

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR  
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

---

VOLUME III.

---

NEW YORK:  
ROBERT CARTER & BROTHERS  
530 BROADWAY.  
1858.

Entered according to Act of Congress, in the year 1856.

BY ROBERT CARTER & BROTHERS,

In the Clerk's Office of the District Court of the United States for the Southern  
District of New York.

polemics. "Preach the Gospel ; put as much Gospel as possible into every discourse,"—was the substance of his oft-repeated advice.

In estimating the talents and attainments of Dr. Anderson, the disadvantages under which he laboured ought not to be overlooked. Several of the earlier years of his ministry were spent in itinerant labours. This seemed to be required by the feeble state of his health. He has been heard to say that the Presbytery, when they licensed him, expected him to preach a few sermons, and then die. That the work of an itinerant missionary is very unfavourable to habits of study, it is easy to see. After his settlement, the extent of his charge was such as to require much of his time for pastoral engagements. And even if other duties had not prevented, the state of his health was never such as to admit of intense and long continued application to his studies. Add to all this, that his library, owing to the scantiness of his support, was always small. That he should have attained, notwithstanding all these disadvantages, such eminence in the Church, and among his brethren, certainly proves that his natural endowments were of a high order. But his highest praise is that these endowments were consecrated to the service of that Blessed Master in whom he trusted for redemption, and whose glory he sought as the great end of his life and labours.

Very truly yours,

S. McFARREN.

---

### JAMES BLYTHE, D. D.\*

1791—1842.

JAMES BLYTHE, the son of James and Elizabeth Blythe, was born in Mecklenburg County, N. C., October 28, 1765. Both his parents were of Scottish extraction. His father seems to have designed him from his youth for one of the liberal professions, and hence he was early placed at a grammar school in his native county, to learn Latin and Greek. The study of Latin, however, proved so distasteful to him, that he begged to be permitted to lay it aside ; and his father gravely assented, but, at the same time, directed him to be in readiness to drive one of his wagons to Charleston. The boy, knowing that there was no alternative, submitted to the requisition ; but, on his return, assured his father that the journey had cured him of his aversion to Latin, and that he was more than willing to return to his studies. He, accordingly, did resume them, and, in due time, joined Hampden Sidney College, where he completed his scientific and classical course under the Presidency of Dr. John Blair Smith. He was a professor of religion before he went to College ; but so adverse to the culture of the spiritual mind were all the influences by which he was there surrounded, that he cut loose from the restraints of a Christian profession, and passed among his gay associates for a thorough devotee to worldly vanities. It was a singular circumstance by which he was brought to reflection, and recovered from his wanderings. A student in College with whom he was intimate, and whom he had known only as a companion in levity and sin, had become deeply impressed with the importance of religion, and had shut himself up in his room for the purpose of reading his Bible, and supplicating the

\* MSS. from his family.—Davidson's Hist. Presb. Ch., Ky.

renewing influence of the Holy Spirit. While he was thus engaged in these secret exercises, young Blythe came to the door and knocked, and as he received no answer, he continued knocking, and with so much violence that his comrade within feared that the door would be forced open; and, therefore, he unlocked it, and let him in. As he entered the room, he took up a book which lay upon the bed, and found that it was a Bible. "Do you read such a book as this?"—was Blythe's inquiry. His friend was strongly tempted for the moment to conceal his convictions, and turn the whole into ridicule; but he summoned resolution to acknowledge the truth, which was that his conscience was heavily burdened with a sense of his sinfulness. Blythe burst into tears, and told him that there was much more hope for him than for himself; for that he had been, for some time, a professor of religion, and had been living in open violation of his Christian obligations. From that time, however, Blythe broke away from the influences which had ensnared him, and engaged heartily and efficiently in the discharge of his various Christian duties; and this event marked the commencement of an extensive revival of religion.

