

accordingly in the writings of the apostles, we find the church fully informed on this point. A bishop is one who is "a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." "He teaches wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness."* But *secondly*, it is defective, because in enjoining upon the people an implicit obedience to their bishops, he is not careful enough to specify the matter of their obedience. He does not always say, obey them "for their works' sake," or "because of the faith that is in them," which is truly the ground of the church's obedience to her spiritual rulers, as the apostles testify. "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday and to-day and forever."† In this way the church is secured against the adversary; the wolves are distinguished though they come in sheep's clothing, while the matter of obedience is defined. And as Ignatius is defective in both these respects, he is in so far an unsafe guide; and were there no other the church would be more exposed to the hypocrisy of designing men.

MEMOIR OF ANDREW THOMSON, D. D.†

Dr. Andrew Thomson was born at Sanquhar, in Dumfriesshire, on the 11th of July, 1779. His father was the late Dr. John Thomson, one of the ministers of Edinburgh; at the time of his son's birth, minister of Sanquhar, and, subsequently, of Markinch in Fife. The subject of this Memoir, without affording any striking proof of premature scholarship, from which an augury of his future fame might have been drawn, was remarkable from his earliest years for intelligence and vivacity, and especially for that free, manly, open-hearted character, which, in after life, gave him so strong a hold on the affections of all who intimately knew him. It is difficult to say at what precise period his thoughts first turned seriously to the ministry: but he had not been many years at college before he exhib-

ited symptoms of the power of that vital religion, which forms the first and best qualification for the sacred office.

Early in 1802 he was licensed to preach the gospel, by the presbytery of Kelso; and on the 11th of March of the same year, he was ordained minister of the parish of Sprouston, within the bounds of the presbytery from which he had received licence. Shortly after his settlement at Sprouston, he married Miss Carmichael, by whom he had ten children, seven of whom are still alive. The result of this union was all the happiness which the marriage relation can afford; interrupted only to the afflicted survivor, by the melancholy event which has deprived her and her family of the society of one, who, if possible, was still more attractive and delightful in the family circle than he was commanding and distinguished in the public walks of professional and active life.

During his ministry at Sprouston, Dr. Thomson displayed the same vigor, earnestness, and fidelity, by which his labors, in more extensive spheres, were subsequently characterized. His interest in the external affairs of the church, was manifested by the share he began to take in the business of the ecclesiastical courts of which he was a member, while of his anxiety to promote the higher interests of religion, a satisfactory evidence exists in the catechism on the Lord's Supper, which he published for the benefit of the young among his parishioners; and which we have reason to know, has proved eminently useful to many besides those for whose use it was originally designed.

In the year 1803, Dr. Thomson was removed to the East Church, Perth. Here, in conjunction with his brother, and others of his friends, ministers of Perth and its neighbourhood, he lived happily, and labored successfully, till the spring of 1810, when he received a presentation from the magistrates and council of Edinburgh, to the New Greyfriars church in that city. In this situation, better adapted to his talents, and to the active character of his mind than either of the preceding, he entered on a course of ministerial service, which proved in no ordinary degree acceptable and useful. Many who have since distinguished themselves for Christian worth and attainments, owed their first religious impressions to his discourses in the New Greyfriars. To the young, especially, and the students attending the university, his ministry was at this period peculiarly attractive.

A few months after his admission into Edinburgh, Dr. Thomson, with the assistance of several of his clerical brethren, in the church and in the secession, commenced the publication of the *Christian Instructor*, a work that, in spite of the disfavor with which, in certain quarters, it has been regarded, and a want of the support which it justly merited from the friends both of religion and of the establishment, has been

* Titus, ii. 7, 8; 1 Tim. vi. 3; also 1 Thes. ii. 10, 14. v. 12, 13; i. Tim. vi. 11, 14; i. Peter. v. 2, 5.

† See also Romans, xvi. 17, 18; i. Cor. iii. 4, II. iv. 17; ii. Cor. viii. 23.

† Abridged from the Memoir prefixed to "Sermons and Sacramental Exhortations, by the late Andrew Thomson, D. D."