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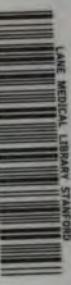
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A

SERMON

ON OCCASION OF THE DEATH OF

THOMAS W. BLATCHFORD, M. D.,

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REV. D. KENNEDY, D. D.,

Dear Sir :—The undersigned, members of your Session, having been deeply interested in your sermon delivered last Sabbath morning, on the death of our late lamented brother, DR. BLATCHFORD, so long and so actively associated with us in the Session, and believing that its publication would be gratifying to his many friends, and the means of doing much good in the community, respectfully ask a copy for publication.

A. READ,	J. C. SPENCER,
GEO. VAIL,	P. M. CORBIN,
R. DAVIDSON,	W. H. SHERMAN,
R. H. McCLELLAN.	

Troy, January 29, 1866.

DEAR BRETHREN :—

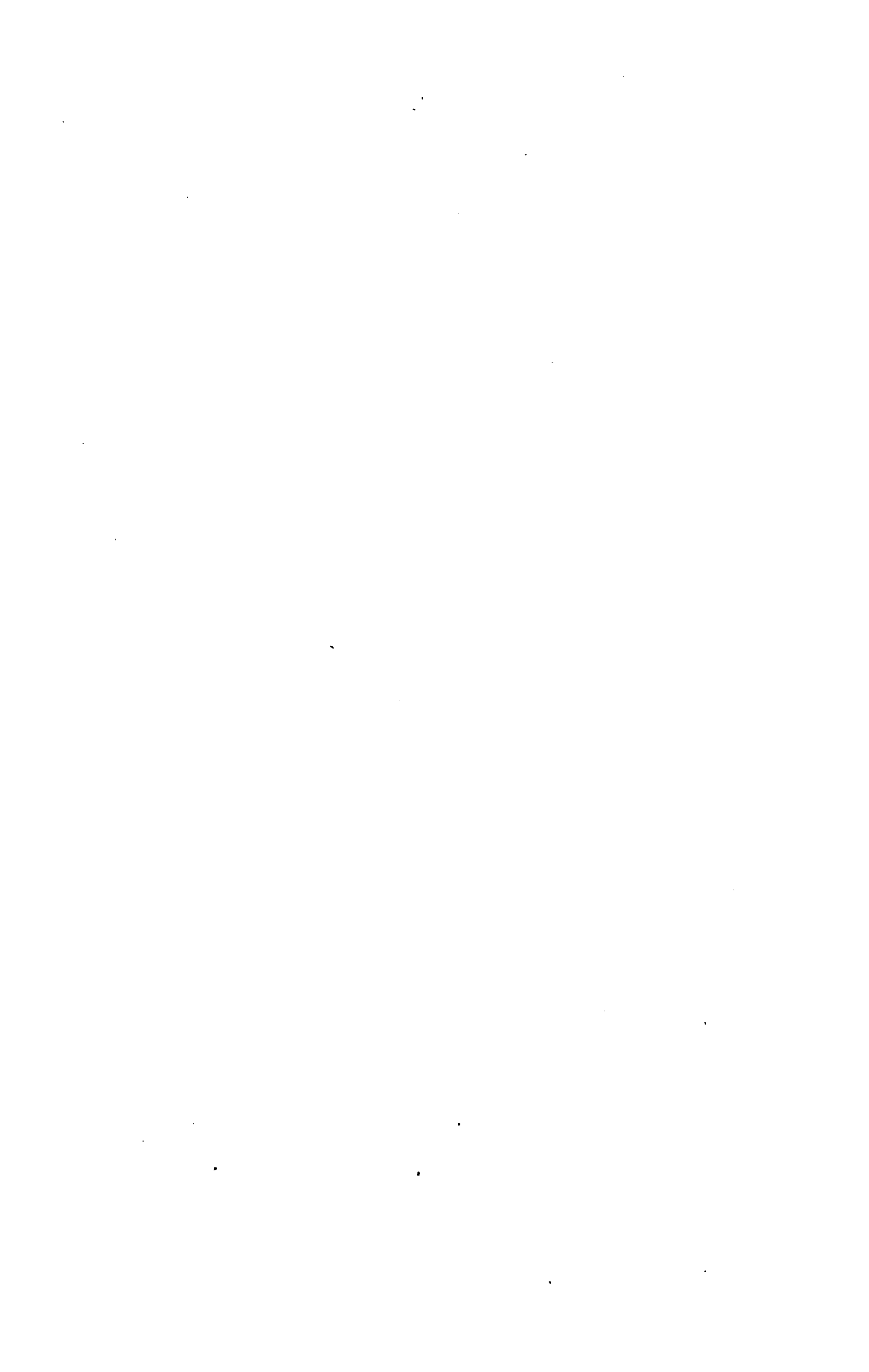
Willing to do whatever may contribute to perpetuate the memory of our late beloved associate — Doctor Blatchford, I cheerfully comply with your request.

I am, Dear Brethren,
Sincerely yours,

D. KENNEDY.

Troy, February 10, 1866.

To A. READ, GEO. VAIL, and others.



SERMON.

DANIEL XII : XIII.

BUT GO THOU THY WAY TILL THE END BE : FOR THOU SHALT REST ; AND
STAND IN THY LOT AT THE END OF THE DAYS.

Eminence in religious attainment is limited to no peculiar rank or condition in life. And though it be true that "not many wise men after the flesh, not many mighty, not many noble are called," still we know that some such have been found, in every period of the church, adorning the doctrine of God their Saviour, by holy lives ; and in humble piety, devoting wealth, talent and influence to the service of the Most High. Their excellence has been confessed by all, as their christian virtues have shone with a lustre proportioned to the distinction they have achieved.

Among the names thus distinguished in the annals of the church, by the union of worldly honor and heavenly wisdom, that of the prophet Daniel occupies a prominent place.

During the period of youth, in the vigor of manhood, and in the decline of life, we find him unreservedly dedicated, in body, soul, and spirit, to the service of his Creator and Redeemer. Occupying the dizzy height of worldly prosperity, he maintained his integrity amid the varied circumstances of danger and temptation that surrounded him. As Prime Minister of the mighty empire of Babylon, and amid the fascinations of a heathen court, he continued faithful to his religious convictions, unbiased in the purity of his motives, and uncontaminated in the excellence of his character.

As the representative of a despised people whose religion was repugnant to the tastes and sentiments of the king and his courtiers, and whose God was rejected and blasphemed by them, he still remained true to covenant prerogatives and duties while walking amid temples and shrines fragrant with the incense of idolatrous worship. And when jealousy and envy had succeeded in submitting to him the alternative of renouncing the religion of his fathers or suffering a cruel death, he nobly preferred the latter, and but for a signal interposition of Providence, he would have died a martyr as he had lived a saint.

