

promise to themselves what they will, surely he that shall have cause to write with Nicolas de Clemanges, a book of lamentation, *de morte ecclesie solita*, will but also have cause to write with him *de capite et resurrectione ecclesie*.

As the thing is of high concernment to these so much disturbed and divided churches, so the elevation is yet higher by many degrees. This controversy reacheth up to the heavens, and the top of it is above the clouds. It doth highly concern Jesus Christ himself, in his glory, royal prerogative, and kingdom, which he hath and exerciseth as Mediator and Head of his church. The crown of Jesus Christ, or any part, privilege, or pendicle thereof, must needs be a noble and excellent subject. This truth, that Jesus Christ is a king, and hath a kingdom and government in his church distinct from the kingdoms of this world, and from the civil government, hath this commendation and character above all other truths, that Christ himself suffered to the death for it, and sealed it with his blood; for, it may be observed from the story of his passion, this was the only point of his accusation, which was confessed and avouched by himself, was most aggravated, presented, and driven home by the Jews, was prevalent with Pilate as the cause of condemning him to die, and was mentioned also in the superscription upon his cross.

Nicolas de Clemanges, a pupil and friend of Gerson, wrote books which the titles cited in 1464 and 1472 respectively. There are some fifteen publications set to Gerson's account, but his *Works* (1744-47) were comprised in two volumes. The use of the word 'treasure' confers in the last extract is not higher than the extract recorded in the great Oxford Dictionary.

Archbishop Leighton (1611-84) was the son of a Scottish physician settled in London, Alexander Leighton, who was barbarously treated by the Star Chamber of Charles I. A tract against Catholicism and Episcopacy (1624) brought the Scots doctor into trouble, and going abroad, he was ordained to the English Church in Utrecht, a post he soon resigned, returning to London in 1630. In Holland he had published 1628 an intemperate and virulent *Appeal to the Parliament; or Scot's Plea against the Prelate*, for which he was now sentenced to be publicly whipped and set in the pillory; to have his nostrils slit, his ears cut off, and his cheeks branded with a hot iron; to pay a fine of £10,000, and to suffer perpetual imprisonment in the Fleet—an imprisonment from which, after eleven years' confinement, he was liberated by the Long Parliament. His son Robert, educated at the University of Edinburgh, resided for some time at Donay, where his intercourse with French friends and relations amongst the Catholic clergy not merely taught him perfect French, but broadened his theological views. He became also an accomplished Latinist, Hellenist, and Hebraist. In December 1641 he was ordained minister of Newbattle, near Edinburgh, and there he delivered the sermon composing his celebrated *Commentary on the First Epistle of St Peter*. In 1653 he resigned his parish of Newbattle to become Principal of the University of Edinburgh. Soon after the Restoration Leighton was induced by the king himself to become one of the new bishops, chose Dunblane,

the poorest of all the dioceses; and for the next ten years he laboured to build up the shattered walls of the Church. His aim was to preserve what was best in Episcopacy and Presbytery as a basis for comprehensive union; but he succeeded only in being misunderstood by both sides: to both he seemed incomprehensibly late Adamant on both times of vital interest. Neither Wodrow nor Rowan ceals his dislike of Leighton's policy and suspicion of his designs—and Leighton, too, spoke of the extreme Covenanters at times with considerable asperity. Wary at length of his uncomfortable position, he went to London in 1665 to resign his see, but Charles persuaded him to return. Again in 1669 he went to London to advocate his scheme of 'accommodation,' and immediately after accepted the archiepiscopal see of Glasgow, his predecessor being deprived for opposing the 'indulgence.' Next followed his fruitless conferences at Edinburgh 1670-71 with leading Presbyterians. In despair of success he begged for permission to retire, and at length in 1674 was allowed to lay down his archbishopric. His last ten years he spent at Broadhurst Manor, Sussex, the home of his sister, often preaching in the church of Horsted Keynes, where he lies. He died in a London inn, 25th June 1684. His often expressed wish to die in an inn is recorded by Bishop Burnet in whose arms he died—in his sketch of Leighton's character, quoted in Vol. II. Burnet said of him that he had 'the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that he ever saw in mortal.' The famous reply to zealous brethren asking whether he preached to the times, that surely they might 'permit a poor brother to preach Jesus Christ and eternity,' is quite in his spirit, but does not seem well authenticated. Coleridge held him, among all our theologians, as best deserving 'the title of a spiritual divine;' and based the *Aids to Reflection* on aphorisms culled from Leighton—surely a remarkable compliment to the modest divine. In one passage in the first chapter of the *Commentary*, Coleridge says we have 'religion, the spirit; the philosophy, the soul; and poetry, the body and drapery, united; Plato glorified by St Paul.' The pregnant passage is this:

As in religion, so in the course and practice of men's lives the stream of sin runs from one age into another, and every age makes it greater, adding somewhat to what it receives, as rivers grow in their course by the accession of brooks that fall into them; and every man when he is born, falls like a drop into the main current of corruption, and so is carried down with it, and this by reason of its strength and his own nature, which willingly dissolves into it and runs along with it.

The sermon on Psalm cxi. 7, called 'The Believer a Hero,' was read 'very often, and always with pleasure,' by Carlyle's friend, Erskine of Linlathen, who earnestly commended it to his friends. The following are extracts: