

## Death of Principal Fairbairn.

Many of our readers will read in our obituary with feeling of sorrow and surprise of the death of Dr. Patrick Fairbairn, the Principal of the Free Church College in Glasgow. His death was extremely and most affecting sudden. He had spent the day of his death in his usual manner, diligently pursuing the record of duties which it was his custom to allot, in a most precise and methodical way, for every hour. Throughout he neither made complaint of illness, nor exhibited any symptom of it. On the contrary, he was particularly cheerful and animated, though he had received news concerning his eldest son in Australia of a nature to discompose him. At night, after conducting family worship, he retired to rest. Mrs. Fairbairn, on following a very short time after, found him in bed—a corpse. His decease must have been almost instantaneous, without struggle or pain, even without premonition. All was composure and placidity in his aspect, his attitude, and his surroundings. "He was not, for God had translated him," as in a moment. It is believed there had been a recurrence of a heart affection from which he suffered in April last, after addressing the Christian Convention at the Crystal Palace which was presided over by Mr. Moody.

Dr. Fairbairn was the son of a farmer, and a native of Greenlaw, in Berwickshire, where he was born in 1805. He received his early education in the parish school, under a teacher who trained several men of eminence—among others Dr. Smeaton, of Edinburgh Free College; and Dr. James Taylor, Secretary to the Scottish Education Board. Dr. Fairbairn subsequently studied at Edinburgh. His university course was a distinguished one. Soon after receiving licence as a preacher he was presented by the Crown, in 1830, to the Parliamentary Church of North Ronaldshay, an island of the Orkney group. In this remote sphere he distinguished himself not only by his pastoral fidelity and success, but by the assiduity with which he continued his linguistic and theological studies. After seven years' service in Orkney, he was called to Bridgeton—a suburb of Glasgow—to the church erected there by the Church Building Society. During his stay in Bridgeton, Mr. Fairbairn earned the character of a diligent and faithful minister, and a preacher of considerable ability, gathering around him a large and attached congregation. At this time it was the custom of the city clergymen to deliver public lectures during the winter months on subjects of a more or less Scriptural character, and in these Mr. Fairbairn took part. This particular form of instruction was much less common in the first half of the century than in these more highly favoured days, and the lectures, which attracted considerable attention, were generally issued in printed form. Thence in three years time he was again moved to Saltoun, where in proximity to his native place, and with the fine library which is a permanent possession of the manse, he must have felt himself in a very congenial sphere. While here, he published his first contribution to religious literature, its title being, "Typical Theology." But the testing time of the Disruption came; and he did not flinch. After a few years' service as Free Church minister he was called to Aberdeen, where, first alone as successor to Dr. MacLagan, formerly of Kintanns, and then in conjunction with Professor Smeaton, he had charge of the students who took their theological course there. On the establishment and organisation of the Glasgow Free College in 1856, he was appointed Principal, his first colleagues being the late Drs. Hetherington and Gibson, and Dr. Douglas, who still occupies the Hebrew chair. While Principal he at the same time taught the classes of Systematic Divinity and New Testament Exegesis.

He was a man who would have done honour to any college. He combined the highest qualities of a thoroughly trained and accomplished exegete with those of the well-found systematic divine. He was rich in recondite learning, unwearied in research, and very successful in communicating the results of his inquiries and reflections. Able to trace out, and penetrate to the exact meaning of Scriptural statements as they stand, he was able also to rear upon this basis of exact interpretation a select superstructure of doctrine to vindicate the plan of theology as a science, and to exhibit it in its manifold relations to philosophy and truth. While holding loyalty to the old orthodox faith, he stood out as one of the few men in Scotland who have a comprehensive acquaintance with modern speculations, whether of home or foreign growth (he was personally acquainted with many of the most famous German theologians), and who redeemed Scottish learning in this department from the reproach of being jejune and barren. His principal works are "The Typology of Scripture," "Ezekiel and the Book of his Prophecy," the third series of the Cunningham Lectures, on Law and Theology, and a recent volume of the Pastoral Epistles of St. Paul. All of these have been widely circulated and greatly prized; and they will illustrate his qualities of mind and faith. He was also a frequent contributor to periodical literature.

