

Church of his Fathers that we would consider him principally. As an Elder in the Church of Scotland, he had been actively employed for many years before he came to Canada; and at the settlement of the first Minister over the Presbyterian Church in Fergus on the 22nd February, 1837, he was received in the same capacity; and was much interested at all times in the well-being of the Church at large, as well as of the particular branch of it, to which he was attached. The death of the Rev. A. Gardiner in 1841, the two years' vacancy succeeding that event, and the settlement of the Rev. G. Smellie in 1843—all called his exertions for the good of the Church into lively operation: but the harmony, prevailing at the last mentioned appointment, was unhappily but of six months' duration.

In 1844, co-inciding in opinion with the majority of the Synod, who then determined on remaining in connection with the Established Church of Scotland, while the opposite course was held by his Pastor and the other Members of the Session, Mr. Fordyce felt himself called on to engage in what became a long and to him most distressing controversy, as Chairman of the Church Trustees; yet, being naturally of a sanguine disposition, inclined to look on the bright side of events, when to others they seemed almost hopeless, with untiring perseverance, and a firm conviction of the rectitude of the principles for which he was contending, and reliance on the blessing of Almighty God, he was enabled, when thus left without Minister and Session, and deprived of the co-operation of half the Trustees, to discharge, as far as he *individually* could, the duties of *all these* to the small band of adherents who had gathered round him, adding their encouraging countenance to his exertions, and who in more favourable times, when the vexatious questions were at rest, and just after he had commenced, as in the former vacancy, assembling with them on the Sabbaths for public worship, evidenced by a presentation of plate the value they attached to his labours in their behalf whether as an Office-bearer of the Church, or as a Trustee for her benefit.

After considerable delay and disappointment had been experienced in the attempt to get the ordinances of Religion again established, a Pastor was obtained for St. Andrew's Church in October, 1847, a blessing for which Mr. Fordyce was most thankful, and one which amidst doubts and difficulties he had continued from first to last to implore for the people committed for the time to *his* charge; and from the connection, thus happily formed during the concluding years of his life, he himself derived very great edification and comfort.

He possessed a cheerful temper, a sound judgement, and a kind and feeling disposi-

tion. He was not backward in tendering admonition where he saw it was needed; but, inclined to draw by the 'cords of love,' his advice was at times attended by a species of playfulness, which showed that he desired it should not prove ineffectual, and that, as far as possible, consistently he would be "all things to all men, to gain some."

In the discourse, to which we have already alluded, reference is made to his having at the last been but a short time in the furnace of affliction; and so indeed it was.

On the *first Sabbath of the year* he attended the regular services of the Church, heard his last discourse from the words, "Let me die the death of the righteous, &c.," and besides this was for the last time in his place in the Sabbath School and Bible Class. The *second Thursday of the year* saw him as usual in the evening at the weekly Prayer-meeting, where in the absence of his Pastor from bodily indisposition he led the devotional services, and read to the few assembled worshippers, as he had frequently done before, one of the Rev. C. Overton's lectures on the Pilgrim's Progress, being the passage in which is described the Pilgrim's arrival at the Delectable Mountains, introduced by the lines:—

"We are traveling home to God  
By the way the Fathers trod.  
They are happy now; and we  
Soon their happiness shall see."

and closing with the following stanza, so soon to be verified in his own experience,

"How sweet the prospect is!  
It cheers the Pilgrim's breast.  
We're journeying through the wilderness;  
But soon shall gain our rest.  
Hallelujah! we are on our way to God!—

After the following day he was confined to the house; in a few days, to bed; every thing was done that human care or skill could; but in six weeks the grave had closed over him. Though in his last illness thus comparatively easily dealt with in respect of suffering, a blessing he, as well as all around him, deeply felt and thankfully acknowledged, he had for a good many years been exposed to varied trials; some of them in his own person, some in his family; bereavements, both unexpected and most distressing; while in the Church, as we have noticed, and also in the world, his trials had abounded for a time: so that he could almost have exclaimed like the Patriarch, "All these things are against me;" but glimpses of sunshine were granted through these dark clouds; merciful alleviations accompanied almost all these trials. On his death-bed an unruffled composure sat on his countenance; looking constantly to *his* Redeemer, he was kept in perfect peace; and thus in patience did he wait till his change came.

His remains were consigned to the tomb on Friday the 27th February, attend-

ed by very many, desirous of paying this last tribute of respect to the memory of one whom they had long esteemed: and on the following Sabbath, notwithstanding the extreme severity of the weather, and with the roads almost blocked-up, a large and attentive audience assembled in St. Andrew's Church, and heard from his valued friend and Pastor, the Rev. Dr. Mair, an impressive discourse, suggested by the event from Ecclesiastes vii, 1, last clause, "*The day of death is better than the day of one's birth.*"

After pointing out *Solomon's* qualifications for arriving at a correct conclusion on the subject, and intimating that the day of one's *birth* was not intended to be thereby disparaged, he showed that the assertion of the text could not be made, if death were to be succeeded by *annihilation*; nor could it be affirmed respecting the *wicked*; and then proceeded to demonstrate the truth of the proposition, which he did most clearly, from the fact of the grand design of the Christian's birth and life having been then accomplished; the excellence of his Christian character tested and the conflicts of the Christian life for ever closed; and from his entering at death into the felicities of the Heavenly state, comprising perfect knowledge, admitting of everlasting progression, the most delightful and lofty employments, and the most exalted society; and all these interminable.

The Rev. Doctor then alluded in the following terms to the subject of the above notice.

EXTRACT from a Sermon on the Death of A. D. FORDYCE, Esq., by the REV. HUGH MAIR, D. D., preached in St. Andrew's Church, Fergus, on Sabbath, 29 February, 1852, from Eccles: vii. 1, last clause, *The day of death is better than the day of one's birth.*

We need scarcely say that the topic of our instruction this morning, and the train of thought into which it has led us, have been suggested by the recent removal from earth of a very highly esteemed, most useful, and operative member of this Church; one indeed in some measure identified with it. Few things have operated more against the interest of Religion than those indiscriminate eulogies which are pronounced from the pulpit, where the memory of the dead is often loaded with unmerited honours, and the careless and the impenitent induced to believe that the importance of Religion is grossly exaggerated; for, whatever may be the differences existing among mankind, whenever the grave closes over them, they are extolled in the language of unmeasured praise. In the present instance, however, we do think that, compared with the mass of Christian professors, the character of the deceased must be regarded as of a high order, and worthy being highly respected and honourably remembered by us all.

We shall enter into no biographical sketch, but shall merely endeavour to give you a concise, though, we are aware, very inadequate summary of the features of his character.—Suffice it only to say that, as a man, he was gentle, amiable, urbane, dignifiedly simple, and truly benevolent. In his conduct he was uniformly correct, highly decorous, and truly honourable. Towards the moral aristocracy of the earth he ever paid the tribute of a high regard, and desired to walk in their footsteps, enjoy their companionship, and aspire after the same grand destiny; while towards