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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.
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BY WILLIAM B. SPRAGUE, D. D.

VOLUME V.

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Entered according to Act of Congress in the year 1858,
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In the Clerk's Office of the District Court of the United States for the Southern
District of New York.

In a few days, both of those excellent men—their last histories are inseparably linked, and in speaking of the one, we must necessarily speak of the other—both of those good men were in their graves. They will never be forgotten in Portsmouth, nor in Virginia. Like good soldiers, they stood firm at their posts until, with their armour on, they were cut down in the unequal war. Having fought the good fight, they now enjoy the victor's crown.

Your friend and brother,

ISAAC W. K. HANDY.



ANDREW WYLIE, D. D.*

1841—1851.

ANDREW WYLIE was a son of Adam Wylie, who was born in the North of Ireland, whither his ancestors, of a few generations preceding, had removed from Scotland. He (the father) came to the United States, soon after the close of the War that gave us our Independence, and settled in the County of Washington, Pa., where he purchased a farm and married, and where he resided till his children had all reached maturity. The lady whom he married was Elizabeth Vanaman,—a native of the same county,—of a highly respectable Scotch family, and distinguished for intellectual force, for great moral and Christian worth, and personal beauty.

Andrew, the youngest of a family of six or seven children, was born on the 12th of April, 1789. His earliest instruction he received from his mother, whose wholesome lessons he held in grateful and enduring remembrance. Whilst a boy and a young man, he possessed uncommon activity as well as strength; and there were none of his age to equal him in either the ordinary labours on a farm, or the manly sports which were common at that day. At the age of fifteen, he began to attend the Academy at Washington, then under the care of the late Judge Mills, of Kentucky; and as this was distant but about three miles from his father's residence, he was accustomed to walk thither from home every morning, and return at evening. Here he was distinguished by his love of truth and his high sense of honour, and by his rapid proficiency in every department of study, evincing an intellect of the very highest order. He remained at this institution until he was told by his teachers that he had reached a point beyond which their instructions would be of no use to him. He then, for a short time, received private lessons from his eldest brother, the Rev. William Wylie, who then was, and still is, (1857,)† a Presbyterian minister, in Western Pennsylvania. It was while living with him, and in about his seventeenth year, that he made a profession of religion by uniting himself with a Presbyterian Church. Soon afterwards he entered Jefferson College at Canonsburg, Pa., then under the Presidency of the Rev. Dr. Dunlap, and especially patronized by Dr. McMillan and other leading Presby-

* MS. from his son, A. Wylie, Jr., Esq.—Journal of the Convention of the Protestant Episcopal Church, Indiana, 1852.

† Since deceased.

terian clergymen of that region. Here he soon distinguished himself in every department, and, on graduating, in 1810, at the age of twenty-one, he received the highest honours of his class. Before entering College, though very young, he taught a school during parts of several years; and, while a member of College, he supported himself partly by teaching, and partly by manual labour. During his Senior year he acted as Tutor in the College, and held the post for some time after his graduation. He prosecuted his Theological studies, first under the direction of his brother, the Rev. William Wylie, and afterwards under Dr. McMillan, and was licensed to preach by the Presbytery of Ohio, October 21, 1812. He was ordained to the work of the ministry, and installed Pastor of the Church of Miller's Run, on the 23d of June, 1813.

On the 29th of April, 1812, when he was only twenty-three years of age, he was chosen President of Jefferson College, as successor to the Rev. Dr. Dunlap, who had resigned the office the year before. Here he continued four years, and resigned in April, 1816.

In April, 1817, the Trustees of Washington College passed a Resolution, "separating the duties of the Principal of the College from those of Pastor of the Congregation." The effect of this was the removal of the Rev. Matthew Brown from the Presidency; and at the same meeting of the Board of Trustees, Mr. Wylie was called to fill the vacant place, and shortly after accepted the appointment. This arrangement is understood to have been made, with the expectation, on the part of many, that Jefferson and Washington Colleges, which were both chartered within the space of four years, and were but seven miles apart, would soon be united in one institution. This result, however, was not realized, though the matter became the subject of a protracted and somewhat violent controversy.

