

**PISGAH CHURCH IN KENTUCKY  
FOUNDED BY ROCKBRIDGE  
PIONEERS, TO CELEBRATE  
ANNIVERSARY**

(For The County News)

Pisgah Presbyterian church, near Lexington, Ky., is to celebrate its one hundred and fiftieth anniversary on Thursday, July 12, 1934.

In 1782 the Rev. David Rice of the Peaks of Otter in Bedford county came out to Kentucky district to look over the spiritual condition of this country, which was opening up rapidly to settlement. In visiting the different settlements, or centres, in this new country, he found at what is now the Pisgah neighborhood of Woodford county, a number of Rockbridge county Presbyterians. After making habitable abiding places, they had built a log church house and a log school house, and were awaiting a minister. They had a teacher; a teacher being some what easier to get than an ordained minister.

The leading spirits of this settlement were Colonel Alexander Dunlap, from the "Pastures," Samuel Stevenson, John Gay, and Moses McIlvain. On a return trip from Rockbridge, in 1784, by Colonel Dunlap, he was accompanied by Rev. Adam Rankin, who had previously been licensed at New Providence and later ordained. With the above mentioned pioneers, and immediately following them, were Allens, Campbells, Blacks, McPheeters, Wardlaws, Martins, Elliots, Kinkeads, Kelleys, Renicks, Fergusons, Armstrongs, Steels and others. With a few exceptions all were from Rockbridge county, New Providence and Timber Ridge appear to be the churches where most of them came from. It might be mentioned in passing, that other nearby congregations in the Kentucky "district," were built up by such Rockbridge names as, Humphreys, Carlisle, Trimble, Blackburn, Breckinridge, Stuart and Lapsley, to mention a few.

Although newer elements have come into Pisgah church, the pioneer Rockbridge blood still registers in many of the names mentioned above. Among later arrivals to the Pisgah community was "Parson" John Brown, who had labored for forty years at New Providence; who before their several emigrations, had been their pastor back in Rockbridge—at New Providence or at Timber Ridge.

Among later accessions to Pisgah church are found the names or the descendants of the Rockbridge Lyles, Estills, Lusks, McClungs, Paxtons, Woods, McDowell and Scotts.

Another connection that Pisgah has with Rockbridge, is that Dr. Louis Marshall, one of its ruling elders, who taught a very noted school at Pisgah, became President of Washington and Lee.

All are cordially invited to Pisgah's sesqui-centennial. We would be happy to see some of the Rockbridge people with their cousins—  
nth removed on that occasion.

**Brown, Theatre  
Authority, to  
Speak at MBC**

If John Mason Brown, who will lecture at Mary Baldwin college the evening of May 16, had not become one of the great authorities on the theatre, it plays and its players he might very well have become an historian, with his own family tree to start on.

His great-great-grandfather, John Brown, who was born in Virginia in 1757, was in turn the son of still another John Brown, a minister who was in charge of a church in that same state for over fifty years, after having been a student in one of the first classes of Princeton college under the presidency of the father of Aaron Burr. John Brown joined the troops under Washington when the Revolutionary war took him from classes at his father's university, and he was a member of the famous band who made the spectacular crossing of the Delaware river. He later served as aide to La-Fayette.

When the war had ended, Brown went to Frankfort, Ky., where he built beautiful "Liberty Hall" as a home for his parents. It was here that his wife Margaretta, nee Mason, founded the first Sunday school west of the Alleghanies, and it was also here that three presidents of the United States were gathered around the Brown diningtable one evening: James Monroe, Andrew Jackson and Zachary Taylor. Once when a ball was given in honor of Lafayette in Frankfort, which Mrs. Brown, because of her great piety felt she could not attend, the Marquis paid a visit to Liberty Hall. Mrs. Brown wrote of the visit to her mother, Mrs. John Mason, in New York city: "They all paraded off to the ball, but they had not been gone more than twenty minutes when who should arrive here but General Lafayette, his son and suite. The general spent nearly an hour with us in most delightful conversation, while those who went to the ball did not exchange a syllable with him. Had I not a triumph?"

"Liberty Hall" remained in the Brown family through the years and only recently was taken over by the State of Kentucky as a museum.

The distaff side of the original Virginia Brown family was represented by Margaret Preston, whose name is borne today by the lecturer's three and a half year old son, Preston Brown.

**Licensed To Hold Worship In  
"Forks of James" Meeting House**

Supplementary to the history of Old Monmouth church written by the late Captain J. D. Morrison of the County News Staff and published years ago in the County News, the late Judge W. P. Houston, subsequent to its publication, gathered from the Augusta county records the interesting copy of the original copy of the license by the County Court of Augusta for the holding of public worship in the meeting house of this congregation, then known as "The Forks of the James."

The record then furnished by Judge Houston to the County News is as follows:

Virginia—to Wit:

At a court continued and held for Augusta county, August the 22nd, 1752.

Present—John Lewis, Robert Cunningham, Andrew Lewis and Benjamin Borden, gentlemen justices.

On the motion of Richard Wood on behalf of himself and others, it is ordered that a Presbyterian meeting house in the forks of James River in this county be and is hereby recorded a public place of worship.

Teste: John Madison, Cl. Court. Virginia—To-Wit;

I, Harry Burnett, clerk of the circuit court of Augusta county, December 9, 1912.

