

Biography of the late John Coldstream, M.D., F.R.C.P.E. / by John Hutton Balfour ; with an introduction by the Rev. James Lewis.

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Balfour, John Hutton, 1808-1884.
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Publication/Creation

London : James Nisbet, 1865.

Persistent URL

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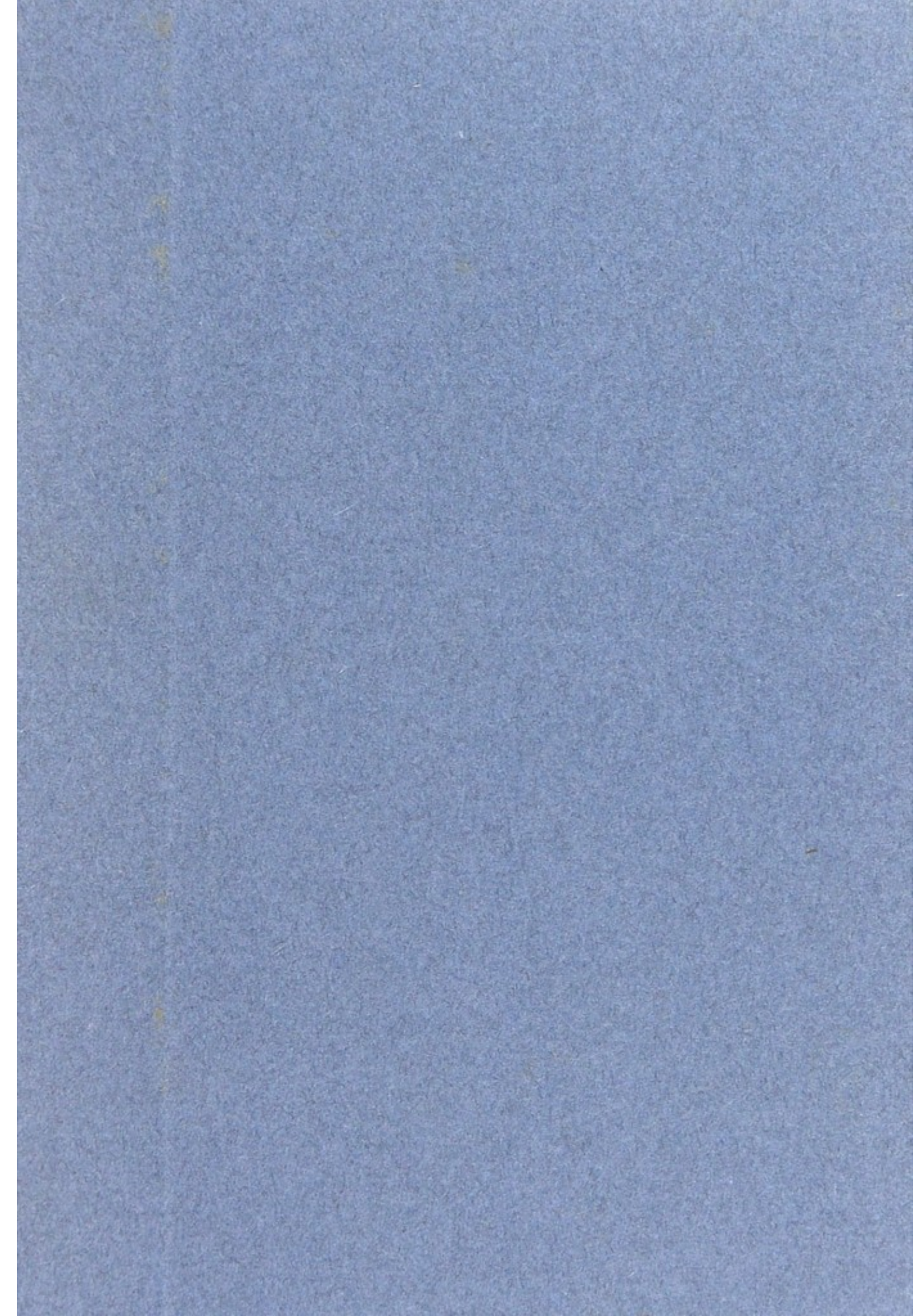
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Ernest Edwards

BIOGRAPHY

OF THE LATE

JOHN COLDSTREAM, M.D., F.R.C.P.E.,

SECRETARY OF THE MEDICAL MISSIONARY SOCIETY
OF EDINBURGH.

BY

JOHN HUTTON BALFOUR,

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WITH AN INTRODUCTION

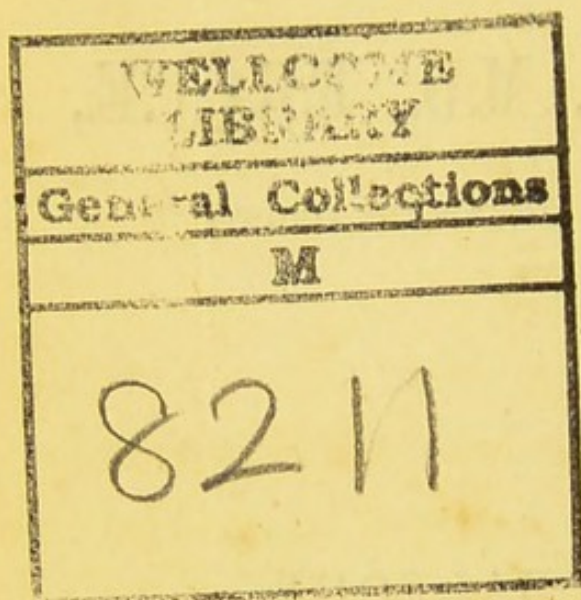
BY THE

REV. JAMES LEWIS.

LONDON:

JAMES NISBET & CO., 21 BERNERS STREET.

MDCCCLXV



B.Z.P. (Coldstream)



PREFACE.

A BIOGRAPHICAL sketch of the late Dr Coldstream formed the substance of an address to medical students, which I delivered in January 1864, at the request of the Committee of the Edinburgh Medical Missionary Society; and it has been suggested that a more extended notice of that beloved physician would be acceptable to his friends, and might be of use in stimulating others to follow in his steps. Additional materials have therefore been placed at my disposal, and I have endeavoured to arrange them so as to bring out the prominent features in the life of one who was an able, zealous, and conscientious medical practitioner, a distinguished man of science, and an earnest and devoted Christian. His modest and retiring deportment prevented him from being prominently brought forward in the eye of the public

during his sojourn on earth; but his disinterested labours could not be hid, and their results will be seen many days hence. His long-continued exertions in behalf of the Medical Missionary Society, and his philanthropic efforts for imbecile children, have justly raised for him an enduring monument, and while he now rests from his labours, his works do follow him. The Coldstream Memorial, which is now being instituted in the form of a Medical Missionary Scholarship connected with the Cowgate Dispensary, will help to commemorate in our city the deep, warm, and active interest which he took in the establishment of the Medical Missionary Society, and the tender and affectionate feelings which he entertained towards students of medicine. His name will thus be identified with an Institution the foundation of which he laid, and the machinery of which his faith kept going during years of much discouragement and lukewarmness on the part even of Christian men. He was instrumental, in no small degree, in opening the eyes of the Church to the duty imposed on her by her Divine Master, when He sent forth His disciples with the commission, "to preach the kingdom of God and to heal the sick." This combination of duties had long

been overlooked, and it is pleasing to see that all sections of the Christian Church are now awaking to the importance of the injunction thus early given. For this revival in missionary work we are greatly indebted to the labours of Dr Coldstream. He was graciously spared to see a mighty increase in this field; and during his days of feebleness his spirit was cheered by hearing that his favourite scheme was blessed in forwarding the cause of Christ, and in diffusing the gospel of peace and love. His correspondence with medical missionaries was assiduous, and the letters from many distant stations show the value which was placed on his advice and co-operation, while they testify to the blessed effects of his meetings with medical students, for prayer and meditation on God's Word.

The Rev. Robert Hunter, late of Nagpore, has remarked:—"In the present age, perhaps, none feel it more difficult to acquire a child-like faith in the Divine Redeemer than naturalists and other scientific men. It therefore seemed to me a signal triumph of divine grace that the life of Dr Coldstream should be so devotedly Christian as it was. Gifted with the capacity for making original scientific researches, and

having succeeded in obtaining reputation as a naturalist in early life, he well knew the fascination attaching to the study of the work of creation. Yet he accorded to nature only the second place in his affections, reserving the throne of his heart for his Saviour and his God."

It has been matter of much satisfaction that an introductory essay has been obtained from the pen of Mr Lewis. His long and intimate acquaintance with Dr Coldstream, and his oneness with him as to the great duty of the Christian to labour for the diffusion of the gospel, marked him as peculiarly qualified for the task which he has so ably and lovingly discharged.

If by the perusal of the following pages, any shall be stirred up to a more earnest search after true happiness, or to a more diligent following of the footsteps of Christ, those who have prepared the volume will be satisfied that their labour has not been in vain in the Lord.

INTRODUCTORY REMARKS

BY THE

REV. JAMES LEWIS.

I GLADLY avail myself of the request of the family, and of the biographer of Dr Coldstream, to prefix a brief introductory chapter to the enlarged memoir that is now being given to the world. An unbroken friendship through thirty long years, and my relation during many of these to Dr Coldstream, as his minister and associate in common Christian work, gave me daily opportunities of marking the beauty of his devoted sanctified life—a beauty the more seen the more intimately he was known. I rejoice, in common with his many other friends, that the “Biographical Sketch” from the pen of Dr Balfour, prepared mainly for circulation amongst medical students, has provoked the desire to know more of his life and character. From the hour of Dr Coldstream’s death, I felt that his was not a life that should be allowed to pass

away without a record. It had told by its great Christian power, and to an extent that is only now being known, on his contemporaries. "Since the time of Dr Abercrombie no member of the profession," was the remark of a brother practitioner, "has done more good in Edinburgh than Dr Coldstream." And as that good was done in the course of an everyday working life, and amidst the discharge of anxious professional duties, his example was of all the greater practical value and the more worthy of a permanent record.

Those who knew Dr Coldstream as their "beloved physician," needed no memorial to keep alive in their hearts the remembrance of their lost friend. His tall, spare figure, his quiet step, gentle manners, soft low-toned voice, all in such perfect harmony with his character, have ineffaceably printed themselves on their minds. Still less can they forget his presence in their sick-room, his work of sympathy and word of consolation, or his anxious, patient, skilful ministry to their mind or body diseased. Before them he must always stand the highest type of a union, happily not now rare, yet presented in him in singular beauty and completeness, that of the Christian and medical practitioner.

It is that this union may be increasingly exemplified in the rising members of the medical profession, that the biography of Dr Coldstream is given to the

world. Nowhere will the medical student find a standard of professional excellence so high, yet so attractive and thoroughly practical. His professional ambition may be fanned by examples of greater worldly success ; but would he learn how to unite with the higher skill of his profession, the greatness of mind and heart that constitute the good physician, let him study the life of Dr Coldstream. He will find pre-eminently in him the union through which the physician has alone his completeness, and society its full beneficent results from his noble profession.

But the life of Dr Coldstream has its lesson and encouragement for a wider than the medical circle ; it speaks to all who would turn their talents and opportunities to the highest account for doing good. In the history of the formation of his character, there is an instructive testimony to the power of a great root principle in the heart ; and in the history of his life a new and striking evidence of how hindrances vanish before a man in his path of good doing, who has his own spirit in subjection, and who prosecutes his work in simplicity and singleness of heart.

In a journal kept by Dr Coldstream from an early period of his life, there is laid open the long and earnest struggle he maintained, the steady, and even stern, discipline to which he subjected himself in the formation of his moral and Christian character. In after times, when he was the busy medical practi-

tioner, and thrown amidst the conflicts and harassing duties of public life, no features were more marked in his character than the thoroughness of his self-control, and the perfect singleness of his Christian purpose. No one could ever charge Dr Coldstream with provoking opposition by a self-willed word, or of making an enemy through indiscretion or waywardness of temper in the advocacy of a good work, or of wasting his strength by the weakness or uncertainty of a divided Christian heart. Thirty years of intimate friendship, and of frequent association with him—amidst those scenes of active life that try men's characters, and in which he took his part, often a prominent one—failed to reveal to us even a solitary instance in which, by ungoverned will or chafed temper, or by any selfish and personal humour, he either hindered a good work or for a moment raised an obstruction in his own way in its prosecution.

To strangers, who knew Dr Coldstream only in public life, this unfailing government of himself appeared but as the fruit of a happy nature, and of a temperament slow to speak and slow to wrath. But it had a far deeper root. Before entering upon public life, he had anticipated that discipline which other men only find in passing through it. He had already gained the victory over himself,—that is, through the faith that overcomes the world. At a period when young men are supposed to have a licence for self-

indulgence, Dr Coldstream was carefully and watchfully prosecuting the training of his spirit in the meekness and gentleness of Christ. At a period when youth is allowed to stimulate itself, and to be stimulated by the prizes of honour and the promises of wealth, he was inwardly mourning over the pride and vanity of his heart, repressing the ambition that others would have reckoned innocent or laudable, and striving after purer and holier principles as the moving forces of his life.

We know of few records more interesting in Christian biography than those notices in his journal, which show that, when but a youth of sixteen, he had taken as his guiding pole-star that nobly comprehensive, yet simple, answer to the first question of the Shorter Catechism. September 1822, he writes : —“ I have been thinking much, of late, on the chief end of man—TO GLORIFY GOD, AND TO ENJOY HIM FOR EVER—and had determined to write down my thoughts, that I might have a clearer view of this most important subject. This morning, however, I accidentally opened up Bate’s Works at his contemplation of the very same subject, and which I read again and again, and I hope not without profit. Oh, that we could see the great necessity of keeping this chief end always in our mind’s eye!—it would pilot us through many difficulties, and many a time keep us from wrecking our souls on the quicksands of worldly

temptations." An entry in his Journal, two years later, (Sept. 1824,) indicates how this great principle was continuing to root itself in his heart, was rising into action, and becoming the guide of his life. As we read such a record, we are not surprised that, when he comes forth as the public man, his life becomes at once an evangelical service,—in the chamber of the sick, or in the dedication of himself to the medical mission cause. The work that was the abiding joy of his life was a fruit from this root.

As he nears the period of his entrance on his professional course, his eye is still fixed on the same great principle as his guiding polar star. The ordinary motives—love of distinction, of fame, or wealth—so dominant with most minds at such a period, if felt by him, were felt to be repressed, as inconsistent with the higher principle which he had chosen as the rule of his life. Ere he enters on his public career, he has decided on life's true object, and his active energies are undividedly husbanded for its prosecution. He had learned, and so learned as to transfuse into his life, *man's chief end*; and his Christian position once taken up, he knew no vacillation, no second chief end. Though calm and undemonstrative in profession, he so grasped the truth, as never, even in appearance, to let it go; and yet, in its ascendancy, it left his character entirely free from the moroseness or severity which has so often marred

before the world the example of the firm and single-minded Christian man. Nothing can be more true or characteristic than the remark of one who knew him long and well, when he says:—"He always seemed to me a living example of a man who said and did everything under the power of the world to come, and to possess a delightful and unwonted share of the beauty of holiness, and yet to be wonderfully human in his nature, and of wide and generous sympathies."

That Dr Coldstream did so much in life, so much more than others, was but the result of a heart thus single, and a spirit disciplined by self-control. He had overcome, *in* himself, the obstacles that meet other men, that waste their energies, and thwart or defeat their best-laid schemes; and when, at length, he entered on his public course, he was both prepared and on the watch for Christian service. That service, ere long, he found in what became his loved life-work,—the medical mission; a mission then just beginning to occupy the thoughts of our Christian medical men.

It is now more than twenty-two years since the Edinburgh Medical Mission held its first public meeting. Its objects were then limited, its claims new to the community; it had but few intelligent advocates, even amongst medical men. Many stood aloof from it, others suspected and denounced it. The alliance it proposed between medicine and mis-

sions, between the practitioner and the preacher, would, it was feared, spoil both. Experience, at the time, had thrown but little light on the results of their union; still less on the mode through which, while united, the resources of each might fully and distinctly be made available in the mission field. Beyond some agents at work in Syria and China, medical missions were untried. As a new method of the evangelistic enterprise, they had a character to make; and notwithstanding the obvious reasonableness and legitimacy and scriptural precedents for their objects, they had an ordeal to pass through before objections were cleared off, and a position gained, before they might challenge the approval of the entire Christian community. There was little money at that time in the treasury of the society, and it had no agent in the foreign field; it had not even a student in training for its service. Its work, and how it was to be organised, lay all in the future.

But amongst those who met on that occasion, there was one in whose earnest and thoughtful mind the conviction of the higher function of medicine, as a herald and helper to the Word, was preparing for service to the embryo society. That service, yielded through long years in quiet, fervent love, with disinterested, single-hearted zeal, with never-doubting faith and never-wearying diligence, and ever fresh, inventive expedients for widening the range of its

objects and extending its usefulness, has been honoured to raise the Edinburgh Medical Mission to a high place in the confidence of the Christian community, and to secure for it the unexcepted cordial support of all Christian medical men.

Few who were then brought into personal intercourse with Dr Coldstream but must have marked the marvellous adaptation of his character to his work, though they knew not the discipline through which he had been moulded for it. Whilst the society was still struggling into life, and its objects were but imperfectly or erroneously apprehended, it needed one at the helm who could work in the tranquillity of faith, and was assured of its principles. Zeal without patience, or the vehemence of human passion and self-purpose, would have wrecked the infant cause. Professional men—be they medical, clerical, or legal—cannot be driven. They admit new light slowly: their natural position is the defensive. Conservative of the past, they are jealous of new measures. Dr Coldstream understood his brethren; he knew what his position required, and had long before disciplined himself to its requirements. The natural bent of his mind inclined and qualified him to melt rather than to break down opposition. There was nothing to combat, nothing to oppose, in his temperate, unobtrusive, yet skilful and winning pleadings for his great work. What he said or did provoked no

antagonism. Men were won and impressed into the service of the mission by an unconscious submission to his gentle, calm, persuasive power. They felt the work could not but be a good one that had breathed such a holy tranquillity into the heart of its advocate, and stamped its own purity and unselfishness on his character. It was perhaps the most remarkable feature of the great influence he acquired in the medical mission that it was influence unsought. There was not merely in his nature an utter absence of self-assertion, but there was in his quiet undemonstrative manner the absence of all that makes a man feel when in the presence of the zealous advocate of some philanthropic cause, as if he said—"Now I must make a convert of you; I must try my powers upon you, and impress you into my service." A quiet statement,—a fact or incident mentioned by the way,—or a remark bearing on medical missions, dropt in his own natural earnest manner, drew you into further inquiries, until you found yourself reciprocating his sentiments and feelings: "Well I ought to do something for this cause." His influence resembled one of the secret forces of nature that is always and certainly, yet slowly, working towards its end,—rarely revealing itself, yet which wears down the mountain into the sea, or rears the seed into the oak that becomes the monarch of the forest.

We often felt in his presence, and when he was oc-

cupied with his favourite work, how much waste and weakness there is in the usual eruptive, spasmodic advocacy of those who, *par excellence*, are accounted energetic men, and whose energy so often gives greater prominence to itself than impulse to their work. Dr Coldstream's art, or rather we should say his nature, was to suffer his work to plead for itself whilst he himself shrunk behind it ; or if he pleaded with it, it was through a professional life in daily beautiful harmony with his missionary enterprise,—a life in illustration and practical evidence of the power of the medical missionary. When compared in his work with almost all other philanthropic workers of his day, you felt the depth of the Spanish proverb—speech is silver, but silence is gold.

And yet, as we have already said, there was no want in Dr Coldstream's character of a genial human heartiness. His sympathies were broad as his mind was catholic ; nor did he lack in a cordial appreciation of those more muscular and demonstrative minds that make themselves heard like the ringing of the hammer on the anvil, and who, whether they succeed in shaping more metal to their mould than gentler workers, fill the air with inconceivably louder sounds and with a more plentiful shower of sparks. If in natural temperament, intellectual capacity and tastes, he was eminently fitted for the work in which he was so honoured, it must not be forgotten that above all

his power lay in his single-hearted devotedness. The necessity laid on every member of the Church to work, he had early and joyfully accepted ; and if he did more than other men, it was because the obligation never seemed for a moment to be absent from his mind. Amidst the labours and anxieties of an extensive practice,—largely, for many years, amongst those who could yield little or no return for his services,—and with a constitution never vigorous, he yet redeemed time for Christian and benevolent undertakings that would have been enough to have filled up the hours of an ordinary life,—for his duties as an elder of the Church,—for his favourite Hospital for Imbecile Children,—and above all, for the great work with which his name stands indissolubly associated, the Edinburgh Medical Mission. It were not too much to say of him in relation to the medical mission as it was said of Washington in reference to his country, “That he rose with the sun to pray for it, fought for it at the meridian, and watched for it at midnight.”

It is touching to know that the last thoughts of Dr Coldstream were occupied with this his favourite work. With a feeble frame, and spirit exhausted in the struggle with disease, and burdened with the many anxieties of an interrupted professional life, he was still devising, and with a mind never more clear and acute, for the interests of that cause that was dearer to him than life. In a communication to the

writer of this introductory notice, dated within a month of his death, while he gives utterance to his deep consciousness of "the feebleness of his spark of life," and of "the worm that was at the root," he is yet planning how he may turn his ethnological researches to a missionary use. "Meanwhile," he writes, "I would like to be useful in connexion with the subjects to which I have devoted much of my past time, and am contemplating the establishment of a 'Journal of Ethnography and Medical Missions,' which I believe might be made both interesting and useful."

It is well known how happily he brought his researches in that service to bear on the missionary cause, in a series of lectures some years previously. His acquirements as a naturalist, his powers of minute and accurate observation, his reverence for facts, close adherence to their teaching, and eminently cautious mind, would have made his labours invaluable in a department in which the conclusions of speculative science strike against all missions, because aimed against the truth of Scripture on which they rest. But whilst planning for work he was called to his reward, and received its foretaste in an end of perfect peace.

The memoir now given to the public preserves the record of this life of Christian devotedness. It needs no commendation from us. It is enough that it has

been executed by one entirely in sympathy with Dr Coldstream in the great work of his life, and eminently qualified to appreciate the character of his friend, whether viewed as the Christian, the naturalist, or the medical practitioner.

The memory of a spirit so pure and gentle, and who wrought his work so wisely and nobly, is a precious inheritance to the medical mission. Men like Dr Coldstream cannot die. They are reproduced in the witnesses of their lives. Even now, in some of the many students that sat at his feet, his words and his example are silently forming the mission advocate who shall take up his work, and in whom we shall yet rejoice to recognise the likeness of the Father of the Edinburgh Medical Mission.

JAMES LEWIS.

VENTNOR, ISLE OF WIGHT,
Sept. 1864.

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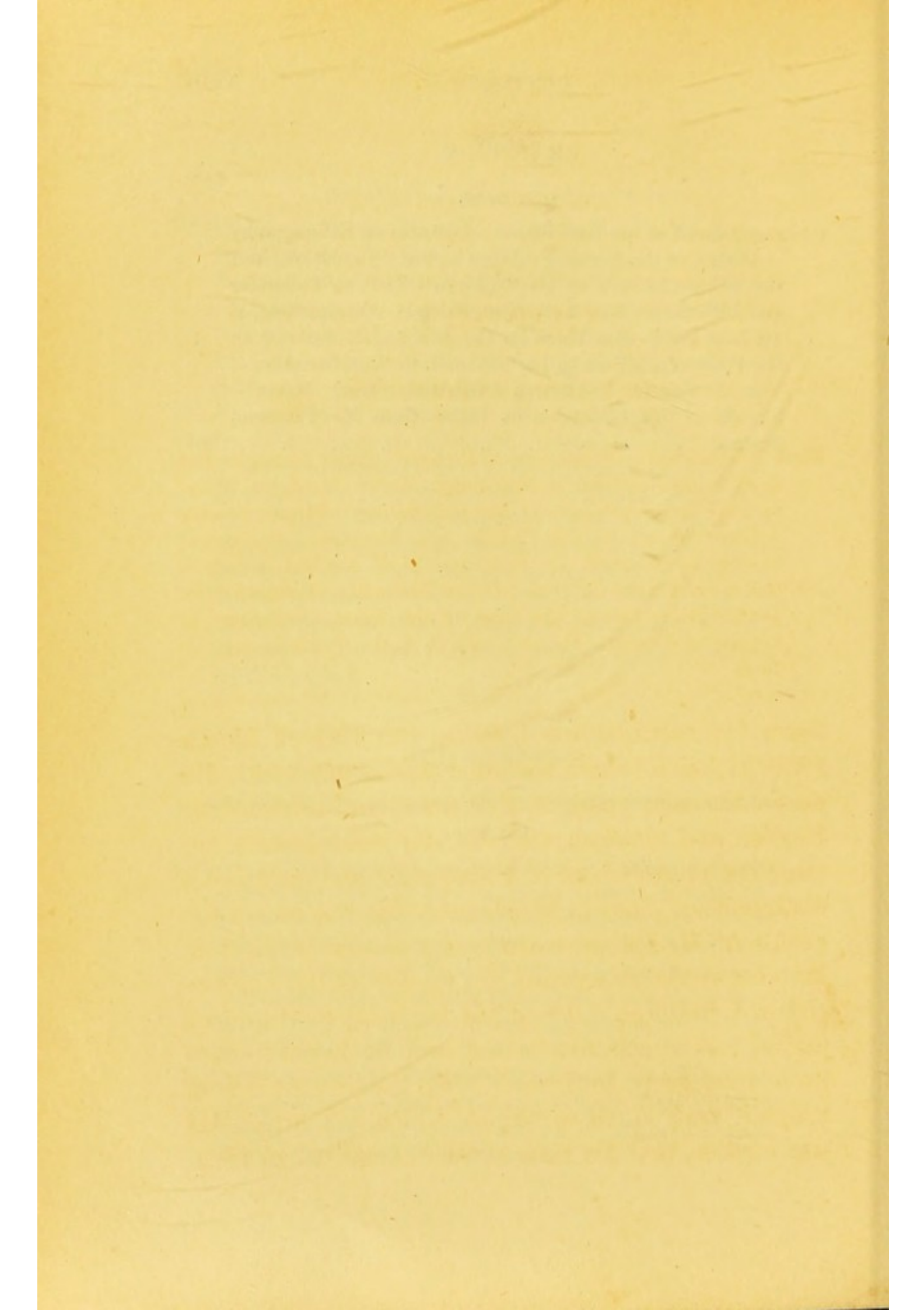
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CHAPTER I.

EARLY LIFE AND EDUCATION.

Birth—Schooldays—Occupations of Boyhood—Early Struggles and Resolutions—Interest in Missionary Work—Studies at Edinburgh University—Love of Natural History—Plinian Society—Contributions to the Plinian and Wernerian Societies—Correspondence with Dr Fleming—Royal Medical Society—Takes his Degree in 1827—Fellow Graduates—Extracts from Diary—Reflections at the Close of the Year—Advantages of keeping a Journal—Baxter's Saint's Rest—Youthful Resolutions.

JOHN COLDSTREAM was born on the 19th of March 1806, at Leith, where his father was a merchant. He passed his early years in that town, and attended its English and classical schools. He subsequently entered the High School of Edinburgh, and occupied a distinguished place in his classes. He was one of the pupils of Mr Pillans when rector of that institution. He afterwards prosecuted his studies at the University of Edinburgh. From his boyhood he displayed a kind and gentle disposition, and he seems to have been very early impressed with the importance of religion, and of those things which concerned his soul's peace, both for time and for eternity. In 1821,

at the age of fifteen, we find the following entry in a journal, which was regularly kept up to April 1837:—“ O God, teach me so to dispose of my time, that I may turn every moment of my life to good, or to my own spiritual and temporal advantage. Teach me to think upon what I am about to do, so that I may henceforth be able to manage myself in such a manner as I shall not be ashamed of.” As a specimen of his occupation, at the age of fifteen, we may take the following passage from his journal, in which he gives an account of a visit to the sea-shore, in pursuit of objects of natural history:—“ This morning as the storm had subsided, I determined to go down to the sands, at Leith, that I might revel in the riches which might have been cast up by the deep after the terrible storm. First, I went to the end of the pier. I saw a most beautiful sight. As the sun was rising, his rays dissipated a thick frosty fog which hovered around; this rose like a curtain from the horizon, and displayed the whole coast of Fife clothed in snow, and reddened by the sunbeam; a large number of vessels lying at anchor in the Roads on account of the storm; dark blue waves rolling in silent majesty, undriven by any wind, and all forming the grandest *coup-d'œil* I have ever seen. Returning thence, I strolled along the sands, past the baths, and picked up a great number of curious things. There was a scarcity of shells, but *asterias*, *actiniæ*, *aphrodites*, and crabs were very common. I brought several home, along with a fine specimen of the *Cypræa*

islandica, a new coral, &c. I added an *Aphrodite aculeata* to my menagerie of living marine animals." While he had an intense love of nature, and an innate perception of the beauty of God's works, his thoughts were directed to the value of spiritual things. He remarks in his journal at this time—"I had some very pleasant conversation with Mr M'K——, principally on the moral conduct of man, after which, when just going away, he said, 'We have had an hour's pleasant and useful conversation; but have we had an hour's worth of conversation?' Another improvement to be added to the guards of my conduct has struck me to-day—viz., to keep a book in which I shall write down all the resolutions, religious, moral, or otherwise, which strike me at different times; and to mark in two distinct columns, on the margin of the paper, those resolutions which I performed, and those which I did not. Now, I must pray my Father who is in heaven to give me perseverance that I may continue to advance, and earnestly and strictly to attend to those guards which I have been directed to set on my moral conduct. Oh that I could strive unceasingly to pray for the graces of His Holy Spirit; for what can all this attention to my conduct do without Him? Forbid that I neglect to value as I ought the precious blood of Jesus. I am now I am afraid still under the law, influenced in my actions by the covenant of works, not having yet arrived at the saving knowledge of Jesus. I think I can see as through a glass, and dimly, the infinite and glorious pleasure of

fellowship with God. To this I have not attained, for I am not yet estranged from the vanities of the world. O Jesus, come quickly and light up my heart, ease me soon from the burden of my sins. While I experience the favour of men, and receive from those I most respect, tokens of their approbation and good will, let me never be forgetful of an unextinguishable and ardent desire to gain the approval of God. Let me continually reflect on the astonishing good-will towards all sinners, and to me, evinced by our blessed Saviour's staining the before ignominious cross with His blood, and dying to atone for the sins of a guilty world ! ”

He early took an interest in the work of Bible and missionary societies ; and in 1822 we find him writing the report of the Leith Juvenile Bible Society. His feelings in reference to Bible and missionary work are portrayed in this extract from his journal :—“ What a pure felicity I have enjoyed while joining in prayer with my fellow directors for the advancement of my Master's kingdom. How superior this joy to all the pleasures and all the honours of the world ! and what is my pleasure compared with that which others older in salvation and in growth of grace must feel ? Oh, high satisfaction, to be employed on the great chief end. Grant it, Lord, that this may always be the greatest pleasure of my life. Grant that my soul may ever be deeply impressed with a sense of its own unworthiness and sinfulness ; and that, however strong I may deem my efforts to glorify and praise

Thee, I may remember that they are yet poor and imbecile, and, alas ! too frequently hateful before Thy sight. Let me thus desire the extension, and to be the humble means of the extension, of the dear Redeemer's kingdom with sincere humility and diffidence, knowing that I am of myself but a weak, guilty, and polluted creature. Oh ! may it not be the case, that while I am labouring to send the gospel to heathen lands, and to diffuse the light of religion over the dark places of the earth, I am myself living in sin—forgetful of my Maker, and neglecting His sacred Word." How much do these early breathings of his soul correspond with the feelings, sentiments, and actings of his more advanced life. He desired, above all things, to promote Christ's cause on earth, and he was willing to occupy the humblest place in the Lord's vineyard.

He was led to prosecute his studies with the view of entering the medical profession, and he became apprentice to Dr Charles Anderson, an eminent practitioner in Leith, and a zealous cultivator of science, who was one of the founders of the Wernerian Society. About the commencement of his apprenticeship, we find in his journal the following prayer, on a birthday anniversary :—

"*19th March* 1823.—What shall I render unto the Lord for all His loving-kindnesses ? Ah, me ! my praise is altogether an unclean thing ; my glorifying of the Lord is filthiness before Him. From the dust do I cry unto thee, O God ! Hear me, hear

me. I earnestly beseech Thee to purify my heart, to send Thy Spirit, which as yet I am destitute of, to dwell therein. Give me to be afraid of my sins ; renew me in the whole man ; for I am indeed a brand fit for the fire. But, O God ! I trust in Thee : Thine are the reins of the heart. Oh, turn mine fully Zionward, on this the anniversary of my birth ! On this day, when eighteen years of my life shall have been passed, many, many recollections arise in my bosom. Eighteen years, yet unredeemed ! They are too many for our short life here. I am, O Lord, one of Thine immortal creatures. I am here crying unto Thee for help through the all-sufficient name of Jesus. Arise, O Father, and save me from destruction. What shall I do to come to Thee ? Direct me, O Lord, and I shall go whither Thou desirest. Oh, may the following year of my life be devoted to Thy service more and more ! I am at a time of life when the amusements of this little world lead one away into temptation ; now, heavenly Father, point out to me in what measure I should best enjoy these, that all my conduct may be to Thy glory. Oh, were I prepared, how I would fly from the attractions of the flesh !”

