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IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

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FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—*Ps. 137, v. 5.*

EXPOSITION OF MATTHEW XVI. 13—20.

There is something still to be observed, to grasp which it is necessary to consider the character of Peter as a man—the character given to him as a man by God. Peter was a man of ardent disposition, strong in his attachments, of great zeal in whatever he undertook, daring and courageous in action; but at the same time, impulsive, quick rather than accurate in his apprehensions, and with feelings rather hasty in their expression than determined and continuous in their exercise. Among the reformers of the 16th century, Luther resembled him rather than Calvin,—a man who formed strong opinions, and expressed them strongly,—who leaped to a conclusion, seizing it, as it were, by instinct; but not capable of reasoning with the same clear accuracy, or of supporting his positions with the framework of logical argument. He was, in short, a man of generous and noble disposition, of more heart than head, in whom the practical predominated over the speculative, and the emotional over the intellectual. Hence his virtues at once, and his vices. Hence his readiness in avowing his opinions, and his rashness in forming them; and hence also the tendency which beset his honest openness to degenerate into bravado, and his determinations of valor to evaporate into cowardice at the approach of appalling forms of danger. Hence, presently, we find him daring to rebuke Jesus whom he had just acknowledged to be the son of God. Hence his bold and vaunting avowal of attachment to his Master, and of his resolve never to forsake Him, followed by the disgraceful denial in the hour of danger. But hence also his deep and poignant contrition, his bitter

tears. We may remember, too, that he, the man of impulse, was grieved that our Lord, when pronouncing his forgiveness, should yet ask thrice—" Lovest thou me?" But we may remember, also, that he was the first to acknowledge and act upon the outpouring of the Spirit, and to proclaim the crucified one, the healer of the nations,—the first to exercise the faith of miracles,—the first to assert the right of private judgement, and to glory in the name of Jesus before a blood-thirsty tribunal,—and the first by whom the prejudices of Judaism were fairly surmounted, and the Gospel preached in all its universal freeness to the Gentile world. Once, indeed, as an Apostle, he timidly dissembled his convictions as to the religious equality of Jew and Gentile; and was, accordingly, sharply rebuked. With this exception his conduct seems to have been fully consistent with the name here bestowed upon him, when called Simon the Rock; and with the position assigned to him by Paul at the very time of recounting his temporary falling away, when he terms him one of the pillars of the Church. (See Kitto's Cyclopædia, abridged edition.)

But now, may we not discern, in the character thus described, lineaments of the character which we find belonging to the men who invariably take the first stand in any great change through which a country passes? Who first avow their convictions in public, braving obloquy, danger, everything, in behalf of their opinions? Who, in all aftertime, occupy the foremost place in the memories and the veneration of their countrymen or co-religionists? Perhaps never are they the men who think in the closet, deliberately come to their conclusion after weighing the