In 1864 he received the highest honour of his Church, being chosen Moderator of the Assembly for that year. His extremely noble and imposing presence enabled him to fill the chair with unusual dignity. Soon afterwards he visited America as a deputy from the Free Church. He was one of the Old Testament revisers who periodically meet at Westminster, and took great interest in that labour. The last public duty in which Principal Fairbairn engaged was in ordaining, four or five weeks since, two students who had received licence from the Presbytery with honours, and who had been appointed missionaries to China by the English Presbyterian Church, in which he ever took a lively interest. One of these was Mr. John Gibson, son of Principal Fairbairn's late esteemed colleague, Dr. Gibson. He got through an immense deal of work without being overburdened—a thing he attributed to that steadiness and method which he was accustomed to impress upon his students as of essential value. With them, as with his colleagues and his followers, his intercourse was also most

pleasing and friendly; and in many trying conjunctures the benignant influence of a man of good, and at the same time so unquestionably able, was most beneficially felt. He interested himself in all the religious movement of the city, in the promotion of which his influence and testimony were alike readily procurable. He was twice married and leaves a family by his first wife.

The funeral of Principal Fairbairn took place on Thursday. The friends of those joining in the funeral left Glasgow by the one o'clock North British train, and arrived at the Waverly Station at half-past two. The procession then proceeded to the place of interment in the Grange Cemetery. There was a large attendance. In this cemetery Patrick Fairbairn has found a fitting place of sepulture, where he lies close to many other of his contemporaries in the Free Church, with whom he shared and bore the heat and burden of the day in maintaining the principles of his beloved Church.

## British Matrimonial Statistics.

"In the first place, the tables tell in an unimpeachable way of the marrying tendencies of the nation, for out of the total population of twenty-two and a-half millions, nine millions had entered the married state; and of the remainder, eight millions were under fifteen years of age, thus leaving only five and a-half millions of spinsters and bachelors who were 'open to offers,' to use a colloquial term; or, if we consider the fit age for marriage to be twenty and upwards, the number of unmarried people who might, if all things had been equal, have entered into wedlock is reduced to three and a-half millions. Of those actually married we have more than three and a-half millions of husbands, and about the same number of wives, the majority were residing together at the time of the census. In 211,352 cases the wives were returned as absent, or, in other words, were not in the same houses as their husbands; and turning the tables, 276,516 husbands were returned as not in the same houses as their wives. This result was of course largely due to the accidental causes which are always in operation—such as sickness, death, and other family events which in every-day life involve the absence of the father or mother, as well as to the voluntary absence of men owing to their business in travelling, and of women—especially of the poorer classes—employed as midwives, nurses, and in other ways. The women of Great Britain, as a rule, marry at a far earlier age than common experience would lead one to imagine, there being no less than thirty-four thousand wives under twenty, and some—the authorities, for some reason best known to themselves, do not say how many—who are under fifteen are included in this column. The husbands take a different view, for we find only six thousand married men under twenty, or about one sixth of the number of wives in the same period of age. But perhaps the most remarkable feature in these matrimonial statistics is the extraordinary disparity of ages between husband and wives. Thus, out of a million husbands whose ages at the Census-taking varied from thirty to forty, six hundred and seventy thousand of their wives belonged to the same aged-period; but two hundred and seventy thousand were ten years younger, and fifteen hundred were under twenty. The reverse of the picture is, however, also to be shown; for in eighty thousand of these million couples the wives were ten years older than the husbands, four thousand were twenty years older, and three hundred were thirty years older, forty-two were forty years older, and—will it be believed?—four of these husbands, ranging in age from thirty to forty, were living with wives aged from thirty to forty, were living with wives aged from eighty to ninety, or, as people commonly say with women old enough to say their mothers."—*Leisure Hour*.

