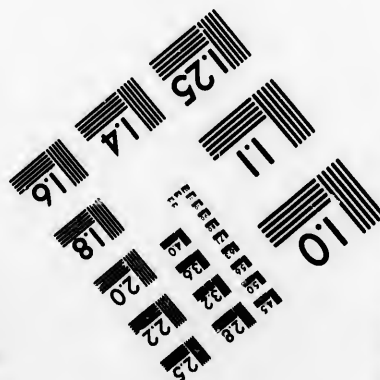
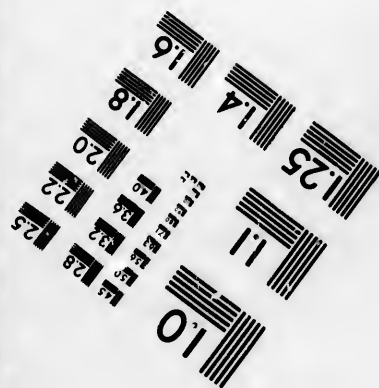
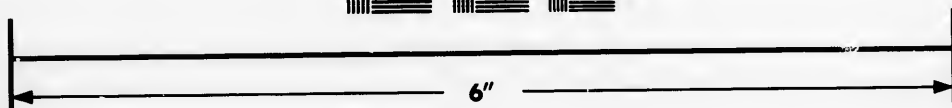
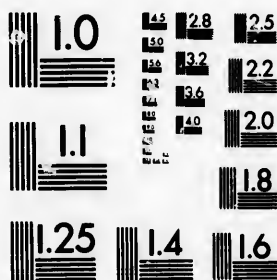


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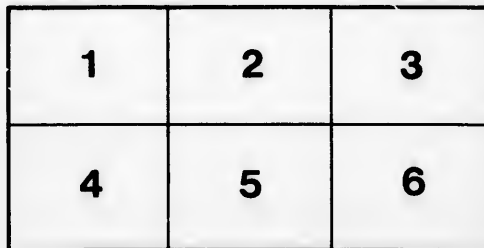
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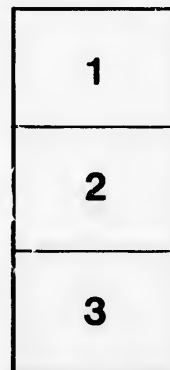
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"REMEMBER YOUR LEADERS:"

A Sermon

OCCASIONED BY THE DEATH OF THE

REV. ALEXANDER TOPP, D.D.,

OF TORONTO, FORMERLY OF ELGIN;

PREACHED IN

THE FREE HIGH CHURCH, ELGIN,

On SABBATH, October 19, 1879,

BY

THE REV. ROBERT COWAN;

AND PUBLISHED BY REQUEST OF THE KIRK-SESSION OF THE FREE
HIGH CHURCH.



Elgin:

PRINTED AT THE "MORAY WEEKLY NEWS" OFFICE.
1879.

NOTE.—The first part of the Sermon has been abridged, and a few sentences added in the second part; otherwise it is given almost precisely as preached.

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"REMEMBER YOUR LEADERS."

"Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation."—*Hebrews xiii. 7.*

THIS text refers to deceased pastors. As it stands in our version, it might seem rather to refer to pastors still living and labouring in the Church. But the expression in the first clause, "them which have the rule over you," is, as is indicated on the margin, when rendered literally, "your guides" or "leaders;" and in the last clause "the end" means the ending or outgoing, and "conversation" means the life. The "conversation" is indeed not the bare life, but the life with certain moral characteristics; still it is the life, and "the end of their conversation" is the ending of their life, or their outgoing from life. It is thus to deceased leaders that the text refers—these leaders, as the terms employed, when taken conjointly, indicate, having been pastors in the Church, although a reference also to some who were not in the pastoral office, and yet were in a valid sense leaders, is not necessarily excluded. Paraphrasing the text a little we may read it and bring out its meaning thus:—"Remember your leaders, who have spoken unto you the word of God, whose faith follow, considering the happy outgoing from life they got, that life of theirs being such as it was." The duty therefore to which the Word of God here calls the Church is that of remembering its deceased

pastors. And in summoning to this duty, it brings into view some of the chief aspects in which pastors are to be thought of and remembered when gone, and one of the chief ends for which they are to be remembered. Of these things, in the order in which the text brings them before us, I shall now speak. May the Lord impress the lesson of His Word—together with the lesson of His providence which has led us to this portion of the Word to-day—on our minds and hearts, and make it fruitful in our lives.

