

PASTOR AND PEOPLE.

THE LEADING MEMBERS OF THE WESTMINSTER ASSEMBLY.

The Assembly which, during the most interesting period of English history framed, in the historic "Jerusalem Chamber" of the Deanery of Westminster, the doctrinal and disciplinary standards of the Presbyterian Churches, was no doubt the most important Assembly ever held in the history of Protestantism. The Synod of Dort alone could compare with it; but the Synod of Dort, though composed of delegates from different countries, was confined in authority and influence to the Reformed Church of Holland, and legislated only on the five points of the Arminian controversy. The Assembly of Westminster covered the whole field of Christian doctrine, worship, and discipline.

We present here brief sketches of the most prominent divines and scholars of that Assembly.

William Twiss, the Prolocutor, was held in general esteem for his learning, virtue, and piety. In doctrine he was an extreme Calvinist, and wrote ably against Arminianism. In discipline he was a moderate Episcopalian, who would have favored a compromise between Episcopacy (on the scheme of Archbishop Ussher) and Presbyterianism; but the course of events and the adoption of the Scotch Solemn League and Covenant put prelaty in any shape out of the question. Twiss preached the opening sermon of the Assembly, presided with dignity and modesty, but died before it had proceeded far in its work. He was buried in Westminster Abbey.

Joseph Caryl was a distinguished preacher, and "a man of great learning, piety, and modesty." He became afterwards one of Cromwell's Triers, was ejected in 1662, and lived privately, preaching to his congregation as the times would permit. He is chiefly known as the patient author of a commentary on Job in twelve volumes quarto (London, 1648-1666), which is an excellent school of its chief topic, the virtue of patience.

Thomas Coleman (Oxon.) was called "Rabbi Coleman" for his profound Hebrew learning. But Baillie describes him as half scholar and half fool, and of small estimation. He died during the heat of the Erastian debate (1647).

Thomas Gataker, B.D., (Cantab. died 1654, aged eighty,) a devourer of book, and equally esteemed for learning, piety, and sound doctrine. He refused various offers of preferment.

Thomas Goodwin, D.D., (Cantab. died 1680, aged eighty,) one of the two "patriarchs of English Independency;" Philip Nye being the other. He was pastor of an English congregation at Arnheim, Holland, then in London, and afterwards President of Magdalen College in Oxford till the Restoration, when he resigned. He was the favourite minister of Cromwell, eloquent in the pulpit, orthodox in doctrine, and exemplary in life, but "tinctured with a shade of gloom and austerity" (McCrie.) "Though less celebrated than Owen, his great attainments in scholarship, and the range and variety of his thoughts, astonish us when we read his writings, showing how familiar he was with all forms of theological speculation, ancient and modern" (Stoughton.)

Dr. Joshua Hoyle (Oxon. died 1654), Divinity Professor in Dublin, afterwards Master of University College, Oxford, was the only Irish member of the Assembly, "a master of the Greek and Latin fathers, who reigned both in the chair and in the pulpit."

John Lightfoot, D.D., (Cantab.,) the greatest Rabbinical scholar of his age, whose *Hora Hebraica et Talmudica* are still familiarly quoted in illustration of the New Testament. His *Journal* is one of the sources for the history of the Assembly. In 1649 he became Master of Catherine Hall, Cambridge, and retained his post till he died, 1675, aged seventy-three.

Stephen Marshall, B.D., (Cantab.,) lecturer at St. Margaret's, Westminster, was "the best preacher in England" (Baillie;) a fearless leader in the political strife, a great favourite in the Assembly, "their trumpet, by whom they sounded their solemn fasts" (Fuller.) One of his Royalist enemies calls him "the Geneva bull, a factious and rebellious divine." He was buried in Westminster Abbey, 1655, but disinterred with the other Puritans after the Restoration.

Philip Nye (Oxon. died 1672), minister of Kimbolton, who had been in exile with his friend Goodwin,

took a leading part, as a Commissioner of Parliament, in soliciting the assistance of the Scotch, and subscribed the Covenant, but he conceived a dislike to their Church polity, and gave them a world of trouble. He kept them for three weeks debating on the superior propriety, as he contended, of having the elements handed to the communicants in their own seats. He was a staunch Independent, a keen debater. He was a "great politician, of uncommon depth, and seldom, if ever, outreached" (Neal.) He was one of the Triers under Cromwell, and the leader of the Congregational Savoy Conference. After the Restoration he declined tempting offers, and preached privately to a congregation of dissenters till he died, seventy-six years old.

Herbert Palmer, B.D., (Cantab.,) Vicar of Ashwell, afterwards Master of Queen's College, Cambridge, was a little man, with a childlike look, but very graceful and accomplished, a fluent orator in French and English, and a model pastor. He spent his fortune in works of charity, and his delicate frame in the cure of souls. He had scruples about the divine right of ruling elders, but became a convert to Presbyterianism. He is the real author of the "Christian Paradoxes," which have so long been attributed to Lord Bacon.

Francis Rous (died 1658), "an old most honest" member of Parliament, and one of the twenty Commissioners who were deputed to the Assembly, innocently acquired an immortal fame by his literal versification of the Psalms, which was first printed in 1643, and is used in many Presbyterian congregations.

Dr. Edward Reynolds, (Oxon. died 1676), "the pride and glory of the Presbyterian party" (Wood), was very learned, eloquent, cautious, but lacking backbone. He along among his brethren accepted from Charles II. the bishopric of Norwich (January, 1660), owing, it was said, to the influence of a "covetous and political consort" (Wood), but "he carried the wounds of the Church in his heart and in his bowels to the grave with him."

