

THE REV. CHARLES ELLIOTT, D.D., LL.D.

BY THE REV. ALEXANDER ALISON, D.D., PHILADELPHIA.

In the death of the Rev. Charles Elliott, D.D., LL.D., Professor of Hebrew and Cognate Languages, Lafayette College, the Presbyterian Church sustains a very heavy loss. Dr. Elliott fell asleep on Sabbath morning, the 14th inst. He had been indisposed through an attack of la grippe for about three weeks. It was thought, however, he was recovering, when all of a sudden acute rheumatism set in, from which he was too weak to rally. It was a great comfort to his wife and daughter that they reached his bedside, from their home in Chicago, before the end came.

Everything was done that human skill and kindness could suggest, the faculty and students being unremitting in their attention to the Doctor's needs. But all without avail.

Dr. Elliott was born at Newcastleton, in Roxburghshire, Scotland, on March 18, 1815. He came to this country with his parents when he was four years old. At the age of nineteen he entered Lafayette College as a preparatory student. He graduated in the class of 1840. He was the valedictorian. The Rev. William H. Green, D.D., LL.D., of Princeton, now Moderator of the General Assembly; the Rev. Thomas C. Porter, D.D., LL.D., at present professor in Lafayette; the Hon. A. G. Richey, of Trenton, N. J., and Col. William Dorris, of Huntingdon, Pa., were members of it. The class held its jubilee re-union last commencement by a dinner at the Paxinosa Hotel, Easton.

From 1843 to 1845 Dr. Elliott was principal of an academy at Xenia, Ohio. During the ensuing four years he was professor at the Western University of Pennsylvania, at Pittsburg. In 1849 he was called to the Chair of Greek Literature and Logic in Miami University, at Oxford, Ohio, where he remained for fourteen years. President Harrison was one of his students.

In 1858 he was ordained, *sine titulo*, by the Presbytery of Oxford, and supplied for a considerable time the Church at College Corner, about five miles from the university. In 1863 he was called to a new sphere of usefulness, to wit, the important Chair of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the North-West in Chicago, now the McCormick Seminary.

Here he laboured with increasing ability for the long period of eighteen years, during which he gave to the Church and the world, besides his constant class-room work, several very important books. He resigned his Seminary chair in 1881, and was appointed professor of Hebrew in his Alma Mater, soon after the death of Dr. Lyman Coleman, in 1882. This chair he has held with distinction to the hour of his death.

Last June Dr. Elliott received the honorary degree of Doctor of Laws from Hamilton College, at Clinton, N. Y. His published works are "A Treatise on the Sabbath," "A General Introductory to Prophetic Books," in Lange's Commentary; "Inspiration," published by Clarke & Co., of Edinburgh, '878; "Biblical Hermeneutics," 1882; "The Mosaic Authorship of the Pentateuch," "Old Testament Prophecy," 1889, 314 pages, octavo, and "Christus Mediator," in 1890. At the time of his death he had almost completed a commentary on Isaiah, investigating the new theories as to its authorship. When the book is published it will doubtless be greatly in demand as the contribution of one of the profoundest scholars of the age to the literature of the coming science, "Biblical Theology," as well as a study for the so-called "Higher Critics."

Dr. Elliott was a member and contributor to the proceedings of such learned bodies as "The American Oriental Society," "The Philosophical Society of Great Britain," or "The Victoria Institute," and "The American Society of Biblical Literature and Exegesis."

His last public appearance was on February 1, when he read a paper entitled "A Defence of the Unity of the Authorship of Isaiah" before the ministers' meeting, known as the Evangelical Alliance of Easton and Vicinity. The ability displayed in the paper and the cogency of the argument pleased and aroused the enthusiasm of the brethren in no ordinary way. This is their own testimony.

Dr. Elliott was a great admirer of the founder of Lafayette College, the Rev. George Junkin, D.D., LL.D., its first president. On the 24th of May, 1887, Dr. Elliott unveiled the bronze memorial tablet, erected at his own expense, and now to be seen attached to the walls of the college chapel. As an illustration of the exceeding modesty of the man, let me quote his speech on that occasion: "This tablet is a token of affection to a man whom I revered and loved, and whose memory I cherish with an undying devotion. George Junkin was the founder and first president of this College. It would not be in good taste to enter into detail concerning the acts of kindness which I received at his hands. I will merely state in general terms that I owe to him more than to any other human being." It was only after earnest pressure that he consented to say even the above.

In 1844 Dr. Elliott married Miss Henrietta Udell, of Princeton, N. J., who with one daughter, Mrs. H. M. Elliott, of Chicago, and her husband survives him.