Having graduated at Hampden Sidney, in 1789, and devoted some time to the study of Theology, under the direction of the Rev. Dr. Hall of North Carolina, Mr. Blythe was licensed by the Orange Presbytery; and in the fall of 1791, he visited Kentucky, and preached at Paint Lick, and other places. On the 25th of July, 1793, he was ordained and installed Pastor of Pisgah and Clear Creek Churches. At this time, there was great danger from the incursions of the Indians; and he has been heard to say that it was the custom of every man to attend preaching *armed*, and that even the minister carried his rifle and rode with his holsters. He resigned his charge, after having held it but a short time, and for a series of years was annually appointed a stated supply by the Presbytery. In this way he ministered to the Pisgah Church, upwards of forty years.

On the 1st of August, 1793, he was married to Margaret, daughter of James and Margaret (Irving) McElroy, who had removed to Kentucky from Rockbridge County, Va.

When the Presbytery of Transylvania were engaged in establishing the Kentucky Academy, Mr. Blythe and the Rev. David Rice were associated, in 1795, in an agency through the Eastern States, in aid of that object. Their effort was very successful, as they obtained upwards of ten thousand dollars. Of this sum President Washington and Vice President Adams contributed each a hundred dollars, and Aaron Burr, fifty. When, in 1798, the Academy was merged in the University of Transylvania, Dr. Blythe was appointed Professor of Mathematics, Natural Philosophy, Astronomy, and Geography; and subsequently he was the acting President of the Institution for twelve or fifteen years. When Dr. Holley was elected President, in 1818, Dr. Blythe was transferred to the chair of Chemistry in the Medical department. This place he resigned in 1831.

The degree of Doctor of Divinity was conferred upon him by the College of New Jersey, in 1805.

In connection with his Professorship he held a pastoral charge, being associated, for some years, with the Rev. James Welsh,\* as Colleague Pas-

\* JAMES WELSH was licensed to preach on the 27th of July, 1793, and recommended to the Synod of Virginia as a missionary. After labouring for a year in the bounds of the Redstone Presbytery, and declining a call in Mason County, Ky., he was ordained Pastor of the Lexing-



tor of the Church in Lexington. The co-pastorship is said to have been less harmonious than could have been desired.

He was strongly opposed to the war of 1812; and, in consequence of his political opinions, became involved in a controversy with Mr. William L. McCalla, then a candidate for licensure, and holding an opposite political creed. Mr. McCalla arraigned him at the bar of his Presbytery, on a variety of charges, and the case was finally referred to Synod. In respect to several points Dr. Blythe made due acknowledgments, and on the whole, was honourably acquitted.

In 1812, he commenced publishing a monthly periodical, called "The Evangelical Record and Western Review;" which, however, reached only to the second volume.

About the time that he resigned the Presidency of the College, he established a Seminary for young ladies, in which were introduced many of the higher branches of education, especially the Mathematics and Natural Science. He was exceedingly thorough in his instructions, and his influence in this department was widely and deeply felt.

In 1816, he was Moderator of the General Assembly of the Presbyterian Church.

In 1831, he attended the Convention of delegates from the Presbyteries, which met at Cincinnati, at the suggestion of the General Assembly, on the subject of Domestic Missions, and was chosen Moderator. In 1834, he signed the memorable "Act and Testimony;" and in 1835, was one of the standing committee of the Convention at Pittsburg, called by those who had signed that instrument. In 1837, he was one of the Convention of ministers and elders, which met in Philadelphia on the 11th of May, to deliberate on "some plan of reform" in the Church; and of this Body he was elected temporary chairman. In the great controversy that divided the Church, his sympathies and acts were with the Old School party.

In 1832, Dr. Blythe was chosen President of South Hanover College, Ind. He accepted the appointment; and, for several years, fulfilled the duties of the office to great acceptance, at the same time giving more or less gratuitous instruction in the Theological Seminary in the same place. In 1836, he resigned the Presidency of the College, and, wishing still to labour to the extent of his ability, he accepted an invitation in October, 1837, from the New Lexington Church, ten miles from Hanover, where he continued to preach until a few months before his death, when declining health obliged him to desist from labour.

