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ART. I.—*Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in* 1839. Eighth thousand. Edinburgh, 1843. 12mo. pp. 555. J. W. Alexander

OF this most interesting volume we would gladly see a reprint in America; but as we are aware of no proposals for this, we shall endeavour to furnish our readers with some of its statements. That these will be welcome to many, we are the rather inclined to believe, because we cannot close our eyes to the fact, that renewed attention is beginning to be paid to this department of missions, and that the expectation of a return of God's ancient people to their own land is becoming more general.

Of the origin of the enterprise no better account can be given than that which opens this volume.

"The subject of the Jews had but recently begun to awaken attention among the faithful servants of God in the Church of Scotland. The plan of sending a deputation to Palestine and other countries, to visit and inquire after the scattered Jews, was suggested by a series of striking providences in the case of some of the individuals concerned. The Rev. Robert S. Candlish, Minister of St. George's, Edinburgh, saw these providences, and seized on the idea. On the part of our church, 'the thing was done suddenly,' but it soon became evident that 'God had prepared the people.' The Committee of our General Assembly, appointed to consider what might be done in the way of setting on foot Missionary operations among the Jews, were

scendants of patriarch fathers, shall renew their evening sports in the streets of crowded cities, where now the ruinous heaps tell only of a grandeur that has passed away." That these expectations may be realized, no lover of the scriptures can help wishing, be his judgment what it may. Whether the grounds for so believing are sufficient, is a question which we may again bring before our readers, at no very distant period, in connexion with some recent and interesting publications.

J. A. Alexander

ART. IV.—*History of the Church of Scotland, from the Introduction of Christianity to the period of the Disruption.* By the Rev. W. M. Hetherington, A.M. Torphichen. Author of the Fulness of Time, History of the Westminster Assembly of Divines, &c. New York. Robert Carter. 1844.

By Prof. J. A. Alexander

WE avail ourselves of this very timely and acceptable republication, to lay before our readers a connected though imperfect sketch of a subject, which late events have rendered highly interesting, but of which comparatively little has been known. We mean the rise and progress of the Moderate party in the Church of Scotland. With the beginning and the end of Scottish Church History, American readers have had occasion to be pretty well acquainted. The leading events of the first and even of the second reformation, the persecutions under Charles II., and the movements which led to the late disruption, are even among us familiar matters of history. But over the intervening period a cloud has always seemed to hang, chiefly, no doubt, because the period was one of gradual decline or occasional stagnation, and therefore furnished few marked and striking incidents, to attract the attention of the world. Some particular acquaintance with this chapter of history is nevertheless necessary to a thorough understanding of the late events, and of the actual position of the two bodies claiming to be the national Church of Scotland.

It is well known that the late disruption was directly occasioned by a change of measures consequent upon a change of parties in the General Assembly, the orthodox or evangelical party having obtained a majority in 1837 over the

moderate party which had held it for several generations. This distinction of parties may be traced back very nearly to the Reformation. It is true, the Scottish Reformation was, above all others, radical and thorough. There never, perhaps, was a body of men more entirely united in principle and feeling, than those by whom it was effected. But it was done in defiance of authority, and in the face of a corrupted court. When at length the latter was compelled to yield, some, as in all like cases, took advantage of the times, and gave a hypocritical assent to the new doctrines. Many ungodly nobles complied so far as to secure a large share of the spoils of the church. As this could only be effected by retaining, in some degree, the form of the old hierarchy, a bait was thus held out to unprincipled churchmen. Men who were destitute of all sincere regard to the reformed discipline and doctrines, if not of all religious experience, became active and conspicuous in the church. This leaven would of course diffuse itself, and each successive generation saw a wider departure from the standard of the Reformation. When James I. deliberately planned the overthrow of Presbyterian institutions, he naturally sought and found his instruments in this class, who were never really Reformed or Presbyterian in spirit or opinion. When Charles I. pushed the attempt still further, this same class furnished the aspirants to ecclesiastical dignities under the new system. As the governing motive of these men was the hope of royal favour, their favourite policy was that of compliance with the royal will, and of great moderation in comparison with strict and uncompromising Presbyterians.

