



Eng. by John Sartain. Phil^a

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THE
PROPHET ELISHA.

JOHN M^CLOWRIE, D.D.,

AUTHOR OF

“ESTHER AND HER TIMES,” “ADAM AND HIS TIMES,” “THE HEBREW LAW-
GIVER,” “A WEEK WITH JESUS,” “THE TRANSLATED PROPHET,” ETC.

TO WHICH IS PREFIXED
A MEMOIR OF THE AUTHOR.

BY THE

REV. WILLIAM D. HOWARD, D.D.,
PASTOR OF THE SECOND PRESBYTERIAN CHURCH OF PITTSBURG, PA.



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MEMOIR OF DR. LOWRIE.

BY THE

REV. W. D. HOWARD, D.D.

THE REV. JOHN M. LOWRIE, D.D., the author of the following volume, as also of several others published by the Board of Publication, was born in the city of Pittsburg on the 16th of July, 1817. His father, the Hon. Matthew B. Lowrie, was a native of Scotland, but immigrated to this country early in life. The family settled in Western Pennsylvania, where, owing to their intelligence, integrity and energy, they exerted a wide and wholesome influence. The father of the subject of this memoir was for many years a magistrate, first of the borough and afterward of the city of Pittsburg, the duties of which office he discharged with eminent ability and fidelity. At an early period of life he became an avowed follower of the Lord Jesus Christ, and from May, 1821, until his lamented death in 1851, with the exception of a few years when he was absent from the city, he was an active, useful and influential elder in the Second Presbyterian Church of Pittsburg. To this faithful servant of Christ belongs the chief honour of founding the first Sabbath-school, on the plan of the celebrated Robert Raikes,

west of the Allegheny Mountains. Mr. M. B. Lowrie was twice married. His first wife, and the mother of all his children, was Miss Sarah Anderson. She was a woman of unusual vigour of intellect and rare decision and energy of character. She had much to do in training and disciplining a large family, who are, in no small degree, indebted to her wisdom and piety for the honourable and useful places many of them have been permitted to occupy in society. One of her sons became the chief justice of Pennsylvania; another was an eminent physician; a third, the subject of this brief biographical sketch, one of the most learned, laborious and useful ministers of his generation.

Mr. Lowrie's early education, though confined to those branches of learning designed to fit him for secular employments, was careful and thorough. His purpose was to devote himself to mercantile pursuits, and at an early age he entered the service of a brother-in-law, then at the head of a large and flourishing establishment. He had unusual qualifications for this walk of life, and, had he devoted himself to it, would doubtless have attained both eminence and fortune. But he sacrificed his pleasant position and flattering prospects to a conviction that he was called to a nobler, but by no means so lucrative, a sphere of action.

When he was about seventeen years of age he became more deeply interested in the subject of his personal salvation than he had been before, and in November, 1834, he made a public profession of religion, uniting himself with the Second Presbyterian Church of Pittsburg. From this time his mind seems to have been so absorbed with thoughts of the ministry that, with little further delay, with the full

consent of his parents and friends, he relinquished his business and entered upon a course of preparatory study for this holy calling. He entered the preparatory department of Jefferson College, and continued in that institution till the close of his second collegiate year, when he transferred his relation to Lafayette College, entering that institution at the beginning of the Junior year in the fall of 1838, and graduating with distinction in the fall of 1840.

Mr. Lowrie's collegiate course was marked by unusual industry and fidelity. His love of learning was intense: he was not satisfied to confine himself to the prescribed studies of the college course, but was disposed, both in languages and mathematics, to range over a much wider field. A classmate thus speaks of these pursuits: "He read outside of the regular course, while at Easton, Homer (Iliad and Odyssey), Virgil, and several of the plays of Sophocles and Euripides (perhaps others that I do not now recall), in the original, and amused himself by putting some of them into a metrical translation." Another says: "One vacation was spent, when at home from Easton, in prosecuting mathematical studies with a former classmate beyond the course" either in Jefferson or Lafayette.

