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THE LATE MR. FLETCHER.

Two exceedingly large attendances at the funerals of Mr. W. J. Fletcher yesterday bore striking testimony to the impression the deceased gentleman had made on the community. Not only was his number great, but those who assembled to pay the last tribute of respect included representatives of every religious denomination. Their presence was not in any case, we feel sure, a mere courtesy or formality—it expressed appreciation of the high qualities of Mr. Fletcher and the spiritual guidance he offered people, a sense of the value of his work in his ministerial and other public capacities, and a recognition of the loss his death has inflicted on the colony. In the attendance of members of the Young Men's Christian Association, of the Literary Societies, and of the University, there was a further acknowledgment of the claim to grateful remembrance which in various directions the deceased gentleman had established.

Mr. Fletcher was a many-sided man, at all events as far as his public side was concerned. He was personally distinguished and directly useful to his fellow men. Whether he be regarded as a high-minded and earnest teacher of morality and religion, a profound, subtle, and yet liberal theologian, a scholar of remarkable literary and scientific attainments, or a practical member of the great. "Gild of men," who neglected no field for the extension of his training, talent, or wisdom. The clergy who spoke of the great and good man passed away did not exaggerate either his intellectual service or the very character, for truly by his death a leader has fallen. Any attempt to appreciate the position which Mr. Fletcher held in the community must pay due regard to the numerous social, educational, and religious services and the wide scope of his active and public employment. As a Christian minister he combined a glowing fervour with the broad culture which seeks to develop character on the fundamental principles of religion and culture. More than the non-essential accidents. He belonged to a denomination, as every pastor did, to one or other, but there was nothing of the sectarian in his attitude. His methods were such as might have been expressed from a man of learning who was yet new cold and lifeless predicament. Persuasive rather than peremptory, trusting rather to the heart's power than to storming it with torrents of imitations eloquence, his efforts never showed less an essential influence than the slight or transitory. It was to set his mind to put matter into his discourse. Theological Whately defined the good preacher as one who speaks as often as he has something to say, and the bad preacher as one who preaches because he has nothing to say. In this respect, Mr. Fletcher was next to the former class. The intellectual element in his pulpit ministraions was so marked as to be conspicuous. His words were not pressed to the point of excluding a rational and wholesome warmth. Sound in the faith, and no shadow among hearing on his orthodoxy, so that it could be said with him that his lost words to a ministerial friend were: "I had no doubt, Mr. Fletcher was at the time deeply revered in the controversies between the Church and religion, and in what has been called the 'higher criticism.' He did not fail to understand what Mr. W. J. Lilly, a devout Christian, has impressively said, that "the religion of these modern times must correspond with our growing culture, and must not content itself with being merely pietistic, or medival, or puritan. The greatest part of the present age has been this—that those who profess to be teachers of religion and defenders of the faith so solemnly honestly endeavor to follow out the lines of thought familiar to earnest and cultivated men of the world." Not to that narrow and unprogressive group did the late Mr. Fletcher belong. Yet, with all his sensibility to the new impulses of the Christian Church, has nowhere been closkend on the adorning and all-inclusive instinct that guides the last of the end of faith, and that conclusion.