We are not aware that the name Moderate was ever arrogated by these men, or applied to them by others; but as a party they are clearly identical with the Moderates of after times. The constitution of the party was however materially modified in such a way as to strengthen it by weakening the other. The indulgences by which the persecutions under Charles II. were relaxed, introduced new divisions, and by tempting many real Presbyterians to accept the royal favour by an apparent sacrifice, at least, of Presbyterian principles, added character and numbers to the Moderate party already in existence. A further increase, but with a great deterioration in point of quality, arose from the obstinate determination of William III., at the revolution, to retain in the Church of Scotland those

curates or episcopal incumbents of the preceding reign, who were willing to conform to its polity and discipline. This large infusion of avowed episcopalians appears to be regarded by the Scottish writers as the true source of the Moderate party. But from the data which they furnish it seems clear that this infusion owed its strength to its elective combination with the lax presbyterianism and covert popery which had existed long before. However this may be, the fact is certain that from the Revolution of 1688, there were two well defined parties in the Scottish Church, one of which was Presbyterian only by accident and the force of circumstances, the other in principle and heart. It was the manifestation of the former spirit in the first Assembly after the Revolution (1690), that led the Cameronians to remain aloof, and resulted in the organization of the Reformed Presbytery.

The equality of parties in the church caused every thing to be done by compromise. Carstares, the leader of the Assembly, advised king William never to yield his prerogative in any thing, and never to identify himself with either party. The relative strength of the Moderates was increased by the refusal of the Cameronians to come into the establishment. The king not only insisted on retaining all prelatical conformists, but required that they should constitute one half of the Assembly's commission. At the same time, in various ways, he openly conceded to the church her independent spiritual jurisdiction.

The refusal of the Highland Clergy to conform, and the resistance of the Jacobite gentry to the settlement of Presbyterian ministers in their stead, occasioned the Act anent Intrusion upon Kirks, and the Rabbling Act of 1698. According to Fletcher of Saltoun, twenty-eight years of tyranny had flooded Scotland with a floating population of 200,000 paupers, who were used as tools in stirring up commotions by the Jacobites and other disaffected persons.

In 1707 the Union was completed, on the basis of the Act of Security, by which the Presbyterian constitution was placed beyond the reach of British legislation. The removal of the government to London brought the leading Scots more and more into contact with episcopacy, and lessened their attachment to their own church where it had existed. As the body of the people in Scotland were opposed to the union, those who favoured it, the ministers among the rest, lost the public confidence and a large part of their influence,

in consequence of which the ruling party became more and more accustomed to govern without regard to the judgment or wishes of the people. The act against schism, in 1708, served rather to widen than to heal existing breaches, and the opposition of the prelatical conformists to the Presbyterian party was increased by an act enforcing domiciliary visitation and instruction of the people.

In 1710, the High Church excitement produced by Sacheverel, and the accession of Harley and Bolingbroke to power, favoured the efforts of the Scottish Jacobites to embroil the church and government, a design which is avowed in the posthumous papers of Lockhart of Carnwath. The plan seems to have been to induce the parliament to violate the union, and thereby rouse the Presbyterians into open rebellion. About the same time doctrinal divisions began to show themselves. The pure or modified Arminianism, brought into Scotland with episcopacy, and afterwards by young men who had studied in Holland, had gained an ascendency over the Calvinism of the Reformation. A catechism on the covenants, published by Hamilton of Airth, to counteract the new divinity, was censured by the assembly, under the direction of Principals Stirling of Glasgow and Haddow of St. Andrews.

In 1711, the public use of the liturgy was revived in Scotland, contrary to law, by one Greenshields, who declined the jurisdiction of the church courts, and the case was ultimately decided in his favour by the House of Lords.

