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THE
CANADIAN PRESBYTER.

FEBRUARY, 1858.

THE WISDOM OF THE SCOTTISH REFORMERS.

Though we are not in favor of calling all the chief places of worship among Canadian Presbyterians by the somewhat blunt name—'Knox's Church'—we are unfeigned admirers of the man and the reformer, John Knox. For sagacity in counsel and thoroughness in action, Scotland has never known a greater man. Carlyle does him no more than justice when he says, "They go far wrong, who think this John Knox was a gloomy, spasmodic, shrieking fanatic. Not at all: he is one of the solidest of men. Practical, cautious, hopeful, patient; a most shrewd, observing, quietly discerning man. A certain sardonic taciturnity is in him; insight enough; and a stouter heart than he himself knows of."

An idea yet prevails, that Knox and his coadjutors were rough contentious men, who may have served their country well in breaking the yoke of Popery, but who were narrow in their views and harsh in their policy. This is one of those impressions which originate in ignorance and prejudice, but which in process of time assume an authority that it is very difficult to shake. Yet it is the historical fact, that the Reformers in question were in advance of their ecclesiastical successors; and that much that is now open to objection in Scottish Presbyterian usages is just what has been introduced in times subsequent to the Reformation, and is at variance with the ideal at which John Knox and his friends so strenuously aimed. The alterations of the post-reformation centuries in Scotland have in general been the opposite of improvements. And it sometimes tries one's patience to hear a zealous plea for the conservation of some injurious custom on the ground of its antiquity, when it is nothing better than a comparatively modern corruption of the original mode.

As the terror of innovation is very powerful in the Presbyterian community, and hinders many reforms, it may be well to look into history, to ascertain the views and usages of the fathers of the Church of Scotland on several momentous points,—views and usages, which, in later times, inferior men have changed. In many respects, the best reform that the Presbyterianism of the Scottish type at home and abroad could now have, would be a return to its own real antiquity.

I. *As regards Public Worship.* The Scottish Reformers, like the German, French, and Swiss, restored to the Christian people what the Church of Rome had taken from them—'the service of song.' Psalmody was introduced into families, and practised in all Churches as a very important part of Divine worship. Various metrical versions of the Psalms of David were published in Scotland in the 16th century: but the first that appears to have been adopted by the General Assembly was the English version of Sternhold and Hopkins, published in the year 1563. In the following century, when it was attempted to establish a uniformity of worship in the three Kingdoms, the version of the English Puritan, Francis Rous, was submitted to the General Assembly of the Church of Scotland, and after several revisions finally adopted. This is the version which Cromwell and his 'Ironsides' sung; but it fell into desuetude in England after the Restoration, and is now regarded all the world over as the Scottish Book of Psalms.

The metrical version, was called by our forefathers 'Paraphrases of the Psalms'; and they designed to add to these "Paraphrases of the other Scriptural Songs" We have before us the Acts of Assembly of 1647, from which we extract as follows: "The Assembly doth further recommend, that Mr. Zachary Boyd be at the paines to translate the other Scriptural Songs in meeter, and to report his travels (labors) also to the Commission of Assembly." This proposal was not carried into effect. Zachary Boyd indeed faithfully reported his 'travels,' and two revisers of his work were appointed by the Assembly of 1648; but troublous times followed, and the attention of the Church was otherwise engrossed during the remainder of that memorable Century. The ideal however was wise and good. If metrical verses are to be sung in Public worship, what can be better than to use for this purpose, the inspired and exalted poetry of Scripture?

It was in a later and less devout age, that our present Paraphrases were compiled—not metrical versions of the *Songs of Scripture*, as formerly proposed, but "Translations and Paraphrases in verse of several passages of Sacred Scripture." The collection contains several pretty poems, but very few spiritual songs, fitted for the use of a congregation praising the Almighty. The idea of paraphrasing the *prose* portions of Scripture for the purpose of sacred song, is one which could only have occurred to the tame mind and bad taste of the eighteenth century.

In the sacred music appropriate to the service of song, the superiority of our ancestors in the 16th and 17th centuries is indisputable. The old version of metrical Psalms was ordinarily printed with music, and that in the four parts; so that every one who possessed a Psalm-book possessed at the same time a Book of well chosen and arranged Psalm Tunes. The version had a greater variety of metres than that which is now in use; and each Psalm had its appropriate tune, the music of which was printed under the first verse. Several specimens of these Psalters are extant still. Scotland in those days was a country of high musical attainment. Church music was taught in the Schools, and

we can easily suppose that congregations so trained from their youth and provided with the Psalters already described "could well sing in the Kirk." The decline of sacred music in Scotland dates from the times of the Commonwealth. The version of the Psalms, made by Rous, and still used among us, was then introduced. It had not the variety of metres furnished in the old version, and was printed without music. The people accordingly were thrown on the judgment or caprice of individual precentors as regards the selection of tunes, and this dependance unhappily continues to the present day. As the old Psalter became obsolete, congregations began to sing by ear or by memory, without art. And to add to the mischief, the long Parliament passed an Act, obliging all precentors to read out the Psalm, line by line. This practice is not yet extinct. We need scarcely say, that it is ruinous to musical effect, except indeed among the Highlanders, who chant each line of the Gaelic Psalm before they sing it, in a manner not at all displeasing to the ear. The reformation of Psalmody in Scotland is quite of recent date, and partial extent. In the Colonies it has scarcely begun. The style of singing is inharmonious and untutored—and has not even the charm of being antique. It is far inferior to the 'old School'—a bad innovation on the original musical mode.

From the subject of Praise, let us turn to that of Prayer. Our Reformers had no thought of resigning to the Popish and Prelatic Churches the exclusive use of the invocations and litanies of Christian antiquity. John Knox indeed made good use of them in the 'Book of Common Order' which he introduced. It is true that an imposed form of prayer did not suit, and never can satisfy the free spirit of Presbyterianism; but the existence of the 'Book of Common Order' had its influence in moulding the devotional feelings, language, and habitudes of the Church. The order of Public Worship on the morning of the Lord's Day was as follows: A confession of sins—reading of Scripture—singing of a Psalm—extemporaneous prayer for the assistance of the Holy Spirit—the Sermon—a prayer for the whole estate of Christ's Church—the Lord's Prayer—the Creed—singing of a Psalm—and the Benediction. In the 17th century, the Directory of Worship framed by the Westminster Assembly was adopted by the Church of Scotland. It still holds a place nominally among the standards of Presbyterian usage; but practically has fallen into neglect. In modern times, we seem to have abandoned all rule. One minister forces a very inferior liturgy on his flock, compelling them to listen to his stereotyped monotonous prayers. Another omits intercession for the Queen and the Civil Authorities, with entire impunity. A third treats the prayer that Christ taught to his disciples, with habitual neglect. A fourth prays extemporaneously for half an hour without cessation; while a fifth occupies in the service no more than six or seven minutes. Every one does what is right in his own eyes. Surely the ancients were wiser than we.

The shutting up of Churches from Sabbath to Sabbath is a modern innovation. For fifty and perhaps a hundred years after the Reformation daily prayers were offered in the Churches of Scotland, and sermons were frequently preached.

James Melvill in his autobiography, describes his studies at the University of St. Andrews under the Primarius Mr. James Wilkie (A. D. 1572); and adds—"bot the graittest benefit I had of him was his daylie doctrine at the prayers in the Kirk, everie mornng." Various other proofs of the practice referred to might be given from the literature of the period.

On the Sabbath, there was wont to be one full morning service for adults in the order already described. In the afternoon there was a Catechetical exercise for the young. So late as 1652, the General Assembly "recommends that every Lord's Day, when the people do most frequently convene, some competent portion of the Catechism be explained before the whole congregation (without prejudice of the preaching); and that in this publike catechotick instruction the points that are handled be propounded by question, to be answered by some called up for that purpose." Is not the modern neglect of 'catechising' a change for the worse?

II. *As regards Sermons.*—We do not laud the sermons of the Reformers as complete models for the present time, but we assert that they are better models than the sermons of later Divines in the 17th and 18th centuries. As in other countries, so also in Scotland, the Reformers zealously betook themselves to the original mode of preaching—the exposition of consecutive Scriptures. Their lectures, if uncouth in dialect, were at all events vigorous and racy; and their sermons were fearlessly directed to the sins and wants of their own age and country. In the pulpit they were not tedious. James Melvill heard John Knox at St. Andrews, and took notes of his lectures on the Book of Daniel. He thus describes the habit of Knox as a Preacher:—"In the opening up of his text he was moderat, the space of an half houre; but when he enterit to application, he maid me sa to grew (shudder) that I could nocht hab a pen to wryt." Nothing can be more judicious than this management of a sermon—half an hour spent in exposition, followed by a fervent "application" for ten, fifteen, or even twenty minutes.

The long intricate discourse on a verse of Scripture, or clause of a verse, with a hundred divisions and subdivisions, and "uses," occupying probably two hours in the delivery, belongs to a later period than the Reformation. It appeared among the English Puritans of the 17th century, and was learned from them by the Scottish Preachers of the end of the 17th and of the 18th century. Favorable specimens exist in the published sermons of the Erskines, Durham, and Traill. But how much better than these are the Lectures of Knox on the Sixth Psalm, and on our Lord's Temptation; or those of Rollock on Christ's Passion and Resurrection; or Bruce's Sermon on the Christian Race; or Binning's discourse on "What God is to us"!

The Scottish taste for long didactic sermons is an acquired, not an original taste. It was formed in comparatively recent times, under an inferior school of Preachers. The alleged taste for dry abstract sermons, if there be such a taste, dates only from the last century, and is one of the many evils introduced by the frigid "Moderates."

III. *As regards the Sacraments.*—There is no trace among the Reformers of that hasty perfunctory dispensation of Baptism, and that elaborate and protracted service of the Eucharist which have in later times marked the Scottish churches.

The Baptismal service of John Knox was very unlike that which is now customary among Presbyterian ministers. It was perhaps too lengthy, but very impressive; and in course of it that fine old symbol, commonly called the "Apostles' Creed," was rehearsed and expounded. Hearing, as we have heard, from the modern pulpit, crude extemporaneous confessions of faith prescribed in the Baptismal service, we have pitied the parents who stand up in presence of a large congregation to assent to anything the minister may say, not knowing when they rise what may be required of them; and we have often wished that the ancient forms had at least in part been preserved, and especially that the fine old creed, even though it was not written by the Apostles and does not cover the whole field of theology, might at such times be still heard in our churches. We suffer from the extreme *informalism* which originated in the hot controversy with the Prelatic upholders of forms and ceremonies, and in the æsthetic barbarism of the 17th and 18th centuries.

The administration of the Lord's Supper by John Knox seems to us superior to any subsequent mode; although this is a service in which the Scottish Churches have always excelled. The method of the Reformer was distinguished by grave simplicity, and was similar to the "order of the Kirk of Geneva." The address, which included what is now termed in Scotland "the fencing of the tables," is a model of wisdom and dignity in its combination of warning and encouragement,—and that in terms far more brief than later usage has deemed sufficient. The multiplication of "tables," and the long "table addresses," sounding like so many successive sermons, are of later date than the days of Knox. So also is the custom of assembling Ministers from other Parishes, to give greater variety to these protracted services. The original communion service was such as any pastor could conduct, unaided, among his own flock; and it was intended to have been observed once a-month. The prelude to the "Manner of the Lord's Supper" is as follows:—"The day when the Lord's Supper is ministered, which *commounlie is used once a-month*, or as oft as the congregation shall think expedient, the minister useth to say as followeth," &c. Owing chiefly to the scarcity of ministers, who were too few in number for the parochial duty that devolved on them, the Lord's Supper could not be generally dispensed once a-month, and it became usual to observe it four times a-year in towns and twice a-year in the country. It was so ordered in the Acts of Assembly of 1562, and this is the common practice at the present day, of the Free Church, and we think also of the United Presbyterian Church of Scotland. Thus the 19th century, reforming the abuses of the 18th, returns to the wisdom of the 16th.