Lazarus Seaman, B.D. (Cantab. 1667), one of the four representatives of the London clergy, a very active member, and reputed as an Orientalist, who always carried with him a small Hebrew Bible without points. He is described as "an invincible disputant" and "a person of most deep, piercing, and eagle-eyed judgment in all points of controversial divinity, in which he had few equals, if any superiors." He became Master of Peterhouse, Cambridge, but was ejected after the Restoration.

John Selden (1584-1654), one of the lay assessors, and a scholar and wit of European reputation. His scholarship was almost universal, but lay chiefly in languages, law, and antiquities (hence *antiquariorum coryphaeus*.) For a long while he took an active part in the debates, and often perplexed the divines by raising scruples. He took pleasure in correcting their "little English pocket Bibles" from the Greek and Hebrew. Not especially fond of the flesh of the Bible, he cast the "bones" at them "to break their teeth therewith" (Fuller.) He was an Erastian and a clergy hater, but on his deathbed he declared that "out of the numberless volumes he had read nothing stuck so close to his heart, or gave him such solid satisfaction, as the single passage of Paul, 'The grace of God that bringeth salvation hath appeared unto all men.'"

Richard Vines, Master of Pembroke Hall, Cambridge (died 1656), "an excellent preacher, and very powerful in debate, and much respected on all accounts" (Masson.)

Thomas Young, Master of Jesus College, Cambridge, a Scotchman by birth, Milton's preceptor, and the chief of the five "Smectynnuans."

THE SCOTCH COMMISSIONERS.

After the adoption of the International League and Covenant Scotland sent five clerical and three lay commissioners, who admirably represented their Church and country. They form a group by themselves, at the right hand of the Prolocutor. They were the only delegates who were elected by proper ecclesiastical authority, viz., the General Assembly of their Church (Aug. 19th, 1663), at the express request of the English Parliament; they declined being considered members in the ordinary sense, but they were allowed, by warrant of Parliament, to be present and to debate, and practically they exerted an influence disproportionate to their number. They arrived in London in September, fresh from the battle "with lordly bishops, Popish ceremonies, and royal man-

dates," and full of the "*perferendum ingenium scotorum*."

Alexander Henderson, rector of the University of Edinburgh since 1640, sixty years of age, ranks next to John Knox and Andrew Melville in the history of Scotch Presbyterianism, and was the author of the "Solemn League and Covenant" which linked the Scottish and English nations in a civil and religious alliance for the Reformed religion and civil liberty. Being unmarried, he gave himself entirely to the Assembly from August 1643 to August 1646. He has heretofore been too much ignored. "My researches," says Masson, "have more and more convinced me that he was, all in all, one of the ablest and best men of his age in Britain, and the greatest, the wisest, and most liberal of the Scotch Presbyterians. They had all to consult him; in every strait and conflict he had to be appealed to, and came in at the last as the man of supereminent composure, comprehensiveness, and breadth of brow. Although the Scottish Presbyterian rule was that no Churchman should have authority in State affairs, it had to be practically waived in his case; he was a Cabinet Minister without office."

Robert Baillie, Professor of Divinity in Glasgow, did not speak much, was a regular attendant, and for fully three years a shrewd observer, and has been called the Boswell of the Assembly and the most pleasant letter gossip. His "Letters and Journals" (not properly edited till 1842) are "among the most graphic books of contemporary memoir to be found in any language. His faculty of narration in his pithy native Scotch is nothing short of genius. Whenever we have an account from Baillie of anything he saw or was present at, it is worth all accounts put together for accuracy and vividness. So in his accounts of Stafford's trial; and so in his account of his first impressions of the Westminster Assembly" (Masson.)

George Gillespie, Minister of Edinburgh (died 1648,) was only thirty-one years when he entered the Assembly, probably the youngest, and certainly one of the brightest stars, "the prince of disputants, who with the fire of youth had the wisdom of age." He first attracted public attention in his twenty-fourth year by "*A Dispute against the English-Popish Ceremonies, upon the Church of Scotland*," which helped the revolt against Laud's innovations. He took a leading part in the debates of the Assembly against Erastianism and Independency. According to Scotch tradition he once made even Selden reel and say, "that young man, by his single speech, has swept away the labours of ten years of my life."

Samuel Rutherford, Professor of Divinity in St. Andrew's, was one of the most fervid and popular preachers in Scotland. He was twice invited to a professorship in Holland.

Rev. Robert Douglas never sat. Among the lay Commissioners, John Lord Maitland (afterwards Earl of Lauderdale) distinguished himself first by his zeal for the Scotch Covenanters, and afterwards by his apostasy and cruelty against them. Sir Archibald Johnstone of Warristone was since 1637 a leader among the Scotch Covenanters, a great lawyer and a devout Christian, who, as Bishop Burnet, his nephew, narrates, often prayed in his family two hours at a time with unexhausted copiousness. The great Marquis of Argyle also, who afterwards suffered death for his loyalty to the Scotch Kirk, sat some time as an elder in the Assembly.

DR. HODGE'S THEOLOGY.

The Rev. Dr. Atwater, of Princeton, in an article in "The Independent," on the relation of Dr. Hodge's theology to opposing systems, begins with imputation, and says:

We refer to this doctrine in its threefold relation, viz.: of Christ's righteousness to the believing sinner, of the latter's sins to Christ, and of Adam's first sin to his posterity. The antipathy of this doctrine is largely fostered by the stubborn misunderstanding and consequent misrepresentation of the meaning of the word "impute" and such correlatives as "guilt" and "justification" in scriptural and theologic usage. Thus, to justify means not to make righteous, but to pronounce or adjudge righteous in the sense that the person justified is to be dealt with and treated as righteous. Guilt means obnoxiousness or exposure to punishment. So, when it was charged that our Saviour was "guilty of death" (Matt. xxvi. 66,) it was meant clearly not that he had committed murder, but what exposed him to capital punishment under the Jewish law. So the