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Engraved by Samuel Sartain Phila.

E. D. Mac Master.

Portrait of E. D. Mac Master, Phila. by M. Wilson, Phila. 1840

that in leaving home and country he was following an undoubted call of God, while he hoped and expected to live, and by his labors to satisfy his friends that he had been thus led of God. But it soon occurred to him that God's thoughts are not always man's thoughts, nor his ways as man's ways, and he became as calm and quiet as possible. If he could not *do* God's will, divine grace helping him, he could *suffer* it. Thenceforward, 'Thy will be done,' was his submissive prayer and his only anxiety.

"Soon after the question as to life and death had been thus peacefully settled, I was sitting with him alone, at the fireside, when he said: 'Mr. Grout, since I shall not live long, I have a request to make of you. Do you remember there is a little tree standing about thirty feet from the door of your new chapel? When I am dead, I wish you would bury me near where that tree stands. Mrs. Lloyd will enclose the spot, and erect my tombstone there, where all your Sabbath worshipers can see it as they go up to worship. As they look it may be they will remember that the dead man came to preach to them. Thus I wish, hope and pray that my grave may preach the gospel when I am gone.' The enclosure and the grave are made according to the good man's wish, and on the tombstone are these words: 'Weeping may endure for the night, but joy cometh in the morning.'

"Now that the sickness, the death and the burial are over, we sit silently and submissively down and think of the past—the quick, light step; the active body and mind; the social converse; the delightful, all-absorbing music; the warm, affectionate heart; the active, warm-hearted piety, which were so noticeable in him who is now silent in death."

Mrs. Lloyd, who is eminently blessed in her labors, is still connected with the mission: their only child died Oct. 30, 1864.

MACMASTER, D.D., ERASMUS D.—The son of Rev. Dr. Gilbert and Jane (Brown) MacMaster, was born at Mercer, Mercer county, Pa., Feb. 4, 1806. His mother was a daughter of Benjamin Brown, Esq., of Canonsburg, Pa., who was an uncle of Matthew Brown, D.D., for many years president of Jefferson College, Canonsburg, Pa. He was graduated in Union College, Schenectady, N. Y., July, 1827. He studied divinity under the care of his father, and was licensed by the Northern Presbytery of the Reformed Presbyterian Church at Albany, N. Y., June 16, 1829. He was ordained and installed pastor of the Presbyterian church of Ballston, N. Y., by Albany Presbytery (having changed his church relation). This connection lasted seven years, and at his request the pastoral relation was dissolved, April 24, 1838. This was his only charge. This pastorate was pleasant, and only dissolved by reason of the concern he felt for the great West and the education of its sons. In the sermon he preached on leaving his people he makes use of the following remarks: "Standing among you, brethren beloved of the Lord, for the last time as your minister in the mystery of the gospel of Christ, I feel that the occasion is one of deep and solemn interest. Myself and my personal feelings, however, I have never made the theme of my ministrations among you. I shall not begin now. Bear with me when I say that the ties of sensibility and of strength are far other than existed on the day when I was ordained to the work of the ministry among you. Never can I forget that it was here and among you that I was consecrated to the work of preaching the gospel of Christ, and that it has been among you that the first seven years of my ministry have been spent. I came among you young in years, and with many defects which only experience could remedy. You have manifested forbearance toward my imperfections. I have received many proofs of your kindness. With

you, or with any individual of you, I have had no quarrel, public or private. We part in amity and with good-will and kindness. I shall ever cherish you in my memory; I shall ever bear you in my heart. For myself, one request I have to make of you, and that is—pray for me.”

