ; but, while never forgetting the dreadful cause of our affliction, God lifts us out of the depths by permitting the sorrow to wear away. Thus we are constituted. While not forgetting, we are enabled to rise superior to our affliction, and thus the affliction which can be at most but for a moment, has accompanying it many circumstances which lighten it, shorten it, and make it to be endured.

II. But now THE GLORY of which the apostle speaks. I need not stop to describe it. You all

know to what the language refers—Heaven, New Jerusalem, the prepared mansion, the inheritance incorruptible, undefiled, and which fadeth not away. Upon this we cannot enlarge as we have done upon the affliction, because our information is meagre, and what we have is in a great degree incomprehensible. All we can do is to read John's picture of it, together with other Scripture explanatory of it, and then stay filled with wonder, love, and praise. Eye cannot see its glories, ear cannot understand its wonders. What is there reserved hath not entered into the heart of man. Two facts we know, however, of it for a surety; and these the text indicates. Its glory is weighty; its glory is eternal. A grand word is this weighty for a description of glory. Victoria sits upon a glorious throne. So does some petty monarch of some eastern kingdom; and the probability is that the tinsel and trappings of the latter will far outshine the former; but you would scarcely apply to the latter's throne the epithet "weighty." The word may aptly indicate Victoria's. It implies something substantial something honorable, something respected.

The value of gold is determined by its weight. You prove jewelry to be genuine by its heaviness. The apostle's allusion here is most probably to the state garment of an eastern prince woven with threads of solid gold, sparkling with gems of untold worth. The poor man, who was compelled to wear it in the regal pageant, could well understand this figure of a "weight of glory." You remember the robe of King Herod, which shone with gold and precious stones in the sun's rays as he stood before the

people to make his last oration. His weight of glory as well as his speech caused the people to deify him, for accepting which adoration he was eaten with worms and died. From this figure learn :

1. The glory which we receive in exchange for the affliction is a *substantial* thing. It is no toy or pretty bauble that pleases for an hour and then wearies us. It is a solid joy, fitted for every requirement of our nature.

2. It is an *honorable* thing. Heirs of God, joint heirs with Christ, of the heavenly inheritance, how could it be otherwise ?

3. It is a *valuable* thing, priceless, bought for us by the precious blood of Christ, worth to us what God's Son was to His Father. How we should esteem it, and count ourselves blessed that we are named among the sanctified !

4. The apostle's other characteristic of it is that it is *eternal*. Words are unnecessary here ; it does not fade ; it does not diminish ; it has no end—three characteristics of every earthly joy.

III. And now, in conclusion, the point of the whole verse. THIS LIGHT, TRIVIAL THING WHICH IS CALLED AFFLICTION IS WORKING OUT FOR US THIS ETERNAL WEIGHT OF GLORY. Surely a small capital for such vast returns ; surely great interest upon the principal. Looking at the glory in store, and considering all the possibilities of that glory, how small the price we pay for it ! How light the affliction !

And now the exhortation to any who may be afflicted. This light affliction of yours is working out this weight of glory. Suffer God's providence, my

friend. Endure it ; bear it bravely ; don't interfere with its operation. For you know there may be something in the thought that your weight of glory will be proportionatè to your affliction. A brick of pure gold weighs far more than a brick of impure cast in the same mould. As its weight was increased by the fierce fire which burned and purified it, let the afflicted one rejoice in that he is afflicted, for let him know that God is thereby sanctifying him, making him pure, and fitting him for a sphere which perhaps the unafflicted brother can never occupy.

“ And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they ? And I said unto him, Sir, thou knowest. These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple. And He that sitteth upon the throne shall dwell among them ; they shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and He shall lead them unto living fountains of water. And God shall wipe away all tears from their eyes.”