In 1712, the court party having been strengthened in that house by a creation of new peers, the act of toleration was passed, in which the oath of assurance was required of all who partook of its benefits, and the Jacobites succeeded in extending the requisition to the established ministers of Scotland; and as many of these refused to take it without qualification, because it seemed to recognise episcopacy, the Scotch episcopalians refused also, though they took advantage of the toleration. Another worse effect of this enactment, not distinctly mentioned, we believe, by Hetherington, but very clear from Wodrow's correspondence, was that while the church was occupied with this oath and with the question about fasts, the act restoring patronage, passed April 22, 1712, although protested against as inconsistent with the terms of the union, received comparatively slight attention. The Assembly continued, however, to instruct its commission yearly to petition for the repeal of this unconstitutional act, until 1784, when this form was discontinued. As the

strictest Presbyterians thought the church bound to forbid a compliance with the requisitions of the act, the policy of waiting for a change of ministry or other circumstances was the moderate one adopted.

The pretext for the law of 1712, as given in the preamble, is two-fold, first, that the patrons at the revolution had been deprived of their rights without compensation; secondly, that the other method had been attended with great disorders. Both allegations are denied by Hetherington, who states that out of 900 parishes at the Reformation only 200 were subject to lay patronage, and that the law of 1690 did expressly assign compensation to those who were injured in their property by it. As to the disturbances alleged, there were never fewer, says Sir H. Moncrieff, than in the interval from 1690 to 1712, and such as did take place were occasioned, not by popular elections, but by Jacobite papists and episcopalians, and the rabble which they instigated to resist the settlement of Presbyterian ministers.

In the same year (1712) the Cameronians, who had received as their minister the Rev. John M'Millan, deposed by the establishment in 1706, renewed the national covenants. In 1713, the engrossing subject was the schism between the jurants and non-jurants. In this year the first case occurred of presentation without a call, for accepting which the presentee (Dugud) was deprived of his license, the Queen petitioned to prevent such proceedings, and measures taken for that purpose by the various church courts.

In 1714, the doctrinal controversy was renewed, and a strong disposition manifested, on the part of the majority, to screen delinquents, as appears from the trial of Simson, professor of Theology at Glasgow, charged by Webster of Edinburgh with teaching Arminian and Pelagian errors. In consequence of tumults excited by the prelatists and jacobites of Aberdeen, another Rabbling Act was passed this year, which was also that of Queen Anne's death, and the accession of the House of Hanover.

The general judgment of the church was still so much opposed to patronage, that in 1715 a memorial was presented to the king, setting forth as the effects of the system, not only the discontent of the people, but the prevalence of simony, unseemly competition between patrons, and long continued vacancies. At the same time the Assembly showed its laxity in doctrine, by postponing its decision in

the case of Simson, and by lenient treatment of prelatical offenders, while it strongly condemned and discountenanced the covenanters. The feeling of the people towards the government was shown by their standing aloof during the Jacobite rebellion of 1715.

In 1717, Simson's case was decided in a way which gave great dissatisfaction to the rigid Presbyterians, and the Presbytery of Auchterarder was censured for prescribing certain questions to exclude Arminians and Pelagians from the ministry. In this year, also, the plan was adopted, for the first time, of enforcing unpopular settlements, even where the Presbytery disapproved them, by appointing corresponding members, so as to create a temporary quorum for the purpose.

In 1718, a new turn was given to doctrinal controversy by the republication of the Marrow of Modern Divinity, which was denounced as Antinomian, not only by the radically unsound portion of the church, but by the Baxterians and Neonomians, The defenders of the book, thence called Marrow Men, were among the ablest and best men in the church, such as Boston of Ettrick, Hog of Carnock, Hamilton of Airth, amd others.

