

THE LATE MR. BAYNES.

More than brief and passing newspaper notice of the day seems called for as to one who has been so well known and so much respected in Montreal for more than 30 years. But let it be in the sense of that Scripture which best explains the spirit and the power of the last 50 years of his life, and which he so truly acknowledged.—“By the grace of God I am what I am.” He well knew that.

Quebec was the birth-place, in 1808, of Mr. William Craig Baynes. His father, who was of a Devon family, was then Major General and Adjutant General of the Canadas, while Sir James Craig was Governor General. His mother was of the Catons of Kent. He took the degree of B.A. at Trinity College, Cambridge. He was well known as a club and hunting man. There was some “fortune” on both sides of the family—West Indian and other estates. He declined a Civil appointment to India, and declined the Army in which three of his brothers have served. He then prepared to take orders in the Church, though still really a man of the world, in it and of it, as he himself was always willing to acknowledge—in later days.

But the circumstances of his new birth,—that new birth spoken of to Nicodemus—are striking and more noteworthy. He was driving out in his trap, when a friend who was with him fell to the ground and was taken up dead. This spoke at once to conscience and heart as a voice from God, and Mr. Baynes was a new man. He was to hunt at Collarton Rawley the fol-

lowing day, but sent out the village crier to proclaim that he would not hunt but preach. A number of the hunt came to hear, two of whom were converted and hunted no more. What a word that is "Now are we the sons of God," 1 John, iii. 2, "and if children, then heirs, heirs of God and joint heirs with Christ." Rom. viii, 17. Thus Christians are of God's royal family—children of the King. He saw that as become by new birth a child of God and a member of Christ he was born into the church of God, and had no need to take "denominational or church place" to get into the Church. He refused to take the oath of conformity and his M.A. at Cambridge, and gave himself to unordained preaching and missionary work. His separation from former friendships and associations was complete; for he saw that as the Church takes its character, so should the individual Christian take his character from Christ as hidden in the heavens. He was soon after in fellowship with Brethren and became well known amongst them in England. He came out to Canada to take possession of some of his father's lands in Shipton, E. T. There he built mills and farmed lands and lost money—all too generous and trustful. But there too he labored in the Gospel, and there are many still in the Townships of Kingsey, Melbourne and Shipton who testify to the grace of God coming to them through his ministry.

After 12 years in those parts, he was induced to come into Montreal to assume the appointment of secretary, registrar and bursar of McGill University, and secretary of the Royal Institution for the Advancement of Learning, to which was added that of secretary of the Normal School. This was in 1856. His hands were thus officially full, and his time was much oc-

cupied. Yet he began at once the Gospel work. A series of lectures on the Dispensations, delivered in the old historical St. Gabriel Street Church, attracted much attention and awakened in many Christians interest in dispensational truth (which as distinguishing the economies or periods is found to help so much to a right understanding of scripture), and the Lord's coming. Ever since has gone on his unofficial and unsalaried ministry. There was indeed a time when he came into open and declared sympathy with certain evangelistic societies and movements, whose claims he came upon public platforms to urge, and preached in several of the city pulpits, and many are now to-day telling of the power of that public ministry; but later on his separation from Organized Christianity became more complete. He was thus gathered to Christ, according to Matt. xviii, 20—not to Christians, nor an ordinance, nor a doctrine, nor a truth which is sectarianism, but to Christ which is not sectarianism. "I believed, and therefore have I spoken," he could say. He was decided in conviction and earnest in utterance. Disallowance and displacement of the Holy Ghost by human arrangements and system and by ministry he bore witness against. He saw that this more than anything else is the distinctive failure of the Church under its responsibility to God, in this which is distinctively the dispensation of the Holy Ghost. So, therefore, he took and maintained the place of separation from Organized Christianity, as one gathered to Christ, on the ground of the one body, 1 Cor. x. and xii. and the one Spirit under the endeavor of Eph. iv., 3, 4, on the principle of Matt. xviii., 20. "For where two or three are gathered together in (or to) my name, there am I in the midst of them," in fellowship of believers so gathered to Him.