After his removal to Washington, Mr. Wylie preached, for a number of years, alternately at Ten Mile and West Liberty; and subsequently, during a period of six or eight years, until his removal from the State, at Pigeon Creek,—to a congregation to whom he became very strongly attached, and who, it is said, still cherish his memory with great affection and veneration.

He was honoured with the degree of Doctor of Divinity from Union College in 1825.

On the 5th of May, 1828, the first Board of Trustees of Indiana College met, and elected Dr. Wylie President of that infant institution; whereupon a correspondence was opened between him and the Board, which resulted in his removal from Washington to Bloomington, in the autumn of 1829. He retained his connection with this institution till the close of life.

Though, during the whole of his professional life, he was President of some public institution of learning, he never lost, in any degree, his love for the pulpit, and he has been heard to say that if he were compelled to decide between the two vocations of President of a College or Preacher of the Gospel, he should unhesitatingly choose the latter. Accordingly, on his removal to Bloomington, he preached a number of years gratuitously to a small Presbyterian Congregation in that place, until their numbers had so far increased that they were able to support a pastor, and indeed until about the period when he severed his connection with the Presbyterian

Church. He was accustomed also, for some time, to lecture on Sunday to the Students, and others who were disposed to attend, in the College Hall.

After Dr. Wylie had been at Bloomington a few years, his mind underwent a change on the subject of Church Government, which resulted in his joining the Episcopal Church. In December, 1841, he was ordained a Deacon at New Albany, and in May, 1842, a Priest at Vincennes, by Bishop Kemper. His son, Andrew Wylie, Jr., Esq., of Washington City, in reply to an inquiry which I addressed to him as to the reasons of the change in his father's ecclesiastical relations, writes thus:—

“All his reasons for separating from the Presbyterian Church I cannot tell; but I know that he became convinced that some of its doctrines, as set forth in the Confession of Faith, were not fully in accordance with Scripture, and he was not willing to profess before the world his assent to a Creed to which he could not heartily and fully subscribe. I think he became an Episcopalian mainly because he conceived that the Episcopal Church granted a greater freedom of individual belief and judgment to its Clergy and members, than was permitted by the Confession of Faith. His mind was ever impatient of restraint, and loved liberty and knowledge with passionate fondness. To this was added great courage and resoluteness, both moral and physical; so that, whatever were his convictions, he never shrank from their avowal and defence.”

Dr. Wylie had a naturally robust physical constitution, and was able to endure a great amount of exercise. He generally devoted about three hours of each day to walking, or riding, or manual labour. His constitution sustained a severe shock from the death of a much loved son, which occurred less than a year before his own decease. When he was beginning to recover from this, he wounded himself with an axe; but nothing could induce him to omit any of his duties at the University, so long as he was able to limp there on crutches. By this exertion his wound was prevented from healing, and his constitution unfitted for resisting a severe attack. On the 7th of November, 1851, he delivered, in the open air, an extemporaneous Address, nearly two hours in length, before the Agricultural Society of the County in which he lived. It was a noble effort, characterized by all his accustomed freedom and ability. He took a cold immediately after, which brought on an inflammation of the lungs, and this, after a few days, reached a fatal termination. He died on Tuesday, the 11th of November, in the sixty-third year of his age.

Dr. Wylie had, for some months previous to his death, had a strong presentiment that the time of his departure was at hand. A short time before he died, he said to his family,—“In imagination I visit my grave every day. I set apart a portion of the evening to think of the time when I must lie down in the dust—I pray for preparation to meet that time.” A relative, on a visit to the family, remarking that she had not expected to find him so cheerful and resigned, considering the great affliction he had experienced in the death of his son, he replied,—“I have had much more communion with my Saviour, since my dear son's death, during these last few months, than in many years before. His Holy Spirit has visited me and comforted me—I am resigned to the affliction—I would not, if I could, bring my son back to life—I believe he is infinitely happy, and it is good