But though thus devoted to learning, he found time for social intercourse, and especially for Christian labour. "His whole influence," says one, "was on the side of *right*; and yet he was a very cheerful and witty companion, and, whilst he adhered strictly to principle, he was far removed from moroseness." And another: "His habits were eminently devout, though with no parade or ostentation, and no sanctimoniousness." And still another: "There could be no

mistake about his Christian character; he was earnest, ardent, zealous, and always ready to 'stand up for Jesus.' While at Easton "he was active in Sunday-schools and other evangelistic operations, walking back in the country two or three miles to a neglected and ignorant population, where he, with other students, whom he interested in the cause, maintained a Sabbath-school; and by the teachers' meetings, which he conducted, he continued to make it of as much benefit to them as to their pupils." But it was, perhaps, among his fellow-students he accomplished the greatest amount of good. An eminent servant of Christ, who now occupies one of the most important positions in the Church, thus writes: "It was by his Christian fidelity and his earnest persuasions and prayers that I was led to seek a personal interest in the Saviour's love." And there can be no doubt he laboured thus with others, and possibly with like success.

On the 5th of November, 1840, the first day of the fall session, he entered the Theological Seminary at Princeton, and pursued the full course of study in that institution, though he left it a short time before graduating. In the seminary as in college his habits were extremely regular, and his devotion to study amounted almost to a passion. One of his fellow-students says: "He stood high among his classmates in point of scholarship in every department of study. His habits, temper and whole deportment produced a conviction that his piety was genuine and profound, and that the love of Christ was the governing power in all he said or did."

On the 5th of October, 1841, he was taken under the

care of the Presbytery of Newton as a candidate for the holy ministry, and was licensed by that presbytery on the 27th of April, 1842. It was his purpose, cherished for a long time, to spend his life in the work of a foreign missionary. His attention at one time seems to have been directed to Africa, and afterward to India, but the feeble health of near relatives obliged him to relinquish his purpose in both instances. Had his design been carried out, and his life spared for some years, there can be no doubt he would have ranked, like others of his name and kindred, among the ablest, most devoted and most successful missionaries our country has furnished. But it was wisely ordered otherwise. The theatre of his noble lifework was to be his native land.

In April, 1843, Mr. Lowrie was married to Miss Hetty Dusenbury, with whom he had become acquainted while a student at Easton. This most estimable lady was the faithful and affectionate partner of his life, and now, with four children, survives him. About this time he was called to the churches of Blairstown and Knowlton, in Warren county, New Jersey, and was ordained and installed there on the 18th of October, 1843. With the diligence which characterized him through life, he laboured in this field until the 1st of April, 1845, when, on account of feeble health, he sought a dissolution of the relation. He was dismissed on the 27th of April, 1846, to join the Presbytery of Steubenville, having in the mean time been called to the church in Wellsville, Ohio. He remained in Wellsville, the church prospering under his ministry, until April, 1850, when he was called to Lancaster, Ohio. There, too, his faithful and

assiduous efforts were blessed by the Head of the Church, and after labouring for about six years in that place, he was translated to Fort Wayne, Indiana, the last and most important theatre of his ministerial labours. He was installed there in November, 1856, and entered at once with great earnestness and zeal upon the duties of his office. He felt that at length he had found an appropriate sphere of action. The city was comparatively new, but promised to be of rapid and substantial growth. In the midst of a large, increasing and intelligent community, his cultivated intellect and vast stores of biblical and theological knowledge might be expected to produce most happy fruits. Always systematic and thorough in his studies, wise in laying his plans and prompt in executing them, when he entered upon his work in Fort Wayne he marked out for himself a scheme of labour unusual for its breadth and completeness, and then pursued it with an ardour, zeal, self-devotion—ay, and self-sacrifice—to which there are, perhaps, few parallels. There was nothing spasmodic in his efforts, no attempt at display, nothing done for effect. There was in his work a steady and beautiful development, the result of an intellectual and spiritual life of unusual vigour. He was in the prime of his days and the full maturity of his powers. One of the members of his session, speaking of his efforts, says: “He applied himself to his Master’s work with untiring labour. His labours were too abundant; he worked beyond his physical ability. His interest in and devotion to the spread of the gospel, the building up of the Church here and elsewhere, were the guiding stars of every action and every thought.

‘Christ and his cross was all his theme.’

