

In this family my brother had an opportunity of spending a winter in the city of York, where he got acquainted with a number of pious and learned divines of the English Church, who esteemed him at the less that he "took license" for himself and not from the Bishop, and "opened his mouth" on one or two occasions in an Independent or Congregational Assembly. In those days such uncanonical doings were held as allowable only South of the Tweed.

It was in the summer of 1799 my brother received his real license from the Presbytery of Stranraer, and preached his first sermon in the pulpit of Dr. Coulter, the venerable incumbent of that town and parish. He then bade farewell to Galloway, but he carried with him, and ever afterwards retained, a warm attachment to a land which had been watered with the blood of martyrs, and where, amid the freezing soil of moderation, he saw, or thought he saw, oozing out some of the living drops or streams of an undisguised covenantism. Many years rolled away ere he paid another visit to these haunts of his earlier days; but he kept up a constant intercourse with some of the branches of the respected family of Dunragget, and when Dr. William Symington, then of Stranraer, now of Glasgow, and a man of no mean name, introduced me in September, 1833, to the inmates of that mansion, how delighted they were to tell me little stories of the venerated preceptor and his pupils.

My brother never enjoyed the ambiguous delectabilities of a "preachership at large." We in Canada call that sort of thing now a "mission;" but it was not so dignified in our early days, and be its joys many or few, my brother never had them, for in autumn of 1799 he became regular assistant to the worthy old minister of Dum, the Rev. James Lauder. On the 4th of December, 1801, my brother was ordained assistant and successor to this venerable minister of "the olden time," and for two or three years, during which the colleagueship continued, the harmony was perfect. It was not from the identical pulpit of the great "superintendent of Angus," the Baron of Dum, that my brother gave forth the same message that thrilled on the lips of the evangelistic Brownlow North of his day, but it was in the same parish Church, now unroofed indeed, and converted into a family necropolis, but still exactly what Samuel Rutherford's Church at Anwoth is, a simple but impressive memorial of Knox and his days. I have a lithograph of it and a history now before me, and I shall present both to the museum of our College. Need I say that the publication of the "Life of Knox" in 1810 was soon followed by a visit of the distinguished McCrie to the manse of Dum, to examine the "Dun papers," and to gaze on the interesting localities. The superintendent died in March, 1830, at the advanced age of eighty years.

From 1800 to 1821 my brother discharged the duties of the pastorate in this lovely but small parish, with a pains-taking piety, and earnestness rarely equalled, never excelled. During the same period he acted as Clerk to the Presbytery of Brechin, and never did official enjoy more thoroughly the confidence and the warm affections of all his brethren.

In 1820 the large and influential parish of Kilsyth, in Stirlingshire, became vacant by the death of Dr. Reanie, a minister of learning and of piety who, though a native of the parish, was much respected. Our family had in connection with Sir Charles Edmonstone, of Duntreth, the principal heir, and a crown presentation was issued in favor of my brother, who, with the free and hearty approval of all parties, was inducted to the charge in

1821. What a change! From a pastorate of six hundred to one of nearly four thousand! But the minister was in the full vigor of his manhood, his graces developing with mental progress and application, with large experience, and a well-peopled stock of lectures and sermons. To quote the words of Dr. Smyth, of St. George's, Glasgow, the endeared friend and fellow-labourer who preached one of the sermons on his death: "Of the value of his ministerial services it is hardly possible to give an exaggerated estimate. With talents of a decidedly superior order; literary and theological acquirements alike accurate and varied; depth and tenderness of spirit in addressing all classes of hearers; and pre-eminently distinguished by the spirit of grace and supplication, our beloved and lamented father was truly a master in Israel." His speech and his preaching were not without exciting words of man's wisdom, but in demonstration of the spirit and in prayer. His theology was that of the good olden school of the Scottish professors, the Erskines, Fishers, and Bostons of the last century; these men, "mighty in the Scripture," whose names are identified with all that is sound in doctrine, and powerful in appeal to the conscience and the heart.

