

passed, the claims of the Heathen. A volume of his published addresses at that time bore the title of "Missions the chief end of the Church." Having on the meantime received the degree of D. D. from the University of New York, Dr. Duff returned to India in 1840 in recruited health.

At the Disruption in 1843, all the ordained missionaries of the Church of Scotland then in India joined the Free Church. This implied the loss of the Calcutta buildings, and made it necessary for Dr. Duff and his colleagues to begin *de novo*. This they did with a will, and it is recorded that at the examination of the Free Church Institute on 31st December, 1845, 1040 scholars were on the roll, of whom 76 were in the College department. A series of conversions and baptisms followed, embracing some of the most respectable Brahmins, who eventually became missionaries. In 1850 he visited Scotland on a missionary tour to make known the wants of India and awaken a deeper interest in Missions. He was appointed Moderator of the General Assembly of 1851. Before returning to India he visited America, and was received with the greatest enthusiasm by the Churches. In Toronto, he addressed probably the largest meeting that ever assembled in that city, and imparted to Canadians an interest in that great cause to which he had devoted his life, which at this day is bearing fruit, and which we trust will never be diminished.

In 1854, the foundation-stone of new and permanent mission buildings, which cost upwards of \$75,000, was laid in presence of a great concourse of natives. In 1857, Dr. Duff's Institution for high Caste girls was founded. In that year, too, the mutiny broke out, which the Doctor described in a series of brilliant letters, published in 1858. While success was crowning his labours in many directions, Dr. Duff's health completely broke down, in 1863, when he was reluctantly compelled to bid adieu to India. On his arrival in his native land he was received in such a way as left no doubt of the public estimate of his services. He was

immediately appointed Convener of the Foreign Mission Committee of the Free Church. In 1867 he was appointed Professor of Evangelistic Theology, and thereafter gave annually a course of Missionary Lectures in each of the three Free Church Colleges. He was a second time elected Moderator of the General Assembly. Without disparagement to any other, it may be said that the death of Dr. Duff has deprived the Free Church of one of its foremost ministers, and Christianity of one of its brightest ornaments. Few men ever wielded greater power over their fellow-men for good. No one was ever more unselfish. For some years previous to his death he was in feeble health. But he continued a power in the Church till the very last. He was not able to be present in person at the late General Presbyterian Council, but he was greatly interested in the occasion, and the letter which he addressed to the Council was received with profound respect. It is difficult to say, and indeed it matters little, whether the influence he exerted before the Disruption, or after that event, was the greater: whether his labours in India, or his eloquent pleadings in Britain and America were the most useful. In looking at the state of missionary feeling in all the churches now, as compared with what it was when he first went to India, in 1829, we find a vast change, and no impartial observer will hesitate to connect the honoured name of Dr. Alexander Duff very intimately with that change.

## Gold and the Gospel.

### THE BIBLICAL CATECHISM.

BY LATE REV. JOHN ROSS, LONDON, (ENG.)

Q. What rule is given in the Old Testament about devoting property to God?

A. "Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy press shall burst out with new wine."—Prov. iii. 9, 10. "Give unto the Lord the glory due unto his name: bring an offering and come before him:—worship the Lord in the beauty of holiness."—1 Chron. xvi.