After a long period of faithful service to successive Monarchs of Babylon, and to the "King of Kings," the time had at length come when his earthly sojourn was to terminate. He had finished the duties of his prophetic office, and the same angel that had spoken to him in the last vision which broke upon his enraptured spirit, now announces a formal release from his work, and assures him of the ample reward that should crown his fidelity in the labour to which he had been called: "Go thou thy way till the end be: for thou shalt rest; and stand in thy lot at the end of the days."

The passage before us suggests several lessons of instruction which I deem appropriate to the present occasion. The prominent points to which I design to call your attention, are:

The Servant of God in his work;

The Servant of God released;

The Servant of God rewarded.

I. The servant of God in his work.

Under the Divine government every man sustains a relation of responsibility, and has a special mission to accomplish. This constitutes him a servant of the Most High. This

relation the true christian cordially recognizes, and strives to meet the obligations which it imposes. And here is the point of divergence, in character and conduct, between the believer and the unbeliever. Both are, indeed, servants of God; but while the one is a willing and obedient servant, the other is unwilling and disobedient. The former lives to God, the latter lives to himself.

But the application of this great principle of the Divine government is not limited to man. It embraces in its scope all rational and moral beings in this and in other worlds; and includes, indeed, all creatures, animate and inanimate, throughout the universe. God has made all things for himself; all are dependent upon him, and are designed to subserve his glory. This is abundantly manifest in the material creation around us, where everything bears the impress of this claim, and is seen to fulfill its appointed mission. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." The sun, the moon and the stars are obedient to the orders of Him who originally prescribed their spheres, as they unceasingly

illustrate the power and wisdom of their Creator. Every revolution of the earth, every change in the seasons, every event in providence is designed to accomplish one grand result—to render service to God; and thus it is that the “earth is full of his glory.” And shall man be exempt from the operation of this universal and all-pervading law? Is he who is superior to all earthly creatures, and who alone is capable of moral relations and actions, constituted without a purpose in his creation, and left an irresponsible agent without end or aim in his deathless existence? This can not be. *He is the servant of God.* He was made with this design, and for this end was he subsequently redeemed. And whether he cordially respond to the Divine claim or not, he can not be released from it, and will be held forever responsible for the duties which the relation involves. “No man liveth to himself, and no man dieth to himself.” A voluntary recognition of this law, and a faithful endeavor to meet its claims, defines the character of the true christian.

As a servant he recognizes, in the first place, his relation *to the Providence of God.*

Superintending Wisdom directs the allotments of every man, and benevolently assigns the work connected with every Providential position. These allotments are greatly diversified, but are, nevertheless, in harmony with the Divine ordinance. Whether called to occupy high or low stations in life, to be tillers of the soil or keepers of the flock, to wield the implements of the artisan, or engage in trade, or legislate for the nation; whether to heal the sick in body, or minister to the diseased in mind; whether the toil imposed be oppressive to the physical constitution, or exhausting to the mental energies; whether appointed to share the gifts of health and affluence, or to suffer the discomforts of disease and poverty, we are all, nevertheless, servants, *and equally servants*; and to each one is addressed the emphatic rule of action — “Not slothful in business; fervent in spirit; serving the Lord.” This brings religion into the very heart of daily life, and invests labour, in all its forms, with real dignity. The christian servant is one who acts, in all the duties of his calling, from religious motives, from a spirit of obedience, ready to do and to suffer so that he may accomplish his high mission of

living to the glory of God. No man has a right to live without a specific calling, or without an industrious activity in that calling. And when such a spectacle does occur, it is most repulsive to every christian sentiment, and does violence to one of the most important laws of human usefulness and happiness. There are no circumstances which can constitute an apology for being thus a cumberer of the ground. Innumerable avenues to usefulness, to christian activity and zeal, are open to us on every hand, so that he who is exempt from the necessity and severity of physical toil, may still be as active, *and should be as active*, as he who labours in the sweat of his brow to gain his daily bread. To ignore this obligation is to bury the talents which God has given us, and to leave the soul unprepared for the hour when the language shall be addressed to it—"Give an account of thy stewardship, for thou mayest be no longer steward."

But the sphere of the christian's service has reference, in the second place, to the *hallowed work of his own advancement in the divine life*.

This is his highest and most constant duty. To this all believers are called by every con-

sideration of imperative authority, and every motive of commanding personal interest. I know well that this is a sphere of labour in which we can do nothing *efficiently*; but I also know that, by the constitution of the gospel, it is one in which we can and must, *instrumentally*, accomplish much. The work of personal growth in grace can never be advanced but by strong and vigorous effort on our part. "Strive"—agonize—"to enter in at the straight gate," is a command not only applicable to the believer, at the first commencement of his christian life, but it presses upon him with equal force, at every subsequent stage in his course, till that life is consummated in heaven.

There is a sense in which it is strictly proper to say that we are "co-workers" with God in our progressive sanctification. Hence the significance of the exhortation, "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." As servants of God we are to "give all diligence to make our calling and election sure." The exercise of repentance is to be daily familiar to us; sin is to be "resisted even unto blood;" temptation is to be constantly overcome; prayer is to be

continually offered; and the heart is to be guarded with the utmost watchfulness and care, that in the end, through the indwelling of the Spirit, being conformed to the image of Christ, we shall be found "meet for an inheritance with the saints in light."

But the servant of God has imposed upon him, in the third place, *a perpetual duty in reference to the world.*

When made partakers of the grace of the gospel, it is not for our own sakes merely, but also that we may be constituted agents of God's mercy to our dying fellow men. Every man who professes the name of Christ, is bound to promote the cause of Christ to the utmost of his ability. He is to evince the same spirit of love, and self-denial, and consecration to the highest welfare of man which animated the bosom of the Son of God when he came to live and labour and die on the earth. The world is thus to be the sphere of his constant exertion, and he is to labour to have it regenerated and restored* to the loyal service of its Creator. The greatest charity is in winning souls to Christ. The highest heroism is found in the spirit which aims at the moral conquest of the world. In this

work the faithful servant of God is engaged, and in it he will continue till the Divine message is addressed to him—"Go thy way till the end be."