The funeral services were held in the college chapel at Easton on Wednesday, the 17th inst., at two p.m. The Rev. Mr. Haines, pastor of the First Church at Easton, read the Scripture selections, and the Rev. Dr. Porter, Dr. Elliott's class-mate, offered prayer. The memorial address was delivered by his intimate friend and former student, the writer of this sketch. The faculty, students and citizens of

Easton showed by their presence and floral tributes the high place which the honoured dead had in their affections.

It was decided by his loved ones that his remains should be interred in the soil of his Alma Mater. It was always Dr. Elliott's ambition to close his career amid the scenes of Lafayette. His wish was gratified.

Dr. Elliott was truly a great scholar. As the years pass this will appear more and more evident as students become familiar with his published works. He was a true believer in the Bible as the word of God. He had no sympathy with those who would emphasize the word "contained" in the expression of the Westminster Assembly of Divines. "The word of God as contained in the Scriptures of the Old and New Testaments."

Dr. Elliott believed in criticism, yea, in the highest criticism, but he also held firmly to the doctrine that "Exegesis," and not "Eisegesis," is the province of the student of the Holy Scriptures.

He looked upon the Bible as a mine full of precious gold which the exegete as a skilful, faithful and industrious miner, was to dig out. Dr. Elliott zealously taught his students to bring out of the Sacred Oracles the "things new and old," which God, by His holy Spirit, had inspired men to put therein.

Nor was he aught save a living example to his disciples of what he taught. He never ventured into the quagmire of theory. He always believed that this was dangerous ground. He accepted, and acted upon the principle of the great Sir Isaac Newton, never to launch one of the many theories that might flash through his mind until it had proved its claim to a place beyond the realm of the merely theoretical. Dr. Elliott was therefore a public teacher whom it was safe to follow; a preceptor conservative in the best sense. But it is just such men the Church can least afford to lose. It is not now that the Church and the world can realize the loss that such a death as this occasions.

We are just entering upon a period of thought along lines to which such men as Dr. Elliott have been devoting their lives. Posterity, however, will make acknowledgments.

Dr. Elliott was a most distinguished linguist, speaking many languages with fluency; and being recognized by scholars in both hemispheres as an authority on all questions pertaining to general literature. He was an all-round student. I well remember the remark made by Dr. Knox, the former president of Lafayette College, as he was spending the night at my house: "When I see Dr. Elliott walking across the campus, I cannot help saying to myself, 'There goes a walking Cyclopædia.'" I think it is not too much to say that Dr. Elliott had been able to fill almost any chair in a college or theological seminary. His erudition was simply wonderful.

In his social relations he was one of the most delightful men to meet. He was also genial and approachable. While he was dignity personified, yet he was so thoroughly a gentleman in every sense of the term that even the children would leave their play to greet him. He was never happier than when in the company of the little ones. In personal appearance Dr. Elliott was one who would attract attention anywhere, he was so tall and erect. He would have made an ideal general. He was very fond of travel. He crossed the Atlantic twenty-one times. His last visit to his native Scotland was during the past summer. As he increased in years his love for the "land of brown heath and shaggy wood" became stronger and stronger. I have often regretted that he did not compile a volume on "Scottish Wit and Humour." I think it had rivalled Dean Ramsay's "Reminiscences" and Hood's "Scottish Characteristics." He was full of the choicest specimens of Caledonian anecdote.

But he is gone. We shall see him no more until we meet beyond the river. Thank God, however, for such a life! Farewell, thou splendid man! Thou hast nobly lived! Thou hast nobly died! Thou art not dead! Thy memory will live as the ages pass, for thou hast implanted thyself in the lives of many who have sat at thy feet and imbibed thy spirit.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." "He being dead yet speaketh."

In a single sentence let me close the record; let me place this wreath upon his casket: "He was:—, but words are wanting to say what. Think what a man should be; he was that."

Philadelphia, February 20, 1892.

BIBLE WOMEN FOR CHINA.

MR. EDITOR,—In THE CANADA PRESBYTERIAN of the 15th of February you reproduce a sentence from a letter of Mrs. Jamieson's in which she says: "I was not indifferent to the heathen, but owing to the difficulties, though right in their midst, I could not accomplish for them as much as any Canadian lady who will give or collect \$70 a year and send it to keep a thoroughly-trained Chinese Bible woman at work among her own sisters."

My sympathy is entirely with the opinion expressed, and think and hope it would materially assist the cause—the evangelization of China—if through your columns those interested in missions could be informed of a likely number of native Christian women capable to teach as Bible women.

ONE INTERESTED IN MISSIONS.

Hamilton, February 13, 1892.

LETTER FROM REV. J. WILKIE, INDORE.

