

More brave than David's mighty men,  
This Champion fought it fair,  
In Truth's defence, both by the Pen,  
The Pulpit and the Chair.

He stood, with his associates, true  
To Scotland's solemn oath,  
And taught to render homage, due  
To God and Cæsar both.

Earth, raging, from his sacred post  
Debarred the worthy sage;  
Heaven, frowning, sent a furious host  
To 'venge the sacrilege.

Mourn, Zion, your Elijah, gone,  
And wailed to the skies;  
Mourn, till his fiery car bring down  
A soul of equal size.

Mr. Wilson was succeeded in the Theological Chair by the Rev. Alexander Moncrieff of Abernethy, his neighbour and friend, who, by the unanimous choice of the Presbytery, was appointed to take charge of the training of the young men for the Christian ministry. He followed the same course as Mr. Wilson, the modula of Professor Mark of Leydon, being also the text-book of his course of lectures, and for expounding which he was well qualified, having himself studied under that celebrated Divine. In this office, as well as in his ministerial charge, Mr. Moncrieff continued till his death, which took place nineteen years afterwards, and during that period he was the able and successful instrument in training many for the holy ministry who became the pillars and the ornaments of the Secession Church.

At the time the Divinity Hall was removed to Abernethy, a Philosophical Class was instituted by the Presbytery, with a view to render it unnecessary for students to attend such classes in the Universities, as there was reason to suspect the soundness of the Professors in these Institutions. Those students who did attend the Universities for Moral Philosophy (for this was not prohibited,) were subjected to more minute and rigid examination by the Presbytery than others, before they were admitted to the study of Divinity. All pains were taken to guard the candidates for the ministry against erroneous views, whether on Philosophical or Theological subjects, and great concern was exercised to cherish and promote orthodoxy of sentiment, and vital piety among them.

As the principal ground of Secession was to preserve and promote purity of doctrine, the Presbytery spent much time in framing what was called an Act concerning the doctrine of grace. Evangelical views of Divine truth having, in so many instances, been deserted and impugned by ministers of the Establishment, and thereby a mournful declension produced among the people in practical godliness, the Associate Presbytery were most diligent and solicitous that the clergy and laity of their Church should be eminently distinguished for scriptural doctrine and practice. This important Act was finally agreed to in October, 1742. It may be considered as reasserting those previous truths of the marrow of modern Divinity which the General Assembly had condemned, and as a reasonable defence of evangelical truth. Some of its statements may be strong and objectionable; but, from its strict Calvinistic tenor it was well calculated, at the time, to check the current of Arminian doctrine which seemed nearly to have overrun the National Church. It is, besides, a document of value in our own day, when some of the errors of earlier times have been revived and advocated. In particular, the Associate Presbytery maintain, in this Act, that although the purchase and application of redemption be peculiar to God's chosen, yet the warrant to receive Christ is common to all, as all are sinners, and as the revelation of the Divine will, in the Word, affords a warrant to offer Christ unto all, and a warrant for all to receive Him, according to His commission to His disciples, binding throughout all ages, "Go ye into all the world, and preach the Gospel to every creature." Again, the Presbytery maintain that saving faith is a man's persuasion, that Christ is his, and that he shall have life and salvation by him, and, also, that whatever Christ did for the redemption of mankind He did it for him. And, again, whereas in some of their Acts condemnatory of the marrow, the Assembly enjoin the ministers to preach the serenity of a holy life, in order to the obtaining of everlasting happiness,—the Presbytery assert that this is of dangerous tendency, and that whilst holiness of life is indispensably necessary, yet it does not lead or entitle to eternal happiness, but is the

evidence and fruit of being freely justified by the righteousness of Christ, received by faith.

But we are now about to approach to a law of those events in the history of our Church, which although to be deplored in references to the movements and measures themselves, have since been seen to have been permitted by God, in His wise and gracious providence, as the very turning-points to important and vast results, and as having led on to that elevated position, and those scriptural characteristics by which, as an evangelical and progressively reforming Church, we have all along been, and are still, distinguished. But we enter not at present on their consideration.