We have found in the Acts of Assembly of 1701, a proof that the evil customs of infrequent communion, and of leaving parishes destitute of Divine service in

order to accumulate assistance at the Church where the Sacrament was celebrated, were then beginning to prevail, and received the censure of the Supreme Court of the Church. The following short Act of Assembly passed in the year above mentioned—"The General Assembly recommends to Presbyteries to take care that the Sacrament of the Lord's Supper be more frequently administered within their bounds, and that the number of ministers to serve thereat be restricted, so that neighbouring churches be not thereby cast desolate on the Lord's Day." Similar Acts were passed in the years 1712 and 1724; but the evils they sought to repress continued until the revival of religion in Scotland in the present century.

IV. *As regards Ecclesiastical edifices.*—The Reformers worshipped in cathedrals and temples. To charge on them the wanton destruction of the old ecclesiastical edifices of Scotland is unjust. It is no wonder that in a time of intense popular excitement angry mobs demolished some of the haunts of Popery, but it was the wish of the Reformers to abolish only the monasteries, and to purga the churches of altars and images, not to destroy them. For themselves, they preached when opportunity offered in the halls of the nobles and the houses of the citizens, not attaching any undue importance to the character of the building in which the faithful assembled; but they preferred the old churches, and were not at all insensible to the congruity and value of a proper ecclesiastical architecture.

In later times, the Scots became utterly careless and tasteless about the House of God. We are inclined to attribute this to the three following causes—the extreme reaction of the Presbyterian church against the externalism of the Prelatists—the custom of worshipping in the open air, during the times of persecution, and of leaving the churches to the curates and to contempt—and the covetousness of the "heritors," who spent on the sanctuary not one penny more than they could help, and persisted in covering the country with cheap barn-looking buildings for churches, till the taste of the nation was depraved and destroyed. The result is, that in a country so eminently religious as Scotland, there are not ten good ecclesiastical buildings of the post-Reformation period to be seen. Sir Walter Scott said of St. John's Episcopal Church, Edinburgh, that it was very like a French toy, and of the West Kirk, which adjoins it, that it was the Packing Box in which the toy was imported. The "Packing Box" style of architecture has been much in vogue, even in the towns of Scotland, and even during the present century. Within our own memory, churches and chapels have been built, squat heavy structures, with an array of small square windows—commodious "houses" perhaps, but without the slightest trace of ecclesiastical dignity and congruity. Specimens of very marked improvement have within the last ten years appeared in Glasgow, Stirling, and other towns, and there is less disposition than formerly to decry architectural taste and decoration inspiritual and Popish.

V. *As regards Education.*—It is well known to all who have examined the history of the Reformation period in Scotland, that the educational ideas and plans of the Reformers were of the most enlightened character. In fact, the loudest advocates of the advancement of learning in Scotland at the present day, such as Professor Blackie, are surprised to discover that they are only feeling their way toward that more liberal and thorough provision for Schools and Universities which John Knox projected some three hundred years ago. He proposed to erect a School in every parish, and a College in every 'notable town.' In order that ample funds might be provided for the maintenance of educational institutions, Knox desired that the Patrimony of the Church should be divided into three parts—one for the support of the Protestant Ministry, another for the relief of the poor, and the third for the parish schools. He

further wished that the revenues of Bishoprics and of Cathedral Churches, and the endowments of abolished Monasteries and other religious foundations, should be applied to the support of the national Universities. The cupidity of the Sovereign and the Nobles defeated this wise and statesmanlike plan; and the consequence is that Scotland, though always maintaining a fair fame among the nations as respects the general intelligence of her people, presents a humiliating contrast to England in the pinching poverty of her institutions of learning.

These observations might be greatly extended, but they suffice to express and illustrate our idea. We have no sympathy either with dogged obstructives or with restless innovators. The true policy of the Church lies in the "via media." To us it is a most congenial occupation to reconcile the love of reform and progress with the respect due to antiquity. The lessons that grow out of our present subject are not for the Presbyterian Churches of the mother country only, but for their children, the Presbyterian Churches of the colonies. Old things indeed need new adaptations. The modern exigencies of the Churches need a modern policy and a living wisdom. But living wisdom can never afford to despise "the wisdom of the ancients."

D. F.

REMINISCENCES OF THE DISRUPTION TIMES.

In those eventful days we happened to be a student in Humanity in the venerable and illustrious College of Edinburgh, and along with our compeers we took a warm, yea a fervent interest, in the great question of the day. What student could be indifferent to the non-intrusion debates and to the stirring events that were taking place in the legal tribunals and legislative councils of the Church and State? There never was a time in the history of old Scotland when the minds of both young and old, male and female, rich and poor, were so thoroughly awakened and excited. Go where one would, the staple question was non-intrusion. The rights of the Church and the powers of the State were keenly canvassed. Never were the principles of political economy which pertain to a government's relations to the Church and religion better understood or more clearly defined than they were among the Scottish people of those days. History was ransacked for precedents in favor of the Church's liberties on the one hand, and the privileges and powers of the State on the other. He must have had a poor spirit who could have kept himself cool amid such heats, or could long remain an indifferent spectator of the conflicts of those ten years. Every one took a side, and maintained it with all his might. Passion was frequently brought to the aid of argument, and words of abuse often followed when reasons failed to convince or to silence an adversary. Associations were formed in every considerable town and district by the non-intrusionists, for the purpose of circulating information and exciting an interest in the questions under debate. By their agency public meetings were frequently held, at which the most distinguished ministers and laymen of the Church addressed large and enthusiastic audiences. Never was oratory more thoroughly appreciated than it was then, and never had men of talent and genius finer opportunities of wielding the magic wand of eloquence. In our native city, Edinburgh, there were several societies for non-intrusion purposes. One we remember was called the "Tradesman's Non-Intrusion Association." Under its auspices all the great public meetings were held, and that famous one in the West Church at which a disruption was first openly threatened. Another society was called the "Working Men's Non-Intrusion Association." This organization charged itself with monthly discussions amongst its members, with acting as an agent in minor

departments of the great work, and with holding public meetings of a humble kind in the villages and towns in the neighbourhood of the metropolis. With this latter society we happened, in these days of our youth, to have been brought into fellowship, and had then a fine opportunity of becoming acquainted with that race of intelligent, and in many respects learned, working men for which Scotland has ever been famous. Although, as its name indicated, it was a society of working men, yet others belonging to the departments of commerce and trade were not excluded, and students were specially invited. Amongst our chief associates, to whom we looked up with some pride, we remember the tall, slim figure of the Rev. Mr. McKenzie, then sub-editor of the Witness and now a minister of the Free Church. He was our Mercurius, and his clever speeches elicited our warmest admiration. Another of our distinguished members was the Rev. Andrew Cameron, now the well-known and accomplished editor of the Christian Treasury and other kindred works. In our estimation he came second as a public speaker and debater. Others, whose names we have forgotten, used to enliven our meetings with their genuine Scottish wit, and instruct our mind with their strong sense and extensive knowledge of Church history.

An interesting episode in our proceedings we remember. On a winter evening, some time in the month of January, we resolved to proceed to the town of Dalkeith, which, lying as it did under the shadow of the ducal palace of Buccleuch, was regarded as being much in need of enlightenment. Arrangements were accordingly made by our indefatigable secretary for this purpose. A large upper room of a rather non-descript character was engaged, a platform was erected at one end of stout deal boards, and arrangements were made with the then Dalkeith horse-railroad to convey members of the association to the rendezvous at so much per head. In high glee we set out, a goodly company, ready to do battle with moderates and intrusionists, and to enlighten the minds of our brethren. We reached our destination in safety. A large audience was assembled. We occupied the place of honor on the temporary platform. We remember the *coup d'aïl* to have been rather curious. The room bore evidence of having been tenanted but recently by strolling players. The candles burned dimly in paralytic looking chandeliers. And at one corner were observed a knot of suspicious-looking persons, with big burly heads and determined, angry-looking countenances. These, we were told, were a lot of Chartist—a political party—who were determined to disturb our meeting, and intrude upon us their political grievances, as schemes of more importance than our Church questions. Our proceedings went on. The meeting was opened and a chairman elected. Speakers one after another delivered their message, with some effect and to some purpose as we thought. But as we were about to conclude, up rises an orator on the political side. We shall never forget his appearance. He was a young giant. He had a great head upon broad shoulders, and a profusion of fiery red hair. He spoke with deliberation and force, and requested a hearing for the political grievances of the people and on behalf of universal suffrage. This we would not listen to. The chairman, the aforesaid Mr. McKenzie, would not permit such a proceeding. The Chartist however persisted, and a row was likely to be the result. Finally he appealed to us as *gentlemen* for justice and fair play. With a happy knack our chairman replied with inimitable good humour, "My dear sir, you are greatly mistaken: we are not *gentlemen*,—we are just *working men*." This was so unexpected and so puzzling, that our political friends could not help joining in the loud laughter with which it was greeted. By this happy stroke of humour we got rid of the difficulty, and, dismissing in peace and with a sense of triumph, we returned delighted to our homes.

Another incident that created a little excitement and amusement at the time we remember to have witnessed. A public meeting had been called for the afternoon, at two o'clock, in the large Assembly Rooms, in George Street, at which Dr. Chalmers and other notabilities were announced as speakers. The occasion of this meeting was the appearance of the Dean of Faculty's bulky pamphlet in opposition to the pretensions and arguments of the non-intrusion party. Dr. Chalmers was called to the chair, and made one of his most memorable and eloquent orations. Among other things, he retorted with unusual vehemence and scorn the threat contained in the Dean's pamphlet, that as the firm hand of the law had in the past suppressed the agitations and the demands of the Church, so what "firmness had done firmness would do again." The Dr. recounted many memorable events and circumstances in which the firmness of the Church had triumphed over the tyranny and injustice of the State, and with the voice and look of an ancient prophet, he concluded with the words of the Dean, that "what firmness had done firmness would do again." Dr. Welsh, professor of Church History in the College of Edinburgh, followed Dr. Chalmers, and spoke with his usual logical precision and force. In the midst of a very animated passage, a sharp sound was heard underneath the platform, and in a moment the speakers and their friends disappeared behind the railings, and were tossed together in one tumultuous heap. For a little much alarm was felt by the audience, under the impression that the floor of the room had given way, but it was soon ascertained that only the temporary platform had succumbed under the weight of its learned and illustrious occupants. The first to appear from the mêlée was the venerable Chalmers himself, with a countenance, the firm placidity and composure of which we can never forget. In a few words he informed the audience of the cause of his sudden disappearance from the scene of action, and announced that no one was in the least hurt.

At another memorable meeting we remember to have been present. It was, if we recollect aright, an adjourned meeting of the Commission of Assembly. It was appointed specially to consider the conduct of the Presbytery of Strathbogie on their receiving the injunction of the Court of Session to proceed with the ordination of Mr. Edwards, the presentee to the parish of Marnock. The Presbytery, in obedience to that injunction, had resolved, notwithstanding the prohibition of the General Assembly, to proceed with the ordination. The question before the Commission was "how can the Presbytery be prevented from disobeying the orders of the General Assembly, the supreme ecclesiastical court of the Church." The meeting was held in St. Giles' Cathedral, in the Church now known as the New North, of which at that time Mr. Marshall was minister. The Church is a large one, and the Commission, consisting of about 120 persons altogether, occupied but a small space in front of the pulpit. Amongst the members we noted Dr. Candlish, Dr. Muir of St. Stephen's, Edinburgh, Dr. Welsh, and Dr. Chalmers. The latter spoke on the question in debate with but partial notes, and while he was felicitous in much that he said he stammered and hesitated a good deal, as was usual with him when speaking extemporaneously. We remember his taking off his spectacles and looking up at the Moderator with a face brimful of humour, as if a happy thought had just struck him. He then proceeded to state in colloquial style that the conduct of the brethren of Strathbogie reminded him of a nursery rhyme much in vogue in his youth. In this rhyme the praises of certain kinds of reels or dances were celebrated, first the twosome reel was commended, then the threesome, after that the foursome, but each verse concluded with the determination,

"We'el dance the reel o' Bogie."

