

ministry, imagine that it would form a link in the chain of causation which terminates in the evangelization of the heathen; manifesting that God uses the most minute as well as the greatest events to evolve the ends of his providence.

Mr. Duff was distinguished at all the classes he attended. As a Latin scholar, he gained the special friendship of the late Dr. John Hunter, well known to the public for his accurate editions of divers of the ancient classics, and better known by the many pupils who attended him during a professorship of upwards of fifty years, for his profound views of the philosophy of language and general grammar. That eminent man delivered his lectures very much in the form of conversations with his students. It was his practice to call up some of the most distinguished, and by a process of question and answer, accompanied with explanations of his own, to unfold his philological views. Mr. Duff was very often one who was selected on these occasions, and always received the most marked approbation, both of his teacher and fellow students, for the manner in which he acquitted himself. Mr. Duff excelled even more in the Greek than in the Latin class. Professor Alexander, though not equal to Dr. Hunter, as a philologist, had as high a relish for the beauties of ancient literature. He prescribed a greater variety of exercises than his colleague, which made his class peculiarly interesting to the students. His own lectures were remarkable for their great eloquence. And I may here observe, that it was in the Greek class Mr. Duff first manifested that talent for bold declamation which marks his speeches in the General Assembly.— Each student was called up twice in the week; and when the name of Alexander Duff was called by the Professor, every ear was attentive. To say that he translated with accuracy, would give but a poor idea of his manner. He recited the passage with a force and feeling which shewed that he not only understood what he read, but that he entered into the spirit of the writer.— And such was his proficiency in the Greek tongue, that in a class, in which there were many excellent scholars, he carried off the first prizes during four successive sessions. He gained the first prize also in the Logic class. He received prizes in the Mathematical, Moral and Natural Philosophy classes; besides a great many prizes for exercises performed during the summer. Altogether, I verily believe there is not a youth in the United Kingdom who received more prizes, and who better merited to receive them than Mr. Duff.

It was not, however, until Mr. Duff had finished his attendance on the lectures of Dr. Chalmers, that he began to manifest a decided change in his religious sentiments. He had previously seemed

to hesitate between the two great parties in the church, but now in all his appearances in the societies which the students had formed among themselves for literary as well as religious purposes, he shewed his strong and decided attachment to the cause of evangelical truth. There were at this time in St. Andrews not a few individuals both among the professors and students of high standing for their attainments in the mathematics and languages, who associated weakness with evangelical piety, but Mr. Duff was ever ready to bear the reproach, and no considerations of self-interest led him to conceal his principles, but on the contrary, in the Missionary Society, which about this time was formed in the college, Mr. Duff spoke with such boldness in divers addresses which he delivered to the members, as to gain the esteem and love of all who had at heart the extension of the Redeemer's kingdom. In St. Mary's College (the theological one) Mr. Duff was, if possible, still more distinguished than he had been at the philosophy classes. He studied the great controversies with the Deists and Socinians with such laborious assiduity, that I have often thought if he had written on these subjects, he had all the materials needful to furnish the world with a work which would have rivalled the most elaborate treatises of our most famous theologians. And neither should I omit to notice, (seeing it affords another illustration of the force of genius in surmounting obstacles,) that during all this time he conducted the studies of several young men attending the classes, a task sufficient to occupy the time of ordinary men.

Mr. Duff's mind, I have reason to believe, was first turned to missionary labor, in preference to the ministry at home, by the influence of several pious young men with whom he associated at college. He was the intimate friend of John Urquhart, who had after the most diligent enquiry and persevering prayer, set himself apart for this work, and who died just before being received by the London Missionary Society. He was, moreover, the intimate friend of John Adam, of Homerton, London, who at this time was preparing himself for this work by attending the lectures of Dr. Chalmers in St. Andrews, and whom he had afterwards the happiness to meet in Calcutta as Missionary from the same Society. The lives of these two pious men have since been published, and as well from personal knowledge of all the circumstances as they occurred, as from the evidence contained in their biographies, I can say, that their counsels and example exercised a powerful influence in leading Mr. Duff to make choice of the missionary field in preference to the ministerial work at home. And neither should I forget the Rev. Robert Nesbet, at present one of the