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Obituary.

From The Christian Herald.

Rev. Joseph Patterson.

(Continued.)

The character of Mr. Patterson's religion and the warmth and vigor of his social feelings, were such as to make gratitude, contentment, cheerfulness, and affection, among the most noticeable of his christian virtues. His private letters to Mrs. P., and his missionary journals, are full of expressions of obligation to God, and satisfaction and delight at the thought that the Lord Jesus was doing with him and his just as he pleased. He took great pleasure in social intercourse, and his easy, polished manners, his great accessibility, and his inexhaustible fund of striking observations and useful anecdotes, made him a most agreeable companion to almost every description of persons. To the strength of the social principle of our nature, which he possessed in a large measure, and which made the kindness, and tenderness, and sympathy, which it was his lot to experience, in union with strong religious affections, to produce so much tranquillity and cheerfulness, may be ascribed, in part, at least, his great longevity, and the unimpairing vigor of most of his faculties. Like the peaceful surface of the lake, when the evening rays of a summer sun repose upon its quiet bosom, his mind was resting in sweet tranquility on the covenant of God, and in the enjoyment of the cheering beams of the Sun of Righteousness; and no external events could destroy its composure, because he felt and acted on the principle that the whole plan of Providence, and every part of it, was, as he frequently said, infinitely desirable. As he was not a religion of sudden impulses, but of calm, deep, and uniform steadiness of action and of feeling, so there was nothing in it gloomy, forbidding, or unkind. The uniform smile of friendship which abode upon his countenance—the solemn air with which he reposed, even in his dearest friends—and the kind and cordial greeting with which he met those he loved, were all the sincere and simple utterances of a heart that knew no disguise, and suppressed no generous emotion. As he seemed uniformly to possess an assured evidence of his union to Christ, and as wherever he went, he saw those who respected and loved him, it was no labor, but his element, to glorify his Redeemer by promoting the welfare of mankind. Thus deriving enjoyment from all his engagements—blessed in all his domestic relations, and keeping himself acquainted with the state of the world, to be cheered by the prospects of Zion, he appeared for years past, to move among us the happiest person in society. One reason for this doubtless was, that he was accustomed through life to gather the materials of gratitude and praise from constant reference to the blessings he enjoyed. Thus, when on his tour among the Indians, he writes in his journal: "I now felt myself beyond the verge of the Christian world, the precious privileges of which appeared great beyond all calculation. I would not have been without this salutary, solemn opportunity, for all the difficulties of my journey, and all the disagreeable prospects before me."—On meeting with some white persons who had been early taken off by the Indians, and banished from the Christian world, had become heathens, he exclaims, "O why was not this the lot of my children, who were brought up on a dangerous frontier! While others were taken within a few miles, they were left. Bless the Lord, O my soul! His letters also abound much in exhortations to his friends, not to indulge in desponding fears, and mistrust of Providence, but to consider more what they already have—what they desire, and learn to think well of Christ, and freely trust him for what they need. Here was the secret of his contentment and his happiness; and how much does the Lord of grace and providence delight to honour such a spirit of meek and affectionate acquiescence in all his dispensations.

5. The instructive character of this departed man of God, illustrates the importance of a strict and conscientious attention to all the duties of religion, as they bear upon the powerful influence of example. When men are esteemed and venerated for their general uprightness, their smallest omissions, as well as their errors, do injury. While, in the present instance, no man's example could have been looked upon with more universal respect, none, in its main features, could have been expected to be more exactly and truly drawn. During upwards of twelve years, in which the writer has intimately observed his "manner of life," in respect to the Sabbath and the sanctuary, he has often been surprised at the uniformity and constancy, at all seasons and in all weathers, with which this aged father in Israel has occupied his seat in the house of God—the manifest glow of holy feeling with which he came, and the simplicity and affection with which he heard "the Word," from the lips of his younger and less experienced brethren.