In 1719, an Act of Parliament was passed to check one flagrant abuse of patronage, to wit, the keeping of the parish vacant for a course of years, by repeated presentations to persons who were known to be unwilling to accept, in which case the emoluments accrued to the patron. This was effectually cured by the enactment, that the presentation should devolve upon the Presbytery in six months from the vacancy, without regard to any ineffectual nominations which might intervene. This was commonly regarded as the first step towards the abolition of patronage, and Hetherington thinks that if the Church had seized upon the opportunity to urge that measure, it mtght have been effected; but the moderate party, not content with submitting to this "hard law," as their leader Dr. Cuming called it, were beginning to approve it and to like it for its own sake. The favourable opportunity passed by. The law of 1719, as Wodrow said, only "lined the yoke," and made it fit more closely.

This growing laxity of Presbyterian principle was attended by a corresponding doctrinal defection. In 1719, after many books and pamphlets had been published on both sides, a Committee of Assembly was appointed to watch over purity of doctrine. A sub-committee of this

body, which held its sessions at St. Andrews, under the auspices of Principal Haddow, made a report in 1720, condemning the doctrines of the Marrow. At the same time the zeal of the majority for doctrinal correctness was displayed in an Act for promoting catechetical instruction. The former of these measures led to extensive correspondence and conference among the orthodox, the fruit of which was a Representation to the General Assembly of 1721, signed by twelve ministers, among whom were Boston, Hog, Wilson, and Ebenezer Erskine. This was referred to the Commission, who propounded twelve queries to the Representers, as they were called, the answers to which being carefully prepared, are among the ablest testimonies to sound Calvinistic doctrine. The assembly of 1722 rebuked and admonished the Representers, who submitted to the sentence, but protested against it. This was followed by strenuous efforts to exclude young men who held these doctrines from the ministry, and by a course of treatment to some of the Representers, which may almost be described as persecution.

In 1725 occurred the first case of a presentation without a call being sustained by the church courts, and even this decision was made to rest on a technical formality rather than on principle. A similar case occured two years later, at which time also Simson was again arraigned, convicted of worse errors than before, and suspended from his office as Professor of Theology, against the excessive mildness of which sentence Thomas Boston openly protested.

In 1729 occurred the second settlement by a "riding committee" of corresponding members, added to a scrupulous Presbytery.

In 1730, the minority in church courts were forbidden to record their reasons of dissent, a measure, which, professing to discourage schism, directly promoted it, by making secession the only way in which a scrupulous minority could discharge its conscience. This was followed, in the next year, by an Act prescribing a uniform method of settling vacant churches, which was passed by the Assembly, though virtually rejected by a majority of the Presbyteries. This measure, together with the refusal even to hear a representation signed by forty ministers, or to allow the reasons of dissent to be recorded, gave occasion to Ebenezer Erskine's famous sermon before the Synod of Fife, and the subsequent action of the church courts, which resulted in the First or

Original Secession, of which we have heretofore given a detailed account. (Bib. Rep. 1835.)

The final deposition of Erskine and his followers did not take place until 1740, and there can be no doubt that their refusal to meet the advances of the evangelical majority, which ruled in the Assembly for six years preceding that event, effectually paralyzed the efforts of that party in the church, of which Boston and Willison were now the leaders. Hence the return of the Moderates to power in the very next year (1741) with an increased disposition to carry out their anti-presbyterian principles. The whole evangelical party, if united, might have gained a permanent ascendency; but those who remained, when forsaken by their brethren, appear to have become despondent.

In 1741, the mode of settlement by "riding committees," which had been forbidden by the evangelical majority six years before, was again resorted to; the numbers of the Moderate party were increased by the accession of young ministers educated in their principles, and the evangelical minority appear to have withdrawn, in a measure, from public affairs, and concentrated their efforts on the spiritual improvement of their people. An immediate fruit of this change was the series of revivals in 1742 and the following years, at Cambuslang, Kilsyth, and elsewhere, attending the preaching of the doctrines of the Reformation, both by Whitefield and the leading evangelical ministers, among whom may be mentioned Willison, Webster, Hamilton, McLaren, Gillies, Bonar, and Erskine, afterwards Dr. Erskine of Edinburgh. These revivals were discountenanced not only by the Moderates, but by the Secession, as a "strong delusion," sent upon the church as a judgment for her sins. Our author regards them as a special preparation for the season of darkness and depression which was to follow, a sequence of events which he thinks is observable in earlier periods of the Scotch Church History.

