

circles of the metropolis; and well do I remember the power and the pungency of his heart stirring appeals. Moreover, in private intercourse, he was easy and affable, with a good deal of mother-wit, and inoffensive good humor; ever ready to communicate what might be useful, as well as to obtain from others valuable supplementary information. He was of easy accessible kind and condescending in his manner, with no airs, and utterly devoid of affectation. His seven year's ministry in Edinburgh forms a bright period in its religious history.

Dr. Macdonald from being a younger minister than the others, and more of our own age and standing, took a deep interest in the students attending the Divinity Hall at Edinburgh. He liked much to have some of them, perhaps four or six at a time, to a cup of tea in his house, and thereafter he treated them to a conversation on the subjects of their studies. We viewed him in somewhat of the light of an unrobed Professor or academic tutor, when on the table of his study he spread open before him some good sized octavo, just "put out" by some learned English or American divine, analysed the chapters or the sections he had perused; presented before us the *pros* and the *cons* of a deep argument, looked into our faces as we sat round the table, and respectfully, though sometimes quizzically, asked us, as the venerable Nestor was once asked, "*componere lites*." As the time was too precious, crabbed Latin and mythical ecclesiastical Greek had no special charms for us; but Dr. Edward Williams on "Equity and Sovereignty," and Jonathan Edwards on the "Freedom of the Will," and the metaphysical system of Dr. Samuel Hopkins, of Rhode Island, stood forth to our view as giants whose magnitude was perhaps increased by the very mists which sometimes gathered around them, never of course supposed by us to originate in the vast profundity of the teeming thoughts of such men, but always from our own shallowness of apprehension. Dr. M. was a ripe scholar, an adept in the exact sciences, and an acute theologian. The "Doctors of Aberdeen" had been his instructors, and a Brown and a Kidd, a Gerard and a Beattie, he held in high esteem; not indeed as Calvinistic theologians, for while one of these had rather too much of what the wags of the "new school" sometimes termed "cayenne pepper," the rest had by far too little of that exciting commodity.

At these interesting *conversaciones* we once or twice had the agreeable presence of an "American student" of Yale college, Dr. John Codman, afterwards of Dorchester, Mass., who died so recently as 1848, a man of family and means, respectable for talents, eminent for piety, and a gentleman. The "Yale theology" was as yet young and comparatively innocent. Its claws were just beginning to show themselves. We pared them, with the help of Dr. M's pruning knife. Dr. Codman was, I rather think, well pleased, for he remained all his days a firm adherent to the Westminster standards.

A little incident about an English divine of greater note than Dr. C. I may here bring in. Dr. M., when resident in Edinburgh, had occasionally a congregational student or two, from Hoxton or Homerion, as boarders in his house. One of the most marked of these was a young man of 17 or 18 years of age, of great acuteness, a most ready speaker on all subjects, instinct with life, and not overburdened with Dutch or even German theology. In our meetings for tilting, we talked much about universal redemption and freedom of agency. The young Englishman was well read, an acute controversialist, not over fond either of the Highlands or of the Lowlands of Scotland, and we looked upon him, taken as a whole, as our "semi-Arminian brother." These meetings did us perhaps more good than ordinary debating clubs, for we had a courteous and loving chairman who ever kept things right, and as old Mr. Bogue, a wealthy Christian layman in the city, who sometimes also