In the autumn of 1841, Dr. Blythe's health began very perceptibly to fail, though he still preached occasionally, and was able to read and enjoy the society of his friends. After a few months, his disease, which was dropsy, took on a more decided form, and from that time he had only brief intervals of relief from suffering until his death. He viewed the approach of death with the utmost serenity of mind, and bore the fullest testimony to the all-sustaining power of Christian faith. He died on the 20th of May, 1842, aged seventy-seven; and was buried in a small enclosure on his own ground at Hanover.

ton and Georgetown Churches, February 17, 1796, in which charge he continued till 1804. On account of his inadequate salary, he was obliged to practise medicine for the support of his family. In 1799, he was appointed Professor of ancient languages in Transylvania University.

Dr. Blythe published the Sermon which he delivered on taking leave of his Church at Lexington, 1832, and one or two other occasional discourses.

Dr. Blythe had twelve children,—five sons and seven daughters. Three only of his sons lived to reach manhood. The eldest was killed in the battle of the River Raisin, at the age of eighteen. His second son died a few months previous to the completion of his college course. His third son (*Samuel Davies*) was born March 27, 1804; was graduated at Transylvania University in 1824; entered the Theological Seminary at Princeton immediately after his graduation, where he remained three years; was licensed to preach by the Presbytery of New Brunswick in 1827; acted as Agent of the American Bible Society during the winter of 1827–28; was settled in the autumn of 1828 as Pastor of the Church in Hillsboro', O., and resigned his charge after a few years for want of adequate support; became stated supply at South Hanover, Ind., for four years; was afterwards settled in the Tabernacle Church in Philadelphia, but remained there for only a short time; was settled at Woodbury, N. J., in 1837, where, in connection with his pastoral labours, he conducted a classical school; ruptured a blood vessel while preaching in Philadelphia, in 1841, in consequence of which he ceased preaching for a year, without giving up his school; resumed preaching at the end of a year,—shortly after which, decided symptoms of pulmonary consumption appeared, of which he died in June, 1843. His fourth son, *Joseph W.*, has been for many years Pastor of the Church in Cranberry, N. J. His fifth son, *James E.*, is a lawyer in Indiana. Mrs. Blythe, who was a lady of fine intellect, and most exemplary Christian character, died in January, 1835. She fell dead in the street, as she was returning home from a visit of mercy to a poor woman.

FROM THE REV. WILLIAM HILL, D. D.

WINCHESTER, Va., September 7, 1848.

Rev. and dear Sir: My knowledge of Dr. Blythe commenced when we were students together at Hampden Sidney College. Though he was three or four years older than myself, our acquaintance, after we both became specially interested in the subject of religion, grew into a most intimate friendship. But when we left College, he returned to North Carolina, his native State, and soon after removed to Kentucky, where he spent much the greater part of his life. As our fields of labour were so distant from each other, we seldom met after we parted at College; though we occasionally exchanged letters, and always retained a deep interest in each others' welfare. A few years before his death, we were thrown more together, and twice we served together as Commissioners to the General Assembly, where we had an opportunity of mutually reviving early recollections.

Dr. Blythe was unquestionably a man of superior talents, and of very considerable erudition. He was a fluent and ready speaker, and in the pulpit especially had a good degree of fervour and animation. I doubt not that his duties as Professor in the College considerably interfered with his success as a preacher and a pastor: and yet I believe he always considered the duties of the ministry as paramount to those of the Professorship. His lectures, especially on Chemistry, were highly popular and useful. He probably showed his strength as a lecturer, a disciplinarian, and a debater in ecclesiastical bodies, even more than in the pulpit. I have never heard the consistency or the purity of his Christian or ministerial character called in question by any one.