In 1838 he was elected president of Hanover College, Hanover, Ind., and in his inaugural address, delivered Nov. 7, 1838, he thus speaks of his views regarding education: “The education which does not instruct man in his relations to God, his relations as a religious being, in his religious duties and destinies, which does not properly cultivate the religious principles of his nature, is chargeable with the grossest oversight of his actual character and condition and of the exigencies of his being, and must be looked on as utterly inadequate in the matter of chief importance to that for which it is the object of education to provide. This college has been founded upon Christian principles, in faith and prayer, by men who fear God and honor his Son; and while we trust that there will be, in the religious instructions which shall be here imparted, and in the spirit here cherished, nothing narrow or illiberal or merely partisan, it will be our aim to carry out the intentions of the founders of the institution. We avow that it is our aim to bring over and into the institution the influence of the principles of the gospel of the Son of God. It is our design to mingle the waters of the Pierian spring with those of the well of Bethlehem and of “Siloa’s fount that flows fast by the oracle of God.”

Here he assumed labors of a varied and arduous character. Having just succeeded in freeing the institution from a heavy debt, and in securing a subscription for endowment, a financial crisis rendered these results nugatory. Though the institution was elevated in literary character, and the reputation of its president established for high scholarship and ability, difficulties so thickened in the end that Dr. MacMaster determined on attempting the removal of the college to a neighboring city. The transfer not having proved acceptable to the majority of the Synod under whose control the institution was, the new enterprise failed. At this juncture the presidency of Miami University, Oxford, Ohio, was tendered him. He was inaugurated Aug. 13, 1845, and in his inaugural address, whilst pressing the necessity of the religious element being identified with the University, he remarked: “God gave me my birth as a Presbyterian, and I am not ashamed of my ecclesiastical lineage. Without any disparagement of other families of the great Christian commonwealth, I reckon the Presbyterian to be some of the best blood in Christendom. As I was born so I expect to live and to die—a Presbyterian; unless God should in mercy, before that event come to me, hasten the day earnestly hoped for by all the good, when the watchmen upon the walls of Zion shall see eye to eye, and together lift up the voice, and when, as there is one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all, so there shall be visibly, as there is spiritually, but one body, and all these party names shall be sunk in the one catholic and glorious name—the Church of the living God, the ground and pillar of truth.”

For something over four years from that inauguration he was employed in those harassing and severe labors and conflicts apparently inseparable from the history of Western colleges, and certainly unavoidable in an institution so conditioned as was Miami University at the accession of Dr. MacMaster. Here, too, the curriculum was advanced. The contest for discipline was fought, and just as the victory had been won, another institution seemed imperatively to claim his services.

In his address, delivered Aug. 9, 1849, on the occasion of resigning the

presidency of Miami University, he spoke of the difficulties that surrounded the institution, the falling off in the number of students, &c., as follows: "First among these causes of evil is a prevalent misconception of the true and proper object for which a college is established. In former times the class of schools commonly designated in our land 'colleges,' had a specific object, well defined and generally understood. This is not even instruction in the studies immediately and properly belonging to preparation for the exercise of the liberal professions; still less is it to do the work of the mere elementary and common schools, and least of all is it the communicating of the special knowledges and instruction by which men are fitted for the ordinary manual and industrial occupations of life. Not that these are not important in their own place, but a 'college' is not the proper place to obtain instruction in them. Its specific and proper object is, along with the formation of good moral, gentlemanly and Christian character, to give to youth that training in liberal studies of higher grade than those of the common school or academy, and the consequent mental discipline, which constitutes the fitting preparation for entering on the strictly professional studies of medicine, theology, law, government or general literature, science and philosophy. If this one thing were understood and remembered, the specific and proper object for which a college is established, it would correct a thousand mistakes and furnish an answer to a thousand objections, and put to rest the vague, indefinite and crude, but erroneous and mischievous notions which are afloat on the subject."

He accepted the professorship of Systematic Theology in the seminary at New Albany, Indiana, reluctantly. The seminary was established by Indiana Synod; other Synods subsequently became associated with that of Indiana in its control, viz.: that of Cincinnati in 1840; Missouri in 1841; Illinois in 1842; Northern Indiana in 1844; Kentucky in 1846; and Nashville also in 1846. The seminary, though regularly established, was not in any special degree successful. When, in 1849, the directors secured the services of Dr. MacMaster troubles and embarrassments broke out afresh, so that the Synods, and finally the General Assembly were called upon to have the seminary question up for discussion year after year. Dr. MacMaster was opposed to the multiplication of theological seminaries. In all these discussions and plans for getting up seminaries and arranging professorships, the exclusion of Dr. MacMaster from any faculty that might be formed was deemed most important. The contest apparently ended in the success of those who were opposed to him, and though, when New Albany Seminary passed away two other seminaries saw the light—one at Danville, Ky., the other at Chicago, Ill.—the chair of theology was filled by another in each institution.