II. The next prominent truth brought to view in this passage, is that the present system of Providential administration on earth is soon to come to a close. "*Go thy way till the end be.*" This world, then, is not to last forever. The existing order of the Divine economy, embracing the dispensations of Providence and of grace, has a definite termination assigned to it. And in view of the rapid approach of that period, and the brevity of the intervening space of time as compared with eternity, we may say with the apostle—"the end of all things is at hand." It is surprising, indeed, that so remarkable and solemn an announcement should make so slight an impression on our minds. There is scarcely any object or interest, however trivial in the comparison, which affects us so little. In the schemes and projects of wordly enterprises which present themselves to our view, we discover much to enlist our attention; we watch their commencement, notice their progressive developments,

and anxiously inquire as to how they will terminate. We follow our armies to the field of battle, we contemplate their fierce struggles on the arena of conflict, and while the fate of the nation is vibrating in doubtful scales, we ask with an absorbing anxiety, what will the end be? And is it not strange, that while such events can and do justly command our profoundest consideration, we should cherish so little interest in the vast issues of the present probationary state, and in the sublime catastrophe in which the present order of things is speedily to terminate! But little as we heed the certainty of the event, of this we may be well assured,—*there will be an end. When* that end is to come, and *how* it is to be ushered in, the prophet has not informed us. He had asked the question, but received no answer. The great fact of “the end of all things” thus stands out to our view, in all its stern and sublime grandeur! Let it deeply affect our minds. *There will be an end.* The time will come when all the excitements and tumults of earth will sink into an eternal silence; when the diplomacies of governments, the struggles of empires, the rise and fall of nations, and everything which now absorbs and sways the

highest energies of men, will pass into an unending oblivion! Here then we "have no abiding city," no permanent interest. There is but one treasure we can secure here — and that partakes not of earth — a treasure that will continue in our possession forever, because "laid up in heaven."

But while the present administration of providence and grace in this world will terminate, and the earth itself shall pass away, there is that belonging to each one of us, which shall still survive. The end of stars and suns and material systems, will not be the end of man's immortal spirit. Without presumption, it may be said of the human soul, as of Him from whom it is a mysterious emanation, — "these shall perish, but thou shalt endure; they all shall wax old like a garment; but thou art the same, and thy years shall have no end."

III. Let us now follow the servant of God, released from his work on earth, and seek to ascertain what is to be his destiny in the future: — "Go thou thy way till the end be: for thou shalt rest; and stand in thy lot at the end of the days."

Two periods are here obviously contemplated; the first embracing that which extends from the departure of the christian from this world at death, to the end of time; the second taking in the whole range of eternity after the solemnities of the final judgment. During the first of these, it is said "thou shalt rest."

What is the character of the rest here spoken of? It has been asserted by some, that the human soul sinks into a state of unconsciousness, of unbroken, dreamless slumber, the moment it leaves the frail tabernacle it here inhabits. But by whom has this been said, and from whence have they derived their knowledge? Not by those who reverence the counsels of "Him who seeth the end from the beginning, and who hath declared from ancient time the things that shall be." The truth is, this is a crude philosophical speculation, one of the baseless theories which human philosophy, while refusing to reverence the teachings of christianity, is ever prone to cherish. But what can mere philosophy know on this subject? Has it ever lifted the vail which separates from the unseen world? Has it ever explored the regions beyond the grave? Philosophy, with all its boastful pretensions, cannot

even prove that the soul is immortal, and how can it consistently venture to speak of the future state of that, concerning the continued existence of which, it has furnished, and can furnish, no demonstration.

All its deliverances on this point, as on many others, are nothing better than impertinent dogmatisms. There is but one possible source of knowledge on this subject—the Word of God. That tells us that the redeemed soul shall “rest,” not in the suspension of its conscious powers; not in a cold, death-like slumber; not in the nothingness of annihilation! Such a fate would add ten-fold horrors to the grave, and cause even the most advanced christian to shrink shudderingly from its proffered repose.

Nor yet, is the soul to have its “rest” in an *intermediate place*, belonging neither to earth nor to heaven, away from the direct presence of God, and the beatific vision of the Lamb. I admit that there is an *intermediate state*, because I know that the full fruition of heaven is to be enjoyed, only after body and soul shall be reunited at the period of the resurrection. When thus united and glorified, the blessedness of the saint will be complete. But I find nothing in the entire volume of revela-

tion, which, even by the severest torture of criticism, can be made to speak of an *intermediate place* which the redeemed soul is to occupy between death and the judgment. In opposition to this dogma, I believe the word of God abounds in the most ample and conclusive proofs. The departed servant enters into "rest" — "rest" in the heaven which God has provided for him; "rest" in that heaven whence Moses and Elias came, when in their glorified state they appeared on the Mount of Transfiguration; "rest" in that heaven where the exile of Patmos saw the throngs of the redeemed before the throne; "rest" in that heaven to which the seraphic Paul desired to depart, knowing that "to be with Christ would be far better;" and being also assured, that "to be absent from the body, was to be present with the Lord;" "rest" in that heaven, where Jesus himself lives and reigns, and who has said "where I am, there shall ye be also;" "rest" in that heaven, pledged to the penitent thief, in the latest breath of the expiring Redeemer — "to-day shalt thou be with me in paradise:" "rest" in that heaven which opened in glorious vision upon the martyred Stephen, where "he saw

Christ standing on the right hand of God," to whom he offered the dying prayer which was doubtless immediately heard and answered, "Lord Jesus receive my spirit." The work of the Saviour, my brethren, is a perfect work; and when he accompanies his servants to the grave, he does not consign them to some realm far distant from his immediate presence. No, no, he takes them with him, to dwell with him, to behold his glory, and to participate in the blessedness of his kingdom. Let our faith cling to the consolatory truth so clearly revealed, that "to be absent from the body is to be present with the Lord." Let us take to our souls the blessed assurance, that, when in the last struggles of mortality, as the name of Jesus is trembling on our faltering tongues, and our last earthly feelings are clinging to the cross, the moment that shall seal our lips and still the throbbings of our hearts, shall usher us into the full and unclouded radiance of heaven. It is the privilege of every believer to know, with the holy Apostle, that when the tabernacle of the body is dissolved, he has a "building of God, a house not made with hands, eternal *in the heavens*." Dying believer, "thou shalt rest." "There remaineth a rest

for the people of God." "Thou shalt rest,"—not as the mariner rests amid the storms and perils of his distant voyage, but as he rests when his shattered bark has made the desired haven, and when amid the calm of a cloudless sky he stands upon the loved soil, and his cheek is fanned by the breezes of his native land. "Thou shalt rest,"—not as the soldier who slumbers on the field of battle, but as the valiant warrior rests, when the conflict is over, and he has returned to kindred and family with the laurels of victory 'on his brow.

The second period of reward to the servant of God embraces the entire range of eternity. When the "end of the days has come" when the dispensations of providence and grace toward this world have terminated; when the throne is set, and the books are opened, and the sentence is passed, then the believer, with his resurrection body reoccupied by the glorified spirit, "shall stand in his lot." As ancient Canaan was given by lot, constituting a title no power could invalidate, so shall the heavenly inheritance be made over to the righteous by the irrevocable decision of the infinite God. There shall be a "lot,"—a Divine appointment,—an inheritance incorruptible, unde-

filed, and that fadeth not away." Here is the final reward of the servant of God. How blessed is his character! How glorious his destiny! A lot among the sanctified here will terminate in a lot with the glorified hereafter!

