

**THE LATE DR. EADIE OF GLASGOW.**

We take the following brief biographical notice of Dr. Eadie, whose death we announced last week, from the Presbyterian Review published in London:

“Dr. Eadie was born on the 9th May, 1818, in the village of Alva, in Stirling-shire. He retained to the last many of the tastes he had acquired in his country birthplace. He was a special lover of birds; he had a large aviary attached to his house, and seldom returned from any expedition without bringing with him some songster to add to his collection. He was educated in the school of the Rev. Archibald Brown, of Tillicoultry, and afterwards in the University of Glasgow. After his course at the Divinity Hall of the Secession Church, under Drs. Dick and Mitchell, he was licensed to preach the Gospel in 1838, and in September of the same year he was ordained minister of the new church in Cambridge Street. When a mere stripling he was employed to conduct the classes of his former professor, Dr. Mitchell, who was then failing in health. In 1848, before he had completed his thirtieth year, he was chosen, along with the now venerable Principal Harper, to be one of the theological professors of the Secession Church, still retaining, according to the custom of his denomination, his pastoral charge. During his long professorship of thirty-three years he has rendered distinguished services to the cause of Biblical scholarship. His department was criticism and hermeneutics, and it is unquestionable that he has done much to foster the desire for the correct interpretation of Scripture which honorably distinguishes Scottish preaching. Meanwhile his popularity in the pulpit steadily increased. In 1846 he was twice called to one of the largest churches in Edinburgh, but elected to remain in Glasgow. Thirteen years ago he removed with a portion of his Cambridge Street flock to Lansdowne Church, which has risen under his care to a foremost position.

“Dr. Eadie has made large contributions to the theological literature of his country. The more catalogue of his works would occupy considerable space. Those are, “An Analytical Concordance of the Holy Scriptures, or the Bible presented under distinct and classified Heads or Topics”; “Dictionary of the Bible for the use of Young Persons”; “Early Oriental History, comprising Histories of Egypt, Assyria, Persia, Phrygia, Phenicia, &c.”; “An Ecclesiastical Cyclopaedia, or Dictionary of Christian Antiquities and Sects.” He contributed on Biblical subjects to Kitto’s “Journal of Sacred Literature,” and to the Eclectic and North British Reviews. He wrote for and took part in editing McKennie’s “Biographical Dictionary.” Articles from his pen enrich the pages of Kitto’s “Cyclopaedia,” and Fairbairn’s “Bible Dictionary.” His own “Biblical Cyclopaedia,” though less ambitious than either of the last two named works is yet invaluable as presenting in short compass and popular form the result of much study and laborious research. The volume on “Early Oriental History,” in the “Encyclopaedia Metropolitana,” was written by Dr. Eadie. He published two or three lectures delivered at the opening of the Divinity Hall. He wrote “Lectures on the Bible to the Young,” a volume of sermons on “Divine Love,” and a sketch of “Paul the Preacher.” The result of his study of St. Paul has been given to the world in four commentaries—on Ephesians, Colossians, Philippians, and Galatians. He was eminently loyal to the Reformation theology, yet he was ever fearless in dividing the supporters of it from the refuge of any mis-translated or misinterpreted text. Dr. Eadie had a gratifying tribute paid to his Biblical scholarship when, in 1870, he was invited to take part in the work of Bible revision. He had great delight in this work. He went ungrudgingly to London month after month to attend the meetings of the New Testament company in the Jerusalem Chamber. It was in connection with his revision labours that the idea of writing a history of the English Bible suggested itself to his mind. Previous study had given him special qualification, and placed within his easy reach abundant material for carrying out his plan. But still the production of the two goodly volumes which were published a few weeks ago cost him years of hard and anxious labour. The degree of L.L.D. was conferred upon him in 1846 by the University of Glasgow, and in January, 1850, he was made D.D. by the University of St. Andrews.

“Dr. Eadie’s reading was by no means confined to Biblical subjects. He was a master of the whole range of English literature, and could speak charmingly of the dramatists and essayists. It is said that at one time he could repeat nearly the whole of “Paradise Lost.” He often spoke of the power of Byron. Sir Walter Scott was a special favourite with him. Nor was he a mere book-worm. He was a peculiarly social and genial man. He delighted in his pastoral visitations, which amidst all his manifold occupations he performed with the regularity of clock work. And yet, withal, he was never yet heard to groan over his work. He never spoke of it as hard work, and was at all times ready to cast his books aside to enjoy the society of his brethren. The younger ministers who had studied under him had a special enthusiasm for him, and he was always ready to serve them. In 1870 he undertook a journey to the East, in the company of some clerical brethren, all greatly younger than himself. It was a special gratification to him to visit the scenes with which much reading had made him familiar. Two years later he went to America in the company of Professor Calderwood, as a deputy to the Presbyterian Church of the West. He had a most enthusiastic reception, and was gratified that his books were now more widely known in the new world than in the old.

church, made him a regular attendant of the Presbytery and Synod. He was present at the recent meeting of the Supreme Court of his church. All who saw him there were grieved to notice manifest signs of failing health. On the 21st ult. he was able to dispense the Communion in his church, and on the same evening he called to sympathize with a family who had been suddenly bereaved of a loving mother and an affectionate wife—sister of the Rev. Dr. McEwan, of London. On the following day alarming symptoms appeared, and before that week was over all hope had nearly fled. He was never given to speak much of his religious experience, but he did not fail to testify ere he passed away that he was perfectly resigned to the will of God. On Saturday morning last he fell calmly and peacefully asleep. Dr. Eadie was twice married, and his second wife survives him, together with two married daughters.”