The meeting, at which there was a large audience, was convulsed with laughter.

In the course of a few days the amusing and effective caricature of the "Reel of Bogie," appeared in the printsellers' windows in Edinburgh, in which Dr. John Ritchie, the celebrated temperance and voluntary advocate, was represented sitting on a whiskey punch-bowl fiddling, and Drs. Cunningham, Welsh, Gordon, and Chalmers, arrayed in gown and bands, were dancing with great glee before him. For the idea of this, the best and most effective of the numerous caricatures of the non-intrusion party, that appeared at that time, the artist was indebted to the Dr.'s humour and wit.

Another of the memorable incidents of the Disruption was the exposition of the famous financial scheme and sustentation fund of Dr. Chalmers. This was first given in a small quoad sacra church in Roxburgh Place, of which Dr. Hamilton of London was then the minister. The meeting was in a measure preliminary and tutelary. It was chiefly intended for the middle and working classes of society. At this time the Disruption was imminent. The conference, at which the evangelical party had determined to maintain their principles at all hazards, had just been held; and it was generally known that the Government in their folly were determined to do nothing to relieve the consciences of the most devoted of the Church's ministers and people. The Dr. was proverbially great in matters of finance. He was the Chancellor of the Church's Exchequer, and not the least of the noble deeds which he performed in his day was that of the scheme for the sustentation of the ministry, which to this day stands intact, the glory and the defence of the Free Church of Scotland. The principle which the Dr. laid hold of at this time with his masculine mind was the "power of littles." He made a happy use of the well known proverb—"Many littles make a mickle." In a great variety of ways he showed what could be done by the penny contributions of the evangelical people of the country. The amount which a penny a week from every adherent of the new church about to be inaugurated would produce, he showed would be sufficient to provide a comfortable maintenance for the ministers who would be deprived of their livings. The institution of the penny-a-week system under an active and efficient body of local collectors, had a marvellous effect upon the community. Every one, even the most humble, felt that he could do something for the good cause, and those who possessed wealth felt that the burden of the movement would not rest entirely upon their shoulders, but that every one would thus help according to his means to maintain the evangelical Church. This penny-a-week scheme, propounded by a man so illustrious and honored, as Dr. Chalmers has, we believe, done much to promote the liberality for which the Free Church is distinguished. It led all the people to *begin to give*. It was the A. B. C. of the new financial system, and the beginning of a habit which has grown with the growth of the Church. At that time the great bulk of the people never gave anything, or gave but a small pittance, for religious purposes. It was therefore necessary that in an easy way they should be led to see and to undertake the responsibility which would now rest upon them. It was certainly felt after a little time that the penny-a-week system was too literally understood and adopted by many, and that some who were rich in this world's goods, under a misapprehension of the Dr.'s views, gave no more than a penny. Dr. C. took therefore every opportunity by public speeches and circular letters to disabuse the public mind of the notion that no more than a penny-a-week was required from each person. In his own felicitous way he frequently enforced the law of proportionate giving—that every one should give "as God had prospered him." The financial system of the Free Church, thus inaugurated by Dr. Chalmers, stands and will remain a monument to his sanctified genius. It is the admiration of the Churches of Christendom.

We had the rare privilege of being present at many of the exciting Assem-

blies, Synods, and Presbyteries of that period, and have heard the most famous speakers on both sides of the question. The business tact, pertinacity, and ability of the Moderate leaders were often highly interesting and instructive. Their resolutions and motions were always carefully and ably drawn. The party were under the most thorough discipline. On great questions the leaders only, such as Drs. Cook, Bryce, Robinson, and Procurator Bell, were the chief and often the only speakers in debate. Every step they took was done in concert and with deliberation. The evangelical party had all the eloquence on its side. Although Dr. Cook was an able and vigorous, yet he was by no means an interesting or eloquent speaker. On the other side, Dr. Chalmers in the treatment of a great question was a host in himself, and with the force and dignity of his remonstrances and appeals he frequently made his opponents quail. On the same side there were Drs. Candlish and Cunningham, the most ready and accomplished of debaters, Dr. Buchanan, the type of an able statesman, Alex. Dunlop, the most acute and erudite of lawyers, Buchan of Kelloe, the most sensible of country gentlemen, and Maitland McGill Crichton, the most chivalrous and honest of squires. To have seen and heard these men in these palmy days of their genius and strength, was no mean privilege. Amongst the laymen on the Moderate side we may note the present Earl of Dalhousie, who, on the Assembly's resolving to depose the majority of the Presbytery of Strathbogie, left the meeting in anger, declaring with a loud voice as he retired, "the knell of the Church of Scotland is rung." This became one of the proverbial sayings of the time.

The most memorable event of which we were an eye-witness was the Disruption itself. The month of May 1843, was looked forward to, with intense interest and anxiety by the whole people of Scotland. An unusual concourse of strangers thronged the Capital city as the day approached for the meeting of the General Assembly. The Marquis of Bute was Lord High Commissioner for that year, and being a nobleman of some wealth and liberality, his suite and retinue on that occasion were expected to be more than usually splendid. The citizens turned out in much greater numbers than usual, and even a stranger would have observed an unusual degree of excitement among the crowds of well dressed people who lined the streets. We used to look with a feeling of national pride at the gay cortege of the representative of Majesty passing with all the pomp and military circumstances of State to the opening of the Church's General Assembly. Even now we would regret that this pageant should be dispensed with. We have ever recognised in the presence of the *Throne* in the General Assembly a symbol not of the Church's thralldom to the State, but of the homage of the State to the King and Head of the Church. On this memorable day, Dr. Welsh the Moderator of the previous Assembly preached a most devout, faithful, and earnest sermon before the Lord High Commissioner and a crowded audience in the High Church. After this, the procession proceeded to St. Andrew's Church in George Street, which for a few years back had been selected for the meetings of Assembly. The lower part of this Church which was of a circular form, was reserved for members. One side, that on the left of the Moderator, was occupied by the evangelical party and was always much crowded. On the other side the moderates sat, among whose benches there was much unoccupied space. In the centre might be found a few middle men,—a party who at that time got the name of the "forty thieves," from the circumstance that forty of them had sent a memorial to government requesting a measure of compromise which would have satisfied neither party. Among the ranks of these latter were some who had been most active and warm promoters of the non-intrusion cause, but were now regarded as traitors to their principles. The gallery of the Church was divided into three parts. That on the right of the Moderator was set apart

for the public who were admitted on the payment of one shilling sterling. The centre was reserved for ministers who were not members of the Court, and the left hand for Students of Divinity, who, on payment of half a crown received a ticket admitting them to all the meetings. The Throne occupied the place of the pulpit and in front of it the Moderator's chair was placed. Long before the hour of meeting, the Church was filled to overflowing in every part. Some of the audience had even got access to the Church the night before, and many besieged the doors at the dawn of day. By special permission we got a place in the Student's gallery, the seats of which were not only packed but another tier stood upon the book-boards, and on any spot on which a footing could be obtained. We had the rare good fortune to obtain a snug place from which the Throne of the Commissioner and the chair of the Moderator with the table of the clerks could be seen through an avenue of legs; and these things we saw as if set in a living frame. The proceedings were opened by singing, reading of the Word, and prayer. After this part of the service it was usual to call the roll and to constitute the Assembly. But on this occasion the Moderator with much solemnity turned to the Throne and informed the Commissioner that he must now, instead of constituting the Court, read in his own name and in that of the majority of the Assembly a protest against the violation of the Church's rights and privileges in the late proceedings of the civil tribunals and of parliament. This protest was written on a roll of parchment and contained at that time only the names of the most distinguished members of the evangelical party both lay and clerical. Dr. Welsh read this document with a clear, distinct and pathetic voice, and having concluded he laid it upon the table of the house, and with a bow to the Commissioner left the chair. At this moment intense excitement pervaded the meeting. The evangelical party rose from their seats in one mass, the rustling sound of which was heard in every part of the Church. From the moderate ranks excited and anxious looks were cast at the unexpected numbers of those who for conscience sake were by this act giving up the honors and advantages of the established Church. When it was seen by the audience that the ministers on the evangelical side of the house were moving out, a rush was immediately made to the doors. On descending the stairs we came upon a remarkable group of men. Dr. Welsh, in the ancient and becoming costume of Moderator, Drs. Chalmers, Cunningham, Gordon and Candlish, moving out together with an appearance of quiet satisfaction as if they felt that that day they had *done their duty*. At first when the doors were opened and the excited crowd without saw the well known leaders of the movement, a cheer was attempted but it died away as if unsuited to such a solemn spectacle. An unusual silence pervaded the spectators. From many an eye the tears flowed freely. It was felt that an act was now consummated that would have great influence for weal or woe upon the future destinies of the Church and country. The ministers and members of Assembly formed themselves as by a kind of impulse into rank three deep, and marched in solemn procession down Dundas Street to the Canonmills Hall which in anticipation of this event had been prepared for their reception. This spectacle will never be forgotten by those who witnessed it. Such another event has not been seen in the history of the Church. Looking up the hill from below the Circus, the long dark line of the disruption ministers was clearly seen led by Drs. Welsh, Chalmers and Gordon, while the windows and paths on either side were thronged with anxious spectators. Before the ministers reached the vast hall prepared for the new Assembly it was nearly filled in every part. As the men more noted in this movement entered, they were greeted with the most hearty bursts of applause. Dr. Welsh opened the meeting, giving out the 100th Psalm, which was sung by the three thousand people assembled with a power and pathos we never heard

before, and never expect to hear again. A great swell of harmonious praise and thanksgiving ascended that day to the throne of God. The Assembly having been opened in the usual form, Dr. Chalmers was chosen the first Moderator. His address on that day was one of unusual force and power. He defended and defined the position which they then occupied. He was careful to note, that although they had left the State Church, that this was not on account of any change of opinion in reference to the great question of the lawfulness of an Established Church. They left because the liberties of Christ's people and the constitutional scriptural rights of the Church had been invaded by the strong arm of the State, and not because they thought that the connection of Church and State was in itself sinful. The name of the Free Protecting Church of Scotland was here for the first time coined, and at once adopted. Afterwards it was abridged into that of the Free Church, which has now become a proper name in the English language. Thus terminated the ten-years' conflict for the liberties of the Christian people and for the Headship of Christ in the Church of Scotland. Nearly four hundred ministers, with all the missionaries in India, left the State Church. A large number of the probationers and students threw in their lot with the ministers. The eldership almost universally followed their ministers, and more than one half of the members and adherents of the State Church united themselves with the disruption ministers under the banner of the Free Church. The movement has not been, as many supposed it would be, a mere nine days' wonder. The Church then inaugurated has advanced with an enterprise and intrepidity which has called forth the admiration of the Christian world. From a beginning of four hundred ministers, she had increased in 1856 to upwards of eight hundred. Her home and foreign missions are maintained in greater efficiency and force than at any time in the history of the Church of Scotland. She has three Colleges and a noble staff of learned and godly professors for the training of ministers. With her Christian schools, as well as Churches and manses, she has covered the land, and the annual contributions of her people for religious purposes amounts to £300,000 sterling. God has greatly blessed this Church and made her the honored instrument of largely promoting His glory both at home and abroad. Her zeal and enterprise has awakened other churches to emulation, and imparted a most salutary stimulus to the whole Christian community of Scotland and to the Presbyterian Churches of the Colonies.

K.

BELIEVER BAPTISM.