He was thus in association with believers known as Plymouth Brethren, but who call themselves simply Brethren, the name which the word of God gives to all Christians and amongst whom practically James 1, 9, 10, is most seen. "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." "Peace be to the brethren," and love with faith from God the Father and the Lord Jesus Christ, Eph. vi, 23. "We know that we have passed from death unto life because we love the Brethren," 1 John iii, 14. All this shows unity. And who claim to represent, though in much feebleness and failure, the principles of the Church of God as shown in Acts II. and elsewhere, and first Corinthians chapters II, 12, 14, Phil. III., 3, and other scriptures. This is the great open meeting of christianity, breaking together the "one loaf" and drinking together of the one cup as gathered not to Christians but to Christ as centre, and as Lord. Here is room and place for all Christians, and here is the real unity which many Christians are looking for, in diverse and wrong directions, and where they all should be gathered, Eph. iv., 3. Limited this may now be practically and locally to 2 or 3 yet large enough in principle and provision for all everywhere.

Though thus going on in what is called an exclusive and narrow path, he had heart truly large and comprehensive of all Christians. In this sense his catholicity of spirit was conspicuous.

Not of so extensive learning, nor so exact and scholarly, nor so logical as Mr. Darby and some other well-known Brethren, nor free to give himself to the study of the Scriptures, nor time to be a writer as they, he was nevertheless a preacher of the Gospel and expositor of Scripture of extraordinary power. Brethren, attribute this not to the man—though as man

he had uncommon gifts and powers—but to the Spirit of God using the earthen vessel “For we have this treasure in earthen vessels that the excellency of the power may be of God.”

He went down into the depths of God's word, not in his own intellectuality merely—which is always so dangerous to self and to others—and on which the judgment of death needs to be passed, but in subjection to the Holy Spirit of God, who is Himself Interpreter as well as Inditer of the word (1 Cor. 1., 17, to the end of second chapter)—truth which needs in these days of intellectuality and of homage to man's natural powers to be borne in mind and realized.

Of persuasive and commanding influence, of kindness of disposition and courtesy and dignity of manner he was respected and acknowledged by all who knew him. As a man, he was of courtly bearing and distinguished presence. Grace and forbearance usually acted, but sometimes almost to failure of government and due exercise of authority; and now and again when natural high temper arose grace speedily assumed control and self judgment speedily ensued. “In many things we all offend.” But loyalty to duty, to truth and to the Lord really distinguished him in all his relationships.

As husband there is one who can speak of him; but others too know something of the beauty of his character. As father, almost over indulgent and generous, bearing burdens for his children, in his joy to have them around him and with him for his own satisfaction and as he hoped and believed for their welfare and their blessing. As brother among brethren he added “to godliness brotherly kindness, and to brotherly kindness love.” He used hospitality.

As a man in the world and in office, ample acknowledgment is made to his worth. He is believed to have been painstaking and de-

voted—maintaining what was due to the institution he represented, but conciliatory always. He thus commended the interests of the University, and was a power on its behalf and helper to its prosperity, as well as glad witness of its growth and its success. “He was well able to direct and control the whole routine and ceremonial of the University, and it will be hard to find his equal to succeed him” are words of a Governor. For this sort of thing, presentations at Court in earlier life had given him aptitude. Matters of etiquette and ceremonial therefore he knew, so that the more public and prominent duties of his offices he could well perform; and it was noticed of him that he led up the gentlemen of con ocation of the University as few men could. But he had no love for these occupations. “Let me fulfill as an hireling my day,” he often said, and desired nothing more than freedom for other service still more congenial to his spirit. It was well for his comfort and his testimony as a Christian amongst men and in affairs that the nature of his offices and his duties kept him clear of frictions and difficulties and involvements with others, which the ordinary man of business and affairs has often to encounter in his endeavor to pass as a Christian through this world.