Bodily labor, mental effort and pecuniary means were all laid upon the altar to further the interests of Christ’s kingdom.’ Such labours, and such a labourer, it is reasonable to suppose, would be much blessed. At his installation there were on the roll of the church one hundred and seventy-one names. At the close of his ministry, as also of his life, a period of less than eleven years, three of which were years of suffering and declining health—years in which, unless inspired by an energy, hopefulness and love for the Master’s cause of very rare occurrence, no one would have worked at all—notwithstanding all the changes by death and removal, there were three hundred and eighteen names, making it the largest church in the Synod of Northern Indiana. On three several occasions there were precious outpourings of the Spirit among his people. The first was in 1859, when thirty-three persons were added to the church on profession of their faith; the second in 1864, when there were eighteen; and the third in 1866, when there were forty-six. The whole period of his ministry was something over twenty-four years, and there are probably but few who in that time have done so much work and done it so well. These are some of the principal events in the life of the Rev. John M. Lowrie—a man distinguished for the beauty and symmetry of his character, and remarkable alike for his learning and piety, and for his industry and success in the holy ministry.

Dr. Lowrie was a man of much more than ordinary natural gifts. His intellect was clear and vigorous, his judgment sound, his apprehension quick and his memory retentive. He had a happy faculty both of acquiring and retaining

knowledge. Nor was he by any means deficient in imagination. Most apposite and beautiful illustrations are found liberally scattered through his works; besides which he is the author of a number of hymns which have a high degree of poetic merit. But the logical predominated over the imaginative in his mind. He excelled in systematic arrangement, clear statement, together with forcible and conclusive argument. Even in college he was an admirable essayist and debater, and fully the equal of those among his fellow-students who since have shown themselves, in various walks of professional life, to be men of rare ability. These qualities were exhibited both in his preaching and in his published works. If he did not possess brilliant parts, he possessed parts which were far better. He was lucid, forcible, compact, argumentative. He was not the man to sacrifice a thought, much less a truth, to an antithesis or a trope. His chief aim was, not to please the fancy, but to convince the judgment, arouse the conscience and affect the heart. And to accomplish these ends his well-balanced, well-furnished, earnest and logical mind was well fitted.

The surroundings of his childhood and youth were well adapted to develop a noble character. Allusion has already been made to his home, to the intelligence and piety of his parents and the social position of his family. The community in which he lived exerted a happy influence on his young mind. There was in Pittsburg sin enough, no doubt—enough intemperance, profanity and Sabbath-breaking—enough rudeness and lawlessness. But nevertheless society there had a healthy moral tone. It was a Scotch-Irish community in great part, and they are a people who have

great respect for the gospel, the Sabbath, the sanctuary and its ordinances. They were a people remarkable for their industrious habits, their commercial integrity and their freedom from extravagant customs. But besides this, owing to the soundness of his judgment and the early maturity of his character, when very young he was engaged in active business. He enjoyed what few of his co-workers in the ministry do—a thorough business training. This was of great advantage to him through life. It enabled him not only to “guide his affairs with discretion,” and to give sound advice in regard to the secularities of the congregations he served, but fitted him to discharge with unusual ability many duties which devolve on members of church courts. He had few equals, and perhaps not a superior, in the whole Church as a member of an ecclesiastical assembly. Few could preside with more dignity and skill over a deliberative body; few were more forcible, yet more courteous in debate; and few were more efficient as a member of a committee.

Eminent spirituality was characteristic of him. There was no parade or display about his piety; few men had a deeper abhorrence of such things. Having maturely considered the doctrines of our holy religion, he was fully satisfied of their truth. To use his own language on his dying bed: “I have examined all the historical connections of Christ; the necessity of a Mediator and Redeemer; the time and circumstances of all things connected with the subject of salvation through Christ. I feel happy that I have been able to examine all the truths of religion so thoroughly, and come to such conclusions that I am enabled to

rejoice in Christ and no other. I feel that he is all-sufficient to present me faultless before his Father." And yet his religion was not a religion of the intellect alone. His affections also were profoundly interested. He loved his Saviour, loved his cause, loved his service, loved his people. He was a man of much religious meditation, of much prayer—one who was much with Jesus. One of the works he published bears the touching and beautiful title, "A Week with Jesus." It was prepared for the press—if not in considerable part written—during his protracted illness; and he often wrote to Dr. Schenck, the Secretary of the Board of Publication, while making arrangements for its issue, expressing in "very earnest and tender terms the benefits his own soul had received while handling the precious truths contained in it." To which Dr. Schenck adds: "He seems to have been himself much with Jesus, and to have been drinking in of his instructions and his spirit."