During his university career Dr Coldstream displayed a strong predilection for natural history in all its departments, more especially zoology and meteorology. This taste continued through life ; and the prosecution of science and the contemplation of God’s works were sources of high enjoyment to him. He

was fond of nature and of natural scenery,—zoology and botany being favourite studies. Among other things, he studied ornithology, and in his later days of weakness he enjoyed in the country the singing of the birds, marking their varied notes, and recalling to mind their varied forms. Even when disturbed, during illness, by the chirping of the sparrows, he thought of them as objects of natural history, and especially as being noticed in Scripture in connexion with the providential care of his heavenly Father. During the time he was attending the university classes, an association for the prosecution of natural science was zealously carried on by students, under the name of the Plinian Society. He entered the society on 18th March 1823. He acted as secretary and treasurer the same year; and he was chosen one of the presidents in 1824 and in 1825. He was associated with many keen naturalists; such as William Baird, now in the British Museum; John Macvicar, now minister of Moffat; Robert Grant, now professor of Zoology in University College, London; George Anderson, of Inverness; Charles Clouston, now minister of Sandwick, in Orkney; Ferdinand W. Becker; T. Jameson Torrie; H. C. Lombard, of Geneva; Charles Darwin; James Woodforde; W. F. Ainsworth, the traveller in Assyria; J. A. Symonds, now of Bristol; W. A. F. Browne, now Commissioner in Lunacy; with myself, and many others; most of whom retain a lively recollection of Coldstream's zealous efforts in the cause of natural science, and of his able papers

and addresses as president. From 1823 to 1829, he continued to give communications on various departments of science. Among those recorded are the following:—Observations on the Temperature of the Springs on the sides of Ben Nevis; Thermometric and Meteorological Observations of various kinds; Remarks on the Saltness and Transparency of the Water of the Ocean; on the Genus *Spongia*; on *Planaria*; on the *Aurora Borealis* of March 19, 1825; on Atmospheric Phenomena; on an Explosion of Inflammable Gas; on the Geology of the Isle of Man; on a Hygrometer recently invented by himself; on the Power of emitting Sounds possessed by *Tritonia arborescens*; on the Hoar-Frost of January 14 and 15, 1826; on the Polarization of the *Cirrus*; on a Peculiarity observed in *Loligo vulgaris*; on Zoophytes of the Firth of Forth; on the Habits of the Caterpillar of the *Bombyx processionaria* of Latreille, (*Phalæna processionea* of Linnæus,) observed by himself at Oberhausen, in Westphalia. In regard to the *Bombyx*, he says:—

“This extraordinary animal, which exists in great numbers in Westphalia and south of Hanover, is seen travelling in search of food in long lines of single files, at the head of which is the leader, whose motions the others strictly follow. If the leader be removed, alarm and disorder pervade the whole line; the caterpillar next in order becomes the guide, and generally causes an immediate retrograde movement of the whole line. The range of perception enjoyed by these

animals is very small ; if one be removed to the distance of an inch from his column, he is as unconscious of its proximity as when removed several feet. So destructive are the ravages of these animals, that a general crusade is often made against them. Their destroyers, however, do not escape with impunity. After being engaged in the work of death, an intolerable itching is experienced in various parts of the body, followed by a purulent eruption, which is attributed to the hairs covering the animal being broken and entering the skin."

On 12th July 1823 he sent a paper to the Wernerian Society, entitled, "An Account of a Series of Thermometrical Observations made hourly at Leith, during twenty-four successive hours, and once every month from July 1822 to July 1823." The paper is published in the fifth volume of the "Transactions of the Wernerian Society." From his observations he concluded that no single hour approaches more nearly in its temperature to the true average temperature of the day, than does 8 in the morning or 8 in the evening. That of the averages of the temperatures of two hours, those of 5 A.M. and 5 P.M., noon and midnight, 11 A.M. and 11 P.M., 10 A.M. and 10 P.M., approach nearest to the mean of the day. That of the averages of the temperatures of three hours, those of 7 A.M., 1 P.M., and 10 P.M. approximate most closely to the average of the whole twenty-four. Of all the combinations of hours tried, none gave the true mean temperature of the day so well as

the mean of 5 A.M., 10 A.M., 3 P.M., and 10 P.M. He found, also, that on an average the maximum of temperature occurred at 4 P.M., and the minimum at 5 A.M. The average daily range was $9^{\circ}93$, its maximum being 23° , which happened in August; its minimum, 5° , in February. The temperatures of 7 A.M. and 10 P.M. were exactly the same. The paper showed powers of accurate observation, and of careful deduction from facts.

His connexion with the Wernerian Society brought him into contact with the Rev. Dr Fleming of Flisk, (afterwards Professor Fleming of the Free College,) who corresponded with him. They had congenial tastes, and were specially devoted to the study of the lower tribes of animals. In a letter from Dr Fleming, dated 28th October 1824, there is reference to what Coldstream was doing, and it is obvious that he was then making good and sound observations on some of the marine animals—particularly on flustra, holothuria, alcyonium, doris, and balanus. Dr Fleming says, “I assure you that your visit to Flisk left on my mind a pleasing impression, that I had formed an acquaintance with one whom I should feel inclined to value as a correspondent.” The intercourse thus commenced was continued through life, and none lamented more than Dr Coldstream the death of this able naturalist.*

On the 19th November 1824, Coldstream entered the Royal Medical Society, which enrolled amongst

* A memoir of Dr Fleming has been written by the Rev. Dr Duns.

its members most of the zealous medical students of the university, and which presented an excellent training-school for debate. He read a communication to the Society, on 9th February 1827, on Periodicity of Disease as connected with Sol-Lunar influence. He considers this question under two points of view: 1st, Is there any ground for believing that at the times corresponding to certain relative positions of the sun, moon, and the planets, the human system, in a state of disease, is peculiarly affected? 2d, If such affection be apparent, how is it to be accounted for? He decides the first question in the affirmative, and thinks that the affection of the system is rendered evident by the attacks, remissions, and crises in various diseases being much more frequent at times corresponding to the periods of new and full moon than at any other.

In 1827 he graduated at the University of Edinburgh, and wrote his thesis, *De Indole Morborum Periodica*. In the same year he took the diploma of the Royal College of Surgeons. James Phillips Kay, now Sir James Kay Shuttleworth, was one of his fellow-graduates; so were also John Macrobin, now Professor of Practice of Physic in Aberdeen; Edward Scholefield, a distinguished practitioner in England, who drew up an account of the Royal Medical Society; Evory Kennedy, the celebrated Obstetrician of Ireland. There were in all that year one hundred and sixty graduates in medicine in the University of Edinburgh.

In an entry in his journal, in 1825, he appears to have been inspired with the idea that he would not live long, and says, "I care not, if my peace is made with God. See to it then, O my soul, and trifle not off the remainder of thy trust in vanities."

On Sunday, 1st January 1826, we find the following entry in his journal:—"Praise be to the Lord God of Sabaoth—praise be to the Creator and Governor of the world! praise! praise! praise to the King of Saints! Awake, O my dull soul, to adoration! Awake, on this first day of a new year, to bless the holy Majesty of heaven's great King. Awake, to sing the song of joy, and offer the meed of humble gratitude to your God.

"And am I then permitted to enter upon another year in this wilderness world? How many solemn thoughts crowd upon my mind on this occasion. How awful to think that I have reached the twentieth winter of my existence (the tenth since the dawn of reason first broke upon my mind) without being able to say that I have had my heart purified—without being able to say, with confidence, 'My hope is in the Lord.' How awful to think, that although during my whole life I have uninterruptedly experienced the goodness of the Lord; that, although He has garnished my lot with sweets, and made my young heart to leap with gladness while full of temporal blessings; although, in short, he hath made me to lie down in green pastures, and filled my cup to overflowing, I (an ungrateful wretch!) have not

stirred—or, at best, have stirred but very feebly to promote the glory of His name.

“My creed, no doubt, may be firm upon the points of the existence of ‘one only living and true God,’ and of the mysterious Trinity—three-in-one-God; the Father-God; the Son-God; and the Holy Ghost-God; but is it firm on the necessity of the Redeemer’s intercession? Do I, indeed, see my need of a Saviour? And if I have seen my need of a Saviour, and if I believe in the sacred revelation and gospel histories, and admit that Jesus Christ did appear on earth in human form, and in our nature suffered for us—the just for the unjust—that He might bring us to God, why do I not love Him with all my heart? or, loving Him, why do I not serve Him, and obey His commandments? My soul, why art thou startled at the sincerity of thy faith being thus impugned? Is it not clear that if the belief was strong in Jesus Christ in you, you would love so amiable a character, and adore that wonderful condescension He manifested in leaving His celestial throne to sojourn in this vale of tears, and at last atoning for our sins on the ignominious cross? and if you loved Him you would certainly obey His commandments; and in this respect you are a free agent. But you have not obeyed His commandments, therefore you have not loved Him; therefore you have not firmly believed on Him. Believe in the Lord Jesus, and thou shalt be saved. Search the Scriptures which testify of Jesus. O God, I thank Thee for thus leading me to see the

necessity of a more close perusal of the contents of the sacred volume ; and, oh, let me lean upon Thee for support and encouragement in my search after heavenly wisdom, and lead me to the fountain of living water, that from it I may drink freely, and be satisfied with the draught.

“ And now, Lord, I desire to take a review of all Thy goodness to me during the year that is past. In every respect have I reason to bless and magnify Thy holy name. My lot remains the same as during the preceding year ; and it has not varied in pleasure.

“ In a wonderful manner I have been withheld from temptations, even when most disposed to fall into the snares they might offer to me ; for this, in a particular manner, I desire to present my thanksgivings to the Most High, and to beg His protection in a similar manner in all time to come. During this past year many of my friends and acquaintances have left this mortal scene.”

The reasons which induced him to continue the practice of preserving in the pages of a diary a record of his inner history may be seen from the following passage :—“ I have very frequently, within the last two years, complained that I had never heard from the pulpit, nor read in religious works, any description of the exact condition of my soul, and of the remedies to be used for its recovery. I have been reading lately that admirable little book, Baxter’s Saint’s Rest, and have found in it much more practical matter regarding religion, which is applicable to the

state of my soul, than in any work I have yet perused. I bless God for putting it into my hands, and I pray that He would give me grace to benefit by it as I ought for the wellbeing of my immortal soul.

“*Monday, 12th December 1825.*—For two months I have discontinued the writing of my journal; and at one time I thought I should have given it up altogether, but I find frequently so great a blank in the history of my life without such a register to refer to continually; and, further, I find such a want in the pursuit of wisdom, when I have no prop to lean upon in private, no secret tablet on which to trace the reflections of my retirement, that I feel determined to renew my converse with its pages; and I pray my heavenly Father that, as He knows the cause of my thus applying myself again to this means of improvement, so He would be pleased to strengthen my hands and encourage my heart, and sanctify my endeavours, to the glory of His ever holy name.”

In March 1827 he writes thus in his journal:—“I desire to resolve, by the grace of God assisting me, to devote my whole life rather to the doing good to others than to myself, and this with a view of accomplishing the end for which I believe our species was endowed by the Creator with a reasoning principle—namely, the glorifying of the holy God. . . .

“Should I pursue the medical profession, I resolve to do so without any view to my own aggrandisement. I shall attempt to follow it industriously and conscientiously, and let come of it what may. In

the exercise of benevolence, let me first do all the good I can to my own family and relations ; secondly, to my acquaintances and friends ; thirdly, to my native town ; fourthly, to my country ; fifthly, to the whole race of mankind. The most essential good I can do to any member of the human species is to direct him to the consideration of, and preparation for, an eternal world. I shall never cease to take advantage of any opportunity which offers itself of inciting men to study the works of creation, convinced that from such study the greatest good may flow. I shall endeavour to prosecute the same myself, so far as I can, without interfering with works of benevolence ; and in doing so, I desire to keep myself free from the vain-glory of being an original discoverer. Should I at any time observe any new point in any department of science, I shall either simply make it known to my friends privately, or publish it anonymously. I resolve, further, *never to suffer myself to make any gain by my study of the works of God.*"

This striking passage shows that at this early period of life he had set his mind on far higher things than the mere acquirement of professional distinction. The glory of God, the spiritual and temporal welfare of his fellow-men, far outweighed with him all considerations of personal honour or emolument. And it is worth while noticing, that his benevolence was not that romantic philanthropy of youth which evaporates in mere sentiment, a benevolence so vast and vague

in its aims that it cannot condescend to trouble itself about what lies close at hand. His charity *began at home*, though, unlike that of many others, *it did not end there*. His, too, was that genuine modesty which shrinks from observation, and likes best to do its useful work unseen. How faithfully he was enabled to adhere in after life to the resolutions above recorded the subsequent pages will sufficiently show.

CHAPTER II.

RESIDENCE IN PARIS.

Studies in Paris—Notes on the Study of Nature—Jardin des Plantes—Its Arrangements and Collections—Circuit of the Garden—Roman Catholic Ceremonies—Meteorological Observations at the Paris Observatory—Description of a Model of St Petersburg—A Modern Diogenes—Spiritual Crisis—Letter from Mr Mackenzie of Passy—Attends on the ministry of Rev. Mark Wilks—Doubts and Difficulties—Remarks on the Internal Evidences for the truth of Christianity.

IN 1827, the year of his graduation, Dr Coldstream proceeded to Paris, attracted to that city mainly by the peculiar advantages it presented for the prosecution of his favourite studies. Before setting out on this journey, we find him committing himself to the keeping of his heavenly Father, asking wisdom to direct him in all his wanderings, and praying that he might be guided in a land of strangers, so as ever to keep the narrow path leading to life. During his residence in Paris he prosecuted his medical studies, and also devoted some time to the study of the natural sciences. The following notes were made by him at that time in reference to the study of nature, and to the arrangements of the Jardin des Plantes. They may prove

interesting when we contrast the details here given with the present condition of affairs in Paris :—

“ It has been said by Bacon, that ignorance in philosophy is preferable to superficial knowledge, and it cannot be denied that shallow notions of history and philosophy are often employed to sap the foundations of morality and politics. But it is otherwise with the knowledge of nature ; in this unbounded science every acquisition is useful, from the simplest perception to the deepest researches, and from the minutest details to the most general views ; the study of it accords with every age, with every disposition of mind, and every profession in life. It yields assistance to agriculture, medicine, and the arts, and powerfully contributes to the wealth of nations. As its object is to ascertain and connect facts, and not to investigate causes, it is free from the uncertainty of hypothesis ; and if observation be sometimes incomplete, nature is always at hand to dissipate doubts, and to rectify errors.

“ *Jardin des Plantes*.—How pleasing it is to behold, amidst the agitation of a great city, an establishment in which are united fifty families, living in peace, usefully occupied, contented with their lot, attached to the place of their abode, and priding themselves in its prosperity ; strangers to professional rivalry and political discussions, and grateful at once to the government which supports, and to the administration which directs them. The philosophers employed in investigating nature communicate with the

workmen, who catch the reflection of knowledge, and learn to delight in the results of their labours. Here are united the sources of happiness spoken of by Virgil:—

‘Felix qui potuit rerum cognoscere causas,
Fortunatus et ille deos qui novit agrestes.’

The man of science visits the museum to augment his knowledge, and fix his ideas ; the meditative man contemplates an assemblage of wonders which exalts his admiration of the riches of nature, and the power of that Being who has assigned its invariable laws ; the studious youth is inspired by the recollection of the illustrious men who have succeeded each other in the establishment, and whose labours and fame are everywhere recalled to his remembrance ; the curious are delighted with the splendour of the collections, and with the view of prodigious numbers of foreign plants and animals ; and amidst this variety of objects, the man of letters and the artist find an inexhaustible fund of ideas, and models of every description. In the midst of this imposing spectacle, the activity of peaceful industry, the variety of the plantations, the balmy air, the over-arched walks, the view, which, from a rising ground covered with evergreens, extends over the city and surrounding country, the number of persons who forget in these retreats the cares and agitations of the world,—all conspire to render the museum an abode of tranquillity and intellectual delight.

“The garden was founded by Louis XIII. in 1635. Tournefort was a professor in the garden. Sebastian Vaillant after listening to Tournefort's lectures in 1691, renounced the situation of surgeon at the Hôtel Dieu, and devoted himself to the study of plants. Bernard Jussieu also renounced the study of medicine for that of botany, and became connected with the garden. Antoine Laurent de Jussieu was one of its distinguished professors. In 1720 he intrusted Lieutenant De Clieu, R.N., with a young coffee-tree, which, transported to Martinique, became the parent of the immense coffee culture of the West Indies. The professors are elected by the king from two candidates—one chosen by the professors themselves, the other by the Academy of Sciences. The former is usually appointed. About two thousand pupils attend the courses in the garden annually.

“The expenses of the king's garden in 1789 were 104,269 francs, and those of the menagerie at Versailles, since transported to the museum, 100,000 francs, making in all 204,269 francs. At present the current expenses of the museum are 310,000 francs. Since 1789 the collection of living plants has been doubled. That in the herbarium is six times as great, and that of fruits and other productions of the vegetable kingdom has increased in the same proportion. The collection of birds and quadrupeds is twenty times as numerous; that of fishes, now the most extensive with which we are acquainted, was formerly insignificant; that of insects,

which consists of 40,000 individuals, of 20,000 species, contained only 1500 specimens; that of shells, also, has been greatly increased. The menagerie since 1789 has contained more than 500 species. There are 13 professors, with assistants attached to those who need them; and 161 persons are employed in the museum, of whom 99 are paid by the month, and 62 by the year."

He then gives an account of some of the objects he observed, beginning with a circuit of the garden:—

"Commencing from the south corner, and going towards the gates fronting the river, are seen:—A *Gleditschia*, without thorns, sent from Canada by Gallissoniere in 1748; it is one of the largest trees in the garden. Nearly opposite the basin, a *Juniperus excelsa*, 40 feet in height, and 15 feet of trunk; only one in France. First square beyond the Café, enclosed by trellis-work, is appropriated to annuals in request for the beauty of their flowers, divided into four sections, corresponding to the seasons at which they bloom; second square beyond the Café is destined for ornamental perennials; third square beyond the Café is occupied by the seed-beds of trees and shrubs that bear the French winters. There is here a pretty clump of Ispahan peaches brought from Persia in 1780. At the extremity of the third square is a transverse alley of Virginian tulip trees, (*Liriodendron tulipifera*.) Next follow four other squares, of which the first is enclosed by a trellis, and planted with evergreens; amongst them are some very large

silver firs, (*Pinus picea*,) Jerusalem pines, red cedars, (*Juniperus virginiana*;) an oak, with sweet acorns, (*Quercus Ballota*.) This square is separated by an alley of larches from the following, also enclosed by trellis, containing a variety of trees, whose fruit or foliage arrives at perfection in the autumn. Amongst them is a peccar nut-tree, (*Juglans olivæformis*,) the largest in France. This square is terminated by an avenue of white maples, (*Acer eriocarpum*.) The fourth square is a thicket of ornamental summer trees, so distributed as to present agreeable contrasts in their foliage, form, and flowers. This plantation is terminated by an avenue of the *Ailanthus*, or Japan varnish—a superb tree, first described by Lafontaine. In the square nearest the gate there is the *red flowering horse-chestnut* or *Pavia*, a very remarkable species; not known until it bloomed in 1819 here. In returning south from the gate, through the centre of the parterres, we pass certain beds devoted to the culture of native and foreign plants used in medicine, all labelled; then a collection of plants left unlabelled, for the sake of the students determining their names, and exercising themselves in practical botany; and then we arrive at the square basin, which is surrounded by a great profusion of ornamental plants, presenting a rich display during the summer months. We next cross an alley bordered, on one side only, by the *Mespilus linearis*, and the *Koelreuteria*, placed alternately, and offering a striking contrast in their foliage, flowers, and general form; the one extending its branches horizontally,

and the other collecting them into round masses. The next square is the nursery, also surrounded by an iron railing. Here are raised the trees and shrubs for different parts of the garden. Among the shrubs, a beautiful horse-chestnut, (*Æsculus macrostachya*,) brought from North America by A. Michaux, is seen spreading its branches, only three feet above the ground. Beyond the nursery are two parterres enclosed with a trellis, and devoted to the multiplication and naturalisation of such foreign vivacious plants as pass the winter without shelter in our climate. Between the two squares is a circular basin for the cultivation of aquatic plants; below this basin, and around it, is a subterranean passage for the growth of cryptogamic plants growing in obscurity. Opposite to these squares, on the right, is a garden with an iron railing, where the plants of the orangery are exposed in the summer. The orangery is divided into two parts, one of which is arched. It has no stove; the windows are defended by mats in very cold weather, and in spring this conservatory is seen blooming with alpine plants which cannot support our climate, though milder than their own, because they are not, as in their native soil, covered during the winter with snow.

“*The Labyrinth*.—The great cedar of Lebanon was given in a very young state to Bernard de Jussieu by Collinson, an English physician of the Society of Friends, in 1734. Below the cedar, to the south, are two very large stone pines (*Pinus pinea*,) from the

Apennines. In descending the hill on the north, we notice a beautiful Montpellier maple (*Acer monspeliacum*,) and below it the largest plane-tree (*Platanus*) in Paris. The circular plot in front of the amphitheatre is occupied during summer by a collection of the most beautiful plants of New Holland, Cape of Good Hope, and the Coast of Barbary, which have passed the winter in the greenhouse. At the door of the amphitheatre are two fine Sicilian palms, 150 years old. All the trees surrounding the parks of the menagerie have been planted since 1797. The collection is very rich.

“ *The Botanic Garden*—encircled by an iron railing—extends east and west between the ascent to the Labyrinth and the square occupied by fruit trees, and north and south between the avenue of horse-chestnuts and that of lime-trees. There probably exist elsewhere collections of plants as numerous as that of the museum; but there can nowhere be found an equal assemblage disposed in the order of their natural affinities, and consisting of the vegetables of every climate which it is possible to raise from seed in Europe. It contains 6500 species. On the labels there are stripes of different colours. Red indicates that the plant is used in medicine; green, in domestic economy; blue, in the arts; yellow, in ornamental gardening; black, that it is poisonous. There are 310 grasses; 1100 species of monocotyledonous plants; 850 syngenesious plants; 600 leguminous plants.

“ *The School of Fruit-Trees*—situated east of the botanic garden—contains more than 1100 species and varieties. 1st, trees or shrubs yielding berries, currant, grape, &c.; 2d, those yielding drupes, or stone-fruits, plum, peach, apricot, &c.; 3d, those yielding ligneous seeds, such as the medlar, &c.; 4th, those yielding juicy fruits without stony kernels, such as the apple, pear, fig, &c.

“ *The School of Plants used in Domestic Economy and the Arts*.—20,000 packets of seeds, from this garden, are annually distributed to cultivators, with inscriptions indicating the name and season of the plant, the soil best adapted to its growth, and its principal use.

“ *The School of Agriculture* is divided into ten sections. 1st, Seeds sown in the open ground, in hotbeds, under glass, in pots, in water, and on other vegetables, with the methods of insuring their development. 2d, Slips, and the means of facilitating the success of such as do not easily take root. 3d, Layering. 4th, Grafting, with heteroclite grafts. 5th, Plantations, and their various treatments, according to the nature of the trees, &c. 6th, Pruning. 7th, The training of vines. 8th, Hedges. 9th, Palisades for spring, summer, and winter. 10. Ditches.

“ *The Seed Garden*—situated in front of the greenhouse. It is ten feet below the general level of the garden. Here very particular attention is paid to the rearing of seeds sent by travellers.

“ *The Garden of Naturalisation* is situated east of

the former. Here are exposed, during the summer, the plants of New Holland, which have passed the winter in the grèenhouse.

“ *The Greenhouse* was begun in 1795. It is 200 feet in length. When the thermometer outside descends as low as 23° Fahrenheit, the stoves of the greenhouse are lighted. The plants are lodged here in October, and carried out in the end of April; during the summer the building is entirely empty. In March it presents a magnificent appearance, as most of the trees are then in bloom.

“ *The Hothouses* are five in number.

“ *The Botanical Galleries* occupy the upper floor of the building called the Administration. On the staircase leading to them is the trunk of a palm-tree from Cayenne, perfectly cylindrical, twelve feet high, and ten inches in diameter, enclosed in a network or grating, formed by the flattened stems of a large liane, or twining plant, probably a *Bauhinia*.

“ The collection of woods is excellent. The general herbarium consists of about 25,000 species. There are also particular collections, as those of New Holland, Cayenne, of the Antilles, of the Cape of Good Hope, of India, and of the Mauritius. Leaves of the great fan-palm, (*Corypha umbraculifera*) are attached to the ceiling; and there are collections of seeds and models of fungi.

“ *Cabinet of Natural History*.—Mammalia, 1500 specimens of more than 500 species. Birds, 6000 specimens of 2300 species; reptiles, 1800 individuals

of 500 species ; fishes, 5000 specimens of 2500 species ; articulata, 25,000 species.

“ *Cabinet of Comparative Anatomy*—12,000 preparations.

“ *Collection of Drawings in Library*, 4750 :—Plants, 3500 ; mammalia, 166 ; birds, 460 ; reptiles, 38 ; fishes, 118 ; crustacea and shells, 130 ; polypes, 26 ; comparative anatomy, 212.”

During his stay in Paris, Dr Coldstream also observed many objects of interest, and he carried on meteorological observations. The following jottings from his manuscripts will further show the mode in which he occupied his time in the French capital :—

“ 11th January 1828.—In the evening, accompanied by Mr Ackworth, I went to the church of St Genevieve to witness the Roman Catholic ceremony of a *salut*, or the blessing of an archbishop. The church was well filled with people of the lower classes ; it was finely decorated, with an illuminated cross above the altar, bearing the initials of St G. on either side. The priest preached. The music was beautiful but rather monotonous. The archbishop was present, the Pope’s nuncio, an old man of 65. Dress, bishop’s mitre studded with gold ; bishop’s crook, gilt. Procession round the church. First, a set of religieuses, clothed in white ; only one had on ‘the veil.’ They chanted as they walked,—each held a taper in her hand : not much appearance of religion amongst them ; followed by a party of men, also chanting, but wearing no distinguishing dress ; then

came the archbishop, preceded by incense-throwers, and surrounded by young priests in gorgeous and showy dresses. The archbishop blessed the people as he passed—the people kneeled. Portuguese hymn, and then a variety of music, well sung. The archbishop prayed at the altar, and a number of ceremonies were gone through there.

“*15th January.*—Having applied to M. Biot for his advice as to the best mode of making hourly meteorological observations, I received from him an introduction to M. Bouvard, one of the astronomers-royal living at the observatory, which I delivered on the 12th inst. M. Bouvard received me very kindly, and agreed to furnish me with everything necessary for the observations in the observatory. He took me into the room where the meteorological instruments are kept, showed me one of Fortius’s barometers, and he explained the construction and use of its various parts. By means of its vernier I could read to the 1-100th part of a millimetre. M. Matthieu, one of the assistant astronomers, showed me the magnetical instruments, the variation needle—its register, a dipping needle, and an oscillation needle. A grand telescope by Lerebours, placed in the observatory two months ago, has not yet been used. It is an achromatic, made of Guinandi glass. Focal length, 25 feet; diameter of object glass, 23 inches. The telescope itself cost 40,000 francs; and the frame, which is of beautiful workmanship, cost 10,000 more. It is the finest instrument in existence.

“ I returned to the observatory about 11 o'clock on the evening of the 14th. M. Bouvard again went over the meteorological instruments with me, and sat in conversation with me till 12, when he retired, after furnishing me with all sorts of comforts for my nocturnal watchings. The night passed without anything of particular importance occurring; but it was not without a feeling of intense interest that I found myself walking at midnight amidst the scenes of the labours of a Cassini, a Lagrange, a La Place,—handling the very instruments they had used, sitting on the very chairs they had once occupied. The sensation which I felt as I made the heavy doors creak, and heard the doleful sound echo through the long vaulted halls, unoccupied except by tall telescopes in their frames, was painfully interesting. There was an awful stillness in the place where the mightiest of mortals had been. I occupied myself during the night, when not engaged with the observations, in reading a paper by M. Bouvard on the general results of the last sixteen or twenty years' meteorological observations made at this observatory, which he left with me, a very valuable memoir.—Breakfasted with M. Bouvard at 9 o'clock, on the 15th. We had for company M. Bouvard's brother, a crusty old man; M. Gambard, director of the observatory of Marseilles, a very pleasant young man, with a beautiful head, and a countenance much resembling (I judge from a bust) that of the late Marquis de La Place—he told me that he knows M. Cerisy, formerly of Toulon, Chas.

Morton's friend ; he built the ships lately sent from Marseilles for the Pacha of Egypt)—and another very sharp and intelligent young astronomer, whose name I did not learn. Our breakfast was quite *à la Française*—an omelette, a meat pie, wine, cheese, walnuts and raisins, and then tea and bread, the milk served in an egg-pan, and divided by means of a long soup-ladle. M. Bouvard spoke a great deal about England and English customs. He had visited our country for a short time a few years ago. At 10 o'clock we rose for our observation. After 11 Mr Bouvard said he would go down to examine the thermometers in the cases, and that he would be happy of my company. Accordingly, having provided ourselves with lanterns, we descended. The staircase is an excellent one, the whole depth about 140 feet. The 'caves,' as they are called, are not properly such, but a series of low and narrow passages cut through the limestone cerithitic rock, having their sides built up with masonry, and forming a true labyrinth. There are a few square cells and caves, but none of any considerable dimensions. We first went to the thermometer, (one of Gay Lussac's,) which serves for the observations made here of the stationary temperature. It is placed in one of the widest passages, and is embedded in fine sand within a large glass vessel: this is placed upon a pedestal, elevated three or four feet above the ground. We found the temperature to be 12.124 cent. Several bottles and tubes, &c., I saw hereabouts, containing

various articles subjected by M. Gay Lussac to confinement here for many years. Some he has allowed to remain in one position since 1808. We found upon some wood, very much decayed, some large and singularly formed fungi. After having noted the elevation of the thermometer, (which is a particularly fine one, also one of M. Gay Lussac's, in the same situation, which is so delicate as to have its centigrade degrees nearly one inch in length,) and having compared with these a Fahrenheit's thermometer belonging to Dr Scholefield, which I had taken down with me, we wandered through the Labyrinth—a long walk. M. Bouvard remarked to me, that the celebrated Borda, (whose duty it was, when resident in this observatory, to register the indications of the thermometers in the cases,) never would descend alone; he had a superstitious dread of spirits. M. Bouvard descends twice every month. The passages along which we walked were for the most part moderately dry, but here and there we met with small streams and springs of water, and sometimes a few stalactites. There was once a direct communication between these passages and the catacombs, but this was closed about the commencement of the revolution. Had a visit from Dr Glasspoole about one; at two M. Bouvard took me over the whole observatory, and showed me all the instruments. In the great instrument hall, on the floor of which the meridian line of Paris is traced, I saw busts of all the great modern astronomers, and a beautiful marble statue of Cassini.

The magnetic instruments are here, also the library, containing a good collection of astronomical books. M. Bouvard showed me the manuscript volumes of logarithms, compiled by M. Prony some years ago by order of Government. There are seventeen very thick folio volumes, every page of which is filled by figures. The logarithms are carried to sixteen and seventeen places—they are from 1 to 100,000.

“ We now ascended to the roof ; saw the rainguage, an equatorial by Reichenbach, &c. Was again well pleased with the view of Paris from the top of the observatory. I went out at half-past three, and dined at a restaurateur’s in the neighbourhood. Returned before five. When not observing, sat conversing with M. Bouvard and his friends till eight, when I was suddenly seized with sickness, and a pain in the stomach. I left the observatory immediately, and made the best of my way home, M. Bouvard promising to make the observations till midnight : was very unwell all night. During the day M. Bouvard gave me some interesting accounts of M. La Place, who was his most particular friend. I said to him, as it were casually, ‘ *Il y a dix mois que M. La Place est mort, M. Bouvard, n’est ce pas ?* ’ The old man seemed to be struck as by a thunderbolt at the mention of a name so sacred to him. He drew a heavy sigh, the tear glistened on his eyelid, he dropped his head. I felt that I had intruded on tender ground. He answered, ‘ *Oui, monsieur, il y a dix mois que le monde a perdu le meilleur des amis, le plus noble des*

savans.' He was much affected. He then told me more composedly, but with a faltering voice, that he had been on terms of the most intimate friendship with M. La Place, whom he had loved with more affection than a brother. He said he was the most amiable mild man in private life he ever knew; he mentioned further, that so great was his power of abstraction that he was wont to meditate the finest parts of his '*Mecanique Celeste*' while walking amidst crowds in the Champs Elysées.

"*Model of St Petersburg.*—I went to-day, 21st January 1828, to see this interesting exhibition. It is shown in a suite of rooms in the Rue Rivoli, close to the Tuileries. The model is divided into six or seven portions, occupying five large rooms. The scale is very large, and everything about the town is minutely represented. The houses are formed in pasteboard and *papier-mâché*, and painted, the windows imitated by means of mica; the canals are made of tinned iron, so that they contain water, which adds to the neatness of the *toute ensemble*. On the Neva a number of very neat models of vessels and boats, with rigging and sails, float. In short, one might suppose himself wandering about St Petersburg. This model gives an extremely favourable idea of the Russian capital. The public edifices seem to be superb and extensive: the houses are regularly built; the streets straight and very wide, (although I think very ill lighted,) and the commercial part of the city is well intersected by canals.

The architecture of the public buildings seems, for the most part, to be very chaste. I particularly admired the palace of the Grand Duke Michael, which is surrounded by elegant plantations—the Bank of Assignations, the palace of the Duke of Wurtemberg, (brother of the Empress' mother,) the winter palace of the Emperor, the convent, the church of Smoluz, which has a bell-tower 460 feet (Fr.) high, and the church of Our Lady of Cazan, (the cathedral,) and there were many others which struck me as being very good, although not equal to those I have mentioned. If the model conveys even a tolerably exact idea of the appearance of the public buildings of St Petersburg, I should have no hesitation in saying that they are finer than those of any city I have yet visited; but they have no *St Paul's*. Of the second order of public buildings, I should consider the Royal Mews, the marble palace of the Grand Duke Constantine, the castle of St Michel, (where Paul I. was killed,) the palace of Anichtchkoff, the residence of the pages of the court, the church of our Saviour, the church of St Nicholas, the military school, the arsenal, and the foundry of cannon. The church of St Isaac, the *largest* in the city, is of Grecian architecture. Its portico has several pillars of granite, each of a single block, and 64 *feet in height*. In front of it, and between it and the boat bridge, stands the celebrated statue of Peter the Great. The church is in the Place St Isaac, where the revolutionary disturbances which took place upon the occasion of Nicholas's accession to

the throne in 1825 began. Among other objects of interest are:—The twelve colleges, a building at present occupied by the Holy Synod; the Academy of Sciences, the Bourse, and the magazines of commerce, the Admiralty, the house for the education of the female children of the nobility, the grand ‘Etat Major.’ The markets are very extensive, very well built, particularly the *Gastinoi Dvor*, or the great bazaar, which contains 934 little shops; the market of St Nicholas, which is immense, and even elegant. The Russians seem to have an institution for preventing great damage by fire, unknown in the other cities, (so far as I know,) namely, high towers in different parts of the city, whence at night a fire is quickly descried, and the alarm as rapidly spread. I think there are four of these towers, and there is a particular establishment of fire-pumps.

“There are two strong fortresses, one situated on the north bank of the Neva, and formed of earth, the other on an island formed by the Neva, and communicating with the other by drawbridges; the walls of this last are built of granite, and are enormously strong. The former fortress contains 137 guns, the island one, 224. Near these fortresses is the finest house built in St Petersburg, and called Peter the First’s winter palace. The first boat constructed by Peter while he wrought in Holland as a shipwright is preserved near his tomb. This model is certainly one of the most complete things of the kind I have

ever seen. A collection of such would be a worthy object of royal ambition. I might have mentioned that the trees are imitated in moss.