The words "Believer Baptism" express the great argument of our Baptist brethren, by which, at a single discharge, they think to demolish our goodly and elaborate structure of Paedo-baptism; and many well-meaning, though imperfectly instructed Christians, have been bewildered as they saw the great gun fired and the heavy shot strike. The dust which it threw up obscured the fortress, and they thought it was blown to atoms. The Baptist asks, triumphantly, "Do you find any other than Believer's Baptism in the New Testament?" He then quotes a number of passages showing that those who were baptised by the Apostles were believers, and thence infers that we have no warrant in Scripture for baptising any but adult believers, and consequently no warrant for infant baptism. We have of late been led to investigate these assertions concerning Believer Baptism and their application to infant baptism, and we give the result of our investigations.

1. That Believer Baptism is not taught in the Bible, and cannot be practised in the Christian Church.

2. That there is no Scripture warrant for adult baptism, as now practised in Baptist churches.

3. That the Apostolic practice in baptising adults proves nothing as to infant baptism.

Now, let it be observed, that the only argument we now profess to discuss is that derived from apostolic practice. All other arguments, as from the inability of infants to believe, &c., we waive meanwhile. Observe, also, that we do not deny that faith ought to accompany baptism; nay, without faith, baptism is a mere form and not a means of grace.

1. First, then, we assert that *Believer Baptism is not taught in the Bible, and cannot be practised in the Christian Church.*

In all the instances recorded in Scripture, a *declaration of faith* in Jesus was undoubtedly required, but *not faith itself*. Even the inspired apostles judged by *profession, not by faith*. Ananias and Simon Magus had not faith, yet were rightfully baptised when they professed faith; they were not believers, and yet were rightfully baptised. The apostolic practice, therefore, was not *Believer's Baptism*, but *Professor's Baptism*.

The presence or absence of faith cannot be made a qualification for admission into the Church; for no man can certainly know that an applicant has faith—mar must judge by the profession made. Men, therefore, cannot administer *Believer Baptism*; they can only attain to *Professor's Baptism*.

The practice of Baptist Churches proves the same thing. No Baptist Church will say that all their members are real believers. Some then, though baptised, are unconverted, and their baptism could not be Believer's Baptism; yet it is baptism. Now, we shall suppose that an unbeliever has been baptised, and is *afterwards* converted. Is he re-baptised? Oh no. His baptism is held quite valid. That is, the baptism of an unbeliever on a profession of faith is real baptism, Baptists themselves being judges. We think, then, that our first assertion is established. Believer Baptism with water is a fiction, not taught in Scripture, and which cannot be practised in the Christian Church.

2. We assert, secondly, that *there is no Scripture warrant for adult baptism, as now practised in Baptist churches.* The Baptist argument runs thus: There are in Scripture instances of adults who professed their faith being baptised, therefore we have the example of apostles and a scriptural warrant for baptising adults who profess their faith; and adults are, according to Scripture, the proper subjects of baptism.

The Baptist will hardly be prepared for a flat denial to this, his favourite and fundamental assertion. Still, we do deny it in the application he makes of it; and we assert, on the contrary, that the Scripture nowhere tells us that such adults as Baptists baptise, were baptised by the apostles on a profession of faith. We defy the most zealous and ingenious Baptist to cite an instance.

What, were not the Jailor and Lydia, and the three thousand on the day of Pentecost, adults? and did they not profess their faith before they were baptised? Yes; so far you are right. But *these parties were not such adults as you baptise now-a-days among us*. You assert of all professing adults what the Scripture only says of some. To make this point clear, we distinguish. The possible subjects of Baptism may be divided into—

1. Adult Jews and unconverted Heathen, ignorant of Christianity.

2. Adults, children of Christian parents, brought up under Christian influences, and instructed in the Christian religion.

3. Infants.

Of the third class we say nothing, as that is not the point now in hand.

In dealing with the first class, Baptists and we are perfectly agreed. They must intelligently profess their faith in Christ before they can be baptised. As soon as this is done, we would immediately grant to them baptism. Here we teach and practise adult baptism as strongly as any Baptist. Now it is to this class that all the Scripture instances of baptism belong. All who are recorded as having received baptism from the apostles were Jews, or proselytes, or converted heathen; and the apostolic practice in baptising them is in perfect harmony with the usage of both Presbyterian and Baptist churches.

The point of difference lies in the second class: Adults, who are children of Christian parents and are religiously instructed. Under our system such a class would not ordinarily arise, as they could only be the children of godless and irreligious parents who neglected gospel ordinances; and as these parents would be cut off from the Church, and would be regarded as heathen, their children would be dealt with accordingly. To the Baptist system this class is essential. Now, what we assert is, *that there is no mention in Scripture of such a class of candidates for baptism, and that there is no instance recorded of the baptism of such an adult.* The New Testament history extends over a period of sixty years of the Church's existence, and thus embraces two entire generations, yet we do not find on record one instance of the adult child of a professing Christian having been baptised. Where, then, is the apostolic example so much boasted of as being the scriptural warrant for baptising the adult children of Christian parents? It cannot be found.

But further, either they were baptised when adult, or they were not. If they were not baptised when adult, we must either believe (what is almost incredible) that not one child of the many thousands of parents who were converted under the apostles' preaching ever joined the Church; or that they were received to full privileges when they became adult, having been baptised in infancy. But if they were baptised when adult, then Scripture says nothing about it, and the Baptist has no more example or scriptural warrant for baptising the children of Christian parents when adult than we have for baptising them when infants. The Scripture is silent alike on both points.

The Baptist may choose his alternative. Meanwhile we think that we have established our second assertion,—That there is no scripture warrant for adult baptism as now practised in Baptist churches.

3. Our third assertion is, That the apostolic practice in baptising adults proves nothing as to infant baptism. The Baptist argument is;—while there is in apostolic example Scripture warrant for baptising adults, there is none for baptising infants. It may be stated thus:

The apostles baptised only adults who professed faith in Jesus.

Infants are not adult, and cannot profess faith.

Therefore, the baptism of infants is not sanctioned by apostolic practice.

Now we have shown that the first proposition here is a fallacy. Besides denying, on other grounds, the assumed fact, that adults were the only subjects of apostolic baptism, we assert that the Scripture record tells us of the baptism of only a certain class of adults; that the children of Church members are not in that class; and that there is no evidence that the apostles ever baptised the child of Christian parents when adult. The whole argument, therefore, resolves itself into the assertion of a historical fact, that the apostles baptised adult Jews, proselytes and Heathen, on profession of their faith. But this leaves no room for any deduction concerning the baptism of other parties, the children of Christian parents, nor does it indicate at what period of life they were baptised, in infancy or when adult; far less can it afford ground for the assertion of the Baptist, that infants were not baptised by the apostles. In other words, the apostolic practice in baptising adults proves absolutely nothing one way or other as to infant baptism.

If the silence of Scripture regarding the baptism of infants disproves it, then the silence of Scripture regarding the baptism of the adult posterity of Christian parents disproves it also. We have no example or warrant in Scripture for either. And, to follow the apostolic practice, would be to baptise only Jews, proselytes, and converted Heathen. What shall we do with the children of Christian parents, for the Bible, neither by precept nor example, teaches that they are to be baptised?

Thus, then, we find that the boasted Believer's baptism cannot be established from Scripture, nor reduced to practice in the Church; that the application of it to the adult children of Christian parents is not borne out by Scripture; and that it is no proof, not even presumptive proof, against infant baptism, or in favour of the present practice of Baptist churches. And further, when we look at the fact of household baptisms being performed by the apostles; when we consider such passages as say, that of little children is the kingdom of heaven; that the children of believers are holy; and that the covenant is "to you and to your children"; and when we remember the relation which the New Testament economy bears to that of the Old,—when with these we compare the silence of Scripture as to the baptism of adult children of Christian parents, (a silence unaccountable on Baptist principles,) we derive from the whole such a cumulative proof, that we feel sure every candid mind must be convinced that more can be deduced from Scripture in favour of infant baptism being the practice of the apostles, than can be deduced in favour of their practice being to baptise the children of Christian parents, instructed in Gospel truth, when they were of age sufficient to profess their faith; and that the silence of Scripture, as to the baptism of the children of the Church, favours Infant Baptism more than what is termed Believer Baptism.

SKETCHES OF THE OLD MINISTERS OF EDINBURGH.

No. III.

DR. WILLIAM RITCHIE—DR. M'KNIGHT—DR. ANDREW THOMSON.

We recollect Dr. William Ritchie as one of the ministers of the High Church, and Professor of Divinity in the University of Edinburgh. While minister of St. Andrew's Church, Glasgow, in the year 1807, he had drawn upon himself no small ridicule by an unsuccessful attempt to introduce the use of an organ in public worship. It was well for him that, shortly after this affair, he received a call to the second charge in the High Church of Edinburgh, or rather was translated thither through the influence of the Town Council of that city. A clever caricature was got up by the famous Kay at the time, representing the Reverend Doctor as a street musician, carrying a barrel organ, and playing the well-known tune, "We'll gang nae mair to you toun," with his back to Glasgow, and his face to Edinburgh. Though identified with the Moderate side of the Church, Dr. Ritchie was orthodox in his religious opinions, and delivered good Gospel sermons in a very deliberate and somewhat pompous style. When the Rev. Dr. Andrew Hunter died, Dr. Ritchie was appointed Professor of Divinity in his room, which situation he held for many years. When he entered on the duties of the Chair, he gave lectures on Theology once or twice a week, and the other days were devoted to the hearing and criticising of students' discourses; but as he grew old, his lectures were few and far between. In the days when the writer of the present sketch became acquainted with Dr. Ritchie, he was a very venerable old gentleman, with fine hoary hair hanging down upon his shoulders,—a large

nose, a firm set mouth, and bright black eyes shining like a hawk's,—a deep voice, and a strong Scotch accent. He opened the class with a short but impressive prayer. Then the catalogue was "called" by one of the students, who was styled Censor. It was no uncommon thing for the young men to answer to their names and then retire from the class, which they were enabled to do at the back of a high partition. The Doctor one morning remarked that the answers came, in a good many instances, not from the centre of the room, but from behind this partition; and one of the students, more unguarded than the rest, answered to his name—"here"—in a loud voice. This immediately attracted the Professor's attention, and he ordered the Censor to call the same name over again. No reply being made, the old Doctor added, "There are some gentlemen at the back there *in meditatione fuga*;" upon which all the culprits rushed to the door and fled. The Divinity Hall was held in a low dark room, on the ground floor of the College, and the want of light compelled a recourse to candles, which were paid for by a levy of sixpence made on every student who delivered a discourse. This afterwards became a perquisite of the door-keeper, after the necessity for candles had ceased. The Doctor was sometimes very severe in his critiques of the students' discourses. He was highly displeased if a young man affected a flowery style. He said to one, whose style was of this description, "Sir, your style is too flowery: one would suppose that you had been plucking flowers from Hervey's flower-garden; you must write in a plainer and less ornate manner, otherwise it will degenerate into downright nonsense." He was still more severe in his strictures, when he detected any thing approaching to heterodoxy. "Sir," he said to a young man who had betrayed symptoms of this, "that's rank Arminianism, and I cannot sustain your discourse. I would strongly advise you to read your Bible with more attention, Sir, especially St. Paul's epistle to the Romans." In another instance, after having expressed strong disapprobation of a very poor discourse, he wound up by roundly telling the student that neither God nor nature intended him for a minister. On the whole, his criticisms, if sometimes sharp, were just and appropriate. The Town Council, as Patrons of the College, were very anxious at last that the Doctor should resign, as he was getting too old and infirm for his professional duties. With this view a deputation of their body waited upon him and represented to him in the most respectful manner possible the state of his health and his great age, promising him a retiring salary. But he would not hear of retirement, and continued to occupy the chair, while he was quite unfit for its duties. The consequence was, there was a complete uproar among the students. Some of the more violent stood at the door of the Hall to prevent their fellow-students entering; others ruffed with their feet, others whistled, others sung songs, and others screamed aloud, while the greater part laughed at the tumult; and the unfortunate student, who was reading his discourse, proceeded in dumb show. In order to restore order in the class, the matter was compromised by Principal Baird and Dr. David Ritchie and Dr. Lee officiating for Dr. Ritchie; the former reading his lectures, and the two latter criticising the discourses. This arrangement continued until the Doctor's death, which happened, as far as I recollect, during the course of the following summer.