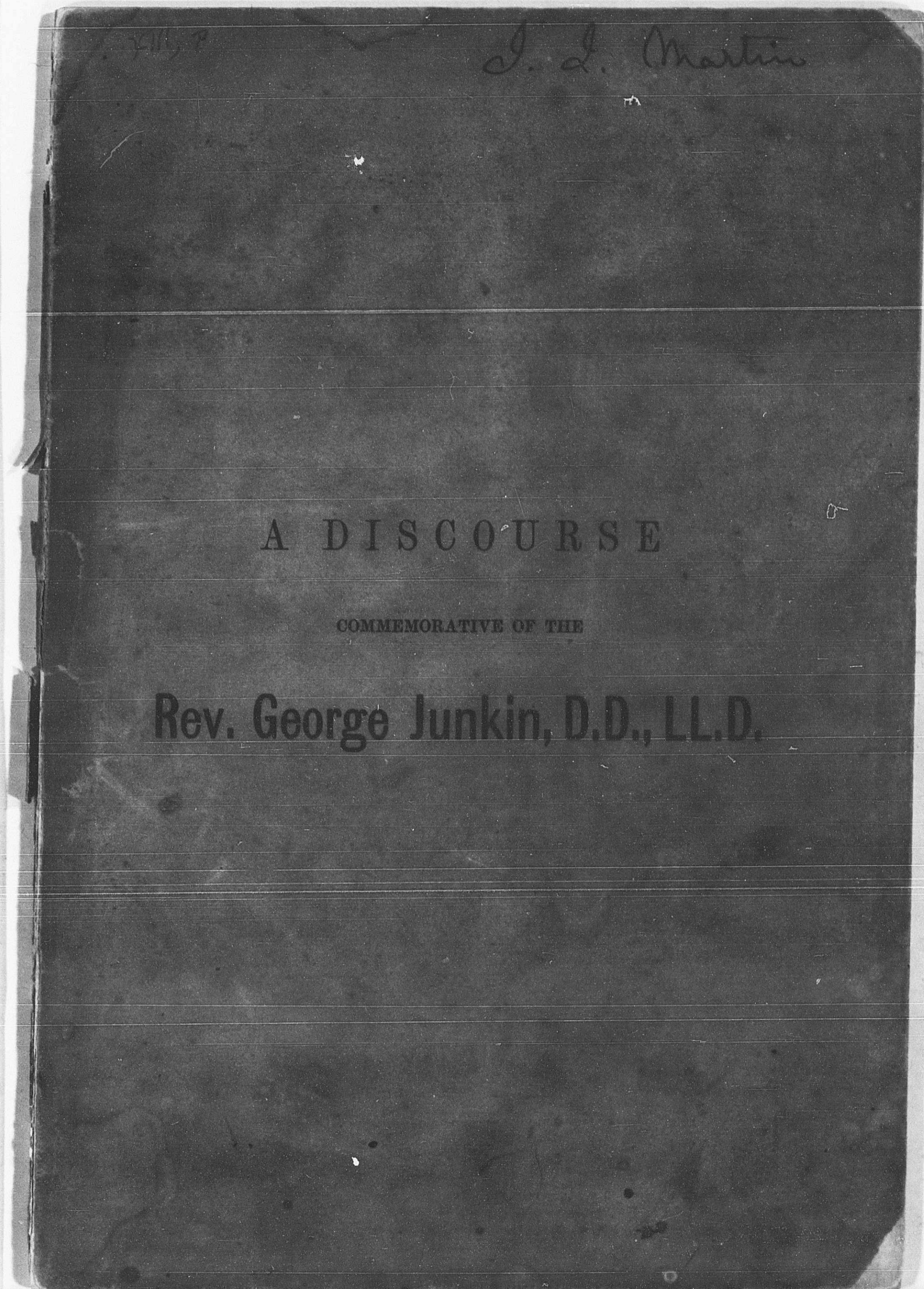
I, Harry Burnett, clerk of the circuit court for Augusta county, Va., do hereby certify that the foregoing is a true copy of the minutes of the county court as recorded in order book No. 2, page 324 of said book. Given under my hand in office at Staunton, Va., this the 9th day of December, 1912.

Teste,

HARRY BURNETT, Clerk.

At that time, 1752, the colony of Virginia had an established church which was the Episcopal church and any dissenting church, in which class was included the Presbyterian, was required to secure from the county court a license for worship by the congregation. The above old record of the year 1752 shows the form in which the court took action. It is of interest to recall that this motion was made in the county court on behalf of the congregation by Richard Wood, whose home was on what was then, and is now known as Woods Creek. This runs along the western side of Lexington, and this creek was named after him or after his family. He owned the present Sunnyside farm.

Life was not all ease with Richard Wood, and another interesting old court record shows where he made claim against the government for damage from depredations by the Indians.



A  
DISCOURSE

COMMEMORATIVE OF THE

REV. GEORGE JUNKIN, D.D., LL.D.

BY THE  
REV. JAMES H. MASON KNOX, D. D.

DELIVERED IN  
THE WEST SPRUCE STREET PRESBYTERIAN CHURCH, PHILADELPHIA,  
ON SABBATH MORNING, JUNE 28, 1868.

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PHILADELPHIA:  
PRINTED BY ALFRED MARTIEN,  
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1868.

**GEORGE JUNKIN, D.D. LL.D.**

BORN, NOVEMBER 1, 1790.

DIED, MAY 20, 1868.

## DISCOURSE.

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David, after he had served his own generation by the will of God, fell on sleep.—Acts xiii. 36.

THESE words occur in an argument addressed by the Apostle Paul to the men of Israel, in which he sought to convince them out of their own Scriptures, that Jesus of Nazareth, Who was taken by wicked hands and crucified, was the Messiah promised to their fathers. The particular Scripture of which the text is a commentary, is the prophetic declaration in the sixteenth psalm, "Thou shalt not suffer thine Holy One to see corruption." This prediction, the Apostle shows, cannot refer to the Psalmist himself, for he had been sleeping with his fathers for ages, and had long been the spoil of that corruption from which the prophecy declared its subject to be free; but He whom God raised again, saw no corruption: and He only, of all who have been born into the world, had died, and been buried, and came forth from the tomb untouched by its power to destroy. The inference is a necessary one:

Jesus of Nazareth is the Christ, and through Him is preached the forgiveness of sins.

The requirements of the present occasion do not call for any further explanation of this context. Our attention and study are to be given to the eulogium pronounced by the Apostle on the life and character of David, the King of Israel. The words in which this is expressed are very few, but they are full of grand meaning: "David served his own generation by the will of God." They may be paraphrased thus: During the time he lived on the earth, this servant of the Most High, in the sphere of influence allotted to him, devoted himself to the well-being of his fellow-men, by the faithful discharge of the obligations placed upon him by the word and providence of God. A nobler tribute than this to the memory of departed worth there cannot be. Happy, thrice happy he to whom it can be truthfully paid. Because it was so eminently true of him, the King of Israel "was the man after God's own heart;" and not because his personal character was blameless in the sight of God. This it was not. David was a sinner like other men: no man was ever more feelingly alive than he was to a sense of his manifold transgressions and shortcomings. The wail of his confessions has come down to us through the ages, and it sounds in our ears with all the pathos of a yesterday's grief. But notwithstanding

his many sins, the dominant desire of King David's heart, the master-passion of his soul, was to recognize God in every enterprise in which he engaged, and to impress Israel with a sense of their privileges as God's peculiar people, and to awaken in their minds zeal for the honor of God, in opposition to the idolatry of the heathen; in a word, it was to make the name of the Lord God of Israel great in all the earth. This supreme devotion to the glory of God, and to the vindication of the Divine Supremacy, which was so characteristic of his conduct, entitled David to the most honorable record—"He served his own generation by the will of God."

Without further reference to the career of Israel's King, I propose to show that in pronouncing this testimony, the noblest which can be paid to human excellence, I have used no word of exaggeration. This will appear by considering the service which it describes in its governing principles, its pre-eminent grandeur, and its peculiar properties.

I. The governing principle of this service. It is the will of God. This, of course, means His preceptive will, or will of command, which is revealed in the Scriptures, and is made known in its application to individuals, by the special Providence of God, in answer to prayer. No one, who does not pray, can tell what God would have him do. This principle

distinguishes and separates this service from all other well-doing; indeed because it is suggested and inspired by this principle, this is the only service which in the strictness of truth can be called well-doing. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are righteous altogether; more to be desired are they than gold, yea, than much fine gold: Sweeter are they than honey, and the honey-comb, and in keeping of them there is great reward." Conduct there may be, in its substance most excellent; in its results fulfilling the purposes of the Almighty, and conferring precious benefits upon men; and yet in the sight of God it has no standing, because in its prosecution there is no regard to His holy and righteous will. It receives its inspiration from other sources. It is done, not in simple, loving obedience to the divine commandment, but for other reasons, as, for example, in response to the impulses of natural benevolence, or from considerations of policy or self-interest. No results, however beneficial, can sanctify service, so as to render it acceptable to the Most High, which disregards the obligation to set the Lord always before us. For want of this, the most transcendent

deeds of self-denial, the most devoted regard to the welfare of our fellow-men, the largest outlay of strength and means to do good, fall beneath the divine reprobation. This must be so, or the Most High must deny himself, for His law is just the transcript of His own character. To set it aside, therefore, is equivalent to setting Him aside, and to declaring that there are other lords better than He is, more worthy of obedience and imitation. "David served his own generation by the will of God." He was therefore "the man after God's own heart." "To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and trembleth at my word."

II. The service which is thus directed and controlled is one of pre-eminent grandeur. This is my second topic of remark. To do *the will of God*, is to be associated with all holy intelligences. The angels of God have no other rule of obedience than this. Their duty and their delight is to run in the path of the divine commandments. They are swift to do the bidding of their Creator and Lord. Hence it is written of them, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Since the hour of their creation, these exalted beings have been as a flame of fire, in the glowing, ardent obedience they have given to the commissions of their God and Sovereign. The Scriptures contain

many notices of their zeal. They have no choice in the labors they perform. A "thus saith the Lord," glorifies the humblest deed, and the service most excellent in its own nature, derives its honor not from its high character, but from the command of the Almighty. They were present when, at the bidding of its Creator, the unnumbered worlds of the universe were called into being. Then "the morning stars sang together, and all the sons of God shouted for joy;" and when the poor beggar died, they were as happy in conveying his ransomed spirit to Abraham's bosom. When the Son of God became incarnate, a multitude of the heavenly host praised God, saying, "Glory to God in the highest, and on earth peace, good will to men;" and they rejoice as freely in the most lowly ministration to an heir of salvation. It is not *what* they do which kindles their ardor, but the fact that their doing is according to the will of Him whose they are. If in this service the bright and adoring spirits who burn about the throne find their delight,—how full of praise and glory must the service be!

With them are joined the spirits of just men made perfect. While they were yet in the body "they were transformed by the renewing of their minds, to prove what is that good, and acceptable, and perfect will of God." Their longing was for conformity to the divine

commandment. "Laying aside every weight, and the sin which so easily beset them, they ran the race which was set before them." But with how much halting and weariness! Often their hearts were ready to fail them with fear. But now they are satisfied. "They serve the Lord day and night in his temple, and He that sitteth on the throne dwells among them. They hunger no more, neither thirst any more, neither does the sun light on them, nor any heat. And the Lamb that is in the midst of the throne feeds them, and leads them unto living fountains of waters, and God wipes all tears from their eyes."

The crowning glory of their service remains to be mentioned. The adorable Saviour, when he undertook the work of redeeming fallen and ruined man, said, "Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." When he was on the earth, in the days of his childhood, he spoke to his parents of being about his Father's business; and at the well of Samaria he said to his disciples, "*My* meat is to do the will of Him that sent me, and to finish His work." This was the law of his life, and in rendering obedience to it, though he was led through Gethsemane, and to the bitter and shameful death of the cross, he rejoiced in spirit. "For the joy that was set before him he endured the cross, despising the shame."

Still he pursues this path. "He ever liveth to make intercession." His intercession is but the perfecting the work he did upon the earth, and by the same rule. Glorious, then, is the *living* according to the will of God, which identifies men, in spirit and service, with angels and seraphs, with the ransomed about the throne, and the redeeming and glorified Son of Man! "They are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The peculiar characteristics of this service, is the last theme of remark. I can do no more than mention a few of them.

1. It is distinguished by its simplicity. "The secret of the Lord is with them that fear him, and he will show them his covenant." The prayer, "Lord what wilt thou have me to do," is never offered with sincerity and in vain. "If any man will do his will, he shall know of the doctrine, whether it be of God." It needs only a willing mind, to be instructed fully in the way in which God would have us to walk. "The meek will he guide in judgment, and the meek will he teach his

way." Men have distracted themselves about the foundation of moral obligation; some have thought they have found it in expediency, as if any man can tell what is expedient, what will conduce to the general good; others, in the eternal fitness of things, as if any finite mind knows, or can determine what is eternally fit. There are besides many other theories, but all presume upon the prerogatives of the Almighty, and can only involve their votaries in a labyrinth in which they are speedily lost in doubt, confusion and darkness. The *will of God* is the only rule of obedience. This is plainly written in His word. "The way-faring man, though a fool, need not err therein." The wise and prudent, in their proud self-conceit, fail of this knowledge, but it is revealed unto babes. "Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness and hath no light? Let him trust in the Lord, and stay upon his God." "Light is sown for the righteous, and gladness for the upright in heart." "The path of the just is as a shining light, which shineth more and more unto the perfect day." Every other rule of conduct is at the best doubtful, and it is also hidden. It requires for its perception, qualifications which can be attained but by a few. This needs but a teachable, prayerful spirit, and it is therefore level to the comprehension of all, without respect of persons.



It is distinguished for its simplicity, and as *much for its fulness*. There is no place, and there is no time in which the will of God is not required to be done. In the place of business, as well as in the sanctuary, in the time of recreation as well as in the time of devotion, its rule binds us. Whatsoever we do is to be done to the glory of God.