He knew that the world, the flesh, and the adversary are dead against the Christian; but he knew also that He that is for us is greater than all that can be against us. So he endured “as seeing Him who is invisible.” He had worked hard and long. Two brief visits of recent years to the homeland of his early manhood, for needed rest and recreation, were used and enjoyed in fellowship with brethren and in ministry which many over there will lovingly remember where he has many friends.

He was of good and robust health all through

life, and reached his old age without any breakdown. Some of the erectness of earlier years had indeed gone, but there was still apparently much constitutional vigor. His latest ministry is felt by those who heard it to have been of uncommon power, the three latest Sunday evening gospels especially. He had a hard official day on his last Saturday. He retired early from a brother's meeting on that evening, breakfasted with his family on Sunday morning, but remained indoors; and while Brethren were assembled (Mrs. Baynes too) at the Lord's Table, he was given entrance into the Lord's presence. His son Dr. George, and Dr. Arthur Browne, son of an old and valued friend, had just come to his side with willing hearts, if human affection and skill could interpose to detain him here. But not to be so—it was otherwise arranged. He was at once called home.

It had been his desire to die in harness, and he had got it. It had also been his desire to die suddenly, and he had got that too. He had thought it would be sweet, if he was not to wait till the Lord should come, to pass away on the Lord's Day, and he had got that also. "It is with the believer well." When we looked upon the loved and sweetly composed features when the spirit had gone, it seemed as if the Lord had said, "Let not my servant suffer, let him come easily and speedily to me."

"How long, O Lord, our Saviour, wilt thou remain away, "What will it be to dwell above. Forever with the Lord," had been amongst his favourite hymns. He leaves Mrs. Baynes and three sons in Montreal, and the eldest son and a daughter in England. The simplicity of the funeral was noticed by the newspapers—plain coffin—no pall bearers—no pall—no flowers—no form of service or ceremony. One Brother opened with the hymn "What rich

eternal bursts of praise," and after a pause reading 2 Cor. v. 1 to 10; then another Brother (Lord A. P. C.) read 2nd Sam. xxiii, 1 to 5, and spoke upon it. Then was sung the hymn "'Tis sweet to think of those at rest," after which Lord A. P. C. prayed, and then the benediction 2 Cor. xiii 14, was read from the Bible.

This was in the Natural History Hall, which was crowded, and many unable to get entrance.

After looking at the body the assemblage passed out. We then took him away to burial at the Mount Royal Cemetery. There we laid the body in the grave, putting it in as a seed which shall arise by divine power, a body of immortality like the Lord's own. We sang the hymn.

" His be the victor's name,
Who fought the fight alone,
Triumphant saints no honor claim,
His conquest was their own."

There hearts were raised, with another Brother's voice leading in thanksgiving and prayer, and we turned away leaving that body to sleep, till the Lord Himself shall come to raise it up and all His own sleeping ones, and change all that are alive and remain to be all together forever with the Lord. So let it be.

The Brother who spoke at the funeral on 2nd Sam., 23rd Chap., 1 to 5 testified to the power to his soul of that scripture as used by Mr. Baynes in an address in Toronto 20 years ago. It had left an impression on his life, second only to that produced at the time of his conversion. Another Brother, not able to reach Montreal in time for the funeral, speaks also of the power to his soul of that same address in Toronto. The other Brother who took part at the funeral could testify to the influence upon him of Mr. Baynes, both as to his character and teaching beyond that of any other man. So likewise could many testify.

"Have faith in God" for self, for family, for the church, was power to his own soul, and the testimony of his Christian life and teaching.

"Grand old man—beautiful character," said a graduate, "he impressed many of the students." "You will not have his like again," said another graduate "so perfect a man." He had influenced many of them.