I. Look with me at *the aspects* in which we are here called to regard pastors, and, regarding them, to remember them when they have gone from earth.

In the first place, we are to remember them as having been our "leaders" or "guides." The term "leader," although, like the terms "elder" and "overseer," having a simple natural meaning in itself, had yet, we have good reason to believe—especially when we look at the 17th and 24th verses of the chapter, where it again occurs—come to have a technical sense in the Apostolic Church. Like the other terms referred to, it had come to be an official designation—somewhat as, indeed, throughout Greek history we find the very same term in use as the official designation of the general of an army or commander of a regiment. And when the official "leader" or "guide" was at the same time one who "spake the Word of God," he was in the fullest sense a pastor, or, as we more commonly express it, a "minister." The name "leader," however, though it thus became an official title, did not on that account empty itself of its original meaning. Just as, in an army, the general was expected to be a real leader, so in the Church was the pastor thought of as being. And so, in every age, the true pastor has in some important sense always been. As the preacher of the Word to the people, as holding a prominent place in the Church, as presiding in its courts, aiding in their

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deliberations and helping to give shape to their decisions, and as directing and encouraging in works of faith and labours of love, the pastor, when rightly discharging what is but his ordinary duty, cannot be other than a leader in the Church. Sometimes, however, an extraordinary duty of leadership falls to the lot of a pastor, occasioned by the circumstances of the Church in the time in which he lives and labours. It is, no doubt, a case of that kind that the inspired writer has here immediately in view. At the somewhat late date at which it is most probable that this epistle was written, there was already much work of leadership, and work of a special kind, in the Apostolic Church, to look back upon. When the Christian Church started on its career, many matters needed arrangement and adjustment for the first time. The organising of the Church had then to be attended to—the formation of the multitude of believers into congregations—provision for the appointment of elders in these, and of deacons where desirable. Questions that sprang up between Jewish and Gentile Christians, such as that with reference to the continued observance of the ceremonial law, had to be dealt with and determined. And then, also, when the civil rulers interfered and sought to arrest the preaching of the Word and profession of the faith, the Church's leaders had to stand in the breach, had to work out and settle for themselves and for the Church the right attitude towards the civil power, and the right claim as regards spiritual freedom on the part of the Church of Christ as existing in the world. There had thus already been much work of leadership, and work of an extraordinary kind, devolving upon the leaders in the Church. Many of them, too, had suffered much in the faithful discharge of this duty—some of them unto death, as James and Stephen, who, when leading on the host, had fallen in the forefront of the battle. And, whilst all

departed pastors were to be remembered, such leaders as these had a special claim to loving and honourable remembrance, and there was special good to be derived from remembering them. The rule is the same still. The duty of remembering deceased pastors is still incumbent on the Church; and the rule of remembrance is the same for the Church now as it was in Apostolic times. We are to remember all who were our leaders. But if there are any among these who had the duty laid upon them by the Great Head of the Church of leading in critical and troublous times, and who, in those times, by the grace of God, took the right turning, and led faithfully, wisely, and well—especially if they had to suffer for their fidelity to truth, and zeal for the honour of their Lord—these above all we are to remember and think of with love and honour. And we are to remember them to practical purpose—namely, that we may still persevere in the paths, and still be true to the principles, which, by the light of God's Word, they were led to choose, and to which, by the aids of His grace, they were enabled to adhere.