Again, the spirit of obedience to the will of God is a most vigorous, generous, and heroic spirit. It brings all things in subjection to it. "I must work the work of Him that sent me" is its motto, and whatever hinders the fulfilment of the resolution is as weak before it as the withs which bound Sampson were weak before him when his strength was upon him. How wonderful have been the victories of this spirit over self, over the temptations of the world, the flesh, and the devil. See the man Christ Jesus, tempted by Satan, most skilfully, most powerfully, but none of these things moved him. To every onset of the Evil One, he opposed the spirit of unshaken faithfulness to the will of Him who had sent him into the world. "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. Thou shalt not tempt the Lord thy God. Thou shalt worship the Lord thy God, and him only shalt thou serve." And when his disciple, recoiling from the thought of his beloved Master falling into the hands

of his enemies, by them to be put to death, exclaimed, "That be far from thee, Lord; this shall not be unto thee," the Saviour regarded him only as an emissary of the arch-deceiver, and sternly commanded him, "Get thee behind me, Satan, for thou art an offence to me, for thou savourest not the things that be of God, but those that be of man." If at a far distance, yet with no doubtful steps, the disciples of Jesus, in every age, have followed their Master. To know the deeds of generosity, of self-forgetfulness, which most exalt men, the records of those who were without God must not be searched. Philanthropy has her heroes, and Patriotism has hers. From the brow of no one of them would we pluck a single laurel-leaf; but they cannot share in the glories of those, who, for the sake of God and Christ, have not counted their lives dear to them. "They have been stoned, sawn asunder, tempted, slain with the sword, wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." And for what? Not merely to save a nation, nor to bring the blessings of an earthly prosperity to their fellows. These are noble ends; but they are things seen and temporal, and therefore readily catch the eye and animate the soul to endeavor and endurance, but these of whom the world was not worthy, devoted themselves to things unseen and eternal. Their eye pierced the vail, which hides the present

from the future, and they beheld the *glory of God*,—and kindled into *rapture*—that they might not come short of it—they did what their hands found to do with their might; welcoming every cross, that “the trial of their faith, being much more precious than gold, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.” This is the sublime spirit of Christianity. It serves men by doing the will of God.

Lastly, this service has its rich consolations. There is a joy in it of which the world is ignorant. They are the happiest of men, whatever their outward circumstances, who fear God and keep his commandments. The peace of God, which passeth all understanding, fills their minds and hearts. I have *meat* to eat, Jesus said to his disciples, that ye know not of. His pleasure in doing his Father’s will, by instructing the woman of Samaria in the way of life, caused him for the time even to forget the cravings of his physical nature. “His walk on the earth was no holiday excursion, no easy ramble. And yet,” (I use the language of Rev. Dr. Candlish,) “the sense of a high and intimate community of motive, means, and end, between him and his Father, which his abiding ever in God must have inspired, could scarcely fail to invest the scenery through which he passed, at its very wildest and darkest points, with a certain charm of

divine majesty and awe, and to impart to his soul, in passing through it, not equanimity only, but a measure also of deep and chastened joy. With all its trials and terrors, its agonies and griefs to the ‘Man of Sorrows,’ his walk through life was not what could be fairly called unhappy. When the road led through Bethany’s peaceful shades, and allowed a night’s tarrying in the home he loved so well, the hallowed repose of that familiar friendly circle must have been very sweet to his taste, and when he had to tread the wine-press alone, when flesh and heart fainting would have moved him almost to put the cup away from him, it could not be with any other feeling than that of relief, acquiescence, I will say, of intensest satisfaction, that overcoming in the spirit the weakness of the flesh, he gave himself up to the will of God. “Father, Thy *will* be done; Father, glorify Thy name; Father, into Thy hands I commend my spirit.” So Jesus lived. And so it is our privilege to live, saying always, not my will, but Thine be done. No one has trodden more closely in the steps of the Saviour than the Apostle Paul. He did the will of God more perfectly than has any mere man. And he had his reward. The work of God prospered in his hands. In all the known world his voice was heard, proclaiming the unsearchable riches of Christ, and in every place souls were given to him as the reward of his hire. O! how happy he was in

them! All the dignities of the earth were too poor to purchase for him a joy which could compare to that he knew, when he was privileged to direct a convinced sinner to the Lord Jesus Christ, and to see the spirit of heaviness and despair exchanged for the garment of praise. But he had *sorrow*, too. It was not with him as he naturally wished. He was often disappointed. Satan often hindered him. Evil men rose against him. He was despised like his Master, and looked upon and treated as the offscouring of the earth. Still he *rejoiced*. Consolation was abundantly his, even in these untoward circumstances. The Lord said to him, "My grace is sufficient for thee, for my strength is made perfect in weakness." "Most gladly therefore," are the Apostle's noble words, "most gladly, therefore, will I rather glory in infirmities, that the *power of Christ* may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses, for Christ's sake, for when I am weak, then am I strong."

And now, I would remember that I am to speak of that venerable, beloved servant of the Lord Jesus Christ who so recently entered upon his reward, the Rev. Dr. GEORGE JUNKIN. But have I not spoken of him? In what I have said in the discussion of the text, not a word has been said which was not most emphatically true of my departed father and friend.

As true of him as of David, and with equal fulness of meaning, is the declaration, "after he had served his own generation, by the will of God, he fell asleep." From his earliest years till his last day, his life was a service in behalf of his fellow-men, a service inspired and directed by the will of God; a most laborious, energetic, heroic, and yet happy service. "Blessed are the dead, which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." In reference to very few have these words so much significance as they have in reference to him whose virtues we commemorate to-day.

GEORGE JUNKIN was born on the first day of November, 1790, in Cumberland County, Pennsylvania. His parents were Joseph Junkin and Eleanor Cochran. They were both of Scotch-Irish descent, and connected with the branch of the Presbyterian Church known as Covenanters. In some reminiscences of his life, Dr. JUNKIN has written: "Of my family I know little. Heraldry has not blazoned its name. From my father I learned that his father came from County Down, Ireland, about the year 1737. My paternal grandmother, Elizabeth Wallis, was from the same region. Her mother was in Derry, and fought for human freedom in that terrible battle against French Romanism and starvation, by which the Protestant Succession was

secured to Christendom by the establishment of William of Orange on the throne of England. She heard the booming of many a death-shot from the allies of the Stuarts, and she heard from the gray walls of glorious old Derry, and saw the smoke of the most important gun ever fired, the lee-gun of the Mountjoy, whose rebound righted the ship, broke the boom, relieved the starving town and garrison—forced the French army to fall back upon the Boyne Water, where it was cut up." Of his mother's family, he has written: "They were very strict Covenanters. In hay and harvest-time, grandfather always had family worship, singing, reading, and prayer before daylight, when all his hands and family must be present." To quote again from these memoranda: "I have no recollection as to the first religious instructions I received from my parents. These preceded my earliest memories. From my mother's teachings of those younger than myself, which do come within the scope of my memory, I infer what she did for me. Blessed is that family that is so trained. It cannot be that it should fail to produce a pious seed. The covenant promise stands, "I will be a God to thee, and to thy seed after thee." The promise cannot fail, for God is faithful. Better this descent than the lineage of the world's great ones. These notices of the family of Dr. JUNKIN are interesting, because they show the foundation of the