“*Mentilly*.—This is an individual remarkable for his learning and voluntary indigence. A second Diogenes. He is a Hungarian by birth, but has long resided in Paris. He is acquainted with, and speaks fluently, all, or almost all, the languages of modern Europe; he knows some of the Oriental languages, and is at present studying *Chinese*. He is an excellent mathematician. He has visited most parts of the south of Europe, and is generally well informed. His habits of life are the most simple possible. He makes no effort to obtain money, except what is absolutely necessary for his maintenance and the progress of his studies. His usual expenditure is about 200 francs per annum, 100 *of which* are spent in the purchase of books; so that he lives upon £4 a year. His income of £8 per annum is derived from giving *one lesson* in the week, in some language; when he wishes to travel he gives a lesson or two additional, and allows the proceeds to accumulate till they amount to an adequate sum. He has travelled from Rome to Paris, and spent by the way *only twelve francs*; he thinks he could manage even better now. His usual diet is coarse bread and water; he makes his clothes last for years, wears always wooden shoes, without stockings; has no chair in his apartment, and no furniture excepting a bed of straw; he has an apartment gratis (I believe from Government) in the

arsenal. He does not write on paper, but always on a *slate*. He is of strong constitution, and notwithstanding his poor diet, has a robust appearance."

Dr Coldstream always regarded the time of his residence in Paris as the crisis of his soul's history. The prayer he offered before his departure for the continent was fully answered. The entries in his journal from this time assume a very different character. The truth of the gospel has shone into his soul, and gladly he walks in the light of it. Though there is not yet the unclouded sunshine which distinguished his latter days, there is peace passing all understanding; there is the brightness of the firmament above, and passing clouds show only how incapable it is of being removed or shaken. To turn many to righteousness was from this time the great object of his daily life.

Mr William Mackenzie of the Mission House, Passy, now of Paris, writes as follows:—

"My acquaintance with Dr Coldstream began in Paris in 1827–28. He had come to the French metropolis in order to complete his medical studies, by frequenting the hospitals and attending certain lectures. We first met at the house of the Rev. Mark Wilks, a man to whom the French Protestants owe much, and who received with hospitable kindness the young men who were recommended to him. On the Thursday evenings which we spent at Mr Wilks's, I

soon felt attracted by the amiable politeness and the modest, unassuming manners of my young and intelligent countryman, and our acquaintance gradually ripened into friendship. We formed a class for studying German, together with three other English physicians, and this brought us into more frequent contact. He seemed eager for acquiring knowledge in all its branches; but as far as I could discern, his favourite study was natural history, for which he had then a more decided taste than for his profession, and a sense of duty alone led him to persevere with a view to medical practice.

“ Though a young man, I believe of blameless life, still he was more or less in the dark on the vital question of religion, and was troubled with doubts arising from certain Materialist views, which are, alas! too common among medical students. He spoke to me of his doubts, and manifested anxiety on the subject of religion. On one occasion, in particular, he asked me whether I thought that a sincere seeker of the truth was sure to find it; in other words, whether God would reveal the truth of the gospel to all who sought to know it in sincerity. I replied I had no doubt of it, and encouraged him to persevere in the use of means, and to ask light from above to guide him in his search. This seemed to relieve his mind, and I can say, from personal observation, that he was sincere in his search after the way of salvation. He attended the religious services of the Oratoire Chapel, where Mr Wilks preached,

and I believe his sermons were blessed to him. However, he left Paris before the great change had taken place in his heart, which was destined to manifest itself so beautifully in his after life.

“Before returning home he visited Germany, and there he fell seriously ill. His sickness was, to a certain extent, brought on by the moral crisis through which he was passing. It was shortly after his return to Scotland, as far as I remember, that he fixed the eye of faith on the Cross of the Redeemer, and found peace and joy in believing.

“The first letter I received from him rejoiced me with the account of the blessed change that God had wrought in his soul, and entered into particulars respecting the distress of mind through which he passed while in Germany. The germ of heavenly life thus planted within him he tended with humility and godly fear, and the fruits of righteousness and love it has since produced bear witness to its divine origin and healthy development. I need not mention here the rare combination of Christian virtues that adorned the character of my much lamented friend. He was truly a man of God, and a friend to man. He laid his qualities and good works at the feet of his Redeemer, and gave God the glory of all. The enjoyment of his long and well-tried friendship I account as one of the signal blessings which God has granted me during my earthly pilgrimage.”

On 23d March 1828, the following remarks are met with in his journal :—

"*23d March 1828.*—My greatest grief now is the frequency of the doubts and apprehensions regarding the truth of the Christian religion which rise in my mind. I can satisfy myself completely concerning the moral principles of conduct necessary to happiness here; and these principles I find beautifully developed in the sacred Scriptures. I desire to follow these with earnest and determined seriousness. But the doctrines of a future state; exclusion from it in consequence of disbelieving the point of historical evidence that Jesus Christ was equal to God; condemnation by God to eternal misery for this unbelief; the mysterious influence of faith in Jesus Christ over the mind, and its efficacy in procuring for the individual possessing it everlasting happiness, continually rise before me as appalling spectres. The most distinct evidence which has been offered to my mind of the truth of Christianity, is the power which its doctrines seem to have to change suddenly the moral character of individuals, who, before receiving them, were in a state of the utmost depravity. I dwell with great satisfaction on this point, and wish earnestly that I could experience the same change in myself. All this is the natural state of man, as the Bible says."

Again, on 16th November 1828, he says:—

"*16th November.*—There is nothing in the world that I have any desire after except God's love, and compliance with His holy will. My hope now is, that I seem to understand some things in the religion of our blessed Saviour which I never understood

before. I can see a meaning for every word in books on practical religion, where formerly I thought all was enthusiastic rhapsody; and I can, in some degree, estimate the value of that holy joy which I am sure fills the hearts of true believers. Whatever may become of myself, I shall always feel assured that those who have been chosen of God, and to whom He has revealed the knowledge of the truth, are indeed the only happy persons upon earth; and I trust I shall ever value them as the living temples of the Holy Ghost, and earnestly desire communion with them as such, for the benefit of my fainting soul. It is just a year since a friend, to whom I expressed my surprise that the ministers of the gospel do not more frequently preach upon the external evidences of Christianity, remarked to me, that the best and most satisfactory proofs of Christianity were drawn from the *internal evidences*, or the experiences of believers. I heard his words, but could form no idea of his meaning. My whole soul was darkness, I comprehended not the light. Thanks be to God, I have now some notion of the internal evidences of the truth of Christianity, and I long earnestly to experience more and more of their blessed effects upon my soul. The fear of ultimate apostasy is peculiarly characteristic of my present state. I can conscientiously say, that *nothing* at present gives me so much pain, as the prospect of the possibility there is of my again becoming altogether careless about divine things, and relapsing into my former dreadful depravity and cal-

lousness. I am, in the meantime, an altered man by the grace of God. The same grace which has shown me my sin, will also, I trust, keep me steadfast and immovable in the faith.

‘Awake, my soul, (away my fear,
Let every trembling thought be gone,)
Awake, and run the heav’nly race,
And put a cheerful courage on.’ ”

In 1828 Dr Coldstream was offered the situation of assistant in the Natural History Institution of Portsmouth. This was very congenial to his tastes, and seemed to present an opportunity of prosecuting his favourite study of zoology ; and he speaks of it as likely to enable him to revel in admiration of the Creator’s wisdom,—a feeling which had always been a source of his chief happiness. He felt that the study of the works of God might be made a powerful aid in the propagation of the loving and holy precepts of the gospel. On consultation with friends, however, he finally declined the situation. Being called upon to enter on the active duties of the medical profession, he found it necessary to give up, in a great measure, his natural history studies. It was not without a struggle that he restrained his zeal for these sciences ; and it was only because he felt called upon by an imperative sense of duty. He settled eventually as a practitioner in Leith, and continued to exercise with zeal and earnestness the duties of his profession—securing the confidence and affection of all who came into contact with him.

From this time forward, the entries in his journal breathe a new spirit. "Some great change," to use his own words, had manifestly passed upon his soul. The day-spring from on high had visited him. God had commanded light to arise; and in that newly risen light he rejoiced, at times, with a joy unspeakable and full of glory. Conflicts yet awaited him; but a peace unknown before, a peace which nothing could permanently disturb, had now taken possession of his mind. He found *joy* and *peace* in believing.

CHAPTER III.

SETTLEMENT AS PRACTITIONER IN LEITH.

Settlement in Leith—Extracts from Journal—His newly-found Peace—His Views regarding the Objects of Life—Roman Catholic Emancipation—His first Communion—Delight in the Works of God—Duty of Speaking for Christ—Self-Examination before the Communion—Thoughts on the Study of Natural History—Struggles with Temptation—Sources of Disquiet—Contributions to the Wernerian Society—Notes of Sermons—Warrantableness of Destroying Life for purposes of Science—Interest in Philanthropic Schemes—Feelings excited by the Approach of Cholera—Residence at Torquay—Letter to a Friend watching a Sick Child—Thoughts suggested by a Snowdrop—His Marriage—His sense of the Claims of Kindred—Letter to his Grandmother—Feelings on the Birth of his First Child—Missionary Sermon by Dr Duff—Commencement of his Interest in Medical Missions—Advices to a Medical Student—"The best Physician"—Exertions in behalf of Leith Hospital.

IN giving a sketch of Dr Coldstream's career from 1828 to 1831, we shall avail ourselves extensively of his own journal, which shows very clearly the progress which he continued to make in the Christian life:—

"*7th November 1828.*—During the last three days I have been, for the most part, enabled to look to God

for support and direction, and to trust in Him with confidence. I certainly *have never* experienced so much *solid peace* and *serene composure of mind* as during this period. All has been harmony in my soul. My besetting sins have not been permitted to have dominion over me ; I have not been irritated by painful reflections on the past, or gloomy anticipations of the future. This is indeed A CHANGE ; but whether it be the result of the renewal of my heart by the agency of the Holy Spirit, or merely a carnal peace arising from a restoration to health, is not for me to determine. At any rate, it is the immediate gift of God ; and for it, as such, I desire to be humbly grateful. At times I have felt as if I never could sufficiently praise God for His goodness, and as if I never could forget His loving-kindness ; but at other times I have fallen, in some measure, into a worldly frame, and have forgotten that the vow of God was upon me. Oh, that this small taste of the delights of God's peace, which I cannot but hope has been afforded me, may be the earnest of the good work being begun ! I know how much, how very much evil must be rooted out before I can be made fit for the enjoyment of spiritual things in their full extent ; but I desire to submit myself, implicitly and unreservedly, to the teaching of the Holy Spirit. Words entirely fail me to express the sweet joy of hope which fills my soul. This is altogether new to me. When I examine myself, to discover what difference there is in my faith during the last three or four days,

I can find only a more unhesitating confidence in God, and a more earnest desire to accept the gospel upon His own terms, and a clearer sense of the fitness of the gospel of our blessed Lord for such depraved sinners as I am. A strong inward conviction has taken possession of my mind, that all that is said in the Bible must be true ; and in this respect my feelings are quite altered. Oh, that this were the morning of a bright day of God's grace ! Having tasted and felt that God is gracious, can I ever turn again to lying vanities ? Nothing that the world ever yielded me gave half the satisfaction that this trust in God gives. O God preserve me, guide me, comfort me, strengthen me, and keep me close to Thee !

“*24th November 1828.*—I must record to-night that I feel some great change in my mind, more thoroughly than ever, as if I was no longer the same being. I feel dead to the world and all its pleasures so-called. I feel dead even to myself, and can see no satisfaction or soul-rest anywhere but in the love of God. I am nothing in the world. I desire nothing in it ; all my affections, if my weak feelings are worthy of the name, are towards another state. Carnal men could not distinguish my present condition from a partial aberration of mind ; I myself can only *hope* better things of it. The Lord's will be done, I am His now and for ever, let Him do with me as He pleaseth. I desire most gratefully to remember to the glory of His holy name, that He has upheld me in a remarkable manner during the last ten days, and has not

suffered me to fall into gross sins ; days are easily extended to months, months to years, years to my lifetime, however long my time of trial may be. Oh, yes, His grace, mercy, and truth are never-ending ! It is impossible for me to express what I feel to-night ; I no longer look upon faith as a cool assent to a certain truth, but I see in it a soul-vivifying principle, a full reception of God and His truth into the inner man. I desire to reach forward to those things which I see before me, and ‘press towards the mark for the prize of the *high calling* of God in Christ Jesus.’ There is a reality in the prize which I never saw before. O God, ‘make Thy grace sufficient for me, perfect Thy strength in my weakness !’ This is joy unspeakable and full of glory.

“26th.—My frame of mind has varied a good deal since I last wrote my journal, but I have been enabled to look chiefly to God. I have been on two or three occasions much affected with lowness of spirits, particularly this afternoon, when Satan suggested to me some very blasphemous and dreadful thoughts. Soon after this I was relieved in a remarkable and impressive manner from his power, and was permitted in a very delightful measure to approach God in faith. What else could have done for me to-day what faith in Jesus did ? Yet not I, but the Spirit of God which worketh in me. *Now*, I would humbly trust, (and oh ! what joy there would be in the confident assurance,) that I have been born again ; that God in His free mercy and sovereign will has been

pleased to reveal to me my exceeding sinfulness, and to call me to a knowledge of His wonderful scheme of salvation. But, O my God, let me not be deceived! I would not rest satisfied with this vague idea, but in Thy holy name I desire to go forward from strength to strength, and to attain to a perfect knowledge of, and obedience to, Thy holy will. I am wholly in Thy hands. O my heavenly Father, hitherto Thou hast led me in the way to salvation! oh, perfect the good work which I hope has been begun. I would not exchange even my present state for one of the purest worldly happiness, unaccompanied with knowledge of God and His salvation. I have been as happy in the world as perhaps any man ever was. I have luxuriated to the full in its most refined pleasures, but one hour of the glimpses I have lately had of the peace of God, which passeth knowledge, outweighs all the days and months and years of my delight in the things of earth.

“*28th November.*—Yesterday and to-day, although by God’s grace I have been preserved from gross sin, I have been in a very worldly frame, looking too often to temporal things for soul-rest and satisfaction, (as if the love of God were not all-sufficient,) and much inclined to take gloomy views of God’s dispensations. I become more pleased with myself now, and dote upon the prospect which hope in God’s love sets before me of being one of those who shall eternally serve Him in heaven; but, oh, let my soul see to it that the enemy be not entering in for the purpose of

puffing me up with spiritual pride. O God of all grace, I am in Thy hands; Thou wilt protect me, Thou wilt save me from the snares of the devil. Oh, give me nearer and nearer views of the Saviour's love; lead me to see Him clearly with the eye of faith, and enable me continually to trust in Him with unreserved confidence. 'Faith worketh by love;' but I have not begun to work, or even to speak a word to those who are blind about the light which my eyes have in some measure been opened to see. My soul makes many excuses for itself, as that my experience as a Christian is not yet mature enough to enable me to speak a word in season according to the truth as it is in Jesus Christ, that I may afterwards dishonour the profession of religion which I make, by falling into public sin. I find, however, a ready answer to both these objections in the belief, that if my endeavours be sincere, and be made in dependence upon God for aid, I shall be strengthened, sustained, and comforted. Let me by all means begin at home. O God, suffer me not to lean to my own understanding, but guide and direct me in the way in which I should go!

"*3d December 1828.*—Surely I may hope that the day is breaking upon my dark soul. Oh, how is it that a truth so simple and heart-satisfying should be so opposed and rejected by the carnal mind? I cannot write, but my soul is filled with joy. Through Jesus am I pure. This is my hope, here I cast my soul's anchor; God will keep it sure and fast.

"*4th December.*—It is certainly impossible to ex-

press the glorious delight which even a glimpse of the truth pours upon the mind. Oh, that I may live all my days a lowly Christian, and study to keep near the cross, and draw my support only from our dear Redeemer's atonement. My mind is quite overwhelmed with amazement when I reflect upon the way by which I have been led by the Almighty hand of God towards this ever-blessed light. I cannot, perhaps, as yet fully understand all His dealings with me, but even the little that I do understand of them fills me with inexpressible astonishment and delight. O God, Thou wilt perfect the good work which Thou hast begun.

"8th December.—Eternal and everlasting gratitude be my theme to the God of all grace, in that He has provided a way of salvation, even for the most guilty. Oh, I have felt its power; it is truly of the Lord. Yes, for ever let me trust in Jesus: let my new-born soul rejoice in its risen Saviour! Oh, that active love may fill my heart and incite me immediately to speak of the wondrous dealings of God towards my soul! Oh, that I could bear my own source of consolation to every wounded spirit! O God, enable me to be up and doing, and may every new sight of the misery and wretchedness of our fallen race stir me up to activity in Thy service! My past life is cancelled by the atonement of the blood of Jesus; I am free. Oh, let me go into the armoury of God, and beg of Him the whole armour necessary for the Christian warfare! Let me be up and doing, and looking unto God; let

me take up my cross and follow Jesus. O God, if it be Thy good pleasure relieve me from mental darkness and disquiet: fix my attention upon the dear Saviour, and let me have peace and joy in believing! But, O God, I desire to acquiesce in Thy holy will, and to be deeply grateful to Thee for Thy loving-kindness and long-suffering mercy! My present state is a paradise compared with what I have deserved at the hand of God. Had it not pleased God to lead me to see the glories of Christ's atonement, I never should have risen from the truly miserable condition in which I was four months ago; I should have rushed headlong to destruction. I ought to love much, very much, because very much has been forgiven me; oh, bless the Lord, O my soul, and never forget His benefits!

“*9th December.*—My object now is to attempt to pass through life as quietly as possible, so far as regards myself; but, having the love and fear of God before my eyes, and love to my fellow-men as a ruling motive to action, to be busy in promoting the welfare, both spiritual and temporal, of others, as God shall grant me opportunities.

“*12th December.*—I have been very busily engaged in the duties of my profession during the last five or six days, and feel now much fatigued both in body and mind. I must endeavour to take it more coolly; for this bustle is not profitable. Although I cannot charge myself with any gross sin, I have been very forgetful of God during the few last days. Oh, for a

more lively sense of gratitude and love towards a heavenly Father, of whose long-suffering mercy and tender compassion I am a living monument.

“*15th December.*—Still very uncomfortable. My mind is not yet restored to vigour ; but the mercy of God is manifested towards me, in that I am preserved from falling again into my old habits of sinful indulgence. Oh, that I could still more rejoice in God my Saviour ! that I knew better, and could express my knowledge of the mysteries of His redeeming love. I can only say, with the restored blind man, all that I know is, that whereas I was once blind, now I see ; and that the blessed word of God has become a light to my eyes and a lamp to my feet. I am weak, very weak ; my sole trust is in God through Jesus Christ. Oh, the delight of being able to make Him *mine* ! Yes, I trust in the Lamb of God, who has borne my sins and the punishment of them.

“*21st December.*—My joy is too full for utterance ; to-day has been blessed to my soul. I attended the service in Mr Petrie’s church preparatory to the celebration of the Lord’s Supper, and was afforded, through God’s grace, a clearer view than any I have yet had of the glory of the gospel plan of salvation. Mr Petrie delivers the truth with much plainness and distinctness. I have reason to bless God that ever I was led to hear him. To-day it often occurred to me to contrast my present situation with that in which I was placed six months ago. Oh, how can I ever sufficiently praise the Lord for His goodness

towards me! Eternity itself will not be sufficient to do so. I can only say, I am in a heaven of joy in Christ. All the past pardoned; all the future, hope in God.

“*22d December.*—I have been too much in the habit of looking in upon myself for comfort, instead of looking outwards upon Jesus, our all-sufficient Saviour. I desire to be swallowed up in His glory, to have no will of my own, but to be entirely submissive to my dear Redeemer. He has shown me my utter nothingness, and His blessed fulness; and He has invited me to come and take up my rest with Him; glorious offer to a guilty and polluted soul! To what depths of degradation and guilt have I fallen!—how loathsome is the whole of my past life!—how utterly destitute am I, in myself, of any good! Had it not been for the gracious and free mercy of God, I should have sunk to the lowest hell. Through Jesus am I born to a new life. Yes, a crucified Redeemer hath won my soul to Himself. I am no longer my own, I have been bought with a price. A yoke, light and easy, is laid upon me, and the heavy yoke of the power of sin is removed. Oh, how ardent my love ought to be, since so much has been forgiven me! but, alas! I am dead, dead, compared with what I should be. God’s own work must proceed; all my many and aggravated tendencies to evil will be gradually subdued, and the true love of Christ set up in my heart. He has promised, and He will perform.

“*24th December.*—I have had humbling evidence,

during the last two days, that my natural corruptions are still so firmly rooted in my wicked heart, that they need only the presence of temptation to make them stir and rage, much to the discomfort and perplexity of my soul. God has prevented me from giving consent to the commission of the sins to which they urged me, for which manifestation of His free grace I desire to be filled with gratitude. Oh, that I may be kept near the cross of Christ, and derive all my comfort and consolation from it alone.

“*Evening.*—Since it hath pleased God to remove the grounds of the fears which, not long since, so strongly possessed my mind of the probability of my becoming unfit for discharging my duties, as a member of the human family, it becomes me, humbly trusting in His gracious aid, to lay down a plan of usefulness for life, which may be most in accordance with the Divine will. I know that no resolutions on my part are of the least avail, unless the blessing of God be with them, unless they are made in His strength. I acknowledge *the glory of God* to be the simple and grand end of all His creation; and it becomes us, His intelligent creatures, in a particular manner, to do all to the glory of His great name. I *desire*, and desire earnestly, in hope of God’s assistance, to lay aside all thoughts of self; to be swallowed up in God and our blessed Saviour Jesus Christ. I desire that my life be hid with Christ. I desire to lead a quiet but active life. I desire to make the good of the souls of the members of our family, the

diffusion of Divine truth and education, the study and conscientious discharge of the duties of my profession, and the examination of the works of creation around me, the chief objects of my attention through life. I wish to lay no plans for riches, or future temporal enjoyments; God will give or withhold these according as He sees they may prove useful or hurtful to my soul.

“ OBJECTS OF LIFE.

“ 1. To look to God through Jesus Christ for every blessing; to study the Bible, and continually to examine myself whether I be in the faith.

“ 2. To endeavour to lead all the members of our family to a knowledge of the truth as it is in Jesus.

“ 3. To study my profession.

“ 4. To be diligent in practice, and to be equally attentive to all classes of patients.

“ 5. To promote the diffusion of Divine truth, and the cause of education.

“ 6. To study, as a relaxation, the works of creation around me, and endeavour to lead others to the habitual contemplation of these in reference to their great Maker.

“ O God, be pleased to accompany with Thy effectual blessing these resolutions, made, I trust, in Thy strength! Thou canst support me. Oh, for Christ's sake, in whom is all my confidence and hope, be present with me continually, and keep me from falling.”

“*5th March* 1829.—I have the high privileges of a gospel ministry, and association with Christian friends. I have the inclination, leisure, and opportunity of searching out the ways of God in His works. I enjoy the friendship of all my seniors in the profession around me. Oh, let me praise and magnify the name of God, let me joy in the God of my salvation! My great wants are, greater faith in Christ, and a constant looking to God and the rest which remaineth; boldness in declaring to others the little I know of the truth; steadfastness in opposing by the armour of faith the attacks of the devil, the world, and the flesh; greater application to the study of my profession, and discrimination and attention to the practice of it; greater love to the brethren; greater humility, and an enlargement of mental faculty.”

In 1829 he settled as a practitioner in Leith. Previous to 1829 he sat in South Leith church, under the ministry of Dr Robertson and Mr Grant. In 1829 he joined the congregation of Mr Petrie, who had succeeded Dr Colquhoun. The friendship and counsel of the latter clergyman Dr Coldstream had enjoyed in his early days. Dr Colquhoun died in 1827.

“*6th April* 1829.—The question regarding admission of the Roman Catholics to a participation in the legislature of the country is at present agitating the public mind in a very great degree. Oh, that God may direct the deliberations of the Parliament for good! I cannot say that I have given the subject

that serious and extended consideration which it undoubtedly merits. But, indeed, this is a season which should be diligently spent by every Christian in earnest prayer, and in continued seeking after Christ, and growth in grace, that he may be prepared to give a good reason before all people for the hope that is in him, and that he may be ready, if need be, to resist unto blood, striving against sin. Let me daily and hourly apply to God through Christ, for a supply of heavenly strength. I am feeble and weak in faith at present, but God can raise me up and fill me with vigour, that I may testify of His gracious mercies. I would not indulge mournful anticipations of the future, for which the present affords no sufficient ground; but I would call upon myself frequently to consider that I may live to see a time of great national distress, and, perhaps, persecution for righteousness' sake, and that it is my duty to prepare myself for these by habitual walking close to God, and continual dependence upon Him for guidance and support. Let me remember the possibility which exists of my being called to suffer the tortures of death for the sake of Christ. Oh, may I never deny, or be ashamed to confess my dear and honoured Saviour! O God, I am a poor, miserable, weak worm; it is from Thee alone that I can hope to receive strength to remain steadfast in the faith.

“*7th April.*—The communion season approaches! the first I have enjoyed since it pleased God to reveal

the truth to my darkened soul. I have sat during the last three months under Mr Petrie's ministrations, and I propose, if God will, to approach the Lord's table in his church. I left our parish church where my excellent and esteemed friend Dr Robertson preaches, chiefly because the services which I attended there did not seem to be so useful to my soul as those which I attended in Mr Petrie's. Having heard the Word preached by Mr Petrie with some benefit, at least I would fain hope so, I have determined upon becoming a member of his church. In taking this step, however, I do great violence to my natural feelings, because I separate myself from the rest of our family. I feel much pain, too, in the idea that my withdrawal from South Leith may give some uneasiness to Dr Robertson, who has always been most friendly and attentive to me. I wish to pay him every possible mark of respect consistent with my duty to God and my own soul; but, as I feel this to be a matter of conscience, I cannot hesitate to break through even this strong bond. I called upon Mr Petrie to-night, and told him of my intention; he examined me upon the views I entertain of the nature and objects of the Lord's Supper. I told him I wished to partake of it, as a memorial of the love which we owe to Jesus for the love which He manifested towards us, and I hoped to find it, by the blessing of God, a season of spiritual nourishment and growth in grace. He remarked upon the type of the ordinance to be found in the Jewish ceremony of

the sacrifice of the Paschal Lamb; and he made me apply the points of that ceremony to the Christian dispensation.

“*8th April.*—I have still to condemn myself for the greatest possible carelessness, and indifference in not taking advantage in dependence upon strength from on high, of the many opportunities which present themselves of speaking to my fellow-sinners of the concerns of their immortal souls. In this I manifest a want even of the ordinary feelings of humanity, and show how deeply rooted in my soul is desperate enmity against God. When I examine my mind for the cause of this supineness, I think I can trace it to the influence which my former notions of the infinite mercy and love of God still exert upon my feelings. I think (as it were involuntarily) that there is no occasion for me to depart from the ordinary routine of intercourse with my patients and others, by introducing the solemn subject of eternity, because, in whatever state souls may be at death, they will fall into the hands of a gracious and tender Father, who will not punish them for their sins. I dare not, and I do not now support such views, since I see eternal damnation fixed in the Word of God as the certain lot of all those who die unbelievers. Where, then, is my faith in the Scriptures? where my deep sense of the value of Christ’s atonement, when I allow such principles as I have alluded to, to influence my actions?

“*10th April.*—During the last three days I have

been more composed in mind than I have been for a long time past. For this I desire to be grateful to the Giver of all our mercies. The ostensible cause of this favourable change has been rising early in the morning. To-day, however, I have been very painfully affected by a circumstance which must be of frequent occurrence in the profession—namely, one of my dispensary patients applying to another practitioner without consulting me, thereby seeming to cast an imputation of carelessness upon me. This brings out the lurking deceit and pride which fills my heart. If any one has cause to be still and patient under such trials, it is I; I know I eminently deserve all the odium and disgrace which men can heap upon me; and yet, how I fret and rage under the lash. No Christian resignation; no humility; no looking beyond the present and myself to the rest that is in Christ; but only a mourning over the injured pride of my heart, and endeavours to repair the breach which has been made in my self-esteem. O Lord, thou seest me still acting on worldly principles, still agitated by vanities; when shall I learn wisdom, and trust in thee with my *whole heart*?

“I have to struggle against depression of mind; weak talents; insufficient knowledge of my profession; desperate tendency to sin; sloth and miserable carelessness in religious duties; and under this overwhelming load of infirmities, God alone can support me.

“I have read to-day the following expression of

feelings very congenial with those I have often experienced, and which I hope to be allowed to cherish through life:—‘It is one of my most delicate entertainments to embrace every opportunity of ingulfing myself in the woods,’ (in the solitude of nature;) ‘I seem then to be detached from every other thing but the quiet vegetable creation and my God.’—*Dr. Coke.*

“Thanks be to God, I know somewhat of this pure pleasure. I know what it is to retire from the world, and, having left everything behind which bears the stamp of man’s agency, to yield myself up to God in the midst of the pure works of His hands. I love to stand amidst the rocks on the sea-shore, and to gaze upon the wide expanse of the ocean, to watch the cloudy drapery of the sky, to familiarise myself with the lovely animals which God has so lavishly offered to our admiration, and I love to feel in all this that I am conversing with the great Father of all, without the smallest possible intervention of human error and deceit. Then comes the humbling thought, that although there be no disorder or disease in the pure spectacle around me, there is a foul mass of corruption within my own bosom; every living thing, and every part of God’s creation is in harmony with the whole of the great plan: every atom plays its part and does its duty, with undeviating precision and rectitude. I alone am astray; I do not serve the great purposes of my being. We have been told by God himself of the cause of this evil, and the same

gracious Father has provided for us a cure. The Fuci upon which I tread on the sea-shore could not live without a daily immersion in the waters of the ocean; no more can the fallen son of guilty Adam live as becomes his high calling, to show forth the glory of God, without daily immersion in the wide ocean of Christ's righteousness.

"11th April.—Much reason have I to sing praises to the glory of the great God, and Father of our Lord Jesus Christ, for the mercies which He hath vouchsafed to pour upon me. Eternity will be too short to express the debt of gratitude I owe to free grace. However much of desperate evil and unbelief and sloth may yet exist in my heart, there is such a change in the tendency of my thoughts, and the habitual state of my inclinations, as can only be the result of the operation of God's Spirit. I dare not hope that I am, by any means, renewed wholly: but I am, certainly, freed from the horrible necessity to sin, which long led me captive, to the misery of my own soul, and the deep injury of others. I know of no physical agency that has been acting upon my body, in the least degree, adequate to account for this happy change; but I know that moral influences have been at work upon my mind, which bore the evidences of their being of God. I have been forced, violently forced, out of the strongholds of pride and self-sufficiency, and made to feel my miserable and ruined state; I have been alarmed by immediate dangers of falling into hell and everlasting damnation; I have

been scourged to God's footstool, and forced to cry out for mercy and relief in God's own way; I have been directed to the Scriptures, and led to see the perfect adaptation of Christ's atonement to my low and wretched state. I have cried to God to manifest His way to me, and have been in some degree enabled to lay hold upon Jesus, and rest in Him, as my only and all-sufficient refuge: in doing so, I have obtained peace to my troubled conscience, and much greater freedom from sin than ever I had before. In this I rejoice with my whole heart, and pray God that He may complete the good work which I trust He has begun. It is as clear as possible that every step of it is of the Lord's own doing.

"16th April.—'The heart is deceitful above all things, and desperately wicked.' This is very unpalatable doctrine to the unbeliever; I know it from sad experience. But even when one is in some measure brought to the saving knowledge of Christ and Him crucified, however deep the conviction of personal sin may be, it is hard and painful to imagine that all around are equally heirs of wrath, and devoted to sin in their hearts. A feeling of this kind often restrains me, and, assuredly without reason, from speaking to my fellow-creatures of their need of salvation by the blood of Christ. I cannot believe that any person is so vile a sinner as I was before I embraced the gospel by God's guidance. I know and feel the suitableness of the salvation by Jesus Christ to my own case, and I desire, (although, indeed, very

feebly,) that every sinner may be brought to experience its power; but the *tendency of my heart* is to ask, 'Who needs it as I do?' In this I sin against clear light; for I find distinctly stated in the Scriptures of truth, that 'whosoever shall offend in one point, is guilty of all,' and my false charity is not quite so great as to believe that this applies to no one but myself. My silence and sloth are therefore grossly sinful.

"*Sunday, 19th April 1829.*—I have been at the Lord's table, but have not experienced that good from it which I looked for: I am, indeed, very unworthy of the least of God's favours; and although I did not feel any of that ardour of love to Christ, nor sense of my interest in His work of redemption, which I thought God might have favoured me with, I have reason to be grateful for the degree of composure of mind which I enjoyed at the table, and the absence of that determinedly callous and careless spirit which characterised, and covered with gross sin, all my former approaches to this holy ordinance.

"Self-examination this morning before entering church produced the following results:—

"I am sensible that I have often before eaten and drunk unworthily, and so have crucified afresh the Lord of glory, bringing myself under the deepest displeasure of God. My great and crying sin now is, a cool, worldly-minded, heart-forgetting of God, and esteeming lightly the concerns of salvation. I desire to go to the holy table entirely emptied of myself; or, at least, praying that God would turn all thoughts

of self out of my heart, and make room for the all-satisfying fulness of Christ. I go, believing that it is an ordinance appointed by God for the benefit of the Church, and that therefore He blesses it with His presence. I go as an empty earthen pitcher, full of cracks and flaws, hoping that God will be pleased to mend these by His grace, and pour into me the living water, which is Christ; I look for the seal of the Holy Spirit of promise; and with these high expectations, how solemn ought to be my frame of mind! I am in Thy hands, Lord! be merciful to me, the chief of sinners: my only plea is, 'without Thee I perish.' My reason says I am very inadequately prepared to approach the Lord's table; but, believing that in *myself* I can never be a fit guest for so holy a feast, and that it is only through Christ's perfect righteousness that my presence can, in any measure, be well pleasing to God, I see that this is no sufficient reason for not seeking the Lord at His table.

"A reliance for acceptance with God solely upon the finished work of Christ is the wedding-garment which is suitable for the guest at the love-feast. Have I this? Blessed be God, I can in conscience say, (and I pray that I may be enlightened to understand my error if I deceive myself,) that I do rely upon Christ as 'my *all* in all.' I am conscious of possessing this feeling; and I have the best evidence of the reality of its existence in, and its influence over, my mind, by my comparative freedom from sins to which I was formerly most addicted, and a real love of holiness

and desire after perfection. This is the work of God, and I desire to testify my gratitude towards Him for it, such as it is, by sitting down at His holy table.

“*26th April.*—During the last week I have enjoyed more calmness and composure of mind than I have done for a very long time past; but I cannot consider this a good sign of my spiritual health, as I am manifestly guilty of extreme sloth and indifference about the interests of my dear Redeemer. I am afraid it prognosticates a return to my old state of entire alienation from God and determined sin. God forbid it! Oh that I might be stirred up by Divine grace to the zealous devotion of all my talents to the glory of God and Jesus Christ!