To behold one who, if any, might have made his own domestic meditations to have supplied the place of the ablest preaching, on the verge of fourscore years, thus steadily coming up to the house of prayer, when hundreds of the young and healthful would consider an unpleasant day, or a slight indisposition, as a sufficient excuse for neglect, was truly instructive. It was delightful to see, also, when he listened to the ministrations of strangers, and particularly young men, and saw in the spirit, fervor, and evangelical character of their performances what he approved, with what affection he would greet them, and interest himself in their welfare, and with a judicious precaution simply

say, by way of encouragement, "I am willing to license you to be a preacher of the glorious gospel of Christ." When he saw defects in matter, or faults in manner, which he was apprehensive might be injurious, he would be seen kindly taking his young brother aside, to mention them in private; and it was always done in a way to secure increased respect and affection for him. As in his attention to public worship, so in all other things, he was a strict observer of the Sabbath, and all the Sabbath rising earlier on than other days, and truly making it a season of rest and refreshing from the presence of the Lord. When meetings for social prayer were held at the rising of the sun, on these and other days, he was among the earliest to resort to these places of supplication.

We might also speak of his exemplary character in all the relations of husband, father, friend and pastor—of his singular conscientiousness—his christian hospitality at home, in which he greatly excelled, and his habitually profitable conversation abroad—of his soundness in the faith—his conscientious adherence to the standards of the Presbyterian Church—his deep felt interest in the affairs of the church, and the intense feeling with which he looked forward from the borders of the tomb upon the promised spread and coming glory of Messiah's Kingdom on earth—but time will not allow us to dwell upon these and other subjects which belong to the character and history of this eminent disciple of Christ.

Missionary.

From the Missionary Register.

South Africa.

CAFFRES.

Infidelity and Superstition.—The natives afford a singular specimen of a people in all things too superstitious, without any religion, true or false, to blame for it—a sure proof that superstition results as naturally from Atheism, as from the most corrupted systems of Paganism. In this land, men who give full credit to all that the witch-doctors choose to tell them, and who put men to death on the most slender evidence, are too wise to believe the most simple, and to us, self-evident truths of religion. Their objections are in fact, exactly the same as those of their fellow-citizens in Europe: the sole difference is in the dress and illustration of those principles, in which, of course, the European, having a wider field of knowledge to expatiate in, has a mighty advantage over the Caffre.—(Mr. Boyce.)

The general aversion of the Caffres to hear the truth renders it impracticable to get them to assemble together at any given place, where we might have regular preaching; so that we are compelled to ride from kraal to kraal and go from house to house, in order to bring the Word of Life to their ears: and after the conversation of the Caffre, the only consolation some infidel objection, or salute you from all sides with that well known Caffre word, "balela"—"Give me something!" But, though we have cause to weep over the general unwillingness of the Caffres to receive the Gospel, yet we have to be thankful that there is a good work going on among the people. For some time past I have observed in our members great seriousness, and a strong desire for the salvation of their relations. Often in their class-meetings they would say, "For my Christian privileges I am thankful to God; but when I think on my relatives, who are living without God, my heart is sore"—which sorrow was usually expressed by a flow of tears.—(Mr. Ashiff.)

GLASGOW MISSIONARY SOCIETY.

Caffres.—They have three stations; Chumie, the largest settlement in Caffraria; Looedale, 12 miles from Chumie; and Balfour, on the banks of the Queofoa river.

FRENCH PROTESTANT MISSIONS.

Wagenmaker Valley.—ISAC BISSON.—The Sunday congregations are usually 200; an increasing interest in the Word is apparent among the people. Many indications of good appear among the slaves, who have hitherto been in deplorable darkness: one young female slave gives evidence of real conversion to God; four meetings for the slaves are held weekly in the chapel, and others in private houses—Scholars 25 to 30.

DUTCH MISSIONARY SOCIETY.

Of the four Missionaries first sent to the Cape, Luckoff is settled at Stellenbosch, and Zahn at Tulbagh; while Von Wurmb and Leipoldt have formed a station which they have named Wuppertal, from the valley of that name in which Barmen, the head-quarters of their Society, is situated: this station is near the Cedar Mountains, six miles from the village of Clanwilliam, and five days' journey north of Cape Town; upwards of 100 Hottentots had been collected.

WRETCHEDNESS OF AFRICA.