character, so grand, because so true to God and man, which was his. The child was father of the man. Very early in life he became the subject of distinct religious impressions, though he did not make a public profession of his faith in Christ till in the twenty-first year of his age. His own conviction was, that in his tenth year he experienced the change from sin to holiness. To use his own language: "From that day my conscience has never been beaten down, but has controlled my conduct; it has never, except momentarily, been unable to secure obedience and to keep me in a prayerful mood. I never used profane language; but since that period have felt a peculiar shrinking from it, and indeed from all sinful outbreakings. Much of this is due to education, under my mother's training and prayers." From this early period he maintained habits of secret devotion, and in his entire conduct showed himself to be living under the influence of the powers of the world to come. It was not, however, till the year 1811, that he obtained clear and satisfactory views of the plan of salvation, and felt himself justified to make a public profession of faith in the Saviour. To this he was greatly assisted by the preaching of the Rev. James Galloway, his pastor at Mercer, and who afterwards became his brother-in-law. From this time he rejoiced in the grace of the Lord Jesus, and to the last utterance of

his protracted life, he was enabled, with scarcely so much as a momentary doubt of his "acceptance in the beloved," to devote himself to showing forth the praises of Him who had called him out of darkness into His marvellous light.

The earliest years of Dr. JUNKIN were spent on his father's farm in Cumberland county, and in Mercer county, to which his family removed in 1806. His advantages of education, at this time, were such as could be afforded in a settlement which was almost on the frontier. In those days, however, there were giants. The men who then went into the wilderness, to reclaim it, were men of God, to whom the sanctuary and the school were as much necessities as their daily bread. They, with their families, worshipped God in His own ordinances, and provided, besides, the means for giving instruction to their children in useful knowledge. This was not accomplished without effort, and even great sacrifice. But it was done; and to this day the blessed results of the self-denials of the Scotch-Irish settlers, in various parts of the land, to rear a pious and intelligent offspring, are everywhere seen. Dr. JUNKIN's masters were, generally, men of learning and ability. By their faithful instructions, and his own diligence, he was prepared for Jefferson College, where he matriculated in 1809, and from which he graduated in 1813. A considerable portion of this

time he spent at home; by his private studies maintaining his place in his class. This he did to diminish expense.

After graduating, having devoted himself to the work of the Gospel ministry, in October, 1813, he entered the Theological Seminary of the Associate Reformed Church, in New York City, under the care of the late Rev. Dr. John M. Mason. To this institution the fame of its illustrious principal and professor attracted young men, having the ministry in view, from every part of the country and the Church. The influences, social, intellectual, and religious, to which they were subjected, were altogether extraordinary. Their great instructor was no more remarkable for his erudition, and matchless eloquence, than he was for his ability to develop whatever of talent was possessed by his pupil, and to kindle him into enthusiasm in his studies. Dr. Mason's moral qualities were commensurate with his towering mental endowments. His standard of excellence was a most lofty one. That which was low, and mean, and grovelling, he could not abide. It was spurned from his presence. Yet was he tender as the most loving woman, and ready to condescend to those of low estate, and to help them in every effort to rise. His students were his friends, and his brethren. They were gathered to his heart in the most sincere regard and love, and

whatever he had, or could command, in the position which he occupied, was freely devoted to their use and enjoyment. It is not, then, wonderful, that in this Seminary were formed friendships of the strongest, tenderest, most enduring character, and that from it went forth, to the service of the Church, men fully equipped to do duty most effectively, and in the sublime spirit of true Christian devotion. It is not wonderful that to their latest hours they loved each other with a mighty love, and kindled always into a fervent glow in the memories of the years they had spent under the instruction of their almost idolized preceptor; that no one of them was ever willing to acknowledge that the years had produced one to be compared to him, or, to use the strong language of Dr. JUNKIN, "one in whom could be found the elements of a comparison." But few remain, who sat at the feet of this prince of preachers and teachers. When they all are gathered to their fathers, there will be a re-union in heaven, (I express a thought which has more and more impressed and affected me from my earliest years,) in the vision of the exalted Saviour, whom they served with such devoted lives—of professor and students, full of blessing and rapture, because they shall go out from each other no more forever. For this episode I ought, perhaps, to crave pardon. If it needs an apology, let it be found in the fact that, at this present, in the Provi-

dence of God, I am placed in a position in which these memories and impressions, which have come to me as a most precious inheritance, have forced themselves to an utterance.

Having completed his theological course, Dr. JUNKIN was licensed to preach the Gospel by the Presbytery of Monongahela, (of the Associate Reformed Church,) on the 13th of September, 1816. In this Church the General Synod had control of the licentiates and unsettled ministers, and at each meeting assigned them at its pleasure to the several Presbyteries, and the Presbyteries designated to them the particular places within their bounds in which they should labor. By virtue of this arrangement, the licentiate JUNKIN was sent to the Presbyteries of New York and Saratoga, and preached according to their direction in the autumn and winter months of 1816. Afterwards he was engaged in missionary labor in different parts of Pennsylvania and Maryland, devoting several months to the outlying portions of this city; in which, for a time, he had some thought of gathering a new congregation. The project, however, was deemed premature, and abandoned. On the 29th of June, 1818, though still without charge, with a view to his future usefulness as a missionary, he was ordained to the full work of the ministry in Gettysburg. On this day he observed a strict fast until the solemn services were over. Paul's

charge to Timothy lay heavily upon his soul. He was invited, the same year, to the charge of the United Congregations of Milton and Pennell, (now McEwensville,) and, having accepted the invitation, at once entered upon his labors as Pastor.

On the 1st of June, 1819, Dr. JUNKIN was married to Julia Rush Miller, of Philadelphia; a gracious woman—the joy and solace of his life for thirty-five years, and whose memory, from the time of her departure to be with Christ, he cherished in his heart of hearts. She was a woman of superior native intelligence, highly cultivated, of great discretion and firmness of character, attractive in person, but especially by her many gentle virtues, and the deep, steadfast, earnest piety, which shone through her every word and deed. Her husband surely trusted in her. \*She was, indeed, a help-meet to him. She made his home his happiest place on earth, and by her sympathy, wise counsels, and prayers, greatly extended his influence. Her children rise up to call her blessed; and in their fresh grief over their father's loss, rejoice in his joy, that in holier, happier scenes, he has met her again whom on earth he loved so well.

The ministry of Dr. JUNKIN at Milton continued for about eleven years. It was marked by abundant labors. He preached the Word in season and out of season; bringing to the work a physical constitution of

most unusual powers of endurance, a mind of great vigor and capacity, well trained and well furnished, and a heart burning with zeal for the Master's glory in the salvation, comfort, and edification of souls. Nor were his labors in vain. Piety was revived and deepened, many were added to the Church, and to this day, in these scenes of his early labors, their impression abides, and his name is mentioned with veneration and love by the children of those to whom, as Pastor, he broke the bread of eternal life. By every means he sought to do his Master's work, "in all things commending himself as the minister of God, in much patience, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left." Not only was he faithful and able in the pulpit, and diligent, wise and tender in pastoral visitation, but he was foremost and urgent in calling forth the activities of the Church, and in combining the energies of Christians of every name, in efforts to give the Gospel free course at home and abroad.

