

you let me depart in peace?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and when pressed to take it he declined, again saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup; he commenced to grow better; he soon regained his wonted health, and labored for years afterwards, in the cause of the Reformation. And when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."

ARCHBISHOP LEIGHTON.

If asked, what work comes nearest to the Scriptures? we would answer, though with some consideration, and consequently hesitation, The writings of Leighton. He has not the fervid genius, nor the commanding views of Gospel truth, which Luther possessed; nor the clear and philosophic understanding of Calvin; nor that peculiar solemnity of Howe, which places the reader upon the verge of eternity; but he has a portion of all the excellencies of the most eminent men, and a very deep infusion of the Christian spirit peculiarly his own. The character of his writings is eminently heavenly and catholic; and these two qualities go together and influence each other. There are no sects or denominations in heaven.

There are some things that require explanation about Leighton, in order fully to harmonize his life, his mind, and his writings. His father stands in great opposition to both his sons; and this must be attributed partly to a principle of revulsion. After making every allowance, it seems strange and still unaccountable, that Leighton should join the party that so persecuted and savagely mutilated his father.* The fierce dogmatism of his father may have inclined the son to mysticism; of which there are strong indications in a short paper, "Rules and Instructions for a Holy Life," (if it be Leighton's, for it is unworthy of him,) and but a slight tinge in his better writings. The first sentence of the Commentary on St. Peter might throw some light upon the workings of Leighton's mind. "The grace of God in the heart of man is a tender plant in a strange, unkindly soil," &c. Religion, with Leighton as with others, was an exotic, and generally under glass. But we have a double task to perform; first, to protect it from unkindly blasts; and, secondly, to acclimate it and give it a hardier character and an out-of-door existence. It was in this part of religious culture that Leighton most failed. His piety seemed too much confined to his closet, and did not sufficiently encounter the ruder influences of the world.

Though latterly an Episcopalian, more, however, from compliance than choice, there was nothing hierarchical or priestly in Leighton's views; he saw clearly there can be no priest without a sacrifice, and as there is but one abiding sacrifice, the great Atonement, so there is but one abiding priest, the Lord Jesus Christ. Through their union with Christ, all His people are kings and priests also. There remains, therefore, among them the sole distinction of the teachers and the taught. But that distinction does not divide them into clergy and laity. "All believers," says the Archbishop, "are His clergy; and as they are His portion, so He is theirs;" in other words, clergy and laity are identical. All believers are God's people, or His laity; and all His people, or laity, are the lot of His inheritance, or His clergy. Leighton is most distant from anything of the spirit of a caste; he felt that all believers are one brotherhood through the Lord Jesus, and that by His death every wall of partition has been taken away.

None have more clearly seen or strongly urged, that holiness and happiness are identical; and that conformity to the Divine character is the sum and end of religion. God must reign; but if He reign without us, and do not reign in us, our wills must be crushed by the Divine will; and we must ever be unhappy till we be conformed to Him.—*Douglas of Cavers.*

INNOVATIONS IN THE CHURCH OF SCOTLAND.

The following is from the *Biblical Repertory* for January. The case of Dr. Lee, we may mention, is before the Presbytery of Edinburgh. The Doctor main-

* See Canadian U. P. Magazine for 1853, page 315.