that I have been afflicted." His strong desire was that he might die at home, and that he might be spared a protracted illness; and both these desires were mercifully granted. It was only the day before his decease that his family became seriously alarmed, and it was on the fourth day of his illness that the silver cord was loosed. Such was the nature of his illness that he was able to speak but little; but that little testified abundantly to the Saviour's all sustaining power and grace. His soul was evidently full of peace as he traversed the dark valley. To a prayer offered at his bedside a little before his departure, he responded audibly and fervently,—“Amen! Amen!”—and just as his spirit was gathering itself up for its final flight, his countenance brightened into a seraphic glow, and the words “Lord Jesus Christ, my Saviour,” passed from his lips, and he was gone.

In May, 1813, he was married to Margaret, daughter of Craig Ritchie, of Canonsburg, who still survives. They had twelve children,—seven sons and five daughters. Four of the sons, all of whom had attained to manhood, are deceased—the rest of the children are living.

Dr. Wylie published a Missionary Sermon preached before the Synod of Pittsburgh, in Washington, Pa., 1816; an English Grammar, 1822; a Sermon on the Union of Christians for the Conversion of the World, delivered in Madison, Ind., 1834; a Eulogy on Lafayette, 1834; an Address on the Fourth of July; an Address to the Mechanics' Institute of Bloomington; an Address delivered before the Philomathean Society of the Wabash College, 1838; a pamphlet, entitled, “Sectarianism is Heresy, in three parts, in which are shown its Nature, Evils, and Remedy. To which is added a Review of Article I. of the Princeton Review for October, 1840,” 1840; The Individual: A Baccalaureate delivered to the class of Seniors at the Commencement of the Indiana University, 1851. He was a principal contributor to a periodical published at Bloomington, under the title of “the Equator,” which, however, lived but about eighteen months. At the time of his death he had completed two works for publication, the one on Rhetoric, the other, Advice to the Young.

FROM THE REV. ROBERT BAIRD, D. D.

YONKERS, N. Y., December 15, 1851.

My dear Sir: The first knowledge I had of Dr. Wylie was on his coming to Washington College as President, when I was in my Junior year. After that, I was his pupil for some time, and had occasional opportunities of intercourse with him in after life. I cannot reckon myself in the number of his most intimate friends, and yet my relations were sufficiently intimate to enable me to form, I think, a tolerably correct idea of his character.

Dr. Wylie had a somewhat impressive and imposing exterior. He was a strongly-built man, not much above the middle size, of rather a light complexion and blue eye, and a countenance indicating intelligence and thought, rather than any remarkable benignity. On the first introduction to him, he appeared somewhat distant, perhaps even stern; but these qualities gradually faded away, as you came to know him, and you found him a most agreeable companion. His conversation was generally highly instructive; and there were few subjects that could be introduced on which he was not sufficiently well informed to keep up his part in an intelligent and edifying manner. I cannot say that he was eminently a man of the world, in the sense of being familiar with the usages of

polished society, or that he was always specially attractive in a mixed circle; but you felt, meet him where you would, that he had a solidity and strength of character, and an amount of intelligence, that could be regarded only with high respect.

It cannot be questioned that he was one of the best educated men in the part of the country in which he lived. He was thoroughly read in history, was an able logician and metaphysician, and in classical learning his knowledge was both exact and extensive. You would naturally infer from this, what was really the case, that he was an uncommonly able teacher. He always showed himself perfectly familiar with the subject upon which he was giving instruction, and had a happy faculty of rendering his own thoughts perfectly intelligible to his pupils. He was, however, less successful as a manager and governor of an institution than as a teacher. He had strong passions, and generally exercised a good degree of self-control; but sometimes, in the discipline of the College, they would prove an overmatch for him. His prudence also sometimes failed him, and he would speak with a freedom concerning individuals, which his friends could not but regret. These, however, were the exceptions to the rule rather than the rule itself.