While thus engaged, the only severe illness of his life, before that most sudden attack which carried him away, prostrated him on the bed of suffering. It was of doubtful issue. By the Spirit of God, it was made

the occasion of determining Dr. JUNKIN's mind to that sphere of large usefulness to the Country, the Church, and the World, in which, from this time till he had more than completed three-score years and ten, he was so conspicuous and so eminent. I will give the history in his own words. "During this sickness it was that Matthew Laird came under my interested attention. Mr. Thomas, a pious Baptist who attended my preaching, a carpenter then at work for me, at my request, conducted family worship in my house, in the room below that in which I lay, and the doors being opened I could hear pretty well. On one occasion he put the service on his apprentice, Matthew Laird. The young man's prayer went to my heart. When my wife came up, I said to her, 'If God spares my life, that young man shall enter the ministry.' It pleased the Lord to spare me, and I redeemed my vow. Laird went as a missionary to Liberia, and thence speedily to the heavenly glory. That prayer of Matthew Laird was in a certain sense the starting point of Lafayette College. I took him into my family and aided him. This turned my mind to the subject, led me to take Daniel Gaston, with the same view, and I so arranged my buildings as to have space for young men to labor, and so to aid themselves while they were preparing for the ministry. In following up this idea, I was attracted to the Manual Labor Academy at Germantown, and

thence to Lafayette College at Easton, that noble institution, which is so largely fulfilling the primary idea of its organization, the furnishing of orthodox ministers."

In the year 1830, Dr. JUNKIN was invited to the position of Principal of the Manual Labor Academy at Germantown. This invitation he accepted, being "convinced that in it he might be more useful in bringing into the ministry men of the right stamp, and thus doing more good than in his pastoral position." Here he labored and toiled, and sacrificed for two years, when he was invited to remove his students to Easton, and taking advantage of a charter obtained from the Legislature of Pennsylvania for a Military School, to be the President of a College, in which more effectively he could fulfil his desires to be useful in the education of young men of limited means for the Gospel ministry. This call he obeyed, and the charter having been modified to suit the circumstances, Lafayette College was organized, and its President entered upon the work devolved upon him, as he believed, (and most surely his faith was well founded,) by the Spirit and Providence of God, with enthusiastic zeal, and with an eye single to the glory of God. All he was, and all he had, he devoted to His service in this institution. He kept nothing back. His best efforts were given to the work of instruction, and they



were efforts such as have been rarely paralleled, and more rarely excelled. Students came in goodly numbers. Many of them were in the most narrow circumstances, but no one of them was allowed to want for the means of continuing his studies while the President had the ability to give aid. In this way, and by his direct contributions to the erection of the necessary buildings, Dr. JUNKIN greatly impaired his private fortune. The foundations of Lafayette College were laid in his prayers, his toils, his sacrifices; not indeed in his only, for there were others associated with him, in closest sympathy, in doing the work of God, but his was the master-spirit: it was his unflinching, all-conquering faith, which animated, and sustained, and cheered the others. It is certainly true, that but for Dr. JUNKIN's zeal, the College must have failed long since, and the bright history which is now being written of it, could not have been. For all he did, he had a rich recompense. God smiled upon his labors. Class after class of young men were sent forth from the College to take their places in various departments of active life. Lafayette College has reason to be proud of her sons. In all the learned professions they have reflected praise upon the mother who cherished them, but especially has she been blessed in educating candidates for the ministry. Excepting Nassau Hall itself, no College sent to the Theological Semi-

nary at Princeton so many students as did Lafayette during the time of Dr. JUNKIN's Presidency. His labors were not, however, confined to the College. He preached nearly, if not quite as often, as any settled pastor, upon some Sabbaths officiating in four full services. I have heard it said, as from him, that when he entered the ministry he resolved never to decline an invitation to preach the Gospel, when it was at all in his power to accept it. This resolution the retrospect of his life will show that he faithfully kept. To this period the Church is indebted for his work on Justification, which is rather a complete System of Theology, than a treatise on its leading doctrine simply. At this time, too, he became prominent in the Controversy in the Presbyterian Church, which resulted in its disruption. In this he contended, with all the earnestness of his nature, for the truth of God as he believed it to be revealed in the Scriptures, and set forth in the standards of the Church. It was truth held by him, not in the understanding merely. It satisfied his heart, and was his consolation and life, as a sinner, ruined and lost by nature, incapable in himself of any good, but saved by the riches of grace in Christ Jesus. What has been said of another may be said of him: "He was a man naturally of intense moral convictions and deepest earnestness of character. It was not in his nature to be untrue to his principles. He was

bound to go wherever they led him. He had a deep sense of his personal sinfulness, guilt, helplessness, dependence on Sovereign and Almighty Grace for deliverance from sin, and personal justification before God. His assurance was equally strong of the sufficiency, freeness and completeness of salvation, through the blood and righteousness and Spirit of Christ for all who will accept it. So his whole life in the flesh was one of faith in the Lord Jesus Christ, who loved him and who gave himself for him. This faith was the centre and circumference of his theology, his preaching and his teaching. In short, he was a sincere, tenacious, unbending advocate of the Reformed theology, and a valiant and mighty defender of it. This determined his course in public controversies. In all the conflicts of his life, he was actuated by no lower motive, than a holy jealousy of God's truth, and honor, and glory, and a desire to preserve entire that truth as it is in Jesus, which is according to godliness, and is the life of the soul's life." In the controversy in which Dr. JUNKIN was so prominent an actor, human infirmity undoubtedly asserted itself. It is however to the praise of his superiority to unworthy feeling, that the eminent man whom Dr. JUNKIN arraigned before the Ecclesiastical Courts, and who still lives among us, the object of universal reverence and love, in his defence declared "his conviction of the piety and Christian

temper of his prosecutor, had been augmented throughout the entire prosecution." And I speak that which I do know, when I say, that Dr. JUNKIN, while always condemning what he believed to be the erroneous teachings of this now venerable man, ever spoke of him as a brother beloved, with whom he would rejoice to have intimate intercourse. On earth this was not to be, but the joy cannot be long deferred, and in the beatific vision of the Lamb in the midst of the throne, these men of God shall see eye to eye.

