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did not suit the strenuous habits of a man whose life was work. Even had he yielded to the solitudes of his friends and sought to pull out of the multiplied activities which many of us saw were making too great a demand upon his resources of heart and brain, it is doubtful whether it would have been possible without setting up such reactions and regrets as would have even earlier ended his days.

A Life of Work.

"An Emperor should die standing" is a saying attributed to Vespasian, and the ideal it embodies of desire to fall in harness was that to which the late Chief Justice not only aspired but attained. Anything suggestive of lagging superfluous on the stage was abhorrent to him, and so against all the down-dragging forces of physical disintegration he fought with a courage and determination that nothing could damp or daunt. If invisible things of the spirit could be photographed, then during all the ravages that death was working in his physical system we might have had a picture of that indomitable will towering erect and inflexible amid the bodily ruin, like some fair shaft of adamant, stately and strong, defiant of destruction and decay. This quality has been the life-long and outstanding characteristic of the man we miss and mourn to-day. True to the traditions of the race to which he belonged he would never admit defeat. Having selected some definite object of pursuit he would bend to its achievement every force within and without that could legitimately be pressed into service. He believed in God with all his heart. But he also believed in himself. These two articles of belief, with all their implications, like two hemispheres, combined to form the full-orbed faith which became his working creed. Neither without the other could have made him the man that he became. Faith in God, with no proper and sober sense of one's own place and value in the divine system of things, has no dynamic or achieving force, and must prove as indifferent to heaven as it is useless to earth. While on the other hand faith in one's self alone, with no expectation of reinforcement from above and beyond, belief which begins and ends within the circle of a man's own powers and personality, tends to induce at the first an exaggerated sense of individual self-sufficiency, and then as the forces of life become an ebbing tide, such a feeling of impotence in battling against the outrunning flood as paralyses the power to attempt and the patience to endure. But where these two are co-ordinated in a man's creed, and work themselves out in his conduct, they make for an all-round and well-proportioned life—mystical enough to deliver the soul from the snare of materialism on the one hand, and practical enough to counteract the perils of fanaticism on the other. It was the thought of these mutually compensating forces meeting and mingling with such harmony of result in the life we are reviewing to-day that suggested the words we have selected for our text, and which, when rightly construed, summarise as do no other Scriptural words with which I am familiar, the diverse qualities which came to a unity in this truly remarkable career. These two great generic terms, "Grace," and "Power," in their original connotation stand respectively for qualities by which we are accustomed to classify men in opposite groups, for they are seldom seen in combination. But they were so associated and harmonised in the man we knew and loved that the force of each was conserved and both were lifted to their highest power of efficiency.

AN UNUSUAL UNITY.

These terms are exceedingly rich in their implications, and the man who used them, being himself a cultured Greek, would doubtless employ them in their richest and broadest sense. By the word "grace" is to be understood all that we usually gather up and express in such phrases as sweetness of disposition, courtesy of manner, tenderness of tone, gentleness of demeanor, kindly consideration for others, and general winsomeness of spirit. While the word translated "power" lies at the root of such strenuous English words as "dynamo," "dynamic," "dynamite," &c., and stands for irresistible force, tireless energy, administrative power, and executive might. Now we are all familiar with these respective qualities as they stand, embodied in different individuals, and we can readily call to mind types in which they separately find expression, or in which even both may alternately hold sway. But to discover them blended into a unity, and working together in beautiful and reciprocal relation, would involve us in a quest, fortunately for our human nature, not so far removed to us as that of the Holy Grail, yet,

nevertheless, destined to be more frequently productive of disappointment than of realised desire. But the man we mourn to-day possessed the rare combination of strength and gentleness, of the high courage and knightly courtesy, of wide learning and frank simplicity, of swift intuition by which he flashed to his conclusions, and patient industry in which he laboriously wrought the logical and legal links in the chain of reasoning by which alone the accuracy of his intuitive judgments could be demonstrated, and every step in the process of his argument be shown to fulfil the most rigid requirements of the law. Of his work as a judge, of course, it is not competent for a layman to speak. It belongs to experts rightly to place so brilliant an exponent and administrator of his country's laws. This much, however, may be permitted to say without impropriety or seeming to pretend to a knowledge I do not possess, that for forty years he not only occupied, but adorned the bench, and that his fine forensic gifts, coupled with his untiring industry, have written his name high on the scroll of those whom jurists of the coming time will delight to honor. Upon a nature so rich in social qualities and sympathy, so given to hospitality, so keenly alive and alert to all human interests, so versatile in tastes and acquirements, so full of reminiscence, and possessed of such conversational charms, the limitations rightly set by the traditions of the British bench and by which a judge is expected to exhibit a studied reticence and social self-restraint, must have pressed with a weight which only those can appreciate who have been similarly placed. In proportion to the rich resources of a nature must be its desire for self-expression. It must project itself outward on to the field of history. It must see its inherent potencies becoming actual, its subjective forces, objectified in something attempted, something done. To deny such a soul the right of translating its latent energies into act and fact is to stultify it, and doom it to a torture of self-repression compared with which bodily pain would be delight. Fortunately for this community, although at great expenditure to himself of physical and mental force, the late Chief Justice placed a liberal interpretation upon the traditional restrictions to his freedom, and threw himself heart and soul into every movement that promised for the well-being of the State. No one who was not on terms of personal intimacy with him can have any conception of what it cost him in the way of preparation for every occasion to which he lent his support. There was nothing that he undertook that was not done with a thoroughness which for the time being absorbed not merely all his own powers, but those also of every one else whom he could commandeer, and make contribute to the matter in hand. A judge on the bench, he was ever an advocate on the platform, and with his audience for a jury he would employ argument and persuasion, pathos and humor, and all he knew of human nature to secure a verdict for the cause he undertook to plead. He had the faculty, too, of representing such cause to be the one and only question of the hour, upon which as a pivot and for the time being every other question must be seen to turn.

