

In the meantime the 18th of May, 1843, rolled on apace, when that great struggle—which shook Scotland to its foundations as with an earthquake, was to be consummated. Mr. Robb was among the foremost to come forward and enroll his name among the number of that noble band, who on that day made such a heroic stand for "Christ's crown and covenant"—who on that day—sooner than see that Saviour robbed of his prerogative as King and Ruler over his Church, severed the ties of a life-time—forsook all the comforts that they had so long enjoyed—the manses in which they had spent so many happy hours, in the bosom of their families, in communion with their God—and the churches in which they had so often broken the bread of life to their attached flocks—who on that day showed to a wondering and admiring Christendom, that Scotland still possessed sons worthy of their martyred forefathers, and that their unbending integrity, piety, zeal, and religious independence, had descended to their posterity. The day following that on which he had signed the famous protest—if we are not mistaken—Mr. Robb left for Glasgow, on his way to America. A few days afterwards and the first Free Church minister that crossed the Atlantic, as he turned his eyes to the east, saw the blue land fading from his view, and the white cliffs of Albion, which he was destined never more to see, was soon blended with the sea and sky. Mr. Robb's destination was Halifax, in Nova Scotia, where he arrived in the following July.

Of his residence and ministrations there, our limits will not permit us at present to treat,— suffice it to say, that although upon his arrival the prospects were anything but encouraging, with that zeal in his Master's cause, for which he was preeminently distinguished, he persevered in the good work, until from a few scattered materials he had formed the nucleus of a large and respectable congregation. He was the first person, we believe, to suggest the establishment of a Theological Seminary at Halifax. A project which has since been carried into effect, and which promises to be of much benefit to the Church in the Lower Province. Brief as was Mr. Robb's residence in Halifax, we are certain that his memory will be long cherished with affectionate remembrance by many there, and we trust that time will show that his labour among them has not been unproductive of good.

The health of his dear and amiable partner, now also his mourning and afflicted widow, which had for some time been declining, led him to look for a residence in a warmer climate, one more congenial to her constitution, and an opportunity, in the Providence of God, soon presented itself to him for carrying his wishes into effect. The congregation of Knox's Church, Hamilton, vacant by the translation of their respected pastor, the Rev. A. Gale, to the Toronto Academy, having had an opportunity of hearing Mr. Robb preach the previous winter, during a tour he made in this part of the Province, presented him with a most cordial and unanimous call to become their pastor. This call he thought it his duty to accept, and bidding farewell to the Church in the Lower Province, who with difficulty could bring themselves

to part with him, he arrived in Hamilton in the beginning of May, 1847.

It would be impossible in a sketch like this, to furnish more than an outline of Mr. Robb's many and varied labours in Canada. Brief as was the period—three short years during which the Church here had the benefit of his presence and advice, few were the congregations within its bounds by whom he was not known and esteemed. He early took an active part in the government of our Church, for which, by his talents as a public speaker and his high character for ability and prudence, he was peculiarly fitted. At the Synod held in June, a few weeks after his arrival, he was appointed Convener of the Home Mission Committee, an office which he held until he was called hence, and to further the usefulness of which, all the ardour of his energetic mind were brought to bear. It is well known to all the Church with what energy and success the scheme was prosecuted under his guidance, seeing the importance of the undertaking in a new country like Canada, when so many new and scattered congregations are forming, it was his earnest desire that a Superintendent should be appointed who could devote his whole time to the work—the result was, he obtained by his personal solicitation the consent of the Rev. Mr. Johnston, of New Cumnock, now, we trust, on his way to Canada, to undertake the arduous office.