His preparation for the work of the ministry was more than usually complete. Though he commenced his classical studies later in life than some do, he pursued them with such assiduity that he reached a higher degree of perfection than most. His scholarship was of a high grade. His attainments in the classics and mathematics, his acquaintance with history, science and general literature, were extensive and accurate. Few in the ministry, perhaps, have made themselves so familiar with poetry, both classical and English. The same winter he read Homer and Virgil in the originals he read "Paradise Lost," thus perusing at the same time the three great epics of Greece, Italy and England. Of all the British poets, if we except the hymnolo-

gists, for whom he seems to have had a special affection, Milton, we presume, was his favourite. His capacious memory—a memory which, in his biblical studies, enabled him to dispense with the use of a concordance—was stored with the choicest passages of these authors, and he often happily called them to his aid in elucidating and enforcing truth. But it was in the department of theology that his greatest attainments were made. His theological course, as has already been stated, was thorough; and through the whole course of his ministry his study of this science was pursued to a far greater extent than is usual. Nor did he confine himself to the theology, so rich and abundant, of his native tongue, but had recourse to the vast stores which are locked up in the classical languages. Professor Green, of Princeton, a most competent judge, in writing to the author of this Memoir, says of him: “I doubt if any of our ministry, not filling professorships, were as profoundly read in Latin theology.”

But notwithstanding these large general attainments, he made the most careful special preparation for the pulpit. Scarcely could any one be more industrious, conscientious and prayerful in this matter than he. The whole structure and habit of his mind led to this. He did not feel that it was sufficient to harangue a congregation. There was nothing in his nature, especially in his nature as sanctified by the Divine Spirit, to lead him to make a display of his talents or his learning; he was too earnest and sincere a man for any such mockery. He felt himself called upon to instruct his people—to instruct them systematically; to instruct them not only in the doctrines, but in the historical portions

of the Bible. Hence his "*Adam and his Times*," his "*Esther and her Times*," his "*Hebrew Lawgiver*," his "*Week with Jesus*," his "*Translated Prophet*," his "*Prophet Elisha*," and the like—all of which, or nearly all, went through the pulpit. This method gave a delightful variety to his ministrations, and made them especially interesting and profitable. And in all this there was nothing irksome to him. He loved this careful, thorough, systematic work; it was in harmony with his nature, and easy from long-established habit. He said to one of his elders on his death-bed "that his heart had always been in his work." How immeasurably better is this plan of pulpit ministration than the desultory method in which many pastors indulge! How pleasant is this to the labourer himself, how beneficial to a congregation, and how worthy the imitation of all engaged in preaching the gospel!

From this it is plain he was a man of pre-eminent industry. He was, indeed, a most persistent worker. Work was a pleasure to him. He was always in advance of his work. It was never with him, as with so many of his brethren, "from hand to mouth." He always worked more than the circumstances demanded. It was so in college; it was so in the seminary; it was so in his pastorate; it was so in regard to his works for the press. The pulpit never pushed him—he always had sermons in advance; the press never pushed him—he always had books in advance. At his death he had two manuscript volumes in the hands of the Board of Publication, and even these did not exhaust his labours in this department. This industry was one chief cause of his unusual success. All his rare talent and

ample preparation would have availed but little had he been a less earnest and constant worker. And in this he is worthy the imitation of all his brethren, young and old.

His moral courage and firmness of purpose were frequently put to the test, and he was found to possess these, as so many other excellent qualities, in a high degree. He was as far removed as possible from harshness or obstinacy. But when principle was involved, and when he had carefully made up his mind on any question of duty—any question in politics, morals or religion—he was as firm as the hills which girdle his native city. He ever earnestly and fearlessly opposed wrong-doing, no matter who were its agents. He had no fear of the face of man, and was just as ready, if, indeed, not more ready, to grapple with the advocates of wrong or the assailants of right when they occupied high social or civil positions, or were distinguished for their ability or wealth, as when they belonged to the baser sort.

In all the relations of life, as son, brother, husband, pastor, friend, citizen, he was exemplary. He was a sincere, conscientious, upright, devout man. In the recent national struggle with armed rebellion he stood firmly by the government. He had not a shadow of doubt as to the righteousness of the national cause, and was ever full of hope as to the successful termination of the war. With other humane and Christian men, he deplored the necessity of the conflict, but he believed, through the overruling providence of God in removing slavery and its concomitant evils, it would result in good to the country and the world. He regarded it as a special privilege to be permitted to live and

to take part in the stirring and most important events of his time. But he shone brightest as a Christian man and a Christian minister. He was wholly devoted to Christ and his cause. "For him to live was Christ." He studied Christ; he preached Christ; he imitated Christ; he had much communion with his divine Master, and was never so happy as when labouring with tongue and pen to promote his cause. The members of that beloved congregation in the midst of which he spent the last years of his life can bear witness how gentle and yet how firm, how tender and yet how true, how loving and yet how faithful, how benevolent and yet how discreet, how devout and yet how cheerful he was. His beautiful life was daily before their eyes, and was as instructive as his rare and unvaried labours.