In 1841, Dr. JUNKIN accepted the Presidency of Miami University, Ohio. This institution he served with great ability and success for three years, when the Rev. Dr. Yeomans, his successor at Lafayette, having resigned, he was invited by the unanimous vote of the Board of Trustees to return to Easton, which he did, and remained in the place and position he loved so well until the autumn of 1848, when he removed to Lexington, Va., as President of Washington College there located. The causes which led to these changes belong to the history of the dead past, and I would not, if I could, recall them from the oblivion into which they have gone. It was no small trial, I may however say, for Dr. JUNKIN a second time to give up the care of an Institution in which he had spent so many of the best years of his life, for which he had toiled so assiduously and sacrificed so

much, and in which moreover he had been so eminently successful as an educator, and had established his fame in this regard in all the land. The parting was a most thrilling scene. I can see him now, as he stood upon the Commencement Stage, in Sept. 1848, and apostrophized "Lovely Lafayette," bidding her in any time of need, to "send down the Valley for her friend, whose devotion to her interests could never grow less until his heart should cease to beat." The students rushed from their seats to his side, and each young man, as he bid his honored, beloved President farewell, was bathed in tears, while the Rev. Dr. Krebs gave utterance to the feeling which was welling up in every heart, in the exclamation, "GEORGE JUNKIN, this is the most glorious day of your life!" It may not be amiss for me to say, further, that Lafayette did not recover, for many years, from the staggering blow she received from this second resignation of her father and founder—not indeed, till again the name of GEORGE JUNKIN appeared in her list of instructors.

Twenty-six of the students of Lafayette College appeared in the classes of Washington College, when Dr. JUNKIN entered upon his duties in his new position. In this most emphatic way they testified to their love for his person, and their appreciation of his instructions. His term of service in Virginia

was extended until May 1861, twelve and a half years. It was marked by the same characteristics which had distinguished him in all his preceding life. By the signal ability which he brought to the discharge of his duties as President and Professor, by his power and fervent zeal in the pulpit, and his assiduous devotion to every good work, he not only sustained, but extended the reputation which he had earned for himself in his native State. When he removed to Virginia he had nearly completed the fifty-eighth year of his life, and undoubtedly it was his persuasion that there he would close his career. But this was not to be. Other and severer trials than any through which he had passed were to be endured by him. His place and his position were to be resigned, his home was to be broken up; he was to be forced away from the grave of his wife, and in his old age to go forth, not knowing what his Lord would do with him. The reasons for this are familiar to all. The war-clouds which had been gathering for so long a time over the land were assuming a most portentous appearance. Dr. JUNKIN had discerned the signs of the time, and in his Southern home his voice was heard, upon every fitting occasion, in the most earnest, beseeching, warning counsels, against the madness which he perceived to be rising to control the action of that section of the land. But, though many there

sympathized with him, neither he nor they were able to resist the incoming flood, which was to spread desolation throughout that entire region. The secession of the States commenced. Possessed by the frenzy which reigned, the students of the College raised above the edifice the flag of the disorganization of their country. The President ordered it to be lowered. This was done, and the symbol of disunion, delivered into his hands, was by him burned to ashes. Another was procured, and raised. Discovering this when in his lecture-room, Dr. JUNKIN gathered his papers, and left the building, saying, that he never had, and by the grace of God, he never would, deliver a lecture under a rebel flag. His appeal to the Faculty of the College to sustain him was in vain. His resolution was then taken. He resigned his Presidency, and forthwith took his departure for his native State, bearing with him the kindest feelings towards himself of those whom he was thus compelled to leave, and there was no bitterness in his heart towards them. He loved them most sincerely, and cherished deep gratitude to them for the kindness and consideration they had shown to him during his residence in the midst of them, and for the honors they had placed upon him in the position he occupied and as a Minister of Christ. But he could not do what he knew to be wrong. He could not array himself against the declared will of

God. He could not identify himself with armed opposition against the powers ordained of God. The principle of Secession he knew to be a fallacy in law and a fallacy in morals, and worlds could not have bribed him to yield to it—no, not for an hour.

Dr. JUNKIN was in his seventy-first year when he returned to Philadelphia. His residence, thenceforth, till his days on earth were ended, was in the family of his son, in which he received the honor, the veneration, the love, the attention, which such a father might expect at the hands of such a son. The Lord will remember, and richly recompense him and his for their devotion to his venerable servant. Freed thus from worldly cares, his eye not having grown dim, nor his natural force abated, Dr. JUNKIN was enabled to fill up his remaining years with deeds of mercy and kindness. In the last seven years of his life, he preached about *seven hundred* times. His activity, during this period, was simply amazing—almost past belief. While the civil contest raged, his zeal in the behalf of the soldiers in the field and the hospitals led him to unwearied efforts for their material, and especially their spiritual benefit. As a Colporteur of the Board of Publication he visited encampments whenever they were within his reach, and distributed tracts and books, and preached the Word of Life. At Fort Delaware and Point Lookout he spent whole days,

and even weeks, among the Southern prisoners; and after the decisive battle of Gettysburg, he was among the earliest on that field of blood, seeking to relieve distress, and to direct the wounded and dying to Jesus, the all-sufficient Friend and Saviour of Men. These labors of love were rendered at large cost. Many of those who were associated in them with Dr. JUNKIN found them too much for their strength; but the deprivations and exposures they involved he endured without any apparent personal damage.

I need not do more than mention his efforts during the recent agitation in this community of the Sabbath question. He did his utmost to maintain the quiet observance of God's holy day. In ecclesiastical assemblies, and in public meetings, his voice was heard pleading the strict interpretation of the Divine Commandment. Throughout large portions of the State as well as in the city, he preached the doctrine of Sabbath-sanctification, by a holy resting on that day from all secular employments and recreations. He visited the Legislature of the State, and besought its members to lay no profane hand on the Divine Institution. The newspaper press fairly teemed with the articles of "Theophilus," which were afterwards reproduced in the volume "Sabbatismos," and by the untiring energies of its venerable author, sent far and wide to influence the public mind against consenting to any lowering of

the standard of legislation in the matter of the first day of the week.

He also officiated with great punctuality and with deep interest in two of the institutions of benevolence in the city. In one of them, the inmates had arranged his desk in anticipation of his service, on the very day of his death. They were to hear his voice on earth no more.

These employments and engagements would seem to have been quite enough for one of such advanced years; but they were not enough for Dr. JUNKIN. As he had been all his life, so during this last period, he was a diligent student, and especially of the Word of God. His Bible, in the languages in which it was originally written, was ever open before him, and was the subject of his most earnest and prayerful investigation. During these last years he wrote and published a treatise on Sanctification, a treatise on the Ancient Tabernacle of the Hebrews, explaining the evangelical meaning of all its parts, and other smaller works. And he has left behind him, every line written since his seventy-fifth year was completed, a Commentary on the Epistle of Paul to the Hebrews, in seven hundred and fifty pages of large quarto manuscript, in not one word of which can be detected the slightest tremulousness, or other sign of failing age.