A Great Public Spirit.

What he thus counted for in the moral and social life of the community cannot be assessed even by those who appreciated him most and knew him best. He gave not only his money, but himself, head and heart and hand, to every movement which made for the creation of those ideal conditions of civic life which Adelaide has set itself to achieve. It would be impossible to write the history of many of our great institutions without taking his contribution into account. If true riches consist not in what a man has, but in what he is and does, if one's wealth is to be measured by the points of helpful contact he sets up with the community, by the breadth and complexity of the relations he sustains to the social organism of which he is a member, then Sir Samuel Way was easily the richest man that South Australia has produced. No matter what walk of life he might have chosen, it could not have monopolised or exhausted his powers. His great public spirit, his superabundant energy, and his ambition to become and achieve must have overflowed the limits of any profession, however spacious and extended into other fields. Yet, coupled with all this tremendous driving power and disarming it of all aggressiveness, was the everywhere present and controlling thought of service for the Church and State. "I am among you as one that serves," said the Master, and in his order this disciple was truly as his Lord. Where this spirit rules men are less anxious to assert their own rights than to redress others' wrongs, and no more chivalrous champion of the weak and defenceless than Samuel James Way ever buckled sword or took the field. We may not wish for the revival of medieval lance and tourney, for clash and clang of battle-axe and brand, but the knightly spirit of courage and courtesy that can at once be loyal to friend and generous to foe, might well be revived if stored overseas in Tennyson's ideal knight, Sir Galahad.

Who revered his conscience as his King
Whose glory was redressing human wrong,
Who spoke no slander, nay, nor listened to it,
Who loved one only and who gave to her.

A Gift of Appreciation.

But the time would fail to tell of his consummate tact, his delicacy of appreciation on all points of propriety, his instinctive sense of what was due to the social convention and decorum, and his fine discrimination between what was merely accidental and what was essential in any given case. But one outstanding characteristic must be noted, and that was his power of seeing and eliciting the best that was in the men he met, and of making their virtues and finer qualities rather than their faults and foibles the subject of discourse. This was due to no defect of intellectual perception, but to a rare gift of kindly appreciation—a sort of selective faculty he possessed, which drew out and displayed the nobler elements in the characters of men just as certain chemical agents by the laws of affinity draw a precious metal from its matrix, revealing values where hitherto there was nothing visible but common clay. This, we say, was not so much an acquirement as a gift of generous recognition and appraisal, but its original power was immeasurably heightened by incessant use. The eye habitually trained to look for the excellencies of men rather than their defects became such a highly specialised sense that it invariably found what it sought, for good and bad are mingled in us all. The eye sees what it brings the power of seeing, and thus, instead of indulging in the depreciatory criticism which is the delight of envious and malicious minds, this magnanimous soul disclosed and drew attention to the finer qualities which his keen and kindly wisdom was able to discern. But it is impossible in brief time to give anything like an adequate appreciation of a life so crowded with incessant toil, so closely interwoven with all the interests of the State, and spread throughout so many years. There was, however, a further feature in this many-sided character which cannot be omitted, and that was his grateful and unforgetting recognition of those who had been associated with his father in the early work of the Bible Christian Church in this State. The correspondence which he maintained with the great ones of the earth will make deeply interesting reading when his biographers get to work on his life and letters, but that which he kept up with **men in the lowest walks of life**

some faithful service rendered to the Church or to his loved ones in the far-off years was such as to bind him to their hearts in a friendship that no lapse of time could ever weaken or dissolve. I have sat by a sick bed in a simple and unpretentious cottage away in the interior. The dying man, knowing of my acquaintance with the Chief, has told his wife to bring in certain letters. Presently she has handed me a sheaf of correspondence over the well-known signature and extending through many years, and every letter reverently preserved. Then nothing would do but that I must read the more recent ones aloud to the aged couple, who, though they probably knew them off by heart, yet wept again with joy at the love and thoughtfulness with which they were charged, till amid their tears and exclamations my own voice has broken and my eyes grown strangely dim.

An Honor Due.

