

M'Cheyne's substitute during his absence on the "Mission of Inquiry to the Jews." What his work there was, and the fruit of it, all readers of "M'Cheyne's Life" know; and what the still remaining impression of it is on the spot, after the lapse of so many years, may be gathered from the following testimony in the columns of a local newspaper (the "Advertiser") three weeks ago:

"Scarcely had Mr. Burns entered on his work in St. Peter's here, when his power as a preacher began to be felt. Gifted with a solid and vigorous understanding, possessed of a voice of vast compass and power—unsurpassed even by that of Mr. Spurgeon—and withal fired with an ardour so intense and an energy so exhaustless that nothing could damp or resist it, Mr. Burns wielded an influence over the masses whom he addressed which was almost without parallel since the days of Wesley and Whitefield. Crowds flocked to St. Peter's from all the country round, and the strength of the preacher seemed to grow with the incessant demands made upon it. Wherever Mr. Burns preached, a deep impression was produced on his audience, and it was felt to be impossible to remain unconcerned under the impassioned earnestness of his appeals. With him there was no effort at oratorical display, but there was true eloquence; and instances are on record of persons, strong in their self-confidence and enmity to the truth, who fell before its power—who, 'though they came to scoff, remained to pray.'"

It was during his stay in Dundee that, though but a "Preacher," he went home to assist his father in some of the preparatory services at his Communion; and it was his preaching on that occasion—the very first of the sermons preached by him—that led to the great awakening, then, and ever since, known as the "Kilsyth Revival." The scenes which Kilsyth had witnessed exactly a century before—in the days of Whitefield, and under the ministry of his father's predecessor, Mr. Robe—were then, as all the world knows, reproduced. An almost identical number of conversions were believed to have taken place in 1839 as in 1739—betwixt three and four hundred; and an impression was made on the tone and character of the place, of which, we are glad to know, the traces are visible "unto this day."

The only other regular engagement which Mr. Burns undertook, as a salaried licentiate, was to supply Mr. Moody Stuart's place in St. Luke's during his absence from ill health in Madeira, which he did for several months with great acceptance: not confining his services, however, to the pulpit on the Sabbath day, or the ordinary rounds of pastoral duty, but labouring, "in season and out of season," wherever he found op-

portunity; in particular, exerting himself, by out-of-doors preaching at the Haymarket Station, to arrest the attention of Sabbath excursionists (the Edinburgh and Glasgow Railway having then been newly opened on the Lord's day,) and to put a check, if possible, on that clamant sin.

What his evangelistic labours were throughout Scotland from that time onwards to the Disruption, and for two years thereafter, is written in the memories of thousands in Perth, St. Andrews, Aberdeen, Aberfeldy, Loch Tay-side, &c. &c., who hung upon his lips, and very many of whom, on hearing the tidings of his death, will have felt, we doubt not, even at this distance of time, all the bitterness of a sore personal bereavement. His name is "a household word" in some of the remotest of our Highland glens.

In 1845, at the request of a few earnest Christian gentlemen in Montreal, he went out to Canada, and did there what he had been doing at home, only on a still larger scale, and in more difficult circumstances. Besides preaching to his own countrymen in that city and throughout both the provinces, he qualified himself to preach to the French Canadians; and do so with such effect as to rouse the ire of the Romish clergy and the Irish Papists, their tools,—on more than one occasion exposing himself to imminent danger, and scarce escaping with his life. As he preached French to the Canadians, he contrived also to acquire enough of Gaelic to preach in their native tongue to the Highlanders. And we rather think that his success in thus learning to speak in other tongues than his own had a good deal to do with his being led to the conclusion that it was his duty to use the gift with which God had endowed him in carrying the gospel to the heathen.

Accordingly, in 1847, after another year's itinerancy in his own country, steadily refusing, as before, to fix himself down in a pastoral charge, he made offer of services to the English Presbyterian Church as their first missionary to China. At Sunderland, where the Synod were assembled in April that year, he appeared in person to make known his readiness to go, as soon as they might be pleased to send him. His ordination was fixed immediately. It took place the day following, his old class-fellows James Hamilton and William Chalmers conducting the service; and in a very short time thereafter "he walked on the vessel's deck" that was to carry him across the sea, "with his carpet-bag in his hand—all his outfit for the mission field."

We need not attempt to tell how faithfully he discharged his high commission. His aptitude for language proved to him of immense value. He had learned to read