In the pulpit, Dr. Wylie's manner was calm and dignified rather than remarkably earnest. His sermons, when I was accustomed to hear him, were carefully written, and carefully committed to memory. You felt, on hearing him, that you were in contact with a logical and well trained mind, and you expected to hear nothing that was not worth carrying away. He had ordinarily but little gesture, and his voice was not particularly agreeable, but he spoke as having authority,—as if conscious that what he was saying was food for the intellect as well as the heart. I should think that his discourses might have been better adapted to a highly cultivated audience, than to such congregations as you commonly find in the country.

Dr. Wylie's Baccalaureate Discourses were usually a good deal elaborated, and were delivered with much more than his accustomed degree of animation. I recollect particularly that on those occasions he was much less sparing of his gestures than he ordinarily was. While I was a member of the College,—I think it was in the year 1817,—James Monroe, who was then President of the United States, came to Washington, and met the students of College and many others, in a large room, where Dr. Wylie welcomed him in a sort of congratulatory address. It was done with uncommon felicity, and showed that he had great aptness for meeting a special occasion.

I am yours most truly,

R. BAIRD.

FROM THE HON. HENRY. A. WISE,

MEMBER OF THE UNITED STATES SENATE, GOVERNOR OF VIRGINIA, &c.

RICHMOND, VA., January 20, 1857.

Dear Sir: Your letter touches a tender chord in my heart. You needed no apology for the request you have made of me. I esteem it a compliment, and it would be a sweet pleasure for me to attempt to portray my "old Master,"—Master he was in the academic, and the manly, and the mental, and the moral, and in every sense—if I had time. It would be an egotistical task,—for from October, 1822, until the day of his death, I was a pupil of whom he was fond, and he lectured me to the last with partiality and loving kindness, with pride in me, and with all the power of an honest, earnest, philosophical, heart-touching and head-reaching, brave, noble, good, gracious and grave divine. I wish I could tell you all about how he taught me,—a wild, reckless and neglected orphan, a self-willed boy, to love honour, and truth, and wisdom, and the

standard of all these, and try to be virtuous for virtue's sake—never to *imitate* these or any thing else, but to *be really* what these alone can elevate one to be. I wish I could make the world appreciate his worth and his example, his learning and his originality, his taste, and truth, and power, and purity, as I knew him. He was no pedagogue—he was a very practical father of philosophy. I proudly boast that he was the best moral philosopher, metaphysician, and Greek linguist, whom, as far as my knowledge extends, this country has produced. His fame requires only his works to be published. I have many of his letters,—for his correspondence with me was scarcely interrupted from the time that I parted from his instructions,—but many of them have been lost, chiefly by the burning of my house in 1837. I regret exceedingly that my engagements do not allow me to give you my impressions of his character more in detail; but my veneration for him makes it a labour of love to record my testimony to his exalted worth, even in the briefest manner.

I am yours very respectfully and truly, but hastily,

HENRY A. WISE.

FROM THE REV. WILLIAM H. MCGUFFEY, D. D., LL. D.,
PRESIDENT OF THE UNIVERSITY OF VIRGINIA.

UNIVERSITY OF VIRGINIA, December 29, 1857.

Rev. and dear Sir: According to promise, I now sit down to give you a page of recollections of my valued, I might say revered, friend and preceptor, the late Rev. Andrew Wylie, D. D.

I first saw Dr. Wylie when he was about thirty-four years of age. Personally he was a fine specimen of manly beauty. His presence was commanding and impressive. The prevailing characteristic was dignity. This word was apt to be written on his chair by waggish students, partly in jest, but from a spontaneous conviction, which could not be evaded, that it was emphatically descriptive of the man.

Intellectually, Dr. Wylie was a superior man, above the appreciation of most about him, whether enemies or friends. As a teacher, I have never known his superior. This, I think, would be the testimony of most, if not all, of his pupils. On every subject, languages, history, or moral philosophy, his conceptions were clear, profound and comprehensive, to a degree that I have never witnessed in any other instructor. His style in the class-room was simple, direct and luminous. Illustrative without ornament, the beauty of his language was derived from the thought. Like light, it at once revealed its object, and took its colour from the substance which it shewed.