As a preacher Dr. Lowrie was not, as the phrase is now by many understood, an eloquent man. His voice was not good, and he was indifferent to the graces of manner. He was too quiet, too undemonstrative, too sparing of gesture, too meditative to be classed among pulpit orators. Indeed, for very much of what goes under the name of eloquence he could scarcely conceal his contempt. Not more ready was the poet himself than he to say:

"Avaunt all attitude and stare,
And start theatric, practiced at the glass!
I seek divine simplicity in him
Who handles things divine; and all besides,
Though learned with labour, and though much admired
By curious eyes and judgments ill informed,
To me is odious."

In another passage of the same poem we have his por-

trait so admirably drawn that the inclination to reproduce it cannot be resisted. Emphatically he was

“ Simple, grave, sincere ;
 In doctrine uncorrupt ; in language plain,
 And plain in manner ; decent, solemn, chaste,
 And natural in gesture : much impressed
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too ; affectionate in look
 And tender in address, as well becomes
 A messenger of grace to guilty men.”

His published works partake very much of the character of his discourses. Indeed, in the main they are his discourses recast, and yet they do not afford a complete idea of his method as a sermonizer. In these works he confined himself to historical portions of Scripture, for which he had a special fondness, and from which he had a rare faculty of deriving practical instruction. His writings are characterized by clear statement rather than novel views ; by a perspicuous rather than an ornate style ; by affectionate appeals to the heart rather than attempts to please the fancy. They are methodical, original and earnest. His descriptions are graphic, his figures animated, his diction vigorous, his doctrines sound, though, as he wrote for the unlearned, not expressed in the language of the schools, and his aim the instruction and salvation of his readers.

But there was nothing more beautiful nor more instructive than his death. His illness was protracted and painful. When at length he was obliged to suspend his labours and seek relief, he visited his native hills, and no doubt, had

his disease not been too deeply seated for any human remedies to reach, rest from his exhausting toils and the pure air of that healthful region would have restored him. This failing, at the urgent solicitation of anxious friends he went abroad, hoping to be benefited by foreign travel. To a man of his culture and tastes this was pleasant not only, but profitable, and, in some little degree, beneficial to his health. But all efforts failed fully to accomplish what was desired. If there was any relief, it was only temporary. Disease had taken too deep a hold to be shaken off. But neither distance nor disease could banish his flock from his mind, or induce him to relinquish his efforts for their edification. His plans of usefulness, his habits of thought, his habits of work went with him, so that in the intervals of travel he was engaged in writing discourses he purposed to deliver when restored to them. One which he had proposed to preach immediately upon his return he had finished, when, on a Sabbath morning, in the city of Calvin, he repaired to the room of two pious young relatives, in whose company he travelled, for the purpose of reading it to them. He commenced, but, before he had proceeded far, his emotion choked his utterance, and thoughts of his family, his home and his flock made him weep like a child.

Upon his return from Europe he partially resumed his labours, but never with sufficient health to pursue them with safety or vigour. At length the insidious disease which had so long preyed upon his system assumed a new form, and he was laid upon the bed from which he never rose. Faithful friends and constant attendants—one an elder in his church as also his family physician, and another

member of his session—have furnished some of his last words.

He spoke of his work. This seems scarcely to have been absent from his thoughts. There was much he yet purposed to do—much he “yet wanted to do.” He desired to pursue his “systematic discussions in the pulpit” and to prepare other volumes for the press. But he had scarcely uttered the words when he checked himself, saying, “I give these things into the hands of God. Should I live twenty years longer, it would to me probably appear the same. God knows best when each man’s work is done.” Then, like Paul, he was ready to say, “I have finished my course.”

