

In his expressions of a contrite and humble mind; conversant with godly sorrow; he loved to hear of the gracious covenant, and of the everlasting righteousness of the Mediator. But, with a mind at rest in the faith of Christ, he dwelt in love as one dwelling in God; and, I believe, that in his view of heaven itself, he looked not so much at the idea of being free from all the ills of life, or possessed of self-gratifying joys, as at the end to which salvation itself is the means, in a closer communion with the Father of Spirits, and a larger participation of a divine nature.

"How mysterious is the divine Providence!"—But a short while ago, his name was selected as among the likeliest candidates for a newly erected chair in our University. I can bear witness to the equanimity with which he received the notification and waited for the issue. It has pleased God to assign to him a translation of a different kind—but it is not without satisfaction that his many friends can reflect that a long life of educational service did not close without this testimony rendered, with very general concurrent suffrages, to Mr. Esson's learning and his merits as an instructor of youth.

"There is reason to think that the rapid decay of his strength latterly, was the effect, to a large extent, of long-continued mental application.—Ungrudgingly these labours were given, but they are of a kind (and it is not always allowed for or understood) to wear out the frame, independently of any organic disease seizing on the vitals.—The intellectual anxieties which a keen imagination, and a tender texture of the nervous system produce, press furiously on both the mind and body. The sword may prove too sharp for the scabbard; and it is affecting to witness the prostration of the finest powers, yielding, not without resistance from their natural buoyancy, to the stern progress of the destroyer; overcome by the exhaustion which was induced by their very great vigour and activity.

"Truly all things are full of labour; man cannot utter it—the eye is not satisfied with seeing, nor the ear filled with hearing. Knowledge itself vanishest away; yet not that knowledge which wrought love—charity never faileth.—Though all flesh is grass, and the goodness of man is as the flower of the field, the word of the Lord, in itself and in its subjective effects in the soul, endureth for ever. They who have known and loved spiritually, shall know and love yet more and more. Death is not the extinction of thought: it but enlarges the sphere of vision; and at the fountain, far more than at the streams, shall the happy spirit quaff unceasing draughts of intellectual gratification, and find ever increasing aliment for its ever enlarging desires. 'I shall behold thy face in righteousness, and be satisfied, when I awake with thy likeness. The Lamb in the midst of the Throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.'"

The allusion made to Professor Esson, by Dr. Burns, was as follows:—

"Mr. Esson was unquestionably a man of genius, and his classical attainments were eminent. He passed with great credit through the literary and philosophical classes at College, carrying off the highest prizes in the different departments, and securing, at the same time, the cordial attachment of his teachers, and of his fellow-students. His heart was warm; his affections were generous; his honesty was unsuspected.

"In regard to the literature of theology, his sentiments were formed in a school not at all favorable to evangelical truth; and I have often heard him confess, with a deep sigh, that the earlier part of his ministry was unprofitable, by reason of the poverty of his views and the erroneous system in which he had been trained. He was duly conscious of the decided change of sentiment which he underwent some fifteen years ago; a change which was seen in the style of his

preaching and the general bearings of his ministerial walk. The want of a systematic grasp of great scriptural principles, was painfully felt by him, even after he had experienced the power of the truth in his heart. Nevertheless, he sat at the feet of Jesus with child-like simplicity, and desired earnestly to know what was the mind of the Spirit.

"In the Ten years' conflict in which the Church of Scotland was engaged, he took a deep interest, and ever contended for those great principles which are confessedly incorporated with the constitution and proceedings of the Free Church. He was among the first to see his way clearly amid conflicting interests, and he laid before the public his views on the great questions at issue, with great clearness and power. The selection which the Church made of him as her instructor in elementary branches of education for the ministry, proves the confidence placed in the extent of his learning, the soundness of his principles, and the sincerity of his views.

"He was an enthusiast, but a rational and a scriptural one, in the cause of education. His ardent affections prompted to ceaseless efforts on behalf of youth, and nothing gratified him more than to witness the progress of young minds in intellectual training. Although he and I differed most essentially in regard to the principles of mental discipline, I never questioned the sincerity of his aims, or the benevolence of his heart.—The young men whom he taught, never failed to find a warm place in his heart; and I am persuaded that their recollections of college life will ever be mixed up with, and not a little sweetened by, the vivid remembrance of the blandness and the courtesy of their kind-hearted instructor.

