

sion by Dr. John Brown, Dr. Eadie and David King, and the Relief Church by Dr. William Anderson. The Congregationalists supply David Russell, Ralph Wardlaw and Dr. W. Lindsay Alexander, while the Church of Scotland furnishes Dr. Norman MacLeod, and the Free Church Drs. Candlish and Guthrie. One looks in vain for the names of Guthrie the martyr, Halyburton and Gillespie, and for something more of Henderson than a passing notice. Where is Sir Patrick Hamilton, with his remarkable syllogistic discourses? What of the two Welshes? In later times, Dr. Macdonald, the apostle the North, might have had a mention. Campbell of Row, McCheyne of Dundee, Dr. James Hamilton of London, and many more rise before the mind, as fit subjects for the study of the homilist. Dr. Taylor, therefore, is not exhaustive in his treatment of the Scottish pulpit, nor has he striven to be impartial. For a homiletical class the value of the lectures is not evident, although they are pleasant enough bits of gossiping biography. They constitute a popular history of the Church in Scotland with a few references to methods of pulpit preparation and delivery. They are thus more interesting than analyses of sermons would be, and also more easily prepared. It hardly required a Dr. Taylor to write these lectures. Anyone possessed of fair diction, with Walker's Scottish Theology and Theologians, the writings of the two McCries, the Scots worthies, the works of the Scottish Reformers and Divines published by a committee of the General Assembly of the Free Church, and a general knowledge of modern ecclesiastical history, might perform the task. Nevertheless, as Dr. Taylor has delivered the lectures, and as they are truthful and entertaining, he is entitled to our thanks. His eulogy of Archbishop Leighton is a generous tribute, for it is hard for a Presbyterian to help contrasting the Archbishop leading a life of comfort in the church of his apostacy, and his father, Dr. Alexander Leighton, the author of *Zion's Plea against Prelacy*, the victim of Laud's tyranny, with cropped ears, slit nose, branded face, pilloried, flogged, fined, imprisoned in a loathsome dungeon, and when brought out of confinement by the Long Parliament, blind, deaf, and unable to crawl, and asking the question if Leighton had a human heart at all.