"So our dear friend is gone," said a Governor. "He was an old worthy—so fine a character." Another Governor said at the grave: "His speaking made me think it must be like Christ's." "Of old style—no equal here," said another.

The venerable Chancellor in response to the words "you have known him long." "Yes! and for my soul's profit." These two aged gentlemen together a short time ago, the one said to the other. "We are near the end of our course down her" "yes," answered Mr. Baynes, "but we are both in the covenant, and for us all things are ordered and sure." The predecessor Chancellor (now departed to be with the Lord) had borne testimony to blessing to his soul through the influence and character, and teaching of Mr. Baynes. The Principal, alluding to his "long and valued services to the University" adds "that in his constant intercourse with Mr. Baynes for thirty years, he had always regarded him with the greatest esteem and affection, and found him a true example of the Christian gentleman." Others had spoken and still speak of his uncommon knowledge of the Bible. Great the sense of loss expressed and the sorrow of many christian women and faithful women who had known and valued for years his ministry and his work. Many were the respectful utterances of that funeral assembly. "Know ye not that there is a Prince and a great man fallen this day in Israel"—was the thought.

If we may now look back upon the Christian

course of one who has long moved amongst us, he is pictured according to Old Testament history as under shelter of the blood and saved from God's impending judgment (Ex xii.) not still in fear upon the Egyptian side of the Red Sea, but passed through and on its other side in the joy of deliverance, singing its song (Ex. xv), and beyond that too through and over Jordan also in realized resurrection life in union with Christ the Risen One at God's right hand. "Blessed with all spiritual blessings in heavenly places in Christ." Eph 1. 3. More literally speaking we have been looking at a man first as a man in nature, then as a man in grace, now born (while in this world) of grace by the Spirit as quickening into life and formative of character. "The just shall live by faith." This is basis truth. (So too is what he had received for himself and what he delivered to others, (1 Cor. xv. 3 4). "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures."

The man made just, not on the ground of works but on the principle of faith is the man that lives before God and shall live. But there is more, the man who is just on the principle of faith, also lives practically this life down here on the principle of faith; and there is this more "these all die in faith." Faith is thus distinguishing and characteristic, for living and dying are both on the principle of faith (we walk by faith and not by sight). But our friend had something still beyond this. He realized that he as down here in this dispensation of the Holy Ghost was himself a man indwelt of the Holy Ghost, a member of the body of the risen Christ, and so himself also as to standing, a risen man in union and identifi-

cation with Christ, and in acknowledged righteousness and life before God. So, therefore, in spirit he sought those things which are above and set his mind on them as knowing that his life was hid with Christ in God, and that when Christ who is our life shall appear then we also shall appear with him in glory." Not only was this received doctrine, but it so possessed him that it was power, joy, elevation to his soul and theme of his ministry and teaching, namely, the risen Christ, in the glory, Himself the Eternal Life and the eternal life of the believer in Him as indwelt of the Spirit "sealed of the spirit," and already meet for the inheritance of the saints in light, and as therefore a heavenly man in this world, which is Christian development. This is power for walk and practice, and this determined and characterized the walk of our friend. "The life which I now live in the flesh (this body) I live by the faith of the Son of God who loved me and gave himself for me." So waiting for the adoption, to wit, the redemption of the body (also). Gal. ii, 20.

That word picture of the Christian which 1st Thes. i.-io affords us was well exemplified in him, so also 1 Cor. xiii. 13 "Now abideth faith, hope, love; but the greatest of these is love." These fruits of faith, these graces of the Spirit, these foundation principles of Christianity, all had exemplification in his life. Faith has been spoken of; his Christian sympathies and love too. But there was hope also. He hoped for that which he yet saw not and with patience waited for it. The Lord himself was his hope. Thus these three things were in exercise and extant in his life.