On Mr. Robb's arrival in Hamilton, he found a large and well organized congregation ready to receive him, and had no such difficulty to contend with as he had upon his first arrival on the continent. He entered with a lively interest into all the schemes of the congregation, established by his excellent predecessor. The exercises of the Sabbath School, the prayer meetings and Bible Class, received a fresh impetus, and were prosecuted with redoubled vigor. In addition he established a course of weekly lectures and a Bible Class for the females of the congregation, and we trust that subsequent events will show that neither have been established in vain. Indeed he overlooked nothing that could be brought to bear upon the success of his ministry. To the young of the congregation he was always as a father and a friend, full of zeal for their best interests both in time and eternity. The weekly Bible class founded for their benefit, he always considered as the best medium that could be established between the young men and their pastor; with his usual zealous manner he entered into and superintended their studies, blending with the greatest discrimination, science and literature with religion, being persuaded that if in any way he could expand their minds, his reasonings respecting divine things would obtain a readier entrance. The writer of this hurried and imperfect notice, can bear testimony to the unusual interest attached to, and the benefit derived from, the meetings of this society, by the young men of Hamilton, and we are sure that among the many who mourn the loss of this eminent man, there are none who feel it more, or have greater cause to regret it, than the members of the Hamilton Knox's Church Young Men's Association.

It is affecting to think that one of the last ser-

mons preached by Mr. Robb, was the funeral sermon of his friend, Mr. Harris, of Niagara—Who could have thought when listening to his affecting account of the death of his departed friend, and to the eloquent appeal in behalf of his widow and family, at the Synod a few weeks ago, that he, himself, was so soon to be numbered among those who have gone to give their final account?

The sickness which was commissioned by Him that killeth and maketh alive, to call the servant of God to his eternal rest, was but of short duration. He caught a severe cold, about the time of the meeting of Synod, which, not being attended to in time, and added to the unusual excitement, soon brought on dyspepsia, which speedily threatened most dangerous results, and although every effort of professional skill, stimulated by affection and respect for the sufferer was put forth, it was all in vain, one after another of the important parts of the system were assailed, and on Friday evening the 5th July, the powers of life being entirely exhausted, he fell asleep in Jesus, in the fiftieth year of his age and twenty-seventh of his ministry.

His mortal remains were followed to the tomb by a large concourse of the citizens, who had no other way of testifying their respect and esteem for him. On the following Sabbath, two impressive funeral sermons were preached in Knox's Church, by the Rev. Dr. Burns, of Toronto, two sermons that, we will venture to say, will never be forgotten by any who heard them. The day following the death of Mr. Robb, when the sad event became known, the grief not only of his own congregation, but of the citizens generally, was general and unaffected, and such as to show that during his brief career amongst us, he had secured the universal esteem of the community, without regard to sect or calling. The sudden stroke which rendered him immortal, fell not only within the sacred precincts of his family circle, where it spread desolation in sundering the closest ties and making fatherless the little flock, who were the pride of his heart, and in bereaving his earthly partner, of one whom it is little to say, she loved, (and we know that in that household there is a deep night, which can only be enlightened by Him who is "the Father of the fatherless, and God "the Widow,") but the stroke has fallen elsewhere. Society mourns for one of its brightest ornaments, and the light of many a social circle is dimmer henceforth—his congregation mourns for one to whom, as children to a parent, they looked up for guidance and direction. The Presbyterian Church of Canada mourns for one of its most popular ministers, taken away in the midst of his years—in the midst of his usefulness—whose counsel and advice was always listened to with so much deference, and whose presence was always so welcome in her Church Courts, and yet it becomes us to mourn, as they that do rejoice. Although to us, a bright light is disastrously—and to our dim sight, prematurely eclipsed, yet the end of his race found him not without his crown. Immortality and life are now his to enjoy. On his death-bed he gave the most affecting evidence, that he died in the exercise of that Christian faith and hope, which had produced such beautiful and appropriate fruits in his most useful life. Summoned into eternity, after only two weeks illness, calmly and cheerfully he obeyed the call—so quietly, that not a murmur caught the quickened sense of love's most practised ear—so gently, that the most eager eye marked not the moment when his peaceful spirit took its flight from earth—washed, as we humbly trust, from all dæmonment, "in the blood of the Lamb which was slain to take away the sin of the world," to be "presented pure and without spot before God."