In person, Dr. Blythe was tall and straight; his face was broad and of ruddy complexion; and his gait and general appearance dignified almost to sternness. There was something in his manner, which at first would be very likely to leave an impression that he lacked affability; but it quickly disappeared on an acquaintance with him, and you felt that he was not wanting in a kindly and genial disposition. He had great tenacity of purpose, and was always candid, and sometimes a little abrupt, in the expression of his opinions. He was

“A man resolved and steady to his trust;  
“Inflexible to all and obstinately just.”

He commanded great respect wherever he was known, and filled an important place in society with marked dignity and usefulness.

Yours very respectfully,

WILLIAM HILL.

FROM THE REV. E. D. McMASTER, D. D.

PRESIDENT OF MIAMI UNIVERSITY.

MIAMI UNIVERSITY, November 30, 1848.

Rev. and dear Sir: My personal acquaintance with the late Rev. Dr. Blythe was confined to the last three years and a half of his life,—I having previously seen him on only one occasion a few years before, as a member of the General Assembly of the Presbyterian Church. I, therefore,—though during this period my intercourse with him was frequent, intimate and cordial,—feel myself less competent to give a truthful and adequate delineation of his character, than if I had known him during his earlier years, and in the meridian of his life. The impression I received of him, I, under this disadvantage, send to you, in compliance with your request, to make such use of it as you may see fit,—only regretting that the representation is not more worthy of the subject.

One introduced to the acquaintance of Dr. Blythe, during the period I knew him, would have seen a gentleman advanced to a good old age, of portly person and commanding presence; of stature a little above the medium height; a frame stoutly built; a habit full but not corpulent, and of sanguineous complexion and temperament; a countenance, of features strongly enough marked, but regular and pleasing; and a large and well-formed head with a full covering of whiteued locks,—the hoary head, in him a crown of glory, because found in the way of righteousness; though well stricken in years, erect and firm in posture; of stately gait and dignified mien, and of manners at first sight a little formal and stiff, but which soon relaxed into a demeanour bland, courteous and cordial.

If any one, admitted to his friendship and confidence, had the heart in cold blood to apply the dissecting knife to the character of this fine old gentleman, so venerable for years and his services to religion and learning, now gone to his reward with God, no doubt he might be able to indicate in that character some defects and infirmities; for some imperfections are implied in the possession of our common nature. I have no disposition to such an occupation; and I have no hesitation in saying that in our venerable friend, over any imperfections, whatever they were, which a critical eye might have discerned, those qualities worthy of approval and respect greatly predominated, and that his character was one of much and various excellence.

The *manners* of Dr. Blythe, in public bodies and in private life, exhibited a certain air which, to a casual observer, or to an unfriendly eye, might seem to savour of ostentatiousness and assumption of superiority. This appearance, however, scarcely existed beyond the threshold of intercourse. This passed, his whole deportment was in an unusual degree open, free, communicative and kind. Toward those for whom he had no respect, his bearing was apt to be such as to



indicate in what light he viewed them; and where he thought there was impertinent obtrusiveness, he often put on an expression of contempt and scornfulness, which it were better to avoid even toward those who may provoke it. Yet one conciliatory word was at any time enough to dispel all this apparent severity, and to melt him into kindness, not less toward the humblest individual, than toward those who stood highest in his esteem. There was, in the expression of his sentiments, both on public occasions and in private intercourse, a positiveness, which, to those not fully acquainted with him, may have given the impression of dogmatism. But I have never known a man, by his years and standing so well entitled to have his own opinions respected, more ready to listen with candid attention, and yield all due respect, to the views of other men. Whatever partial exceptions may have at times appeared in this respect, his manners were habitually in an eminent degree urbane, social and cordial. Especially toward every *good* man,—by him apprehended to be such, his heart went out in expressions of warm and kindly affection.