It was at the Assembly in Indianapolis, Ind., on May 30, 1859, that Dr. MacMaster made his celebrated speech, on the motion to postpone the election of professors in the Theological Seminary of the North-West, at Chicago, Ill., till the following Assembly. His speech was in vain; the Assembly decided against him, and it seemed as if he, "the noblest Roman of them all," had been crushed; but "time at last sets all things even." The echoes of that speech were audible in the Assembly of 1866, when in St. Louis, Mo., June 2, he was elected to the chair of theology in the North-West Theological Seminary, Chicago, Ill. Seven years, to a day, had wrought out a harvest of truth; men saw things as they really were, and were prompt to acknowledge the fact. It may be asked, especially by my subscribers in foreign lands, Whence this persistent opposition to Dr. MacMaster? It was simply because he was in favor of the abolition of American

slavery as it existed in the United States; he was a lifelong, a consistent and honorable opponent of the whole system of human bondage.

During the years that succeeded this decision of the Assembly, Dr. MacMaster remained in comparative retirement, though he ever lived in the hearts of his friends. For a year or two he resided in Monticello, Ind., and in 1863 projected a monthly magazine, entitled "THE MESSIANIC WITNESS." This never saw the light; the price at which it was offered was too small, being one dollar per annum. The troubles of the country prevented a large subscription list; hence it was thought best not to start it. In 1863 he removed to Poland, Ohio, and became an inmate of the family of his high-minded brother, Rev. Dr. Algernon Sydney MacMaster. It was here that the action of the Assembly of 1866 found him, and the following letter will show the spirit with which he responded:

"POLAND, OHIO, July 10, 1866.

"The Rev. Messrs. Thomas Ebenezer Thomas, D.D., and R. G. Thompson, and John C. Grier, Esq., Committee, &c. :

"MY DEAR BRETHREN:—Your favor of the 11th of June, informing me that I had been appointed by the General Assembly of the Presbyterian Church professor of theology in the Theological Seminary of the North-west, has been duly received.

"It is impossible that I should not feel, with profound sensibility, the obligation under which I have been laid by the regard shown by my brethren to myself in this appointment, and in the spontaneity and the approach to unanimity of the action of the Assembly, and the views by which, as I am assured by yourselves and by many others, the great body of its members were influenced; the significance of which, in reference to the past, not less than to the future, I am not left to doubt. It is not I, but the principles in the maintenance of which I, along with many other brethren, have borne an humble part in times past, that are honored in this appointment. In comparison with these, all mere personal considerations are nothing, and less than nothing, and ought not to be allowed to come into mind.

"The question of my return to the service from which I was seven years ago relieved, is not so clear to me as I could wish. As I have always had, so have I now more than ever, a painful consciousness of my own insufficiency for the work. But, as this is now a question for myself, on it I have no disposition to multiply words, or to invite my friends to say what their friendship or their politeness might dispose them to say. Other considerations, too, have had with me their weight; especially that which concerns the present endowment, the income of which appropriately belongs to the professors already in the seminary, and which is insufficient even for their proper support. But this difficulty is obviated by the spontaneous action of the brethren who have the matter in charge, and by whom I am assured that the endowment of the chair to which I have been appointed is to be provided for by an additional fund, so as to preclude the necessity of drawing for its support on the present endowment. Upon this subject, therefore, I have no occasion to say anything, except to express my sense of the considerate forethought of the brethren.

"I have only to say that, so far as I am able to judge upon as careful a consideration of the subject as I can give to it, I do not see that, under all the conditions of the question, I am at liberty to decline this appointment; and that I therefore hereby signify to you my acceptance of it.