His influence on the minds of his auditors was always great, often impressive, and at times, even when dealing with the abstruse topics of moral philosophy, gave rise to a species of scientific emotion inexpressibly exhilarating and suggestive. The dullest intellect could not fail for the time of being galvanized into a kind of preternatural activity and life. All seemed to know more, and to be capable of greater effort, while sympathizing with his robust and onward train of thought.

Dr. Wylie was a man of singularly truthful intellect. He could no more endure a fallacy in reasoning than his honest heart could tolerate a falsehood in practice. He was utterly incapable of guile. I knew him long and intimately, and believe him to have been without ground for reproach in regard to both honour and honesty of purpose.

He was a magnanimous friend and an honourable adversary, equally candid and conscientious in both characters. Of great simplicity of life and manners, he knew not how (nor cared) to conciliate the disingenuous or narrow-minded, by what might have seemed to even honest minds, not unwarrantable conces-

sions. Officially connected with men who often did not understand him, much of his life was apparently in direct conflict with his character. To the distant and superficial observer, and to those not in circumstances to form correct opinions, he might have seemed ambitious or even quarrelsome, while, in fact, he was the farthest possible removed from both. Kind, courteous and confiding, he strongly and at once attracted the attention and regard of all who approached him. Nor were these regards (which were apt to ripen into admiration) subsequently withdrawn, except under circumstances sufficient to explain the fact without blame to Dr. Wylie. It is believed that in no case did he ever cease to be a friend, when candour and principle could have allowed that friendship to continue.

His character for piety was above suspicion. His prayers in the College Chapel, with which, from day to day, for years, I was privileged to join, were original, devout and childlike. Their fervent simplicity, their clear and evangelical thought, rose at times to the power of the best poetry in exciting emotion, and the pious worshipper felt himself carried onward by an irrepressible sympathy towards a throne of grace, and into the very presence of Him that sitteth thereon.

As a preacher, Dr. Wylie had great power. His originality was conceded. He excelled in addresses at the Communion table, which may give some definite idea of the general style of his pulpit performances. Many of his apt and original illustrations of Divine truth, often exceedingly beautiful, though never employed for ornament, so clung to the mind that now, after the lapse of more than thirty years, they readily reproduce themselves in the memory.

But I must desist. I feel oppressed from the inadequacy of the portrait. It seems like disturbing the ashes of the mighty dead. *Quiescat in pace.* 'Twill be long ere we look upon his like again.

Most respectfully yours,

WILLIAM H. MCGUFFEY.

FROM THE REV. ALFRED RYORS, D. D.

DANVILLE, KY., January 7, 1858.

Dear Sir: My acquaintance with the late Dr. Andrew Wylie began in the spring of the year 1844. He was then apparently in a vigorous old age, gray of head and slightly bald, a heavy square-built man, with a firm and determined bearing, and evidently possessing great muscular power. His countenance indicated strong passions, much decision of character, and great firmness of will; and all these became more and more evident upon closer observation and longer acquaintance.

In social intercourse he was most genial and entertaining, abounding in humour and anecdote. But it was in the small circle of well known friends, rather than in the large assembly, that he most attracted attention. He seemed to seek enjoyment, rather than an occasion for display, in the company of others.

As a preacher, in his later years, he was generally too calm and unimpassioned to be much sought after by the multitude. When, however, circumstances called him to put forth his strength, and he became fully aroused, he was most impressive and eloquent. At such times he would surprise and delight every auditor with his energy and power.

All his habits of life were plain and simple. Rising always at an early hour, he spent most of the day, when not engaged at the University, in diligent study. Few American divines or scholars have been more extensively read in the ancient classics and the older English authors. Aristotle was, with him, a special favourite.