Dr. McKnight was minister of 'Haddies' Hole,' one of the four Churches under the roof of old St. Giles's. He was colleague to Dr. Brown, Professor of Rhetoric in the University; he was an out and out Moderate, both in Church politics and in his mode of preaching. He was an excellent scholar, had a fine person and gentlemanly manners; his sermons were well composed and chaste in style, but deficient in evangelical doctrine. The place where the Doctor made the most conspicuous figure was the General Assembly, where he acted as sub-clerk. He was particularly active in calling to order. Well do I remember the

sound of his voice crying in a singularly shrill key, "silence," and repeating it in still more emphatic tones, "silence in the Court." Then when the vote was about to be taken he would call out in a slow drawing way, "Of-fi-cer-shut-the-door." But it is impossible to do justice to the Doctor by any written description. It was necessary to see him and hear him in order to understand the full effect of his bearing, voice, and manner on these occasions. He was kind-hearted and much liked by all who knew him, was of a cheerful temper, and had a keen sense of the ludicrous. It was of his mother that the famous comedian Charles Matthews used to recite the story as told by her concerning her husband, who was a minister. A certain Dr. McGlashin had come to assist him, and declined ascending the pulpit until he had dried himself, upon which her husband jocosely replied,—“Gang ye up to the poopit, and ye'll be dry enough.” This anecdote, told with all the maunderings of the good old lady, who was rather particular as to dates and other minutiae, was abundantly ludicrous, and none enjoyed it more than the Doctor himself. I regret very much that my notices of Dr. McKnight are so meagre, as I am sure there must be a number of interesting reminiscences respecting him unknown to me, for he lived to an advanced age. Unfortunately he became deranged in his latter years, and was laid aside from public duty.

Dr. Andrew Thomson was minister of St. George's, Edinburgh. At the time when he entered upon his charge, he was in the full vigour of manhood, and had given proof of his future eminence both as a preacher and as a debater in the Church Courts. In the former capacity, his abilities were of the first order. His style was terse, and quite free from obscurity. He had a fine musical voice, which he managed with admirable skill, and his manner was graceful and animated, sometimes in the impassioned parts of his discourse, approaching to vehemence. The grave, the pathetic, the argumentative, the satirical, the persuasive, were equally familiar to him, and he made them all subservient to his purpose. Dr. Thomson particularly excelled in lecturing. His Church was so well attended that every pew in it was occupied, and such crowds of strangers came to hear him that it was found necessary to lay down a rule that no strangers should be admitted until after the first prayer. This rule was rigidly enforced. Well does the writer remember waiting patiently in the vestibule of St. George's, until the Beadles made their appearance to admit strangers into the Church. St. George's had many attractions, a handsome commodious building, lighted principally from the top, fine music, and above all a popular preacher. Though Dr. Thomson had one of the most fashionable congregations in Edinburgh, yet his preaching was very faithful, and well calculated to rouse the most careless and worldly-minded of his hearers, whom he reproved fearlessly for their gaiety and devotion to worldly amusements. During the course of one winter in particular, he preached two singularly impressive sermons from the words, "Lovers of pleasures more than lovers of God," which were afterwards published with an appendix, containing copious notes illustrative of the subject. These discourses were greatly blessed to the conversion of some, and in checking the reckless spirit of gaiety which had seized upon all ranks, more especially on the fashionable congregation of St. George's. The "Row heresy" as it was called, by which many good people were led astray, also called forth Dr. Thomson's strength. He preached a course of sermons against the favorite Row doctrine of "Universal Pardon." These were likewise published, and were much admired for the soundness of their views, and the mildness and justice of their strictures.

The Doctor was distinguished not only as a pulpit orator, but also as a debater and a public speaker. On the platform he could electrify an audience, as he did at the great Edinburgh anti-slavery meeting in 1833. In the Church Courts, and especially the General Assembly, Dr. Thomson was very conspicuous. He was

well acquainted with all the forms of ecclesiastical procedure, and always prepared for every emergency. He generally led the debates on all important questions on the Evangelical side. It was admirable to observe the manner in which he could break a lance with an antagonist even before the general engagement began. For instance, on one occasion when the 'plurality' question was before the House, the son of Lord President Hope, who was at that time Solicitor General, had just taken his place, and the Doctor forthwith put the question to the Moderator, whether officers of State were allowed to vote on the question, upon which John Hope conceiving that he was the person alluded to, rose in a great rage asserting his right to vote; Dr. Thomson immediately said that he had only asked the question for information, without referring to any one in particular, and he could not help adding that the violent behaviour of the Solicitor General reminded him very forcibly of the man with the nose, who, whenever any one was spoken of, thought that himself was alluded to. To this the Solicitor General did not think proper to reply. His speech in the "Little Dunkeld" case, in which the question was whether the Assembly should sanction the appointment of a minister over that parish, who knew nothing of Gaelic, which was the language of nine-tenths of the congregation, was most effective, and he obtained a vote in accordance with the common-sense view of the case. But it would be endless to mention all the different occasions on which he distinguished himself. We will just mention one more instance, in which he was personally concerned. He was taken to task for praying for Queen Caroline. He made a most able defence, and dwelt chiefly upon the fact that there was no prescribed form of prayer for Presbyterian ministers. He said at one part of his speech, "Moderator, I stand at the bar of this house, accused of the great crime of praying for Queen Caroline. Yes, Moderator, I own I have prayed for Queen Caroline, and I will continue to pray for Queen Caroline, just as I would pray for any other poor deluded woman, such as Janet Wil-on," darting at the same moment a look at the Lord Justice Clerk, who had a mistress of that name at the time. It is scarce necessary to say that he was dismissed from the bar of the Assembly, and was left to pray for Queen Caroline as often and as long as he pleased.

Amidst his other numerous avocations, Dr. Thomson conducted with great ability, for many years, a Religious Magazine called the *Christian Instructor*, which consisted of reviews of religious publications, biographies, sermons, &c. It was considered a high standard of Christian doctrine and criticism, and its favourable verdict was highly valued. The famous papers entitled "Vindication of the Covenanters," by the Elder McCrie, were originally published in the *Christian Instructor*. These, as is well known, took their rise from Sir Walter Scott's novel of "Old Mortality," in which he greatly misrepresents these "Scots Worthies." Another subject, in which Dr. Thomson took a deep interest, was that of Church music. Having a fine musical taste himself, he thought it of great importance to have good music in the Church, and accordingly he had a well-trained choir of singers in St. George's. It was in this Church that the practice of singing sanctuses and doxologies at the conclusion of the service was first introduced, and with very good effect. It generally got a "hit" from the more rigid ministers, when the subject of the Psalmody came up for discussion before the Assembly; but nothing was done to put a stop to the practice. It is said by the Doctor's biographer, in the memoir prefixed to his Posthumous Sermons, that he had in contemplation a scheme for reforming the Psalmody in all the congregations of the Church of Scotland; but he was taken away by death before he could accomplish it. How he would have rejoiced to see the modern improvement of Psalmody in Scotland! The Doctor also took a very warm interest in the cause of Education, and in order to promote it in the parish of St.

George's, he established a school for the children of the lower classes, in which the various branches of an ordinary education were taught. He wrote and published books for the use of the school, and at first even laboured in it himself till he secured the services of an able teacher. This school has had a succession of excellent teachers, and is zealously promoted by the present minister of Free St. George's, the celebrated Dr. Candlish. Thus did Dr. Thomson, an eminent servant of Christ, labour and toil, and serve his own generation, by the will of God. He fell a victim at last to a mortal disease which had been preying upon him, viz., ossification of the heart. His death shed a gloom over all the city, and indeed over broad Scotland, as the death of a great man in Israel.

THE CONTEST WITH ROME.

(From the *British and Foreign Evangelical Review*.)

AS to the GENERAL STATE OF PROTESTANTISM, its main element of weakness, as an effective antagonist to the aggressive efforts of Romanism, it is not difficult to see. That weakness lies in its want of internal coherence and organic unity. It is essentially more or less loosely compacted and fragmentary. It is rather an aggregate of disjointed members, than one indivisible and organic whole. From the nature of the case this must be so. Its very fundamental principle,—the right of private judgment, and the supremacy of the free conscience over all the dogmata of authority and prescriptions of human ordinances,—necessarily issues, in the present state of human nature, in a certain amount of denominational diversity, even amid essential unity. Where there is freedom of thought, there will and must be a diversity of judgment, and consequent divergence in action. It may, indeed, be a question, *to what extent* such difference is unavoidable. In particular, it admits of serious doubt, whether the present actual amount of difference among the various sections of the Reformation Church—the present medley of contending sects and parties—is to be regarded as its normal state, and inherent in the very conditions of its existence. For ourselves we are disposed to cling to a better hope. We sanguinely anticipate a time when, through the clearer and more commanding realization of great fundamental principles of faith and discipline, and the due subordination of lesser points of detail, the various branches of the great evangelic body shall, to a far greater extent than now, see eye to eye, and gradually coalescing into far fewer and larger masses, present at once to the world a more impressive image of Christian unity, and to the common enemy a more compact and unbroken front. Even at the best, however, a certain and even large amount of difference and division is, in the present state at least, inevitable. The law of the kingdom of God, alike in its reformation state as in its primitive and apostolic, is unity in diversity, not uniformity by the suppression of all difference; and such, we believe, will continue to be the condition of its existence more or less to the close of its militant state. This circumstance, however, while in one respect her strength and glory, infers in another point of view a certain disadvantage in the contest with her ever-watchful and aggressive enemy. It imparts a certain weakness both for aggression and defence. Such a loosely-compacted body at once less easily combines its strength for action, and more easily falls asunder within itself. It has less concentration in assault, and less consolidation in resistance. It may be likened to the comparatively loose array of an allied army drawn together by the urgency of a great crisis, and held together by the force of a momentous common cause, when set against the solid and concentrated strength of a single giant power. Such an army, fired with high enthusiasm, and sustained by the might of a great principle, may prove invincible for the moment; and in a single

battle, or a brief campaign, the power of mind vindicates its supremacy over the brute force of legions. But in a lingering warfare its effective strength becomes less and less. The crisis and the cause were the very breath of its life; and as the power of these dies away, its strength departs, and disorganisation and dissolution supervene. Sectional differences and jealousies arise; mutual confidence and unity of action are destroyed; it is no more an army, but a crowd. Meanwhile the adverse power slowly but surely rallies and concentrates its force, and prepares for a fresh and now irresistible advance. So it is, in like manner, that while Protestantism is invincible in a crisis, Romanism profits by time and by delay. The strength of the one is in the storm, of the other in the calm. Romanism can afford to wait. It can bide its time. It can yield to-day, that it may the more surely advance to-morrow. It can bend before the blast, that it may lift up its head again when the storm is over. It is of this generation, and the next, and the next; and the points it has been compelled to surrender to-day, it may seize again uncontested in the days of our children or our children's children. Protestantism, on the other hand, is impulsive and explosive. Its combined action is spasmodic, not constant. Now, at the loud call of God and of events, it arises in its strength, and shakes itself, and the armies of the aliens flee before it; and then anon it becomes quiescent and goes to sleep again. So was it of old in the great contest between the vast Persian despotism on the one hand, and the free states of Greece on the other. In quiet times the solid mass and concentrated energy of the great barbaric power advanced steadily onward: one by one the outlying settlements of the Hellenic race and the free cities succumbed beneath its power; and still with irresistible might it moved forward, nearer and nearer, to the central and sacred citadel of freedom itself. Meanwhile the parent states were at war among themselves; endless jealousies and rivalries held them asunder; Sparta strove with Athens, and Athens with Sparta. Thus the whole nation was dissolved into its elements, and seemed rather a multitude of separate tribes than one free and mighty people; till all at once, at the sound of the invaders' footsteps on their own common soil, the whole of the Hellenic race arose as from the dead, and were as one man, and the glories of Marathon and of Salamis remain to tell to all time how mighty in the hour of crisis is the power of mind over the mere brute force of numbers and of external, mechanical organisation. Such, we believe, is substantially the relation in which Protestantism stands, and must ever stand, towards the great Roman power. The strength of the one lies in organic unity, the other in free thought. The one prevails through its agencies, the other through its principles. The one deals subtly with the individual, the other appeals openly to the common reason and common conscience. The one advances stealthily and in secret, the other courts a fair fight and an open field. The one, in fine, thrives best in the calm, the other in the storm. It was, therefore, *a priori*, most probable that Romanism would recover in course of time much of the ground it had lost during the great Reformation struggle; and in particular, in the course of a long peace of nearly two hundred years, its revival might be regarded, humanly speaking, as a question simply of place and time. As the strength of Protestantism lies in its principles, without which it is weakness itself, it was inevitable that those points where those principles were but feebly held or practically denied, should in time give way before the concentrated assaults of the great antagonist power. They become, so to speak, in a military point of view, untenable. Romanism, it should never be forgotten, has its own peculiar elements of strength, and these must ever prove irresistible when not met by antagonist principles mightier still.

