

the fortress of a human life. Dying among strangers, as he did, we have every right to believe that his unseen Lord sustained him in the last agony, wiping the dew of death from his face, and Himself bore His servants spirit to the changeless and sorrowless land of eternal life.

Thus early in the struggle did our brother hear the command, "Come up higher!" and obedient to the voice of his Master, laid down his sword to receive the earnest of his heavenly knighthood. There are no accidents in Providence—nor are there graves in Heaven. We, in our poor way, misunderstand the divine methods of promotion. When one has wrought with valor and made many captives whom our King enfranchises, we think he has earned the right to a long and glorious life of warfare. But our view is hampered by many limitations. Beyond our horizon stretch vaster fields of enterprize and conquest. Who knows but the Soldier of the Cross—the Knights of Calvary—are promoted for more strenuous and noble effort in the land beyond the reach of mortal sight.

It must be that this incomplete life is to be endlessly vivified in higher sphere, so that the divinest thing for which the spirit can aspire is bound up in the words "His servants shall serve Him; and they shall see His face, and they shall be like Him."

For those who are so grievously smitten in this visitation, no human sympathy is adequate. In the life where death makes havoc only God can minister comfort. Vain seem the most beautiful tributes of respect and affection when the harp strings of a life are broken, but it comforts us to know that the Lord thinketh upon us. We sorrow because we are men, and mortal; there is no sorrow to those who have entered upon the rewards of immortality.

REV. E. L. T. BLAKE, D. D.

This eminent servant of Christ and His Church went in and out before the people of Georgia and Florida for many years illustrating, and illuminating the gospel he so effectively and eloquently preached.

Never of robust constitution, the labors of the itinerant ministry often seemed to threaten his life, but amid the vicissitudes of his condition he remained devoted to the work he had from his youth accepted as his mission. After a restful period as a superannuated preacher, which his enfeebled state demanded, he was made effective at the Conference of

1871. From that day he zealously met the duties of his ministry until failing health and the accession of infirmities, in 1892, announced that the eloquent minister and devoted pastor could serve no longer amid the clash and strenuous endeavor of the battle field, and with chastened and resigned spirit he accepted a place on the Roll of Honor among the "Old Guard," to be thenceforth held in perpetual remembrance by his brethren, for the life he had illumined and the trophies he had won for the kingdom of our Lord.

One who knew him long and well and loved him truly, thus speaks of him: "Dr. Blake was naturally of a quick temperament, but patiently educated himself into due self-government. Beginning before manhood to train himself to implicit obedience to the commands of the Master, and the sacred duties of the pastorate, as a pattern of holy living, a leader of sinners out of depravity into the way of righteousness, and a teacher of the profound philosophy of an inner spiritual and outer active life of godliness, he disclosed the developed judgment, advanced intelligence and ripening devoutness and humility that led him to measure his position, and enabled him to line up his high responsibilities with the life of the sanctuary. During this long and varied church work, his humility of spirit and just estimate of a preacher's life and responsibilities were often made observable to intimate friends. He never rose from his seat to the sacred desk without showing a disturbance of his physical nature, but the trained habit, self-mastery and intense absorption in the subject he was opening dispelled confusion, and he advanced to an impressive calmness of aspect and resonance of voice in mystic harmony with his exalted thought."

A great man is God's best gift to men, and if to-day we look back upon this man, it is not that we may glorify him or raise him to a false eminence, but that we may glorify God in him. Not to recognize God's gift in manhood is to be unworthy the bounty of the grace of God. It were as easy to blot out from a landscape a mountain that rears its snowy crest beyond the clouds, as to forget or ignore the presence of great men in God's earth and in Christ's Church.

Again, we quote from an appreciative tribute to the memory of our brother: "In the pulpit he rarely failed to absorb the attention and sway the intelligent reason, or uplift faith, or brush away despondency, or open the fountain of emotion, or stir to penitence and conviction. He possessed the electrical power to bring himself and his hearers into full sympathy, and thus produce unusual results. This power often

displayed itself in a procession of 'thoughts that breathed and words that burned,' opening floods of joyful tears or irrepressible shouts of gladness. This magnetic gift in him was closely joined to an indescribable simplicity of movement, aspect, thought, language and tone, that shot over the nerves of his hearers like the vibratory motion of electricity, too strong or too sweet to offer any resistance. Not want of alertness of thought or delivery, but an obstructive form of disease, made his utterance at first unnecessarily slow, but the intruder soon relinquished the field."

Married, in his twenty-fourth year of age, to an ideal woman, his home life was sweet and beautiful. As a husband he was attentive, considerate, sympathetic and devoted to his wife. As a father he was firm, yet kind, thoughtful of his children, and, planning for their highest interests, they recognized in him a nobility of soul they longed they might possess. His life was an inspiration to them, and they realized that, as Enoch walked with God, their father enjoyed like blessed experience and companionship.

