

over all other departments of knowledge, going abroad with perpetual inquisitiveness over earth and sea and sky, whilst there is a little world within the breast which is still to us an unexplored region. Other scenes and objects we can study only at intervals: they are not always accessible, or can be reached only by long and laborious journeys; but the bridge of consciousness is soon crossed—we have but to close the eye and withdraw the thoughts from the world without in order at any moment to wander through the scenes and explore the phenomena of the still more wondrous world within. To examine other objects delicate and elaborate instruments are often necessary: the researcher of the astronomer, the botanist, the chemist, can be prosecuted only by means of rare and costly apparatus; but the power of reflection, that faculty more wondrous than any mechanism which art has ever fashioned, is an instrument possessed by all—the poorest and most illiterate alike with the most cultured and refined have at their command an apparatus by which to sweep the inner firmament of the soul, and bring into view its manifold phenomena of thought and feeling and motive. And yet with all the unequalled facilities for acquiring this sort of knowledge, can it be questioned that it is the one sort of knowledge that is most commonly neglected, and that, even amongst those who would disdain the imputation of ignorance in history or science or literature, there are multitudes who have never acquired the merest rudiments of the knowledge of self?"

The third sermon is upon *Spiritual Influence*. Its text is that passage in the Saviour's speech to Nicodemus, "The wind bloweth where it listeth," &c. (S. John iii. 7, 8.) Here the preacher argues in defence of the Christian doctrine of Regeneration, maintaining that whatever difficulties surround that doctrine have their parallel in Nature. The "heads" here are three. The analogy between Nature and Revelation is traced in regard to *Supernaturalness, Sovereignty, or apparent Arbitrariness, and Secrecy*.

The fourth sermon is from the text, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) It is divided into two parts, the subject of the former being, *The Invisible God*, and that of the latter *The Manifestation of the Invisible God*.

The sermon which comes next is, we think, one of the most eloquent in the book: it contains, perhaps, finer passages than any other. And although it is highly wrought up in several parts, there is not a word in it to which the severest critic could take exception. It is on *The Solitariness of Christ's Sufferings*: the text, "I have trodden the wine-press alone." It sets out with the following beautiful and natural introduction:—

"There is always a certain degree of solitude about a great mind. Even a mere human being cannot rise pre-eminently above the level of his fellow-men without becoming conscious of a certain solitariness of spirit gathering round him. The loftiest intellectual elevation, indeed, is nowise inconsistent with a genial openness and simplicity of nature, nor is there anything impossible or unexampled in the combination of grasp of intellect that could cope with the loftiest abstractions of philosophy, and a playfulness that could condescend to sport with a child. Yet whilst it is thus true that the possessor of a great mind may be capable of sympathising with, of entering kindly into the views and feelings, the joys and sorrows of

inferior minds, it must at the same time be admitted that there is ever a range of thought and feeling into which they cannot enter with him. They may accompany him, so to speak, a certain height up the mountain, but there is a point at which their feebler powers become exhausted, and if he ascend beyond that, his path must be a solitary one.

"What is thus true of all great minds must have been, beyond all others, characteristic of the mind of Him who, with all his real and very humanity, could "think it no robbery to be equal with God." Jesus was indeed a lonely being in the world. With all the exquisite tenderness of his human sympathies,—touched with the feeling of our very sinless infirmity,—with a heart that could feel for a peasant's sorrow, and an eye that could beam with tenderness on an infant's face,—he was yet one who, wherever he went, and by whomsoever surrounded, was, in the secrecy of his inner being, profoundly alone. You who are parents have, I dare say, often felt struck by the reflection, what a world of thoughts, and cares, and anxieties are constantly present to your minds into which your children cannot enter. You may be continually amongst them, holding familiar intercourse with them, condescending to all their childish thoughts and feelings, entering into all their childish ways,—yet every day there are a thousand things passing through your mind, with respect, for instance, to your business or profession, your schemes and projects, your troubles, fears, hopes and ambitions in life, your social connexions, the incidents and events that are going on in the world around you,—there are a thousand reflections and feelings on such matters passing daily through your mind, of which your children know nothing. You never dream of talking to them on such subjects, and they could not understand or sympathise with you if you did. There is a little world in which the play of their passions is strong and vivid, but beyond that their sympathies entirely fail. And perhaps there is no spectacle so exquisitely touching as that which one sometimes witnesses in a house of mourning—the elder members of the family bowed down to the dust by some heavy sorrow, whilst the little children sport around in unconscious playfulness.