In debate, whether he attacked or defended, he was a most vigorous and formidable opponent, and he sometimes uttered himself in words of such scathing severity as were not likely soon to be forgotten. An example now occurs to me. Upon occasion of an investigation by the Board of Trustees of the University, (Indiana,) into some misconduct of a portion of the students, the Doctor, in a speech before the Board, the students, and a large number of others, called one of the Literary Societies of the University "a nest of Yahoos." The President of the Board, interrupting him, inquired what a Yahoo was—with the utmost promptness, yet the most deliberate emphasis, he replied,—“A Yahoo, Sir, is a man in form, and a beast in nature.” I recall another similar example, which was communicated to me by himself, though it belongs rather to the category of deeds than of words, and is not more illustrative than amusing. Returning from the village, where he had been to visit a sick lady, he perceived that he was to meet a gentleman with whom he was not at that time in friendly relations, upon a long and narrow foot-bridge. (The bridge was composed of two flattened logs, laid side by side over a small brook, containing little water and much mud. It was too narrow for persons to pass each other upon it without difficulty: if parties approached it from opposite directions at the same time, one would generally wait until the other had passed over.) The Doctor, being persuaded that his neighbour would not wait for him, and resolved not to defer so much to one whom he regarded with so little favour, steadily advanced along the bridge, while the other did the same,—anticipating the result, as he said, from the principle in physics, that, in the impact of two unequal bodies moving with equal velocities, the less must give way to the larger. The Doctor, consequently, as he had foreseen, passed safely over, giving a shock, however, to the other, in their collision, which sent him into the water and mud below. But these incidents, though they illustrate one of Dr. Wylie’s moral susceptibilities, are as far as possible from representing him in his ordinary intercourse—he was generally most kind and considerate both in language and manner; and you might have been in intimate relations with him for years, and have seen little or nothing of the characteristic to which I have just adverted.

As I have already intimated, an iron strength of purpose was undoubtedly one of the leading features in the character of this great and good man. Any attempt at intimidation would arouse all his energies into the most vigorous resistance. No odds of physical or moral force against him, when thus aroused, could deter him from the encounter. It could not otherwise be than that this lofty and intrepid spirit, acting amidst conflicting interests, should sometimes awaken strong dislike and even violent opposition; but it is a proof of his great ability and resources, that, notwithstanding this, he maintained till his death a position in the University, and an influence in the State of Indiana, which numerous parties sought unsuccessfully to subvert.

I am, dear Sir, with great respect,

Very truly yours,

ALFRED RYORS.

FROM THE REV. R. B. CLAXTON, D. D.

RECTOR OF ST. PAUL’S CHURCH, CLEVELAND, O.

CLEVELAND, May 26, 1858.

Rev. and dear Sir: I sincerely rejoice to learn that your forthcoming work is to have a place wherein to embalm the memory of the late eminent President of the Indiana University, Dr. Andrew Wylie. Although my personal acquaintance with him commenced but three or four years before his death, I can yet say I knew him well. With all his intellectual greatness, there was about him

such an unfeigned simplicity and transparent sincerity of character, that none could be with him even casually, without recognising in him a Nathaniel, "in whom" (so far as the phrase is applicable to man) "was no guile."

I think I may say, without the fear of contradiction, that Dr. Wylie's intellectual endowments were of the highest order. As a proof of this, I need only mention the fact that, at the early age of twenty-three,—only one year after his graduating at Jefferson College,—he was raised from a Tutorship to the Presidency of that institution! Thence he was called to hold the same high office in Washington College, in his native county. In both these positions he acquired for himself a high reputation. His services were sought by many Presbyterian congregations in Eastern cities—amongst others, by one of the most influential, in numbers and in wealth, in the city of New York. The Theological Seminary of Pittsburgh desired the influence of his name and his abilities. The University of Pennsylvania, (in Philadelphia,) would, he had good reason to believe, have welcomed him to its Presidency. But all these proposals he refused, that he might accept the Presidency of the young and rising State of Indiana. With all personal humility, he was not unconscious of his intellectual strength; and he felt a laudable desire "to plough and grub in virgin soil;" to stamp the impress of his mind and heart where he could come nearest the foundations of a great Commonwealth. How wisely he chose, and how well he did work, hundreds of Indiana's sons can testify. *They* knew what was his power as a thinker, a reasoner, an orator. He was a *thorough* student. No superficial acquaintance with any subject would satisfy his mind. His discriminating reason soon selected the sound, the true, the noble, among the thoughts of other men, of his own or far distant days, and his retentive memory held at command vast stores of learning, its substance well digested and assimilated to his own mental nature. His quotations, so apt and so free from pedantry; his versatility of talent, ready for every theme and every occasion; his exact adaptation of thought and expression to his audience; as intelligible, as instructive, as persuasive, on the boards of the Agricultural Fair, or before the pupils of a Young Ladies' Seminary, as in the Halls of Science, or of Legislation, or in the highest Councils of the Church,—all give proof of the statement which I have just made concerning him. And there was one feature—it is hard to say whether of his intellectual or moral nature—that secured for them both the impress of true greatness. I refer to his *humility*, his modesty, if I may use the word,—the absence of all self-inflated dogmatism. Like Sir Isaac Newton, and like Bishop Butler, he ever manifested an almost childlike simplicity. He compared his attainments, not with those of other men, but with the vast treasures of Truth yet to be explored; the finite with the Infinite; and the vain imaginings of little intellects found no place in his great soul.