The strifes and frets of theological neophytes disturbed him not; his faith in God and his assurance that Christ was a perfect Saviour, inspired him in his ministry to preach a whole gospel. He honored the Holy Spirit in His divine offices, and amid the restlessness of these unhappy times, his soul was kept in perfect peace because it was stayed on God. He insisted with the might of an irresistible logic that the doctrines of the church, in relation to the cardinal experiences of salvation on the part of the personal believer, did not need meretricious definitions or extraneous aids. And so, repentance, regeneration, the witness of the Holy Spirit, and constant growth into the image of Christ, were the themes upon which he expatiated with thrilling voice and kindling eye and gold-tipped winged eloquence.

And to-day we recall the life-work of our venerable and glorified brother. We would not shut out from our mental vision his personality. By so much as he made the world brighter, God's thought clearer, man's duty simpler, life's sufferings easier to be borne, in that measure he was an incarnation of God's helpful love. And we think of him to-day, and we glorify God for him, and we pray that the apostolic and saintly succession of God's great and gifted sons

may never cease until this groaning earth has passed through its travail and discipline, and is merged in the shadowless light of the love of God.

"Placid completeness; life without a fall
From faith or highest aim, truth's breachless wall.
Surely if any life can bear the touch,
His will say 'Here' at the last trumpet's call."

Edwin L. T. Blake was born in St. Marys, Georgia, June 26, 1823, was converted at home through the instrumentality of his pious parents and his beloved little sister in Nassau county, Florida, and joined the Methodist Episcopal Church in June 1835.

He was licensed to preach at Newnansville, Alachua county, Florida, November 21, 1842, received on trial in the Georgia Conference, at Savannah, Georgia, in January 1843, received into full connection at the first session of the Florida Conference in Tallahassee, and ordained a deacon by Bishop Soule, February 9, 1845, and was ordained elder by Bishop Capers, at Quincy, Florida, February 14, 1847.

He was married to Mary A. Myers, January 11, 1848, and died at Ocala, February 9, 1897.

In 1851 he was left without an appointment on account of ill health.

In 1852, 1853 and 1854 he was designated by the Bishop "Agent of the American Bible Society for Florida and Southern Georgia."

In 1855 he was superannuated and continued in that relation till January 1871, when he resumed the pastoral work.

The honorary degree of Doctor of Divinity was conferred on him by Emory College in 1877.

He was elected a member of three general Conferences, v. z.: those of 1850, 1870 and 1878. The first and last he attended. In 1850 he was a member of the "Committee on Itinerancy," in 1878 of the "Committee on Episcopacy." In 1870 the illness of his wife prevented his attendance.

While always profoundly grateful for any expression of confidence and good will on the part of his brethren, he never directly, nor indirectly, sought honors or preferments of any kind. He was not present at the Conference in Tampa which elected him to the General Conference of 1878.

A phrenologist advised him, in 1846, when he was twenty-three years old, to cultivate what he called the organ of "love of approbation." Said he: "You care too little of

what other people think of you!" Perhaps he was right. At any rate, he never consciously tried to be popular, but simply endeavored to do his duty as he saw it.

For the Committee.

R. L. HONIKER,
Chairman.

HON. J. WOFFORD TUCKER.

Your Committee on Memoirs having been instructed by formal resolution of the Conference to prepare a suitable paper upon the death of Judge J. Wofford Tucker, submit the following, which appeared as the leading editorial in the Nashville Christian Advocate of December 9. It is in all respects so just, so free from fulsome eulogy, and at the same time so appreciative of the noble character and exalted worth of our sainted friend and brother, that your committee adopts it as their report. It is as follows:

A GREAT LAYMAN.

The death of Judge J. Wofford Tucker was announced in this Advocate some weeks ago, with brief comments upon his character. But it seems eminently proper that such a man should receive larger notice. It is far within the limits of the truth to say that he ranked with the noblest laymen ever produced by American Methodism. He had a massive and commanding frame, and a face in which benignity and strength were blent together. In any company in the world he would have attracted attention. His manners were simply perfect, and yet there was nothing artificial about them. It was as natural for him to be courteous as it was to breathe. His range of knowledge was wide and deep. He knew men and books. What a charm there was in his conversation! When he talked everybody was glad to listen. His faith in God was perfect, and his life flawless. A simpler, purer, steadier Christian we have never known. As he passed through the world he left a luminous track behind him. His early and middle years were full of secular honors. He mingled in the great strifes that agitated the country, and won recognition as a leader of his fellowmen. But when Providence shut him up to a narrower sphere he neither murmured nor complained, but retained his cheerfulness of spirit and his dignity of bearing to the last. The innate greatness of his soul was such that nothing could disturb it. Gradually withdrawing from all worldly cares he waxed riper and riper