In the train of remark which has thus been presented, I have not been able, nor have I desired, to keep out of mind the image of one who, in the wise providence of God, has recently been released from his service on earth, and has entered upon his reward in heaven. In several points of the discourse, I doubt not you have recognized a truthful illustration of the prominent features which have marked the character of the venerable man whom it is designed to commemorate. And while I apprehend that his well known modesty would, perhaps, forbid me to say what I feel is due to his memory, I can not, at the same time, but hope that he would justify the motive which impels me to speak of him in a manner that may contribute to protract and strengthen the good influence which he has left in this community. The life and character of a good man are the property of the church, and I do not think that God designs they should be

forgotten so soon as the grave has claimed the mortal body. Though many of you have been longer acquainted with our departed brother than I have been, yet, perhaps, few of you have known him more intimately, or had the opportunity of forming a juster estimate of his character. And I am sure it will be acceptable to all present that I should indulge in a brief review of some of the more prominent features that marked his useful life. That life must have been distinguished by a combination of peculiar attributes to have inspired the universal love and confidence accorded to him while living, and to excite the profound sorrow everywhere felt now that he is dead.

THOMAS WINDEATT, son of the Rev. SAMUEL and ALICIA BLATCHFORD, was born in Devonshire, England, in 1794. In infancy he came, with his parents, to America, they residing first in Bedford, New York, and shortly afterward in Greenfield Hill, Connecticut, to which place his father was called to fill the pulpit rendered vacant by Dr. Dwight's acceptance of the Presidency of Yale College. We next find him preparing for college in the Academy at Lansingburgh, N. Y., of which his father

had charge in connection with his labours as pastor of the United Presbyterian Churches of Waterford and Lansingburgh. His education was subsequently continued at Union College, where he enjoyed the special friendship and assistance of the Professor of Chemistry—Thomas C. Brownell, afterward Bishop of Connecticut; and also of Thomas McAuley, Professor of Mathematics. After prosecuting his medical studies for a period in the City of New York, he went to London, where he attended two courses of lectures at St. Thomas' and Guy's Hospitals, under the charge of Professor Cline and Sir Astley Cooper. Returning to New York, he continued his studies at the College of Physicians and Surgeons, where he was graduated in 1817. Soon after this he became established in the practice of his profession in Jamaica, Long Island, where, in 1819, he was married to HARRIET, daughter of THOMAS WICKES, one of the original patentees of the town of Huntington, L. I. After a residence of ten years in Jamaica he removed to Troy, in 1828, which has been his permanent home to the time of his decease.

In this city it may truly be said that Dr. BLATCHFORD was active and faithful in every

good word and work, rising rapidly in the confidence and respect of his fellow-citizens immediately on coming hither, and subsequently filling many offices of trust and responsibility. The truth is, his influence in the city has been a *moral power for good*, reaching to every department of its material, sanitary, intellectual and christian improvement. Most men are apt to feel themselves overtaxed with the duties of one or two public positions in addition to their ordinary engagements; but he was adequate to the superintendence of a large number; nor has there ever been any complaint that he was negligent in the discharge of responsibilities devolved upon him.

He was an earnest advocate of the system of Free Schools, and for several years rendered efficient service as Trustee and School Commissioner, and for seven years acted as President of the Board of Education, devoting much time to a personal visitation of the schools. He was one of the most efficient of the Trustees of the Polytechnic Institute, and also of the Troy Female Seminary, in each of which he cherished a deep and lively interest. He has been President of the Rensselaer County Temperance Society, and the Rens-

selaer County Bible Society, and was deeply interested in the Young Men's Christian Association, whose daily prayer-meetings he attended whenever his duties would allow. And all this amid the cares and responsibilities of an extended professional practice! And when we add to this, his labours in the hospitals and asylums of the city, with his duties of Ruling Elder in this church, we are literally amazed at the amount of work he performed. But more still, his pen was frequently employed on important and abstruse themes connected with medical science, and he has published much which has secured to him an enviable reputation in this and other lands.

The mental capacities of DR. BLATCHFORD were originally of a high order, and were constantly expanded and invigorated by a continuous intellectual and professional training. With a clear and ready perception of truth, an accurate judgment, and comprehensive views, were united a somewhat vivid imagination, and a retentive memory. These attributes, disciplined and strengthened by habits of patient reflection, enabled him to grasp and analyze the various subjects that came before him with energy and success. Of this his

numerous contributions to the leading medical journals of the country furnish the most ample proof.

DR. BLATCHFORD always cherished a high estimate of the dignity of his profession, and evidently engaged in its duties from higher motives than those of avarice or ambition. And the tribute thus universally yielded to him, I believe to be justly due to the majority of his brethren in this noble calling. There is no profession in civil life of greater intrinsic value than this, and there is none in the discharge of whose duties a higher spirit of toil, self-denial, exalted generosity, and heroic devotion is more constantly manifested. It is the sacred mission of those who are its true representatives, to relieve human suffering in all its diversified forms, to avert the shafts of disease, to soften the pillow of the languishing, to mitigate the agony of despair, and to arrest, if possible, the ravages of death. When the destroying angel is breathing contagion upon the community,—when “the pestilence is walking in darkness, and the destruction is wasting at noon-day,” it is theirs to take their stand in his course, to interpose the potency of their skill and energy, like the incense of

Aaron, "between the living and the dead, that the plague may be stayed." And most faithfully do they meet the claims thus devolved upon them. I am informed that at least one-fourth of the whole practice of medical men is usually rendered without any pecuniary compensation. This is noble! The profession is, indeed, a sacred ministration, and we greet its worthy representatives with affection, confidence and respect.