From this time the progress of change was rapid, the good becoming better, the bad becoming worse, and both more determined in their mutual opposition. While the evangelical party grew more zealous, both for orthodoxy and for the spread of religion, their opponents became still more strenuous in the exercise of ecclesiastical power, according to their avowed principles.

From 1743 to 1749, the church was agitated by disputed settlements, in some of which the Court of Session expressly

disclaimed the power of interfering with the spiritual functions of the church, so that Dr. Dick, for instance, was the recognised pastor of the church at Lanark during four years, while another man received the stipend.

In 1750, an attempt was made to augment the stipends of the Scottish ministers. This was resented by the landed proprietors, and out of the disputes upon this subject Mr. Hetherington seems to trace a new development of Moderate church policy, although he has not made the connection of events very clear in his description. Suffice it to say that from this time, and, according to our author, in consequence of threats from the heritors, the leaders of the church began to act upon the method of compelling the inferior courts to give effect to presentations.

The expedient of a "riding committee" to perform what a Presbytery would not, was employed for the last time in 1751, aided by a military force; and even in this case, Robertson proposed that the Presbytery should be compelled to do the act itself, on pain of deposition. This proposition was the germ of that system which for more than twenty years was steadfastly maintained under the influence of Robertson himself as the successor of Dr. Patrick Cuming in the irresponsible and influential office of Moderate leader in the General Assembly. A more full exhibition of the system was presented in the Inverkeithing case of 1752, when the Presbytery of Dunfermline was peremptorily ordered to settle a minister against the wishes of the people, and to show that all indulgence to scrupulous consciences was at an end, the usual quorum of three was raised to five, in order to compel the attendance of some of the dissenting majority. Six of the members declined to act, from among whom Gillespie of Carnock was selected to be made an example, and deposed from the ministry. In the course of the discussion on this case, two papers were produced, which have ever since been regarded as the manifestoes of the two great parties. That of the evangelical side was written by Webster, the other by Robertson. The doctrine of the latter is that perfect subordination to superior authorities is essential to the being of all organized societies, and of the church among the rest, the only refuge from oppression or relief for conscientious scruples being that afforded by the right of peaceable secession. These important documents are both preserved in Morren's Annals of the General Assembly. The general indignation and alarm at these proceedings led to such

efforts on the part of the orthodox, that a motion to restore Gillespie, in the next Assembly, was only lost by a majority of three. In 1753, occasioned by these events, appeared the Ecclesiastical Characteristics of Witherspoon, which are still referred to, as a severe but just exposure of the Moderate policy.

The religious indifference of the dominant party was exhibited anew in a discussion of the writings of Hume and Kaimes, in the General Assembly of 1755; but on the contrary that of 1758 rebuked Hume the author of Douglas, and his clerical friends who attended the performance of that play.

In 1756 occurred the celebrated Nigg case, in which the minister was settled "to the walls of the church," the house being deserted.

In 1758, Robertson's ascendency was rendered absolute by his removal to Edinburgh from a country parish. The next year, an act of Assembly was found necessary for the prevention of simony.

In 1761, Gillespie, the younger Boston, and others, organized the Presbytery of Relief.

The character of the eldership was at this time very low, the office being commonly conferred upon young lawyers, with reference merely to their talents for business and political connexions. Arminian and Pelagian doctrines were now prevalent, and moral preaching generally substituted for the gospel. Charges of error in doctrine were discouraged, and the accusers warned, in one case, "not to be over ready to fish out heresies." Remarkable cases of compulsory settlement, on Robertson's principles, are those of Killconquhar 1760, Kilmarnock 1764, and Shotts 1765.

In 1766, an overture for the prevention of schism by reforming abuses, and especially those of patronage, was rejected by a vote of 95 to 85, which is worthy of note as a sign of returning strength in the minority, and as the most vigorous assault on the prevailing policy since 1752. The case of St. Ninians, which began in 1766, was in litigation seven years, and then decided by a peremptory order that the whole presbytery should unite in the settlement of the presentee.