The other aspect in which those who were true pastors, and who have been removed by death, are held up for loving and honourable remembrance, is, as having "spoken unto us the word of God." This is what distinguishes the pastor from the ordinary elder or overseer in the Church. The pastor is an elder also, whose duty it is, in association with his fellow-elders, to "rule well;" but he is, besides this, one specially called and set apart to "labour in word and doctrine." As we have it in the text, he is a "leader," but he also "speaks unto the people the Word of God." And this latter is the most peculiar duty and the ordinary work of a pastor of the flock of Christ. He is to feed the flock, and that not in some moorland wilderness of his own speculations, but among the green pastures and by the still

waters of the Word of God. With that Word in his hand he is fully furnished. There he has his battle-axe and weapons of war ; there his medicine chest ; there his granary filled with the finest of the wheat ; there his fountain of gardens, well of living water, and streams from Lebanon. He is to study the Word, and then to speak it—to expound and apply it for every end for which it is given—for guiding, comforting, correcting—for converting sinners, building up believers, making ready a people for the coming of the Lord. And pastors who do this work lovingly, diligently, and faithfully, deserve to be remembered, and will be remembered by all who have profited by them. As John Macdonald of Calcutta says—and his reference is to our own city, and to a faithful ministry exercised for a season there in a bygone generation :—“How great the amount of pure happiness afforded by a true gospel ministry to those who wait upon the Lord ! When ministers fill their pitchers of truth at the ‘wells of salvation’ with the waters of love and grace, and when they carry them full, and set them to the head of each dying sinner, each fainting believer, and say, ‘Drink of this water of life freely,’ then, if men drink and live, and become happy, will they, can they ever afterwards forget the water, the pitcher, the gift, the approach, the message, the man ?” Those who spake to us the word of God are not to be forgotten by us. Christ, whom they preached, is to be thought of chiefly and supremely, but they are to be remembered for His sake, and as having spoken of Him. He is the Rose of Sharon ; they were not the rose, but they were near to the rose, and took something of its fragrance. We are to remember them as having spoken unto us the word of God—in that aspect, and for that reason. And we are to remember them so with practical intent—that we may inquire how we profited by their word, and whether we shall have boldness or shall be ashamed when the Word

which they spake unto us—the same Word shall judge us at the last day.

II. Look at *the end* with a view to which we are to remember deceased pastors—"whose faith follow." Every true pastor is a man of faith. "Without faith it is impossible to please God"—impossible for any man, but least of all possible for a minister of the Word, to do so. But all true pastors are themselves believing men; they can all say with Paul—"As it is written, I believed, therefore have I spoken, we also believe, therefore speak." Faith leads them to the work, expresses itself in the word they preach, supports them under all the anxieties and trials of ministerial labour, and is at the foundation of the life they lead. And the ministry of the Word does not realise its end unless it begets faith in the hearers, and nourishes that faith when begotten. In looking back, therefore, upon a past ministry, it deeply concerns us to inquire—Did it beget faith in us? or, was the faith otherwise begotten in us nourished, strengthened, and advanced by its instrumentality? And we are still to take the Lord's servants who have gone as examples to us in the faith. We are to follow their faith—the faith they expounded, the faith they exemplified. We are to follow it as it received and held the facts and doctrines of the gospel, as it led to look to Christ for justification, to lean on Him for sanctification—and as it brought daily life to the soul from Christ. We are to follow it as it was in them a living faith, not a dead faith; as it led to works, was fruitful in good works. We are to follow it as it led to steadfastness in the truth and fidelity to Christ to the uttermost under temptation and trial. We are to follow it as it led to prayer, and gave power to prevail with God; as it sustained under afflictions; and as it persevered and grew to the end.

