

OBITUARY.

The Rev. James Whyte, late minister of Manotick and Gloucester, was born at Perth, Scotland, in the year 1830, and died on the 17th day of July, 1878, in Ottawa. His father removed to Glasgow, where he was an elder in Renfield Street Church, of which Michael Willis, D.D., late Principal of Knox College, was the pastor. He was led to a decision for Christ by John i. 12, brought home to him with great power while reading it. His studies were pursued for one College session in Glasgow, but during the remaining sessions in Knox College, Toronto, after the removal of his father's family to Canada. Whilst a student, he spent one summer in Euphrasia. He so won the affections of the people among whom he labored, that on the completion of his studies they wished to call him to become their pastor. In the summer of 1856 he labored as a student missionary in Russell and Osgoode. After having completed his theological studies in Knox College under Dr. Willis and having obtained license, he returned to Scotland and took an extra session at the Divinity Hall in Edinburgh. The congregation of Osgoode sent a call after him to become their pastor, which he accepted. He was ordained and inducted into the pastoral charge of the congregation of Osgoode and associated stations on the 25th day of November, 1858, and continued to minister there for seventeen years. After extending his labors for four years or a little more to Russell, an associated station, the Presbytery relieved him of this portion of his charge and allowed him to confine his labors chiefly to Osgoode and Metcalfe. He labored assiduously for the welfare of his people. He might have made the language of the Apostle Paul to some extent his own, when he says, "I ceased not to warn every one night and day with tears." His success as an instrument in God's hand of bringing many souls to Christ was to all appearances very great. On one occasion the communion roll of Osgoode received an addition of 127 names. This large increase was one cause of a second readjustment of the field over which his congregation was scattered. He felt that his strength was not equal to the pastoral work of a charge so extensive, and hence the erection of the portion of his congregation in Metcalfe and that neighborhood into a separate organization. His name was associated with every good work. His labors in connection with secular education, his office long held as examiner of public schools, and his position as a member of the Board of Examiners for the county of Carleton up till the day of his death, speak the confidence of the community in his ability as a scholar. The temperance movement had his warm sympathy, and he was always ready to do what he could to forward that cause.

He was translated to Manotick on the 21st day of November, 1875, where he continued to labor till the day of his death. His people were ever on his heart. He said to one a little more than a week before he died—"What will my people do? They are scattered abroad like sheep without a shepherd." He always exercised a powerful and happy influence over the young. He was emphatically the young people's friend—he loved them, and they knew it well.

As a servant of God he had great delight in the study of His word. His habit was to read large portions daily. During the last years of his life he usually read from five to seven chapters every morning. He remarked to a brother minister on one occasion—"I am growing rich in my knowledge of the Word of God." Both his preaching and his prayers gave evidence of this. A passage of scripture given to each member of his family as a source of comfort to them in trouble was among the last acts of his life, evincing his strong confidence in the power of the Word to afford consolation amid life's deepest and darkest sorrows.

To a young friend calling upon him and asking a parting word, he said—"the love of Christ constraineth us." "Have you ever seen his notes on the Scriptures," said a friend to the writer, when speaking of him after his death. "He would say, 'did such-and-such a verse ever strike you. I was reading it this morning, and it seemed so beautiful;' and then he would add a brief outline of the truth it opened up to him, mentioning, as was his wont, that he liked it so much that he had immediately written it down." "The word of God dwelt in him richly," and his profiting appeared unto all.

As a minister of the word he was faithful and laborious in his preparations for the pulpit. He wrote his sermons with great care. He gave his chief attention

to fulness of matter and exact Scriptural interpretation. He possessed no small facility in clothing his thoughts with chaste and beautiful language. He seemed to be always prepared to preach the gospel. Some of his happiest public appearances in Presbytery were made when he was called on short notice to take the pulpit. Nor were his sermons on such occasions extemporaneous productions. They were carefully prepared, and showed that he came before his congregation with well beaten oil. He did not believe in giving to the Lord, nor to the Lord's people, that which cost him nothing.

As a pastor, he not only pressed his message home with great power from the pulpit upon the consciences of his people, but out of the pulpit, came to them, as their personal friend, and urged upon them the immediate acceptance of Christ. He had great faith in dealing personally with souls. Sometimes he spoke words to strangers, that bare fruit after many days. On one occasion, whilst waiting for the boat when on a journey, he spoke to a young man about the salvation of his soul, and they parted. Some time after this he received a letter from him thanking him for his kind words, that proved instrumental in leading him to Christ.

As he had great confidence in the power of the Word and prayer, he gave the people of his charge the full benefit of his convictions. He made large use of evangelistic services in the course of his ministry, and frequently saw in connection with them many turning to the Lord. For such times of the manifestation of Divine power and refreshing he never ceased to give thanks unto the Lord. The memory of them was precious to him up till his death. To him nothing was a source of deeper joy than to see sinners turning to the Saviour. His efforts in seeking to bring sinners to the Saviour were unwearied. He was "instant in season and out of season." In the house and by the way he preached Christ. The opinion is general that he laid the foundation of the disease that ended his days whilst yet a comparatively young man, in his excessive labor in the ways above indicated.

As a member of Presbytery, he was faithful and conscientious in his attendance on the meetings of that Church court. He had no sympathy with those who neglected their solemn obligation in this matter. His brethren of the Presbytery appreciated his fidelity, as did also those of the Synod. He was for a length of time convener of the Synod's committee on the state of religion. He was once honored by the Synod by being appointed its moderator. At meetings of Presbytery his strength, as well as his weakness, were made apparent. Being naturally of a hasty temper, it sometimes showed itself in the course of debate, but that, which struck us as his besetting infirmity on our first acquaintance with him sixteen years ago, was largely overcome during the last few years of his life. He had learned to exercise a far larger measure of charity towards those who differed from him in opinion.

