

was for his long line of eminently pious ancestors: a line which included those distinguished worthies Henry and Ebenezer Erskine, and James Fisher, fathers of the U. P. church, and men who literally "gave up all for their principles." When he was only sixteen years of age he was bereaved of his father, and he was then called to assist his mother in the management of the household, thus early in life assuming responsibilities which doubtless contributed largely to the formation of his character. We are unable to supply a particular account of his conversion, but it is evident that he was led to the Saviour when quite a youth. During the last year he was frequently heard to declare in terms and tones, which—with the flush upon his cheek and the kindling of his eye—told how deeply his heart swelled at the recollection, that he had followed Christ for more than half a century. He was educated for the legal profession, which he practised for a short time in his native city; but finding it uncongenial to his tastes, he was led to relinquish it, together with the flattering prospects that were opening before him. On the 15th of June, 1831, he was united in marriage with the Christian lady whose earthly course closed so peacefully in the spring of 1873, and whose memory, (ever fondly cherished by her sorrowing husband), is still dear to many in this church and community.

In 1834, with his young wife, he sailed for these shores, and, after an unusually eventful voyage, settled near what is now the thriving town of Paris. The nearest Baptist church at that time was in Brantford, eight miles distant; but here he soon found a spiritual home. Paris, however, was a growing village, and he became deeply interested in its moral welfare. Four years had not elapsed before we find a missionary spirit which characterised him all through life manifesting itself in a communication sent by him to the Canada Baptist Missionary Society at its meeting in Montreal, June, 1838, stating that an active missionary would be of great benefit to Paris, that there was no minister in the village of any denomination, that the country around was well settled, and that he was prepared to contribute to his utmost ability towards pastoral support in addition to what might be derived from other sources. But it was not until four or five years later that the way was opened for the organization of a Baptist church in Paris, when he with his wife and mother (who had followed her son from Scotland) were among the constituent members. The Paris church found in him "a pillar." The tasteful and convenient white brick edifice in which it now worships was erected at his sole cost, and presented by him to the body on the day of its dedication, August 7th, 1864. In 1849 he removed to Toronto to become the editor and proprietor of the *Pioneer*, a weekly Baptist newspaper, then just started. His connection with this enterprise continued but a year, and the family returned to Paris—only to remove again, in 1851, to the city, Mr. Buchan having received an appointment from the government as chairman of the Endowment Board of King's College, an office which two years later was expanded into the "Bursarship of the University and Colleges," and which he continued to hold till his death. His fidelity in this responsible position is

well-known: it has repeatedly received recognition at the hands of the public authorities, and an appreciative letter addressed to a member of the bereaved family, by the Honourable the Minister of Education, is the last—but not the least grateful—of these testimonials to his sterling worth.

During many years of his residence in Toronto he was a member of the Bond St. church, first under the pastorate of Dr. Pyper, and subsequently under those of Drs. Caldicott and Stewart. He was the chief promoter of the scheme which led to the formation of the church in Yorkville, of which he was from the first a liberal supporter, a zealous and painstaking officer, and by which his death is mourned as one of the saddest events in its brief history. While his attachment to this church was conspicuously manifested, hardly less so was his regard for the general interests of the Baptist body in this province. Our various denominational societies have in him lost an earnest advocate, a generous contributor, and a wise counsellor. This is especially true of the Toronto Baptist Missionary Union, which owes its existence chiefly to his efforts.

It will thus be seen that our departed friend was an ardent, loyal Baptist; but he was not, therefore, narrow and bigoted; he was, on the contrary, in sympathy with "all who love our Lord Jesus Christ," and a friend to the cause of evangelical religion by whomsoever represented. One of the most striking traits in his character was, perhaps, his love for the young, and his deep interest in everything pertaining to their highest welfare. To the Sunday school he was devotedly attached, and for many years he was an earnest worker in this important sphere of Christian usefulness. It is only a short time since, constrained by the infirmities of age, he reluctantly resigned the superintendency of the Yorkville Sabbath school, a position, which he held from the day of its organization. But he still continued to discharge with unabated vigour, and characteristic thoroughness, the duties devolved upon him by the retention of other offices, and to the very last he was engaged in the Master's work. His end was a beautiful and fitting termination of such a life. He died with his hand upon the plough, and his eyes eagerly fixed upon the duties that lay before him, and his heart still throbbing with holy purpose concerning the Redeemer's kingdom and glory. He was called, as in a moment, from the midst of multiplied activities to the rest of the blessed dead, who "are before the throne of God, and serve Him day and night in His temple," finding the most perfect "rest" in ceaseless joyous service.

In the strict evangelical sense, Mr. Buchan was "a good man." His life afforded the most satisfactory evidence that he had experienced the renewing of the Holy Ghost; that he repented of sin; that he believed in Christ as the only Saviour; and that he rendered a sincere and habitual obedience to His commands. It was a life that will bear to be examined, and that deserves to be copied. Let me not, however, be understood to imply that he had an excellence of character which was free from all deficiency and all blemish. To say that he attained perfection, or that he was *near* being perfect, would contradict the deep inward convictions he had of his own failings and sin,

and his sincere confession and self-abhorrence before God; and it would be to overlook the pure and spiritual law, which no Christian on earth *perfectly* obeys in heart and action, for a single day, or a single moment of his life. But if the character of our departed friend is viewed in comparison with that of good men generally, I think it must appear, in many respects, to great advantage. What a rich inheritance to his bereaved family! They must ever regard it as a precious blessing that they have been so closely allied to one whose example was so pure, so shining, so attractive; and while they remember the great goodness of God in this respect, and their hearts overflow with gratitude, the bitterness of their grief will pass away. The Lord grant that they may be so happy through the remainder of life as to imitate the example which has been placed before their eyes, and by humble, active piety, to follow their beloved parent "who through faith and patience now inherits the promises."

And may the remembrance of departed worth prompt in many hearts now present, not the idle wish, but the earnest, heartfelt prayer,—“Let me die the death of the righteous, and let my last end be like his.”

It matters little at what hour,
The righteous fall asleep;
Death cannot come to him unaimed,
Who is fit to die.

Never were these words more clearly seen to be true than in the case of Mr. Buchan. His sudden death was, without doubt, "sudden glory"—he "died in the Lord."

Happy spirit! thou art gone where no sin pollutes, no sin disgraces, and where death shall never interrupt, nor terminate thy work. Thou hast changed the groans of mortality for the full chorus of eternity; the darkness of death for the bliss of light. Thou dost "rest from thy labour, and thy works shall follow thee!"

Men and brethren, let us not "stand gazing up into heaven." He who has been taken from us was one of us. We have the same field of labour which he cultivated; we may have the same grace which enabled him to work. God grant that over the spot where our shrouded form shall lie, there may be heard the whispered benediction,—“Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

Correspondence.

THE CAUSE IN MANITOBA.

DEAR EDITOR,—Within the last few weeks, since our sea of mud in this country has somewhat abated, I have made a couple of tours to the more distant points of our province and field of labour.

The first tour I made to Emerson, Pembina, and the Murrais settlement, where Bro. D. McCaul, labours with becoming zeal and perseverance. He prosecutes his work at a great disadvantage, being six or seven miles from Emerson where the little church is, of which he is overseer, which is his principal station. I find the little band there much *more earnest, clear, and scriptural* in their view of the Word, but lament they