

form duty to my congregation. It so, however, happened, in the providence of God—and I have marked it as a providence ever since—that on that day—the only day that I was laid aside from preaching, my esteemed friend Mr. Middleton occupied my place and produced upon the minds of the congregation an impression that is not yet effaced, and which, I believe, will not be effaced for long. I have had a very long, an unbroken tack of preaching, but, alas! my friends, I am compelled to say that I have been but an unprofitable servant. Notwithstanding all that you have heard from the different gentlemen who have addressed you, I can say I have done nothing as I ought to have done it. I will not say that no good was ever done by my ministry; a number of souls may have been converted, and saints may have been edified and comforted; for I know that wherever the instrumentality of an infinitely wise God is brought to bear upon the object there will be good done—‘The word shall not return unto him void;’ but I can say, ‘Not unto me, O Lord, not unto me, but unto thy name be all the glory.’ There is another circumstance in the providence of God which, on this occasion, calls for very deep and lasting gratitude. I have, my Christian friends, never had any congregational trials. My brethren in the ministry know well how to appreciate that. I never had in my lifetime a congregational trial—neither in Leslie, nor in Kincardine. Since I came to Glasgow—it is now nearly thirty-two years since I was removed to it—I have enjoyed also unbroken peace. Not a single congregational trouble has arisen to disturb our harmony. I have received many tokens of affection from young and old. You have this night witnessed the very splendid and interesting testimonial which my congregation have put into my hands, and while I sincerely thank them for the gift, I think I can say, ‘I seek not yours, but you.’ However, I think I can add—I desire much fruit on your account. But while I give you thanks for the many tokens of affection you have presented to me, there is one which I must be permitted particularly to notice this evening. The testimonial of your regard is present—he occupies your chair. I refer to my esteemed, my beloved colleague, who is a man according to God’s own heart, and I should think little of myself if he were not also according to mine. I got him at a time when I needed him; I got him at a time when I needed sympathy and support and consolation, and he has been all of them to me. I could not mention, my brethren—I could not mention that quality which I would wish to have in a colleague that I have not found in Mr. Middleton. Long, long may he continue to preside over you, and break among you the bread of life. May many of you be his crown of joy and rejoicing at last, and should he ever live to stand in my place—should he ever live to see his Jubilee—the greater part of you will be in your graves, but I hope a generation will rise up and call him their spiritual father, and render to him the gratitude and the affection to which he is so much entitled.”

Missionary Intelligence.

OLD CALABAR.

VISIT TO IKOROFIONG.

The following extract from the journal of the Rev. Mr. Waddell describes a visit which several of the missionaries paid to Ikorofiong, a place on the Cross River, nearly twenty miles above Ikunetu, and which is in the neighbourhood of the great palm oil markets. It will be seen that the people are very anxious to obtain a missionary—that they wished Mr. Baillie to remain with them, and that he promised to come to them as soon as he should, by Mr. Anderson’s return, be relieved from the charge of Duke Town. It is believed that this will prove a most important station, and that it will open the way to the populous regions which lie between the Cross River and the Niger, where the Egbo Sharry people, of whom