"His labours in the department assigned to him were incessant and most disinterested. He grudged no toil. He was ready to make any sacrifice, which self-denial required of him—yea, his strength was worn out unconsciously and the fatigue and the pressure of his multifarious avocations.

"In his last illness, which lasted some weeks, his mind was clear and elastic; and I have heard from his lips, repeated testimonies to the mercy and grace of God, as his All in All. He is gone! and many pleasing recollections and hallowed associations are buried along with him.—His removal from the midst of us is another remembrance of the uncertainty of all earthly things. 'Your fathers, where are they? and the prophets, do they live forever?' O God, we are strangers with thee, and sojourners, as all our fathers were. 'Be not slothful, but followers of them, who through faith and patience now inherit the promises.'"

NASSAGAWEYA.—We have received a communication giving an encouraging account of matters in this place. We would be most happy to see an able and devoted minister settled in that interesting locality; at the same time, we know fields of even greater promise, which are sending forth their cry for servants of Christ to break the bread of life among them, but in vain. To Nassagaweya and other places in similar circumstances, we can only send back a call for young men who may be trained for the work of the ministry, and sent forth in due time—reminding them that they must look to the Lord of the harvest, for he only can send forth labourers; and feeling confident that the Presbytery to which they belong will not fail, as soon as it is in its power, to provide for them a regular supply of the means of grace.

TORONTO LADIES' ANTI-SLAVERY SOCIETY.—This Society, for aiding Refugees, continues to labour in its good work. A concert on the 29th April, the proceeds of which were devoted to its funds, went off very handsomely.

The subjoined letter is from Rev. Mr. Irvine, intimating the establishment of Bursary No. 16. (See last page.)

Toronto, 5th April, 1853.

REV. AND DEAR SIR,—

It is the wish of myself and a few members of my congregation, to form a Bursary for Science in Knox's College. The sum for the first year, we propose to offer, is only £5, but hope to increase it.

With this view, I have herewith enclosed a list of subjects for the inspection of "The Professors' Court." None of them embrace the higher branches of Science, as it is my desire that all the under-graduates should compete.

I am, Rev. and dear Sir,

Most respectfully yours,

ROBERT IRVINE

To the Rev. the Principal of
Knox's College.

BRITISH AND FOREIGN BIBLE SOCIETY —JUBILEE MEETINGS.

This being the Jubilee year of the British and Foreign Bible Society, has been commemorated by appropriate and spirited efforts on the part of that greatest of modern philanthropic institutions. In 1804 the Society held its first Anniversary, in a room of the London Tavern, Bishopsgate Street, and on the 7th of March, 1853, the first meeting in commemoration of that auspicious event, was held in the same room—the Hon. the Earl of Shaftesbury occupying the Chair. This meeting was succeeded by one of the largest ever convened in Exeter Hall—a meeting in which the leading aristocracy, talent, and piety of the British empire were represented—not only so, but there were present the representatives of almost all the civilized and Bible-reading countries of the globe. Speeches, characterised by eloquence, piety, and evangelical sentiment of the highest order, were delivered. Reports of the success of the Bible cause in all nations, were made, and a grand scheme for enlarged and increased effort was submitted and adopted at the meeting. A Jubilee Fund was founded, which has since swelled to an incredible magnitude.

Among the speakers were the Right Reverend the Bishop of Winchester, the Rev. J. A. James, the Duke of Argyll, the Rev. Dr. Duff, the Earl of Carlyle, the Rev. Hugh Stowell, and the Rev. Dr. Cumming. Never, perhaps, in the history of Exeter Hall, was such an array of diversified talent assembled at once within its walls; and never did its walls echo with such heart-stirring eloquence.

The speeches and proceedings of this great meeting are published in pamphlet form; and no document of modern times affords to the Bible-reader and the Bible advocate, such an amount of hearty satisfaction.

While Missionary schemes and philanthropic efforts for the spread of the gospel, are in active operation, under the guidance and control of the various Protestant denominations of our empire—here is one great cause which has been stripped of all sectarian qualities, and a Bible platform has been reared, on which they all meet.—The cause is felt to be one which belongs to every Bible reader—and just because it is so, God has blessed it, and given it a success unpre-