

his work was left unfinished. His powerful arm, strengthened by Divine Providence, overthrew the old Temple which had become defiled, yet he did not complete the new Temple in Scotland. He purged the land of idols, but he did not guard it against their return. He ploughed the soil and sowed the seed, but was called away before he had fenced it from the inroads of such as would tread down and injure the corn. But as the mantle of the ascending Elijah fell upon Elisha, that of Knox fell upon a worthy successor in the wise and fearless Melville. It was his to take up the work that Knox had left unfinished, and carry it to its completion. Through the instrumentality of Knox, the seed of sound doctrine was sown and took deep root in Scotland. Through the instrumentality of Melville, above all others, the hedge of Church discipline was erected—a hedge that still remains, with some slight changes and amendments, around the Presbyterian Church up to the present moment. Nor let us consider the services rendered by him unimportant. In comparison with that which we have characterized as the specific work of Knox—(a reformation in Church doctrine)—the special mission of Melville—(a reformation in Church discipline)—was certainly secondary and subordinate. Still, without the latter, the former work would have been very imperfect. A pure Church cannot *exist* without pure doctrine, but neither can a Church *continue to exist* in purity without good discipline. An individual may be brought to Christ and educated for heaven under the teaching of sound doctrine, regardless of any particular system of Church order or government. Still, the Church is composed of a large number of individuals, and constitutes a society, and, like every other society, must have its own laws, and must be prosperous and happy or the contrary according to the nature of those laws and the faithfulness with which they are administered. Without such laws, there can be no unity of action. Without such hedges, the Church cannot be separated and distinguished from the world. Without any such walls or dykes, the tide of mundane error and corruption will soon sweep over the Church, and soil her purity and destroy her beauty.

For this great and important work, Melville was very specially and peculiarly adapted. His natural powers of mind, his peculiar temperament, his great scholarship, his sojourn in France and at Geneva, his clear logical head and his brave dauntless heart, pre-eminently qualified him for being the Leader and governing spirit in any such undertaking. The Second Book of Discipline is a standing memorial of his fitness for the work, and his great success in bringing it to a happy conclusion.

Melville was descended from an old Scottish family. In the University of St. An-

drew's, he highly distinguished himself as a student in every department of study, and, after mastering all that his countrymen could teach him, he entered himself as a student in the University of Paris, where he prosecuted his studies under the most distinguished scholars of the age. So great was the fame of the young Scotsman for learning and wisdom, that at the age of 21 he was elected as Professor in the College of Marceon in Poitiers; and so great was his fame as a Professor, that his College soon became popular and famous. During the civil war of that period in France, the College was closed, and Melville, after acting for some time as tutor in a private family, left for Geneva, with no other companion than a young Frenchman and a small Hebrew Bible which he always carried along with him, slung in his belt. Here he made the acquaintance and gained the friendship of Beza, as Knox had gained the friendship of Calvin. Here, too, he was appointed to the chair of Humanity, or Latin, and taught, with great ability, until the time came when he was invited to return to his native land. The fame of Melville, as a scholar, was great, even among the famous scholars of that country and period. Greek and Latin were said to have been as familiar to him as his native tongue. His knowledge of Oriental Literature, of Hebrew and Syriac, was accurate and extensive. Yet, he did not devote all his time and attention to mere Book-learning, for other important matters engrossed much of his time and thoughts, and formed the subject of many an hours conversation with his friend Beza, the successor of Calvin, and almost his equal in celebrity. Between Melville and Beza, there existed the strongest sympathy and friendship. Both were among the most accomplished scholars of their age. Both entertained similar views as to Church discipline and Bible doctrine. Beza loved Scotland and Scotsmen. Melville had never forgotten his native country and her Reformation. While in France, he saw too much of the plotting and the dark and unscrupulous scheming of the Jesuits of that country, not to appreciate the blessed change that was effected in Scotland when the yoke of Rome was broken from off the neck of the nation. The massacre of Protestants, in Paris, on St. Bartholomew's day, drove over one hundred Protestant ministers, at one time, to seek refuge among the Alps, and to find an asylum at Geneva. With those refugees, Melville came daily in contact, and heard, from their lips, an account of all the horrors of that bloody day. In this atmosphere—moving in the society of those exiles, hearing them daily bewail the state of their oppressed country, and their persecuted and afflicted Church—Melville imbibed that deep-seated hatred of ecclesiastical despotism, and that love of free and popular Church government, which he ever after manifested. The estimation in which he was held by Beza, whose