#### ERRATA IN JUNE NUMBER.

Page 186—column 1st, line 9th from foot, for "delincation," read "delinature."

Page 187—column 1st, line 26th from foot, for "bo entirely," read "bo so entirely."

Page 187—column 2nd, line 37 from top, for "Nally," read "Hally"

#### KRUMMACHÉ'S PARABLES.

[TRANSLATED FOR CANADIAN PRESBYTERIAN MAGAZINE.]

##### THE FIRST AND LAST SMILE.

Eve, the mother of the living, bore with pain her second son. Like the dumb beasts of the field, and without sign of human perception, lay the new born child on her breast, and the voice of its weeping, and its sucking lips, were the only proofs of its feeble life.

"Ah!" said the mother, to the father of the child, sighing, "must I not merely bring forth children with pain; must I also with pain suckle and rear them? Shall I have no beam of joy in the dark night, when I keep myself awake on its account? Cain's glance is gloomy and troubled, and he wanders before us as the form of the sin which we have committed. And even from this one, sounds only the voice of complaint; or he reposes not in a human manner, and his soul is like an undeveloped blade of grass, which withers in the bud. How much more happy are the beasts of the field, and the fowls of heaven, than man! Does not the lamb frisk about its mother, and does not the young chicken conceal itself under the wings of the hen? Ah! the beasts of the field, when we look on them, point out to us our sins!"

Thus she spake, and called the boy Abel, which signifies the sorrowing one; and she wept over him a month long. But Adam said, "weep not, mother! The Lord will make it turn out well, and will have compassion on us."

Then Jehovah had compassion on the weeping mother, and the angel of paradise drew near unseen, and touched the lips of the child on the bosom of the sorrowing mother.

Behold, thus does the little boy open his tender lips, and there was a dimple in his cheek, and the lustre of the first smile swept over his countenance, and his eyes looked upon his mother.

Then the mother, with tears of joy, raised herself, and called the father of the boy, and held out to him the child, and the little child smiled also upon his father the second time.

But the father raised his voice and said, "Let the Lord be praised.—He has changed our sorrow into joy. He has exalted one child above the beasts of the field which bow their head to the earth, and their countenance is without expression and character. But the countenance of the child has become as the glance of the messenger of the Lord, and as Eve's countenance, when joy and gratitude fill her heart. Well is it for us that our eyes have seen the sign of the Lord, and Abel is a living soul. Hovers it not over the countenance of the child, as when his song in the spring renews the form of the earth. Blessed be the day in which the Lord looked upon our child, and let his name be eternally praised." Thus spake Adam, and embraced the little child.

But Eve nursed the child and said, "I have seen in him the sign of God, therefore will I nurse him with care."

And the boy grew up in wisdom and grace, and Adam gave to him a flock, that he might pasture it, and the flock was beautiful and large, and the lambs loved the young man, for Abel was friendly and God fearing.

But Cain was angry in his heart, and envy and wickedness were stirred up within him, because Jehovah was with Abel. For Cain's heart was evil from his youth, and the Lord was not with him.

And on the day of his birth, Abel brought an offering to the Lord, and consecrated it from the firstlings of his flock, and his heart was full of joy and gratitude. But Cain became furious against his brother, and his countenance was disfigured with passion, and he struck his brother Abel on the head, so that he sank to the earth. And Cain smiled scornfully upon the fallen, and left him in his blood.

Then came the father and mother of the young man, and found him slain, and Eve stooped over him and wept sore.

But Abel raised his bloody head, and turned his eyes upon his weeping parents, and a gracious smile swept over his lips and his countenance.—Now he again bowed his head and gave up the ghost, and the appearance of his death was friendly.

Then answered Eve and said, "Ah, such was the appearance of his