## Stop My Paper!

1. Selfishness said, Do it. You will save by it, and be richer.

2. Economy said, Do it. Your expenses are large. You must take in sail somewhere, and here is a good place to begin.

But I had other advisers, and told the above named to be quiet, while I heard others.

1. Intelligence said, In the more than fifty issues of the paper, during the year, you will have every variety of food for the intellect. Science, art, commerce, agriculture, manufacture, learning (old and new), history, geography, biography, etc., will spread a very respectable portion of their stores before you, and you cannot but be wiser before the year ends.

2. And Benevolence said, You are not any too large-hearted now; and if anything can melt the ice of selfishness, and expand the heart with true and fervent good-will to men, it will be such a picture of the world's sins, wants, and miseries, as, during twelve months, it will lay before you.

3. And Spiritual Wisdom said, There is scarcely any better commentary on the Bible than a good religious periodical. Ten thousand bees will bring forth the honey. Prophecies are rapidly being fulfilled, divine promises are being performed, Bible doctrines confirmed, providences illustrating the Sacred Record constantly occurring, missionary operations in all lands successful, etc., all these bright clouds will sail over your horizon, so that in fifty weeks you will get fifty times that number of the lessons of that wisdom that cometh from above.

4. Personal piety said, A higher type of the Christian life should be the history of the near-at-hand New Year; and you cannot get anywhere, save from the Bible, more varied and pressing and affecting appeals for the higher life of the soul than are contained in the weekly sheets of a good religious periodical.

Conscience here appeared, and gave Selfishness a frown that caused a hasty exit of that personage, and bade Economy be wiser in counsel next time, sustaining all the above appeals in behalf of the cause they plead, and making me feel that I could not do a more unwise thing than to stop my religious paper.

## The Wire Cure for Echoes.

We several months ago published an item relating that a troublesome echo in a church, Bloomington, Ill., had been cured by stretching wires across the body of the church. We have received several applications for more full information on the subject. But as the mere statement of the fact was all that we had at the time, we were unable to satisfy our inquiring friends as fully as we could wish. This method of breaking echoes has since been tried with success in several other buildings, and the reports from them are given with such fullness of detail that the description of the methods employed will be sufficiently clear to enable any congregations who are troubled with disagreeable resonations in their houses of worship to apply the wire cure satisfactorily. A letter in *Nature* gives an account of the application of the wires to the Church of St. Fin Barre, Cork, Ireland. The nave of this church is some sixty or seventy feet high, and is quite narrow. The echo in it was such that the minister, preaching from the intersection of the transepts, nave and chancel, found the organist in the west end his best hearer, while the congregation below were greatly troubled by the indistinctness of the sound. The people had only heard that wires had been found good to break the echoes, but knew nothing more about the matter. The rest of the story is thus told in *Nature*:

"At first we tried the wires strained at a considerable height, the level of the triforium, but they produced comparatively little effect; we then strained a double course of wire at about a height of twelve or fifteen feet round the large piers of the central tower, so as to encompass the choir, and other wires completely across the nave and side aisles, and the effect was certainly very good. There was a greater distinctness of sound throughout the building. Our organist, who is a very accomplished musician, did not know that the wires were put up, and remarked to me one day after service that he did not know what it was, but that everything seemed to him in better tune.

"This encouraged us to make further experiments. We then strained three wires completely across from the south wall of the south transept to the north wall of the north transept, so as to pass over the heads of the choir, but the effect was quite too great—it seemed to kill the sound; every sound seemed to stop at once, all resonance was gone. These wires we had at once to take down, and I should add that, as regards the organist, the wires over the head of the choir seemed to produce a much greater effect than those directly between the choir and his seat; it appeared to him as if he had a bad cold and could not hear distinctly.