And now let me draw attention to the fount and source of all that was strong and gracious in this man whom to know was to love. If he could speak through me to-day he would disown all personal merit and say with no uncertain voice that all that was best in him he owed to his utter and absolute dependence on the grace of God. A son of the manse, he inherited from an exceptionally choice parentage those moral impulses and tendencies which lie at the base of every well-formed character. In addition to these gifts of inheritance he was trained in an atmosphere of wise and wholesome discipline, so that when he came to his high place he had been graduated through a hard school of preparation which had its effect in making him "kindly with his kind." Dowered with a deeply religious nature he was very strong in his convictions and fearless in their avowal. Though broad in his views and tolerant in his spirit, so that his heart went out to all the churches with a fine catholicity of feeling, he, nevertheless, loved and served his own Church with a loyalty and devotion that nothing was able to weaken or swerve. The temptation must, however, at times have presented itself both through happenings within and inducements without to sever his connection with the church of his fathers. In many regards, of course, this would have proved the line of least resistance. But it was never taken, and the Methodist Church owes it to his memory to honor him, not only as one of her most gifted but also as one of her most loyal sons. John Morley, in his work on "Compromise," points out that among the most penetrating of the influences that are impairing the moral and

intellectual nerve of our generation is the immense decline in spiritual interest. "Not truth," he said, "is the standard, but the politic and the reputable." And then he cynically enquires, "Are we to suppose that it is firm persuasion of the greater Scripturalness of episcopacy that turns the second generation of dissenting manufacturers in our busy Lancashire into churchmen? Certainly such conversions do no violence to the conscience of the proselyte, for he is intellectually indifferent, a spiritual neuter." Now, however much Sir Samuel may have yearned for the "larger union of Christendom," he was not prepared to sacrifice a vital principle for a merely outward advancement form. He was an ardent apostle of the "Faith and Order" movement, but had he renounced his own communion in its interests, then certainly in his case it would not have been on the grounds, indicated by Morley, "of the politic and the reputable," and if at any time these considerations proved a temptation to him it was manfully resisted and overcome. He died as he lived, in the Methodist Church, and to-day all that a mortal sleeps side by side with men—a goodly company—with whom side by side he wrought and fought for close on forty years.

"A Profoundly Religious Man."

As his pastor for fourteen years I have had occasion to know that the services of the sanctuary by whomsoever conducted were to him seasons of real and deep devotion. He always came devoutly prepared for them, and gave them his keenest intellectual and spiritual attention. No part of the service was of indifference to him; his mind and heart were in it all from first to last, and I doubt if there ever was a preacher to whom he listened who went away without a word of encouragement from his lips. He always used his high place as a vantage ground from which to lighten the burden and brighten the path for those who were toiling to make the world a better place in which to live. Only those who had privileged access to the inner circle of his friendship knew how deeply ran the currents of his spiritual life. First and last he was a profoundly religious man. Because of this he was a wise and more upright judge, a more sane and safe adviser, a more consistent and large-hearted philanthropist, a sounder educationist and a truer friend. It was his religion that fed and fertilised the whole round of his relations, and no one knew better than he that to neglect its culture would have been to impoverish them all. When his biography is written a considerable section will have to be devoted to this side of his life and work, for it was here in these cool, calm heights of the spirit that all the springs of his many-sided genius took their rise. The great foundation truths of the faith were held fast by him amid all the clash of contending theories and conflicting creeds. He was able to meet the aggressive doubt of the "seventies" with the calm confidence begotten of an experimental knowledge of God in Christ that nothing could shake. He knew Whom he had believed, and holding form to be quite secondary and subordinate to spirit, he could witness, without misgiving or dismay, many an ancient phrase and cherished opinion go into the melting-pot, calm in the assurance that the vital quality of truth would survive the most tormenting fires of criticism and reclothe itself in new and more effective forms. Like every thinking man, he had, of course, his periods of doubt, but perplexity in faith was never regarded by him as an excuse for laxity in life. Doubt with him was not a thing to be taken lying down. It was something to be withstood and vanquished; and so—

He fought his doubts and gathered strength,
He would not make his judgment blind;
He faced the spectres of the mind,
And laid them. Thus he came at length
To find a stronger faith his own,
And power was with him in the night
That makes the darkness and the light,
And dwells not in the light alone.

Service to His Generation.

And now I feel ashamed to have offered this brief and meagre summary of a life so full and rich and running over with such multitudinous toils. But what can one do in forty minutes with a life of eighty strenuous years? We stand too far that life as yet rightly to assess its value or measure its meaning for the generation it so lavishly served. We shall miss him in a thousand ways as yet unguessed. Like many another precious gift of God we shall begin to value him more highly now he has been withdrawn and is no longer accessible for counsel or cheer. We knew we always had him in reserve to refer to in our times of perplexity and all his ripened wisdom, his mature judgment, and his wide and deep experience of men and things were ever at the call of the church he loved so well. Whatever he possessed was ours. He was always approachable, and nothing was ever able to mar the unaffected simplicity of his character. All his richly-deserved distinctions garnered from every field were held by him not merely as a possession to be displayed and enjoyed, but as a great and