MR. EDITOR,—Our sad errand to Bombay is accomplished. We have seen Miss Harris safely on board the good ship *Carthage*, in the care of Miss Dr. McKellar. Humanly speaking everything has been done to ensure the safe return to her loved ones of one who was deeply interested in her work and has literally been a martyr to it. Her splendid abilities and deep seated sense of duty made us all long to keep her in this needy field; but the Master has otherwise willed it, and earnestly will prayers here mingle with those of loved ones at home that she may soon recover her old enthusiasm and strength for the work, and wherever she may be permitted to work she will not soon be forgotten here. The anxious hearts at home have the united sympathy of our mission circle. We hope Miss Dr. McKellar's careful ministrations will be rewarded by seeing Miss Harris in some measure restored ere England is reached. Miss McKellar needs the rest and change. She forgot that India is not Canada and that zeal must not outrun our strength; and during Miss Dr. Oliver's much-needed change to South India whilst trying to carry on all the medical work, found the burden rather too heavy and had to take to her bed. She so far recovered that she had again begun her work; but the doctor here advised her to take a sea voyage, if she desired to regain her lost power. Her year at Indore has enabled us to know and very fully appreciate her as a faithful, earnest worker; and so whilst regretting the immediate cause of her voyage, yet hope we may at the end of three months welcome her back again in our midst fully restored in health.

Let me whisper that what has happened may happen again and possibly in a more sad form. Miss Ross has been sent to Mhow to carry on the work of the Misses Stockbridge, and with her is Miss Dr. Fraser, who is seeking to develop the medical work amongst women; her work and that of the Boarding School—Miss Harris' care till November last—has been put in the care of Miss Sinclair, *i.e.*, there is one lady at Indore, Miss Sinclair, to carry on the work formerly carried on by Miss Ross, Miss Harris with her own. Her school of over one hundred girls is work enough for any person; Miss Ross' new school in the city of Indore gave her ample work; and Miss Harris found the big school a full handful. In this nothing is said of the many Zenanas visited by both Miss Ross and Miss Sinclair that now cry so earnestly for a continuation of the Bible teaching. All cannot be done that earnest hearts would like to do, and the feeling that time and strength are not equal to the demands is almost as hard to endure as the work itself. We have been permitted to welcome to our midst Misses McWilliams and Dr. O'Hara, and we are glad they are to remain at Indore to help to hold on to what has been established at the expense of so much time and money in the past. We want to see the whole field covered; but no one, who knows us, will accuse us of selfishness in seeking to have Indore in some adequate measure supplied, when they realize how impossible it is to hold on to what has been won otherwise, and how serious is the danger of a complete collapse, through the breaking down of earnest workers, whose only fault is an attempt to meet the crying claims thrust upon them. Let us lengthen the cords as far as possible; but let us see to it that the stakes are proportionately strengthened. It is possible for the heart to grow faint even in a good work. You at home have been praying for the open doors and wonderfully has the Master answered them. Now may there be united earnest prayer from you and us that the workers—native and European—may rise up in large numbers, consecrated to the service of our loving Saviour.

The visit of His Excellency Lord Lansdowne, Viceroy of India, last November, to Indore was to us as a mission a peculiarly pleasing one. Our motto "Canada remembers you, Welcome of the Canadian Mission," with the Canadian Ensign floating over it, at once arrested his attention and stirred up tender feelings. Although surrounded with all the gorgeous pomp of the East, and in a carriage with His Highness Maharajah Holkar, he lifted and waved his hat several times in response to the cheering of the college boys, and in the most marked way both he and Lady Lansdowne singled us out and thanked us for this kind remembrancer, at the same time he expressed his warm interest in Canada and her affairs. Ours was the only institution from which he received an address, and the Women's Hospital the only one visited by Her Excellency Lady Lansdowne. Their visit did us much good, at least by advertising us in the eyes of the many native Chiefs, who thronged Indore at that time and they cheered us by so manifestly showing their interest in our beloved Canada and in the work we her representatives are trying to do here.

At the New Year we had a gathering at Indore of the Christians of Mhow and Indore. It was so pleasant an experiment that we hope next year it may be possible to have the Christians of all the stations gathered at some centre for mutual stimulation and prayer. The first meet of the Mela was held in the Hall of the Girls' Boarding School—a large room that served admirably for the purpose. Here first was a dinner, after which were addresses of welcome and response. The second and third days' meetings were held in a large tent, as our church building was not large enough, and the Boarding School hall not suitable for the general public, whom we had invited. The subjects discussed were, "Causes of a personal character of our little fruit in the past," "How may we remedy this," "What does Christ expect of us, and how may we meet this expectation," "The work of the Holy Spirit, its need, what hinders, what might we expect from His working in and with us"; and mingled with these were our songs of praise and earnest pleading for the blessing we all need, in order to more thorough consecration; the whole concluding with the united Communion Service on the Sabbath evening.

All the staff are well. It is now our cold season and so our best for work.

Bombay, January 16, 1892.