It is impossible to turn our attention to Africa without emotions of a most painful nature. Thousands of its wretched inhabitants are enveloped in darkness, even a darkness which may be felt. They come into existence—they live—they range the deserts with aims only exceeding the brute creation in malignity—they sicken unsupported by the grace of the Gospel—they grapple with the tyrant Death; and fall victims to his power, uncheered by one ray of hope or one glimpse of future blessedness. The mind cannot dwell on such a combination of miseries without horror; nor can Christian sensibility believe the reality of their existence without calling forth every possible energy, for the relief and salvation of those who groan under their pressure.—(Wesleyan Report at Cape Town.)

HOPE FOR AFRICA.

The stations here have been of late years considerably extended, and wide scenes of hopeful Missionary labour present themselves in various directions. Many, indeed, are the obstacles to the spread of Christian knowledge and influence among the Heathen, both in the colony and among the native tribes beyond; but these have, in so many instances, given way to patient labour, commended in prayer to the Divine blessing, that all ground for discouragement is entirely removed. The Missionaries of all societies can rejoice that they

have not run in vain, neither laboured in vain; and some of the various tribes have been gained as first-fruits of the general harvest. When the solitary places, peopled with industrious and thriving inhabitants; when the vagrant and predatory habits of different tribes have given place to settled industry; when societies of true Christians, having the regular ordinances of God's Word, and holding out its light to the surrounding Heathen, have been raised up in so many parts very distant from one another—nothing is more probable than that, in a few years, a general impression will be made on that whole mass of barbarians, which stands in any kind of connexion with the Colony; and that the happy effects of Christianity on the external happiness of men, and, above all, on higher and eternal interests, will be displayed to a vast extent throughout those wide regions.—(Wesleyan Committee.)

Religious Miscellany.

On Religious Controversy.

The prejudice against religious controversy, is irrational and hurtful. It is a prejudice against the progress and victories of truth. The misconduct of opponents to each other, is a personal concern. It disgraces themselves, but belongs not to the nature or merits of any controversy. This, in itself considered, is but the comparison of jarring opinions; with a reference, in matters of religion, to the scriptural standard. There is no more necessity for falling into a rage when demonstrating a proposition in Christianity, than when demonstrating a proposition in mathematics; although the infinitely interesting quality of the one above the other, will involve a deeper feeling; will furnish an explanation of the warmth which is apt to accompany it; and will draw from candour an allowance for our common frailty.

Controversy, then, being unavoidable; as truth and falsehood often meet and never agree, it must, occasionally, occupy every one who wishes to "have a good conscience." But as great evils result from an improper manner of conducting it, the remarks in this paper are to be understood as contemplating it under the following restrictions:

1st.—There should be no personal asperity. The greater part of feuds arises from the rash use of names and epithets. If one is obliged to expose weakness or disingenuousness, let not the exposure separate decorum from strength; nor forfeit respect in the act of forcing conviction.

2d.—There should be no impeachment of motive, where facts to justify such a censure are not too palpable to be set aside. The bosom is a sacred retreat; God alone can explore it without the aid of external evidence. And, therefore, a man must be his own betrayer, before his fellow man may presume to judge of what passes in his heart. Bad as the condition of the world is, it would be unutterable if God forbid! it is our consolation that their words convey, or even their actions indicate. Many persons have said and done, with the utmost integrity of motive, things which could not have been said or done by some others without an absolute sacrifice of principle—though it is not hence to be inferred, that the things were right.