It was the conjoint influence of such a mind and such a heart, that fashioned his character as a Christian minister. His early piety laid the basis of his theological views—they sprang from the affections of his soul, no less than from the convictions of his reason. They changed, indeed, in some respects; for every thing that has vigorous vitality must have growth; and whatever grows must change. There certainly can be but one conclusion among candid minds as to the *entire ingenuousness*, the intelligent conscientiousness, with which he made his changes of Church relation, and as to the consistency of his conduct and his principles, even when these changes were taking place. He was, indeed, at the time of their occurrence, in some quarters, severely censured; yet, after all, those changes were, in result, no other than had been made by many whose reputations are now so well established that the breath of calumny does not even attempt to tarnish them. Like Archbishop Leighton, like Archbishop Tillotson, and like Bishop Butler; like Cutler, the eminent President of Yale College; like the Rev. Samuel Johnson, afterward the no less eminent President of Columbia

College; like many hundred others, in this country alone, Dr. Wylie, having officiated in a non-episcopal ministry, sought and obtained ordination in the Protestant Episcopal Church. And having named Bishop Butler, allow me to cite from his Biography a few lines which might as aptly have been written for my departed friend:—

“His character was every thing that would be expected from his writings. Of piety most fervent, and of morals most pure, he lived the life, while he professed the faith, of the Christian. No man ever more thoroughly possessed the meekness of wisdom. Neither the consciousness of intellectual strength, nor the just reputation which he had thereby attained, nor the elevated station to which he had been raised, in the slightest degree injured the natural modesty of his character, or the mildness and sweetness of his temper.”

Two great principles Dr. Wylie cherished from the outset of his ministry; and his conviction of the truth and the importance of these principles grew and strengthened continually. One was the paramount duty of union—an outward union, if possible—at least, a union of spirit and of affection—amongst all true Christians. The other, and that in order to the former, was the unlawfulness of requiring for Church communion a profession of faith in any doctrines not clearly and expressly revealed in the Word of God. His temper and his views were, in the best sense of the term, catholic. What they were is clearly shown by his Sermon on “the Union of Christians for the Conversion of the World,” delivered in Madison in April, 1834, and there printed and published. His text was from our Blessed Lord’s Prayer for his disciples, then and in all coming ages, “that they all may be one;” and never can I forget the deep emotion with which, a little more than a year before his death, he spoke to me of a prayer which he had heard in the city of Pittsburgh, in which one of the petitions was “that God’s people might be reconciled to the *divisions* then existing and increasing amongst Christians.” “My Blessed Master,” was his *heart’s* exclamation, “with his dying breath, prayed that his followers might all be *One*; and here is one of his ministers praying that Christians might be reconciled to disunion.” *His* heart clung to the Apostolic principle,—“one Body, one Spirit, one Lord, one Faith, one Baptism.”