"As I have frankly referred to my former relations to this seminary, which are well known to all concerned, and to avoid all mention of which

would therefore be a prudish affectation which no one will expect of me, I will not be misinterpreted in saying, with equal frankness, that, as it has always been my habitual aim to act, in reference to the public affairs of the Church, from public considerations alone, so, in returning to the service to which I am recalled, I shall go to it bearing on account of the past no private griefs to be avenged and no personal resentments to be remembered. The questions which have been in controversy, and by which not alone the comparatively small interest of this seminary has been affected, but the whole Church and the whole nation have been so deeply agitated and convulsed, and both have been so sore broken, I trust may be regarded as now settled, and that among us all controversy in respect to these questions is at an end. The brethren who, in times past, took of these questions views different from my own and those of other brethren with whom I acted, and who, on that account, were opposed to our designs and our measures, or what they were led to suppose these to be, I shall know only as brethren in the Lord, in the full persuasion that henceforth we all shall be found joined together in one spirit, with one mind, striving together for the advancement of this great interest, as of every other interest of the kingdom of our God, which we all alike have so deeply at heart. The remembrance of the fearful conflict of the last few years, and the spectacle of our broken Church and country, in which the Holy One has been teaching us by terrible things, ought to preclude all glorying in the flesh; and in respect to our seminary in particular, the past has been to us all a discipline which ought to lead us to walk very softly and humbly before God. For myself, it is my earnest desire, in returning to the service to which, if I have not been misled, I am called by the voice of the Church, and, through the Church, of her divine Head, to go to it in the fear of God, with a single eye to His glory, with whatever poor qualifications for it I may have to be spent upon a service of which I am every way so unworthy.

"Be pleased, my dear brethren, to accept for yourselves my grateful acknowledgments for the words in which you have been so good as to communicate to me the information of this appointment and to express your own wishes for its acceptance—words by which my heart, unless it were stone, could not but be deeply affected.

"With great respect and Christian affection, I am, reverend and dear brethren, your brother and fellow-servant in the faith and patience and hope of the kingdom of our Lord,
E. D. MACMASTER."

He proceeded to Chicago on the opening of the term, and his inauguration was an event of more than ordinary interest to the Church, and his lectures were listened to with profound attention by the students—rich as they were in scriptural truth, profound wisdom and ripe experience. He was cheered by the fact that his friends and the friends of the seminary had taken heed to his suggestion regarding the necessity of a further endowment of the professorship in justice to his colleagues, and the prospect of a speedy and complete endowment was very bright.

In October he was present at the meeting of Cincinnati Synod, where he enforced the necessity of sustaining the seminary in an adequate manner. Especially he insisted upon more extensive buildings, such as would furnish each young man with a room of his own, where he could retire at his convenience to hold communion with God in private. Whilst concluding his appeal he thus referred to himself and the associations that clustered around that eminently Presbyterian community—the city of Xenia, Ohio. He went on as follows: "You will please indulge me for a short time, if I speak of

personal matters. I feel as if I belonged in a peculiar manner to this place, and as I have sat here such thoughts as these have crowded upon me. Within the hallowed precincts of your cemetery lie the remains of my honored father, who was to me the guide of my youth and the companion of my riper years. By his side repose all that was mortal of my venerated mother and two cherished sisters. I have now entered upon the last stadium of my life, and when my work is done on earth, it is my fond desire that I too may rest in the grave till the resurrection beside my honored father, my venerated mother and my cherished sisters." These closing words seemed prophetic. He returned to the seminary, renewed his labors until November 25, when he was prostrated by a violent attack of pneumonia, of which he died at his residence in Chicago, Ill., Dec. 10, 1866. He was buried, according to his wish, in the cemetery at Xenia, Ohio.

He never married. Whilst he was president of Miami University, Oxford, Ohio, the health of his father's family having become impaired, he took them to live with him. On his removal to New Albany, Ind., they accompanied him. There his father and a sister died. When, by subsequent changes, he was deprived of stated employment and means of support, his household was broken up, and with the remaining members of the family, his beloved mother and an invalid sister, removed to Poland, Ohio, and made their home with his brother, Rev. Algernon S. MacMaster, D.D.