"These wires appeared to prevent the voices rising and filling the cathedral. It seems very difficult to determine where to place the wires so as to produce a really good effect; but that they have a very great effect, far beyond what one would have supposed, *a priori*, is admitted by all who have taken an interest in the matter here. Several members of the congregation have remarked that they heard better in the cathedral now, without knowing the cause. We have used very thin wire; a stranger would not perceive it unless his attention were called to it. We hope to make some further experiments, especially with regard to the transepts of the cathedral."

A similar improvement in effect was produced in a similar manner at St. Andrew's Church, Dublin.

Before these experiments in Ireland were reported, the wire cure was adopted with perfect success for a very troublesome echo in St. Paul's Church, Brunswick, Me. This church consists of nave, transept, and chancel, and the wires are stretched across the arches of the open roof at two inches' distance from each other, at the intersection of the transept and nave, coming down to the corbels, and also across a portion of each of several arches in the nave, beginning at the top. The Rev. Mr. Taylor suggests that the wires need not be nearer together than our foot. The wire is so small as not to be seen from the floor of the church, and consequently does not detract from its appearance.

## On the Nile.

"It would be a mistake to suppose that an Egyptian temple corresponded either to a Christian church or to a temple of the Greeks. No public worship was celebrated in it, no one was admitted within its sacred precincts except the priests. A temple was the personal work of the king who built it, and he built it to win the favour of the gods. It is only when we remember this that we can understand the decorations which cover the walls. "A principle of the decorations is pictorial. Pictures cover the whole building; they are ranged side by side and in one series above another from the floor to the roof of the several chambers. This is the universal arrangement. The subject of the pictures is always the same. The king on one side, and a divinity or several divinities, on the other re-appear in every composition. The king presents offerings to the god and invokes a favour; the god grants it. The whole decoration consists of nothing else; this one subject is repeated in an endless variety of forms. A temple is, therefore, a purely personal monument of the monarch who founded or decorated it. This explains the presence of those extremely valuable representations of battle with which the external walls of certain temples are ornamented. The king attributes all his victories to the god. In his wars against the enemies of Egypt and in bringing his captives in chains into the temples, the king has performed an acceptable service to the gods of Egypt, just as he has rendered them an acceptable service in presenting them incense, offerings and sacrifices. His victories are acts of piety, and create fresh claims on the divine favour."—*Congregationalist*.

If all men were to bring their misfortunes together into one place, most would be glad to take his own home again, rather than take those that belong to any one else.

## Our Young Folks.

## Whose I Am.

Jesus, Master, whose I am,  
Purchased Thine alone to be  
By Thy blood, O spotless Lamb!  
Shed so willingly for me;  
Let my heart be all Thine own,  
Let me live to Thee alone.

Other lords have long held sway;  
Now Thy name alone to bear,  
Thy dear voice alone to obey.  
If my duty, hourly prayer,  
Whom have I in heaven but Thee?  
Nothing else my joy can be.

Jesus, Master, I am Thine;  
Keep me faithful, keep me near,  
Let Thy presence in me shine,  
All my homeward way to cheer,  
Jesus, at Thy feet I fall,  
O, be Thou my all in all.

Ministry of Song.

## The Massacre of the Huguenots.

On the 24th day of August (St. Bartholomew's day) occurred the three hundred and second anniversary of the massacre of the Huguenots.

We might perhaps have never heard of the name Huguenot if indulgence had not been sold to get money to pay the expense of finishing the grand cathedral of St. Peter's at Rome. Privileges to commit sin were offered in public places at fixed rates, to the people. This aroused the indignation of Martin Luther, a pious monk of Erfurt, Germany, who had begun to read the Bible, and had learned that man had no power to do such things. He at once translated the Bible into the language of the people who eagerly embraced every opportunity to get it and read it, or have it read to them. The circulation of the Bible in France was followed by increased religious zeal and the rise of a purer or Protestant faith. The Priests looked upon it with alarm and made a general war on books and printers. The King, Francis I., in 1535 prohibited printing, but, notwithstanding the law, Bibles were printed, sold, read and scattered in every part of France.

