

unattractive, is not that of a Gough, enough to make a reputation of itself. He has evidently never studied elocution, but expresses himself simply as he found he could do when he tried it. There is a kind of uniform cadence in the voice which comes by and by to please, and haunts the memory like the refrain of a relished song. Mr. C.'s action also is ungainly. Plainly, his arms are *de trop*. A characteristic movement is to sweep forward with them as if he were cutting corn and gathering it into his bosom. Let it not be supposed, however, that Mr. Cairns is not a most eloquent and interesting preacher. There is no parallel between him and John Foster in this respect. The most intelligent in Berwick delight to hear him; and we doubt not, that had he seen it to be his duty to accept the call given him by Greyfriars Church, Glasgow, with so much enthusiasm, his settlement there would have proved an eminent success. But, with all this, it is as a thinker and writer, rather than a speaker, that he is peculiarly distinguished. And in these capacities, he stands, indeed, very high, as was shown to some extent by his evident influence in the recent election to the Logic Chair in the University of Edinburgh—a Chair which, would he have accepted of it, he would have graced so pre-eminently himself. Mr. Cairns is distinguished as a metaphysician, having not only, we may say, mastered the systems of all other philosophers of ancient and modern times, but having thought profoundly for himself. He is, notwithstanding, sound in the faith and as simple as a child, with, at the same time, much of the poetry of an ardent youth. His is a deep, wide mind, and a most loving, reverential heart. He has something of the intuition of John. This indeed, is not discovered all at once; you may hear him preach without being strongly impressed with the thought of his superior greatness. But he grows upon you like a pyramid, the longer you contemplate him. As in sailing, you acquire some proper idea of the vastness of some rock which stands up, not seemingly of great proportions, out of the sea, from the length of time you take to pass it, so it is with the mind of Mr. Cairns. At first you may think the estimate of his powers has been exaggerated, but you come ere long to extol him with the loudest.

We did not enjoy the opportunity of hearing the discourse which Mr. Cairns delivered on the occasion of the jubilee of Dr. Brown; but from a careful perusal and reperusal of it, we have no hesitation in saying that, though not an extraordinary effort, it is highly worthy of the man. What Dr. Cunningham said of it at the evening meeting in Tanfield Hall, we can say now, without excitement and without any temptation to pass a compliment, "It is a noble discourse." The text is Lev. xxv. 10, "Ye shall hallow the *fiftieth* year." The introduction is natural and appropriate, and philosophical *withal*, consisting, as it does, of a development of the thought that "human nature is not made to esteem every day alike." In this way, remarks the preacher, "human life asserts its dignity, for if it is not worth being noted, it is not worth being passed through." Then, he goes on to say, that Moses, under the Divine guidance, took advantage of the natural impulse of man to mark certain times and seasons, and that thence arose the great Sabbathic system of the Jews with its weekly, monthly, annual, and septennial festivals, up to the fiftieth year. Coming to the jubilee itself, Mr. Cairns speaks of it, as having, besides serving other important purposes, been typical in its character, shadowing forth the joy of gospel times. It "imaged by its Sabbathic character the gospel rest in Christ; by its unreserved deliverance of captives and slaves, the Christian redemption from guilt and from spiritual bondage; and by its universal restitution of property to the poor and needy, the fulness of that inheritance which is treasured up in Christ." Here we have the outline of an excellent course of thought which we hoped when we had reached the point in our perusal of the sermon, was to be the one followed in it, but on reading further on, we found that the object of the preacher was rather, taking the essential idea of the jubilee, *gladness*, "to find in every celebration under the gospel where the lapse of time enters as an element, a counterpart to this