The following letter from WILLIS LORD, D.D., Professor of Biblical and Ecclesiastical History, Chicago, Ill., gives the following account of his dying hours:

"DEAR SIR:—At the close of our Sabbath morning service, November 25, he first spoke of being somewhat indisposed. 'I feel a slight stricture,' he said in reply to an inquiry after his health. Two Sabbaths previous to this he preached in my pulpit what proved to be his last sermon. The text was 2 Tim. i. 12: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' It was an able discourse, and full of the very essence of the gospel. Though his indisposition increased, he met his classes on Monday and Tuesday. His last lecture in theology was devoted to an elaborate exposition of Anselm's notable argument for the being of God, derived from the idea of a perfect Being.

"On the following Monday, December 3, his sickness had assumed a serious aspect. At that time he said to me that, in his judgment, his work on earth was done, and he took occasion to express feelings personal to myself and wishes relative to the seminary, which, in this communication, it would not be proper to relate. Later in the week, as his condition became still more critical, I said to him, 'Doctor, we have a great Saviour, and I trust you now find him all-sufficient.' His reply was, 'I have never expected to die in ecstasies, or to experience such transports as some Christians have done. It would not accord with the character of my mind or the nature of my religion. But from my childhood up I have trusted in Jesus Christ, and I trust in him now. I have no disturbing fears, no anxiety as to death and the future; and now,' he added, 'kneel down and pray with me.' In the amen of that prayer he joined audibly and with much fervor. At times, both before and after this, there was more or less of mental aberration. When, however, the Sabbath, December 9th, came this was all over. From that sacred morning until three o'clock the next day, when he died, his mind was as when the sun shineth in its strength. On going into his room after public worship, I found him just closing a series of messages of love and religion to dear relatives and friends. Then, taking my hand

and renewing expressions of tender personal regard, he continued, 'I have a charge for our dear young men. I want you and Dr. Elliott to tell all and every one of them to strive to be eminently godly men. I do not undervalue learning. It is greatly important. Nor do I undervalue philosophy, especially in its relations to religion. As you know, I have given some thought to that; perhaps more than was useful; but, after all, the great thing for a Christian minister is godliness. Say this to our dear young men.' He then spoke of the seminary thus: 'I hope God will bless it. I hope large numbers of young men will come here to be trained for the gospel ministry. I am not indispensable to it—no man is indispensable. But its interests, and the interests of truth and righteousness in connection with it, require that it shall be in the hands of those who would not oppress and destroy the image of God in man.' This was his only allusion, during his sickness, to questions which have disturbed the Church; but it was made with deep feeling. It was his solemn testimony that the convictions of his life as to slavery and its adjuncts were still his convictions in death. He then proceeded to speak of 'our dear country' and the Church of Christ, on both of which he fervently invoked all the blessings of God. In another connection he said, 'Oh that God would lead thousands of young men, endowed by Christ with holy gifts, to go out into the world where men are heaping up gold, to persuade them to embrace Christ, who is better than much fine gold.' Dr. Elliott having offered prayer, he said to him, 'I am glad to hear your voice once more. These are the good words of God who cannot lie, and I rest upon them.' Once only did there seem to be a spiritual conflict. 'Satan comes to me,' he said, 'and tempts me. He says I have not loved the Lord Jesus Christ, nor served him with all my heart. I have told my Saviour that a thousand times. Get thee behind me, Satan! Thou canst not take my crown from me. I do not fear thee, for the Lord is my strength.' A few hours before his death he said: 'It is a pleasant thought that I am soon going to be with that blessed mother and my beloved father and my dear sisters; and where, besides those who sustain these natural relations, will be all the saints;' going, I added, 'to the General Assembly and Church of the First-Born whose names are written in heaven.' Here he interposed and said, 'Does that refer to the saints or to the angels? What do you think?' He then continued the quotation I had thus begun, until coming to the words 'the spirits of the just made perfect,' he said, 'Does not that mean the saints?' 'Yes, doctor,' I replied, 'both the saints and angels will be there, and above them will be Jesus.' 'Yes,' was his response, 'Jesus will be there, Jesus.' Several passages of Scriptures were then repeated as appropriate to his condition, when he said, 'Oh, how much of precious matter is contained in God's word! Tell our dear young men to incorporate it abundantly in their sermons.' Shortly after this reference was made to his last sermon and its precious text: 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day,' when he said, 'That is it; that expresses my views and feelings now.' 'You trust, doctor, that he is your Saviour?' 'I know,' was his reply. To another friend he said, 'I die in the strength of the Lord Jesus Christ, the eternal Son of God, who redeems us from all iniquity.' A little later he said, 'Lord Jesus, receive my spirit, redeemed, washed, sanctified by the blood of the cross. I commit myself to Thee and Thy keeping, who art the resurrection and the life.'

"Life was now fast ebbing. He lay for some time with his eyes intently fixed upward. At length his brother said, 'Why do you look so earnestly, as if to heaven?' 'I see the heavens open,' he replied, 'and Jesus on the

right hand of God!' Presently I asked, 'Is Jesus with you now?' The power of speech was almost gone, but he answered, 'Yes.' 'Well, doctor, you must rest in the arms of Jesus, like a little child.' A smile lighted his countenance, and his head bowed the acquiescence which his lips could scarcely speak. 'Jesus,' it was further added, 'is the centre and sum of all true theology;' and again he gave a most expressive sign. Many of the students now came in to see their venerated teacher once more. While a considerable number of them stood by, I said to him, 'Our young men are here to see you.' He turned his dying eyes toward them, but his tongue could no more perform its office. 'Shall I tell them for you that Jesus is a precious Saviour?' He signified his assent most impressively. 'Shall I tell them to preach that precious Saviour?' Again the assent was decided as it was touching. In subdued tones we then sung these verses:

"Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more.

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

"Then in a nobler, sweeter song
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

"Such were some of the scenes in connection with the sickness and death of Dr. MacMaster. In a few minutes after our song ceased our beloved friend had exchanged this world for heaven.

"Very truly I am yours, WILLIS LORD."

CHICAGO, Dec. 22, 1866.

THE DIRECTORS OF THE SEMINARY make this record: "He was inaugurated at the opening of the present term, and entered upon his labors with great fidelity and zeal, discharging the duties of his professorship to the satisfaction and delight of the students and of his colleagues in the faculty.

"The Board would also record their high appreciation of the eminent talents, the varied and extensive acquirements for which, as a preacher and a theologian, Dr. MacMaster was so justly distinguished. He was confessedly one of the foremost men of our Church. He was in some respects a representative man of his times. Endowed by nature with the noblest powers of intellect, blessed as he was from early life with the highest advantages of education, and early endowed with the graces of the Holy Spirit, he was enabled at an early period in life to take a high position in the ministry. As a scholar, a theologian, an educator and a preacher, he was long recognized as taking the highest rank. The young men placed under his instruction at the different centres of his influence, especially the students of theology at New Albany and Chicago, who enjoyed the advantages of his department, all bear witness to his great ability as a theological teacher. As an instructive gospel preacher, a thorough expounder of the Word, few have ever excelled him. He was clear in his conceptions of truth, concise and logical in his statements and severe and exhaustive in his analyses, even in the most difficult and abstruse questions. As might naturally be expected from such intellectual endowments, and the religious culture which he had received at the hands of his godly parents, Dr. MacMaster was a man of great strength, decision

and firmness of character. He was never daunted by opposition, nor intimidated by human authority. No man in our generation exhibited greater honesty of purpose or a higher moral courage in the formation and expression of his views than the lamented subject of this brief record. At the same time none was more sensitive to the slightest wrong or injustice toward others, or more regardful of the rights and feelings of his fellow-men.