And, as an incitement to all this, we are to "consider the

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end of their conversation"—that is, as already explained, the happy outgoing they had from the good life which they led. Some of the deceased leaders of the Apostolic Church had had a specially happy outgoing from life. Such had been the case, for example, with Stephen, the first martyr of the Church, who, when brought before the Council, quailed not, but, as they looked upon him, they saw his face as the face of an angel; and who, when they gnashed upon him with their teeth, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold I see the heavens opened, and the Son of Man standing on the right hand of God;" and who, when the rude stones assailed and battered him, called upon the Lord and said, "Lord Jesus, receive my spirit," and knelt down, and cried with a loud voice, "Lord, lay not this sin to their charge," and so fell asleep. That was Stephen's outgoing from life; that was "the end of his conversation." And it was the result of his faith; he is first introduced to us as a man "full of faith." A consideration of the end of his conversation was truly well fitted to incite the Christians of that day to be followers of his faith. There were others, such as James, whom Herod put to death, who, no doubt, had had a happy outgoing from life too, although Scripture has not thought it necessary to give us any particular account of it. But even although we knew nothing of the secret exercises of believing and godly men in the time of their departure—though they were silent—though they were taken away so suddenly that they could give no testimony, or though the mind at such a time were clouded through the disease of the body, it would matter little as regards the argument of the text. If we know that a man has faith—if we have seen in him the good life that springs from faith, we are as sure of his happy estate after death, even when he has given no sign in departing, as though he had gone away

amid raptures and triumphs like those of Stephen. There is but one path that leads to a blessed death, and a blessed life after death ; it is the path of faith, and of that good conversation which true faith invariably begets. That path leads to glory—that only, but that most surely. For those who tread that path, the end of the good conversation of earth is infallibly the beginning of the blissful communion of heaven. And it may well incite us to follow the faith of our departed leaders, that the end of that conversation which their faith led them to, and sustained them in, is an ending so safe, so blessed, and so every way desirable.

The text we have been considering is a suitable portion of God's Word for us to listen to to-day. Since I last addressed you from this pulpit, tidings have come of the decease of him who was its first occupant, and who also, this day three months ago, preached from it, on the last occasion, as it now appears, on which he was to speak the Word of God on earth. It is hardly necessary for me, speaking to you, to give any sketch of the life of our departed father and friend. You knew him well ; you have remembered him well. Indeed, it has struck me, since I came to Elgin, as a somewhat remarkable phenomenon, that the recollection of Dr. Topp by the members of this congregation, and the interest felt in him, are as vivid at this moment as though he had left you but yesterday, instead of having been twenty-seven years away, and most of that time abroad.

Dr. Topp was, as you know, a native of Elgin, where he afterwards became minister. The second son in a family of three sons and three daughters (the eldest of whom died in childhood), he was born in 1814 at Sheriffmill, in our neighbourhood, the farm of which his father, after a residence in earlier years in the West Indies, had leased and settled upon. The sons of the family became proficient scholars, taking a high place both at the Academy here and

at Aberdeen University. The eldest of the three you also knew well—the beloved and lamented William Topp, who, after holding the office of secretary to the Governor, and acting for a considerable time as himself Governor of the Gold Coast territory, in Western Africa, came home to spend his days among you, and was for many years, and up to his death in 1877, an honoured elder in this congregation. The youngest of the three brothers went to Africa too, and died there.

It was in 1838 that Mr. Topp was settled as junior minister in the collegiate charge of this parish, being then only twenty-three years of age; and soon after, on the translation of his colleague to Urquhart, he became senior minister. The newspapers of the day, as well as all whose memories carry them back so far, speak of Mr. Topp's settlement as having been most harmonious. He was, of course, in one sense, not unknown to the people before; but his preaching, from the time previous to his call when he had become assistant to one of the ministers, seems to have burst upon them with all the effect of a delightful surprise. So Scriptural in its doctrine, so competent in its thought, so evangelical in its tone, so fervent in its spirit, and so popular in its mode, it came to their souls like a breath of spring, and we do not wonder to read that the call to him was unanimous, and that he was received, not only with cordiality, but with enthusiasm. I have been told also by those who can remember that time, with what ardour and energy the young pastor addressed himself to the work of his great charge—establishing, not without a battle, a large and prosperous Sabbath School—making himself personally acquainted with his people in their homes, so that, indeed, he not only knew them all then, but seemed to carry the remembrance of even the humblest families with him through life, and throwing himself unsparingly into every good work. It was a time when the great evangelical revival of the

second quarter of this century was now spreading and penetrating everywhere; and the evangelical revival at Elgin was to a good extent contemporaneous with the advent of the young pastor of 1838.