Of this profession our departed friend was a distinguished ornament. He appreciated its claims, and conscientiously met its manifold obligations. So high a sense did he possess of the dignity of the medical profession, that he abhorred empiricism in all its forms, whether found in connection with ignorance or learning. When associated with the latter he could not always resist the conviction that it was assumed for other than honorable and useful purposes, and he treated it accordingly. Himself a thinker and a student, he felt that no one was entitled to confidence in the profession without possessing the same elements of devotion to its high claims. In this respect he was honest and outspoken. Any believed abuse of professional trust he resolutely op-

posed however strong the agency by which the wrong was attempted to be consummated. Possessing an innate desire to relieve human sorrow he never refused to answer the calls made upon him unless he was himself prostrated by disease. By night or by day, however wearied and exhausted by previous service, however severe the storm, debilitating the heat, or intense the cold; however distant the patient or lowly his habitation, he promptly responded to every call, and hastened as a minister of mercy to the couch of the sick and the dying. Christian love, united to a naturally humane and sympathizing disposition, inspired him with a sort of sacred enthusiasm in the duties of his calling. The voluminous record of his professional charities to the poor, can be read only by Him from whom he has received the gracious benediction, "inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

To the high estimate which I have placed upon the character of DR. BLATCHFORD as a physician, I am sure I can adduce the testimony of all his professional brethren in this city. They knew him, valued him, and trusted him; and they are ready to bear wit-

ness to his skill, his urbanity, his unselfishness, his high sense of honour, and his stainless integrity. This testimony is fully corroborated by the honours conferred upon him by different medical associations and institutions in this and other States. He has been President of the New York State Medical Society; member of the American Association for the Advancement of Science; Vice President of the American Medical Association; Corresponding Fellow of the Academy of Sciences, St. Louis, Mo.; Fellow of the College of Physicians and Surgeons in New York, and subsequently President of the Alumni of that Institution. He has also been Honorary Member of the State Medical Societies of Connecticut and New Jersey.

In contemplating the religious character and life of DR. BLATCHFORD, we find much that is deeply interesting and instructive. Favoured with the unspeakable blessing of a pious parentage, special attention was given to his religious training. The great truths of the gospel were kept constantly and prayerfully in contact with his understanding and conscience, not only in their intrinsic greatness

and importance, but also in their practical bearing upon his spiritual interests for time and eternity. As might have been expected, deep religious impressions were received by him in early life. But it was not till 1812, while prosecuting his medical studies in the City of New York, that he made a public profession of his faith in the Son of God, by uniting with the Presbyterian Church in Rutgers street, then under the pastoral care of the Rev. Dr. Milledollar. Several years after this, under the preaching of the Rev. Dr. Nettleton, he experienced what he has been accustomed to call a "*reawakening*," the salutary effects of which were manifest during the whole of his subsequent life. An interesting account of this event, written by himself, has been published in the second edition of the Memoir of Dr. Nettleton. In 1828 he removed to this city, and united with the Second Presbyterian Church, from which, in 1842, he came by letter to this church, in which he sustained the office of Ruling Elder till the time of his death—a period of more than twenty years.

When I refer to the religious life of DR. BLATCHFORD I feel that I am speaking of something with which every one who hears

me is well acquainted. He was known everywhere, in the highest style of character which any man can possess—that of a *true Christian*. So that men, who have little sympathy with spiritual things, have been heard to say that the life of this good man was, to their minds, the strongest argument for the truth of Christianity. The good report which he thus acquired in the estimation of all who knew him, and which clings with a hallowed fragrance to his memory, was, like that of believers in olden times, “obtained by faith.” This was the moving, animating principle of his whole christian character. He was wedded to the cross, and in all his experience he knew nothing but “Christ and him crucified.” I believe he could, without the least reserve, appropriate the language of the Apostle—“the life which I now live in the flesh, I live by the faith of the Son of God.” And this unwavering faith, like that of Paul, combined with a depth and tenderness of love, like that of John, imparted to him a firmness of character and a sweetness of disposition which made him at once an object of blended admiration and affection. This gave to his every day piety a stable and fervent type, which disposed him to be always

ready to engage in every good enterprise with promptness, and with a sort of holy emulation. He was always in a mood for devotional services, and never seemed more happy than when he could turn his thoughts from business or social enjoyments to spend with christian friends a brief interval of communion with God in prayer. With a disposition marked by natural vivacity and cheerfulness, he was always welcome in every social circle; and while his piety was at an equal remove from austerity and levity, few came in contact with him who felt not the influence of his enlivening and instructive christian converse. There was no asceticism in his religion, which, though it might not prevent him from entering into heaven, would still unfit him for society on earth. His was a large, loving, genial, sympathizing heart. As a friend he was ever ready to listen to the claims of those around him, and prompt to assist with counsel, encouragement, and pecuniary aid. Those who were younger could regard him as a loving father; his equals in age, as an affectionate and sympathizing brother. It can be said of him, with confidence, that wherever he was, at home or

abroad, in public or in the family, he forgot not for a moment that he was a disciple of Christ, nor failed to exemplify the pure and holy principles which he professed. Whatever things were true, and honest, and just, and pure, and lovely, and of good report, commended themselves to his judgment and his taste. The exemplariness of his life was proverbial. And of his sincerity and honesty of purpose in all he said and did, who entertains a doubt? Such was the transparency of the principle of integrity within him that his very presence was a rebuke to all dishonesty, dissimulation, and hypocrisy. He loved righteousness in all its phases, and hated iniquity in all its forms, however alluring the garb it might assume. In his equanimity and self-possession, in his government of temper, and in his spirit of forbearance, he made conspicuous attainments. Here the natural virtues of his character were beautifully blended with his christian graces, and received from them their lovely and attractive features. So that, as charity dwelt in his heart, the law of kindness was ever upon his lips. Ready to forgive an injury, nothing but an acknowledgment of the wrong was needed to restore

the offender to the fullest participation of his confidence and affection.

The many acts of beneficence he performed were prompted by the combined influence of feeling and duty. The circle of his benevolence embraced the whole family of man; for, there are few, if any, of the great institutions of the land, which contemplate the regeneration of the world, which did not find in him a liberal supporter. But he did not stop with these. There were innumerable rills of refreshing bounty which he caused to circulate amid the habitations of the afflicted and destitute around him. How many widows and orphans have his angel ministrations gladdened and blessed, who spontaneously rise up this day to bear testimony to his unostentatious and liberal benefactions! But a small proportion of his charities can ever be known on earth, for they were performed in imitation of Him whose life was one constant scene of beneficence, and who taught his disciples to do good for its own sake, and not to be seen of men.

Brethren, I do not fear that you will charge me with any extravagance of eulogy on the christian life of our sainted brother. I do not,

indeed, claim perfection for him ; for "no man liveth and sinneth not." Yet, I believe that few have ever lived in any community who were more consistent in the christian life, and whose example could be more safely commended for the imitation of all. If I spoke of him at all, knowing him as I did. I could not say less. Had I yielded to the strong impulse of my heart I would have said much more.

To a life thus marked by consecration to the service of God, and unceasing devotion to the welfare of his fellow men, it is natural to anticipate a corresponding close. And in this we are not disappointed. The first decided inroad made upon his physical strength occurred in the spring of 1862, caused by his incessant labours to relieve the wants of those who suffered by the great fire, which, at that time, desolated so large a portion of our city. But notwithstanding the gradual failure of his powers from that time onward, his activity and energy were such that he did not give up any of his duties, nor relax his usual diligence and promptness in his professional services. On the 23d of December last he was prostrated by an attack of intermittent fever, which

resulted in Typhoid Pneumonia. After lingering for fifteen days the gentle spirit of the faithful servant of God was released from the sphere of his earthly labours.