In 1772 there were 190 congregations of seceders. In addition to the laxity of doctrine tolerated now for many years, there had begun to show itself a kindred disposition to connive at immorality in ministers, at least so far as to avoid the exercise of public discipline.

A new subject of dispute arose in 1779, with respect to the repeal of the enactments against papists, in which the Moderate party favoured, and the Evangelical opposed their admission to offices of trust. Another arose in 1780, with respect to pluralities, that is, the combination of pastoral charges with professorships. The first case which occurred was that of Dr. Hill, Professor at St. Andrews, who, in the year last mentioned, succeeded Dr. Robertson as the Moderate leader. The withdrawing of the latter from that station seems to have had some connexion with a scheme of the heretical Moderates to abolish subscription to the standards of the church. This fatal scheme was opposed and indeed defeated by Robertson, not so much from any regard to Calvinistic doctrine, as because he knew that such a measure would affect the stability of the Scottish establishment. He felt himself, however, insufficient to withstand what he regarded as the growing disposition of the church, and warned Sir Henry Moncrieff who was then a young minister, that this was to be the great controversy of his day, in which expectation he appears to have been disappointed, not from any want of disposition on the part of the neologists, but because some landed proprietors threatened, that as soon as the standards of the church were changed, they would cease to pay stipends.

Dr. Hill, notwithstanding his ability and eloquence, never attained the same degree of influence with Robertson, whose policy he cordially approved, and defended with more openness than Robertson himself. Thus in 1782, he made an attempt to supersede the call, as a nugatory form, and in 1784 discontinued the instructions to the annual commission to petition for the repeal of Queen Anne's act, which instructions had been constantly repeated throughout Robertson's administration, and indeed had never been suspended since the act itself was passed, seventy-two years before. This difference of conduct Hetherington refers to Robertson's sagacious toleration of dead forms and to Hill's greater rashness or superior honesty.

Another event nearly coincident, in point of time, with this change of leaders, was a partial revival of evangelical doctrines in the Moderate party, the leader of which movement was Dr. Thomas Hardy, Professor of Church History at Edinburgh, who conceived the plan of forming a new party by rejecting the extremes of both the others. In a book published in 1782, after stating that there were then

two hundred seceding congregations, including a hundred thousand persons, he makes the large concession, that "absolute patronage is irreconcileable with the genius of presbytery." Hardy's designs were cut short by an early death, but Hill himself, the acknowledged leader of the Moderate party, became more and more orthodox and evangelical in sentiment, until he lost, in a great degree, the confidence of his followers. In the mean time, however, he strenuously carried out the moderate policy, in consequence of which multitudes of the most religious people in the church seceded from time to time and formed new congregations, leaving the evangelical party weaker than ever, and the Moderates comparatively far more powerful. The observance of the Sabbath became gradually less strict, and the standard of preaching lower and lower. The only recurrence of the attempt to set aside the standards was in 1789, when the Presbytery of Arbroath ordained George Gleig, without requiring his signature, for which the Assembly censured them and required Gleig to sign the Confession in their presence.

During the last ten years of the century Socinianism had become the prevalent form of error in the Church of Scotland, and a controversy was maintained, throughout that period, between the Old Lights or Orthodox, and the New Lights or Socinians. The latter succeeded in engaging Burns the poet as an auxiliary against the truth, for which he is said to have felt great remorse in his last days.

