

private academy, then in Gould street, opposite the Normal School. His first mission field was Collingwood, County of Simcoe, where he laboured during the summer of 1858. In the year following he was licensed to preach the Gospel by the Presbytery of Toronto. For some time thereafter he conducted services in the west-end of the city, receiving in the Sabbath-school department of his work much valuable assistance from the Hon. John McMurich. The Foreign Mission committee appointed him to undertake a mission to British Columbia, which he declined. Erin, Brantford and Collingwood sent him calls, which were also refused, as was likewise a very pressing invitation from the people of Toronto, amongst whom he had been labouring. He accepted a unanimous call to Knox Church, Guelph. During the single year of his pastorate fifty-two members were added to the church, and its work in every direction greatly stimulated. His high preaching powers and eminent gifts as a pastor had already become widely known and recognized, so that in the fall of 1860 he received a call from Coté Street Free Church, Montreal, as successor to Dr. Fraser, now of London, England. This congregation was then and is now—as Crescent Street Church—one of the leading churches in the country. He accepted the call, and was inducted into his new charge on the 30th of January, 1861. During his pastorate, which lasted for nearly eight years, the congregation attained a very high state of efficiency; the membership almost doubled, and great missionary zeal was manifested in the founding of several district Sabbath-schools, two of which are now not only self-supporting but influential city congregations (Chalmers and St. Joseph Street Churches). His bible-class was one of the largest and most successful in the country, bearing most unequivocal testimony to his teaching ability.

In 1868 he was appointed Professor of Divinity in the Presbyterian College, Montreal—a very different affair from that of to-day. Look on that picture and then on this: Then it had no buildings, but met in the basement of Erskine Church, called by the students in those days the “cellar;” no library, no endowment, and only five or six students. Now it has a handsome building, a very extensive and exceedingly valuable library, numbering fully 7,000 volumes, and containing a magnificent set of the “Patrologia” by Abbey Migne; a copy of Tischendorf’s *fac simile* reprint of the Codex Sinaiticus, and a copy of the Codex Alexandrinus, besides other rare and valuable works; a partial endowment, and a large staff of professors and lecturers, and even this is but the

day of small things, if the future be considered, with its Morrice buildings, its endowment of several new chairs, post graduate course, &c., &c. This bespeaks an energy and an enterprise worthy of all praise. It is unnecessary in an article intended for students and graduates to speak of his ability as a teacher. His pre-eminent qualifications in that respect are known all over the continent, and have been felt and recognized far beyond the sphere of college work. He has long taken the deepest interest in the work of French Evangelization. By overture to the Presbytery of Montreal and the Assembly, he originated the work of training French and English-speaking missionaries and ministers, and organized the Presbyterian French work, which has been so successful. He served for many years on the Protestant Board of School Commissioners, Montreal, and was chairman at the time of his retiring last year. His services in this connection have been invaluable to the cause of education in Montreal, a fact to which the Press has borne repeated testimony. His public lectures and addresses, educational and theological, are well known. Among his educational works his two arithmetics, primary and advanced, are standard text books, having been introduced into the schools of the Provinces of Quebec and Ontario. In 1876 he delivered a course of 20 lectures, on Applied Logic, and in 1878 a course on Ethics, before the Ladies’ Educational Association of Montreal. During the session of 1871 he was lecturer on Logic in McGill University. In 1870 he received the degree of LL.D., *honoris causa*, from that University of which he is also a Fellow.

He was appointed by the General Assembly as a delegate to the two great Presbyterian Councils, which have been held—the first in Edinburgh, Scotland, in 1877, and the last in Philadelphia, U.S., in September of last year. At this Council he read a paper on “*The Catholicity of Presbyterianism*,” which will take its place among the most valuable and permanent records of that great body.

That his merits are well known and highly appreciated, far beyond the borders of Canada, is evidenced by his having received a very pressing call from the South Church Congregation, Brooklyn, offering a salary of \$7,000, yet he declined.

A recent writer says, “He is known to have definite opinions, and is always able to give a reason for them. While no believer in a vague and nondescript theology, he is anything but sectarian in his conception of the constitution of the church, thus showing himself ready to work with all who profess Christianity.” This witness is true, and those who are quick to discern the signs of the times can understand what it means to have clear, definite theological views in these days, and all the better when allied with the courage of one’s own conviction to give them voice without reference to popular favour.

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