

confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."

It is, in fine, a *living Church*. The Spirit of Life, which has never altogether deserted her, has resumed his influence at present, with remarkable evidences. Her pastors are men of God, animated not only with devoted zeal for the spiritual well-being of their flocks, but with an evangelistic ardor for the extension of the Gospel around them. And when we consider that they are Italians, and stationed on the frontiers of Italy, ready to act as pioneers and heralds of salvation to their benighted fellow-countrymen, we cannot fail to see the hand of Providence in their miraculous preservation.

Such is the interesting people who, after living for centuries in the obscure recesses of the Alps, have now, in the mysterious wisdom of God, been brought prominently forth into the field of Christian enterprise. Before their emancipation in 1817, they were deprived of all the liberties of citizens, now they have been placed by the Sardinian Government on a footing of equality with the rest of their countrymen.

**SCRIPTURE READERS IN EDINBURGH.—THE PAROCHIAL MISSION.**—The committee of this most useful Association, have just issued their annual report and appeal, which shows powerfully the practical value and necessity of the mission. It is justly observed that in the Old Town and Canongate parishes, where the population is almost wholly poor and mournfully irreligious, and where the proportion of the wealthy who attend the several churches is necessarily smaller, the ministers and congregations find it difficult, and in some instances impossible, to obtain the benefit of such a Missionary or Scripture Reader without aid from the general public. This has hitherto, though not, they think, to the extent the exigency and interest of the cause demand, been afforded; and they have thus secured, that in seven of the poorest and most densely-peopled districts of the Old Town there is not a dwelling to which they can have access that is not frequently visited, nor an individual willing to receive instruction who does not enjoy the privilege of hearing, not merely in district preaching stations and churches, but at their own firesides, the words of Divine mercy and truth. The parishes of West St Giles, the High Church, the Tron Church, Trinity College, the Canongate, Lady Yester's, and New Greyfriars, are thus thoroughly permeated by the teaching of gospel truth both to the old and the young. A missionary in connection with the Gaelic minister is labouring in the same manner among the scattered Highland population; and while, from the very nature of the enterprise, it cannot prove wholly fruitless, those conducting it have been privileged, through the Divine blessing, to see it crowned with a palpable and encouraging success. With reference to the Magdalene branch of the Association, the committee have anxiously considered the best and most promising means of engaging in this enterprise; and by the institution of a female agency (the only one evidently that can in these circumstances be employed), they have already entered on it. The success of the experiment has encouraged the committee to seek to extend greatly the sphere of their operations for those of the same class out of doors. In conversing with

these women, the agents are instructed to keep it carefully in view, that their object is not to gratify an idle curiosity by inquiring into the circumstances of their life and fall, but to endeavour to persuade them to ask reconciliation with their families, to tender, for this end, the services of the members of the committee, or the secretary, to offer the means of enabling them to reach their homes, or wherever an industrial opening may present itself, to furnish them, when necessary, with decent clothing, to facilitate their emigration to the colonies; under the care of any emigrant-matron that may be found; and generally to use all means to which circumstances and God's blessing may point, for restoring them to the paths of virtue. They are happy to intimate that they have secured the gratuitous services of an energetic and devoted secretary for this branch of their operations. We trust the appeal now made will be liberally responded to.

### Death of Principal MacFarlan of Glasgow.

*From the Edinburgh Evening Post.*

WE announce with deep regret the death of the Very Rev. Duncan Macfarlan, D.D., Principal of Glasgow University, which took place at his residence at the College, on Wednesday morning, at half-past three o'clock. It will be remembered that this venerable and distinguished man, broke his thigh-bone some time ago, by a fall from bed. This accident has now resulted in death.

Principal Macfarlan was born in the manse of Drymen, on 27th September 1771, and had, at the time of his death, reached the venerable age of eighty-six years. His father was minister of Drymen, and died at the age of eighty-three years, in the January of 1791, in the forty-eighth year of his ministry. He was a remarkable man in many respects, and his talented son, the subject of this short but imperfect sketch, inherited all his father's qualities for soundness of judgment, indomitable energy, and a perseverance in the discharge of parochial and ministerial duty which has scarcely been equalled and never surpassed.

