

that about his handling of the Scriptures that made the life that is in the word felt. It was "in demonstration of the spirit and of power." He was a biblical scholar, but a scholar with his heart as well as with his head. All divine truth was *vital* as he viewed it, and he made it seem so. He was upon the Gospel of Matthew when I became his hearer; and I well remember, when it came to the twenty-fourth chapter, what a vivid, intense air of reality—going on in his plain way—he threw around our Lord's discourse concerning the end of the world. So much so, that once, as I distinctly recall, when I got out of doors the aspect of the still summer day was somehow strange to me—tinged, as it were, with the awe of the tremendous scenes it was one day to witness.

I often walked home with him after his lectures, and almost always his talk was a continuation of the theme he had been unfolding, showing how profoundly it had engaged him. I am sure I never knew one whose thoughts of what he was doing were so entirely impersonal as his seemed to be in connection with that exercise. Not infrequently when he ceased speaking and sat down he would turn to me and say, "Wasn't that good?" The subject was all.

From the Gospel of Matthew he passed to the Book of Daniel, thence to the Epistle to the Romans, making us the fortunate partakers of the rich fruits of his lifelong study in those scriptures. For about two years he served us in this work, bringing it to an end the last Sunday in March, 1867. Many a time I have wished that his closing lecture might have been taken down just as he gave it, and preserved to us. It was about the Bible, and was a free utterance of his thoughts and feelings regarding the Holy Book—of his unbounded reverence, enthusiasm and love for it. He said that through the whole forty years he had thus been employed in studying and teaching it he had been doing *just what he wanted to do*. He spoke of its divine greatness, of its treasures, of its knowledge, both that which was open to our understanding and that which was as yet hidden from us. He said that because it was so great, he, for one, found it easy to be humble before it; that simplicity and godly sincerity were essential to a true insight of it, according to its nature; that it was, as respects the most precious things in it, as St. Peter declares, "a light shining in a dark place till the day dawn and the day star arise" in the heart; that though there were depths in it that thus far no one could fathom, he was perfectly assured that through the unfoldings of Providence and the advance of the kingdom of heaven on earth, sooner or later *all* its meaning would come out. Many things more he said. He gave us counsel how and what to read for our spiritual edifying, but ever returned to the Book that was so dear to him—the friend of his soul. As he spoke he kindled and glowed, and the tears ran down his face. He was a man quite unwonted to betray his emotion, and it moved the hearts of all present that day when more than once he had to pause, and recover his voice before he could go on.

I am thankful for this church and always shall be, and count it the happiest circumstance that it fell to our lot thus at the outset of our history to be taught in the word of God by such a learned, and honoured and reverent student of the same, who was also of our own household. It was one of the best of all possible good gifts to us. And I am thankful for myself that in the early stage of my ministry I was brought so near such a man—into intimate communion with his mind and with his spirit. It was an opportunity that I trust was not altogether lost upon me.

NEGLECT OF THE BIBLE.

The Bible comes to us claiming to be the word of God. And it bears abundant evidence that its claim is just. Such a book could not have been written by uninspired men. This has been acknowledged by the wisest and