

pressed by the æsthetic, he was nevertheless in mental strength and shrewd common sense the peer of most men. In quickness and lucidity of perception and logical accuracy of thought and expression I have never met his superior. These natural powers had, through his whole career, been diligently and conscientiously cultivated and trained, so that when the writer sat under his prelections, from '62 to '65, they were at their very best. His mind was well stored with the treasures of many branches of learning, but especially with those of Church history and theology. Within this domain his judgment was remarkably matured and reliable on every topic. He was a biblical theologian, and did not pretend to sound the speculative depths of the great questions that fall to be considered within this vast field. Perhaps as a teacher he was all the safer on that account. His one great aim was to ground his students in the verities of the Bible, as set forth in the Confession of Faith. Taking the chapters of this book as his head lines he led his students, during their three years' course, among the numerous themes of natural and revealed religion and theology, covering well the whole ground gone over by Hodge in his three volumes published since that time.

As a teacher he was almost perfect. Punctual as the clock, reverend in demeanor, distinct in utterance, clear and forceful in expression, patient with the dull, shrewd as an examiner, sympathetic with all, he managed to get as much light as possible into the minds that waited on his instructions. His custom was to spend the first ten or fifteen minutes of every lecture hour in questioning the students on the matter of the preceding lecture on the same subject. In these questions his knowledge of the peculiarities of the men before him, and his aptitude to convey instruction according to the capacity of each, were strikingly exhibited. He knew his pupils as well as his theme, and had rare skill in drawing out the powers of the one to grasp the facts of the other.

Of course, he belonged to the rigidly conservative school of Calvinistic thinkers, and perhaps had too little patience with other views of the great scheme of redemption, but this was due more to the type of his mind than to the narrowness of his heart. Spiritually he was in profound sympathy with all who obeyed