In his *domestic relations*, he appeared to unusual advantage. For the memory of the wife of his youth and riper age, (deceased some years before I knew him,) who seems to have been a lady well worthy the regards he bestowed upon her, he, till the close of his life, cherished a deep, tender and most affectionate respect. Among his children who remained with him, and all of whom were grown up, he dwelt, as it becomes a father to dwell in the midst of his children,—his house affording a fine exemplification of what he himself was wont often to urge the priceless value of,—a well ordered and happy home,—and above all, a home sanctified and blessed by religion,—a Bethel wherein God is pleased to dwell.

If among men standing in the first rank of scholars, he would not have been eminently distinguished for the extent, the variety, or the depth, of his learning, such learning as he had, he possessed the happy faculty of turning to the best account in the service of sound education and true religion. Of his character as an instructor of youth in the academical situations which, for many years, he held in different institutions, I had no opportunity, from personal observation, to judge,—as he had retired from these employments before I knew him. The impression of himself which he left upon his pupils, so far as I have ever learned, was such as to induce, on their part, towards him, feelings of affectionate and respectful attachment, which continued throughout life. I recollect an incident illustrative both of this feeling, and of Dr. B.'s capacity for repartee. A late Governor of Kentucky had in his youth been a pupil of the Doctor, while at the head of Transylvania University, and was, during some part of his undergraduate course, more remarkable for his waggish propensities than for the studiousness of his habits. The Doctor had, on some occasion, called the student to his study, and at the close of some admonition, addressing him by his name, said with some emphasis,—“You will never do any good, Sir!” A few years ago, the Doctor being at Frankfort, was, with some other company, invited to dine with his quondam pupil, now the Chief Magistrate of his native Commonwealth. The Governor, in a style to draw the attention of the table, and in a tone of pleasant raillery, recited the occurrence, and added, “Now Doctor, I have proved that you are no prophet; for *I am Governor of the State of Kentucky*, and am entertaining *you* at my table.” “Ha! Sir,” said the Doctor, “the excellence of the *lecturer* has spoiled the credit of the *prophet*; my *lecture* has *made* you Governor of the State of Kentucky.”

As a *preacher*, I presume that, during the few years that I occasionally heard him, he was scarcely equal to what he had been in an earlier period of his life. He preached sometimes from short notes, which lay before him, or were held in his hand; sometimes, I believe, without any written preparation at all. He was generally somewhat diffuse, and remarkable rather for the evangelical tone of his sentiment, the epigrammatic point of his style, the authoritativeness of his



delivery, and the warmth and affectionateness of his manner, than for the fulness of his matter, the precision of his statements, the logical method of his arrangement, or the thoroughness of his discussion. I have been told by a venerable contemporary, and for many years a co-presbyter of his, that, in his earlier ministry, he was designated as "the tearful preacher." In the last years of his life, he was always earnest, often tender, sometimes truly impressive as well as instructive. From what I saw of him during this period, I can easily conceive that, in earlier life, he was what he is represented to have been for many years, one of the most zealous, active and efficient ministers in establishing institutions of learning, and in planting and rearing churches in the Commonwealth in which he spent the vigour of his days.

As a member of the *judicatories of the Church*, he took in their business a lively interest, and generally bore an active part. That he possessed consideration in these bodies appears, among other proofs, from the fact that he was at one time chosen the presiding officer of the highest judicatory in the Presbyterian Church. He was a member of the memorable Assembly of 1835, which another venerable member of that body predicted would be known in the History of the Church, as the "first Reforming General Assembly;" and of the still more memorable Assembly of 1837; and in the proceedings of both had an active participation.