There are many opinions in regard to the origin of the name Huguenot, which "was given as a nickname to those who embraced the new faith. Some writers assert that the term is derived from Huguon, which in some portions of France "still signifies a person who walks abroad in the night." The reformers on account of persecution met for worship in the night. Some writers suppose Huguenot is derived from a French pronunciation of the German word 'Eidgenossen, meaning confederates, "while others trace its origin to an enthusiastic Calvinist at Geneva, whose name was Hugues." The Reformers called themselves Gospelers of Religionaries, but they accepted the name given to them and ever after were known as Huguenots. The name Protestant was not used until the latter part of the seventeenth century.

In a few years the Huguenots of whom some were princes and nobles, had become so strong that a cardinal wrote to the Pope that France was half Huguenot. The King Henry II was made to believe that his wife was in danger from the assaults of these harmless people. This brought out a special decree that all who read the Bible should be considered heretics and as such must suffer death.

When Charles IX succeeded to the throne an opportunity was offered to settle the difference by the king's ministers, who desired the leaders of both the Huguenots and Papists to meet in council. The plan however was not agreeable to the Pope, who considered it a stain upon the church to confer with the Huguenots. Theodore Beza, a good and learned man, who it is believed erred greatly in judgment, was the leader of the Huguenots.

The result of the conference was unfortunate. The breach between the religious parties was made wider than before. Both went abroad armed and soon occurred a massacre at the little town of Vassy. The Huguenots were engaged in prayer in a barn outside the walls, in conformity to the command of the king, when the Duke of Guise and his attendants approached. "Some of the suite insulted the worshippers; from insults they proceeded to blows," and finally sixty were killed and two hundred wounded. For this cowardly act the Duke was escorted in triumph through the streets of Paris.

The advisers of the King used every means to influence him against the Huguenots, whom they were determined to exterminate from France. Catherine De Medici, the queen-mother, proposed, ostensibly as a peacemaker, a marriage between her daughter and the king of Navarre, chief of the Huguenots. The marriage which the Huguenots supposed would put an end to all hostilities was only a wicked plan of the queen-mother to gather them together that they might easily be massacred.

The ringing of the bell of the church of St. Auxerrois for morning prayer was the signal to begin the bloody work. For three days the Roman Catholics continued their work of slaughter. The number of Huguenots killed has been estimated by some writers 50,000, while others declare that the number was not less than 100,000. The queen-mother was greatly elated at the deed, the Pope and cardinals gave thanks for it and medals to commemorate it were struck both at Rome and Paris.

The surviving Huguenots, for some time, were dismayed by the dreadful event. Many fled to England, while others immediately made preparations to defend themselves from the expected attacks of their persecutors.

The Roman Catholics after the massacre were overwhelmed with shame, but they renewed their persecutions and for years France was in a state of confusion.

The Huguenots continued to be an armed force until Rochelle, which they had long had in their possession, was taken by the crafty cardinal Richelieu, who with pretended magnanimity, after the power of the persecuted people had departed, advised King Louis XIII to grant freedom of worship to every man woman and child in the kingdom.

## Personal Anecdotes of Macaulay.

"One rather good thing I remember. A man I know was discussing with him the merits of a certain popular preacher. The preacher was rather of the Charles Honeyman kind, noted for ringletted hair, and a waving of hands. 'He is a hypocrite,' said Macaulay. 'No,' answered his friend, 'he is not that; he is only affected.' 'And what affection?' answered Macaulay, 'but hypocrisy in trifles?' It was chiefly by the eloquence of his conversation and by his varied, infinite information, that Macaulay's table-talk might vie with Selden's or Coleridge's. When he was staying at Glasgow once, the conversation at his host's table turned on the subject of jewels. Macaulay gave a minute account of all the regalia of Europe. He prided himself on his memory, and perhaps nothing mortified him more than a failure of memory. He has been seen to shed tears when he could not finish a quotation which he had commenced. This happened once when he was staying at Cambridge. He delighted in recalling his Cambridge days, and especially in talking about poor 'Walker of Trinity.' He told the story of the *Cole Dean* church. It is rather a good one. A man named Cole left some money to a church, on condition that his name appeared on the sacred edifice. This appeared to be an insuperable difficulty, but it was solved by a Cambridge wit suggesting that the words 'Cole Dean' might be an appropriate inscription above the porch. And so it remains."