He could so distinguish between things which differ, between the flesh and the Spirit, between the old man and the new, a man in Adam and a man in Christ. He took upon

himself the completest condemnation as a man in Adam of the words of Paul "In me that is in my flesh dwelleth no good thing." While as a man in Christ he knew his part in those other words of Paul, Eph. 1, 18 to 23, and had blessedly full apprehension of what belonged to him while in this world, as already saved by His blood, and of what shall belong to him in the Kingdom and Glory of Christ. 1 Cor. ii. 9 to 12.

The scriptures read at the funeral assembly were 2 Cor. v 1 to 10, and 1 Cor xv. 42 to 57, How blessed the knowledge and the certainties there unfolded. There was truly a sense in which he groaned, as every creature groans (Rom. viii 21 and 22, "not only they but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body"—Nevertheless, while still down here our conversation, rather our citizenship, our community is in heaven, whence we look for the Saviour the Lord Jesus Christ, who shall change our body of humiliation that it may be fashioned like to his own glorious body. Phil iii. 21.

He had been waiting for 50 years in the body, thus waiting to be at home with the Lord—and willing rather to be absent from the body. But he had gone on "always confident," always of good courage in face of the fully realized antagonism of the world, the flesh and the adversary (let this be thus repeated), notwithstanding trials, troubles, sorrows, disappointments, losses, failure in self, in family and in the Church of God, of good courage always, counting upon God as the all-sufficient One; waiting the Lord's own time peradventure He should tarry till He should call him to Himself, for "where I am there shall my servant be;" and thus to be delivered out of this scene of failure in everything committed

to man's responsibility was indeed his joyful expectation. In short, if another scripture were to be adopted as a motto for our friend it might be "for me to live is Christ and to die is gain." And now may not the question be submitted to the reader—to any one who knew Mr. Baynes, "Is there not a marked contrast between this and the condition which the word of God calls "dead in trespasses and sins," "in the wicked one," "and without God and without hope in the world." And may it not be expected that the ministry of one already so used of God in blessing to souls shall yet be further used, so that he being dead shall yet speak in power by the already spoken word to consciences and hearts unto their salvation and blessing also, as seed bringing forth fruit after many days,—a Paul planting, an Apollos watering, and God giving the increase.

There is also that which is for the Lord's glory "for His own name's sake," the riches of the glory of His inheritance in the saints, when in a life like this and its future "He shall show the exceeding riches of His grace in His kindness towards us through Christ Jesus." Who are the us? The word answers "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead (them which are asleep in Christ) shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

It is by the promptings of affection and respect, and the yielding too as it is believed to higher impulse, that this brief writing goes out in grateful tribute to the memory of a departed friend and brother, and in testimony to that truth so truly applicable to him, and who by that power so exhibited practically and in

life—of salutary and helpful example—not the “down grade” but the up grade of Christianity.—“By the grace of God I am what I am.”

T. M. T.

JOB xxviii.-12 to 28.

PROV. iii.-13 to 20.

PROV. viii.-22 to 36.

1st. Cor. i.-18 to 24.

And is it so—I shall be like Thy Son?
Is this the grace which He for me has won?
Father of Glory, (thought beyond all thought!)
In glory, to His own blest likeness brought!

Oh, Jesus, Lord, who loved me like to Thee?
Fruit of Thy work, with thee, too, there to see
Thy glory Lord, while endless ages roll,
Myself the prize and travail of Thy soul.

Yet, it must be: thy love had not its rest
Were Thy redeemed not with Thee fully blest.
That love that gives, not as the world, but shares
All it possesses with its loved co-heirs.

Nor I alone; Thy loved ones all complete
In glory, round Thee there with joy shall meet,
All like Thee, for Thy glory like Thee, Lord,
Object supreme of all, by all adored.

(This was the last hymn the writer remembers
Mr. B. to have given out.)

WILLIAM CRAIG BAYNES,

DEPARTED TO BE WITH THE LORD

OCTOBER 9TH, 1887,

AGED 79 YEARS.

“Willing rather to be absent from the body.”