

became its first Vice-President, and afterwards its President. For more than thirty years he labored earnestly in connection with the French Canadian Missionary Society, seeking prayerfully the enlightenment and conversion of the French Roman Catholics of the Province of Quebec. How much good he accomplished in connection with this noble Christian enterprise, it is impossible to estimate. At the time of his death he was President of this Society. He was thus chosen by his fellow-citizens and co-laborers in Christian work to preside over six most important religious and benevolent institutions, viz:—the General Hospital, the Foreign Missionary Society, the Labrador Mission, the Sabbath Observance Society, the French Canadian Missionary Society, and the Protestant House of Industry and Refuge.

The first meeting to get up a House of Industry in Montreal was held in his house, Dalhousie Square, in 1835, and he took an active share in the formation and management of this great public charity as it now exists.

But it was in the Church of God that Mr. Redpath accomplished the good which may be most appropriately mentioned in our columns. He was educated from childhood as a Presbyterian, and was for several years previous to the disruption an Elder and the Superintendent of the Sabbath School of St. Paul's Church, Montreal. In July, 1844, he felt constrained, through a sense of duty, to resign that position, and entered with spirit and zeal into the work of disseminating the views and principles of the Free Church of Scotland in this land, and took a most conspicuous part in the formation of Côté St. Congregation, of which he was an elder from the first.

He was specially instrumental in securing the valuable services of the late Rev. Dr. John Bonar, the late Rev. W. C. Burns, of China, Rev. W. Arnot, Edinburgh, Rev. Dr. McGillivray, Aberdeen, Rev. J. McNairn, now of Belfast, and many others forming a long succession of godly and able men from Scotland who officiated in Côté St. Church, and many of whom enjoyed the generous hospitality of his home.

Nor should we overlook the expenditure of time, effort, anxiety and means which he cheerfully made for the erection of the Church and the spiritual upbuilding of the congregation. In Church Courts his opinion was regarded with respect, and he was found uniformly promoting evangelical views and discipline. Upon one occasion, in 1847, he made a resolute stand, and spoke long and earnestly in the Synod in opposition to the drinking usages of society.

In the Kirk Session his brethren looked to him with deference as the Senior Elder; and he proved himself ever ready to aid in any efforts for the general weal of the Church.

In literary and religious matters he evinced a decidedly poetic tendency, and read with enthusiasm the works of Blair, Montgomery, Cowper, Milton, and others; and when enjoying in quiet retirement the society of special friends, he was wont, sometimes with much facility and delight, to recite beautiful passages from his favorite authors. During his last illness he retained this disposition, and seemed with a peculiar pleasure to refer to Blair's Grave, and Heber's Hymn of Hope, especially delighting in the lines:—

“How glorious must those mansions be,
Where Thy redeemed shall dwell with Thee.”

For many years his confidence was in the atoning sacrifice, imputed righteousness, and unfailling intercession of Jesus Christ. Death was not