"Dr. MacMaster was no more the eminent scholar and profound theologian than he was the Christian gentleman. He came to Chicago in the spirit of his divine Master to do his will. His whole deportment and bearing was full of conciliation and kindness. From his first entrance upon his duties until he was prostrated by sickness, his colleagues in the faculty, and the students in the seminary, were equally struck with the exceeding richness and fullness of his expositions of Scripture truth, and his occasional addresses and sermons. All who made his acquaintance were deeply impressed with the dignity, solemnity and excellence of his character, and with the uniform kindness and courtesy of his deportment."

The STUDENTS OF THE SEMINARY adopted the following minute: "We feel that it is no less a duty than a pleasure to cherish the memory of those who, by their learning and genius, their labors and pre-eminent Christian virtues, have ennobled humanity, adorned the Church of Christ, and elevated the age in which they lived. They are the model men of time; the beacon lights of eternal truth shining through the gloom of universal depravity. In this, our more especial bereavement, humanity has lost an earnest friend, the Church a spiritual father, the world a peerless mind, and the Theological Seminary of the North-west a pillar of strength and glory.

"His mind was a deep channel of wisdom flowing out of the fear of the Lord, and his heart was a fountain of pure affection flowing out to all mankind. In manners and deportment he represented the highest type of a Christian gentleman. A gentle refinement and dignity graced his actions, and the moral excellencies of character beautified his daily walk and conversation. His life was a living epistle 'known and read of all men,' of the truth as it is in Jesus Christ; and in his triumphant death he has bequeathed a priceless legacy to the Church. In his decease we mourn the loss of a true friend and a wise teacher, a brother in Christ and a spiritual father.

JOHN M. STEVENSON, D.D., Secretary of the American Tract Society, New York, writes thus: "He was a man of rare powers, large culture and sterling character. The writer has known him for many years, and has regarded him as unsurpassed in the Church for intellectual acumen, massiveness of thought and scholarly culture, while his attainments were all laid at the foot of the cross, and consecrated to the cause which that cross embodies and represents. Should such a man pass from among us without some note of those traits which made him so noble a specimen of the true Christian gentleman?

"The profoundest humility marked his character. So grand were his conceptions of God as infinite and holy in all His attributes, and so deep his convictions of sin as exceedingly sinful, that in his religious services, public and social, in his study and expositions of sacred Scripture, and in his estimate of himself, he was the furthest possible from self-confidence. He had the humblest view of his own spiritual attainments. Having settled it in his mind that the Bible was God's word, he bowed with child-like simplicity to its teachings, and only asked, What does it teach? When this was settled, he shrank not from applying its severest condemnations to his own imperfections.

"Another trait of Dr. MacMaster's character was a manly independence of thought and action upon questions of truth and duty as they came be-

fore him. For human authority, the dicta of the schools, he had no respect, except as they commended themselves to his calm and matured judgment. Hence he was fearless in opposing, with a persistent and unflagging zeal, what he regarded as wrong in Church or State.

"He was a man of decided convictions upon all practical questions. And seeing clearly, he felt deeply, and often expressed himself with a strength and fervor which seemed to the unthinking and the temporizing as disproportionate, if not censorious. Truth was to him above all price, and he had little patience with those who concealed or perverted it, either by words or actions. This love for the truth and reverence for its teachings made him in the course of years a remarkably wise man. His views upon the great questions which agitated the Churches and the nation, ten years ago, then considered chimerical, are now verified with wonderful exactness, while upon questions of biblical interpretation and true Christian philosophy his recorded opinions command the assent of the best thinkers of our age.

"Another characteristic was an inflexible purpose to do what was right, when he had determined what that was. 'What is duty in this case?' was the question always asked when brought into a new position. This question settled by an appeal to his infallible guide, he never hesitated a moment in its discharge. The duty pointed out might be difficult, distasteful, or even hazardous; it might destroy his popularity, drive him from his position of usefulness and rob him of daily support; but with his face set as a flint he pressed forward through fire and water to its accomplishment. He shrank from no toil or self-sacrifice to attain the end, and this often against the advice of timorous friends. Nor was this with him, as with many, mere blind stubbornness, but the simple conviction that he was right, and the inflexible purpose to do what was his duty. When personal friends and co-laborers, destitute of his keen vision and resolute will, discouraged his efforts and forsook him as an impracticable reformer, he bowed in sadness, and waited humbly the vindication he was assured would come in God's good time.