Though called to act in troublous times, and repeatedly engaged in controversy, to *theological and ecclesiastical polemics*, Dr. Blythe was, I think, habitually averse. At an early period in his ministry, he became an actor in the scenes of that most extraordinary religious excitement, which prevailed in Kentucky and some adjacent States, in the beginning of the present century. To the extravagant and gross disorders which so largely entered into that excitement, he set himself in a very decided and uncompromising opposition, on account of which he was, by his people, excluded, for a whole year or more, from his own pulpit, and in other ways suffered reproach and obloquy. These disorders he undoubtedly continued, to the end of his days, to condemn as decidedly as ever. An analysis, however, of the complete phenomena of that marvellous movement, and a reduction of the different elements respectively to their proper principles, he had not, I think, been able to make to his own satisfaction; and his mind probably remained in doubt on the question, to what extent, in the midst of the phrenzy, and folly, and wickedness, of that strange tumult of the people, the Spirit of God, who out of darkness and chaos can bring forth light, and order, and life, may have been carrying on a work of saving grace in the conversion of men. It was a subject which appeared to be to him one of painful reminiscence, and of which he generally spoke with reserve. My impression is that there was left in his mind, as the result of his experience in that case, and in some occurrences of a later date, a feeling of reluctance toward all religious controversy. In the great controversy which, for many years agitated the Presbyterian Church, and which issued in the disowning by the Assembly of 1837 of four Synods, which had been in connection with it, and in the great schism of the following year, he was the advocate of moderate counsels. He, however, always contended for an adherence to the doctrine and order of the standards, and for the right and obligation of the Church, in her own proper capacity, to conduct the great work of Christian Missions committed to her by her Redeemer and King. When the controversy came to an issue and the division was effected, he, as a matter of conscientious preference, continued in the Body distinguished as the Old School Presbyterian Church. He nevertheless continued to be, as he had always been, a lover of every good man, in whatever department of the Church he might be found; and even when he could not approve of the means employed by men, to rejoice in whatever appeared to him adapted to advance the cause of true religion, and the Kingdom of God in the world.

Of the sincerity, truthfulness, and depth, of his *personal religion*, I believe it was those who knew him best who entertained the most confident persuasion. He ever evinced, in public and in private, in all those ways in which they who are born of God are usually wont to do so, a warm and lively interest in the things of religion; and on all suitable occasions was ready enough to enter into those freer communications which the best Christians reserve for the intercourse of intimate and confidential friendship. Christian principle evidently exerted a controlling and directing influence over his character and life. His personal religion bore, too, this mark of genuineness,—that it was progressive. His path was that of the just, which is as the shining light, that shineth more and more unto the perfect day. Planted in the house of the Lord, and spreading out his roots by the river of God, his leaf faded not,—he brought forth fruit in old age. This manifested itself in various ways, but was especially conspicuous in the increase of his zeal and labours to promote the great work of Christian missions, which appeared toward the close of his life. In the General Assembly of 1841, of which he was a member, and just about twelve months before his death, he earnestly exerted himself to effect the adoption of some measures for the better supply of the destitute in our own country with the Gospel. The result of his exertions appears in the action taken by the Assembly, and it is to him and another aged minister, who, more than fifty years before, had been by the same Presbytery and on the same day with himself, licensed to preach the Gospel, and whom, (they living in parts of the country remote from each other,) he had for the first time since met as a fellow-member in this Assembly, that that Body referred when they say; “The presence in this Body of two venerable fathers in Christ, who after more than half a century already spent in obeying their Master’s last injunction, still feel impelled to devote the very twilight of life to the arduous work of missions, should make an irresistible appeal to ministers who are in the meridian of their vigour to enter upon this field.\* Dr. Blythe returned home to prosecute this good work. In the following autumn, he originated in his own Synod a plan providing for the regular devotion by settled pastors of a portion of their time to missionary labours; and visited two neighbouring Synods to procure the adoption by them of the same plan. Thus, like old Nestor among the marshalled hosts of the well-booted Greeks on Ilium’s shore, did this noble old man stimulate and urge on his junior comrades in the sacramental host of God to prosecute the warfare in which he himself had spent the vigour of his own days. Nay, rather like a good soldier of a Captain greater than Agamemnon, King of men, and in an infinitely nobler warfare than that waged by the Greeks against Troy, the language of his conduct was,—“I think it meet as long as I am in this tabernacle to stir you up, knowing that, shortly, I must put off my tabernacle.” In this spirit our venerable friend habitually acted. Those among whom he went in and out, will not easily forget how favourite a theme with him during the last two or three years of his life, was this of the missionary operations at home and abroad for the spread of the Gospel, and the extension of the Kingdom of Christ;—how, everywhere,—in the pulpit, in the prayer-meeting, in the private circle, he urged its claims;—with what delight he hailed what he believed to be the morning rays of millennial glory;—how, when this was his theme, his imagination kindled, his bosom swelled with hope, his heart was enlarged with desire, his eyes were suffused with tears, and his supplications to the throne of grace gathered from every new occasion new fervour and importunity.