“*30th April.*—For some time past I have been in the habit of meeting twice a-week with my friend, Mr E—— L——, for the purpose of studying German with him. I am satisfied with regard to the utility of the acquisition of this language, and therefore I gladly devote some time to it; but I find our meeting too often productive of a worldly, foolish spirit: we frequently fall into trains of unprofitable conversation, and I am utterly careless about attempting to bring in a word regarding the pearl of great price. To-night, for instance, I spent more than an hour in talking about paintings and styles of artists, and the continental collections which I saw, and, being excited, I indulged in much folly both of thought and words. This is anything but testifying my love to that Saviour who has redeemed me with His precious

blood. Let me implore God's blessing upon our next meeting, and beg that He would enable me to speak a word in season which may be blessed to our mutual edification.

"*4th October 1829.*—This date recalls to my mind the state of absolute misery and wretchedness in which I was at this time last year. The same remembrance may well inspire me with ardent gratitude to that merciful Father who has blessed my trials, and alleviated my sufferings. I have great reason to bless God for scourging me to Christ. I desire to kiss the rod, and to acknowledge with gladness of heart that it is indeed wielded by a long-suffering and tender Father, and that it is not used in vain.

"*11th October.*—A communion season approaches, which, if the Lord will, I intend to take advantage of, to commemorate His dying love, and to acknowledge Him as my Saviour before all the people. It behoves me, therefore, to be engaged in the serious duty of self-examination; to consider my ways, and turn unto the Lord. I find great difficulty in writing anything upon this subject. My feeling with regard to the necessity for it is very feeble. Sometimes I am alive to a sense of the importance of communing with one's own heart as in the sight of God; but most generally I am callous and indifferent to impressions from all such subjects. This fact of itself shows that the state of my heart cannot be right in the sight of God. No! I have the form and the animal life of a man, but the intellectual energy and

feeling, the power of reason, and the activity of conscience, which forms the valuable birthright of our species, in me are sunk and degraded, nay, almost obliterated from my being. I have but a faint hold of life. I love it not. When I compare myself with others, I become sensible that my present condition of mind is much inferior in strength and solidity to what it might have been had I not given loose reins to my lustful appetites. I have been ruined and enervated by a life of effeminacy and slothful indulgence. I have said '*ruined*.' This is presumptuous; I am in God's hands, who has fashioned, and will fashion, even useful vessels from the vilest clay. Free grace is His grand prerogative; it may please Him yet to pour His reviving Spirit even upon me, and to raise me up from this low and sunken estate, to proclaim the glory and honour of His name. It is my part just to lie at the foot of the cross of Christ and cry, 'Unclean, unclean.'*

"17th October.—I have been at the Lord's table to-day. I was enabled by Divine grace to cry earnestly for God's presence with me in the morning; and although, in the early part of the service, my light and foolish mind was distracted with vain

* In the eyes of his fellow-men, Dr Coldstream's life and conversation were at all times blameless in a high degree; but as he grew in grace he felt more and more the corruption of the old man, and exclaimed with the apostle Paul, "O wretched man that I am, who shall deliver me from this body of sin and death?"—or like the patriarch Job, "I abhor myself and repent in dust and ashes."

thoughts, yet, upon the whole, I thank God that I enjoyed no small peace and comfort in the ordinance. Christ Jesus was set fully before me as all-sufficient even for the chief of sinners, and I was strengthened to lay hold on Him. When I thought on the state of my heart and affections as in the sight of God, I found them bad enough, and too many evidences of backsliding rather than of growth in grace. I have less interest in the great subject of my soul's salvation than I had six months ago. I can, with the same sincerity, confess that I know myself to have been a most foul and gross violator of God's law, but this truth affects me less than it did. But this would perhaps be of less consequence if I could with greater confidence discern the garment of Christ's righteousness around me.

“*1st November 1829.*—My mind has enjoyed a season of great calmness and tranquillity during the last fortnight. I have not been so languid and dull as I was so frequently during summer, and have been entirely free from depression of spirits and the ragings of my foul conscience. I am a wonder to myself! For my sins God might well have left me to perish in my wicked courses, but glory be to His grace, He has arrested me in my mad career, made me drink of the healing waters of affliction, and convinced me that there is indeed salvation for the chief of sinners. With what horror do I now look upon the filthy carcase of my old man, which I trust I have now thrown off for ever; and how much do I need the

support of God's strength in my present circumstances! I am like the caterpillar, which having cast its old skin abhors it, but is yet too feeble to creep away from it; it must wait until God shall communicate the necessary strength. Having been freed from the dominion of sin by God's grace, I feel not only that I should avoid returning again to foolishness, but should devote my whole life to His service and glory. Natural history and the practice of my profession continue to be the only objects of my attention. I desire to set the glory of God before me as my chief aim in both pursuits; although I feel very often the desire of applause of men, and silly, selfish vanity, obtrude themselves upon me, particularly in natural history. At present I do not find myself disposed to take an *active* part in any scheme of public utility or Christian benevolence. I desire to approve of all such, and I trust shall ever be found willing to support them by contributions; but I find that the field of labour to which I think I am called by the bias of my natural dispositions, requires all the leisure I can spare for its successful cultivation. I acknowledge the inferiority (if we may so speak of God's works) of my pursuits to those of the Christian philanthropist; but I feel that as I seem to be so well fitted in respect of natural capacity, and the circumstances of my condition, for the study of nature, I may effectually serve the end of my being by devoting myself diligently to it, and investigating creation with the lamp of revelation in my hand. Oh

that I may never in my researches forget *Him* who 'is the Heir of *all things*,' and by whom 'God made the worlds;' but may I feel that as the same God who made the beloved objects of my study also gave His only Son up to death for our sins, and redeemed me from the gross slavery of lust and folly by His blood, and so enabled me to bring a happier and a purer mind to the contemplation of His works than I could otherwise have done; so may I feel that there must be an analogy or resemblance between these two great works of the same Master, which I ought to trace out and delight to ponder. I confess I am much startled, when I reflect upon the prospect of natural history becoming one of my chief objects of pursuit, to observe that few or none of those who have been most eminent for their diligence in this study have been real disciples of Christ. In our day the majority of naturalists, I fear, are infidels. But, surely, this is only another proof of the gross apostasy of our race from God, and no indication of the tendency of the study. He who, when on earth, so often directed the attention of His followers to the surrounding objects of creation, and drew His most touching lessons from them, will not now deny the influences of His gracious Spirit to believers who endeavour, in dependence upon His guidance and support, to examine and admire what God has made. Oh if I could be assured that in applying myself to the study of nature, I was not honouring Christ Jesus so much as I ought to do, I

think I would renounce it for ever. But it cannot be so. Let me take heed that I do not worship the creature in place of the Creator. O God, direct, enlighten, strengthen me!

“9th November. — I am tortured to-night with strong temptations to lust; my feelings recall vividly to my mind the horrible slavery to appetite and passion in which I was long bound, and remind me that I am the same weak and helpless being which I was then, and still stand in need of daily support from God: if it had pleased Him I might never have been freed from these corroding desires—they might have harassed me continually—I might have continued to be the sport and the prey of Satan. I am very sensible that there are all the materials in my foul bosom for a dreadful explosion of sin: nothing but the grace of God, preventing my arch enemy from inflaming them by suitable temptations, keeps me in tolerable composure, and moderates my desires. I think I can truly say that I should consider it as the greatest punishment I could receive at the hand of God to be given up by Him to the power of the sinful tendencies of my heart. No hell could be worse. Oh that I may be enabled to lay fast hold of Christ, who is the anchor of my hope. Without Him I must perish. He is the Captain of my salvation, and under His banner alone do I desire to go forth to the warfare against sin and Satan. I have the promise both sure and steadfast that He will perfect *His strength* in *my weakness*.

“ *6th December 1829.*—For several days past, I have been much harassed by lustful imaginations. Day and night has my mind been a prey to them. I prayed to God to subdue them. Well may I abhor myself in dust and ashes. I have not passed through a more fiery period of trial since I knew the gospel of Christ Jesus. It is a loud call to heart-work; to diligence in the use of the means of grace; to careful and rigorous self-examination; for the evil cause of this miserable failure in the duty I owe to Christ, and the dishonour I bring upon His cause, most certainly lie in my own mind. Oh that the Spirit may illuminate my dark soul with His gracious presence, and bring every hidden thing to light: God grant that the foul spirit of which I am possessed may be fully probed, and all its festering sores laid open by the sword of the Spirit, so that to every part of it the healing influence of the blessed truth as it is in Jesus may be freely applied. O God, leave me not, neither forsake me!

“ When I take a review of my life during the last month or two, I find that I have not been attending so carefully as I ought to the use of the means of grace; I have given myself too much to the world, and to worldly business; I have not husbanded my time so as to devote much of it to God. When I think on all the numerous evidences of my lukewarmness and sloth in spiritual things, I am tempted to doubt whether I have indeed ever received the truth.

“ *1st January 1830.*—The commencement of an-

other year finds me still in the land of the living ; and, perhaps, this season never found me so tranquil and contented as I am at present. I have two sources of disquiet, which, when opened by circumstances, or by continued meditation, vex my spirit ; but it has pleased God to provide me with an antidote to each. They are, first, the conviction that my heart is desperately wicked, and much disposed to yield to all kinds of sinful indulgences. A fair exterior covers a perfect sink of iniquity. The pain which this conviction causes in my mind arises from the belief that if my moral dispositions were to break forth in actions, I should of all men be most miserable, both during time and in eternity ; I should violate all the laws of God, ruin my own peace, and that of all connected with me ; secondly, a sense of my unfitness for the practice of the medical profession.

“ The antidote to the first is the hope that it may yet please God to furnish me with the whole armour of Christ Jesus, and the belief that even the vilest of our race are not beyond the reach of the grace of God—a conviction that God’s providence ruleth all events in human life for the good of His children, and that I was undoubtedly benefited by the occurrences of last year, led to appreciate in some measure ‘ the fullness of Christ,’ and to see that it was good to be afflicted. The second source of pain, namely, a sense of my unfitness for the medical profession, is opposed by the consideration that I may gradually become better qualified, and as I acquire ease and

confidence reconcile myself to that in it which at present I find so irksome. If I could enter upon any other field of employment I would leave it to-morrow; but as the providence of God seems to have shut me up to this line of employment, I must just go on."

On 9th January 1830, he became a member of the Wernerian Society, and he continued to take a warm interest in its proceedings during the remaining period of its existence, and in 1846 he was one of the vice-presidents of the Society. On 15th February 1832, he read a paper to the Society "On the Structure and Habits of *Limnoria terebrans*," a small crustacean which destroys wooden erections on our shores; and he exhibited sketches of the animal, and specimens of the timber which had suffered from its depredations. He also gave a notice of *Cypræa castanea*, (n. sp.), which he had received from New South Wales, a description of which had been drawn up by his friend and former master, Dr Charles Anderson, of Leith. When the Society was dissolved, on 9th December 1858, he was one of those enrolled as a Fellow for life of the Botanical Society.

On 7th August 1830, we find him praying that he may be enabled to do his duty, with a single eye to the glory of God; that he may be strengthened for his calling; that he may be made useful to the souls as well as the bodies of his patients; and that he may forget self in compassionating the situation of those who are without God, and without hope in the world;

always remembering, however, the fearful pit and miry clay out of which the Lord had taken him. About the same time he writes,—“At no former period of my life did I ever enjoy such calm tranquillity of mind for so many days, I may say weeks together, as of late. This peace is exceedingly congenial to my taste, and I have cause to bless the Giver of every good and perfect gift for enabling one so unworthy and vile to taste of it. My soul is quieted by the peace-speaking blood of Jesus.”

In October 1830, he complains of apathy of soul, and of want of attention in listening to sermons. He resolved to overcome this, and on a sacramental occasion about this time he is enabled to thank God for having gained the victory in this respect, and for having enjoyed a sweet season of refreshing from the Lord.

“21st November 1830.—This forenoon Mr Petrie commenced a series of lectures on the parables contained in the Gospels. He took his text from the parable of the sower, in the eighth chapter of Luke, but did not expound the parable itself. He merely gave an introductory lecture on the nature of the parables, and the manner in which they should be explained. One principal foundation on which the parables rest, is the unity of design which pervades the whole works of God in creation, providence, and redemption, by which each one department is capable of receiving illustrations from the facts and laws of the other. There is a limit to the extent to which

the interpretation of parables may be carried ; that is, all possible relations between any two things represented in parable do not find their analogies in the relations between the objects described in the parable. The language of parable must be taken in a general sense.

“ *Afternoon.*—Mr Petrie ; Heb. xii. 14—‘ Follow holiness, without which no man shall see the Lord.’
1. The nature of holiness, contrasted with sin ; 2. Mode of attaining it through faith in Christ ; 3. The inducement to follow it, contained in the text.

“ *5th December* 1830.—I have to deplore to-day a great degree of carelessness and languor of feeling with regard to spiritual things. Is the Holy Spirit leaving me ? or, rather, is not my inattention to the means of grace quenching His influences ? I devote too much time to the world, and too little to communion with God in secret.

“ This afternoon I heard a stranger preach in Mr Petrie’s chapel, from 2 Cor. xiii. 5—‘ Prove your own selves.’ He insisted, *first*, on the duty ; *second*, on the advantages of self-examination ; and, *third*, described the mode of performing it ; (1.) by careful and assiduous searching of the Scriptures ; and (2.) by fervent prayer. It was a very good discourse.

“ *12th December.*—Heard a stranger preach this forenoon from Psalm cxxviii. 1—‘ Blessed is every one that feareth the Lord ; that walketh in his ways.’ The desire of happiness is natural to man. The pursuit of it, in the abstract, is not sinful. It is the

manner and degree of pursuing it that leads us into sin. Hence the great importance and interest of the inquiry, 'How and where is happiness to be found?' The text replies to this, and points to the 'fear of God, and walking in His ways,' as the means of attaining blessedness.

"In the afternoon Dr Gardiner preached from the latter part of the tenth chapter of Romans, on the sin of unbelief; but I was very drowsy and inattentive, so that I brought away not even an outline of his sermon.

"*19th December.*—In the forenoon Mr Petrie preached from the parable of the mustard seed, (Matt. xiii. 31, and Mark iv. 26,) and that of leaven, (Matt. xiii. 33.) He considered these as illustrative of the progressive nature of sanctification. In the afternoon heard Mr Thomas Thomson preach from John xii. 43—'They loved the praise of men more than the praise of God.' He set out by stating that the ancients were fond of picturing for themselves a perfect human character in whom they made all their ideas of moral excellence to centre. But their best fictions fell greatly short of the reality displayed in the character of Jesus Christ. 'No sin was found in Him,' and 'He went about continually doing good.' The Pagan nations pleased themselves with the ideas of moral perfection which their unassisted reason concocted; but this was because they lowered the standard of morality to suit their own tastes and desires. But the Jews could not brook the spotless

purity of Christ ; they found the holy precepts which He enjoined too severe for depraved human lusts. They despised Him and His doctrines, and yet plumed themselves on their own fancied excellences and exact observance of the letter of the law of Moses. The religious state of the Jews, at the time of our Lord's sojourn upon earth, is very similar to the state of professing Christians in the present day. It is the spirit of the age to wear the garb of Christianity, and external observances of the forms of religion are necessary for the maintenance of a respectable reputation in society. But when any man becomes sensible of the vital importance of that religion which is so egregiously trifled with by the multitude, and evinces a disposition to retire from the world of vanity, and to inquire diligently after the way of eternal life, he is assailed by the scoffs and sneers of those with whom he formerly associated, and has a hard struggle to pass through before he can emancipate himself from the influence of those who seek to retain his soul in thralldom. In this struggle he must look to God for support, else he will faint and be vanquished. He must 'love the praise of God more than the praise of men.' This latter part of the subject was very impressively illustrated. Altogether this was an admirable discourse, and riveted my attention more strongly than any that I have heard for some time past. In the evening I heard Mr Petrie preach a sermon from Gal. vi. 10—'As we have therefore opportunity, let us do good unto all

men, especially unto them who are of the household of faith.' It was a 'charity sermon in behalf of the Society for Relief of Aged and Indigent Women.' It consisted chiefly of a statement of the inducements which may be drawn from the injunctions of Scripture, and the consideration of the duty which we owe to Christ, as 'the elder Brother' of the 'household of faith,' to lead us to take advantage of every opportunity which offers of 'doing good.'

"My moral state is now much more uniform in its character than it used to be. I am sorry to say that *that* character is still fraught with very much evil. By God's blessing, I feel now greater vigour in mental action, and am rather more disposed to attend closely to the use of the means of grace, and to the duties of the Christian life, than heretofore; but still there is much lukewarmness in waiting upon God, and much disposition to conformity with the vanities of the world. When shall I learn 'to *take up my cross and follow Christ?*'"

In January 1831, he writes:—"The comfort which it has pleased God to enable me to experience in professional practice during the last three months, I acknowledge as one of the greatest blessings I have ever received in my temporal affairs. I am favoured with a calm trust in God which sweetens and soothes in circumstances which formerly embittered my existence." His prayer is, to be kept humble, and ever depending on Christ, following the meek and lowly Jesus, and doing the will of God from the heart.

After reading the life of Howard, he remarks:—"I can recognise the duties of philanthropy to be the highest, as well as the most pleasurable, which are imposed upon us, and I think that I can now say that I would not hesitate to prefer a life spent in deeds of benevolence to one devoted to the pursuit of science."

"*Sunday, 25th September 1831.*—I am extremely fretful and dispirited to-day. I cannot relish Divine things, and feel as if I had never known anything of the peace of the believer in Christ Jesus. My professional duties are gone about with carelessness and impatience, and I am ready to quarrel with everything and everybody, even with myself. This is anything but a Christian spirit. The evil one has possession of me, and I must apply to the means of grace for Divine strength and assistance to dislodge him. And how has he acquired such a mastery over me? I think that two or three causes have combined to disquiet my conscience within the last two or three days. First, my engaging in natural history pursuits, in the course of which I put to death many of God's creatures without sufficient cause. Second, my indulging in feelings of envy last night towards a friend who is distinguishing himself by sedulous application to research in medical science, and has been successful in it. Third, my sense of imperfect acquaintance with professional matters compared with what I should have possessed had I been a diligent student. Fourth, my indulgence in eating yesterday. And, fifth, my sleeping so long this morning, as to be too

late for family prayers. What a catalogue of vile offences against a holy God who has dealt with me so tenderly and compassionately ! Base ingratitude and senseless folly. Can any good thing yet be formed in me ? O God, make Thy grace sufficient for me ! Turn me, oh, turn me, from the error of my ways ! Perfect Thy strength in my great weakness.

“ With regard to the first cause of my present uneasiness, namely, my having *killed* several of God’s creatures without sufficient cause, conviction of the evil of such doings has come home to my heart with much greater force than ever it did before. I have for many years been in the habit of collecting marine animals alive, and of killing them, just that I might gratify my curiosity by examining their anatomies, and my love of possession by adding them to my museum. Sometimes, but indeed rarely, did the command, ‘ *Do not kill,*’ come into my mind while I was engaged in the work of death ; but, convinced that what I did was justified by the motive which guided me, and that it was as lawful to kill animals to furnish the mind with food as it is to do the same for the nourishment of the body, I scrupled not to continue my proceedings ; and too often was recklessly indifferent to what extent I destroyed the poor creatures which fell into my hands. But now I begin to see the matter in a far different light, and to suspect that there are very few occasions on which it is justifiable to take away the life of any of our fellow-creatures. The example of our Saviour proves that we

are permitted to kill, at least, fishes for our food ; and if fishes, no reason can be seen why we may not kill other animals also ; and the same authority sanctions our destroying vegetable life with the same view ; so that it is evident the Divine command does not prohibit us from killing what may be necessary for our sustenance. Then, with regard to killing for the sake of scientific inquiry, the matter seems to me now to stand thus :—God has made His works ‘to be thought upon.’ It is our duty diligently to examine them, and to search out the innumerable marks of Divine wisdom and goodness which they bear. Many of these are displayed in the various internal organisations of animals, and cannot be minutely examined without destroying their lives. But their bodies are at our disposal after death ; and the state in which we find them is very often sufficiently good to admit of our anatomising them most satisfactorily. Thus we may search out God’s ‘wonderful works,’ and praise Him for them, without transgressing His command, ‘Do not kill.’ It is God’s prerogative to take away that life which He has given ; let us, then, follow His footsteps in our scientific researches, and what He kills, let us examine. The marine animals, in particular, He often presents to us in great numbers, thrown on the beach, after a storm. Such of these as die He seems to intend for our use ; and I can testify, from my own experience, that they are abundantly sufficient to give us numerous opportunities of extending our anatomical knowledge. It is,

no doubt, extremely interesting to examine many of these animals in a living state; but this may be done and the animals returned in safety to the sea. In fact, I remember, at this moment, no circumstance relating to the natural history, anatomy, or physiology of the marine animals which cannot be made the subject of scientific inquiry without destroying life. I certainly can imagine cases in which it might be considered lawful to take the life of an animal for the purposes of science; but such cases are rare; and, at any rate, I conclude that I have done evil hitherto in having sacrificed so much life to the indulgence of my curiosity, acquisitiveness, and vanity. Let me do no more so wickedly!

“ I had an opportunity, last week, of requesting my friend, Mr T——, to become a mediator between Mr M—— and myself. He had not before heard of our variance, and my intimation of its existence astonished him not a little. He gladly undertook to deliver my message to Mr M——; but I have not heard of the result of his application. I pray God to bless my endeavours to restore harmony and good understanding where strife prevailed, through my foolish conduct, and to enable me, by His grace, to act in future to His glory.

“ My mind continues to be directed occasionally to schemes for relief of the temporal wants of the poor. I have lately read, on this subject, Dr Lettsom's ‘Hints,’ which contain much valuable matter. I have also had my disposition to a little more activity in the Christian life roused by reading the life of the

late Mr Hey, of Leeds. His character has interested me extremely, and I have some feeble desires to imbibe the same spirit as that which animated him in his long and highly useful career. Nothing is too great for the grace of God to accomplish.

“*9th October 1831.*—For about ten days past, I have been very busily engaged in professional duties ; more so, indeed, than I have ever been before. Two of the cases which were under my care were of mania, one of which, in particular, gave me great anxiety, and produced very painful feelings. It made my whole frame shudder with an undefined sensation of terror ; but it pleased God to support me wonderfully in the course of duty, and now, although I have the same patient, in even a worse state than before, still under my care, I have much less uneasiness, am resigned to the will of God, and thankful for His great and most undeserved mercy in keeping me and my friends from so great an evil.

“ Few occurrences have ever given me more pleasure than has the recent appointment of my friend, D—— T——, to the assistantship of our revered pastor, Dr Robertson, in the pastoral charge of this parish. The warmest friendship which my cold and selfish heart has ever cherished has been towards Mr T——. I now love and respect him more than ever, although the nature of our respective employments prevents us from meeting so frequently as we once did. If we shall be both spared yet a few years, I pray God to grant that we may become zealous fellow-workers in

His vineyard, and that we may grow in grace and in mutual love as we grow in days and years. May our friendship here be an earnest of our spending an eternity together in heaven.

"Sunday, 16th October.—I have to acknowledge the great goodness of God in permitting me to experience much satisfaction in approaching His holy table to-day. I was enabled to spend an hour or two in retirement, both last night and this morning, when I endeavoured to raise my affections to spiritual things, and to examine myself of my faith and desires after the righteousness which is through Jesus Christ. God was graciously pleased to bless His own means for the composure of my spirit, and I was enabled to pass through most of the services of the day with more attention, more seriousness, more trust in God, and consequently more spiritual comfort, than I ever enjoyed before, on the same occasion. I was, while at the table, in a most delightfully serene state of mind, and was enabled to pay close attention to almost every word uttered by the minister, as well as to resign myself entirely to the disposal of my heavenly Father. I saw something of the fulness of Christ's atonement, felt that I needed it, and hoped confidently that I should become a partaker in its benefits. May God grant that the experience which I have had this day of the realities of sacramental communion with God be the means of putting to flight all my unbelieving thoughts with regard to the Divine institution of this ordinance, and of making

me bold in declaring to others what blessings God is pleased to convey to us through our observance of it.

“*13th November 1831.*—Two days ago I coughed up a small portion of what I was inclined to consider as tubercular matter. This circumstance has, of course, led me to consider it probable that pulmonary consumption may, at no distant period, terminate my existence here. On the last occasion, I was engaged in examining a patient when the matter came into my mouth, and, on the moment of its occurring to me that it was tubercular, the whole course and circumstances of a lingering consumption flashed rapidly through my mind, so as for a little to withdraw my attention from my patient, and to produce a certain degree of embarrassment in my manner. But soon my former composure returned, and now I contemplate the prospect, painted in the worst colours, without alarm, being assured that God will never leave me nor forsake me; that He will visit me in my affliction with the consolations of His Holy Spirit, and send me grace to help me in the time of need. I feel a soothing satisfaction in considering this life as ‘the bud of being, the twilight of our day, the vestibule;’ and, in some degree, rejoice in the prospect of joining shortly in the praise of God and of the dear Lamb who was slain for my abominable sins. But I, in common with all my fellow-countrymen, have reason to apprehend the worst from another, and perhaps, as to me, a more immediate source of danger. The cholera seems to have extended its ravages to Britain,

and we can see no reason to believe that it will not pervade the whole island. On account of the large number of its victims, and the agonising torments which they suffer, we view it as one of the direst scourges with which God has hitherto visited mankind. It is but natural that we should dread it; but I, for my part, feel little uneasiness in the prospect of being affected by it, as I cannot, after all that I have read on the subject, form an idea of its horrors sufficient to rouse my fears. This is, perhaps, a merciful dispensation of God towards me, as, if it continues, I shall be more likely to go about my professional duties with steady composure than if my mind were constantly on the rack of apprehensions that I may suffer what I see others suffer. The times are pregnant with important events, and surely all Christians ought, at present, to bestir themselves to seek for grace, that they may maintain a life and conversation becoming the gospel of Christ, and that they may be prepared to meet their God. May it be so with me, for Jesus Christ's sake! Amen."

In the year 1831 the approach of Asiatic cholera caused much anxiety, and Dr Coldstream, with the medical men in Leith, was engaged in devising measures to prevent its entrance, or to check its progress. He adopted the opinion that the disease was contagious. He was prepared to do his duty faithfully and conscientiously, should the disease appear; and he left the event with God.

"27th November.—The chief subject of public

attention, at present, is the prospect of the cholera being diffused throughout the island. Every town is engaged in purifying itself, and in assisting the poor to provide themselves with the means of withstanding the pestilential influence of the disease. Everywhere boards of health are established, which meet frequently to confer on the state of the public health. Almost every family is laying in a stock of medicines, and in every company 'the cholera' is a principal topic of conversation. In this neighbourhood, and within the sphere of my own observation, I have met with very few persons who seem to feel much anxiety on the subject; and the few who do so are anxious rather about the fate of their friends than about their own. Almost all consider it prudent to prepare for the worst; but there is no panic. In our own family there is nothing like alarm or even uneasiness manifested. I have prepared medicines and apparatus of various kinds for the treatment of those amongst us who may be affected, and my preparations have been witnessed with perfect composure; and, as to myself, I have recently been induced, by the weight of evidence, to adopt the opinion that the disease is truly contagious; yet I feel not less disposed than formerly (when I held the opposite opinion) to consecrate myself to the treatment of those who shall be affected with the cholera, although I now believe that by doing so I shall run a greater risk of being attacked than others. I am satisfied that my duty is to remain steadily at

my post, to be faithful in my attentions to the sick, and to leave the event with God; and, as to the nether side of time, 'I know that my Redeemer liveth,' and is my Intercessor with the Father before His heavenly throne. With Him I leave my cause, and when I shall be called to appear at the bar of God, to receive my eternal doom, if the merits of Christ shall not have purchased my pardon, I must sink beneath the righteous indignation of Him whose holy law I have so often and so grossly violated. My only plea is—'O Lord, for Christ's sake, be merciful to me a sinner.' With this in my mouth would I die at this moment; and I see not, if I were to live for a thousand years longer, that I could have any other solid foundation for my hope. While I live, may it prove, by the blessing of God, 'the savour of life' unto my soul, and be within me as a well of living water, refreshing and cleansing my soul, and stimulating me to the practice of good works.

"During the whole of this day I have enjoyed immunity from professional labour, which has not been the case for some time before. Repose of this kind is sweet, but I feel that I cannot employ it as I was wont to do, in earnest attempts to hold communion with my God. The bustle of business, and the agitation of anxiety about professional matters, have blunted my spiritual sense and cooled my ardour in devotion. I feel an apathy and indifference with regard to divine things which seems ill to accord with the recognition implied in the preceding sentences,

of the solemn circumstances in which I am now placed. Ought not my soul to be warmed by the thought that I may be very near my journey's end, and that I may soon behold my Father's face in the 'heavenly home?' Ought I not to have my mind solemnised by the prospect of having soon to pass through the dark valley of the shadow of death,—of being tortured with pains such as I have never hitherto experienced; or, if I should escape these in my own person, of beholding my nearest and dearest friends writhing under their excruciating torments? At the best, it seems now highly improbable that I shall escape the anxieties and fatigue attendant on medical practice in a town infected by cholera. These I must expect will be very harassing; and I had need be preparing to meet them with Christian fortitude and patience. O God, let the same mind be formed in me which was also in Christ Jesus, who was set before us for an example that we should follow His steps. Let me *seek to do Thy will*, and look to Thee for grace to help and to strengthen me in the time of my need. Let me 'be still and *know* that Thou art God.' Let me be patient and resigned and continually ready to take up my cross, 'looking unto Jesus,' who bore for my sins much more than Thou wilt ever lay on me. Let me remember Thy gracious promise that, 'with every temptation Thou wilt provide a way of escape;' and by the chastenings of my heavenly Father may I be weaned from my inclination to set my affections on things of time, and led

to centre them on Thee and Thy gracious love. I commit my way, O God, unto Thee, knowing that Thou carest for me, and that Thou wilt make all things to work together for my good. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: FOR THOU ART WITH ME; thy rod and thy staff they comfort me.'

'Through my Saviour's blood alone,
I look for mercy at Thy throne.
I leave the world without a tear,
Save for the friends I held so dear.
To heal their sorrows, Lord! descend,
And to the friendless prove a friend.'

"18th December 1831.—With much pain have I to record my having been guilty for several days past of much fretfulness and repining under the ordinary annoyances of my profession. To such a height has this arisen that I have been ready to find fault with everything at all times, and have gone about my duties with impatience and distaste. It becomes not any man to kick against the appointments of God in such a way; but in me, who have so often acknowledged that it is only of God's free mercy and *marvellously long-suffering* kindness that I am yet 'in the place of hope,' when He might most justly have sentenced me to the pains of hell, it seems to be a highly-aggravated sin. As such I confess it before God, and deplore it with humble contrition, praying that He may be pleased to strengthen me against it in future. I desire in patience to possess my soul,—

to seek to do the will of my heavenly Father,—to spend and be spent in His service, and to live always to His glory. But how hard the task! Thy strength alone, O God! can fit me for it. Take not Thy Holy Spirit away from me: I need it. The most obvious cause of this impatience is the excitement to which my self-esteem and pride have lately been subjected in my having received some commendations from my friends and others on account of my efforts to be useful as a member of the Board of Health established in our town. One communication I sent in anonymously, but the praises which were bestowed upon it in my hearing flattered my vanity, and roused feelings of self-complacency which had long been dormant within me. While engaged in writing that paper I felt as if aided by a supernatural power; and as the work grew under my hands, I wondered at it, and could hardly believe it to be the production of my own brain. I saw duty in the proceeding, however, and could not but consider myself as an instrument in the hands of God for the public good; which, I believe, would be advanced by the adoption of the plan unfolded in my communication. Notwithstanding this view, I was highly elated with feelings of pride when I found that my composition had been admired and the plan admitted to be good. How deceitful is my silly heart! Oh that I could continually maintain a single eye towards the glory of God!

“*Sunday, 22d January 1832.*—I am yet once more permitted to open my journal. I do so still under

the same feelings as those expressed on the 27th November. The *cholera* is now within four miles of us; and we are hourly expecting it in Leith. I feel more uneasy than formerly, but this is owing rather to my forebodings of the extent of harassing duty which is likely to fall to my lot in the event of the disease appearing here, and of the insufficient provision which exists for the proper treatment of patients affected with cholera, than to any greater degree of personal dread or anxiety. But I desire to do my duty to the full extent of my ability, and to abandon all thoughts of the consequences. My trust is in God; He will never leave, never forsake me.

“*Sunday, 29th January.*—A case of spasmodic cholera occurred here on the 26th instant. It excited intense interest in the minds of all the inhabitants, and kept all the medical men very busy. I have to acknowledge, with gratitude to God, that I felt no fear while engaged in attending the patient. I was not free from a certain degree of uneasiness and anxiety; but this proceeded rather from the novelty of the circumstances in which I was placed than from any sense of personal danger. The appearance of the patient, and the course of symptoms, were precisely accordant with my preconceived ideas of the disease; but the patient complained less of pain than I expected. No other case has yet occurred. The progress of the pestilence around us has, during the last week, frequently made me feel uneasy. But the sensation of *fear* soon passes away, and, *generally*,

I have felt my mind quite composed, and ready to devote all its energies to the discharge of my ordinary duties. May God grant that while He is pleased to continue me in health, this composure may never leave me! but that, having my confidence based firmly on the Rock of Ages, I may forget myself, and devote my whole being to the service of others. I cannot but acknowledge it to be A GREAT BLESSING that we are granted a time for preparation, and collecting our scattered thoughts, and applying for help suited to our need. God is merciful; even if His chastening rod should fall with deadliest blow upon us hereafter, we shall be much more gently dealt with than if we had been taken unawares. Our hospital is now ready, or nearly so, and the medical practitioners are prepared for the worst; although, indeed, our numbers are by no means large. Once more, I desire solemnly to submit myself to God's appointment concerning me. If I should be cut off, I pray that my death may be blessed to others, and that God may take my soul to Himself for the sake of Jesus Christ, in whose merits my only hope is placed. But if I should be spared to pass through the season of pestilence, I pray God to make me the instrument of good to many—to make me zealous and faithful in my attentions to the sick, and to enable me to bring Jesus Christ and His salvation frequently to their remembrance, that they may be cheered and comforted in the hour of death. And may this season of trial be blessed to my soul—may

I find hereafter the peaceable fruits of righteousness produced by it: and may I be *henceforth strong in the faith, giving glory to God.*

“How various is the lot of men! To-night all is quiet around me. I have no patients very seriously ill; all our family are well and happy; the town is peaceful and still, while, *only four miles off*, pestilence prevails; men die by twenties and thirties a-day—all classes are panic-struck, and the medical men are labouring in their vocation by night and by day. How soon the aspect of things may be changed here, God only knows.”

During the invasion of cholera, Dr. Coldstream, like other medical men, had very arduous duties to perform, and his health suffered from the fatigue, as well as from attacks of diarrhoea. He became so much exhausted that he found it necessary to intermit his medical work for a season, and by the advice of Dr. Abercrombie he repaired to Torquay. The facts connected with this step are given in the journal as follows:—

“*Monday, 24th September 1832.*—To-day I had an interview with Dr. Abercrombie for the purpose of requesting his advice with regard to my future proceedings. He advised me to withdraw from practice for a time, and recommended Torquay in Devonshire as a suitable place of retreat. He thought the sooner I took such a step the better. The plan pleases me, and I have mentioned it to my parents, who see no objections to it, excepting that it will remove me from

their society. This, certainly, grieves me ; but I feel that it is my duty to do something for the restoration of my health ; I look to God for His blessing on my consideration of the plan.