At the early age of twelve years, the subject of this sketch left the parental roof of Drymen, and went to study at the College of Glasgow, in the session of 1783, where he greatly excelled in the several classes of literature and philosophy which he attended, and where he formed friendships with many individuals who afterwards became eminent in the various professions, and in particular with the late Lord Justice-General Boyle—a friendship which only terminated with the life of that able judge. He was also a fellow-student of Lord Jeffrey, who, though afterwards opposed to the Principal on most questions of the day, ever entertained for him the highest opinion—an opinion to which he gave utterance a short time before he died, when he was taking measures to found a bursary in the College of Glasgow for the Greek class. No sooner had the Principal finished the curriculum of study required by the Church, in literature and philosophy, than he entered the Theological Hall, and in that faculty he carried with him all those great powers of mind which had distinguished him in his previous course of study, and which in after life shone as pre-eminent. Having finished his Divinity course, and ere he had completed his twentieth year, he was licensed, with great approbation, by the Presbytery of Dumbarton, as a preacher of the gospel, and his first appearance in the pulpit was in the parish of

Killearn, where he has since assisted at the dispensation of the sacrament for the long period of sixty-six years.

About the time of receiving license his father died, and such was the opinion entertained by the people of Drymen of the youthful preacher, that the Duke of Montrose presented him, in the month of September 1791, as his father's successor, and he was ordained by the Presbytery of Dumbarton on the 23rd of February 1792, and from that date down to within a few months of his death he was enabled to discharge all his duties with a zeal, fidelity, perseverance and energy, which have scarcely a parallel in the history of the Church of Scotland. Such was the high estimation in which he was held, such the high measure of attainments he had reached, and the rare intellectual endowments, carefully cultivated, which nature had bestowed upon him, that he was justly considered by his friends as one well qualified to fill the Divinity Chair when vacant in 1814 in that University at which he had studied, and in which he had filled the office of Dean of Faculty with great approbation. He was not, however, the successful candidate. Dr. McGill, his rival, having been elected. When the Tron Church of Glasgow became vacant in the same year he was brought forward as a candidate, but Dr. Chalmers was presented, after a keen contest, by a narrow majority in the Town-Council of Glasgow. But it was not in the nature of things that a man of his abilities, whether as a scholar or a divine, could be allowed to remain much longer in the parish of Drymen; and though he had before this received a mark of royal favour in having been appointed one of the Deans of the Chapel-Royal, greater and higher distinctions were awaiting him. In the year 1819 he was called by his brethren in the Church to fill the chair in the General Assembly with great unanimity, and in the following year he was appointed, as the head of a deputation, to present an address to his Royal Highness on his accession to the throne, on which occasion Sir Henry Moncreiff, Dr Wyhe, and others, accompanied him. His appearance at that time commanded universal respect. He was in the vigour of life, having only reached his forty-eighth year. His coadjutors were delighted with the manner in which he had presented the address from the Church of Scotland. In the beginning of the year 1823 an opportunity occurred, on the death of Principal Taylor, by which his eminent talents and services could be brought more prominently forward, and his Sovereign at once presented him as Principal of the University of Glasgow, and Minister of St Mungo's.

A wider field of duty having now been opened up, the Principal brought all the powers of his master-mind to the discharge of his various and important functions, both in the College and the Church. The affairs of the College received from him a great share of his attention, and the manner in which he had discharged his high office in that great academical institution was sufficiently testified in 1842, when the Senatus voted an address to him on his attaining the fiftieth year of his ministry dwelling particularly on the able, efficient, and satisfactory manner in which he had presided for nearly twenty years over that seat of learning. But not only did the College receive a large share of his attention, his parishioners were ever uppermost in his mind; and whether it was to assist them in their temporal concerns or to direct their thoughts towards their everlasting destinies, he was ever ready to spend and to be spent amongst them, so much so that from the highest to the poorest of his flock he