3. No consequence of an opinion should be attributed to those by whom it is disowned. As the number of correct reasons is comparatively few, positions are often advanced of which their authors are far from perceiving the difficulty that otherwise would be very embarrassing. Many a one whose piety it would be insolent to question, has held tenets which lead to the most impious conclusions. What then? must we say that these conclusions form a part of his creed, and arraign him when he denies them, as being at once both a blasphemer and a hypocrite? For example: because we are persuaded that opposition to the imputed righteousness of the Lord Jesus, and to the doctrine of the reformed churches concerning the divine decrees, will drive the opposers, if closely followed up, through the Socinian and deistical camps, into atheism itself; are we, therefore, to brand them as Socinians, Deists, or Atheists? God forbid! it is our consolation to know that multitudes of them, would, with horror, abjure their views on these points, could they see them to be connected with such results; and to believe that they renounce in words things, which, without being aware of it, they love in their hearts. It is ignorance of this sort which, in some cases, reconciles with the existence of grace, a notion subversive of the gospel. Let me not, however, be supposed to favour, in the slightest degree, that monster of modern philosophy—the innocence of error.—Detect it; pursue it; hunt it down; urge it over the precipice; but permit those who started with it, to disengage themselves in season, and save their lives. In plain words: charge home upon error its most tremendous consequences; but charge them not, when solemnly disavowed, upon the man whom it has misled. If you reason fairly, he must either quit his ground, or maintain it feebly; and while your triumph will be complete, neither mercy nor justice will forbid you to let him shelter himself from crime amid the thickets of contradiction.—Dr. Mason.

Moral Courage in Ministers.

We do not believe that the American Church has ever witnessed a period in which there has been a greater demand for moral courage in the ministry, than the present. The new things which have come upon us of late, are sweeping like a flood through the land, and no church or minister is secure from their desolating influence. We know of very many instances in which ministers have been forced into these measures by a current which was too strong for them; and have seemed to sanction that, which at the very time they could have wept over, and we doubt not have wept over, in secret places; and yet after having once yielded to the current, they have often gone all lengths in the new measures. The progress of this thing is generally something like this—an individual, or perhaps a few individuals in a church, happen to be in some place where the new measures are adopted; and there is great religious excitement; or else, as the case may be, they only hear of it from others; and they begin to think within themselves, why can't we have such a season? It is because the minister and church

are all asleep; and forthwith they go to the minister, and more than half intimate their suspicion of his fidelity, and ply him on the subject of having a protracted meeting; to be conducted by new measure men, whose praise is in all the churches. He hesitates, and half declines, and puts them off for the present; but he sees they are becoming a formidable party in the church, and fears that he shall get the reputation of being an opposer of revivals, and hopes withal that he shall be enabled to direct the storm; and in view of all things, he thinks it prudent to yield, though he does it not without great reluctance, and some trouble in his conscience. Forthwith the new measure men are upon the ground. The machinery is put into brisk operation. The sound of the trumpet is a louder and louder. The minister's heart sinks within him from apprehension of consequences. He dare not go forward, and he dare not go backward, and yet he cannot stand still: the current takes him up and sweeps him away; and henceforth he is heard of only in the ranks of new measure men. From our hearts we pity men who are placed in such circumstances; and well are we aware that it requires no small degree of strength of character to stand at such a critical moment. But we say unhesitatingly, let every minister in these circumstances, as he values his influence, his character or his comfort, obey his honest convictions of duty. The storm must soon pass over, and if he have not yielded to it, he will be regarded like the oak which has defied the fury of the tempest in the midst of an uprooted forest. His character for dignity and firmness, and christian independence, will have been effectually secured; and his influence in the church, both at home and abroad, will be proportionally increased. But if he has yielded, he may still rest assured, that after the storm, there will come a calm; a season so calm, as to force upon him the reflection, that he has lost the confidence of not only the judicious and wise, but not improbably, of the very persons to whose unreasonable dictations he has so tamely submitted.

Is it inquired then, what a minister shall do in these circumstances? We answer, let him obey the honest convictions of an enlightened conscience. Let him pray, and preach, and labor to the extent of his power, for the revival of God's work, in the manner which he believes to be right and scriptural; at the same time treating the advocates of new measures with all kindness and affection; and it will be passing strange, if under these circumstances, he is not sustained by the body of his church. But if the alternative be, that he must yield to the current or leave his office, we say unhesitatingly to him, do the latter. Better sacrifice any thing than principle. Even if it should be admitted, that a particular congregation might suffer in some respects from such a course, the Church at large would be honored, and her interests advanced, by such a dignified exhibition of firmness and principle in one of her ministers.—

Sabbath in Glasgow.