There is a solemn sacredness which gathers around the death-bed of a friend which forbids the intrusion of strangers. Nor, should the curtain ever be rudely drawn aside for the purpose of revealing the mysteries of the dying hour. I feel, therefore, that in alluding to the experience of our brother on the eve of his departure, I am standing on holy ground. I have been at the bedside of many a dying saint when there was no painful agitation, no shrinking timidity, but a steady contemplation of the approaching event, with the soul fixed in calm confidence upon the provisions of the atonement. Such scenes are, indeed, a proof of the reality and power of faith, imparting serenity to the believer in the most trying ordeal of his earthly existence. The *dying* hour, however, is not the surest test of character, for instances are not wanting where prevailing ignorance of the claims of religion, and the want of a spiritual discernment of the character of God, in his holiness and justice, have induced a composure of mind which is

as certain an augury of future evil as the most painful apprehensions, or even the agitations of despair. It is where the *life* and the *death* are in harmony, each evincive of a soul repentant and believing, each exalting the completeness of the Saviour's righteousness, and each illustrative of "grace abounding to the chief of sinners," that we are permitted to draw assured consolation from the closing hours of human existence.

The *life* of DR. BLATCHFORD prepared us to anticipate the manner of his *death*; not only that he should meet his dying hour with dignified tranquility, and without disquieting apprehension, but even with triumph and exultation. This expectation has been fully realized. When he entered the chamber of his last sickness, he entered it not alone. The Divine Redeemer, with whom he had walked in intimate communion for many years, passed within its doors with him, shedding heavenly influences over and around him. He had no special work to commence then; no new views to obtain; no stronger faith to acquire. All he needed was the continuance of the experience of former years—the abiding communion and fellowship of the Son of God.

And this he was graciously permitted to enjoy in an eminent degree. Hence, neither the unknown feelings of dissolution, nor the darkness of the grave, nor the rupture of the tenderest earthly ties, nor his speedy appearance at the tribunal of the Most High, for a moment troubled his serene and steadfast soul. Indeed, his last days witnessed a continuous vision of glory. It was heaven literally begun on earth. It was being filled to the utmost capacities of his soul, "with all the fullness of God." Such a scene of unclouded brightness, of uninterrupted joy, of extatic rapture, it was never before my privilege to contemplate. Oh, that was no uncertain light that rested upon his dying pillow, kindled by superstition or bigotry, and flitting with a changing and uncertain glare, but the radiance which springs from the mysterious revealings of a divinely inspired faith in the Son of God; the halo of a celestial hope; the clear reflection of heaven's own peace and glory! Many times did he repeat—"Blessed Jesus," "glory," "glory hallelujah."

"A sinner saved by grace,
No other hope is mine,"

was a couplet he frequently repeated. He greatly enjoyed the singing of hymns; and this would always quiet him however restless he might otherwise be. "Jesus, and shall it ever be, A mortal man ashamed of thee," "Heaven is my home," "Nearer my God to thee," and "Rock of Ages," were particular favourites with him, and were often sung in his sick room. The Word of God was precious to his soul, as he evinced by repeating numerous passages of scripture. He was asked—"Is Christ precious, father?" "Certainly, my darling; just as precious as he ever was. 'I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for *myself*, and not for another; though my reins be consumed within me.'" "Are there no clouds?" "No clouds." "No darkness?" "No darkness,—all is light."

"Jesus is mine and I am his,
What can I want beside."

His sister, present at one time, said "brother, you seem to have foretastes of heaven," to which he replied—"I was going to say so, but for such a poor, miserable, unworthy sinner

as I am, it would be presumption." He spent much of the time in prayer. His last petition, just before consciousness left him, was for each member of his family by name; at the conclusion of which he exclaimed, as if conscious that his work was done, "Lord Jesus, come; Oh Lord, come." Thus triumphantly was the servant of God released from earth, and admitted to his reward in heaven. He is not dead; he has but changed the scene of his existence; he has but entered upon a new and higher sphere of action. *He is not dead!* He more really lives now than ever before. He lives, free from the corruptions of a depraved nature; free from the trammels of mortality, and is exulting in the purity and vigor of his glorified nature before the throne of God and the Lamb!

My brethren of this church, we have sustained a great loss in the removal of our beloved brother from the midst of us. We shall greatly miss his example, his labours, his benefactions, his prayers. Dear friends, I commend to you his example in the diligence and zeal with which he honoured the established ordinances of religion among us. With

all the toils of an extended professional practice, and the multiplied duties devolved upon him by reason of his relations to the various public institutions of our city, yet, as you all know, he found time to attend regularly upon all the services of the church. Perhaps no one of our number was, in this respect, so regular and punctual as he. So unusual was his absence from the sanctuary on the Sabbath, that when, at rare intervals it did happen, I have, more than once, sent to his dwelling under the apprehension that he must be sick. Thus, too, on week days was he present at the evening lecture and prayer-meeting. He evidently felt that seasons thus devoted to God were time well spent. He acted in obedience to the apostolic injunction—"not forsaking the assembling of yourselves together, *as the manner of some is.*"

My brethren of the Session, a painful breach has been made upon your number. One whose counsels and prayers you have enjoyed for many years has fallen by your side. You remember the deep interest he always manifested in the spiritual welfare of this branch of the Zion of our God. But now his labours are

ended, and he has gone to his reward. You and I will meet him no more in the judicatories of the church, in her places of prayer, at her solemn communions. May his mantle fall upon those he has left behind. If departed spirits are permitted to revisit the scenes of their earthly labours, may it not be that he will be present at many of our holy convocations hereafter, inciting us all to increased faithfulness in the work to which we are called. Some of you, dear brethren, are far advanced on the journey of life. Your feet have almost touched the waters of Jordan. Be ye as men who watch for the decisive hour when, upon your ear, the cry "behold the bridegroom cometh," will soon fall. A little longer, and your hoary heads will lie low. Then, like your departed brother, may you be gathered into the garner of your Lord, "like as a shock of corn cometh in in his season."

If I might be permitted, for a moment, to obtrude my own personal feelings upon your attention, I would say that this dispensation does most deeply and tenderly affect me. In my family DR. BLATCHFORD was emphatically "the beloved physician." Ever cheerful—hopeful, and hope-inspiring, I have not unfre-

quently thought that his very presence did more good, in many instances, than the best medical prescription. And when I think of him as an officer in this church, I have more than once involuntarily asked myself, Who can fill his place in my heart? He was always my cordial, loving friend, always greeted me with some affectionate appellation, ever ready with salutary counsel in perplexity, and with the kindest sympathy in trouble. If ever a church officer sought to uphold the hands of his pastor, and make him comfortable and useful in his labours, Doctor BLATCHFORD did. And when, as in times past, I look to yonder seat which he so uniformly occupied in this sanctuary, and think that he will fill it never again,—that I shall see his glowing countenance and hear his voice in prayer and praise no more on earth, I can not but feel that I am a mourner,—that I have been sorely bereaved. As these reflections pass through my mind, I am frequently disposed to exclaim, with the stricken prophet, “My father, my father, the chariot of Israel, and the horsemen thereof!”

