

might honourably discharge the twofold duty of student and private tutor.

"Let me study," he writes in his private journal, "with resolution, perseverance, and fortitude, and let me serve my God above all things."

1852, Oct. 13.—Attempted to read Plato but was in a very confused state of mind; called twice on Dr. Alison as I wished to consult him about this severe cold, but did not see him. Got some honey which I trust will help in stopping the cough. My body nervous and the mind depressed and unhinged, so that I feel most unhappy. I can imagine nothing better for me than to have frequent recourse to my Bible and prayer.

Oct. 15.—Found Dr. Alison who ordered me some medicine, and recommended the shower-bath; he says my lungs are not affected, but commands regularity. Called on Mr. ——— and got into argument in regard to the terrible fate of the nations of Canaan; I did not feel strong enough to contest the point, and as I was conscious I had the wrong side of the question, I yielded.

Oct. 20.—Feel much agitated and excited, whether owing to these repeated examinations, or to weakness, I know not; but my health is much relaxed. Oh! that I could get back my original energy, when nothing, nor any amount of study was a labor to me, when I could do as much in one hour as I can do, now, in six."

It has been justly remarked, that the hours for study taken from needful rest—are not redeemed but borrowed, and must be paid back with double interest in future life. It was, indeed, so with Mr. McDowall; and, like many others, gladly would he in after life have parted with many of his most valuable acquirements could he thereby recover the health he had lost in their pursuit.

His favourite studies were languages and mental philosophy. And before the close of his Theological course he acquired fair skill in Hebrew, and became so far versed in Latin, Greek, French, and German that he could with little trouble read any common author in these languages. To Speculative Philosophy, however, he devoted himself with intense ardour; and good was it for him that before he had "eaten of the insane root that takes the reason prisoner," the "God of our Lord Jesus Christ the Father of Glory gave to him the spirit of wisdom and revelation in the knowledge of Christ." The most striking feature about him as a student was his thorough originality of thought, rising on some occasions to the boldness and brilliancy of true genius. So strongly indeed did his tendency lie in the direction of free and independent enquiry to the scorning of all human authority, that he would have been in danger of passing safe limits, had it not been for the humble reverence with which he ever bowed before the authority of the word of God. Whenever he felt satisfied that any doctrine was taught in the Bible he cordially accepted it, however much the doctrine taught might seem to transcend human reason, or to defy reconciliation with other doctrines. As long as his field of enquiry was human, and comprised only the possible and probable, he delighted in the exercise of an unwearying and subtle intellect; but whenever he entered the territory where is heard the voice of God, he ceased to question or pry,