“ *26th September.*—It has been determined that I should follow Dr Abercrombie’s advice, and go to Torquay for the winter : also that my sisters J—— and E—— accompany me thither. We propose to leave home about the 12th of next month for London, where we will remain a few days, and then proceed direct to Torquay. The only evil attendant on our plan which we can see at present, is the possible bad effect which the severe grief suffered by my mother on the occasion may have upon her. I pray for my dear, dear mother, whose value to me and to the family I know is incalculable. Let it be my highest ambition on earth to work for her, and to smooth the pillow for her aged head.

“ *30th September.*—As is usual with me, I have had many fluctuations of feeling with regard to my proposed departure from home ; sometimes I regret deeply the prospect ; at others I anticipate many benefits from it. Upon the whole, were I to consult my feelings only, I would not go ; but reason and a sense of duty tells me that I must deny myself and sacrifice present comfort to future good of myself and others. I have been going on uncomfortably and unprofitably in the profession for some time past, owing to actual debility. I hope that when this shall have gone off I shall be ready again to devote my

best energies to the service of my fellow-men, either in the actual practice of my profession, or in teaching some of the allied sciences. I wish to be diligent in Torquay, and I most earnestly pray that God would preserve me from all sloth and self-indulgence. Let me be up and doing ; work while it is called to-day, and eagerly press on with zeal in the race of the Christian life. I desire to aim at laying deep the foundation of good principles by a careful and devoted study of God's Word, and guided by the light of His truth to form plans for future usefulness. I wish to yield myself implicitly to the dictates of my conscience, enlightened by God's Holy Spirit. O GOD, KEEP ME !

“ *Sunday, 7th October 1832.*—On Tuesday next I propose to sail for London, accompanied by my cousin F—— L——, and my sisters. It is a serious change, but I trust and earnestly pray that it may be for the good of all. I beg of God to fit me for all the work that lies before me, whether in doing or in suffering ; may I be enabled in all things to show forth His glory, and to have my life and conversation framed in accordance with the gospel of Christ.

“ I have resolved, should we settle in Torquay for the winter, to commence a Sabbath-school, with the assistance of my sisters. This will give a deep interest to our residence, and by God's blessing promote our own spiritual welfare, and that of others. I have hitherto had much aversion to this work, but I now begin to be attracted towards it, and I long to try

myself in the task of teaching. I still feel uncomfortable in the prospect of leaving home, but I would desire to rise above minor considerations, view these arrangements as having been framed by Almighty wisdom, and trust confidently that they will work together for our good. I wish to be jealous of myself, and specially to guard against a spirit of self-indulgence and sloth, to which I know that both my natural disposition and the circumstances in which I am now placed, conspire to incline me. God's grace alone can preserve me."

After his departure, his fellow-townsmen transmitted an address to him, in which they thanked him for his zealous and disinterested services, and at the same time presented him with a gold watch, chain, and seals. He resided at Torquay with his sisters from the end of October 1832 till the middle of April 1833. During his residence there he devoted himself to natural history, and on his return he communicated to the *Edinburgh Medical and Surgical Journal* a paper, entitled, "An Account of the Topography, Climate, and Present State of the Town of Torquay (Devonshire,) with reference particularly to its suitability as a place of residence for invalids." In this paper he gives a general account of the topography of Torquay, a list of the plants which he considered as characterising the district, and of the exotic plants which stand the winter in the open border. He gives, also, a list of the common mollusca, crabs, and zoophytes which characterise the shores. There are

likewise copious thermometrical observations—tables of the annual mean daily range and monthly range of temperature—hygrometric observations, reports as to the direction of the wind, and the state of the town in regard specially to its medical topography, statistics of mortality, &c. On his return from Torquay we find the following entries in his journal:—

“*Leith, 16th June 1833.*—I have to record to God’s glory that I was enabled to persevere during the whole period of our absence from home, (except when we were on board ship, or not living together,) in regular family worship, morning and evening. It was very often a season of refreshing from the presence of the Lord, and I trust tended to our mutual comfort and edification.

“For innumerable comforts and privileges which we have enjoyed during the past winter, I desire to render praise and thanks unto the Most High. He has caused our cup of blessing to overflow. May every power within me be stirred up to magnify His holy name.”

On 13th April 1834, he writes,—“I am at present greatly lifted up with pride and vain-glory, and am keenly set upon my old hankerings after the applause of men. I have been almost forced into a public life, and I see that, if it shall please God to continue me in it, I shall have to contend with the strong temptations to backslidings which always in my case beset such a sphere of action. But, thanks be to His holy name that He invites us to trust in Him for a supply

of strength according to our need. I feel myself called upon in duty to continue my exertions in the cause of the reform of medical charities, and in support of the Wernerian Society of Edinburgh; and I desire to look to my heavenly Father for preservation from the debasing effects of the applause I may occasionally meet with in these labours. And if it shall please Him to make what is now sweet in the mouth bitter in the belly, and to afflict me by what promises to be a source of pleasure, His will be done. I need the chastening rod, I would be submissive under it, and if it shall please the Divine Disposer of all events so to change the circumstances of my lot as to raise me to a situation of influence and conspicuousness, I earnestly and anxiously pray Him, for Christ's sake, to enable me to let my light so shine before men that they may know me as a disciple of Jesus, and glorify God. I should seek to keep my heart steadfast in the faith, and filled with aspirations after the imitation of His example, who was meek and lowly and faithful to His heavenly Father. I would be a willing servant in the day of God's power."

From being conversant with disease, and being well acquainted with the need of the soul under trials, he was often consulted as to the mode of dealing spiritually with those labouring under sickness. The following is an extract from a letter to a friend who was watching a sick child in March 1835:—

"*March* 1835.—Do you watch for morning dawn

while your little patient is at rest? I think the progressive changes, the aspect of the sky, the colouring of the clouds, and the gradual spread of light over the face of the earth, form one of the most delightful objects of contemplation within the reach of a tarry-at-home traveller; and do not think that your mind is not in a state fit for the enjoyment of such scenes. I believe, and have often felt, that the attentive observation of these sublime, though common phenomena, has a delightful effect in soothing and cheering the agitated and pierced mind; and while I would by no means withdraw your eye from the word, I would fain have you look sometimes, with an eye of faith, at the works of God, (Heb. i. 2.) I have had so much positive and ecstatic enjoyment in the observation of nature, that I cannot but wish you to partake of the same delights; and I am well satisfied that the most simple and unlearned mind is quite as capable of receiving pure pleasures from this source as that of the most profound and inquisitive philosopher. Attention, reflection, and natural feeling, are all the necessary pre-requisites. I have had my periods of night-watching also, and there are few periods of my life upon which I look back with so much pleasure and deep interest as upon these. Let us ever remember the precious use which is made in 2 Pet. i. 19, of the morning dawn! When we contemplate it, let us ever think of the brilliant day-star, the Sun of Righteousness, whose coming it is made to represent and prefigure!"

The following is an extract from a letter written, on 2d May 1835, to a friend who had consulted him as to the treatment spiritually of a person labouring under a fatal disease:—

“If the disease of your pupil be really consumption, I can see no reason for withholding from her the information that she is in a hopeless state. The information can be communicated in such a way as not to shock her *suddenly*. She may be drawn to form the inference for herself, that she may soon die. I have *never* seen *any* patient seriously affected by being told that hope had fled. I would not hesitate to communicate such intelligence to *any* patient in consumption. There certainly are circumstances in which the patient's disease is likely to be aggravated by his being told that there is no hope of recovery for him. But I think they are much more rare than is commonly imagined. I was once very *timorous* in matters of this kind; but the positive comfort and enjoyment which I have now so often seen to follow the definite disclosure of the *worst*, and the entire absence in my own experience of anything like a bad consequence of such a disclosure, have emboldened me much; and I now, for the most part, do the duty without fear or any uneasy feeling.”

His appreciation of the beauty of God's works, and his desire to make all things subservient to the glory of the Redeemer, were conspicuous throughout life, and so deep was his love for the study of the objects in nature, that he often expressed a fear that he

might thus be led away from the more necessary study of his profession. A letter written to a dear friend on 28th February 1835, as well as extracts from his journal, exhibit well these points in his character:—

“28th February 1835. — Your sweet snowdrop received a most cordial welcome. It delivered a long message to me which, as you desire it, I shall note down for your correction and emendation, (for, perhaps, I did not fully catch the meaning of every expression.)

“It spoke to me thus:—‘Learn of me that life may suddenly appear in the midst of desolation and death. For I have risen into the full enjoyment of my being from amongst the decaying remnants of a former generation, and have found myself almost the only living thing in the garden where I grew. I have been made, and clothed, and adorned by God. You see how perfect is my structure—how completely adapted to my circumstances and wants—how admirably fitted to minister to my enjoyment of a brief existence—how beautiful—how graceful—how delicate it is! “Consider well my growth;” think of my beautiful bulb, with its provision for gradual extension and renovation; of its energetic action in the very midst of chilling frosts, which threaten to destroy almost all other vegetable lives; of my eagerness to behold the returning sun, even when the surface of the ground is mantled with snow; and think of the singular vigour of constitution with

which our Almighty Creator has endowed my tiny frame, so as to enable me (*one of the weakest of plants*) to brave unhurt the winter's rudest blast. See how much I am cared for by your heavenly Father; and, if He "so clothe" *me*, "shall He not much more clothe *you*, O ye of little faith!" In what do I apparently differ from other plants? Can you see *why* I should be able to live and enjoy myself in circumstances which prove fatal to other seemingly more hardy flowers? Can you, with all your boasted intellect, give any other reason for this, than that *it is the will* of God? Hence, learn of me to trust in His Almighty power, which will perfect strength in your weakness. Even your cold affections and slender intellect, He can so quicken as to enable you to glorify Him in your day and generation. He can fit you to bear with impunity and with profit the rigours of adverse fortune—even the storms of "cruel mockings and scourgings;" and He can enable you to resist unto blood, striving against sin. By my peculiar form and circumstances you may well be reminded of Him "who grew up as a *tender plant*, and as a root out of a dry ground." And, so reflecting, you may surely well take up the song of your favourite Cowper and say—

" Winter has a joy for me
While the Saviour's charms I read,
Lowly, meek, from blemish free,
In the snowdrop's pensive head." "

So spake the snowdrop to my fancy. It is a dear

little messenger, and shall occupy a prominent place in my repository of memories."

Again in his diary he says,—“ I cannot give up acquaintanceship with my little ocean beauties.” During the twenty-eight years of his life that followed this notice, he adhered to his resolution to make these studies subordinate and subservient to the other and more important objects of his life. He was a zealous and attentive practitioner—well versed in his profession—speaking a word in season as opportunity offered—and careful in his ministration to the poor at all times. He appears to have had many refreshing seasons from converse with God’s people, both among rich and poor. In his correspondence are many letters of consolation to patients, in which he alludes to the refining process which God makes His people undergo, and administers comfort to the sufferers. The kind and unostentatious interest which he took in every case of necessity brought under his notice, was truly a remarkable trait in his character. He spared no pains to do good in his own quiet way, and to stir up friends to give a helping hand. Numerous instances of this are brought out in the letters contributed by friends since his death, and many of them were totally unknown to those about him. How much does the world owe to such unseen and unknown actings of God’s people ! The Rev. Dr Alexander, of New York, remarks,—“ The welfare of society is promoted by a succession of quiet acts, scarcely heeded as they pass, and often unseen,

while the murderous deeds of warfare are loud and sudden. It is too much the case that we fall into the same error with regard to spiritual character and the interior life of religion. We set great value on the outbreak of passionate feeling, and the acts which inflame the multitude, while we account but little of ten thousand gentle thoughts, words, motions, and habits, by which God is known, and the soul is carried forward to the heavenly state."

On 7th May 1835 he married a daughter of the Rev. William Menzies of Lanark, and by her had a family of ten children, two of whom died in infancy. In the same year he became an elder under the Rev. Jas. Lewis, who had succeeded his friend Mr Petrie. While holding this office, Dr Coldstream visited regularly in a district, and held meetings for prayer, and for the reading of the Scriptures. He was most conscientious in discharging these duties, even amidst the cares and anxieties of practice.

A sketch of Dr Coldstream's character would be very imperfect were no notice taken of the sacredness with which he regarded the claims of kindred. Marked as his conduct was in his own family circle by loving and earnest consideration of what his duties and responsibilities were, his thoughts and affections sought to grasp the circle of his relations in its entire range, and in its most sound aspect. Assured that on the other side of Jordan the hindrances arising from circumstances and distance will exist no longer, it was his earnest endeavour to maintain towards every one

of that large circle the attitude of love, readiness to hold intercourse when opportunities offered; and, above all, he sought that individually each should have an interest in his prayers.—(See extract from family letters, 1838.) During a long course of years he perseveringly pursued a plan, having written lists of his relations and connexions. During very busy seasons, those providentially brought under his notice were of course more specially remembered, but the list was never forgotten, and the looking it over, and telling his family of many relations they never saw, was one of the pleasant occupations of his sick-bed during his last illness. This aspect of his character is exhibited in a very pleasing light in the following letter to his grandmother, as it will be subsequently shown in some kind notes addressed to his children:—

“MY DEAR GRANDMOTHER,—It is very painful to me to learn, that the trials under which you said you were labouring when I last had the pleasure of seeing you, have not yet been removed. I trust you are, sometimes at least, enabled to look to the Author of all these trials, as a God merciful and gracious, who never visits His children with affliction in vain. It seems to me to be the duty of every one who knows anything of the value of Christian consolation, to sympathise with those who are distressed, and to endeavour to call their attention away from the perishing things of time, to the hope set before us in the gospel, of our being entitled through the blood of Jesus to the possession of a glorious inheritance, and

of a *peace* which shall never end. It is in this view that I write at present. That dear saint, whom you had the happiness to call your daughter, and who, although she be dead yet speaketh, has left us these expressions of her sentiments during affliction :—‘ I feel a conviction that the Lord afflicts us in love, and although it may not be joyous but grievous, nevertheless it shall yield the peaceable fruits of righteousness to all who are rightly exercised thereby. Courage, my soul, for He says, I am with you, be not dismayed, I will never leave thee nor forsake thee, but support thee with the right hand of my righteousness.’ I have no doubt these words are precious to you, when you consider them as the words made use of by an amiable child. They are expressive of her joy in believing, and of that peace from all the troubles and calamities of life which she found in looking to God through Christ. And the same well from which she drank ‘ the waters of life,’ is still open for us who remain in this valley of tears; the same Jesus in whom she trusted, and with whom her life was hid, still waits to be gracious : He still cries, ‘ Come unto me all ye that are heavy laden, and I will give you rest ;’ He has blessings suited for every degree of earthly misery ; and the experience of all sincere Christians testifies that He is a *present* God, that He is indeed *near* to all those who call upon Him, that He is the hearer and answerer of prayer, and that it is no vain thing to wait upon God. This is the sure hope which, blessed be God, is given to us, that ‘ *whosoever* cometh

unto Him through Christ, He will in no wise cast out.' All 'the filthy rags' of our own righteousness and our own merits being laid aside, let us approach God in prayer, resting simply and wholly upon the perfect atonement of Jesus Christ, and in *God's own time* and way we shall obtain evidence of the operation of the Holy Spirit of grace upon our hearts, for we shall be filled with peace and joy, and be enabled to look above the vain troubles of this fleeting scene to the rest which remaineth for us hereafter; we shall then reckon that 'the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us,' and we shall 'greatly rejoice, though now for a season we be in heaviness,' and remember, that 'whom the Lord loveth He chasteneth.' Whatever, and however heavy may be your present trials, my dear grandmother, I have often thought it might be a source of much delight to you that you have had the privilege of seeing one of your family die in the full and confident hope of a glorious immortality.* Allow me, in conclusion, to call to your remembrance the very strong language made use of by Aunt Wilson in one of her letters regarding the true source of consolation in affliction. She says, 'A saving knowledge of the truth as it is in Christ Jesus, produces *a peace of mind* that worlds cannot give and cannot take away, and is calculated to support the mind *even under the utmost pressure of*

* Frances Phillips, the first wife of the late Dr Rae Wilson of Kelvin Bank, author of "Travels in the East."

affliction, of whatever nature that affliction may be.'"

"LEITH, 32 BERNARD STREET,
"Sunday, 30th Aug. 1835.

"For the first time since our marriage, on the 7th of July, I sit down to write my journal. I do so with a mind full of tranquil delight and sweet composure, and desirous to recognise the hand of a *reconciled* Father in *all* the blessings I so richly enjoy. I desire to continue this record of the state of my heart, and of the progress I seem to myself to make in the Christian course; first, for my own use at some subsequent period of my life, that I may be enabled to take a more satisfactory retrospect than I could otherwise do of '*the way*' in which it may please the Almighty Father to lead me, and so more intelligently give Him the glory; and, secondly, for the benefit of others *after my death*, that they may be assured more and more of the sovereign *freeness* of Divine grace, and of its power to change the most obdurate and depraved heart. I desire always to write according to the dictates of conscience as in the sight of God.

"Sunday, 13th Sept. 1835.—I am sometimes led to entertain serious desires after increase of usefulness, and am convinced that privileges so great as those I now enjoy demand a large devotedness to the service of Him who gives them. But, alas, I am very sluggish, and too much overwhelmed with the concerns of the present world.

"*Sunday, 12th June 1836.*—Still is my cup of worldly comfort very full; but still I am very slow in my progress Zionward. Occasionally I am favoured with a certain degree of increase of interest in Divine things, and I am blessed sometimes with freedom in prayer. But oh, to forget the things that are behind, and to look always unto Jesus as *the end* in all! Sink myself. Let our redeeming God be magnified. And *how* great is my need of a large portion of the Spirit of all grace. *I am a father.* My dear wife gave me a darling daughter on the 28th of last month. Precious charge, bringing solemn responsibilities! I pray God to give me aid and help, that I may regard her as born for His glory and praise, and not only for our own delight. In the prospect of dedicating our dear babe to the Lord in baptism, I would be earnest in prayer for the baptism of the Spirit, that she may indeed be ingrafted into Christ, and made a fruitful branch of the true vine. I desire to devote her particularly to the service of the Lord Jesus in whatever way Divine Providence may point out. I would resign her altogether into His hands. Prepare us both, O God, to submit to *Thy will*, however trying and painful to the natural man. Another very serious charge has also been committed to me since I last wrote in this journal. I have been ordained an elder in St John's parish, and a district has been assigned to me for spiritual superintendence. What a work for a mean, weak, erring sinner like me! If I truly be in the path of duty, (and I did feel satisfied from

all circumstances that I was,) surely if my small works are blessed to the good of any soul, it will be proof, indeed, that the light of truth is put into earthen vessels, that the excellency of the power may be more distinctly seen to be of God. Help me, O my Saviour, and strengthen my weak hands. Give me boldness, and strength, and faithfulness for all duties, and enable me to serve Thee with *all* my powers and all my mind.

“*Sunday, 3d July 1836.*—Last Sabbath our dear J—— was admitted by baptism as a member of the visible Church. She received the seal of the covenant from the hands of my dear father-in-law, who preached in the afternoon in St John’s Church, and administered the ordinance after sermon. Oh, may she be truly adopted into the family of God, and filled with the Spirit of all grace. All has gone on well; and at present our family is in great comfort and happiness. Oh for grace to live, as dear Mr Menzies prays, as ‘*children of so many mercies.*’

“*Sunday, 7th August 1836.*—Conscious to-day of much lukewarmness and spiritual sloth! I have, of late, been much bustled in business, and have often forgotten what vows are upon me, and the holy vocation wherewith I am called. And yet I do not suffer from the painful agonies of an accusing conscience as I used to do. Oh that I may be preserved from that hardness of heart which resists the strivings of the Spirit of all grace!

“I am charged by conscience with living too much

to myself, and to my own praise and comfort, to the neglect of the discharge of the sacred duties I am called to attend to as an office-bearer in the Church, and of those which present themselves in the course of my professional labours. Oh that I were effectually roused to redeem the time, and zealously to work while it is called to-day—living *no longer* to myself, but to Him who has saved me, and given me good *hope*, through grace, of a blessed immortality! How would I live did I keep eternity always in view? How does it become an heir of glory everlasting to walk on earth so as to give honour to our Lord and Master? Do I honour God and my blessed Saviour as I ought with my talents, with my substance, with the exercise of my affections? No! Self steals into everything. And the flesh says—Give, give, give! I would desire, however, now to remember the vows that are upon me, and to turn unto God with full purpose of, and endeavour after, *new obedience*. It is plainly a very immediate duty to prepare to ‘train up’ our dear child in the Lord’s service. Oh that I may have given to me singleness of aim and zeal in acting on convictions of duty in all that concerns the eternal welfare of my dear girl.”

We give the following extract from letter in 1836:—

“*22d August*.—Being present at a baptism yesterday, was led to think how little fitted I am for the solemn duties that lie before me. Great, indeed, is my need of preparation for them, for old as I am I still have much reason to fear that I have but a very

imperfect knowledge of 'the way.' How, then, can I hope to train up my child properly? My daily conversation and habits of thought and action show even to myself so many evidences of selfishness and want of interest in the things of eternity, and I am so conscious of a habitual forgetfulness of God, and want of love for His law and testimonies, that I am forced frequently to regard myself as a lost sheep, wandering far from the way in which our gracious Shepherd would have me walk. How, then, can I lead my little lamb in the proper way? May I, in this the eleventh hour of preparation, be enabled with my whole heart to ask from above the needed wisdom and strength. Let us learn from the past to sit light to present comforts. In all time of our weakness, how consoling it is to think that the promises of entrance into the heavenly kingdom are to such as, by grace, are so humbled as to become like little children; for may we not, in attempting to catch the first dawnings of intelligence in our dear babe, hope to imbibe something of her native simplicity, or that nameless *something* of which, perhaps, we can form no idea; but which, being implanted in the gracious soul, is used by the Holy Spirit to advance His own work of sanctification in the heart and life. 'Go to the ant, thou sluggard,' and if to the ant, so tiny a part of creation, surely more to the child, in whom the brilliant gem of a reasonable soul begins to show its virgin lustre! And may we, indeed, take a lesson from our babe in her early dawn. So says *the*

Word! How truly precious a charge is that which has been committed to us."

Extract from letter in 1836:—"Let us be continually on our guard against the temptations to vanity and spiritual sloth, into which worldly comforts and prosperity are too apt to lead. Let us use the gifts we have received only for God's glory, remembering that the fashion of the world passeth away. Let us ask for grace to sit light to all creature comforts, and every day let us endeavour to take up the cross, and to deny ourselves!

"As a means of obtaining such blessings as these, let us daily ask that they may be shared in by all our friends. The more the Spirit's fire is diffused, the more intensely does it burn in the centre of diffusion; and if the thought arises, who are we that we should ask to be blessed as such a centre?—silence it with the text, 'God has chosen the foolish things of the world to confound the wise;' 'and base things,' 'and things which are despised,' to bring to nought things which are, that no flesh should glory in His presence.

"Let us make conscience of praying for each member of our relationship, and striving with all our might to do what we can to advance the eternal welfare of all who are dear to us. Never hesitate to introduce to me here objects of spiritual interest. Most glad shall I ever be to admit little H——'s or J——'s to a share of my prayerful affections. Happy are the hours spent with such.

"*Sunday, 15th January 1837.*—The candle of the

Lord shines upon my house ! I am kept in peace and calm tranquillity—even the turmoil of business sits lighter upon me, and anxious thoughts about the future are almost banished from my mind. Truly, I am greatly blessed, and my cup of comfort overflows. But, alas ! how much have I still to complain of unfruitfulness, and want of interest in the progress of the kingdom of grace. Oh that I were stirred up to do with *all* my might whatsoever my hands find to do.

“ We have recently sustained a very great loss, as a family, in the death of my very dearly beloved Aunt H——, who died on the 2d instant at Dundee. Largely, I believe, did she bless us with her prayers ; very constant was her labour of love amongst us. Oh that her mantle might fall upon us ; may we go and do likewise ! ”

Extract from letter, 12th June 1837 :—“ The missionary sermon and lesson of yesterday (by Dr Duff) were most impressive. I have no words to express their thrilling effect. Oh that the impression may be lasting, and productive of some good fruit ! One prominent sentiment in my mind all day was—surely this is the very gate of heaven. It is truly good, and a most valuable privilege to be here. I think I never felt so strongly the delightful influence of the bond of Christian love. The very spirit of love seemed to move with electric fire through the great assembly, knitting heart to heart, and kindling sparks of holy zeal. Oh, it is a day much to be remembered.”

In October 1840 he had an attack of fever, which was caught in the discharge of his duties to the poor. He was assiduously attended by Dr Abercrombie, Sir W. Newbigging, and Dr Charles Anderson, of Leith. The fever was accompanied with long-continued delirium, and his recovery was at one time very doubtful.

At this time the subject of medical missions began to occupy the attention of medical men, and Dr Coldstream was one of the first to recognise their value and importance. He entered warmly into the cause, and from that time till his death never ceased to labour and pray for these missions. Associated as Secretary of the Medical Missionary Society with his friend Mr Benjamin Bell, he seemed to have gained the object for which he had all along been striving, and he saw in this blessed work the fulfilment of his hopes as regards the profession. Long had he experienced in his own practice the comfort of ministering to the soul as well as the body; and when he saw medical men such as Dr Abercrombie taking a lead in this noble cause, he thanked God and took courage. He threw all his energy into the work, and joyed in beholding it extend from Syria to China, India, and Africa. The medical profession seemed to him to be now occupying its right place, following the example of Christ, and making the cure of disease subservient to the highest interests of humanity. He rejoiced to see the accomplishment of his ardent longings. He was very anxious to devote his whole time to the

mission work, as being congenial to his taste; and during his life he frequently spoke of going abroad as a missionary, and of occupying the situation of secretary to a mission. The following letter was written, 29th August 1845, to his friend, the Rev. Horatius Bonar, but it is not known if it was ever transmitted:—“My dear friend,—I observe that the Presbyterian Church in England is contemplating the formation of a mission to China. Do you imagine they will find difficulty in obtaining the services of one qualified to act as a secretary? Could you recommend your humble servant for such an office? If they find themselves able to afford a salary sufficient for the decent maintenance of a man with a family in London, and if my poor qualifications were deemed sufficient for the discharge of such duties, I would gladly accept of a call; as I see in the sphere a field suited to me, and affording me opportunities of training my children in the way in which I would like them to go.”

The following letters to a medical student, and to a friend labouring under illness, will illustrate the interest he took in the welfare of students, and the desire he always exhibited to present those who were in sickness to the great Physician of souls:—

To the student he writes:—“Will you do me the favour to accept of the accompanying volume as a small token of my good wishes for your future welfare? I have chosen this book for you, from a desire which I have to call your attention to the dangers which either already surround you, or which

will certainly occur in the course of the remaining period of your medical studies, the tendency of which you will find to be the unsettling of those principles of moral conduct which have been instilled into your mind, and which hitherto you have been accustomed to respect and observe. I allude to the dangers arising from the influence of men who have renounced Christianity, and who, though professing to adore one God, in reality sneer at all religion.

“I wish to caution you against the temptations which you will meet with to lay aside your respect for Christianity, without examining it carefully for yourself. You will be tempted to believe that that system cannot be true which is rejected by men whose talents you are accustomed to admire, and whose opinion and judgment in other matters you habitually respect; and you will be tempted rashly to conclude that you may resign your mind to their guidance in religion as well as in science. I give you the result of my own experience, when I most anxiously and earnestly recommend you to lose no time in endeavouring, in dependence upon Divine aid, to search diligently for sure foundations upon which to rest your principles of action for life, that you may be able ‘to give to every one that asketh a reason for the hope that is in you.’ Above all things, read the Scriptures for yourself, with simple desire to know the whole truth, which you have the accumulated testimony of millions, (much of it sealed with martyrs’ blood,) for believing, is able ‘to make you wise unto salvation.’ You will

find that a full acquaintance with the spirit and tendency of Christian doctrine, obtained by a patient and humble 'searching of the Scriptures,' is the best antidote with which you can be provided, against the evil influence of scepticism; and remember well, that unless you have faithfully endeavoured to obtain such an acquaintance in such a manner, you cannot, with any show of reason, pretend to renounce, upon philosophical grounds, your belief in Christianity. You may find yourself unable to rebut the specious arguments of those who mock at your faith; but, until you have done everything in your power to perfect your knowledge of its principles, do not consider such failures as reasons why you should reject your former creed.

"I can assure you, from experience, that it is not a matter of indifference with regard to your future happiness, whether you embrace the principles of modern scepticism or not. Whatever its supporters may wish or pretend, it is a system very unfavourable to real peace of mind, and which has no tendency to lead men to fulfil 'the chief end of their being.' It flatters the self-love, and gives loose reins to the evil propensities, of mankind; but the intoxicating pleasures thus obtained terminate only in the bitterness of remorse. I know you are, or will be sooner or later, exposed to the seductive influence of this system. I know its evil, having felt it; therefore it is that I caution you, and tell you in what way I think you ought to avoid the dangers which threaten you.

Allow me to recommend to your attentive perusal the several treatises contained in the little volume which I now send you. You will find in them the various objections to the truth of Christianity which are usually started by infidels, fully analysed and confuted; and by reading these, you will be prepared to meet coolly the sophistry with which you may be assailed in your intercourse with the world."

To a friend in sickness he writes:—"You have sought the aid of medicine for the relief of your bodily pains and infirmities; it is well; and I trust that, by God's blessing, the means used will have the effect of restoring you to health. This sickness of yours is, doubtless, intended by God for your good. Nothing can happen to us without His Divine permission; and we are assured, both by His Holy Word and by the result of daily experience, that afflictions, however bitter at first, are very often productive of the greatest benefit to us. Trials, and sorrows, and pains are medicines for the soul prescribed by our heavenly Father. You are now receiving some of these; and I call upon you to consider what spiritual disease you labour under which they may have the effect of curing. Now that you are laid upon a bed of sickness, and have time and opportunity for serious consideration, see that you 'commune with your own heart,' as in the sight of God. Call to mind what you are, a reasonable being, fitted for the contemplation of the Divine excellences, for rejoicing in every manifestation of them, whether

in creation, providence, or grace, and made capable of doing good to your fellow-men, giving glory to God. Consider how far your past life has been spent in discharging those duties required of you by your Creator. Have you sought to know Him who has made you, and who daily supplies all your wants? Have you endeavoured to fix your affections upon Him who first loved you, and who has in so many ways proved His love? Have you observed His commandments, and taken them as the rule of your life? Have you 'searched the Scriptures,' and embraced the offers of salvation which they contain? Have you done to all men what you would have them do to you? Or, rather, have you not to accuse yourself of much carelessness in all these particulars? Have you not set up your own inclination and interest as your chief motives of action, and disregarded whatever did not fall in with these? Have you not passed through many days, and weeks, and months, perhaps even years of your life, without once seriously thinking of God? Have you not done some wrong to your fellow-men? Perhaps you may remember that you have often been guilty of slandering your neighbour, or of lying to suit your own purposes, or of indulging in malice, or in its more obvious consequences, quarrelling, fighting, and the laying of schemes for revenge. Perhaps you have occasionally or habitually been guilty of intemperance in eating and drinking, and other sensual indulgences. Perhaps you have been a swearer, and if not a thief, yet dis-

posed sometimes to do injustice to your neighbour. And I doubt not, however strictly you may suppose yourself to have kept the commandments of God in other respects, your conscience will yet admit that you have not 'kept holy the Sabbath-day' as you ought to have kept it. Now, do not excuse to yourself those sins of which you know yourself to have been guilty. Do not say, 'I have, indeed, done wrong in some things, but I was forced to it.' You may rest assured, that if you have offended God in one point, you are guilty of having broken all His commandments; you have done that which you ought not to have done; there is something wrong with you; you are spiritually diseased. Are you convinced of this? Do you feel that the health of your soul calls for attention as well as the health of your body? If so, I beg to direct you to '*the best Physician*,' to One who has skill, and power, and will to cure all spiritual maladies, and who invites you to come to Him, that you may live for ever. This Physician is the Lord Jesus Christ, the Son of God, the Saviour of mankind. He has all power on earth committed to Him by the Father, and has a fellow-feeling for us, having partaken of our nature, and suffered in the flesh the same pains and evils which we are subject to. If you shall unreservedly submit yourself to Him, He will heal your sores, and remove your spiritual maladies. He will restore you gradually to that perfect health and peace of mind which your nature is susceptible of, and which Adam, the

first of our race, enjoyed before he sinned against God, and fell from the high estate in which he was created. I think you must admit this to be most desirable. Better, surely, to be in health than to be sick; better to live as you ought than to live as you please. Better to serve God than to serve the devil, the world, and your own fleshly lusts. Better to enjoy peace of conscience, and to be able to look forward with confidence to your death as the commencement of never-ending bliss, than to view it only as the termination of all that you now find pleasure in. You have experienced, I doubt not, the bitterness of sin; you have felt what an evil thing it is to depart from the ways of God. Surely, then, you are prepared to rejoice in learning how you may be preserved in future from that evil, and how you may be 'kept in perfect peace' all your days upon earth. Go, I beseech you, to the 'best Physician,' to the Physician of souls. Go to the Lord Jesus Christ. And do you ask, 'How am I to go?—where shall I find this Divine Benefactor? What plea shall I use to induce Him to attend to my case?' I will tell you. Cry to God to lead you to Him. God, you know, is everywhere present; His ear is always open to the supplications of His creatures. He has in His holy Word declared that He is willing to be sought after, and has promised that 'those who seek shall find' Him. Therefore, just as you are, at this moment, in your present circumstances, (however low or miserable these may be,) raise your thoughts to your Father who is in

heaven, and entreat Him to have mercy upon you, and to show you the way of salvation by and through His Son the Lord Jesus. You will not be sent empty away from the throne of grace. You may not, indeed, hear any voice answering your prayer, nor will you see any person like unto the Son of God; but from the moment that you begin to call upon God in sincerity and truth, will the efficacious working of the Almighty power of the Physician of souls commence in you. He is no longer visible on earth; but His presence and powerful influence may be felt by the soul. And He has provided *a Book* for our perusal, in which we may read at leisure an account of our spiritual diseases, and of the means of cure which He adopts. He is pleased to make the very reading of that invaluable volume most effectual in removing our blindness, and in quickening us 'to understand our errors,' and in rousing us to a sense of the evil and fatal tendency of sin. I beg you, therefore, to read this book (which is the Holy Bible) with devoted attention, and with continual prayer to God that He may enable you to understand it, and that He may make it effectual in convincing you of the diseased state of your soul, and in leading you to seek earnestly for those healing influences which He is able and willing to bestow upon you. You will find the burden of the advice of the Physician of souls to be, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' 'Come unto me,' 'and I will give thee rest.' You will further find that the Lord Jesus Christ is set forth as

a propitiation unto God for the sins of man ; so that He who had so much reason to be offended with His people, on account of their numerous transgressions, has reconciled them to Himself through Christ. His anger is appeased. He is ready to receive you as a returning penitent, to love you freely, and to bestow upon you His grace to heal your sickness, and to restore you to spiritual health. In dependence, therefore, simply on the atonement which Jesus Christ has made for sin, and casting aside altogether your own fancied righteousness, which is but as 'filthy rags' in God's sight, pray to your Father who is in heaven to sanctify you wholly, to keep you from the evil that is in the world, and hereafter to receive you into His own glory. That your prayer may be answered for the sake of our dear Redeemer, is the earnest prayer of—
Your well-wisher."