Hitherto we have been speaking of the advantage which the organic unity of the Roman system gives for combined, concentrated action; but it must be re-

membered, also, that the very *spectacle* of such a unity, considered in itself, has a powerful, almost irresistible fascination for some minds. Tossed on a sea of doubt, and distracted amid the strife of conflicting parties and creeds, and with no sure personal grounding on the immutable rock of truth, men even of keen speculative intellect, but of feeble moral strength, will naturally feel powerfully the attraction of a system holding out the prospect of perfect unity and absolute certainty,—of a quiet asylum, on whose very threshold all doubt shall end, and the din of controversy die away, and may thus be willing to escape from the perplexities of their own reason in the abnegation of all reason at the foot of a blind unquestioning authority. Such has been the course of many an earnest, and in some respects gifted spirit, in our day; and such doubtless, will be the course of many another, as this great struggle proceeds.

But if there is much in the external state of Protestantism, both in this country and elsewhere, to lay it open to the assaults of Romanism, there is still more in certain internal TENDENCIES OF THEOLOGICAL SPECULATION which are more or less characteristic of our times. After all, the real strength of Protestantism lies in its theology. It was this alone that called it into being; and it is this too, that has sustained its existence from age to age. Its creative and constitutive principle is the Bible and Bible truth. Without this, it is nothing,—a mere *caput mortuum*, without breath or action, and doomed sooner or later to fall asunder and go to pieces of itself. What fire is to the hearth, what the life-blood is to the body, such is the living Word and truth of God to the Apostolic and Reformation Churches. It was the voice of that Word pealing through the valley of the dry bones that at the first called the great army of Reformed Christendom as from the dead; and the same Word is still the rallying cry that keeps it together. The Mediæval Church without the Word was a dark and idolatrous church,—a synagogue of Satan, and cage of every unclean bird, rather than the holy house of God, the pillar and ground of the truth; the Protestant Church without the Word and the living faith of it, is simply nothing. Here, then, is our strength. The Word is the true counterpoise of the Church,—a living biblicalism of a false ecclesiasticism. It is obvious, accordingly, that it is only in proportion as this principle is faithfully maintained and livingly held fast, that we can expect either to hold together among ourselves, or to hold our own against our adversaries. We must overcome, if we overcome at all, by the blood of the Lamb, and by the word of our testimony, being found faithful therein to the death; this sacred ark alone, with its heavenly treasure, will make the enemy flee before us. In short, its plenary authority and all-sufficient completeness must be firmly believed and maintained, its saving doctrines vitally held, its holy precepts and divine spirit live within us; or we shall be weak as other men, and our congregations become but common crowds, not Churches of the saints. And yet, it is just on this very point that at present our great weakness lies. In our day the Bible itself has been put on its trial. That critical, searching age which is sifting and trying every thing else, has thrown the pure gold of the sanctuary itself into the crucible. By every conceivable test is its divine authority and infallible truth being tried anew,—the test of history, the test of science, the test of philosophy, the test of ancient monuments the test of philology and scientific criticism. It stands the test; it lives amid the flames; it will as heretofore, come forth scathless and triumphant from the fire. Yet, meanwhile, the hearts of many are more or less slaken. The very thought that the eternal Word is again on its trial,—on trial not alone among professed unbelievers, but in some respects also among professing Christians,—has necessarily an unsettling tendency. "If the foundations be destroyed, what can the righteous do?" is the confession even of faith itself; and timid hearts quiver and tremble at the very thought. When the ground quakes and heaves beneath us, it seems as if the

very rocks and eternal hills were not safe. Then, while a deadly rationalism has utterly destroyed the faith of many, it has in great measure eaten out the life of many more, and diffused throughout the world of thought a certain uncertainty or vague anxiety, that extends far beyond the sphere of its direct influence. The very wildness and ferocity of the revolutionary spirit is itself startling. Even the sacred name of Jesus—that divine image of incarnate grace and truth, which shines out from the breathing canvas of the evangelic history, and which is itself an infinitely greater miracle than any other which that history records—has not been safe from its impious hand; and at its touch the imperishable annals of the Truth itself have been transmuted into a legendary fable. The serpent, indeed, has been destroyed,—destroyed almost as soon as hatched; and yet, doubtless, it has left some traces of its foul slime on some once untainted hearts, as well as in the general thoughts of the reading, thinking world. The total result is, that there are in our day, and have been for some time past, a considerable number of minds in some sort earnest and religious, who yet have not, and never have had, any sure grounding on the rock of truth; to whom the authority and infallibility of the eternal Word has been a matter merely of opinion or traditional belief, more or less firmly held, rather than a strong, deep, personal, unshakable conviction. It is a tenet merely, a persuasion,—not a divine, home-felt certainty. How much all this must tend to weaken the life of Protestantism,—to weaken it at the very heart,—is sufficiently manifest. Men, and especially in an age like this, must have something firm to lean on. The human soul, like nature, abhors a vacuum. It cannot exist on a negation or a fiction. The weight of its infinite cares is too great for any mere theory, or opinion, or traditional creed, to sustain; and when these frail props give way, it will look eagerly round for some other and surer support. Some will look in one direction, some in another, each according to the special influence or personal bias which may otherwise determine his course. Failing the revealed Word, there are but two other stays on which faith can lean: the one is simple reason, the other is authority; the one the infallibility of the inward consciousness, the other the infallibility of the external church. Accordingly, in the general wreck of faith, some will grasp at the one phantom, and some at the other. Washed away from the rock of truth, and tossed to and fro on a sea of doubt, men will be fain to seize on every floating fragment, that may for the moment preserve them from sinking, and hold out the faintest hope of bringing them at last safe to land.

Hitherto our remarks, as regards the internal state of Protestantism, have had reference exclusively to the domain of doctrine. Let us now, however, consider it for a moment under another aspect, that of a MORAL AND SPIRITUAL DISCIPLINE, or system of church life. In estimating the vital energy of the Reformation Church, and her consequent power to withstand the antagonist system, it is obviously necessary to inquire into her capacity not only as a teacher of the truth, but as a guide and educator of souls. What means does she supply, and what scope does she afford, for the full training and maturing of the spiritual life, and the unfolding of man's whole being in the service and enjoying of God? She guides her children to the springs of truth—does she in due measure also exercise them in the discipline of holiness? She indoctrinates them with saving knowledge—does she *train* them also in self-denial, in self-sacrifice, and in all the work and warfare of the faith? She instructs—does she also lead, and in the true and full sense *educate* her children? Now, in a general view of the subject, the vast superiority of the reformed system over the old is sufficiently manifest. Romanism, throughout all her elaborate discipline, ministers to the lower principles of man's spiritual nature, to the ignoring and suppression of the higher. She puts out the eye of reason and chains the will, while she skilfully

touches all the springs of feeling, sentiment, imagination, taste, and selfish hopes and fears. Hence her discipline is rather that of children and women than of men; and her greatest saints, accordingly, have excelled rather in the virtues of the weaker sex, than in those of sterner and firmer mould. Their very heroism, bright with high enthusiasm and long-suffering endurance, has been feminine, not masculine. The spirit of Protestantism is totally different. With clear trumpet voice it rouses conscience from its sleep, and summons the mind to think and the will to resolve. It calls upon men to arise, to stand erect, to quit themselves like men, to be strong. Thus the key-note of the one system is obedience; of the other, responsibility. Yet it may be a question whether in this respect the better system has not hitherto been in some degree one-sided. In bending its main strength to the greater things, has it not, to an undue extent, neglected or ignored the less; and thus, while making its appeal to the higher principles, yet failed to take full possession of the whole man? *A priori*, this was manifestly not unlikely to be the case. From the first, and from the very nature of the case, the Reformation movement was mainly negative. It consisted essentially in a protest against certain great and glaring corruptions in the existing state of things, rather than in a complete and matured system in itself. Its work was (of course in a good sense) destructive rather than constructive, purifying rather than organizing. The great spirits of that ago, amid the throes of that tremendous spiritual revolution, had enough to do in doing battle with the gigantic forms of evil that stood immediately before them, and, amid the general wreck of traditionary belief, saving the essential elements of the faith, without pausing for the consideration and mature settlement of subordinate details. Hence many questions of no small importance, relating especially to the right constitution of the church, and the proper development of church life, were necessarily left over, and adjourned for the consideration of quieter times. Some of these have since been taken up and thoroughly canvassed; such, for instance, as those which relate to the proper relation of the church to the state, and the duty of the civil magistrate in regard to holy things. Others still stand over, and remain in abeyance to this day. The due place, for instance, and right use of the æsthetic element in Christian worship; the ascetic principle in its healthy exercise and due guards and limitations;* the means to be provided for dealing with the individual soul, and maintaining a living, personal connection between the Christian pastor and the flock committed to his care; the proper combination of Christian ethics with Christian principles in the instructions of the sanctuary, so as the more effectually not only to rouse, but to educate and refine the conscience; and in fine, the organization of the lay members of the church, and especially the female members, and the drawing out of their manifold gifts and graces in works of piety and usefulness;—these are matters which have not only never been settled in the different branches of the Reformation Church, but have scarcely been ever raised for serious and deliberate consideration. For the most part, these problems have either been wholly ignored, or left to the random solution of time and circumstance. Romanism has her clear theory and practice on all these matters; Protestantism hitherto has none. *Æsthetics* she has for the most part left to the caprice either of a blind prejudice or a mere *dilettanti* taste; the "rule and exercise of holy living," the true *askesis* of the spiritual life, has been handed over to the formalist and the Pharisee; the sleepless and almost omniscient confessional has found as yet no effectual substitute in the ordinary methods of the pastoral care; Christian doctrines are inculcated, and the details of Christian duty too often left to be inferred; Evange-

* The asceticism of which Paul speaks in such passages as these, 1 Cor. ix. 27; Col. iii. 5; Gal. v. 24, &c.

lism, in fine, has her Dorcases and her Phœbes still, as in the days of old,—more, we rejoice to think, every day; yet who can doubt of the immense materials of like precious quality that lie over the surface of the Christian community all unused, while sisters of charity and mercy in thousands and tens of thousands occupy the ground? These questions are surely worthy of serious consideration. Some of them, indeed, may admit of satisfactory solution, and some of them possibly of none; but they at least deserve the serious pondering of our deepest and wisest minds. Certainly whenever a real principle lies at the bottom of any part of our great adversary's system—any genuine human want to be met, or aspiration to be satisfied—we shall weaken, not strengthen, our position, by the practical ignoring of it. *The pernicious abuse is to be counteracted and exorcised not by the disuse but the use of the thing abused.* Thus, to take the two most obvious and presently practical instances, it is not by the scandalous neglect of the pure and solemn music of the sanctuary, that we shall counteract the fascination of a gorgeous ritual worship; nor shall we by mere denunciations of sisterhoods and nuns dispel the charm which meek self-denial and unwearied works of mercy ever wield. Our real strength lies at once in contending against that which is evil in our adversaries, and outdoing them by the better use of that which is true and good.