"He denounced the despotisms of the Old World, because they kept the millions in ignorance and robbed them of their rights. He contended against Romanism, because it steeped the souls of its votaries in blind and unreasoning superstition. He opposed slavery, not because all who were implicated in it were necessarily sinners—for of these he spoke with great gentleness and forbearance—but because of the iniquitous laws defining the system which contravened the laws of God by separating husband and wife, parent and child, and by holding in enforced ignorance of God's word the entire class. These laws, which characterized American slavery, he denounced with unsparing severity, and labored to free the Church and nation from the responsibility of sustaining them. To the joy of his heart, he lived to see the system swept away in this land, and he looked for the speedy downfall of despotism in the Old World. Whatever tended to hasten this he labored for, whatever retarded this he opposed, and with a persistency of effort, singleness of purpose and loftiness of resolve which placed him on a level with the apostles and martyrs of the past ages—the highest embodiment of true greatness.

"But perhaps the most marked characteristic of Dr. MacMaster was his sympathy with man as man. Such was his estimate of the soul, its future capabilities and immortal destiny, that he made little account of the accidental differences distinguishing one from another in this world. In his planning and prayers for the good of others he looked upon the race as on an equality before God and in view of law, and he labored for the souls of

men as lost and ruined, but redeemed by Christ, with a singleness of purpose and elevation of aim rarely attained. This ever-present estimate of the value of man made him jealous of human rights, civil and spiritual, and indignant at the wrongs inflicted upon so many in our own and other lands; and with an intense yearning he looked for the day when civil, intellectual and religious freedom should be universal. If his aims were too high to be realized during his life, he so impressed his views upon hundreds of his pupils that they will aid in their realization hereafter.

"In his domestic and social relations he was gentle and loving as a child. His home was the centre of the tenderest affections, and none came within its enclosure but to feel the power of his Christian heart. In the wider range of social life, and in all variety of circumstances, he exhibited that true courtesy which springs from a noble and refined nature, while for his personal friends he had the strongest affection. If his guileless simplicity of character allowed the designing to impose upon him sometimes, this never weakened his faith in the trustworthy nor shook his confidence in those he had proven.

"With these traits of gentleness, humility, independence and philanthropy were combined other qualities, which made him one of the noblest of men; and in his early death, the seminary, the Church of God and the country have suffered a great loss, while many who sat at his feet as learners will long mourn his departure as a personal bereavement."

James L. Merrick

MERRICK, JAMES LYMAN—The son of Gideon and Beulah (Stebbins) Merrick, was born at Monson, Mass., Dec. 11, 1803. He went to school in the academy of his native town, and was graduated at Amherst College, Amherst, Mass., in 1830. He made a profession of faith in his twenty-second year, and henceforth had the ministry in view. He entered upon the study of divinity in the Theological Seminary, Princeton, N. J., but on account of his health—which required a warmer climate—he went to Columbia, South Carolina, and entered the Theological Seminary there in January, 1831, and graduated in the first class of that institution in December, 1833. In April, 1832, he was licensed by Charleston Presbytery. After his licensure he preached as opportunity offered, and after his graduation for about three months in Savannah, Georgia. He was ordained as an evangelist by Charleston Presbytery, April 15, 1834; and soon after returning to his native State he received his commission as a missionary to the Persians in the chapel of Amherst College, Mass., Aug. 10, 1834. He arrived at Tabreez Oct. 15, 1835, labored, traveled and explored among the Mohammedans of Persia somewhat less than two years, and then joined the Nestorian Mission at Oroomiah, where he remained till June, 1845. He returned to the United States Oct. 1, 1845, was installed pastor of the Congregational Church in South Amherst, Mass., June 21, 1849, and dismissed Feb. 17, 1864. He transferred his presbyterial relations from Charleston to Connecticut Presbytery in April of 1854, and though he labored as pastor of a Congregational church, he retained his connection with the Presbyterian Church.