The *end* of this venerable servant of God was such as well became his course in life. During his last illness, I saw him daily,—sometimes oftener,—and left him about half an hour before his departure. From an early period of his illness, he regarded a fatal termination as a not improbable event. During life,

\* Minutes of Assembly, 1841.

and even in his last years, while cherishing an abiding persuasion of his personal interest in Christ, he was not wholly exempt from the fear of death; and sometimes, in confidential intercourse, he gave expression to this apprehension in respect to the last enemy. From this fear, however, he obtained deliverance, and, from the beginning of his sickness, contemplated with composure his end. There were no visions of imagination travelling in the clouds, and no enthusiastic raptures of doubtful joy. But there was what was more satisfactory, along with deep views of sin, a direct and very decided acting of faith upon the righteousness of the Redeemer, as the ground of his acceptance with God, and a confiding repose on the promises of God in Christ. So resting, he possessed his soul in perfect peace. Repeatedly laying his hand upon his bosom, he would say,—“All here is peace,” and express his gratitude for it. He spoke of the comfort brought him by prayers having special reference to his condition. Often he expressed the satisfaction he found in reposing directly upon the Word of God, in preference even to evangelical sentiment, when expressed in words of man’s wisdom. On one occasion, reciting some popular lines expressive of repose on Christ, which are often on the lips of the dying, he said:—“Those are the words of man;” then quoted the Scripture promise,—“I will never leave thee nor forsake thee;” saying “*That* is the promise of God and I can rest upon it;” and again repeated a loose paraphrase of a passage in one of the Psalms; saying, “those are the words of man;” and then the words of the Psalm itself; “I shall be satisfied when I awake with thy likeness,” adding, “*that* is the Word of God and it comforts me.” In the earlier part of his illness, there was perhaps a prevalence of the natural desire of life, and some wish of further usefulness in the service of the Gospel on earth. But toward the close of his days, the desire of his inheritance in Heaven was predominant; and, as expressive of the state of his own mind, he referred to the declaration of the Apostle,—“I am in a strait betwixt two; having a desire to depart and be with Christ, which is far better.”

So passed away this aged saint of God, and servant of Jesus Christ. Recognising and acting on the principle that he was under obligation to be consecrated to the service of Christ, he, in early youth, not only gave himself to the Lord, but devoted his life to the work of preaching the Gospel of the grace of God to men. In the work which thus engaged the morning of his days, he persevered through the meridian of life, and down to the evening of old age. Active, zealous, ardent, during a period of more than fifty years, he abounded in labours in establishing and conducting institutions of learning, and in planting and watering churches,—causing the wilderness to blossom as the garden of the Lord. Over many a field in this great Western land has he sown the good seed of the word, now waving with the harvest, and destined, as we trust, to bring forth their fruits in their season, while the earth shall remain, and the ordinances of Heaven endure. And herein is that saying true, “One soweth, and another reapeth; other men laboured, and we are entered into their labours.” But in the end, the sower and the reaper together shall come from the field, bringing their sheaves with rejoicing.

I am, Rev. and dear Sir, with great respect,

Very truly yours,

E. D. McMASTER.