The horrors of the French Revolution were followed by a moral reaction in Great Britain, and indeed by a general revival of religion, the immediate fruit of which was the rise of a missionary spirit and a tendency to union among all evangelical Christians. Under this influence missionary societies were formed in Scotland, over one of which presided Dr. Erskine of Edinburgh, and in 1796 the subject was overtured by two Synods to the General Assembly, and a discussion ensued, in which the Rev. Mr. Hamilton maintained the doctrine that civilization must precede the gospel, that without it Christianity would do more harm than good, that the doctrines of grace would destroy the simple virtues of the untutored savage, and that missionary efforts would put an end to all provision for the poor at home. He even went so far as to say that an attempt to raise money for this purpose by collections deserved to be punished with imprisonment. In all this he was seconded

by Dr. Carlyle, one of the clergymen censured by the General Assembly for attending the theatre ten years before. Dr. Hill was far more cautious; for although a thorough Moderate in matters of church polity, his sentiments on more important points had undergone a change which rendered him incapable of joining in the heathen or infidel objections of Carlyle and Hamilton. He aimed his opposition at the mode in which the missionary cause was managed, and moved that the Assembly should express its approbation of endeavours to extend the gospel, disapprove collections for that purpose, recommend greater diligence at home, pray for the fulfilment of prophecy, and embrace any future opportunity of doing more extensive good. The overtures were dismissed by a very small majority, and Hamilton was soon after made a Doctor of Divinity, and Moderator of the General Assembly.

A striking illustration of the sincerity with which the enemies of foreign missions pleaded the cause of charity at home, was afforded in the next year (1797) by the conduct of the Moderates with respect to a petition for chapels of ease, to provide for the spiritual wants of overgrown parishes. After a delay of several years, the prayer was granted, but under such restrictions as to prevent the increase of evangelical congregations.

Among the evangelical leaders at this time were Dr. Hunter of Edinburgh, Dr. Johnstone of Holywood, and Sir Henry Moncrieff. In 1798, Rowland Hill preached extensively in Scotland, and on his return home published his journal, in which he speaks severely of the Moderates. In anticipation of a second visit, they resolved to exclude him from the pulpits of the establishment, not directly but by an enactment that no license obtained abroad should qualify a man for presentation to a benefice, and that no person should be allowed to preach or otherwise officiate who was not qualified for presentation. By this act, cutting off the church from all communion with the rest of Christendom, our author represents the development of Moderatism to have been completed. From this time indeed there was in some respects a manifest recession towards a better state, with a gradual increase of orthodox opinion even among the Moderates, followed by an incipient disorganization of the party, arising from a variance between Dr. Hill and the ministers of Edinburgh, who took advantage of his distance from the capital, to undermine his influence, already weakened by his full return to sound and thorough Calvinism.

During the first five years of the new century the principal subject of discussion was the question of pluralities, and the famous affair of Professor Leslie growing out of it, in which he was supported by the Evangelical party, one result of which still visible is a fondness for the doctrine of Hume, Leslie, and Brown, as to cause and effect.

During the second five years of this century, a warm dispute arose among the Moderates themselves, occasioned by a question as to augmentation; and the weakness which arose from this disunion was made relatively greater by the growing strength of their opponents, produced not only by the continued spread of orthodox belief and evangelical religion, but by the accession of such men as Andrew Thomson settled at Edinburgh in 1810, and Thomas Chalmers at Glasgow five years later, and by the appearance of McCrie as the biographer of Knox and the historian of the Scottish Church.

The question of pluralities continued to be agitated as a party question until it was settled in 1826, by the government's forbidding beneficed ministers to hold professorships.

In 1816, Dr. Chalmers made his first public declaration in favour of the people's right to be consulted in the choice of ministers.

In 1820, a motion of Dr. Bryce to censure the Christian Instructor, a magazine conducted by Andrew Thomson, was carried by a majority of one.

In 1825 an anti-patronage society was formed, of which Thomson was a leading member. In 1829 the first Scottish missionary (Duff) was sent forth by a committee of the General Assembly, of which Dr. Inglis was the chairman, as he was indeed the author of this second and successful missionary movement, which may be dated from the year 1818. Besides Dr. Inglis, may be named, as distinguished evangelical members of the Moderate party, Dr. Nicoll and Dr. William Ritchie.

The Apocrypha controversy chiefly sustained by Andrew Thomson on the strict side, was followed by his untimely death in 1831.