The line of remark into which we have been led is not the less instructive and healthful that it has led us to throw stress rather on our own weaknesses and shortcomings, than on the glaring corruptions and absurdities of our great adversary. It is in the remedying of these evils in ourselves that our great strength must lie. We shall conquer in the day of battle, not so much by the controversial confutation of error, as by the practical carrying out and living embodiment of the truth. We need not alone to strengthen our assault, but to repair and fortify our defences. How this is, with God's blessing, to be done, is sufficiently manifest. The correct diagnosis of the disease points at once to the needed remedy. If the main weakness of Protestantism lies in the broken and divided state of its forces, in the anomalies and abuses which disfigure some of its fairest portions, in the unsettled and uneasy state of religious belief within its bosom, in the narrow and imperfect development of its church life,—then the appropriate correctives lie immediately before us. They may be summed up in four words,—unity, purity, rational faith, and a complete and living congregational life. Let us draw faster the cords of Christian brotherhood, and thus close in our line of defence against our common enemy; let us each in our several spheres strive for the removal of every remediable abuse and stumbling-block; let us hold the living Word in a firmer grasp, at once of an intelligent and an assured faith; let us increase our instrumentalities and mature our methods of spiritual discipline, both for the guiding of weak souls and drawing forth the virtues and holy energies of all; let the Church, in short, be united, and pure, and believing, and wisely fervent and diligent at once in her pastoral and missionary work, and she will be again, as in the days of her first baptism and early prime, “fair as the moon, clear as the sun, and terrible as an army with banners.”

Those trees flourish most, and bear sweetest fruit, which stand most in the sun. The praying Christian stands nigh to God, and hath God nigh to him in all that he calls upon him for: and therefore you may expect his fruit to be sweet and ripe; when another that stands as it were in the shade, and at a distance from God (through neglect of, or infrequency in this duty) will have little fruit found on his branches, and that but green and sour.

GURNALL.

WORDS OF THE WISE.

PRINCIPAL ROLLOCK ON THE PASTORAL CARE.

Ob: A. D. 1599.

If Peter had said, "I love thee not," Christ could not then have said to him, "Feed my lambs." Then the lesson is clear, a man cannot be a pastor, a feeder of the sheep of Christ, except he love Christ. No, there is none in any calling that can do any good deed, except the wellspring of love be in his heart: if that be not, he shall never do any good deed: all shall be sin. Thou mayest well flatter thyself, and others may flatter thee, and say, "All is well;" but if love be not, how fair and glancing soever thy work be, God counts not of it. No king in his calling shall ever do a good deed, except he do it for love he bears to the Lord; therefore, seeing a pastor should learn all other folk to do their duty, yea, the king himself, how much more is that love required to be in him, if he would do rightly, sincerely, and earnestly; as for his feeding, it is more poisoning than feeding if he have not love to Christ. The pastor is not worth a penny that strives not to get a sense of that love of Christ in his heart. There are so many difficulties and impediments cast into a pastor when he is about to discharge his duty, which he can never be able to overcome, except he both love the Lord, and be sensible of the Lord's love towards him. The life of a pastor is a thorny life, and the more faithful the man be, the more vexations and troubles will he underlie.

The Lord Jesus himself is the Prince of the pastors; yea, properly, he is only pastor, and, therefore, he claims this style to him, John x. 1. For why? the flock is his, and not the minister's, therefore he says, "Feed my lambs;" then ye are his flock, and he is your pastor properly. Again, it is his food that the flock is fed with; all the store of the fodder of grace is out of his barn. If a Minister minister to you the smallest portion of food which is not taken out of the barn-yard of Jesus, it is poison he gives you. Knaves have deceived the world long; the Pope and his shavelings have propined poison to the people, and have made many thousands go to hell; give Christ's flock Christ's food. But, notwithstanding that Christ properly is the only true pastor, yet lovingly he communicates this his style to them whom he employs in his service of the ministry. Thou that art a minister, he calls thee a pastor; but thou art but as a servant laid under the Chief Shepherd. They are not lords of the flock,—no, not the best of them, no, not lords, but dispensators; so they are not properly pastors. Seeing, then, such is the mercy of the Lord, that he so honours them, that he communicates his style to the ministers, therefore, they should strive to show themselves worthy of that style, by the faithful discharge of their calling in feeding of the flock.

But who are they that should be fed? Christ says first, "Feed my lambs," and then he says twice, "Feed my sheep,"—all is one, for the Kirk is compared to a fold full of sheep. He says not, "Go, feed tigers, lions, wolves," but "lambs, sheep." Who are these, then? By these "lambs and sheep," the Lord understands his chosen,—blessed is he that is chosen in Christ, for great is the number of them that perish, a very handful shall be saved,—they must be more tame ones, simple ones, like sheep. Ye see the sheep ever receiving hurt, and never noisome nor hurtful to any other; any beast will overcome a sheep, but it will overcome none,—so it is simple ones that are Christ's sheep. Now, we mean not, that all the elect are at the first hand as silly as sheep; no, but they who were before like wolves, lions, tigers, by the Spirit, through the preaching of the word, by process of time, are tamed, and made like sheep.

Now, last, this would not be passed by, that the Lord bids Peter feed his, not another man's sheep, but his sheep, that is, them whom He hath redeemed and ransomed with his own blood. This word contains an argument, wherefore the sheep should be fed, to wit, because they are the Lord's, ransomed with his own blood. And, more than that, this word admonishes the pastor, that he count not the flock to be his own, but the Lord's, and that he feed it not to himself, to use the flock for his own gain and advantage. Seeing, then, that the Lord hath committed to pastors the church, which is his own spouse and his flock, which he hath redeemed with no less price than his own blood, the Lord give pastors grace to be careful in feeding of them with that food of life, furnished unto them by the Lord Jesus! To whom, with the Father, and the Holy Spirit, be all praise and honour for ever. Amen.

 POETRY.

HINDER ME NOT.

"Hinder me not!" I'm pressing on,
 With earnest heart, to reach the shore
 Of my eternal home.
 Across my way,
 Place not the thorns of earthly cares
 To wound my feet: or, unawares,
 Turn me astray.

"Hinder me not!" Too long I've been
 Seeking the fading flowers that grow
 In the broad way of sin.
 Though when I've sought
 To pluck the fairest, ever found,
 They grew on Death's enchanted ground,
 With poison fraught.

"Hinder me not!" The syren song
 Of pleasure's voice, with music sweet,
 I've listened to, full long;
 But now, mine ear
 Hath caught the strains the ransomed sing,
 As round the great white throne they bring
 The crowns they wear.

"Hinder me not!" The storm clouds lower,
 The night is dark—I fear to meet
 With fierce temptation's power.
 But look! afar
 Above the clouds, a clear, calm light
 Shines on thy way—faint heart—a bright
 And morning star.

"Hinder me not!" That glorious ray
 With heavenly beams, is chasing clouds,
 And night itself, away.
 And now, as near
 I come to Jordan's stream, it throws
 A golden light the waves across,
 My soul to cheer.

"Hinder me not!" I fear no ill;
 "Since Christ is mine and I am His,"
 I'll bravely do His will.
 The smile, the frown
 Of man, must now be nought to me,
 But *this* henceforth, my watchword be,
 "No cross, no crown."

A. S. M.

REVIEWS AND NOTICES OF BOOKS.

LIFE STUDIES, by the Rev. JOHN BAILLIE. *New York*: Robt. Carter & Bros. *Montreal*: B. Dawson. 1858.

The author of this volume became favorably known to the public a few years ago, as the biographer of the Rev. W. H. Hewitson, a devout young minister of the Free Church of Scotland. Mr. Baillie now resides in London, and wields a busy, useful pen. His style is quite lively enough, and his tone earnest and pious.

The object of the present work is to illustrate religious life from the example of certain noted Christians, whose biographies are successively sketched or epitomised. These are, John Bunyan, as the good soldier—Gerhard Tersteegen, as the christian laborer—James Montgomery, the christian man of letters—Frederick Perthes, the man of business—and Mrs. Mary Winslow, the christian mother. We do not perceive that Mr. Baillie has added any thing of importance to what former writers have given us on the immortal Bunyan. The other sketches will be welcome to multitudes, who cannot obtain access to the full memoirs that have been published of these worthies. The two Germans, Tersteegen, the ribbon-maker, and Perthes, the publisher, are especially worthy of study as noble specimens of devout practical Christianity.

The plan of this volume is of course not original. Mr. Peter Bayne in his "Christian Life," published three years ago, embodied a series of biographical sketches of the character now furnished by Mr. Baillie. Mr. Bayne's select men were Howard, Wilberforce, Budgett, Foster, Arnold, and Chalmers.

Of the two works Mr. Bayne's is in our opinion decidedly the superior. Mr. Baillie is too much of the mere book-maker, and fills up his pages with too many scraps from his common-place book. For example, when he would describe the peaceful departure of Perthes, he distracts us by a series of remarks on death by the Marquis of Argyle, Neander, Cowper, Dr. John Owen, the venerable Bede, and George Herbert! Mr. Baillie seems to think this a charming variety, and carefully announces what may be expected in the contents prefixed to each chapter, with many dashes and striking phrases to catch the eye and whet the curiosity. Altogether the work or compilation bears witness to its author's zeal, rather than to his sobriety of judgment. It is well worthy however of a circulation—containing as it does much that instructs and impels us to live unto God, and to bear daily in mind 'the chief end of man.'

POEMS, by CHARLES SWAIN. *Boston*: Whittemore, Niles & Hall. *Montreal*: B. Dawson. 1857.

Among the living poets of England, Charles Swain fills no contemptible place. He has not the exquisite fancy and word-music of Tennyson—neither has he the power of Bailey and the Brownings. We cannot say that he has even the poetic glow of Gerald Massey or Alexander Smith. Yet his genius is of a rare order—his powers are well cultivated—and his verses deserve the popularity they have won.

Swain is a lyric poet. His pieces are either songs or short poems that may as well be sung as recited. Of course they cannot be ranked with the highest specimens of the lyric art, as found in Burns and Campbell; but they are not below the standard of Barry Cornwall, Alaric A. Watts, and Charles Mackay. They are almost always cheerful, warm-hearted, and healthy in tone. Add to this, that they are entirely free from the mysticism and obscurity so often charged against modern poetry. The verses of Swain are clear as crystal brooks.

The pensive and pathetic strains are seldom attempted in the volume before us. That great poet, though misguided man, Shelley said :

"Our sweetest songs are those which tell of saddest thought!"

But Swain is a bard of too much vivacity to excel in these. We could have wished in his writing more reference than we find to the highest truths, and homage to Him, who hath a 'name which is above every name.'

Charles Swain is a genial Englishman—no mere dreamer, lying a bed or loitering under shady trees the live-long day, but a man of affairs, who devotes his leisure to the Muse. Manchester does not seem to the traveller a city favorable to the production of poetry. But Montgomery at Sheffield, Smith at Glasgow, and Swain at Manchester, prove that the Muse is not unwilling to dwell and sing in the great seats of manufactures. Certainly the poetry before us will be accepted by the public, as a 'Manchester fabric' of high value and literary finish.

The American edition is issued in a style creditable to the taste of the publishers. It forms a pocket volume in blue and gold, similar to the recent Boston editions of Tennyson, Longfellow, and Tupper.

From about three hundred poems, almost all worthy to be known, it is difficult to make a selection. We give the following as a specimen of Mr. Swain's more serious moods of mind :—

THE ANGEL OF THE STORM.

The Angel rose—and from her wing
Shook tempest o'er the heaving tide :
I marked the sea convulsive fling
Its stormy billows wild and wide ;
Complaining all the weary day
Till came the stars, with peace and rest ;
Then calmness, like a blessing, lay,
With heaven's own image, on its breast !