"The bearing of this illustration is obvious. What children are to the mature minded man, the rest of mankind were to Jesus."

We have not space to do more than mention the subjects of the remaining sermons which make up the volume. The sermon which follows that on *The Solitariness of Christ's Sufferings*, is a sort of companion piece, on the text "Rejoice, inasmuch as ye are partakers of the sufferings of Christ." (1 Peter iv. 13.) There is a discourse on *Spiritual Rest* which we think less happy; a very able one on the text "I wish that thou mayst prosper and be in health even as thy soul prospereth" (3 John 2); another admirable sermon on all things are yours," which Mr. Caird preached before the Queen last autumn. There is a temperate and judicious sermon on *The Simplicity of Christian Ritual*, in which the author cautions us against attaching too much consequence to such things as church architecture and stately church services.

The last sermon in the volume is on *The Comparative Influence of Character and Doctrine*. The text is "Take heed unto thyself, and unto the doctrine." (1 Tim. iv. 16.) And Mr. Caird, not perhaps with very critical accuracy, maintains that St. Paul, in writing that text, placed the two matters to be attended to in the order of their importance. Thus signi-

fying that the life was of more importance than the instruction, that it was the preacher's duty to take heed, first to himself, and secondly, to his doctrine. Whether the general principle be implied in the text or not, there is no doubt it is a sound one. and the sermon enforces the old story, that example is better than precept, with extraordinary ability and eloquence.—*Fraser's Magazine*.

## THE CHURCH AT HOME.

### Presbytery of Glasgow.

The ordinary monthly meeting of this Reverend Court was held on Wednesday,—the Rev. Mr. Hill of Kilsyth, Moderator.

DR. McLEOD OF ST. COLUMBA.

A letter was received from the Rev. Dr. McLeod of St. Columba's Church, stating that, from years and infirmities, he found it necessary to apply to the Presbytery to sanction the appointment of an assistant and successor. To this end he was willing to give £150 per annum, during his life, to make up the stipend of the assistant.

A committee was appointed to arrange with the managers of the church, and report.

At this stage of the proceedings a numerous deputation of lay members of the church entered with a memorial on the subject of church settlements.

Dr. Gillan asked leave to introduce the deputation, which being given, Mr. Hannan gave in the following memorial, which was read by the Clerk at the table:—

"To the Reverend the Presbytery of the Church of Scotland:

"The memorial of a meeting of lay members of the Church of Scotland, held at Glasgow on the first of October, 1858,—

"Respectfully sheweth,—That your memorialists have observed with deep regret the proceedings which have taken place in the Church Courts for several years past in cases of disputed settlements; and, considering the evils that must result to congregations and parishes, in the event of ministers being settled contrary to the wishes of the people, your memorialists beg respectfully to represent to your reverend Court,—That in their opinion it is essential to the interests of religion, and to the welfare of the Church, that the principles of non-intrusion be distinctly and unequivocally recognised in the laws for regulating the settlement of ministers. That Lord Aberdeen's Act, although so far beneficial in securing to the people the privilege of offering objections and reasons against the settlement of a presbyter, has yet been found in practice not sufficient in all cases to prevent the intrusion of unacceptable ministers on reclaiming congregations; and that proceedings have taken place, in cases of disputed settlements, which, besides occasioning great expense and delay, have led to discussions inconsistent with the dignity of the Church Courts, and done much to disturb christian peace and harmony in parishes and congregations. That the regulations issued by the General Assembly, having reference only to the form of procedure under the act, cannot correct any defect in the act itself; that no new regulations issued by the General Assembly could have the effect of an amendment of the act; and especially that no such regulations could ensure uniformity of practice in different Presbyteries, or even in the same Presbytery in different cases, or in the superior Courts on appeal from Presbyteries. That it therefore appears to your memo-