**Mass Meeting of Presbyterian S. S. Children in Montreal.**

On last Sabbath afternoon at three o’clock, a mass meeting of Sabbath-schools in connection with the Presbyterian Sabbath-school Association in Montreal, was held in St. Paul’s Church, Mr. James Croil in the chair. Despite the rain which fell at the hour indicated, there was a very large attendance, not only of the children of the different schools, but also of parents and friends. Among the schools represented were St. Paul’s, St. Gabriel, Unionists of St. Andrew’s, Knox Church, Eskine Church, St. Matthew’s, Victoria Mission, Cote Street, St. Joseph, Stanley, and Nazareth street churches’ schools.

After Rev. R. Laing had read a portion of Scripture and conducted devotional exercises, Rev. Mr. Black delivered a short address, in which he congratulated the scholars and teachers on the magnificent turnout they had made, and which was suggestive of that Union so dear and beneficial to them all. He thought these general gatherings were productive of so much benefit that they ought to be held oftener than once a year.

Mr. J. L. Morris alluded to the hymn of “Hold the Fort,” which they had just sung, and they would, he was assured, hold the fort against sin and the temptations of this world. Solomon had addressed a very instructive text to the children. He had said: “Better is a poor and wise child than an old and foolish king.” If they were wise children they would work and fight for the prize of eternal life, and he would like them to go forth in just the same spirit as Young David did. If they were wise children they would not depend on themselves, but seek God’s help, who had said that all who asked of Him, should receive. If they would be wise, he asked them so to live now, that in the judgment day they would be bidden to enter into the joys of Paradise.

Owing to Rev. Mr. Fleck’s absence, Rev. Mr. Cargin, a clergyman from Ireland, was called on for an address. He said he bore to them the greetings of the Sabbath-schools on the other side of the Atlantic, and their earnest prayers for the success of the schools here. He wanted to lay a foundation stone in the hearts of teachers and scholars so that they could build upon it a sure structure. The basis was this:—“They first gave their own selves to the Lord.” This was the foundation for teachers’ success, and the children’s as well. He had been to see the grand picture gallery at the Centennial, but they had in their possession a far more important one—the Bible—in which were to be seen portrayed the characters of the strongest, wisest, and most spotless of men; he asked them to attentively study the picture gallery of the Scriptures. To be the Lord’s, they must give Him their eyes, ears, lips, hands, feet, and hearts. This he aptly illustrated by texts of Scripture. In conclusion he urged them to engage earnestly in the work of God, for which they would receive an eternal reward.

The CHAIRMAN then read the following list of schools which had contributed a sum which had been divided between the Home and Foreign missions:—Eskine Church Sunday School, \$40; St. Paul’s, \$28.20; Cote Street, \$26; Unionist from St. Andrew’s, \$25; Knox Church, \$20; St. Matthew’s, \$19; St. Joseph Street, \$12.35; Nazareth Street, \$12; St. Gabriel’s, \$11.50; Victoria Mission, \$10.55; Cote St. Antoine, \$10; Petite Cote, \$7.20. Total, \$220.50. The number of schools represented was fifteen; the number of children present at the meeting, about fifteen hundred. The hope was expressed that this happy gathering might be the forerunner of a series of similar annual praise-meetings for the children of the Sabbath Schools.

The meeting then closed.

**Births, Marriages and Deaths.**

**BIRTH.**  
At Lindenav, on the 21st inst., the wife of Mr. D. RAY, merchant, of a son.

**MARRIED.**  
On Wednesday, 21st inst., at residence of the bride’s mother, in Alnwick, by the Rev. W. MacWilliam, M.A., Mr. ROBERT ALEXANDER, to Miss E. J. THOMPSON, daughter of the late W. Thompson, Esq., of Alnwick.

On Tuesday, the 13th inst., at the residence of Mr. Thos. Edwards, Woodville, by the Rev. J. L. Murray, Presbyterian minister, Mr. N. E. CAMPBELL, to MISS M. daughter of John Sutherland, Esq., of Alnwick.

At Montreal, on the 22nd inst., at the residence of the bride’s father, by the Rev. Robt Campbell, WILLIAM McLEAF to MARGARET JANE, eldest daughter of Mr. Edward Booth.

At the residence of the bride’s mother, Pembroke, on the 13th inst., by the Rev. W. D. Balmintyne, B.A., MR. ANDREW GLENN, Rowantown, Quebec, to Mrs. DA. AGNES, daughter of Mrs. Martha Rowan, widow of the late Joseph Rowan, Esq.

On the 16th inst., at the house of the bride’s father, MISS MARY ANN CARSON, of the Township of Ardenville, to Mr. ROBERT HUTCHINSON, Married by the Rev. J. A. McAlmon.

At the residence of George Grant, Esq., 2nd Congession of Roxborough, on the 26th inst., by the Rev. Hugh Lawson, M.A. D.D., DUNCAN McKINNON, Esq., to MISS MARION FORSYTH, Public School teacher.

On the 20th inst., at the rest place of the bride’s father, by the Rev. D. B. McKee, W. F. THOMPSON, of Monclair Village to MARGARET, sixth daughter of Alexander Ross, of the Township of Humphrey.

At the residence of the bride’s father, Whiteby, on the 27th inst., by the Rev. Joshua Fraser, D.D., ANTHONY H. A. H. CREASE, Galt eldest son of Colonel A. R. V. Crease, Royal Engineers, to ELLEN OLIVER, eldest daughter of Hugh J. Macdonald, Esq., Clerk of the Peace for the County of Ontario.

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