In some men, the man and the Christian can be separated. In him it seemed difficult to make such a distinction. His life as a man took its color from his Christian principle. He was incapable, apparently, of taking a step in which he thought God would not approve of his conduct. And yet he was not faultless. He would have been the last to prefer any such claim on his own behalf. His natural temper led him sometimes to speak unadvisedly with his lips, but when he became aware of having needlessly wounded, he was always ready with his apology. A few days before his death, when reviewing his life in its several departments, he said to a friend, "I find nothing in my life on which to lean before God. I bring my whole life to Christ and I trust in his merit alone." He was of a cheerful and happy disposition, being the light of his own home, and into whosoever home he entered. As a husband and a father, he was all that a Christian in such a relation to his family should be. Those who knew him best will miss him most.

When the nearness of his end was made known to him in his last illness, he felt keenly his position on the verge of the eternal world. A friend entering the room where he was in great distress of body, said to him, "Is there no prospect of getting better?" He said, "I fear not." "But there is a prospect of glory?" "Yes," he said, with quivering lip, "but there is a dark, dark veil between." He seemed for a moment to be cast into very deep water. Waves and billows seemed to be going over him. But these all passed away and he was furnished with grace to enable him to bear great suffering with great patience. Brief

periods of respite from pain were spent in reading or in hearing the word read. He had great delight in some passages. The twenty-third Psalm was with him, as it has been with many, a great favorite. His soul was ever filled with gratitude. At one time he said, "God is so good and kind. His mercies are new every morning." When asked if he realized Christ to be all he anticipated, he said, "Yes, and far more." To another: "I am just like a little lamb; Jesus the Good Shepherd is carrying me in his arms." His experience, he said, was not like some of whom he had read; his joy was not exultant, but he did enjoy a calm and settled peace. On one occasion he said to a friend: "All is peace, and no one can ever know all that God has done for me in my trouble." To another he said: "I find Christ to be an all-sufficient Saviour in prospect of death." He grew weaker as the disease advanced. The last words he wrote as the result of great effort were, "*To die is gain.*"

About an hour and a half before his end he requested to have read to him the fifth chapter of second Corinthians. After that he desired to have repeated to him the hymn beginning with

"The sands of time are sinking
The dawn of heaven breaks."

The last words caught falling from his lips about half-an-hour before his end were: "When passing through deep waters God is with me"—words no doubt declaring the fulfilment of the promise: "When thou passest through the waters I will be with thee," thus testifying to God's faithfulness to him in death.

PRESBYTERY OF BRUCE.—This court held its regular meeting in Walkerton, on 25th June. Mr. J. Anderson was appointed Moderator for the next six months. Mr. Tolmie asked leave to withdraw his resignation of Southampton and West Arran, inasmuch as some of the reasons which led him to tender his resignation had been removed since the last meeting of Presbytery. Leave was granted, and Messrs. Straith and Gourlay were appointed a committee to prepare a suitable minute expressive of the mind of the Presbytery anent that matter. There was read a petition from the managing committee of Salem Church, Elderslie, praying that Mr. James Anderson, student, be allowed to labour amongst them until the close of the summer vacation. There was also read a resolution of the congregation of Riversdale and Enniskillen, praying that Mr. McLaren, student, be allowed to remain with them for the next three months. Both these requests were granted. Mr. D. McKeracher intimated his declinature of the call addressed to him by the congregation of Prince Arthur's Landing and Fort William, but stated his intention to continue to labour in that field and in his present relation to this Presbytery. On motion of Mr. Straith, duly seconded, it was resolved: "That we regret to learn of Mr. McKeracher's declinature of the call addressed to him by the congregation of Prince Arthur's Landing and Fort William, but rejoice to know that he will continue his labours in that field and in connection with this Presbytery. There was read a telegram from the clerk of the Lindsay Presbytery intimating that Mr. J. L. Murray had accepted the call addressed to him by Knox's Church, Kincardine, and that he would be at the disposal of this court after the 1st day of July. It was resolved to appoint an adjourned meeting of Presbytery, to be held in Knox's Church, Kincardine, on Thursday, 11th July, at 2 o'clock p.m., for Mr. Murray's induction. The Moderator (Mr. J. Anderson) to preside, Mr. Sutherland to preach, Mr. Cameron to address the minister, and Messrs. Tolmie and Stewart to address the people. Mr. J. R. McLeod, missionary at Sault Ste. Marie, appeared for license and ordination, and produced a communication from the clerk of the Presbytery of Montreal, stating that that court had been applied to and obtained leave of the General Assembly to take him on trial for license, and intimating that he would forward his transference as soon as their Presbytery would meet. It was agreed to take Mr. McLeod on trial for license and ordination and prepare a minute setting forth the peculiar circumstances of the case. The Presbytery adopted the subjects of trials prescribed for him by the committee of Presbytery. Mr. McLeod then read a lecture on Romans v. 12-21; Homily Phil. i. 21; Sermon, 2 Tim. ii. 19; Greek exercise, Rev. vi. 1-6. A committee consisting of Messrs. Blain, Gourlay, and Straith was appointed to examine him in the usual subjects. The committee, at a subsequent stage, reported that they had examined Mr.