Then 1843 came. There had been much to do before that date, in the way of expounding, defending, and maintaining the Scriptural principles which belong to the constitution of a Christian Church, and which were the constitutional principles of the ancient Church of Scotland—much especially for one who lived so near Strathbogie as the minister of Elgin did. In that previous and preliminary work to which God in His Providence was calling His faithful servants all over Scotland then, Mr. Topp, during the five years that preceded the Disruption, took his full share; and many of you know with what intrepidity, as well as meekness of wisdom, he was enabled on trying occasions to do it. And when the testing time came, and manse, glebes, stipends, and status had to be surrendered, if the Church of Scotland was to maintain and carry out its ancient and Scriptural principles, it found him ready. His teaching had, by God's blessing, made you also ready; and so almost all the elders, and almost the entire congregation, though far from undervaluing the great privilege of State endowments, were enabled to give them up rather than consent to have Christ's right to rule in His own kingdom interfered with, to separate from the State, and to form in this place a congregation of the Free Church of Scotland. It is interesting to look into the Session Record of that time. I find, in the first two sederunts of the Kirk-Session after May, 1843, these names:—Provost Wilson, Ex-Provost McKimmie, Wm. Stephen, Alexander Stephen, Isaac Forsyth, Alexander Forsyth, Alexander Skene, John Torrie, John Mortimer, James Burgess, Wm. Gordon, George Reid, George Findlay, Andrew Geddes; Mr. William Grant, accountant, having

also been appointed at the first meeting Clerk and Treasurer to the Court. Three of these brethren yet survive, two of them being still elders in this congregation; the rest, and now also the Moderator of that Kirk-Session, have fallen asleep.

After the Disruption, the work of the Free Church minister of Elgin, not only at home, but throughout the Presbytery and Synod of the bounds, was necessarily very great. There was so much to do in completing the organisation of a Church called so suddenly to the unwonted duty of self-support, as well as in preaching the Gospel to congregations not yet supplied with pastors; and, as one remarked to me last week, to no man in these northern parts was the Free Church more indebted for pastoral and organising labour, and for its strength and success generally, than to Mr. Topp of Elgin. His health, indeed, suffered from these and his other great labours, so that, in 1846, he had to withdraw for a season and spend a winter abroad in Italy. One little incident of his return, which has been related to me, is worth mentioning, as illustrating better than any statement could do what he had been found to be as a pastor, and the endearment in which he was held, especially by the young of his flock. When the coach by which he travelled in returning to Elgin drew up in the High Street, a vast crowd, the majority of them young persons, were waiting to catch the first glimpse of his face among them again, and he found it necessary to escape by a by-lane from their affectionate, but to him at that moment somewhat embarrassing attentions. The occurrence was characteristic. Not only then, but all through life, he had a singular attractiveness for the young, and a singular power to win them. To many now in middle life the recollection of his occasional sermons to the young, not only here, but in neighbouring towns and parishes—the vast assemblage,

the riveted attention, the delighted interest—are among the brightest memories of their early years ; and his printed New Year's addresses to the young are still in the possession of many of you, and kept among the treasures of your affection and veneration.

His work went prosperously on for a few years longer among you ; and you know also, and the Session Record of the time bears witness, how lively an interest he took in the formation of a second congregation in Elgin, to relieve the overgrowth of this one, and to create another centre of Christian influence and source of spiritual benefit in our city. But the time of change came. The long-continued and unusual strain of those Disruption years had made change necessary. And so—although with the reluctance that is born of love, both on his part and on yours—he accepted a charge elsewhere ; leaving with us, however, resting under the shadow of our old Cathedral, dust dear to him, the dust of an only son,* till the morning of the resurrection.