The prosperity of the cause of Christ among his people occupied much of his thoughts. He was deeply interested in a mission enterprise they had commenced at his suggestion, with the ultimate purpose of organizing a second church in Fort Wayne. He spoke affectionately of the brother having charge of it, and felt assured, as it was begun under the evident smile of Providence, it would prosper. His own congregation, for which he expressed the deepest solicitude, he committed to God, expressing the hope that no root of bitterness would spring up among them, and that in choosing a pastor they would be led to choose one after God’s own heart. He prayed most earnestly that “God the Father would bless the Church.” He was very solicitous that the utmost harmony should continue among its officers; “that no discordant element or thought would spring up among them, but that harmony and good-will might characterize all” their actions. It was his desire

that they should "study well the interests of the church, and especially its peace in all things." "May they be united," was his prayer, "in the bonds of brotherly love and friendship, working together for the good of God's Church." Just before his departure his mind again reverted to his people, and among the last objects for which he audibly prayed was the beloved people whom God had committed to his care: "May God bless the First Presbyterian Church! Amen."

He was deeply interested in the children and youth of his congregation, and spoke of them during the last hours of his life with the utmost affection. He deeply regretted that he had not been able to be oftener among the children, and said that their teachers had claimed his particular anxiety. "Many of them," said he, "are Christians, and are undoubtedly prepared to teach the way of salvation to others; but many are strangers to the covenants of promise and know not Christ themselves, and are therefore unable to teach those under their care." He further said: "The young ladies and gentlemen of the church have always been a source of solicitude to me. There are many who have embraced Jesus Christ and are giving evidence of a Christian life, but some, I am fearful, have forgotten God. Those who are yet strangers to grace have had my prayers, and I humbly hope they may embrace the Saviour."

But his thoughts were not confined to the people of his charge. A few days before his death by a friend he sent the following message to his presbytery: "Tell my brethren in the ministry that this is the testimony of twenty-five years' service. My foundation of faith standeth sure, rest-

ing in Jesus Christ. Though I have many imperfections—and no one knows them better than myself—yet his blood has blotted them all out. I approach him not in my own righteousness—that would not stand a single glance of his eye—but in his spotless righteousness.”

His interviews with his family were especially touching. A few days before his death he called them around his bed, and after addressing himself to each one, he requested them to sing a part of that sweet hymn which has been such a solace to many pious hearts :

“Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come, I come.
Happy day, happy day!
Here in thy courts we'll gladly stay,
And at thy footstool humbly pray
That thou would'st take our sins away!”

Of his personal views and feelings he spoke with the utmost confidence: “I wish it understood, that in view of the testimony I have borne in the pulpit and otherwise on the subject of religion, and on the doctrines of the Bible, I would change nothing. My views are the same as heretofore.” As to his personal acceptance in Christ, he said, “I have not a shadow of doubt. The great source of my comfort and joy is in the full and free promises of God.” Contemplating his departure, he said :

“Sweet to rejoice in lively hope
That when my change shall come,

Angels shall hover round my bed,
And waft my spirit home."

And again:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

His courage, faith and hope rose as his bodily powers failed; and but a short time before the spark of life was extinguished, upon being handed a glass of water from his own well—water for which he had a special fondness—he remarked, "I think it will not be long now till I taste the water of the Great Fountain and never thirst again. Oh for that one draught! that would be enough! Come, Lord Jesus, come quickly! Why, oh why, do thy chariot wheels delay? I long to depart and be with Christ!" And then, feeling that his time had come, and that, indeed, "angels were hovering round his bed to waft his spirit home," he seemed fully to realize that his last enemy was overcome, and he exclaimed, "*The battle's fought, the victory's won.*" Fitting words with which to close an honoured and useful life! But it must not be supposed he was exulting in his own strength—that he was assuming any honour to himself, or claiming that anything had been effected by his unaided power. No, he would have been the first to say, in his own calm, clear, earnest way, "It is all of grace." He was a victor by the grace of God. Every enemy was conquered—even the last, which is death; and as he saw them prostrate at his feet, with his very last breath he shouted *victory!* but had he been able to add more, it would have

been, "Not unto me, O Lord, not unto me, but unto thy name give glory, for thy mercy and for thy truth's sake."

"That man lives greatly,
Whate'er his fate or fame, who greatly dies,
High flushed with hope, where heroes shall despair."

Thus passed from among us, in the prime of his days, on the 26th of September, 1867, this faithful and accomplished minister of Jesus Christ. "It is the Lord's doing; it is marvellous in our eyes." But, conscious that God is infinitely wise and good, and that he knows far better than we what is best, both for his servants and his Church, we bow to his holy will and say, with the smitten patriarch, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"