It was in July, 1839, the first symptoms of an awakened concern in regard to religion and eternity showed themselves among the people of Kilsyth. Just about a century before in 1742-3, Cambuslang, Kilsyth, and the West of Scotland generally had been scenes of great awakening; and there cannot be a doubt, but amid a good deal that was discouraging, as Mr. ever expected in all such cases, many hundreds ascribed their first religious impressions to such seasons of revival, and passed through the pilgrimage of life thereafter in the full habit and with all the usual features of genuine discipleship. And so it was in regard to the awakening of 1839. In the "New Statistical account of Scotland" my brother has given a condensed account of the awakening, and after two years had elapsed, his impressions of the good done in that season of divine visitation as thus summed up: "There are, we have reason to hope, not a few who have been sincerely turned from sin unto God, while in other respects, the religion and morals of the people at large is much improved. The places of worship are better attended, and there is more general seriousness during divine service than formerly. Many family altars have been erected. There is a greater degree of zeal among us for missionary objects; and there are about thirty weekly prayer meetings of a private kind among our people, not including those which are connected with dissenting bodies."

During the whole period of the "ten year's conflict," my brother's mind never wavered. He had taken up his position, from long tried conviction, and he kept it without shrinking. And yet, few of the brethren in the ministry made a more costly sacrifice. His living in the Established Church, taken all in all, could not be less than from £350 to £400. This he surrendered without a grudge, and for fourteen years thereafter considerably less than one-half of this income became his portion. His was indeed the lot of many ante-disruption ministers, who had thus largely a trial of "the spoiling of their goods."

From the commencement of his ministry my brother kept a diary of occurrences both domestic and public, with sketches of character often very graphic. Such memorials are interesting, and they form the very best sources of authentic narratives and of historic delineations. When in Scotland, in 1837, I had an opportunity of perusing many of these sketches. The substance of those which refer to the "revivals" is already before the public in various

shapes, and it may admit of a doubt whether it would be advisable to print the other memorials during the present generation.

Till within the last three years Dr. B. had to regulate help in the performance of pastoral duties. Up to the 78th year of his age he was enabled by the help of God to discharge both the public and the private duties of the pastoral office, but he felt it then his duty to apply to the Church for a colleague and successor. This was granted, and the Rev. Mr. Black was called to this office. On that gentleman have now devolved all the responsibilities of the charge, and great are the advantages connected with an entrance on fields of labor already successfully cultivated by predecessors who have made full proof of their ministry.

The minister of Kilsyth was one of the earliest movers in Scotland in behalf of the interests of temperance. The field of his pastoral labours, and the scenes presented in the neighbouring city, furnished most impressive practical arguments in support of the cause; and he continued a steady and active advocate of abstinence principles to the close of his life.

The death-bed scene of this tried servant of God was not prolonged beyond a few weeks, but he suffered severely towards the close of that period. A calm serenity marked the complacency of his soul in God, and in those great and precious promises which it had been his delight to expound, and still more experimentally to realize. His life had been one undivided course of fidelity, uprightness, and deep-toned spirituality, and the evidence of such a life is self-testifying. His dying bed was surrounded by his nearest relatives, by his affectionate and pious surviving partner, and by his children and his children's children. The words which issued from his lips were sweet and edifying, and he glorified God in dying, as he had done in living. Happy in his family,—all of nine members he had seen comfortably settled in spheres of usefulness,—and literally without an enemy on earth, his soul winged its flight gladly on high, and his mortal remains repose with the ashes of not a few of his spiritual children, with whom he shall again appear in the day of retribution of all things, for "he was a good man and full of the Holy Ghost and of faith; and much people was added unto the Lord"—Acts x: 24.

Toronto, July 8 1859.

R. B.

ON MANSES.

MR. EDITOR.—

I was glad to see by the report of the proceedings of last Synod that the overtures on Mansees was approved and commended to the careful consideration of Presbyteries. I earnestly hope that they will not let the matter rest until every minister within their bounds be furnished with a comfortable manse, and if possible, with a glebe also. It is pleasant to know that a goodly number are thus favourably situated, and it might be so with many more if only congregations would take the matter heartily up and carry it through. No congregation should allow their minister to be at the expense of renting a house. His stipend is generally small enough as it is, often very irregularly and not fully paid, without having from £15 to £30 deducted from it.—No doubt the times have been hard, and congregations have had enough to do to meet engagements. But it is to be hoped they will improve. In the meantime, let sites be procured in suitable localities; let arrangements be made for drawing saw logs to the mill next winter, or stones where they can be procured. Then let subscription lists be prepared, and let every individual give according to their ability, but let it be done cheerfully, "for God loveth a cheerful giver." Now we ask, would congregations themselves suffer by such praise-