There are other relations which have been painfully affected by the present dispensation, but to which I can not now refer. Of one only will I presume to speak. Within the sacred domain of family and home, there are a stricken companion and bereaved children, who weep because a loving husband and an affectionate father is not. "He is not, for God hath taken him." The grief of such is sacred, and I would not intrude upon the sanctuary of their sorrows. But you will permit me, afflicted ones, to assure you of our tenderest and deepest sympathy. God's ways to you may seem dark and mysterious, but you know where light and consolation can be found. He who has promised to be a father to the fatherless and the widow's guide, will never leave nor forsake you. While you will and must feel the greatness of your trial, there are still connected with it many considerations well fitted to comfort you. You can not mourn as "they that have no hope." You have the fullest assurance that the object of your reverence and affection, having been released from the toils and trials of earth, has entered into the rest which remaineth for the people of God. May the last prayer which

trembled on his dying lips on your behalf, be abundantly answered. And may Divine grace enable us all to live, that when our work on earth is done, we may each hear, in divine melody whispered to our souls, "go thou thy way till the end be: for thou shalt rest; and stand in thy lot at the end of the days."

APPENDIX.

At a meeting of the Session of the Second Street Presbyterian Church, convened on the 11th inst., the following resolutions were unanimously adopted and ordered to be entered on the minutes :

Whereas, It has pleased the Great Head of the Church to remove from the scene of his earthly labours, THOMAS W. BLATCHFORD, M. D., a Ruling Elder in this church, therefore be it

Resolved, That while this Session mourn the loss of a beloved associate, a wise counsellor, and a faithful co-worker in every department of christian duty and enterprise, yet we do most gratefully acknowledge the goodness of God in sparing him so long to us, and for his eminent usefulness as an office-bearer in this church.

Resolved, That we sorrow not as they that have no hope, he having in his godly life, and triumphant death, given the fullest assurance that for him to die was gain.

Resolved, That we affectionately cherish his memory, and desire to follow his example of piety

and holy zeal in every good word and work ; and we earnestly pray that we, too, may “die the death of the righteous, and that our last end may be like his.”

Resolved, That we tender to the bereaved family of our departed brother our heart-felt sympathy and condolence, praying that the God of all grace may so sanctify their affliction that hereafter they shall have occasion to say, “He hath done all things well.”

Resolved, That a copy of the foregoing action of Session be transmitted to the bereaved family.

WM. H. SHERMAN,
Clerk of Session.

ROOMS OF THE TROY YOUNG MEN'S CHRISTIAN
ASSOCIATION.—TROY, *January 8th*, 1866.

At an adjourned meeting of the Association, held this evening, the following resolutions were unanimously adopted :

Whereas, in the dispensation of Divine Providence, DR. THOMAS W. BLATCHFORD, a Life Member, and for years a firm friend of this Association, has been removed by death, thus inflicting upon us, in connection with a large circle of friends, and the entire community, an irreparable loss, therefore

Resolved, That in this sad and mournful event, this Association has been deprived of one of its

most honored and useful members, a man of deep and earnest piety, of noble impulses, and one respected and beloved for his unselfish and useful christian life ; that, while sorrowing for his loss, we feel deeply grateful to our Heavenly Father for the legacy of his godly example, and we shall faithfully cherish his memory and hope to emulate his virtues.

Resolved, That this Association tender to the family of the deceased the expression of their most sincere regard and sympathy in their great bereavement.

JAMES H. KELLOGG,	} <i>Committee.</i>
WM. D. CLEGG,	
WILLIAM SHAW,	

At a meeting of the Board of Trustees of the Rensselaer Polytechnic Institute, held January 9th, 1866, on motion the following preamble and resolutions were unanimously adopted :

Whereas, God, in His providence, has seen fit to remove by death our friend and associate, DR. THOMAS W. BLATCHFORD, so long and so intimately associated with us, we desire to place on our minutes an expression of our appreciation of his character and worth as a member of this Board ; therefore,

Resolved, That, in common with our whole community, we mourn the loss of a man whose singular

purity of character, genial manners, cheerful and kindly temper, endeared him to all; a citizen of enlarged and liberal views, and practical usefulness; a christian philanthropist whose time, talents and means were generously given to forward every good work.

Resolved, That, as associates with him in conducting the interests of this Institution, we desire to recognize and record the punctual and constant attendance, the earnest and efficient usefulness, and the rare intelligence and practical wisdom which ever marked his relations with this Board.

Resolved, That we shall ever cherish the remembrance of the genial, cordial and kindly intercourse of our deceased friend, and that we tender to his afflicted family our sincere and heart-felt sympathy in their great bereavement.

Resolved, That we will attend the funeral in a body, and wear the usual badge of respect.

Resolved, That a copy of these minutes be furnished to the family of the deceased, and that the same be published.

W. GURLEY,
Sec'y Rens. Pol. Institute.

At a meeting of the Trustees of the Troy Female Seminary, held on Monday, January 8th, the following preamble and resolutions were adopted :

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The Trustees of the Troy Female Seminary, having learned with profound regret that it has pleased Almighty God, in his inscrutable providence, to take from among them their venerated and beloved associate, DR. THOMAS W. BLATCHFORD, an unwavering friend of this Institution from his first connection with it, wise in council, efficient in action, ready and prompt to do whatever might promote its welfare, do, therefore,

Resolve, That they are deeply sensible of the loss this Institution has sustained by the decease of one who has been so long and so pleasantly associated with them in the care and maintenance of its interests.

Resolved, That our sympathies are tendered to the family of DR. BLATCHFORD with the full assurance that the hand which has fallen heavily upon them in the affliction with which they have been visited, will sustain them in this trial, and that the cloud of sorrow will be brightened with the bow of the promise of an eternal and blessed meeting with him whom they have lost.

Resolved, That we will attend his funeral in a body.

Resolved, That the Secretary be directed to communicate the foregoing resolutions to the family of DR. BLATCHFORD.

J. H. WILLARD,
Secretary.

TROY, *January 10th*, 1866.

At a meeting of the Physicians of this city, held on the evening of January 9th, the following resolutions were adopted :

Resolved, That in the death of DR. T. W. BLATCHFORD, we have been deprived of one of our most worthy and distinguished Physicians.