"A good deal of interest has been excited on the subject of Lord Macaulay's religion. A clergyman wrote a book after his decease, in which he said that the question of his eternal salvation was a matter of much interest." Mr. Preston, his evangelical tutor, reported how that his disposition was good, and his reverence for religion what he could wish. In his reputed Cambridge speech on Oliver Cromwell he says, 'It was the opinion of Baxter, that at one period of his life, he was sincere. But sir, I believe that a thirst for personal aggrandizement never yet accompanied true religion. The Christian aims at power—if he aims at it at all—not for his own sake, but for others. Cromwell might at some time have been influenced by religious feelings; but the great idol of his heart was ambition; this, like the great Ur of the Chaldeans, devoured all the rest.'

"A curious scene happened during the Leeds election. An elector wished to know the religious creed of Messrs. Marshall and Macaulay. Macaulay rose hastily from his seat, and called out, 'Who calls for that? May I see him stand up?' Macaulay insisted that the individual should stand up upon a form, and after a great row the individual did so, and was recognized as a local preacher of the Methodist connexion. 'I do most deeply regret that any person should think it necessary to make a distinction like this arena for theological discussion. My answer is short and in one word—I regret that it should be necessary to utter it—Gentlemen, I am a Christian.'

"It never shall be said if my election for Leeds depended on it alone, that I was the first person to introduce discussion upon such a question." Macaulay once said that he hoped the State would never support Christianity in India.

"When he went to reside at Holly Lodge, Kensington—which is carefully to be distinguished from Holly Lodge, Highgate—he applied for sittings at 'that old parish church at Kensington which has now disappeared. There was only a single sitting in the building that could be spared, and that one was placed at his disposal. He wished that the vicar's collector would call on him, and explain all about the charities, and he became a generous contributor. But largeness and generosity were of the very essence of his character. He used to give a sum of money towards the education of a number of young children, who might be supposed to have some slight claim on him. The children grew up, and his help was not, strictly speaking, any longer required. This fact was communicated to him by the clergyman who had been the channel of his benevolence. Macaulay however wrote back to say that he should be glad to be allowed to contribute as heretofore, to the good of these young people. I know a German gentleman whose wife's researches into early English history had been full of interest to Macaulay. By a sudden reverse he lost all his property, and was eventually obliged to become a teacher of languages. What grieved him most of all was the utter indifference with which the story of his fallen fortunes was received by former friends. The case was very different with Macaulay. He received him with the heartiest kindness, and made him accept a large sum of money. But Macaulay's outgoings far exceeded the scriptural title. It is calculated that he gave away a quarter of his means."—*New Quarterly Magazine*.

## The Delicacy of St. Paul.

St. Paul was the ideal of a gentleman. Witness his delicacy and tact, seen pre-eminently in advice and reproof:—"I praise you not,"—this is his euphemism for "I blame you," "I partly believe it," when told of the divisions among his children. Mark his delicate tact with Festus, Agrippa, Felix. Note his dignity and sweetness in receiving the gift from the Philippian church, the grace with which he rejoices that "your care of me hath flourished again," then the anxious guarding against hurting their feelings, also the hopefulness for them:—"Wherein ye were also careful, but ye lacked opportunity." Let any one curious in these points read from the 10th to the 21st verse of Philippians iv. The passage is full of the subtle touches of the character. Professor Blunt, in the first of his lectures on the "Parish Priest," admirably traces out this characteristic of St. Paul, though from another point of view than ours. And, once more, if any reader would have a perfect model of consummate tact and intense delicacy, let him study St. Paul's urging of a request that might have been a claim, in the Epistle to Philemon.—*Coleman's Review*.

The collection for the Pope in Dublin for this year amounts to £2,000.