Of his ministry in Edinburgh, from 1852 to 1858, I do not stay to speak. I notice that his present successor in Roxburgh Church has done full justice to that portion of his service in an appreciative tribute last Lord's-day. From some of themselves I have learnt how much his Edinburgh congregation valued and loved him, and how the church increased and flourished under his ministry. I know also of public work he had to do then in connection with the examinations of students ; and, as one of those students, I know how we esteemed and regarded him.

But He who orders the steps of a good man had a larger

* I find, since the above was in type, that it was after leaving Elgin that this child died. A relative of Dr. Topp writes :—"His only son, Alexander, who is buried at Elgin, died at Hopeman of scarlet fever at four and a-half years of age. They had come there from Edinburgh for sea-bathing."

field in view for His servant; and in 1858 he saw it to be his duty to accept a twice-tendered call to Canada. It has been mentioned to me, by one to whom his brother happened to divulge the circumstance, that, wishing to take counsel with that brother as to the path of duty, the two met by arrangement in Aberdeen. They spent most of the night in prayer, and it was in the morning that light broke for him on his way. It was assuredly no misleading light that, but the light that comes from the Father of lights. Speaking as one who has had opportunity of personal observation, and has some personal knowledge of Canada, I feel warranted in saying that, if Mr. Topp had been of importance in Elgin, he was much more so in Toronto. The minister there of what I may call, so far as Presbyterianism is concerned, the metropolitan church of Canada, he could influence for good, not only the city, but the entire Dominion. He went thither, moreover, at a time when the Presbyterian Church was not very far advanced—when it needed to advance with the advancing spirit and advancing population of the country, and when wise leadership and prompt action were indispensable. The keel had been fairly laid, but the timbers required to be prepared and piled, and the great ship welded together; and for this there was need of wise master-builders, and one of the chief of these was found in Dr. Topp. So experienced already in Church business and Church organisation, so distinguished for sense and suavity, for truth and tact, with so much cheerful gravity and modest dignity, and with the grace of God in his heart, and the glory of God in his aim, Dr. Topp was a God-sent man to Canada for its necessity at that era. In saying this I know that I am only saying what the whole Presbyterian Church of Canada feels, and will be forward to acknowledge. It has acknowledged it already by making him Moderator of Assembly in 1868, and that, as never previously, by the

unanimous nomination of the several Presbyteries of the Church ; and, after the recent union of Churches there, by placing him again in the chair. Of both the unions, indeed, that have been consummated recently in Canada, Dr. Topp was a chief promoter. Not only did he do service as Convener of the Union Committee of his own Church, and Secretary of the Joint Committees, but it is within my knowledge that, at one or more points, when the prospect became somewhat clouded, his tact discovered a way to unite differing sections, without sacrificing truth on the one hand or wounding susceptibilities on the other. And at Toronto as well as at Elgin he was the faithful, diligent, and loving pastor, as well as the zealous Churchman. With him the one character was never swamped in the other. His gentle and kindly manners, which adapted him for intercourse equally with the highest and with the lowest, made him a welcome, as he was a willing, visitor in every house ; whilst in times of affliction or bereavement, his presence, his words of support and sympathy, and his prayers, brought light to many a home, and a lightening of the burden to many a heart. The time has not yet come for us to hear the voices of our brethren abroad, as they speak of their loss ; but this will, no doubt, be the burden of the Church's lament for him in that great Dominion, that "a prince and a great man has fallen in their Israel ;" and this will be the tribute upon the tongue and the feeling in the heart of many a sorrowing member of his flock : "He was a succourer of many, and of me also."

