

speaking. There was a noble negligence in his style. His great mind could not stoop to the affected eloquence of words. He despised flashy oratory. But his expressions were so clear and powerful, so convincing to the understanding, so entering into the soul, so engaging the affections, that those were as deaf as an adder who were not charmed by so wise a charmer."

The effects that his preaching produced were those which such preaching always has produced and always will. As it was under the pulpit of Latimer and Whitfield, so it was under the pulpit of Baxter. At Dudley the poor sailors would not only crowd the church but even hang upon the windows and the leads without. At Kidderminster it became necessary to build five new galleries in order to accommodate the congregation. In London the crowds, who attended his ministry, were so large that it was sometimes dangerous, and often impossible, to be one of his hearers.

Once, when he was about to preach at St. Lawrence Jewry, he sent word to Mr Vines, the minister, that the Earl of Suffolk and Lord Broghill were coming in a coach with him, and would be glad to have seats. But, when he and his noble companions reached the door, the crowd had so little respect for persons that the two peers had to go home again because they could not get within hearing. Mr Vines himself was obliged to get up into the pulpit, and sit behind the preacher, from want of room. And Baxter actually preached standing between Mr Vines's feet.

On another occasion, when he was preaching to an enormous crowd in St. Dunstan's, Fleet Street, he made a striking use of an incident which took place during the sermon. A piece of brick fell down in the steeple, and an alarm was raised that the church, an old and rotten building, was falling. Scarcely was the alarm allayed, when a bench, on which some people were standing, broke with their weight, and the confusion was worse than ever. Many crowded to the doors to get out, and all were in a state of panic. One old woman was heard loudly asking God forgiveness for having come to the church at all, and promising, if she only got out safe, never to come there again. In the midst of all the confusion, Baxter alone was calm and unmoved. As soon as order was restored, he rose and said:—"We are in the service of God to prepare ourselves that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away and the elements melt with fervent heat." This was Baxter all over. This was the kind of thing he had not only grace but gifts and nerve to do. He always spoke like one who saw God and felt death at his back. Such a man will seldom fail to speak well. Such a man will seldom be in want of hearers. Such a man deserves to be embalmed in the memory of all who want to know what God can do for a child of Adam by His Spirit.—*J. C. Ryle.*

#### CHRIST'S GLORY IN HUMILIATION.

Christ's outward meanness, that disguised His real greatness, was in itself glorious, because of the design of it. Yet that meanness did not wholly becloud it; many beams of glory shone through it.

His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but He was attended with multitudes of patients, seeking and obtaining healing of soul and body. That was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion, that had both, acknowledged,

health and sickness, life and death took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry; but, when He walked on the sea, the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure; but, when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns nor corn fields; but, when He inclined to make a feast, a few small loaves covered a sufficient table for many thousands. None of all the monarchs of the World ever gave such entertainment. By these and many such things, the Redeemer's glory shone through His meanness in the several parts of His life; nor was it wholly clouded at His death. He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions; but the frame of nature solemnised the death of its Author—heaven and earth were mourners. The sun was clad in black; and, if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible, they rent their bowels. He had not a grave of his own; but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories; but He came not there as a subject, but as an invader,—a conqueror. It was then that death, the king of terrors, lost his sting; and on the third day the Prince of life triumphed over him, spoiling death and the grave.—*Maclaurin.*

#### FRAGMENT.

Accustom a child, as soon as it can speak, to narrate his little experiences, his chapter of accidents, his griefs, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction; and to observe and note events will become one of his first pleasures. This is the groundwork of a thoughtful character.—*Locke.*

#### QUEEN'S COLLEGE.

The Annual Meeting of the Trustees of Queen's College was held at Kingston on the 20th ult., when, we learn, there was a large attendance of both the Clerical and Lay members of the Board. The Meeting having been constituted with prayer by the Rev. Dr. Maclach, on motion of the Hon. W. Morris, seconded by Hugh Allan, Esq., it was unanimously resolved that the Hon. John Hamilton be reappointed Chairman of the Board. We learn further that the meeting was an exceedingly harmonious one, and likely to result in ultimate good to the Institution. The Financial position of the College appearing to be satisfactory, it was resolved to endeavour to place several of the Chairs upon a more permanent footing. The College, and, we may add, our Church throughout the Province, have been under lasting obligations to the Rev. Dr. Maclach, and the Rev. Messrs. Urquhart & George, who for some years have, at much inconvenience to themselves, from a sense of duty until permanent appointments could be made, discharged the duties of Principal and Professors. We learn that a Committee

was appointed to secure before next session, in addition to the Chairs already permanently filled, the services permanently of a Principal and two additional Professors, the one to fill the Classical Chair and the other the Professorship of Logic and of Mental and Moral Philosophy. Professor Smith received the appointment of Professor of Ecclesiastical History, Biblical Criticism, and Hebrew. The important position of Principal has, we understand, been offered to a gentleman, whose acceptance would, we are confident, be hailed with pleasure by the Church at large, and would be very beneficial to the College. The Chair of Logic and Moral Philosophy has also been offered to a gentleman, who, we hope, will see it his duty to accept it. We learn that it is in contemplation also to open the Faculties of Law and Medicine. At the late Meeting of Synod the Revs. Hugh Urquhart, Alexander Spence and John Barclay, were re-elected as Clerical Trustees, and the Lay Trustees reported the election of Andrew Drummond, Hugh Allan, and John Cameron, Esquires, and James Hamilton, M. D., as Lay Trustees. A tribute of well earned thanks for the fidelity and diligence with which they had discharged their respective duties was unanimously accorded to the Rev. Dr. Maclach and the Revs. Messrs. Urquhart and George. We have every reason to believe that the respectable and efficient Committee, to whom has been entrusted the duty, will succeed in completing the organization of the various Faculties, and that at the ensuing session the College will open with a staff of four Professors, exclusive of the Principal. The classes of the College continue to be well attended, and from the Divinity Classes, we are glad to learn, as will appear in another part of this paper, three Students will be at once admitted to license, while at the close of next Session several others may be expected to apply for license. It affords sincere pleasure to be able to chronicle the onward movement of Queen's College. Apart altogether from its importance as a School of Literature for Central Canada, as a School of the Prophets, it demands and should receive the cordial support of every well-wisher of our Church. We feel more and more that, however desirable an addition to our Clergy from the Parent Church may be, yet to the native Ministry we must look for the main supply of our pulpits, and to those, who can already look back upon Queen's College as their alma mater, we can with much satisfaction refer as an earnest of the character of the pastors to whom we may look in the future to come from its walls. We would commend the College to the attention of our friends in New Brunswick, Nova Scotia, and the Lower Provinces. Facilities of access to these Provinces are day by day increasing, and it might be to the advantage of some