Oh ! thus, amidst the clouds of care,
When tempests o'er our pathway roll—
When doubts and fears, like billows, tear
And 'whelm the sad and sinking soul—
As sets the sun of life, may light,
Calm in the shade of ages, shine !
And may our spirit, in Thy sight,
Reflect, O God, thy grace divine !

DARKNESS IN THE FLOWERY LAND. By the Rev. M. SIMPSON CULBERTSON. *New York*: Charles Scribner. *Montreal*: B. Dawson. 1857.

The above is the somewhat fanciful title of an interesting volume on the religious notions and popular superstitions of North China. The author is an American Presbyterian missionary, who resided and laboured for eleven years at Ningpo and Shanghai. He writes modestly and clearly ; and we have pleasure in recommending his work to all who wish to possess a knowledge of the actual moral and religious condition of the Chinese, and who have not opportunity to obtain or leisure to read more costly and elaborate works on the same subject. Indeed, with the exception of Dr. Williams' "Middle Kingdom," which is on a much larger scale, we have nowhere seen a more graphic account of the religious opinions and practices of the Chinese people than in the volume before us.

After two brief chapters on the Chinese empire and its population, Mr. Culbertson describes the existing religions of the empire—the Confucian—the Taoist—and the Buddhist. With the worship of Confucius, who founded a system of ethics rather than of religion, is associated the worship of Heaven and

of Earth, of departed Emperors, of the Sun, the Moon, and the North Star. This is the State religion, and the reigning Emperor officiates as its High Priest. The Taoists are not numerous. The sect originated in rationalism, but has degenerated into gross idolatry. The Buddhist system was introduced into China from India about sixty-six years after the birth of Christ. It has acquired great popularity, and is at this day able to claim a greater number of disciples than any other religious system in the world.

Our author gives most curious and melancholy details of the superstitions of the Chinese in regard to ghosts, necromancy, geomancy, and exorcism. It is a very sad reflection that one-third of the human race, naturally shrewd and intelligent, are yet sitting in such darkness, "and in the region and shadow of death." One of the worst features in the religious character of the Chinese seems to be the absence of any proper idea of *sin*. The only Chinese word for sin is the same that is used for a violation of etiquette or a neglect of politeness. Having no sense of the heinousness of sin, they offer to their gods no expiatory sacrifices. Their offerings are intended to secure the favour of the gods, not as atonements but as bribes, such as they are accustomed to offer to their magistrates.

Mr. Culbertson describes the great impediment in the way of missionary labours among the Chinese, arising out of the use of two languages, the spoken and the written, entirely different, and each of them more difficult of acquisition than any other language on earth. In the year 1855, one hundred and one Protestant missionaries were pursuing their arduous labours in China. The concluding chapter of the work before us contains a favourable view of the great revolutionary movement of Hung Siutsuen, who with his forces occupies the ancient capital Nanking, and is said to rule over fifteen millions of men. Undeniably the revolutionists have done good service to Christianity in destroying all idols within their reach, and circulating Gutzlaff's version of the Holy Scriptures.

ADOLPHE MONOD'S FAREWELL TO HIS FRIENDS AND TO THE CHURCH. Translated from the French. New York: R. Carter & Bros. Montreal: B. Dawson. 12mo., pp. 183.

This is a most delightful little book. It contains the most matured Christian experience of an eloquent, a successful and honored minister of Christ. For six months he lay on a sick bed enduring intense suffering, yet every Sabbath day he addressed a few words of instruction and consolation to a circle of Christian friends. These addresses were written partly from memory, and partly at the time they were spoken, by his children. Since M. Monod's death they have been published as a rich legacy to the Church of precious gems, brilliant with divine grace, and set in the pure gold of Christian love. They will, we are sure, prove a blessing to many. They have been universally commended for their pathos, simplicity and unction. To those who wish to hold lively spiritual communion with God, and to have their hearts warmed with displays of the Divine glory in the love of Christ to sinners, we cordially commend this book as one of the most remarkable that has appeared in modern times.

SERMONS RECEIVED.

1.—FAST-DAY SERMON Preached in the Crystal Palace, Sydenham, by the Rev. C. H. SPURGEON.

With the Sermon the whole service of the day is given in this little publication. The whole is most characteristic of Mr. Spurgeon, and notwithstanding minor blemishes, cannot be read without exciting thankfulness to God, that He

has raised up so faithful a Preacher, and given him such favour in the eyes of the people of England.

The Sermon is for sale by B. Dawson, Montreal.

2.—CHRIST AS REDEEMER; the delegated King and Head of Creation. By the Rev. HENRY GORDON, Gananoque.

This is an able and valuable discourse, developing a great thought in an edifying and impressive manner. It was lately preached in London, and published there by request.

It is for sale by John Dougall, Montreal.

3.—BOCHIM, or the Weepers. By the Rev. JAMES GIBSON, Owen Sound.

This Sermon was delivered on the public fast-day on account of the Indian murriny. It gives evidence of no small vigor of mind and force of style.

McLear & Co., Toronto, are the Publishers.

4.—THE BENEFICIAL INFLUENCE OF A WELL-REGULATED NATIONALITY, delivered before the St. Andrew's Society of Montreal, by the Rev. A. F. KEMP, Chaplain.

The Publisher is J. C. Becket, Montreal.

SUMMARY OF INTELLIGENCE.

ECCLESIASTICAL AND MISSIONARY.

ANNIVERSARY MEETINGS.—During the past month, the Tract, Sabbath Reformation, Auxiliary Bible, and Auxiliary French Canadian Mission Societies of Kingston, held a most interesting and successful series of meetings in that city. On each evening, the City Hall was densely filled. A pleasant feature of these meetings was the presence and hearty co-operation of the clergy of the Church of England in Kingston. We mention this circumstance, as it is unfortunately of rare occurrence. Besides the local speakers, the Rev. Lachlan Taylor addressed the Bible meeting, the Rev. D. Fraser of Montreal, the French Canadian Missionary meeting; and the Rev. R. F. Burns, of St. Catherine's, delivered a lecture to the Young Men's Christian Association on "The character of the Apostle Paul."

At Montreal, the week of similar anniversaries has been one of great mental and spiritual privilege. The Reports of the Societies have been satisfactory; and the speaking in general of a high order of excellence. The interest was much heightened by the presence and addresses of the Rev. Lachlan Taylor of Toronto, the Rev. Dr. Shaufler of Constantinople, and the Rev. Mr. Scudder, formerly an American Missionary in India.

KNOX COLLEGE, TORONTO.—This inestimable Institution is seriously embarrassed by lack of funds. To pay off its debts, and maintain itself, it requires nearly £1700. All congregations and stations of the Presbyterian Church of Canada are required to take up subscriptions for this object, before the 1st March. It is estimated that an average contribution of half-a-dollar from each family connected with the Church will suffice to raise the above sum.

PRESBYTERIAN UNION IN CANADA.—A deputation from the Presbytery of London, C.W., connected with the U. P. Church, recently attended the meeting of the Presbytery of London pertaining to the Presbyterian Church of Canada. The most cordial fraternal greetings were exchanged, and a Deputation was appointed to return the visit.

The Presbytery of Montreal have also appointed a Deputation to attend the first meeting of the U. P. Presbytery there, and to present their affectionate salutations.

OPENING OF NEW CHURCHES IN GLASGOW.—On the same day two new Churches were recently opened in the West end of Glasgow—one connected with the Free Church, the other with the Establishment. The former is the Free College Church; and Dr. Bobt. Buchanan has been translated from the Free Tron Church to be its Pastor. The opening services were conducted by the Rev. Dr. Candlish of Edinburgh in the morning, the Pastor in the afternoon, and the Rev. Dr. S. Miller in the evening. The collections amounted to £345. The other Church referred to is the Park Church, to assume the

pastoral charge of which the Rev. J. Caird has been translated from Errol. The opening services were conducted by the Rev. Norman McLeod and the Pastor. The leading evangelical ministers of the Established Church of Scotland are now all grouped together in Glasgow. It is sufficient to name Norman McLeod, McDuff, McTaggart, Gillon, and Caird.

KNOX'S CHURCH, TORONTO.—This congregation, though disappointed in their efforts hitherto to obtain a Pastor from the Free Church of Scotland, as successor to the Rev. Dr. Burns, have resolved to continue their endeavours in the same direction. From whatever quarter obtained, it is greatly to be desired that a minister of high mental and spiritual qualifications be speedily placed over this important charge.

NEW BRUNSWICK.—A correspondence appears in the *Colonial Presbyterian*, of St. John, on the subject of union between the two Presbyterian Synods—the one of the Presbyterian Church of New Brunswick (commonly called the Free Church), and the other of the Established Church of Scotland. The discussion must do good, but the prospect of such a union there, as in the other British American Colonies, seems to be remote.

LITERARY.

BENGEI'S GNOMON.—This justly famed Commentary on the New Testament has been translated into English, and is in course of republication by Messrs. T. & T. Clark, of Edinburgh. It will appear in five volumes, of which two are already issued.

DR. EADIE.—This scholarly Divine, whose Commentaries on the Epistles to the Ephesians and Colossians are so favorably known, has issued a new volume on the Epistle to the Philippians.

PRINCIPALSHIP OF THE UNIVERSITY OF GLASGOW.—This vacancy occasioned by the death of the venerable Principal McFarlane has been filled by the appointment of the Rev. Dr. Barclay—a Divine of liberal views, but not known as a scholar or an educationist. The appointment is made by the Government.

THOLUCK'S SERMONS.—The discourses of Dr. Tholuck on the passion of our Lord, translated into English, have been published by W. S. & A. Martien of Philadelphia.

LAMARTINE.—The third volume of the English edition of Lamartine's, "Memoirs of Celebrated Characters" has appeared, completing this very interesting work.

SYMBOLICAL BOOKS.—Hofman's "Systematic Survey of the Doctrinal Systems of the Different Christian Churches and the principal Sects," seems worthy of translation into English. The Germans have of late been rich in *Symbolik*. Titmann, Auguste, Hase, Niemeyer, &c., have all emitted useful publications of this nature. But Hofman, instead of presenting the comparisons merely, discusses points of difference and identity, and appends, at the foot of the page, after the manner of Gieseler, extracts in the original languages in proof of the statements made in the text. The work takes up four leading divisions—the Roman Church, the Greek Church, the Lutheran and Reformed Churches, and, finally, the separate communities, such as the Waldenses, Socinians, Mennonites, &c.

BRITISH MUSEUM.—The Library of the British Museum received, during the last year, an addition of ten thousand four hundred and thirty-four volumes. The manuscripts obtained were also numerous; among them was a handsome copy of the Samaritan Pentateuch, on vellum, of the date A.D. 1441. The antiquities received comprise, in addition to the collection of the late Sir William Temple, formerly minister at Naples, one thousand six hundred and thirty-five coins and medals, five of which are of glass, with inscriptions in the Cufic character. In the department of natural history, there have been added thirty-three thousand seven hundred and sixty-nine Zoological specimens, and six thousand seven hundred geological and mineralogical specimens.

GERMAN RELIGIOUS LITERATURE.—Among the recent publications in Germany are the concluding volume of the new edition of Hengstenberg's invaluable 'Christology'—the seventh edition of Tholuck's Commentary on the Gospel of John—and the twelfth volume of the "Condensed Exegetical Manual on the Old Testament." The first of these will of course appear immediately in Clark's translated edition of Hengstenberg.

A new German translation of the Bible is announced as in preparation by Chevalier Bunsen.

HISTORY OF SPAIN.—Professor Rosseeuw St. Hilaire of Paris, has completed his great work on the above theme. The Princeton Review highly praises the History, and calls for an English translation. One of the Editors of the "Canadian Presbyterian" had the pleasure of seeing and hearing Rosseeuw St. Hilaire at Geneva, during the last Summer. He is yet in the prime of life, a sincere convert from Popery—an accomplished, eloquent, and pious man.