In 1845 he became a Fellow of the Royal College of Physicians. With the exception of a correspondence which he conducted regarding the deficient supply of medical practitioners in the Highlands, he did not take any active part in the proceedings of that body.

In October 1846 he was confined to bed for many weeks, with inflammation of his leg, accompanied with fever. During this year the subject of an hospital for the sick poor of Leith occupied public attention, as a sum of £1000 had been left as a legacy by Mr Stewart for the purpose. Dr Coldstream, along with others, appealed to the inhabitants of Leith on the

subject, and set about the collection of subscriptions. He obtained large donations for the purpose from the late Mr A. Cowan, and he stimulated other friends to aid in the cause. He was successful in his efforts, and had the satisfaction of drawing up the regulations for the management of the hospital. He continued to take a lively interest in the institution, and he had the pleasure, during the concluding years of his life, of seeing the hospital duties performed by his medical missionary friends, Dr Alexander Paterson and Dr William Robson.

CHAPTER IV.

REMOVAL TO EDINBURGH—MEDICAL MISSIONS—WORK FOR THE IMBECILE.

Settles in Edinburgh—Eldership in Free St Andrew's Church—Meetings with Medical Students—Papers contributed to the Royal Physical Society—Contributions to various Scientific Works—Reasons for not devoting himself directly to Missionary Work—"Directions for Death-bed"—Interests himself in the Education of the Imbecile—Letter from Dr Brodie—Home and School for Invalids and Imbecile Children—Visits to the Institution at Larbert—Attends the Meeting of the Evangelical Alliance at Berlin—German Church Music—Visit to Kaiserwerth—Letters to Mr D. Paterson, Madras, on Medical Mission Work—Carrubber's Close Dispensary.

IN 1847 he removed with his family to Edinburgh, encouraged to take this step by the invitation of several esteemed friends, and urged by the anxiety of his nearest relations, who desired to see some break in the incessant toils which were now evidently exhausting his strength. He joined Free St Andrew's Church, under the ministry of his friend Dr John Bruce, in whose congregation, during the latter part of his life, he discharged the duties of the eldership with great assiduity and zeal, often in great bodily

weakness, holding prayer-meetings and visiting the poor of the flock.

Immediately after he had settled in Edinburgh, Dr Coldstream was requested by Madame Gaussen, of Geneva, to translate into English her work upon the education of Cretins. This formed a favourable opportunity for expressing the interest in the feeble-minded which he had long felt, and for seeking to direct attention to the fact of their condition being susceptible of improvement. He continued to take a deep interest in this work of benevolence, and during the remaining years of his life he directed many efforts towards the providing a suitable home where the helpless might be cared for and educated. It was one of the subjects on which he delighted to meditate and to converse, that God often pleased to send the glorious light of gospel truth into the darkness of the feeble mind. The last prescription he wrote was for a little imbecile child at Gilsland. Of Dr Coldstream's life in Edinburgh, those among whom he laboured can testify;—sixteen years of service, in sickness often,* in weakness, many times brought near to death, yet raised up again ready to serve, counting labour light for the love he bore to the Master. Visits to London during the Exhibition in 1851, to Glasgow during the meeting of the British Association in 1855, to the meeting of the Evangelical Alliance at Berlin in 1857, were pleasant varieties,

* In the autumn of his first year in Edinburgh he had an attack of fever, caught in the Infirmary.

and he seemed always to return to his daily labours with renewed energy. In all these circumstances it was ever the chief inquiry, what can be done for the medical mission? Of this work it can truly be said that it was a light in his dwelling. Labour for it was esteemed rest; its meetings and fellowships were seasons of refreshment; especially were the young men connected with it the objects of his affection, consideration, and prayers. During several winters he had a Sabbath-evening class for his young friends among the students. It was a source of much enjoyment to him, and he often remarked with thankfulness, that even in very sickly seasons he was seldom or never prevented from meeting his class. To these meetings many young medical men, now settled in various quarters of the globe, look back with the highest satisfaction; and several medical missionaries have stated in their letters that these reunions for Bible-reading and prayer were blest as a means of stimulating their zeal for the cause of Christ. While Dr Coldstream now rests from his labours, his works do follow him, and many rise up to bless him.

Dr Coldstream was proposed as a member of the Royal Physical Society by the Rev. Dr Fleming, and was elected on Wednesday, 17th February 1849. On the 10th May 1849 he read a paper on the "Respiratory Currents in the Acephalous Mollusca, with general remarks on the Mechanism of Respiration in this class." On 4th December 1850, he was elected one of the presidents. On 7th January 1852 he read

an account of the Pela, or Insect Wax of China, by Dr Macgowan, medical missionary at Ningpo. On 18th November 1852, and 23d November 1853, he delivered the opening addresses. In his address in 1852 he remarks,—“There is a large body of sincere lovers of nature who have learned to search out the wonderful works of God for their own sakes—to gaze upon their beauty as expressive of the ineffable attributes of the Divine mind—and to realise in their own souls those healthful emotions which the contemplation of creation in a proper spirit never fails to inspire. The prime object at which we aim is the increase of our acquaintance with creation, which ought to lead us to praise the Creator; and the second is the increase of our interest in each other’s welfare. So long as reason holds her seat, the right-hearted naturalist wearies not in his work. The longer he lives, the more he sees to admire, and the more enlarged do his views become of the glory of the Great Fountain of life, and light, and peace.” In his address he strongly advocates the importance of natural science as a branch of elementary education in schools:—“If it be shown—as you all know it can be shown—that the study of nature in a proper spirit exerts the most wholesome effect on the moral and intellectual, as well as upon the physical nature of man, may it not be confidently expected that our rulers will yet come to see the desirableness of making proper provision for the more general instruction of youth in natural science? To be in any manner instrumental in ob-

taining such a boon for the nation, is surely an object well worthy of the attention and best endeavours of our Society."

The value of natural history pursuits in the treatment of mental disease is specially dwelt upon. "In a remarkable work lately published by Dr Feuchtersleben, of Vienna, entitled, 'The Dietetics of the Soul,' he places the contemplation of nature at the head of his system of Mental Dietetics. He (one of the most experienced psychologists of the day) has discovered no better means for the preservation and restoration of mental health than the study of natural history."

Dr Coldstream's researches in regard to Zoophytes are often referred to by Dr Johnston in his able work on British Zoophytes. He contributed to the *Cyclopædia of Anatomy and Physiology* articles on the Acalephæ, on the Cirropoda, on Animal Electricity, and on Luminousness in Animals. He contributed also a paper on Catalepsy to the *Edinburgh Medical Journal*. He was consulting physician to the Leith Hospital, the Asylum for Imbecile Children, Baldovan, and the Edinburgh Magdalene Asylum.

In 1850 he was much moved by a sermon by the Rev. Dr Duff, relative to the value of medical men as missionaries; and he asked himself the question, Why do I not offer myself? His reasons for not doing so are given in the following interesting letter:—

“EDINBURGH, 51 YORK PLACE,
“10th June 1850.

“REVEREND AND DEAR SIR,—In the course of one of your speeches, lately delivered before the General Assembly, you referred to the satisfaction with which you had read the ‘Lectures on Medical Missions,’ published last year by the Edinburgh Medical Missionary Society, and remarked, that your first thought after perusing the volume was—‘When will some of these lecturers set the example of devoting themselves to the missionary service, and come out to India?’ I was one of the lecturers, and I feel as if you had put the question to me individually, Why did you not, instead of writing your lecture, at once go into the field and work? And I am sure you will not take it amiss if I give you an answer to this question, which I shall endeavour to do in as few words as possible. I did not go—

“1st, Because I am deficient in what I believe to be *essential* qualifications. I have little aptitude for the acquisition of languages. I am naturally timid, and therefore cannot efficiently practise surgery. My bodily frame, never robust, has been kept weak by imperfect digestion, and the constant tear and wear of professional life, so as to be unfit for laborious exertion in a hot climate. My intellect, not naturally acute, has never been exercised in controversy, such as all who go into heathen countries must be exposed to.

“2d, Because, whenever my attention was drawn to the important subject of Medical Missions, I saw

that I was daily moving in a sphere of usefulness more than sufficient for the exercise of all the gifts and graces with which I could hope to be endowed; and was made to feel that if, even in such a sphere, I was overcome by the flesh, so that I could not do what I purposed and desired to do, I was utterly unfit for the far more important duties of a missionary to the heathen.

“3d, Because my social position is peculiar, and my duties, therefore, such as cannot be devolved. I am an only son of a widowed mother, &c., &c.*

“Had the first class of reasons not been so strong as they seem to me to be, I would, I believe, have been constrained to sink the third; but the shrinking which I felt from the prospect of abandoning my only parent in her old age, proved to me that my faith was too weak for the onerous office of co-operation with evangelists.

“The frankness of your appeal to us has led me to be thus frank (perhaps too much so) in my reply. I beg you to understand that this is only for your own eye. That the object of our Medical Missionary Society meets with your approval, is to me most encouraging, and I shall be delighted to do what I can to aid you in your endeavour to find a medical fellow-labourer for Calcutta.—I am, with much esteem, Reverend and Dear Sir, very sincerely yours,

“JOHN COLDSTREAM.

“THE REV. DR DUFF.”

* His mother, to whose admirable training he always attributed any good he did in the world, died in March 1865, in her ninety-first year.

In 1853 he seems to have been led to contemplate death as possibly not distant, and the following is an extract from a letter, dated 25th September of that year, found in his repositories after his death, and marked "Directions for Deathbed:"—

"While the plague is at our door, one cannot but think of his latter end. I am enabled to do so calmly. Knowing and acknowledging myself a very great debtor to Divine grace, I feel that the sting of death does not annoy me. I can contemplate the solemn realities of a deathbed, or sudden accident, without great perturbation of spirit. 'My grace is sufficient for thee,' is conveyed with soothing power to my soul. I am helped to look only to Christ, who 'came to call not the righteous but sinners to repentance.' And I am a great sinner; only *free, unmerited* grace can save me. Resting, therefore, my soul on Jesus, I expect, as a feeble member of His body, to be partaker of His ineffable peace and bliss. To *Him* be all the praise. So feeling, I desire to cultivate the grace of joy in believing. And if my faith and reason be, by God's blessing, continued, I hope to be cheerful, as well as calm and tranquil, in the more immediate prospect of death. I desire those around me to pray for grace, to sympathise with me, and to resign me at the Lord's call, without murmuring or violent grief. Nature must mourn when those dear to us are removed from this scene for ever, but I would have *mine* to pray earnestly that they may be enabled to look beyond the grave,

and to think more of the future meeting than of the present parting. I would be apprised whenever it appears likely that my end is approaching. It is not likely (by God's blessing) that this announcement will agitate me in such a way as to do my body any harm."

In August 1855 he was gratified by a visit from M. Moldenhauer, of Copenhagen, who brought an introduction to him from the Rev. Dr Reed, of London, treasurer and secretary of the Idiot Asylum there. M. Moldenhauer was interested in the education of the imbecile, a subject to which Dr Coldstream had devoted much attention, and on which he read a paper this year (1855) at the meeting of the British Association in Glasgow. Next to medical missions this subject seemed to occupy his thoughts. It called forth the feelings of his kind, sympathising, and philanthropic spirit, and was prosecuted by him with persevering zeal to the last.

On this subject Dr Brodie writes as follows:—

"My acquaintance with Dr Coldstream dates from my student days, (1840–45,) when, as a member of the Students' Medical Missionary Association, with James Young, Andrew H. Balfour, and others, we enjoyed his kind fostering care, and his frequent and encouraging visits at our weekly devotional meetings;* and in addition had the freely accorded privi-

* These constituted the commencement of the medical students' weekly devotional meetings. They were held in Professor Alison's retiring-room in the University of Edinburgh.

lege of his private society. These days were the seed-time of medical missions. For five years subsequently, while in practice in the country, medical missions proved the strong link of interest between us, which gave occasional opportunities for enjoying his precious and much valued friendship.

“In 1848 Dr Coldstream published ‘The Abendberg,’ with an interesting introduction from his own pen, giving an account of Dr Guggenbühl’s benevolent labours among the Swiss cretins; and this was soon followed by sustained inquiry and active effort by Dr Coldstream to secure the benefits of intelligent care and educational appliance for the imbecile youth among ourselves. From this time downwards to his removal from among us, Dr Coldstream may justly be regarded as the chief representative of active and intelligent interest in these helpless ones in this country. He at once recognised that they were in a very large proportion of cases susceptible of great improvement; and, in view of this conviction, the first impulse of his heart was to rouse his fellow-Christians to the fulfilment of their duty towards them. One of the first practical fruits of his interest was the institution of an inquiry into the number of imbeciles in Edinburgh, and the demand which they might present for educational assistance. A circular prepared by Dr Coldstream was distributed by the city missionaries, who were supposed most likely to come into contact with such cases, and who cheerfully accorded their aid in the inquiry. This circular

intimated that it was in prospect to establish an institution in Edinburgh for the education of the imbecile, and requested parties who were desirous of the benefits of such an institution to apply to me at the City Parochial Board Dispensary, Teviot Row. In consequence of this circular, application was made on behalf of a considerable number of cases, showing at once that there was in Edinburgh, as elsewhere, no lack of objects of this class who were as yet left wholly unminded and uncared for.

“Dr Coldstream then directed his influence to secure the interest of some liberal-minded gentlemen who could aid in the supply of pecuniary means for the furtherance of direct practical efforts in the cause of the imbecile. Prominent among these in liberality was the late Alexander Cowan, who continued to take a remarkably lively interest in the work during the remainder of his life. Dr Coldstream also made several attempts to induce the managers of some of the large and richly endowed educational establishments in Edinburgh, to engraft a department for the education of the defective in mind upon their existing arrangements. These attempts failed, chiefly from its having been found impossible to adopt such a scheme without illegally contravening the charters of these institutions.

“After much deliberation, arrangements were matured in 1855 for opening the Home and School for Invalid and Imbecile Children in Gayfield Square, and during its continuance there, for nearly five

years, Dr Coldstream was almost a daily visitor, and maintained an active and thorough interest in all its details and prospects, altogether in advance of any other friend of the cause. He made himself intimately acquainted with the peculiar difficulties which attend this new and, to most observers, comparatively strange and uninviting educational effort, and bore a large share of the anxieties and cares connected with it. He could also fully appreciate the substantial encouragements which it presented to those more directly engaged in the arduous undertaking.

“So profound was his sympathy with these interesting pupils, that he repeatedly, at his own instance, brought his family to join in the social tea-parties of the household, encouraging his children by personal contact with the young inmates to enter into their enjoyments and recreations. He looked upon it as admirably fitted to convey a most important lesson in the moral culture of youth, to bring them to realise the helplessness of the imbecile, and to stimulate to self-denying efforts on their behalf. In this way the kind services of his household were varied from the charge of a Sabbath-evening class, to contributions of clothing and other necessities for the more destitute among the inmates. The result of this early training on his family, we doubt not, will be seen many days hence.

“One great desire of Dr Coldstream was to see such a recognition of the claim for assistance of this peculiarly helpless class, by the general sense of the

public, as to give a guarantee that they would no longer be left the objects of neglect and cruelty ; and he keenly felt the opprobrium which attached to Scotland in being behind so many other countries in making provision for their imbecile population—an opprobrium which, unfortunately, still in great measure attaches to our country. As a gratifying contrast to this backwardness in practical efforts, Dr Coldstream was accustomed to point to the interesting fact, that it was in Scotland, (by Dr Richard Poole, now of Aberdeen,) in 1819, that some of the earliest suggestions were made as to the feasibility of ameliorating the condition of the fatuous by appropriate training. Ten years ago Dr Coldstream wrote, —‘ It is humbling to reflect that so long a period as thirty years should have been allowed to elapse before anything was done in Scotland to reduce to practice the views so well expressed by Dr Poole.’ Dr Coldstream for many years gave his valuable and, of course, altogether gratuitous, services as consulting physician to the Baldovan Asylum for Idiots, at Dundee, as well as to the Edinburgh school. More lately, in 1859, he took a leading part in the organisation of the Scottish Society for the Education of Imbecile Youth, under whose auspices the erection of a National Institution has been begun, and is now in partial operation at Larbert, Stirlingshire.

“ During the times of severe and depressing illness to which Dr Coldstream was latterly subject, while he was of necessity shut out from active effort, yet his

interest and sympathy were unabated. He retained these helpless ones very near his heart, and was always planning on their behalf, and encouraging those who were now sustaining more active relations to the work. His last visit to the institution at Larbert is peculiarly noticeable, as evidence of his abiding interest in the imbeciles. Only about three weeks before his death, he took advantage of the opportunity, while passing by railway from Perthshire to the south, from whence he did not return, to tarry for a few hours at Larbert. He was able to inspect the whole establishment, and to spend a short time with some of his old acquaintances among the pupils. On this occasion he solemnly dedicated the institution to the service of God, and in prayer commended the labourers in the work to His gracious care and blessing. It must have been peculiarly gratifying to him to see that for which he had so long and so earnestly laboured and prayed, a permanent Home for the Imbeciles of Scotland,—a Home which may be called their own. But by none, outside his own family circle, can the early removal of Dr Coldstream be more keenly felt than by those who are now called to sustain the effort which he did so much to originate on behalf of the imbecile. His kind sympathy, and valuable because intelligent counsel, are now no longer at their acceptance, though every day reminds them of the necessity and gratefulness of such resources; linked as they are with the objects of their care, they would say on their behalf, and with profound sorrow and conviction of

its truth, 'There is no man like-minded, who will naturally care for their state.' Another important point of his work is also yet unfinished. The public mind requires to be further informed and educated on this subject, and no man was so well fitted, faithfully and lovingly, to present the requisite data to those who would do the work of public advocates of those helpless ones, who cannot plead for themselves. He was for them indeed a tower of strength, the want of which we fear will be long felt. Still we will hope that the bright reflection of the quiet and retiring but diligent career which has been cut short, alas! too soon, may operate to attract some one, in some degree at least like-minded, to walk in his footsteps.

"We have always felt that Dr Coldstream's devotion to the imbecile was only one form under which he manifested his recognition of the comprehensive scope of Medical Missions,—a subject which it was pre-eminently his mission to declare and commend to his professional brethren. That which to so many appears to require a foreign field for its exercise, was to him a much wider and far-reaching truth—a guiding principle which found scope for its exercise wherever helplessness or suffering was presented to his view. No class of our fellow-creatures, perhaps, more urgently demands the services typified by *the cup of cold water*, and of none may it more safely be predicated that the ministration to their necessities is in accordance with the will of Christ, and assuredly will bring the blessed recompense from His own

mouth, 'Inasmuch as ye have done it unto one of *the least* of these my brethren, ye have done it unto me.' Beginning at this lowly level, there is little risk of *passing by* any other of the abounding forms of suffering and sorrow to all of which the Lord calls His servants to minister, if they would but listen to His comprehensive commands. Jesus when on earth was the true type of the Medical Missionary; and His servants will most surely secure His approval by accepting, as Dr Coldstream so conspicuously did, His service, in all the width and breadth of His example, as co-extensive with the widest range of suffering and sorrow upon earth."

In September 1857, there was a general meeting of the Evangelical Alliance at Berlin, and Dr Coldstream went to that city along with other members of a Scotch deputation. His great object was to bring under notice the cause of medical missions. He was enabled to bring forward this subject, and to advocate its importance. He was particularly struck with the Christian harmony which pervaded the meeting, and his heart was much cheered by meeting with brethren of all denominations, and from various parts of the world.

He writes thus on 13th Sept. 1857:—"I am still well, and blessed with all good. We had a noble meeting yesterday—a prayer meeting in three languages. Magnificent psalmody: so hearty and heavenlike. We then went to a conversation meeting, not largely attended, but interesting. I had a

good opportunity of making a beginning of medical mission work."

Berlin, 19th Sept. 1857.—"There is so much to write about the conference that I do not know where to begin. The Germans generally say that it has been very successful. I question whether the English have enjoyed it so much as they expected. Very few of the English visitors understood the German language, and of course a great part of the business was conducted in it. However, the Germans cordially reciprocated the kind looks and friendly hand-grasps of the English, and to a large extent showed that they delighted to recognise our common brotherhood in Christ Jesus. It was very impressive to see so many people from the most distant parts of the world coming together to acknowledge their unity in Christ, and prepared to love one another as brethren. And I feel that we have much to learn from our German brethren: their thorough earnestness, the heartiness of their praise, and the solemnity of their prayers, were to me very striking. Such psalmody I never before heard, and do not expect to hear again on earth. At the close, last evening—when the King and Queen and Court were all present—the whole assembly standing up, the organ and trumpets drowned by the vast volume of human voice, the effect was almost overpowering. Under the impression of such a remarkable scene, a good many went to the Church of the United Brethren, two miles off, where at nine o'clock the Lord's Supper was ad-

ministered. All was very simple, very solemn, and was universally felt to be an event of no ordinary significance."

Again, before leaving Berlin, he writes thus:—
"One evening last week, I went to a concert of sacred music, given in one of the largest and finest churches. The singers were of both sexes and of various ages, and were about sixty or seventy in number. They sat in front of the organ, which softly accompanied the solos; but all the chief pieces were performed by the voice alone. The effect was wonderful, and most beautiful; the precision with which time was kept, and the perfect harmony, were most striking. The national taste for music is shown in various ways, but in few that I have seen more than in the obvious zest, heartiness, and delight, with which all, but especially the men, young and old, sing in church. It is truly refreshing to see and hear them. Their psalmody differs from ours considerably. It is more simple, but the effect is grand when many voices are combined. There is much to see and much to admire here, yet also something to condemn. In almost everything one sees the earnestness of the national character. There is far less levity and frivolity than there is amongst the French, yet there is a great deal of mere self-seeking and gaiety, especially on Sabbath. About one-third of the shops in the principal streets are open on Sunday, vehicles of all kinds ply in the streets, and all the theatres are open in the evening. A great many people appear in the streets, evidently not going

to or from church; yet there is outward decency and sobriety of demeanour, and I have not seen any person the worse of liquor. Yesterday I went to the chapel of the English Embassy (Episcopal.) One hundred and fifty or two hundred English and Scotch attended. Dr Guggenbühl, who startled us in Edinburgh five or six years ago, is at present here. He wears the same style of hat, and the same kind of coat that he had when in Edinburgh, and cut a strange figure amongst the neat and tidy Berliners. He was here and there and everywhere. He and I met at Dr Soegert's school for idiots, which we examined together."

He paid a visit to Pastor Fliedner's establishment at Kaiserwerth, as noted in the following letter:—

" DUSSELDORF, ON THE RHINE,
" *Tuesday Afternoon.*

" After breakfast I went out to Kaiserwerth, where I have spent the day most agreeably. The worthy pastor and his very amiable wife gave me a most cordial greeting. Pastor F. himself has been very ill since his return from Egypt, and looks greatly broken down. He requested an English lady (a sister Caroline, still apparently a novice) to show me the various departments of the institution, which she did most fully and kindly. The many sisters I saw were frank and obliging. It is a beautiful scene, and a wonderful trophy of faith and love. It surpassed my expectations in several respects. I can

imagine nothing better suited to its object. I dined with the family: soup, potatoes, boiled beef, grapes, and cheese—all very good. A hymn of praise was sung by all the family after dinner, accompanied by the piano. The English lady sat at the head of the table, the pastor and his wife on either side of us; then there were some of the teachers and several children, but none of the sisters. Pastor Fliedner's son-in-law, Pastor Disselhost, who superintends the lunatic department, was happy to see me, to talk about the education of the imbecile, in which he is much interested. Altogether my visit was of the most pleasant kind. I did not make out any visit to the K——'s, which I am sorry for. This is a pretty place. I return to see the Rhine once more, after twenty-nine years, with great interest. It is a noble stream."

His correspondence with medical missionaries was to him a source of great delight. He was very regular in letter-writing, and his heart rejoiced when he received intelligence of the progress of the work of Christ, more especially by the labours of medical men who were animated with a love of souls. We give some of his letters to his dear friend Mr A. Paterson, Madras, as a specimen of his letters—generally written in the midst of pressing claims of business—to his friends in the foreign field.

"EDINBURGH, 29th December 1856.

"I like your statements submitted to the committee

very much indeed; and I do pray that you may be enabled to carry out your plans steadily. Doubtless the time during which you must be chiefly employed in mastering the Tamil language, will be partly employed in consideration of the best plans for future operation. ‘*In everything by prayer.*’ I hope you will *begin* your labours in Madras, even although other places may appear to be in more immediate need of your services.

“You and I ought to be very thankful for such friends as have been raised up in our own profession. You may remember that I used to speak to you of this as a great comfort in view of the future, both for you and for us. . . . Is Dr Sanderson from Edinburgh? If so, ask him if he was at the High School in 1819–20? Should he reply in the affirmative, you may mention me to him as an old schoolfellow who rejoices much in his great kindness to you for the Master’s sake.

“Four students are now progressing in preparation for medical missionary work, besides Mr C—— at Aberdeen. We had a very nice meeting with the medical students, (eighty of them attended,) three weeks ago; write something for them in one of your letters. Remember me to Mr Braidwood, and believe me to remain yours affectionately.

“JOHN COLDSTREAM.”

Postscript to another letter:—

“The diagrams, some anatomical, some botanical,

are still in progress. They will, I hope, be ready to forward by next mail. It is likely also that a supply of medicine for your use will be sent along with the diagrams. One of our respectable druggists, a member of the society, has offered a donation of medicine to the value of £10. Perhaps other things useful to you will be offered in answer to prayer.

“While young, we have all great need to pray that our conscience may be enlightened as well as quickened.”

“19th December 1856.—What a noble field of usefulness! Let your motto be, ‘The *glory* of Christ *Jesus* in *everything*—*self* in nothing.’ We had a good meeting with the medical students last night—a *conversazione* in 6 York Place, eighty students and twenty-five others present. Excellent speeches from Professors Balfour and Miller, Dr Andrew Wood, Mr Cullen, Mr Robert Paul, &c. It was deeply interesting; may it be followed by a blessing.

“18th April 1857.—Whatever you think may be interesting or awakening to the students here, be so good as let us have a few words on the subject. The meetings with the students continued to be remarkably well attended to their close. The four missionary students come to my house regularly once a week for reading and prayer. Pray for us and send us a word occasionally. We do not forget you. Two of them have begun to visit the Leith hospitals every Sabbath afternoon to converse with and read to the patients. This may prove (*D.V.*) a good training school.

“*3d July* 1857.—We are very thankful to learn that the mutiny of the native troops had not spread into the Madras Presidency at the time of the last mail’s leaving. But we know that even although matters may not have been worse than what has been already reported, you must all be kept in a state of suspense for some time to come. May yours ever be the daily portion of that man whose mind is kept ‘in perfect peace,’ his heart being ‘stayed on God.’ Whatever may fall out, I hope you will be enabled to keep your post as long as possible. By showing in your own way all possible kindness to the poor people, you may help to soothe their excited feelings, and to show them who are their true friends.

“*19th October* 1857.—Much sympathy has been felt and expressed for you, in consideration of the precariousness in which the tranquillity of public affairs in Madras has undoubtedly been for some time. You and all concerned have much reason to be thankful for the maintenance of peace and good order around you, while the horrors of rebellion have been raging in Bengal, and we would unite our thanks with yours. I hope you continue to enjoy good health, and that you are countenanced and aided by the friends of missions with whom you are associated. I believe that I am in Mr Braidwood’s debt in the way of correspondence; but I beg you to assure him that he and his are not forgotten. . . .

“Will you mention soon how the assistant is going on? Has he answered your expectations? Have you

any pupils? (I mean in the dispensary.) How did your physiological lectures progress? Have some of the professional brethren who are friendly visited the dispensary? We have not yet seen any friend who has had intercourse with you in Madras excepting Colonel W——. . . . We have now six missionary students, and others applying. Some of these are very superior young men.

“ I went to Berlin to attend the great conference of the Evangelical Alliance. The meetings were deeply interesting. I had many good opportunities of speaking about the object and humble operations of our society. A few medical men were present; amongst them were Dr Cappadose, of the Hague, and Dr Guggenbühl, from Switzerland. Farewell; may you be kept from all evil, and made a burning light.

“ *22d June 1858.*—By the mail of last week I had the pleasure of receiving the parcel of reports of your mission, which had been expected for some time. The reading of the report has deeply interested me. You have been enabled to set your work in a very distinct and intelligible way before the mind's eye of the reader. One seems to accompany you to the scenes of your professional occupation, to see the patients, and to hear what passes between you and them. You possess the art of ‘word painting,’ which, for one circumstanced as you are, is a very valuable one. Your simple and unvarnished statements of facts cannot but be most acceptable to the committee and to all your friends here. I long for a letter from

you, but I know you are much occupied, and doubtless distressed by the excessive heat from which I see India suffered before the rainy season set in. I am sure you will write whenever you have anything of importance to communicate.

“*1st April 1859.*—About ten days ago I received your valuable and most acceptable gift of the South India Missionary Conference Report. Most cordially do I thank you for it. I have gone through most of it, and have read many of the essays and reports with much pleasure and profit. It is surely a most valuable volume, and must be for a long time one of great authority. I have been particularly pleased and instructed by the various papers on vernacular preaching and itinerancy. It seems to me that the conference showed great prudence and sound judgment in the formation of the ‘resolutions’ which were adopted after the discussion of each subject. As to those on medical missions, I think them admirable. They were submitted to a meeting of our committee four days ago, and were well received. They are in entire harmony with our views. We had them printed on a separate slip, and distributed along with the ‘Occasional Paper’ for April, which was just passing through the press, when the report reached me. They will, probably, be reprinted in the July number, with such remarks as the re-perusal of them may suggest to our excellent editor, Mr Swan. I have been longing for a letter from you; but I know how fully occupied you are. Mr Bell had lately a very kind letter regarding

you and your work from his friend, Dr Duff of Madras, who appears to have been deeply impressed, on the one hand, with a sense of the importance of your mission, and on the other hand by a feeling of regret that through the inadequacy of your local contributions, you are too much crippled in your efforts to do what might be done,—to take full advantage of the position to which you have been privileged to attain. Dr Duff writes like a true friend:—‘Most sincerely do I hope that ways and means may soon be devised for aiding you in an efficient manner.’ . . .

“The interest in our object continues to increase, and the attention of many students is being attracted towards it. Our monthly meetings with the students have been remarkably interesting this winter, and well attended.

“The Medical Missionary Dispensary in the Cowgate progresses well. Patients are almost too numerous, and both doctors and students carry on the work cheerily; let us hope and pray that both directly and indirectly the institution may be productive of great good.”

“EDINBURGH, 27th May 1859.

“It is pleasant to think of you now having so excellent a lecture-room as, I presume, the new evangelistic hall must be. I received a good many copies of the account of the opening of that hall, forwarded, I presume, by Mr Braidwood. I endeavoured to make a good distribution of them. May the hall prove a great blessing—a true Bethel! All

friends of your mission grieve much on account of the very crippled state to which the sickness of your fellow-labourers has reduced it; the loss, though even for a time, of Mrs Anderson and Mr Macintosh, must be a great trial. I fear Mr Blyth is not yet improved very much since his return to this country.

“ I presume that by this time you are deprived also of the valuable aid of Dr Sanderson. His leaving so soon after Dr Lorimer must be painful to you. Let us learn to ‘cease from man,’ and to hope and pray that other cordial friends may be soon raised up. What is lost to you in your own quarter, may prove to be gained in this. Such men will, I trust, prove valuable aids to our committee.

“ Of late I have been able to do but little on behalf of the mission, in consequence of a continuance of the indisposition of which I think I made you aware in my last letter. It has pleased God to prevent me from resuming my professional work, and I am still in a comparatively feeble state, although I trust improving, and with the hope that my ailments may ultimately be removed; but, as you may conceive, my being so long laid aside is a great trial to me. Pray for me that patience may have its perfect work, and that I may have personal experience of the benefit of affliction. Should my illness continue, I must hand over the correspondence of our society entirely to my colleague, Mr Bell. In case this should be so, I would suggest that you address your next

communication to him. You see I have been obliged to employ an amanuensis on the present occasion. However it may fare with me, rest assured of my deep interest in your personal welfare, as well as in the great work to which you have devoted yourself. The longer I live, the higher does it grow in my estimation, and I confidently believe that it will advance more and more, and occupy the attention and the energies of many earnest Christians, both at home and abroad. There was an interesting meeting lately held of the members and friends of our society to bid farewell to Drs Carnegie and Henderson, who are about to proceed to China. The first is the agent of the Amoy Mission, supported chiefly by friends in Scotland; the other is to be sent out by the London Missionary Society, and will, I suppose, go to Shanghai. You, and your work, were not forgotten on the interesting occasion. Next year another of our students will be ready to take the field—I mean Mr Lowe. When you think of us, will you ask for a revival of God's work in my family. We have much to be thankful for.

“*P.S.*, 1st June 1859.—Professor Miller was very sorry that the pressure of business, and of speaking in the Assembly, prevented him from doing justice to your report. He told me that he had been fully *primed*, but that it would have been quite useless to have spoken on your subject at the late hour when his time to speak came. Dr Murray Mitchell's ad-

dress occupied a long time. It is likely that large extracts from your report will be reprinted in our July 'Occasional Paper.'"

"HODDAM MANSE, ECCLEFECHAN,
"31st August 1863.