Resolved, That we shall ever cherish a grateful remembrance of him as a kind and generous friend and associate, as one who loved and honored his profession, and who was genial yet dignified, courteous yet decided, able and good.

Resolved, That we are made profoundly sorrowful by his decease, that we tender our sympathies to numerous friends and afflicted relatives in their bereavement.

Resolved, That we will attend his funeral and wear the usual badge of mourning for thirty days.

Resolved, That the Secretary be requested to furnish a copy of these resolutions for publication in the city papers, and for the family of the deceased.

HENRY B. WHITON,
Secretary.

At the annual meeting of the Rensselaer County Medical Society, held January 16th, 1866, at the Court House in the City of Troy, the following resolutions were adopted :

Resolved, That by the death of DR. THOMAS W. BLATCHFORD, this Society loses a member justly and eminently distinguished for his professional attainments, his kind, amiable and gentle, but decided character and manner, possessing a great amount of charity, and to a great degree all the virtues, which, combined with his scholarly attainments, tended to make up a great and good man.

Resolved, That we sympathize with his family in their grief, at the loss of a kind parent and husband, and that a copy of these resolutions be transmitted to them; that they be entered on the minutes of this Society, and published in each of the daily papers of this city.

M. FELTER,
Secretary.

At a special meeting of the Board of Managers of the Rensselaer County Bible Society, held on Monday evening, January 8th, 1866, for the purpose of taking action relative to the death of DR. THOMAS W. BLATCHFORD, one of the Vice Presidents of the Society, Mr. B. H. Hall presented the following minute for the consideration of the Board:

A minute respecting THOMAS W. BLATCHFORD, M. D.:—Born A. D. 1794. Died at Troy, N. Y., January 7th, 1866:

When the Bible Society of Rensselaer County was organized, on the 11th day of July, 1815, the

Rev. Dr. Jonas Coe was chosen President, and the Rev. Dr. Samuel Blatchford, Second Vice President. The interest of these worthy men in the work of disseminating the Scriptures, continued unabated during life, and when, on the death of the latter, his son, THOMAS W. BLATCHFORD, M. D., removed to Troy, this Society secured in him an officer penetrated with an earnest conviction of duty, and enthusiastic and persistent in performing it. In some capacity, either as President, Vice President or Manager, it is believed DR. BLATCHFORD has been connected with this organization since the year 1828. For the greater portion of this period, the labor of directing the efforts of the Society, and securing for it from the churches and from the community, that attention and support which its character demanded, devolved chiefly upon DR. BLATCHFORD, and the Records of the Board of Managers are his witness, as to the prudence with which he guided its operations, and the earnestness with which he sought to infuse his own energetic interest concerning it into the minds of others.

In disposition he was singularly hopeful, never doubting that although succor did not come when man desired it, it would come in God's own time.

In the latter part of the year 1839, as appears by the records, an unexampled difficulty was experienced in collecting funds for the annual expenditures. In this emergency, DR. BLATCHFORD

recommended that all attempts to obtain donations be suspended for the present, and then offered the following resolution, which was unanimously adopted:—“As the help of man seems now to fail, and knowing that we are entirely dependant on God’s blessing for success; therefore — *Resolved*, That under present circumstances, it becomes us, and in the future we will endeavor, more urgently and habitually to remember the Bible cause, daily, at the Throne of Grace.”

The character and life of the man whose death we mourn, have given force and direction to most of the long established benevolences of this city. In the schools and in the church, as well as in his own chosen profession, he has left those evidences of his magnanimity, his devotion to his fellow-men, and his filial confidence in God, that will render his name dear on the lips and blessed in the hearts of all who knew him.

The Rev. Dr. Potter moved the adoption of this minute, that it be entered on the records of the Board of Managers, that a copy be addressed to the family of DR. BLATCHFORD, and that the proceedings of this meeting be published. He then referred briefly to the all-absorbing interest exhibited by DR. BLATCHFORD in the work of the Society, and paid a truthful tribute to his worth and piety.

The motion was seconded by Mr. Kemp, who spoke of DR. BLATCHFORD'S interest in the progress of public school education.

On motion, it was further resolved that the Board of Managers attend the funeral of DR. BLATCHFORD, on Tuesday, the 9th day of January.

SILAS K. STOW,
President.

N. B. SQUIRES, *Secretary.*

At the regular quarterly meeting of the Governors of the Marshall Infirmary, held on Monday, January 29th, 1866, on motion of Dr. James Thorn, it was

Resolved, That we, the Governors of the Marshall Infirmary, have sustained an irreparable loss in the death of our late associate, DR. THOMAS W. BLATCHFORD. His place in the councils of our Board can never be wholly filled, and his labors in the care of our Institution have been such as few can ever equal. Faithful, untiring, kind and courteous, he combined traits rarely seen united in one man; and while thus deploring his death, we commend to all the legacy of his life and character as a treasure more enduring than earthly riches.

Resolved, That in the bequest, by the deceased, of his valuable medical library to the Marshall Infirmary, we recognize his uniform pride in this institution, and generosity towards it at the close of his

life. Thus one of the latest of many acts of kindness, displayed "the ruling passion strong in death."

Resolved, That we gratefully accept the legacy bequeathed to us by the deceased, and that we will cause the books to be placed separately in an apartment to be called the "Blatchford Medical Library of the Marshall Infirmary."

Resolved, That a copy of these resolutions be presented by the President to the family of the late DR. BLATCHFORD.

At the meeting of the Medical Society of the State of New York, held in the City of Albany February 6th, 1866, Dr. Thomas C. Brinsmade announced to the Society the death of THOMAS W. BLATCHFORD, M. D., of Troy, with appropriate remarks — offering the following resolution, which was adopted :

Resolved, That a committee of three be appointed to draft resolutions expressive of the feelings of this Society, caused by the death of DR. THOMAS W. BLATCHFORD, of Troy, long a member and a former President of this Society.

The President appointed Dr. Thomas C. Brinsmade of Troy, Dr. D. P. Bissell of Utica, and Dr. Howard Townsend of Albany, such committee.

The committee, through Dr. Brinsmade, their chairman, subsequently reported the following :

Resolved, That this Society have heard with profound sorrow the announcement of the death of our late distinguished brother, member and former President, DR. THOMAS W. BLATCHFORD, of Troy: That his eminent abilities, high professional attainments and social virtues had won for him the esteem and regard of the medical profession of the State, and secured the respect and confidence of the community in which he was best known; and that in his decease this Society is called to mourn the loss of one of its most honorable and useful members, the profession one of its brightest ornaments, and the city in which he lived and labored and died, one of its best men.

Resolved, That this Society extend an expression of its condolence to the widow and children of the deceased, and that a copy of these resolutions be sent to them by the Secretary of this Society.

WM. H. BAILEY,
Secretary.



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