Amidst all the measures tending to the division of the Presbyterian Church, in whose ministry he was so prominent, his voice was ever raised in behalf of peace. His plea was for toleration. His ideal of the Church was of a Body embracing all who held the *essentials* of Christian doctrine, and who gave reasonable evidence of piety in their lives. So at least it would seem from the Sermon just mentioned, and from a more extended and very remarkable publication of the year 1840, entitled “*Sectarianism is Heresy.*” At this latter date, he was doubtless realizing what he had long and mournfully anticipated. He was once charged with “sitting on the fence,” whilst the work of division in his Church was going on. “And what,” asked one, “will he do, when the fence is burned down?” “He will sit down,” said Dr. W., “and *weep* in the ashes.” It seemed sportive; but it came from the depth of a full heart.

I must say a word of Dr. Wylie as a preacher. His rare originality of thought and of illustration, his close and lucid reasoning, his often energetic and impassioned appeals, made his discourses always interesting, and at times deeply affecting. He was ever anxious to convey to his hearers the exact meaning of the Sacred Oracles. He loved to preach Christ as the sinner’s only hope; and faith in Him as the appointed means of the sinner’s justification before God. His last sermons, I have been told, were full of the love of God. “Oh, my dear hearers,” he would say repeatedly, “how much dearer you are to God than to yourselves.” Such preaching could not be without abundant fruits. Eternity will disclose how many and how rich they were.

There is one incident which I feel bound to state in justice to Dr. Wylie, and as illustrative of that remarkable guilelessness which I have already attributed to him. In the General Convention of the Episcopal Church, which sat in Philadelphia, in 1844, there was a protracted, and at times an excited, discussion in regard to the Oxford Tracts. During ten days, Dr. W., who was a delegate from Indiana, kept silence; but, at length, to the surprise of all, he spoke out as no other speaker had done, apologizing for the Tracts, and professing his confidence that, *as a whole*, they did not tend to Romanism. In that Convention, Dr. Forbes, who was even then probably meditating apostacy to Rome, had disclaimed any advocacy of the Tracts; and, with reference to sixty-two specifications of error in the Tracts, cited by the Rev. Dr. Empie, of Virginia, had declared solemnly that "he had never met with a single individual who held any one of them." Dr. Wylie was the only apologist for the Tracts in the whole house.

In the General Convention of 1850, in Cincinnati, the same topic was incidentally introduced, and there Dr. Wylie placed himself "*rectus in ecclesia*" on this subject. He said in substance that, not suspecting the sincerity and honesty of the writers of the Tracts, he had been deceived by them: and seldom have I seen such an impression produced on any deliberative body, as when he thundered out the expression,—"*When I read in the Tracts 'Rome cannot be reformed—she must be destroyed,' fool that I was, I thought them honest!*" But he said that Tract No. Ninety, with its disingenuousness and hypocrisy, had opened his eyes to the true character of that whole system; and in the recoil of his honourable nature, he detested and denounced the system more earnestly than he had ever advocated what he supposed to be its merits.

Most sincerely do I wish that I could enter into detail as to Dr. Wylie's every day life. The hopes I had cherished of seeing and knowing him in his own home, were cut off by what seemed to us his premature death. I had hoped too that some members of his family would, ere this, have given to the Church and to the nation a volume, compiled from that large and precious store of manuscripts on subjects of Education and of Theology, which he must certainly have left. Such a thinker and such a scholar should have a fit biographer, and an editor of his unpublished works. Perhaps the notices which will be contained in your work may call forth the more extended memorial to which his commanding talents, his exalted character, his eminent usefulness, fairly entitle him.

Yours very truly,

R. BETHELL CLAXTON.

STEPHEN PATTERSON.

1841—1853.

FROM THE REV. EVAN M. JOHNSON, D. D.,
RECTOR OF ST. MICHAEL'S FREE CHURCH, BROOKLYN.

BROOKLYN, February 26, 1858.

Dear Sir: I am glad that you intend to include in your work some notice of the brief but brilliant career of that extraordinary young man, the Rev. Stephen Patterson; and I cheerfully communicate to you such facts in respect to him as are within my knowledge. What my opportunities of knowing him, and judging of his character, were, will be apparent from the details I am about to communicate.