"MY DEAR MR PATERSON,—I cannot remember either when I last received a letter from you, or when I addressed a letter to you. It is likely at all events that several months have elapsed since Mrs Coldstream wrote some lines to my dictation, at a time when I was prostrated by that severe sickness by which I have been unfitted for all kinds of work since March last. Through the Braidwoods we have from time to time heard of your welfare, and of the great amount of labour to which you were subjected in consequence of the failing strength of the mission. I know you have been most fully occupied, and have not had sufficient leisure to write. Be assured of our sympathy and of our prayers. The depression of the finances must be trying enough, but in *answer to prayer*, it may please our Divine Treasurer soon to supply you with *abundance* of gold and silver—more than you can use. In such a time of *need*, or at all events *lack of money*, I sincerely hope that the native evangelists may be enabled and constrained to seek 'ways and means' amongst their own people. How precious is the example furnished in Madagascar of the increase of the leaven of the gospel, entirely through native agency, after the complete withdrawal

of all European missionaries. I was much pleased with an address delivered by Mr Donald M'Leod at the Lahore Conference, 'on native agents and our treatment of them.' Were its sentiments approved of by the brethren at Madras? By last mail I wrote to Professor George Smith to thank him for a copy of his valedictory address, kindly sent by him. Perhaps it was you who sent me a copy of the *Madras Times*, in which the address was fully reported. I felt very happy in hearing that so full and faithful a testimony in behalf of medical missions had been delivered before such an audience as Professor Smith addressed. I have sent large extracts from the lecture for insertion in the *Edinburgh Medical Journal*, and I hope they will appear in the October number. Dr Smith must be a precious friend. As I requested him to inform you of my recent progress in the way of health, I shall only add that I am still profiting by my residence in the country. I am now free from pain, and I gain strength to an encouraging degree; but I have no hope of being restored sufficiently to admit of my resuming ordinary practice. My future is still quite uncertain, but should I be restored sufficiently to return to Edinburgh, and be able to remain there, I hope to continue my humble efforts on behalf of the Medical Missionary Society. Its objects and interests lie very near my heart. While I live and can do anything, I hope to work for our blessed Master in this field.

"Mrs Coldstream and I feel that we owe much to

your worthy mother, and other friends, who united with her in pleading earnestly for our deliverance. In answer to prayer we are now set in a large place, and have much to be thankful for. We have rejoiced much in P—— and Y——'s success. Joined by Mrs Coldstream in kindest regards to you and Mrs Paterson, I remain, your affectionate friend,

“JOHN COLDSTREAM.”

During the summer of 1859, in connexion with Dr Alexander O. Cowan, he organised the Carrubber's Close Dispensary, where the spiritual as well as the temporal wants of the poor were attended to. To this dispensary it was his delight to resort, when leisure permitted, during the remainder of his life. In the autumn of 1859 a marked blessing attended this mission, — many souls were converted and turned from darkness unto light.

CHAPTER V.

LAST DAYS.

Commencement of his Last Illness—Lectures on Ethnography—
Design of the Lectures—Ethnological Speculations and the
Bible—Letters to his Children—Visit to Callander and Pit-
lochrie—Last Letters to Friends—Occupations of his Last Days
—His Value for the Bible—His Interest in the Poor—Last Visit
to Larbert and to Dumfriesshire—The Newcastle Exhibition
—Gilsland—Last Hours—Sketch of his Character in Letter
from Mr Paterson, Madras.

DURING the winter of 1858–59 the illness began which eventually proved fatal. Obligated to cease from labour in the end of January 1859, he was, during nine months, the subject of repeated and severe attacks of illness, characterised by great irritability of the stomach, pain and spasms, and inability to take solid nourishment—obvious threatenings of organic disease in the stomach. He was apparently brought near to death, but in submission he possessed his soul. It seemed to himself and to others that his days were lengthened in answer to the prayers earnestly offered by many of God's people. The mission work appeared to be the shadow of the Almighty, under which it was his delight to abide. Convalescent

after this severe illness, he continued his labours, and he used his Natural History information for the behoof of medical missions, by delivering in the winter of 1859-60 lectures on Ethnography. These lectures were attended by students and practitioners, and proved highly interesting and instructive. The history and character of races were given with accuracy and faithfulness, and their Christian civilisation was dwelt upon as the great object we ought to have in view. His anxiety was to prepare our medical missionary students for their duties in heathen lands. The lectures were illustrated by excellent drawings, and they displayed a thorough knowledge of anatomy, as well as of the physiognomy and habits of various nations. His friend, Professor Struthers, has sent the following notice in regard to these lectures:—

“ In 1859 Dr Coldstream commenced to deliver lectures on Ethnography. The first course was delivered on the Saturday afternoons, during the winter session of 1859-60, and was begun in the Medical Missionary Society’s meeting-room in York Place, but, on account of the large attendance, was transferred to the medical lecture-room at the College of Surgeons, on the invitation of the lecturers in the Medical School. Students of medicine were invited to attend, with the view which may be best expressed in the opening words of the introductory lecture:—

“ ‘ In the ordinary course of events you who now occupy these benches will ere long be scattered very widely over the world. . . . The medical officers of

the British navy and army come into contact with men of the most different races, speaking a great variety of languages, and professing all sorts of creeds. It is the fact that, within a very short time after entering upon public duty, the young assistant-surgeon may find himself face to face with the wild but noble Kafir of South Africa, or the Ojibbeway of the American prairie, or the Chinese, or the Hindoo, or the Fijian, or the Maori of New Zealand. He may even have some of these as patients; at one time as friends, at another time as enemies, (for your duties require you to care for both.) Now these considerations have often led me to think it were very desirable that, at some time in the course of their studies, young medical men should make themselves acquainted, to a certain extent, with what is known of such foreign nations as they are more or less likely to meet with. Prepared by such study, they would more readily appreciate the importance of the opportunities that might offer for intercourse with interesting strangers, and would be able to turn these opportunities to some account, either for the advancement of science, or for the benefit of the people themselves.*

* In June 1847, immediately after his removal to Edinburgh, two German ships were driven into the port of Leith; the emigrant passengers were suffering much in health, on account of the severe weather which they had encountered. Dr Coldstream visited the vessels, and afterwards took charge of the sick, who were lodged in a house in Leith. The poor Germans expressed great delight at finding a doctor able to converse with them in their own tongue.

“Dr Coldstream then goes on to allude to the growing interest in Ethnology as a branch of general education:—‘More and more every day is it becoming an integral part of every well-instructed man’s education. It is commanding the attention and securing the interests of cultivated minds in all classes of society. The works of the learned men who publish their researches on it are amongst the most popular of the day.’

“It was Ethnography—the description of the phenomena—rather than Ethnology—the discussion of the scientific questions which arise (according to the distinction which Dr Coldstream was careful in drawing), to which the lectures were devoted. The anatomical characters were, however, glanced at, and the peculiarities of typical national crania indicated. To scientific speculations he thus alludes:—

“ ‘One of these speculations is, that mankind had originally several centres of origin; that, in short, there were as many Adams as there are races of men in the world. Another speculation is, that man has existed on the earth not only during the 5866 years assigned to him in Scripture chronology, but during many other thousands of years; and a third speculation is, that man was not created in physical perfection as he now appears, but that his progenitors were apes, and so backwards along the whole series of animal natures, until the parent of all is met with in a primal monad.

He was glad to be able to turn to useful account the knowledge of German which he had acquired abroad.

Now I do not intend to enter upon the discussion of these several theories. But in the commencement of such a course as this I cannot ignore them. They are at present amongst the most popular of all scientific problems, much considered, much written about, and much talked about. And it appears likely that they will continue for a long time to occupy the attention of a large portion of the intelligent class in all lands.'

"In regard to the first of these theories, we gather from the lecture Dr Coldstream's view to have been that the differences between the various nations of mankind amount only to differences of variety, not of species, a view in which the great majority of scientific men concur. Of the second he says,—'I believe I am correct in saying that most cautious ethnologists agree in thinking that such conclusions have been reached prematurely,—that the facts are too few to justify them.'

"Of the third theory, without entering on the discussion of the meaning of resemblance in structure, or of the phenomena of variation, Dr Coldstream says,—'But, surely, to most men who know and feel what the cause of truth requires, it must appear as unsatisfactory as it is shocking.'

"While Dr Coldstream treated his subject as one of general interest, he kept the missionary object steadily in view; his object in spreading the knowledge was to do good to the benighted races whom he described; to produce such a feeling in the minds of

all, and perhaps induce some to devote their lives to the work. 'By knowing your fellow-men,' he says, 'or even by knowing something about them, you learn to take a deeper interest in them than formerly; you are prepared to love the loveable, to be on your guard when you approach the savage, and "to do good to all as you have opportunity." How much is implied in that phrase "all nations," which is so often used in Holy Writ. Its very frequent employment seems to me to supply a strong argument in favour of the study of our present subject.'

"Again, 'When Christians seriously seek to apprehend their duty, and study and pray over the accounts they receive of the condition and the wants of heathen lands; when their hearts become suitably affected with the awful spiritual condition, and the temporal miseries of millions upon millions of dying men, they will not be content to expend sympathy on *one* place only, or on *any one people*. Their hands will be enlarged, they will find that they have the power and means to do more than they ever attempted before, and that every new effort only increases their experience of the growing fascination (if I may so speak) of the Lord's service, and teaches them in truth that it is more blessed to give than to receive. We shall none of us do the less for other spheres of missions when we become deeply interested in *one*, provided our hearts are engaged in the work, from pity to the souls of men, and we open our minds to receive full information of the relative wants of *all the different nations*.'

“ Dr Coldstream’s lectures had been prepared with much care, and contained frequent extracts from the works especially of missionary writers. They were illustrated by numerous coloured drawings and maps, in the preparation of which no pains had been spared. In 1860, and again in 1861, Dr Coldstream delivered (lecturing twice a week) a popular course of lectures on the same subject, at the Queen Street Hall, both of which, especially the second, were well attended. In March 1860 he delivered a lecture at a conversazione meeting of the Merchant Company, on ‘The Merchant the World’s Benefactor.’ In the winter of 1862 he delivered a lecture at one of the evening meetings of the Medical Missionary Society, on Livingstone’s discoveries. In the winter session 1862-63, he commenced again to deliver a weekly lecture on Monday evenings in the Medical School, at Surgeons’ Hall, intending this course purely for the medical missionary students, feeling, as he said, constrained to do so from a sense of the importance of the subject to these young men. His health, however, again giving way, he was obliged to desist in January, and although he recovered so far as to be able to resume practice, he was unable to resume the lectures. He did not, however, abandon the hope of lecturing, and during the summer of 1863 made extensive notes from Wilson’s new work on ‘Prehistoric Man.’ He always regretted the want of time for study, and found how difficult it is for one who is engaged in practice to find time for scientific research.

“We may say that he succeeded in the object he had in view in his lectures. That the preparation and delivery of them gave him pleasure we need not doubt. They were well attended, both by students and by medical and other friends. They were well received, and we have every reason to believe that his exertions met with their reward, both in respect to the good he did to the students, and the help which he gave to the society, the success of which he had so much at heart. He was the originator and mainstay of the society, and laboured constantly for it and through it; and there could hardly be a better illustration of the humility of his mind, as well as of the warmth of his love for all mankind, than that, on the 18th of August 1863, but a few weeks before his death, he wrote—‘Should it please God to restore me to some measure of health and strength, (and these seem to be coming back slowly,) I hope to be able to do something in connexion with our society more efficiently than hitherto. But, alas! I am but a feeble twig.’”

He was anxious that a regular course of lectures on ethnography should be given in the University or in the Medical School of Edinburgh. It was remarkable that, amidst the frailty of his frame, he continued to give these lectures. It was his missionary spirit which carried him on, in spite of all weakness; and he was thus enabled by God's blessing to turn his natural history studies to account in the cause of the Master, whom he desired ever to honour, and

in whose service he was willing to spend and be spent.

In his lectures on man, Dr Coldstream pointed out the harmony between science and the Bible. The Sacred Scriptures tell us of man's first appearance on the earth. Our first parents were created perfect and complete in the image of God, who breathed into their nostrils the breath of life, so that they became living souls. They were capable of converse with their Maker, who walked with them in the garden. They fell from their first estate by disobedience to God's command; and thus all mankind, descending from them by ordinary generation, sinned in them, and fell with them in their first transgression. The idea of man's origin by development from a previous being, whether of a human or a simian type, is not confirmed by revelation; and the gradual improvement of mankind, so as to rise in the scale of existence by their own efforts, is totally opposed to all we see around us. Man, left to himself, becomes degraded. His first state was one of perfection, his second one of degradation. Man can only truly rise in the scale of being by a change of heart, under the operation of God's Spirit, and the enlightening of His word. The attempts to prove a previous low condition of man some thousands or millions of years ago has failed egregiously; and all we can say is that, even if such an antiquated human form is proved to have existed, there is no evidence that it is the man from whom descended by generation the present race

of men who people the earth. We may rest quite assured of Bible truth, amidst all the mere hypotheses of men of science. Science cannot be investigated too minutely and deeply, and the more that this is done the more fully shall we see that the *true facts* of science are in perfect accordance with Revelation. *Hypotheses* are often false and baseless, and may appear adverse to Scripture, but *well-ascertained scientific facts* never are so. God is the author of nature as well as of the Bible, and He cannot be at variance with Himself. Whatever we may say as to animals and plants, there cannot be a doubt that we have in the Word of God clear statements as to man—his first appearance on this earth, his state when created, his fall, and his restoration to God's favour by a Redeemer who is the atonement and propitiation for sin. On this good foundation we rest securely, amidst all the turmoils of the scientific atmosphere.

In September 1862, Dr Coldstream's holiday (always too short) was a trip to the west coast, of a week's duration. He visited in the houses of different friends and relations, and held a medical missionary meeting at Dunoon, where he had held one a year before, in company with his beloved friend, the Rev. David Thorburn. On his return home he expressed himself as much refreshed, and in good condition for the winter's work. The inmates of his home could not agree to what he said of his feeling of improved capacity for work. They trembled and sorrowed, while they committed him to God, and, up to the middle of January,

they wondered and gave thanks for the continued power to labour in weakness, and upon insufficient nourishment. In the end of January he was suddenly seized with a severe attack of illness. For some hours he believed that his end was at hand, but the Lord had mercy on his family, and raised him up. After a fortnight's confinement he was again at his work. His evenings, however, after this were mostly spent within doors, and devoted to his family and the medical mission cause. It is believed that at this time he wrote to most of the agents of the society, and in many cases they were farewell letters. Those which he sent from Morningside in May were written by an amanuensis.

There seemed great enlargement and growth of his spiritual life, manifested in love and considerateness. Many things were done which he had long wished to do. The Spirit seemed to witness that the time was short. Hands very full of professional work did not hinder him from a fuller than ordinary exercise of his social and domestic affections. On the holiday of 10th March he selected as objects of attention the children of the Blind School, in Gayfield Square. He went, surrounded by a party of young relatives, to hear the children sing, and in speaking kind words to them, and seeing them happy he greatly rejoiced.

The deep and warm interest which he took in the young, and especially in his own children, was shown at all times. He wished to bring them up in the

nurture and admonition of the Lord, and he set before them a good example. He was desirous that they should be attentive to their studies, and he was also anxious to improve their powers of observation as regards natural objects. He looked upon botany, zoology, geology, and other departments of natural history as specially fitted for young minds.

In writing to his children he says:—"Endeavour to use your eyes properly. It is possible to travel much and yet to see little, but the faculty of attention properly cultivated in observing with care, enables us to profit much even by a little travel." By instructive and playful writing he endeavours to impress upon his children the importance of not taking things for granted and on mere hearsay, but to examine and see for themselves. Thus it was stated by one of his family that glow-worms had been seen on Ben Cruachan, and he writes:—"Be careful to get additional information about the glow-worms for me from some of the party who made the ascent of Ben Cruachan. In what sort of places were they seen? Were they numerous? Were any caught? Are they seen every year in the same place? Is it generally known in the district that glow-worms exist there? If they be regular inhabitants of the district, we must take their existence as a proof of the mildness of the climate."

"EDINBURGH, 13th August.

"MY DEAR LITTLE CHILDREN, ALLAN, JESSIE, KATIE, AND SANDY,—I have got a copy of a letter

written by a good old man, 1765 years ago,—that is when your fiftieth great-grandfather lived,—in which are these words, ‘My little children, these things write I unto you, that ye sin not.’ And so do I wish and write—*Do not sin*. These are little words—even Katie can read them and understand them. But I know that you *do* sin in many ways. You do what you ought not to do, and you do *not* what you ought to do. Now in the same old letter it is written, ‘If any sin, he has a friend who will ask God to pardon or forgive him.’ And who is that good friend? The old letter says—‘*Jesus Christ*.’ In the letter of the old man I read these words, ‘Little children, your sins are forgiven you for Jesus Christ’s name’s sake.’ ‘He laid down His life for us.’ ‘The love of God to us was shown in His sending His only Son into the world’ to suffer and to die for our sins instead of us—the sinners. Now, even you little children are sinners, therefore you **NEED** Christ. When your skin is dirty, you need water to wash you clean; when you are hungry, you need bread to eat; when you are thirsty, you need water to drink; when you are weary, you need a bed to rest on; and just so when you sin, you need *Christ* to take away the guilt of your sin. I hope and pray that you will all come to Christ, and get His blessing, even a clean new heart. I love you all with a great love.

“J. C.”

While Dr Coldstream drew the attention of his

little ones to the objects around them, he was careful to draw lessons of spiritual import. Thus in describing a honeycomb with its beautiful hexagonal cells, he refers to the skill with which the bees build, and says, "Who taught them to do so? Who made them so diligent and busy as to make these wondrous combs? None but God; and they obey God; they always do what He wishes them to do. Do you act so? In Psalm xix. 10, you will see what is said about the honeycomb. Mother will read it to you, and do you try to remember how much the Bible ought to be to you." He impressed upon them the principle of kind attention to all, whether rich or poor, young or old, white or black. In a little note headed "God Respects not Persons," are the following lines:—

GOD RESPECTS NOT PERSONS.

"God with a cheek of olive made
The little Hindoo child,
And darkly stain'd the forest tribe
That roam the western wild.

To me HE gave a form
Of fairer, whiter clay;
But am I, therefore, in His sight
Respected more than they?

No; 'tis the hue of deeds and thoughts
He traces in His book;
'Tis the complexion of the heart
On which He deigns to look.

And GOD, the Judge, will look at me
With anger in His eyes,
If I my sister's darker brow
Should ever dare despise."

“LEITH, 6th September 1842.

“MY DEAR J.,—I would like you to learn well by heart the above lines. Mamma will explain them to you. May you be enabled always to remember that God looks into the heart, and that He desires *truth* in our *inward* parts. I trust that the Holy Spirit will make you love all Christ's people, both black and white.—I am, your loving father,

“J. C.”

Again he writes:—

“HODDAM MANSE.

“I am very glad you and M. have enjoyed so much as you seem to have done your visit to your kind friends. You and we all ought to be very thankful for such privileges, remembering that they come not exactly ‘in course,’ as we may say, but that it is because God puts it into the hearts of friends to be attentive and kind to us. Your own enjoyment in such brief visits to the country, ought to remind you of the value to young people of the esteem of friends who have it in their power to invite them; but especially we ought to cherish the habit of seeing every good thing that we enjoy, and of the least of which we are not worthy, coming to us through the channel of Christ's love.

“I have had much pleasure, too, in my visit here, particularly in cultivating a more intimate acquaintance with the young people—an interesting group. . . . We have great amusement in the use of the microscope. All are on the outlook for objects, of

which the great variety are produced both from the earth and from the water.

“23d June 1853.—When I first visited London I was very nearly of the same age as you are now; but I lived in lodgings and had to chalk out my own daily work. I most keenly enjoyed the sight of the interesting people, places, and objects which met my eye, and even now I do not repent of having spent several weeks in diligent sight-seeing; but I would earnestly advise you to bear in mind continually, that it is not merely to amuse your fancy or to please your taste that you are to see the wonders of London; but that you may have your moral sympathies enlarged, your mind furnished with new and correct ideas, and your fitness for active usefulness hereafter greatly increased. The wonders of nature and of art will be spread before you in vast profusion. You will see crowds of human beings, accompanied by all the multiform conveniences and elegancies of high civilisation, as are nowhere else in the world to be seen. And you may meet with some of the wisest and the best, the most lovely, and the most highly polished of all human beings. Let your eyes and your ears, therefore, be ever open, and above all, *pray* always that your *heart* may be kept soft, and that *it* may be rightly impressed by all that you see and hear. The true knowledge of Christ and of Him crucified, is far better than the fabled ‘philosopher’s stone.’ It enables us to transmute into spiritual nourishment what is positively poisonous to the unrenewed soul.

I hope you have learned enough of the 'true riches' and of the 'mystery of faith,' to be aware that this is but a *seeming* paradox.

"5th September 1853.—A—— J—— is improving as usual under the influence of country air, but she is a great invalid. You ought to think of and pray for her much, for she sometimes suffers greatly. We must all admire and be thankful for the grace which enables her to bear her sore affliction with so much patience and cheerfulness. I would like you always to be particularly kind and attentive to her. I love her dearly and highly value her counsel and advice. She has the gift of shrewdness and prudence. I did attend Miss K——'s funeral, and to me it was deeply interesting and solemn, and more sweet than any occasion of the kind I was ever present at. All the other people who attended were strangers to me, so that I was left to my own meditations. I realised the brevity of life and the reality of eternity, and rejoiced in the good hope of a blessed immortality, and the sure foundation thereof set before us in the gospel. I seemed to see the glories of the upper sanctuary shining through the chinks of our young friend's grave. I mourned not for her, but I mourned much for her stricken mother, who, indeed, is an object fitted to excite the deepest sympathy. I saw her as a bride, and a happy and cherished wife, then as a rejoicing mother, but I had to visit her as a disconsolate widow, and now I write to her as childless. Could we not look upwards and say 'the Lord

reigneth,' the widow's God will provide comfort as well as support, such sorrows would be overwhelming.

"14th November 1853. — It affords me sincere pleasure to observe, that you have been led to appreciate the great value of the discipline and tuition under which it is now your privilege to be placed. The highest of all wisdom is I am sure carefully set before you. 'One thing is needful.' Mary, sitting at the feet of Jesus, and joyously cultivating an intimate acquaintance with Him, drinking in His precious words, and seeking to know His will in all things, was more blessed than the kind, busy, bustling Martha.

"Let us learn to regard Jesus as our 'ALL IN ALL' — a wonderful expression. Think of its meaning, and pray that you may be helped to realise what is implied in it.

"27th August 1855. — Your description of the Monday's excursion supplemented W——'s very nicely, and enabled me to determine that the imaginings I had of your situation, as I heard and felt the wind and rain of that evening, were very near the reality. My chief comfort was, that you would not have set out on the projected excursion. It seems that all boating parties were not so favoured as you; for while you were enjoying your second tea at D——, a fishing boat was upset in the Firth of Forth, and four men were drowned. You will now be better able than formerly to sympathise with the poor fisher-

men, who habitually pursue their calling at the risk of their lives, and very often in great discomfort.

“Your lively letters entertain me greatly. How pleasant a thing it is to be able by a few strokes of the pen to gratify an absent friend! To be a good correspondent is really a valuable accomplishment, and one that ought to be carefully cultivated, especially by young ladies. The cheapness of our postage, for which we ought to be thankful, is no reason for carelessness in the expression of our sentiments. Although we now pay only 1d. for what we used to pay 6d., 8d., or 1s. 6d., we ought to remember that what we write is quite as valuable as ever in the estimation of our friends. Truly, for all who desire to live in love, and to do some good in the world, the acquisition of facility in letter-writing is a most important one. Not a few Christians, of feeble talent otherwise, some of them bed-ridden, have been made very useful in the employment of their pen. I would advise you not to trust to any natural facility in letter-writing, but rather to take as much pains to improve as if you were quite destitute of the gift. Above all, endeavour to cultivate the talent, with a view to the service of Christ your Lord and Master, all whose servants, however weak and untalented they may seem to themselves to be, have each a separate and special sphere of action assigned to them.

“In seeing so much of friends in such happy circumstances, you are highly favoured. May the retrospect be ever pleasing. Yet I am not sure but

that a little more complete retirement for a time is more profitable for the improvement of one's own mind. Allow me to suggest your endeavouring to get an hour or two now and then for perfect solitude. Think and pray over the future; pray for your parents, who love you so dearly; for your brothers and sisters, a happy band, to whom you may be so useful; for your many friends, in the sunshine of whose smiles you are privileged to bask; for your former teachers, to whom you owe so much, and who ought to be ever dear to you; for your minister, who prays and labours so much for you; and for your little group of Sabbath scholars, to whom it is your privilege to break the crumbs of the words of Jesus. Think of the 'plenty of work' which lies before you as a servant of Christ, and pray earnestly for grace to enable you to do it. And then, if any of your cousins be like-minded, try to get a season of quietness for prayer with her; and, for the rest, I hope you will all learn to love one another with pure hearts fervently; so that, however varied your future lot in life may be, and however widely you may be dispersed over the world, you may ever be enabled to cherish a cordial interest in each other's welfare, and be ready to promote it in every possible way, especially in the best way.

"I hope the glorious charms of Arran are exciting the poetical talents of those who have them, and inspiring others who did not previously know that they possessed them. If I were a rich man, I would give

£10 for every good poem on Arran produced by members of your two families. As it is, I promise some substantial reward (to the best of my ability) for the four best poems of not less than ten or twelve stanzas each, illustrative of the sublime scenery and varied beauties of the favoured isle.

“6th August 1855.—Yesterday I went to hear Dr Guthrie preach in his own church. I had not heard him for about fourteen years. It was a great treat. His text was—“I am not ashamed of the gospel of Christ.” The sermon was certainly one of the most impressive I ever listened to. No wonder Dr Guthrie is popular. I am most thankful to find his preaching so simple, so earnest, so thoroughly evangelical, at the same time that it is so ingenuous and so eloquent. The attention given to the *whole* discourse was such as I never saw equalled, excepting under Dr Chalmers’ preaching. As it was, Dr Guthrie’s first sermon since his long absence in the country, there was a great crowd in the church.”

LETTERS TO HIS SON WILLIAM.

“EDINBURGH, 30th November 1861.

“MY VERY DEAR SON,—Two days ago we learned with much thankfulness that you had been mercifully carried in safety over the Indian ocean. This was through cousin M——’s letter. We presume you sent your letters *viâ* Southampton, and we hope to receive them ere long. The same mail brought me a kind letter from Dr Duff, who assures me that Mr F——

intended to meet you on your landing in Calcutta, and to take you to his house if you had not previously made other arrangements. This is comforting, but I shall not be surprised to learn that you had agreed with some of your fellow-passengers to join them in taking a house. . . . Now, farewell. Keep close to the throne of grace. Daily *study* the word, and seek earnestly to GROW *in grace*. Standing still is equivalent to retrogression in spiritual things."

"18th December 1861.

"The receipt of your first letter from Calcutta (4th Nov.) gave us all great pleasure; to me it was a quietus. I feel now very thankful that I can in some measure realise your position and circumstances, and I quite agree with you in thinking that you have been highly favoured in commencing your Indian career in the society of such men as have kindly admitted you into their rooms. I am aware that this must be very advantageous to you, and I hope you will be enabled to profit by it to the full. Let me advise you to be very careful on this head. If you relax your diligence you will lose your *prestige*, which has so far helped you. Suffer also a word of warning as to expenses—by all means avoid getting into debt. If leaving the expensive boarding-house be required to enable you to make both ends meet, do not for a moment hesitate to tell your kind friends that you must part company with them. They will afterwards think still more highly of you than they did. I can

understand, and appreciate your difficulties; but ever remember that 'honesty is the best policy,' and that regard to your position may be too dearly purchased. Consult friends of experience in the service frankly. We now know that you have had a visit from Dr Cleghorn, who, I hope, would help you if you needed advice in any difficulty. We feel not a little for the unforeseen trial to which he and cousin M—— have been exposed."

"3d February 1862.

"We never forget you here. Many are the prayers offered for you. For my part, I take it as a special indication of God's purposes of mercy *to* you, and *through* you, that I am *led* to pray particularly for you every time we meet at the family altar."

"18th March 1862.

"I shall be most happy to hear that you have accepted of an appointment in the Punjaub. You seem to have received much information regarding the region and its institutions. The present ruler seems to be a superior and excellent man, and we may hope that the style of rule initiated by the Lawrences, and continued by Montgomery, will be handed down to their successors. I desire nothing better for you than that grace and strength be given you, to help to carry out the noble designs of that band of noble men. There have been, and are moral giants in that fine country. I am happy to perceive that much of the policy now pursued, is founded on the principle of respecting the

natural rights and the intellectual capacities of the natives."

"1st April 1862.

"I seriously contemplate the preparation of a paper on the ethnography of India, and you may greatly aid me in getting it up. This winter I have had very little leisure for such studies, and I am still so busy that I cannot venture to announce any new course of lectures. Some people encourage me to persevere, but the amount and the style of my practice positively forbid me to enter upon such work; yet I should like very much to spend all that may remain of my life in working out the ideas I have on this subject."

"26th October 1862.

"I presume some of the home correspondents have mentioned my new course of lectures on ethnography. It originated in my own convictions of duty. I felt that I had something to testify about to the medical students, and that I ought not to keep silence, seeing that no other party was taking up the subject. I have not time to do justice to the subject, but I shall do my best. The opening lecture on Monday last was well attended and well received. I hope to be supported and carried through the session in comfort. I give only one lecture weekly."

"EDINBURGH, 30th June 1862.

"Your letter of the 3d May gives us the first intimation of your change of quarters, where you encountered more formidable charges of mosquitoes

than you had previously met with. I quite understand that you must have had need of patience, both to bear these insects and to bear up under the postponement of your time of going up country. It appears to me certain that the protracted opportunity of studying Persian and exercising yourself in the colloquial under an accomplished Moulvie, which your stay in Calcutta gave you, must have proved a great advantage to you prospectively. I was happy to hear of your conversations with the Moulvie, and would like to see your notes of these. They must have taught you that there is much learning, as well as earnest piety, among the followers of the false prophet. Have you got hold of Mr William Muir's 'Life of Mahomet?'

"You are often in our thoughts; always in our prayers. A look beyond the river to 'the city' cheers us, and we go on bravely."

"10th October 1862.

"We are still permitted to send good tidings of all home people and affairs. Such, doubtless, are to you like cold water in the burning desert to the weary traveller; so you have good reason to give hearty thanks when they are due. I am quite prepared to hear that you have had a 'seasoning.'

"I am quite delighted to think of your having a worthy American missionary so near you. You will, I am sure, very often turn your horse's head toward his school. By this time, no doubt, the 'darkies' have begun to learn the sound of the horse's feet, and

to look out for the cheerful face of the young Sahib. Power over children is a precious gift, capable of being turned to very good account; may Divine grace guide it! Whatever you may have time to write about your intercourse with Mr R—— the missionary, will always be most acceptable."

"January 1863.

"I am very hopeful that the effects of my recent illness are passing off more rapidly than on former occasions, and that it may perhaps please God to restore me to the same health I was enjoying in the beginning of winter.

"It was truly not surprising to mamma nor to myself that I should suffer from the fatigue and from the damp, to which I was very much exposed for some time before I broke down. I have had a very busy winter, and my mind and body were equally tried.

"We fully appreciate the trying nature of your surroundings; but we pray and hope that you may be supported in all difficulties, and that in every temptation a way of escape may be supplied. The oak is strengthened by the blast. It appears to me that your chief antidote to inevitable evils, will be your endeavouring, (*D.V.*), to engage in some good work, however humble, amongst the poor of your little town. Perhaps a little reading or teaching to the blind or sick. Think of this if you have not already done so. By next mail we hope to get some intelligence of the Lahore conference. I had a letter

from Mr V—— a few days ago, giving a sad account of his wife's health. To-day I have a letter from Mr D. Paterson, who has had a nice visit of fourteen days from Dr and Mrs Robson on their way to Calcutta. You will write to welcome him to India. Our medical missionary sons are now studding the Eastern hemisphere. I regard them as marking so many lines of longitude, 35° Vartan at Nazareth; 45° Davidson at Madagascar; 75° Valentine; 77° Lowe; 80° Paterson; 90° Robson; 118° Carnegie (Amoy,) and Stewart (Pekin;) 120° Henderson, of whose return to Shanghai we have quite recently heard. Vartan is doing well in his interesting field. I commend all these dear brethren to your sympathies and to your prayers."

"CALLANDER, 16th July 1863.

"The daily prayer of your parents for you is, that you may ever more and more experience the enlightening of the Sun of Righteousness, and the shielding of the Lord your God, that He may give you grace and glory. No good thing will He withhold from you. We are kept in perfect peace, and I now begin to hope that my ailments may be removed as they were five years ago.

"We have now the most magnificent weather I ever saw in this country. Everything is in my favour. Arrangements for my leaving practice are completed.

"I am happy to find you preparing to study nature. Professor B—— has been so kind as to procure for you a copy of Roxburgh's 'Flora Indica.' Professor

A—— has most kindly thought on the best book for you on the vertebrata, and has concluded by recommending Giebel's 'Saugethiere, Leipzig, 1859.' For the mammals, (full descriptions of all known species, but without plates,) a book about to be published by Dr G——, of the British Museum, will be the best book. A book of the birds of India is now preparing.

"As to fishes, Professor A—— has no better to recommend than Bloch, Cuvier, and Valenciennes, and we will therefore send you only Roxburgh, and I hope, Giebel."

"KNOCKBARNE FARM, PITLOCHRIE, *August 1863.*

"This is a choice retreat. A realisation of a *beau ideal* that has been floating in my mind for years. We believe we have been guided to it, and I do hope it is to be blessed, as I am still 'waukrif,' although without pain. I enjoy turning out at sunrise, or between five and six o'clock, to gaze upon the magnificent panorama, stretched out north, west, and south, (wood and moorland to the east.) The extent of distinct vision is from the confluence of the Garry, (where it flows out of the Pass of Killikrankie, close to the battle-field,) with the Tummel, to where the latter falls into the Tay at Logierait. A spacious wooded valley lies beneath us, crowned by heath-clad hills. Ben y Vracky rises on the north, and the summits of Farragon and Ben Lawers are seen over the bounding valley wall westwards. It is much to my taste. I am observing all the birds that I can see; and hope

if I continue to live in the country to become as familiar with them as a man who does *not shoot* them can be. Allan is making snares with india-rubber. So you and I agree in attending synchronously to the vertebrata. At present microscopic studies are out of the question.

“I have only to add that we are as happy here as the day is long, absolutely without carefulness, singing of the numberless mercies mingled with our lot, and enabled to trust implicitly in our Heavenly Father’s promises for the future. My strength returns very slowly, and we cannot yet form plans.”

LAST LETTER TO HIS SON WILLIAM.

“GILSLAND, *September 8th*, 1863.

“Now for natural history matters. Was the visitation of locusts that you had synchronous with that in some other parts of the Punjaub, of which I read an account in the newspaper several weeks ago? or was it a local affair? I would be much pleased to receive some account of what you saw, and to read it before our Physical Society. I am curious to know the circumstances under which, as I understand, the locusts accumulate in such quantity as to lie, one layer above the other, to the depth of several inches or even feet. Are they blown by the wind into such heaps, like snow-drifts? When it so happens, do the insects die quickly? Did the crowd appear suddenly? on the wings of some particular wind? Where were they

bred? Do the people eat them? Are they preserved for future consumption? When the insects first appear do they settle upon some particular trees? Are such visitations common in the Punjaub?