The Voluntary Controversy, occasioned by the union of a large part of the Burghers and Antiburghers against all establishments, began in 1830 or 1831, and was sustained, on the side of the church, almost exclusively by evangelical ministers, who were thus led to consider the real abuses which existed in the church, and to correct them, especially

the great abuse of unrestricted patronage. In the Assembly of 1832 a motion declaring that reform was needed and proposing to restore the call, was rejected by a majority of 42.

In 1833, a motion of Dr. Chalmers, to give the people an absolute veto on the presentation, was rejected, and a motion of Dr. Cook, to make the Presbyteries judges of any specific objections to a presentee, was carried by a diminished majority of 12. The next year the parties exchanged places, the Veto Act was carried, on motion of Lord Moncreiff, by a majority of 46, and the long reign of Moderatism came to an end, just a hundred years after the original seceders had appealed from the Assembly which they left to "the first free, faithful and reforming Assembly of the Church of Scotland."

Our author nowhere states, we think, by whom Dr. Hill, who died in 1815, was immediately succeeded as the Moderate leader; but for some years past that post appears to have been held by the Rev. Dr. Cook, Professor of Moral Philosophy at St. Andrews, who sits in the Assembly as a ruling elder. The next in authority and influence on that side, has long been the Rev. Mr. Robertson, of Ellon, now the Rev. Dr. Robertson, Professor of Church History at Edinburgh, who would seem to have been reckoned by both sides as the first man of his party for abilities, as Dr. Cook is for experience, knowledge, and practical management. Both these leaders seem to have made large concessions, inadvertently or otherwise, to their opponents, and yet both go further than Principal Robertson or Doctor Hill, in denying all right in the church to set aside a presentation. The increasing regard for doctrinal correctness, even on the Moderate side, was shown in 1831, by the unanimous deposition of a minister, and deprivation of a licentiate for errors which the leaders of the church in the last century would scarcely have thought worthy of attention.

In the way of summary recapitulation we may briefly say, that in every period of the Scotch Church History, a strong attachment to the Presbyterian system has gone hand in hand with orthodox belief and zeal for God; that Moderatism is in its origin and principles, not so much a form of Presbyterianism as an antipresbyterian theory and spirit in disguise; that the four great points of difference and subjects of disputes between these parties have been Calvinism, patronage, Christian philanthropy, and catholic communion;

that the best qualities of the present Scotch establishment are the product rather of assimilation to the other party, than of traditionary derivation from the Moderatism of the eighteenth century; and lastly, that the Free Church of the present day is proved by history to be what she claims to be, the genuine original natural Scotch Church of the Reformation and the Revolution.

Our sole design in the foregoing pages has been to trace the progress of Moderatism through the history before us, in closing which we have been led to give even the substance of only a small part of the work, into a more general analysis of which we cannot now enter. It will be sufficient to commend it to our readers as the only complete accessible popular record of the Scottish Church History. The intrinsic interest of the subject is of course increased by late events, under the influence of which we doubt not that the whole will be extensively read, and with a satisfaction only marred by the bad taste which the author now and then exhibits, in exchanging the simplicity of the best historical models for an awkward, yet ambitious redundancy of style. This rhetorical blemish, whether it has arisen from false principles of taste, from the undue influence of unworthy models, or from the transient excitement of the circumstances under which the last part of the book was written, will not perhaps impair its popularity, and cannot nullify its substantial value.

Charles Hodge

ART. V.—*The General Assembly of* 1844.

THE General Assembly of the Presbyterian Church in the United States, convened in the First Presbyterian Church, Louisville, Kentucky, May 16th, 1844, and was opened with a sermon by the Rev. Gardiner Spring, D. D., from Matthew xxviii. 20. "Lo, I am with you always even unto the end of the world."

The Rev. George Junkin, D. D. was chosen moderator, and, in the absence of Dr. Krebs, the permanent clerk, the Rev. Benjamin Gildersleeve, of Charleston, was appointed to supply his place *pro tempore;* and the Rev. Joseph M. Ogden was chosen temporary clerk.