Nor have I yet exhausted the catalogue of the things he did during the time of his so-called retirement from

public life. There was not a subject of current interest in Church or State on which he did not express himself, and always with vigor and clearness, in the public press. The end of this life of work was, however, at hand. The Master whom he served so long and well, saw that the time had come for him to rest. Dr. JUNKIN, throughout his life, feared the pains of death. Of this he often spoke and wrote to those most familiar with him. God was most gracious to him, in this regard. He was taken ill on Monday; on Tuesday was so much relieved that there was little apprehension concerning him, and on Wednesday, with no apparent aggravation of his symptoms, so suddenly, that there was scarcely time to intimate to him that he was dying, and for him to murmur the words, "Saviour," "Heaven," he fell asleep, and was with Christ, which is far better. So closed his grand, his heroic life. "He walked with God, and was not, for God took him."

This sketch of the life of Dr. JUNKIN, though exceedingly incomplete, shows him to have been a great and a good man. In the well-chosen words of Dr. Breed, "The mind of Dr. JUNKIN well harmonized with the material home in which it lodged—massive, compact and strong. To say that he was a man of talents—of talents of a very high order—is to say the truth; but only a part of the truth. He was a man of genius—with all the force, fire and originality of

true genius." I would not represent him a universal scholar, for this were to say that he was superficial, which is precisely what he was not. His knowledge, however, was very extensive. A most diligent and patient student during his *entire life*, he did not fail to make important attainments in nearly every branch of science. But his chosen subjects of study was Theology, and the philosophies most closely allied to this science of sciences. On these great subjects he was a profoundly learned man. To use again the language of Dr. Breed, "It has not been our lot to come into intimate contact with another man who had possessed himself of and thoroughly thought out, and mastered so many of the leading topics of educational, mental and moral science, and political economy, and of theology. These topics, stripped of irrelevant surroundings, were laid away like specimens in a museum upon the shelves of a capacious, and wonderfully faithful memory; and there always were within reach, to be summoned forth at will for use, whether in conversation, debate, or literary composition." Nor was his learning a dry accumulation of knowledge. It was only the fuel which supplied the flame of his genius. In this lay the secret of Dr. JUNKIN's power in the pulpit, in the arena of debate, and in the lecture-room. He was denied the voice of an orator, or his fame in this respect would have been well nigh unsurpassed. Not-

withstanding this great disadvantage, the vigor of his thought, the fulness of his knowledge, his burning words, his touching pathos, and his brilliant imagery, and the *blood-earnestness* with which he spoke, often overcame all obstacles, and held his hearers spell-bound. In debate his pre-eminence was confessed. I have heard that the late Rev. Dr. Samuel Miller pronounced him the most irresistible man in public discussion whom he had known. The same thing is true of him as he appeared before his classes. He had a magnetic power over his students. He not only instructed them, but transferred to them the enthusiasm of his own nature, and moulded their minds into form and fashion, like to his own. Of this, the most valuable evidence has been given since Dr. JUNKIN'S death, by men of eminence in Church and State, who sat at his feet during their educational career.

And how can I tell of *his heart*, that generous, noble *heart*, which alas! for those who loved and cherished him—for every cause of humanity—for the Church of Christ—*beats no more*. A man of greater magnanimity, of truer, deeper, tenderer affections, I do not believe *ever lived*. Here I dare not trust myself. I have been overwhelmed by the outflow of the greatness of his love. How much more others! and I cannot safely attempt to speak of that, which I know is incapable of expression.

But after all, Dr. JUNKIN'S greatness was in his goodness. He was an humble follower of the Lord Jesus Christ. Like his Master, he was among his fellow-men as one that served. Great things he never sought for himself. He was desirous only of knowing what the Lord would have him to do, and to do it heartily, as to the Lord, and not unto man: "knowing that of the Lord he should receive the reward of the inheritance." His humility was wonderful. I do not think I ever saw it equalled: I am sure I never saw it surpassed. He asked nothing for himself, and received whatever was given to him, not as of reward, but as of pure, unmerited grace. He confessed himself to be an unprofitable servant. I need hardly say, he was a man of prayer. He dwelt in the secret place of the Most High. He loved his closet. He knew *well* the path, and trod it constantly, to the Holy of Holies. And in all places where prayer was made, he delighted to be. The noontide hour found him as often, probably more often, in the prayer-meeting than any other person. From the ministers' meeting for prayer he was never absent. During the week appointed in the beginning of the year to supplicate for the conversion of the world, he was always to be seen and heard in the services, and if the interest excited led to the continuance of them, he continued to attend. Too many appointments of this kind could not be made for him.

His necessary food he would forego rather than be away. He was a man of God—full of faith and of the Holy Ghost—and gave himself continually to prayer and the ministry of the Word.

The services of such a man, protracted through so long a life, eternity alone can tell! Nearly five thousand times he preached the Gospel in the regular ministrations of the sanctuary. His other ministrations were also very numerous. Who can measure the influence which he has exerted through these labors? Probably as many as a thousand young men passed through the whole or a part of their college life under his guidance and instruction. There are students of his in nearly every State of our Union, and in nearly every position of honor and usefulness. In Japan, in China, in India, in the Islands of the sea, there are missionaries of Christ, in whose hearts the name of Dr. JUNKIN wakens a thrill of grateful love, as that of the man to whom, under God, they are indebted for whatever they have been enabled to do for the coming of the Kingdom of Christ in all the world.

Time fails me, and ability fails me, to tell of his heroic services in the behalf of the pure faith of the Gospel; of his patriotic zeal; of his abundant labors in the cause of temperance, and every other work of reform,—performed with a spirit as brave as was that of Luther or Knox;—of his publications, by which so

many have been enlightened and instructed, and by which he, being dead, shall continue to speak to the generations to come!

What more need I say! He is gone from us. That iron frame at last succumbed to the great destroyer, and we have tenderly laid it away in the care of the Resurrection and the Life. It was His, redeemed by His blood, sanctified by His Spirit, a temple of the Holy Ghost. He will care for it, and bring it from the tomb, arrayed in glory like unto the body of *His own glory*. The spirit of our father is before the throne. He has heard the welcome from the lips of his Saviour and Lord, "Well done, good and faithful servant." He has joined the company of the blessed, and with many whom he knew and loved and took sweet counsel on the earth, with many whom he himself showed the path of life, he unites in the anthem of praise to Him who loved them, and washed them from their sins in His own blood, and made them kings and priests unto God and his Father. As we loved him, we will rejoice that he has gone unto the Father, and for ourselves seek the grace which made him what he was, that we, too, "having served our own generation by the will of God, may fall on sleep."