“I read with much interest such notices as I meet with of the preparation making for the Industrial Exhibition at Lahore. The presence of the Governor-General will give it great *eclat*, and doubtless stimulate the native exhibitors. I hope your portion will be forthcoming in good order and good time. You will soon receive Roxburgh’s ‘Flora Indica,’ which, I hope, will help you. The other day, at the C——s’ of N——, (Hoddam,) I saw a beautiful series of pictures of tropical fruits, coloured, done in the Mauritius, where the C——s have a brother, also a curious set of photographs of natives. . . .

“I have been endeavouring to study modern geology of late with the help of Page’s admirable introduction to the science. I was far behind, and very much needed to ‘*rub up*.’ But I require access to museums, and more field work than I am at present able for, to do full justice to my object. In all natural history I take as much interest as ever, but my capacity for observation is limited both by my diminution of strength, and by my failing eyesight.”

Though imperfectly recovered from the severe attack of illness in January 1863, Dr Coldstream resumed practice early in February. He said at this time, “I feel as never before, that my great work is

to prepare to die." In this spirit forward he went, filling every hour with service—weak in body but strong in spirit—until Sabbath the 29th of March, when he was again confined. The commencement of this illness was less severe than that of January, and he hoped to be out again in a few days. This hope was not realised. Country air having always in time past worked wonderfully in restoring him, he went to Morningside in the beginning of April. Suffering submission, and prayer, were exercised there for three weeks; and feeling that he would surely die soon, he returned to his house in town early in May. I visited him at Morningside, on the day in which he returned to Edinburgh, and found him very weak and feeble. He was impressed with the idea that he was dying, and wished to spend his last moments at York Place. When we joined in prayer, it was with the impression that it would be the last time in which we would be permitted to do so.

During May there were fluctuations in his state. Some days of great suffering and weakness were endured. His medical friends, Drs Begbie and Newbigging waited on him with unfailing assiduity and kindness. Bright gleams of light were in his sick-chamber when dear brethren in Christ came to visit him. Much prayer was made for his recovery. His own continued frame of mind was peaceful acquiescence in God's will. The medical mission, in all its branches,—its agents, and students,—were themes

on which he delighted to meditate and converse. Truly the Lord in this work was a refuge in his day of trouble.

In the hope that the hill air might effect what had failed to result from all other means, he went to Callander on the 4th of June. A wonderful rallying took place here, and his own hopes of being restored for a time were revived. There were, however, some suffering days to be endured in this retreat, but they were cheered and greatly alleviated by his intense enjoyment of the scenery. The power to walk about returned, and was greatly enjoyed: God in His works, God in His word, seemed to fill him with joy inexpressible. Here the work was accomplished of transferring his practice, and sending farewell letters to his patients. His spirit, which had calmly sustained all that had gone before, was sorely tried by the answers to these letters. Many attached friends wrote to tell of their disappointed hopes. Some sorrowed at the thought that his kind and comforting presence would not cheer their dying bed. I received letters from him, dated Callander, 8th, 13th, and 15th July. He wrote, in great calmness of spirit, in regard to some botanical works which he wished to send to his son William, in India. In one of these he writes:—"Pray for me, that the precious work may be perfected." In another, he alludes to some plants, such as *Trientalis europæa*, which he saw in flower, and expressed a hope that I might see him during a botanical ramble. Again he says, "I am thankful

for sympathy, and prayers of dear friends. I am sure they *prevail*. Feeble am I, but not cast down." In this letter he alludes also to medical missionary work, such as Dr Davidson's doings at Madagascar, the opening for medical missions in Cashmere, and Vartan's work at Nazareth. At Callander his desire for participating in the fellowship of the saints induced him to attend the communion, although he was in a state of great weakness. He derived much comfort from the commemoration of his Saviour's dying love, and he was enabled to realise in Him dying the perfect and unalloyed communion of the saints in heaven. To Mr John Cowan he writes, on 23d July, as follows:—

"MY DEAR FRIEND,—Were I to obey the impulses of my feelings, I would write to you very often when not restrained by impassable obstacles. But, when I call to mind the multitude of business letters, as well as those from friends, which every post supplies you with, I hesitate to add to the labour which, however frequently it may be one of love, I know must be sometimes rather trying to flesh and blood. Our prayer is ever for you that 'grace to help in every time of need' may be your daily portion.

"I remember well your kind visits to me, while I lay weak and low in York Place. They refreshed my spirit; and I knew well that you bore me on your heart at the throne of grace. It has pleased our Heavenly Father to answer the many prayers of Christian friends, and to restore me to greater comfort and

strength than I ventured to expect. But I am still very weak and utterly unfit for more than reading, a little writing, and very short walks. We are now in a retired farm-house, one mile and a half from Callander. It suits us admirably, but it was pre-engaged for August and September, and we must leave soon. We think of flitting to Pitlochrie, which suited me very well four years ago. Our future movements are quite uncertain, and must be regulated by my state, which is still liable to varieties. Should I never again be fit for active life, I see a large field of usefulness open to me even amongst my own family. We are enabled to trust in our Heavenly Father's promises, and are 'kept in peace,' which we ought to be very thankful for. We were delighted to notice that you had the city missionaries at Beeslack the other day. As I doctored about one-third of them for some years, I know some very well, and greatly love and esteem them. It has been one of the sorest trials of my present position that I was obliged to resign the care of them. It was, indeed, good to have to do with them; and I am thankful to reflect that no one died during the several years of my charge. I have not yet heard who has been elected in my room."

Copy of a letter to the Rev. James Lewis:—

"PITLOCHRIE, 18th August 1863.

"MY DEAR MR LEWIS,—I remember, with the deepest interest and gratitude, the precious letter of sympathy which you so kindly addressed to me about

the time of the crisis of my illness, while I was prostrated in York Place, and believed alike by my friends and myself to be in a dying state. The prayers and words of comfort of Christian friends were greatly enjoyed both by Mrs Coldstream and me. We sensibly felt the 'upholding' graciously vouchsafed in connexion with them, and in times of great weakness and even of suffering, we were helped to 'be still,'—assured that our Heavenly Father would arrange all for the best. When I left home for Callander in the beginning of June, I thought it very unlikely that I would return alive; at the same time, I thought it my duty to use what I felt was the most *likely means* to fan the feeble spark of life. I have always been very conscious of the invigorating effect of mountain air. There was nothing worthy of the name to be had nearer than Callander, and I was assured it was a long enough journey. The jolting of the railway carriage was very trying for me, and I reached Callander in a very exhausted state. For three days I suffered much from the consequences of the journey; after that time I began to rally and greatly to enjoy the scenery and the pure air, but for several weeks I had a series of suffering and very depressing attacks, so that I began to think it impossible I should recover. Change of residence to a farm-house seemed to be greatly blessed to me, and at last I began to recover. My improvement has been still progressing, and since coming to Pitlochrie a fortnight ago, I have gained strength more sensibly than at any time previously;

still I am lean and feeble, and I feel that there is a worm at the root—we are, therefore, still in the attitude of those who expect a summons at no distant day. We have very much to be thankful for, and are kept not only peaceful but cheerful. Pray for us, that we may be enabled in all circumstances to glorify our Heavenly Father. It is likely that we shall remain here until the 24th, and then remove to Dumfriesshire, where we intend to pay a visit to our friends at Hoddam. We cannot form any plans for the winter, until it be determined in what state I am after reaching Edinburgh in October. You are aware, I presume, that I have been laid aside from ordinary professional work; the wish of my family, the advice of professional friends, and my own convictions combined to constrain me; indeed, I felt that I had no alternative. I would now like to be useful in connexion with the subjects to which I have devoted my pastime, and am contemplating the establishment of a “Journal of Ethnography and Medical Missions,” which I believe might be made both interesting and useful. I know how much interested you are in my feeble labours in these directions, and will be thankful for suggestions.—Your affectionate friend,

“JOHN COLDSTREAM.”

August was spent at Pitlochrie, where the fine weather allowed him to be a great deal out. Hills were ascended, and rambles taken in wooded glens, and his heart was gladdened. Many cottages of the poor

were visited, and as he walked, and spoke to every beggar he met, he scattered the good seed, giving tracts, loving to speak of Him who was precious to his own soul.

He wrote to me on the 19th of August, from Pitlochrie, on medical missionary matters in connexion with India, and specially in reference to communications which I had transmitted from Dr Cleghorn. He drew up a short notice for the *Witness*. He also writes,—“I am contemplating the possibility of getting some respectable publisher to start a monthly journal of ethnography and medical missions, and arranging for the regular publication in it of the correspondence of our society, for reports and letters of great interest are accumulating upon us. If I should be restored to some ability for work, I should like to take the editorship of such a journal.” He enjoyed intercourse at Pitlochrie with Mr Barbour, Principal Forbes, his minister Dr Bruce, and other kind friends.

On the 18th of August he sent a letter to Dr Struthers, who had been appointed to the Professorship of Anatomy at Aberdeen, and who had always supported the Medical Missionary Society.

“PITLOCHRIE, 18th August 1863.

“MY DEAR DR STRUTHERS,—I beg you to accept of my most cordial congratulations on the occasion of your election as Professor of Anatomy at Aberdeen. I heartily rejoice in this appointment for your sake, although with many friends I will be sorry to see you

leave Edinburgh. May you be strengthened for all your work, and prove as useful to the northern students as you have been to very many in Edinburgh.

“On behalf of the interests of the Medical Missionary Society, I must express my great satisfaction in thinking of the support you will give to our tried and excellent friends in Aberdeen—Professors Macrobin and Pirrie. Indeed, the object has many good friends and liberal supporters in Aberdeen, and I feel assured that you will heartily co-operate with them.

“The responsibilities of our society are now becoming very great in respect of the urgent calls for suitable men that are reaching us from many parts of the mission-field. One medical missionary is said to be more influential in some quarters than ten others. We must be up and doing.

“Should it please God to restore me to some measure of health and strength, (and these seem to be coming back slowly,) I hope to be able to do something in connexion with our society more efficiently than hitherto. But, alas! I am but a feeble twig.

“May you be greatly blessed and made a blessing in your new sphere.—I am, with sincere regard, my dear Dr Struthers, faithfully yours,

“JOHN COLDSTREAM.

“*P.S.*—Have you read Professor George Smith’s valedictory lecture, delivered at Madras in May last? It is most interesting. I have sent large extracts from it to the editor of the *Edinburgh Medical*

Journal, who, I hope, will publish them either in September or October. "J. C."

The habits of mental activity to which Dr Coldstream had accustomed himself, were most valuable during his days of sickness and languor. It was very touching to see him at Morningside, with the expression of pain on his countenance, reading with evident interest Principal Forbes's book on the "Glaciers," exchanging it for a medical journal, and then asking one of his family to write to his dictation a letter of pure sympathy to tried friends, or attempting some piece of service for the medical mission. His interest in public questions continued to the last. It was not his habit to speak much of political matters, but his prayers showed how deep his views and feelings often were. How much he mourned over the bloodshed in the west, was to be gathered from his fervent prayers for the advent and reign of the Prince of Peace.

Deeply alive to the importance of the discussions that agitated the theologians of the day, he hailed with gratitude and satisfaction the noble gift of his friend, Mr R. Macfie, to the ministers of the Free Church of Scotland. He borrowed Professor Gaussen's volume on "The Canon of the Holy Scriptures" from Mr Bogle, at Callander, and perused it with lively interest; selecting passages most likely to be useful, he had them read to him by his children.* Very pre-

* Mr Macfie had presented to every minister of the Free Church a copy of Professor Gaussen's work.

cious were the hours as he lay on his couch in the open-air, and listened to the pages of this volume, often pausing to impress important points. Lips touched with holy fire seemed to speak from a heart that in its very depths had experienced the value of the Holy Bible. The religious books that were his companions during his last days were—Dr Alexander's volume "Consolation," and his friend Dr H. Bonar's small volume entitled "God's Way of Peace." He wished this could be very widely circulated, sent many copies to friends, and to his son in India, and hoped it would be translated into many languages. One of his remarks about it was:—"If a book for inquirers could be called classic, this is so;" at the same time he added, "It leaves on one's spirit the impression of every sentence being steeped in prayer." He received from distant friends two copies of what he designated a "most precious book for the afflicted," "Able to Save." Again and again were its pages perused, and opportunities sought of commending it to others. These were helps, but from the Word itself were his light, his strength, and his consolation drawn; it was, indeed, more to him than his daily food. However early the call to duty in the morning, a time for his Bible, although necessarily often short, was ever found. Wearied at the end of a long day's work, however late the hour, the evening portion was read, and after his retiring from practice, the best of his time—when he was fresh in the morning, and before fatigue set in at night—was devoted to his Bible. The following extracts were found after

his death to have been written during his last summer on the Bible he daily used:—

“ We must make a great difference between God’s word and the word of man. Man’s word is a little sound which flieth into the air and soon vanisheth ; but the word of God is greater than heaven and earth ; yea, it is greater than death and hell, for it is the power of God, and remaineth everlastingly.

“ Therefore we ought diligently to learn God’s word ; and we must know certainly, and believe that God himself speaketh with us.”—*Luther*.

“ The Bible is a living book, not a dead one ; a Divine one, not a human one ; a perfect one, not an imperfect one. Search it, study it, dig into it.”—*H. Bonar*.

Leaving Perthshire on 24th August, the journey south was much enjoyed. Notes were found in his pocket-book of the geology of the country through which he passed. At Larbert he rested for two hours, and visited the Home for Imbecile Children. He was happy to see Dr Brodie, after so many discouragements, at length settled in a house suited to the varied requirements of his interesting pupils. He thanked God, who had so far prospered efforts to succour the helpless, in which he had taken a deep interest, and for which he had laboured and prayed for many years. He said, as he was wont to say of happy days, “ It is a day to be marked with a white stone.” This visit to Larbert is specially alluded to in a letter from Dr Brodie, which is given at page 138.

Two days were spent in Glasgow. While there he wrote the following letter to his friend Dr Cleghorn in India :—

“GLASGOW, 25th August 1863.

“MY DEAR DR CLEGHORN,—It is, I think, a very long time since I last wrote to you ; and I have been reconciled to the interruption of our correspondence by my own frailty on the one hand, and by the assurance of your excessive occupation on the other. But through the kindness of Professor Balfour, and the attentions of dear friends at Valleyfield, I have been kept informed of all your movements, and have received all your kind messages. The lively interest you have taken in the proposed mission to Cashmere has especially interested me. Although from the first I thought of Elmslie (our most advanced student) as a most suitable person to send as medical missionary : yet, from the conviction I entertained of the little likelihood there was of the Church Missionary Society consenting to accept of a Presbyterian agent, I did not speak either to him or to others. Now, I am glad to learn that during my illness the directors of the Church Missionary Society have encouraged our directors to believe that if in other respects Elmslie proves suitable, and is approved of on our report by the Punjaub Committee, they will not object to his appointment. But on this subject at present I write (as you must understand) unofficially ; for although gradually recovering health and strength, I am still without portfolio, and am *not* at head-quarters.

You must depend upon Dr Farquhar for the exact state of matters: my co-secretary, Mr Bell, is in correspondence with him. I know, however, from letters received from Elmslie himself, that he has prayerfully and deliberately considered the proposal that he should go to Cashmere, and that he is prepared to accept of the appointment should he be thought suitably qualified. He seems to be somewhat staggered by the Rajah's law of exclusion from his possessions for six months of each year, but I have encouraged him to believe that it may be quite possible for him to find abundance of occupation during that period of exclusion in territory under British rule or protection. In writing, Dr Farquhar had better explain to what extent and in what place this may be done, if at all. Now I can bear testimony very fully and with confidence in favour of Mr Elmslie, as having apparently all the gifts and graces which one desires to see conjoined in a medical missionary. I regard him as one of the most promising men who have passed through our hands; and he is of more mature age than young graduates in medicine generally are. While aiming at the study of divinity, he resided in Italy for some time as tutor to some young gentlemen; and even then he appeared in the pulpit of the Free Church at Florence. He is generally well educated, has studied medicine and surgery with great zeal, and has been a most diligent pupil and assistant at the Cowgate Mission Dispensary. Let me, therefore, commend Mr Elmslie to your favourable re-

gards. Should he go to Cashmere, he will have the prayers and sympathies of many friends here. Did you read the interesting and emphatic valedictory address delivered by Dr George Smith, at the Madras Medical College, in May last? The defence of medical missionary agency which it contained appeared to me quite admirable. One is thankful to see an experienced man, holding a situation of great influence, (which I presume is Smith's case,) coming before such an audience as he addressed with so full and earnest a testimony in favour of evangelistic labours. Before you leave India, I hope you may find, or make an opportunity for bearing public testimony similar to that borne by Smith. We regard you as one of our most attached and most intelligent friends."

While at Pitlochrie he had little meetings at his house for Bible reading and prayer. On 23d August he addressed those assembled on the oneness of all believers in Christ. He was delighted to testify his love to the brethren, and to compensate in some measure for the solitary Sabbath which his distance from church necessitated. The invitations to those meetings was given in personal visits to the cottages around. The cottars seemed to be glad of the invitations, and doubtless their hearts were softened, and the messages were lovingly received, because the messenger, in all his evident weakness, had sat at their firesides, and kindly inquired after the circumstances of their children. He shook hands with each as they came and went, and the farewell word ex-

pressed a hope of a happy meeting in the Father's home above. That he had in a large degree the power of recognising Christ in the person of the poor was evident from his first reception of the gospel, and in these last days it was in lively exercise. He carefully considered the case of every one who applied to him, and he heard if possible what any beggar had to say. He had always kind words for them, and he never sent them away without some token of his good will, accompanied by a tract and a word of counsel. It was his principle and his habit never to give money to those he could not visit or know about further than from their own statement. In his demeanour to the respectable poor there was something very touching. He had always expressions of respect for their virtues and sympathy for their wants. He had learned from Christ to be all things to all men.

During Dr Coldstream's residence at Callander in 1863, he was much distressed by observing the large number of mussels destroyed by the pearl fishers; hundreds were opened in which no pearls were found. He was very desirous to introduce to the notice of these men the plan adopted by the Chinese of cultivating beds of mussels for the purpose of producing pearls, and after he went to Pitlochrie, he sent to friends at Callander the following extract from "Studies in Animal Life," (*Cornhill Magazine*, vol. i. p. 606-7, 1860):—

"Shells are formed by a secretion from the mantle.

The mantle is that delicate, semi-transparent membrane which you observe on opening a mussel, lining the whole interior of the shell, and having at its free margins a sort of fringe of delicate tentacles, which are sensitive and retractile. A microscopic examination of these fringes shows them to be glandular in structure—that is, they are secreting organs. The whole mantle, indeed, is a secreting organ, and its secretion is the shell-material; the fringes” (which you see outside during the life of the animal, while it is *at ease*) “secrete the colouring matters of the shell, and enlarge its *circumference*; the rest of the mantle secretes the *nacre*, or mother-of-pearl, and increases the *thickness* of the shell. Now, it is obvious that the formation of pearl nacre, *and of pearls*, depends on the *healthy* condition of the mantle, not on its diseases.”

A few sentences follow on the uncertainty which still exists as to why some shells contain pearls, and not others; the truth is, we do not know. Here follows this concluding paragraph:—

“Since we know how pearls are made, may it not be expected that we should learn to make them? Ever since the days of Linnæus, the hope has been entertained, and is now becoming every day more likely to be realised. Imperfect pearls have been made in abundance. The Chinese have long practised the art. They simply remove the large freshwater mussel from the water, insert a foreign sub-

stance under the mantle, and in two or three years (if I remember rightly) they take the mussels up again, and find the pearls formed. In this way they make little mother-of-pearl josses, which are sold for a penny each."

The 26th of August found him in Dumfriesshire, where he remained for ten days in the society of dear relatives. He was very happy there, but felt the dampness of the weather, and seemed to miss the exhilarating effect of the mountain scenes.

On 27th August he wrote to me from Hoddam Manse, Ecclefechan. In the letter he encloses printed copies of Vartan's remarks. He says, "Since I last wrote to you I have heard of a journal lately commenced, under the title of 'Anthropological.' It, of course, must occupy part of the ground which I proposed to enter upon, according to the plan I mentioned to you." He then asks me to procure a sight of the journal for him. That journal, however, he found to be totally different in its principles and aims from that which he proposed to edit. The speeches against the negro made by the President and Vice-President of the Anthropological Society, at the meeting of the British Association at Newcastle, indicated, in his opinion, most erroneous views in regard to the natives of Africa; and he had no desire to support a journal which was likely to advocate such views. He could not, however, but rejoice to find that Mr Craft, a gentleman of negro extraction, had

vindicated so nobly his position in the scale of being, and had discomfited so thoroughly the Anthropologicals at the Newcastle meeting.

In the same letter Dr Coldstream alludes to the Newcastle meeting, and expresses a wish to be there. An extract from a letter from Dr Robson, Calcutta, was enclosed. Thus the medical missionary atmosphere pervaded all his writings.

As a last change, before returning home, he went to Gilsland, on the 4th of September. The cathedral at Carlisle was visited on the way. Damp weather seemed to retard his progress at Gilsland, but on fine days he was out a great deal; and letters addressed to friends from the place show how fully awake he was to all the wonders and beauties of God's works, as well as the claims of what he increasingly esteemed the highest end for which man can live, namely, the spreading of the gospel.

He paid a visit to Newcastle on the 11th, for the purpose of seeing the collections there, and of visiting Mr Joshua Alder's museum. This was a wonderful effort. Mr Alder, in a letter to me, expresses great pleasure at this visit from such a genuine naturalist.

In a letter to Dr Wright, on 14th September, Dr Coldstream refers to Gilsland and its spa. "One hill," he says, "supplies sulphureous water, another chalybeate; neither strongly flavoured, but both apparently potent. The scenery in the immediate neighbourhood of the hill is very beautiful. The steep and precipitous banks of the Irthing (a tributary

of the Eden) are finely wooded, and present some striking views.* There is no large amount of accommodation for visitors, but what there is, is well filled during the season. . . .

“To-morrow we intend to leave for Longtown and Penicuik, and we hope to return to York Place early in October. I am considerably better, but far from strong. In respect both of food and of exertion I am obliged to be very cautious.

“Tempted by the accounts I heard of various objects of interest which had been brought together for the edification and amusement of the members of the British Association at Newcastle, and kept together for a fortnight after the meeting was over, I made a run down to it on Friday last. While there I thought I might as well call to see your friend Mr Alder, and I did so, after passing three hours in the exhibition. He and Miss Alder were, happily, at home, and I enjoyed my visit very much. He showed me some of his collections of corals and corallines, very neatly put up and carefully named. But my time was too short to admit of my looking over so many drawers as I would have liked to see. . . . Mr Alder had got a bad account of me from Professor Balfour, and seemed astonished to see me looking so well.

* In a letter to his son Allan, he says, “The banks are fringed with alder, plane, oak, birch, hazel, and willow; and there are some cliffs which show the alternations of sandstone, shale, and ironstone of the coal formation in very fine sections.”

“The exhibition was very interesting. Amongst many illustrations of the multiform applications of science to art, of which Newcastle supplies numerous striking examples, room had been found for such things as the originals of Bewick’s beautiful illustrations of the ‘British Birds,’ and many others of his works; also the drawings made by Mr Hancock for his and Mr Alder’s work on the Nudibranchiate Molluscs. Then there were extensive collections of fossil fish, shells, and plants, a few very rare birds stuffed, busts of distinguished Newcastle men, beautiful models of modern iron screw-steamers, and the awful realities of Sir William Armstrong’s gun.”

It is obvious that his old taste for science was in full activity, even within a few days of his death. After this visit the thought of home and his family became the prominent one. For the last time in an earthly sanctuary he worshipped, on Sunday the 13th, in the little English church at Gilsland. On Monday the 14th, he seemed very well, and was a great deal out. On the 14th, he wrote to Mr Archibald Gibson, W.S., as follows:—

“IRTHING HOUSE, BY CARLISLE,
14th Sept. 1863.

“MY DEAR SIR,—I cannot tell you how much Mrs Coldstream and I have been gratified by your kind and most friendly note of the 10th. The assurance of your sympathy and your prayers is unspeakably welcome. We have learned to appreciate such very highly; and I deeply feel how much I owe to the

intercessions of many dear Christian friends, although more and more must we learn to cease from man. Thanks for your precious words of encouragement, and for your mention of Mr North's experience.

“ You kindly express a wish to learn some particulars regarding my state of health ; and I am happy to be able to give a tolerably good one. In the beginning of June I left home in a state of extreme debility, and with the feeblest possible hope that it *might* please God to bless the Highland air to my recovery. The exacerbations of my illness during the first weeks of my residence at Callander were so severe, as to deprive me of hope entirely ; and I felt that I *must* die. Solemn moments these when one stands face to face with death ! It becomes me to testify that I was blessed with ‘ peace in staying my soul on God in Christ,’ and had experience of ‘ grace to help in my time of need.’ Unexpectedly I began to rally, and by slow steps have made progress towards what appears to be a pretty comfortable state of convalescence, although I am still *under par* in respect of strength. Mrs Coldstream and I passed three weeks at Pitlochrie, the salubrious air of which, I think, proved very useful to me. Thence we travelled, *via* Glasgow, to Hoddam, where we spent ten pleasant days.

* * * * *

“ We came hither ten days ago. The waters seem to agree with me ; but the weather has been unfa-

vourable. By the beginning of October, we hope to be at home again.

“What I will engage in, *if fit for anything*, is still uncertain. It seems not improbable that my old patients would like me to give them my services occasionally in consultation. Pray for me that I may be kept in patience, that my way may be made plain, and that, above all things, a single eye to the glory of our Divine Master may be granted. May I be made willing to take a low room, if only I may be permitted to spend all that remains of life in *His service*.

“Let me congratulate you on the satisfactory manner in which the work of the Meteorological Society appears to be done by Mr Buchan. It is extremely interesting to me to see the subject that I worked at very earnestly, forty years ago, so thoroughly and successfully taken up, &c., &c.—Faithfully yours,

“JOHN COLDSTREAM.”

Slightly indisposed on Tuesday, the 15th of September, the wetness of the weather prevented the journey being commenced; still he hoped to be off on the morrow. His Father in heaven had another plan, and in patient submission the servant said, “God’s will be done.”

On Wednesday morning, the 16th, he became very ill. It was a day of suffering and of strong consolation. The eye of faith was steadily directed to the Cross, and his sufferings were mitigated by thinking

of what was endured there for him. The frequent utterance during the paroxysms of pain was, "Looking unto Jesus—None but Christ." In the evening of that day he felt better; his spirit was in great peace, and he enjoyed the reading of psalms and hymns. The 31st Psalm was very precious to him, and the hymns, "Jesus the Son of God," and "How sweet the name of Jesus sounds." He did not know that the last billow of life's stormy sea had been breasted. At midnight the Master came, and, fearing no evil, the faithful and beloved servant walked through the dark valley. Only half-an-hour before the spirit fled did he recognise that he was dying. With a smile he intimated that he felt that "to be with Christ was far better." At six o'clock in the morning of the 17th he was taken up. He had often said during the summer, "Death has no sting, Christ has taken it away," and according to his faith it was unto him.

"Servant of Christ, well done!—
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"The sword was in his hand,
Still warm with recent fight,
Ready that moment at command,
Through rock and steel to smite.

"Bent on his glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the Cross.

“ At midnight came the cry,
 ‘ To meet thy God prepare ;’
He woke and caught his Captain’s eye,
 Then strong in faith and prayer,

“ His spirit, with a bound,
 Left its encumbering clay ;
His tent, at sunrise, on the ground
 A darken’d ruin lay.

“ The pains of death are past,
 Labour and sorrow cease ;
And life’s long warfare, closed at last,
 His soul is found in peace.

“ Soldier of Christ, well done !—
 Praise be thy new employ ;
And while eternal ages run,
 Rest in thy Saviour’s joy.”

Since the departure of our dear friend, his sorrowing widow has received many kind letters, and not the least consolatory are those from medical missionaries, and specially from those who knew her husband most intimately, and who had joined with him at his residence in Edinburgh in devotional exercise. Many of them have attributed to Dr Coldstream much of the interest which they had been led to take in missionary work. Just tributes to his memory are very precious to surviving friends, and nothing could have been more cheering to our departed friend than the assurance that, through God’s blessing, he had been in any way instrumental in stirring up medical students to take a heartfelt interest in the advancement of Christ’s cause. As a

sample, we give the following letter from Mr Paterson, Madras:—

“ MADRAS, 11th June 1864.

“ MY DEAR MRS COLDSTREAM,—I fully intended writing by last mail, but was far from well, and had a good deal of anxious business on hand which prevented me from doing so. I have real pleasure in allowing my mind to go back through all the years of my acquaintance with Dr Coldstream. There are few men to whom I owe such a deep debt of gratitude as to him, or who have exercised a greater or better influence over my life. I was first introduced to him in the summer of 1850, and from that time to the day of his death, I never ceased to receive tokens of his kindness and of his unwearied interest in my work. All who came into anything like close and constant intercourse with him, felt that he wielded a power, which, although it was difficult perhaps to explain, could not fail to be acknowledged. There are some men naturally endowed with manners so attractive or so persuasive, who have apparently so little difficulty in giving expression to any generous feelings that may be passing through their minds, that it is easy to understand the secret of their influence. I do not mean to say that Dr Coldstream's manner had not its own attractions, but as far as I could see, and certainly as far as my own experience went, very little of his influence, at least at first, could be traced to that. He was too honest a man to be

very profuse either in professions or in promises ; but when he did express an opinion or make a promise, they could both be uniformly and most implicitly relied on. This honesty of character which had penetrated so wonderfully every part of his nature, and which entered into all the acts and relations of his life, enabled him, even although there had been nothing else, to exercise a permanent influence over those with whom Providence brought him into contact. I shall never forget my first interview with him. My literary course at the University was drawing to a close, and I was just on the eve of entering the Theological Hall. For the first time the real responsibilities of my position occupied my mind, and after a period of much anxious thought, I resolved to give up all idea of studying for the ministry. The winter session having closed I paid a three months' visit to Ireland, and there saw for the first time medical missions at work, under my friend Dr Wallace at Parsonstown. Having been interested and in a sense connected with home missions from my earliest years, and having seen much of the sick poor, how they craved for succour and yearned for sympathy, and often sought for both in vain, I at once saw that Dr Wallace wielded a power over the hearts of the people among whom he laboured, such as any man might envy. My whole soul was drawn out from that moment to medical missions, not indeed to foreign lands at that time, but rather to the agency itself and its bearings on home heathenism. Immediately on my return to

Edinburgh I went to Dr Coldstream. As I have said, it is impossible for me to forget that interview. The care which he took to place before me all the difficulties and responsibilities which the office of a medical missionary involved, to banish from my mind all romantic and exaggerated ideas, and to confront me only with the realities of the position which I was contemplating; these things are all now most vividly before me. It was not the kind of meeting which I had anticipated, nor was it at all the same as those which I had with others shortly after on the same subject. But it was emphatically the one which influenced me most, for although he said very little to encourage me, (I do not remember whether he said anything directly to that effect,) I felt that his searching questions were not mere matters of form, or got up for the occasion, or intended to scare me away; but on the contrary, I was convinced that he was only passing me through a process which he would have gone through himself, and perhaps had gone through for all I knew.

“After my studies had commenced, and some of the difficulties of which he spoke were beginning to dawn upon me, I discovered both the wisdom of the advice which he had given me, and also how full of gentleness and comfort he was when trouble actually overtook me. From that time I consulted him almost as a matter of necessity, being drawn to him by a kind of instinct; nor had I ever once the slightest reason to repent the confidence which was reposed in him.

There is one thing of which every one who knew anything of Dr Coldstream was perfectly satisfied, I mean his obvious and most unqualified earnestness. In these days when all kinds of moral and missionary machinery abound, there is a great tendency and temptation for men without any real consciousness of a Divine call to work for Christ, and without any fixed earnest purpose, to associate themselves with schemes and committees without entering into their spirit, or making their success a felt part of the business of their life. It was very different with Dr Coldstream, and everybody felt that it was so.

“Medical missions, and the glorious object which they had in view, not only had his sympathy and his prayers, and medical missionaries his most hearty co-operation, but they secured the best energies of a life, the whole of whose actions had been subjected to the strictest self-scrutiny, and then dedicated to the service of his Divine Master. I have heard him over and again say how glad he would have been if it had been God’s will to have permitted him to share in the trials and labours of the foreign mission field, but for all that, he was well satisfied that it had been otherwise ordained. And I am sure there are many this day scattered over the world, who will say that God had wisely and well disposed of His servant by keeping him in his native land, and constituting him as He did a kind of living centre by whom many were quickened, and to whom we all went with confidence and love.

“There is another feature of his character which has often struck me, as one which must have ministered very materially to the influence which he exercised, and increased the confidence which he inspired—I mean, his patience with the failings of others, at any rate of those younger than himself. Along with this there was a quiet faithfulness in personal dealing which both penetrated and melted one. And he was so slow to judge, and so wise and gentle in his decisions. I could easily give you very striking illustrations of what I mean, but as they are in the main personal, it is wiser to withhold them. I may say this, however, that his prudence and patience, his intimate knowledge of our work and of ourselves, his sympathy with us in our troubles, his readiness to recognise and encourage all that was promising combined with a cautious reserve, which refrained from making too much either of a temporary success or an apparent failure, contributed very largely, I believe, to the position which the Madras Medical Mission has been enabled, by God’s blessing, to attain. I might say much more, but will only add this, that the death of Dr Coldstream has taken away one who was both a father and friend to myself, and a generous and judicious director of the affairs of this mission. But ‘the Lord reigneth.’ He hath indeed smitten us, but we know also that He will heal us, and I am sure that there are many who will thank God with me, that Dr Coldstream has been succeeded by so worthy a man and one possessing such a kindred spirit as

Mr Bell. Enclosed are all the letters which I can lay my hands on. I have not been able to read them all over again, but they are one and all at your service, as I know you will make a wise use of them. They are precious to me and I would not like to lose them, but when you are done with them, perhaps you will be good enough to put them in the hands of my good old mother, who will take care of them for me. —Believe me, my dear Mrs Coldstream, yours with much affection,

“DAVID PATERSON.”

Thus hath the Lord taken from the midst of us one who was not only eminent as a physician and a man of science, but who earnestly devoted his life to the cause of Christ, and was honoured in doing much good to the medical profession by his calm and enlightened advocacy of medical missions. He took a warm interest in medical students, and many of them speak in glowing terms of his Sunday evening meetings for the reading of the Bible and prayer. To these reunions, under God's blessing, some have traced their early impressions of Divine truth, and the lighting up of a zeal for missionary work. The kindness and gentleness of his manner, his loving spirit, his unselfish actings, his strong faith and hope, and his desire to spend and be spent for Christ, were prominent features of his character. Amidst much affliction the trial of his faith was found unto praise, and honour, and glory. He rejoiced in hope, was patient in tribulation, and instant in prayer, ever

bearing about the dying of the Lord Jesus. He was always labouring. In the intervals between his attacks of illness he was up and doing his Lord's work. "He being dead yet speaketh." He has left us an example. Let us follow him as he followed Christ, and let us learn the lesson, to work while it is day, seeing "the night cometh, when no man can work."