His last visit to Elgin—so recent, so fresh in our memories, and now toned for us in the retrospect by the sombre light that rests upon *the last*—it is somewhat difficult to refer to. The one or two previous visits he was able to make since he went to Canada, were to you seasons of delightful interest ; and Elgin did itself honour in 1870 by publicly

entertaining its former minister, as his University then also did, by conferring upon him, of its own motion, the degree of Doctor of Divinity. But there was surely a peculiar charm belonging to his recent visit, and that apart from the feeling with which, as being the last we are to look for, we now regard it. He was so pleasant, so spiritual, and so edifying in private intercourse ; and it was the first occasion on which, since he left it in 1852, he had staid at his old Elgin home of the Manse—his brother's house being his natural home on former visits. He was full of interest also in old friends, inquiring after many, and visiting all whom he could overtake. I confess to a feeling that would somehow arise as I walked about with him, that he was taking farewell, and that he knew it. There was a certain pensiveness, though not sadness ; it was the quiet, kindly, cheerful farewell of a Christian soon going home. And to us he preached his last sermon. It was not indeed his last public service ; at Toronto, since his return, he made the speech to the Governor-General the Marquis of Lorne, and the Princess, on occasion of her laying the memorial stone of a Home for Incurables, of the committee of which he was Chairman, thus ending his public labours with a work rather than a word of Christian love. But his last public preaching of the Word was from this pulpit. And may we not say that there was a fitness in this ? As, I observe, it was said last Lord's-day by his present successor in Edinburgh, in reference to this circumstance :—"To them, when he was yet a stripling, he preached his first sermon, and to them, when on a visit to this country some weeks ago, he preached his last sermon. Elgin was the place of his birth ; the place where, almost in boyhood, he began to preach ; the place where he fought the battle of the Disruption ; the place where he built and consolidated the interest of the Free Church ; the place where he was trained for all the work

done afterwards ; the place where he preached for the last time." It was not unfit that our beloved friend and father should end his ministry with us, as with us he had begun it. Shall I say that a thought passed through my mind as I sat listening to him here, on the first and last occasion on which I heard him preach, that possibly this might be the ending ? It was rather in this form, however :—If this were to be the ending, how good an ending this would be. Yes, how good ! for his heart was inditing a good matter—he spake to us the things he had made touching the King. It was the royal Psalmist's exultant words when the prayers of David the son of Jesse were thereupon ended, that he set before us—
 "His name shall endure for ever, His name shall be continued as long as the sun, and men shall be blessed in Him ; all nations shall call Him blessed." It has been associated in my mind, ever since we heard of his departure, with a verse of a hymn—the favourite verse of Dr James Hamilton's saintly father, and the verse which he himself recalled and dwelt upon when dying :—

"I'll speak the honours of Thy name
 With my last labouring breath ;
 Then, speechless, clasp Thee in mine arms,
 The antidote of death."

Brethren, "Remember your leaders, whoⁿ have spoken unto you the Word of God, whose faith follow, considering the end of their conversation."

NOTE.—The Toronto *Globe* of October 7th, come to hand since the above sermon was delivered, gives these particulars of Dr. Topp's death, which took place on October 6th :—"He had been suffering for a year and a-half from heart disease, but no one imagined his end to be so near.

Accompanied by Mrs. Topp, he started in a carriage to visit a sick parishioner, Mrs. Beattie, a daughter of Mr. W. Galbraith. Shortly after entering Mr. Galbraith's house, he complained of a feeling of fatigue and faintness, and asked permission to recline for a little upon the couch. His request was complied with, and Mrs. Galbraith observing that he appeared to be sinking, sent for Doctors Richardson and Fulton and Mr. Mortimer Clark, but before they arrived, before even the return of Mrs. Topp, who had gone for some medicine for him, he expired without a struggle."

Funeral sermons were preached in Knox Church, Toronto, on Sabbath, 12th October, by the Rev. Drs. Reid and Gregg. Dr. Reid (Home Mission Secretary of the Presbyterian Church of Canada) refers to his having been a fellow-student of Dr. Topp, having succeeded him in the position he held before coming to Elgin Church, and having often heard him preach during the first two years of his labours in Elgin. He mentions that the last thing Dr. Topp wrote was a minute referring to the death of an office-bearer in Knox Church. In one sentence of the minute he says—"How solemn and powerful the lesson to all his fellow office-bearers, 'Work while it is day, the night cometh;'" and the closing words (only completed while the carriage, which was to take him on his last visit, was at the door) are—"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."