One of the most remarkable features which I have observed in the manners of the Scottish people, is their wonderfully strict observance of the Sabbath—and this strictness seems to be carried to a still greater height here than even in Edinburgh. The contrast which the streets afford on this day, to every other day in the week, is indeed most striking. They are all as deserted and still, during the hours of divine service, as if they belonged to a city of the dead. Not a sound to be heard from end to end, except a solitary echo answering here and there to the step of some member of my own profession—the only class of persons who, without some considerable sacrifice of character, may venture to be seen abroad at an hour so sacred. But then what a throng and bustle while the bell is ringing—one would think every house had emptied itself from garret to cellar—such is the endless stream that pours along gathering as it goes; toward every place from which that all-attending solemn summons is heard. The attire of the lower orders, on these occasions, is particularly gay and smart—above all, of the women, who be-dizen themselves in this mercantile city in a most gorgeous manner indeed. They seem almost all to sport silk stockings and clean gloves, and large tufts of feathers float from every bonnet; but every one carries a richly bound Bible and Psalm book in her hand, as the most conspicuous part of all her finery, unless when there is a threatening of rain, in which case the same precious books are carried wrapped up carefully, in the folds of a snow-white pocket handkerchief. When the service is over at any particular place of worship (for which moment the Scottish have, in their language, an appropriate and picturesque term, the *kirk-stalling*)—the rush is, of course, still more huge and impetuous. To advance up a street, in the teeth of one of their congregations coming forth in this way, is as impossible as it would be to skulk it up a cataract. There is nothing for it but facing about, and allowing yourself to be borne along, submissive and resigned, with the furious and conglomerated roll of this human tide. I never saw any thing out of Scotland that bore the least resemblance to this; even the emptyings of a London theatre is a joke to the stream that wedges up the whole channel of the main street of Glasgow, when the congregation of one of the popular ministers of the place begins to disperse itself. For the most part, the whole of the pious mass moves in perfect silence; and if you catch a few low words from some group that advances by your side, you are sure to find them the vehicles of nothing but some criticism on what has just been said by the preacher. Altogether the effect of the thing is prodigious, and would, in one moment, knock down the whole prejudices of the Quarterly Reviewer, or any other English High-Churchman, who thinks the Scotch a nation of sheer infidels.—Peter's Letters.

The late Dr. Thomson.

During the excitement caused by the sudden death of a public man, cut off in the prime of life, and in the midst of a career of extensive usefulness, it is easy to pronounce a panegyric, but difficult to delineate a character, which shall be free from the exaggeration of existing feeling, and recommend itself to the unbiased judgment of cool reflection. Rarely has such a deep sensation been produced as by the recent removal of Dr. Thom-

son; but in few instances, we are persuaded, has there been less reason for making assertions, on the ground of temporary excitement, from the regret and lamentations so loudly and unequivocally expressed. He was so well known, his character and talents were so strongly marked, and were so much of that description which all classes of men can appreciate, that the circumstances of his death did not create the interest, but only gave expression to that which already existed in the public mind.

Those who saw Dr. Thomson once, knew him; intimacy gave them a deeper insight into his character, but furnished no grounds for altering the opinion which they had at first formed from. Simplicity—an essential element in all minds of superior mould—marked his appearance, his reasoning, his eloquence, and his whole conduct. All that he said or did was direct, straightforward, and unaffected; there was no labouring for effect, no paltering in a double sense. His talents were such as would have raised him to eminence in any profession or public walk of life which he might have chosen—a vigorous understanding, an active and ardent mind, with powers of close and persevering application. He made himself master in a short time of any subject to which he found it necessary to direct his attention, had all his knowledge at perfect command, expressed himself with the utmost simplicity, ease, and energy; and, when roused by the greatness of his subject, or by the nature of the opposition which he encountered, his bold and masterly eloquence produced an effect, especially on a popular assembly, far beyond that which depends on the sallies of imagination, or the dazzling brilliancy of fancy word. Nor was he less distinguished for his moral qualities, among which shone conspicuously, an honest, firm, unflinching, fearless independence of mind, which prompted him uniformly to adopt and pursue that course which his conscience told him was right, indifferent to personal consequences, and regardless of the frowns and threats of the powerful.

Besides the instructions of his worthy father, it was Dr. Thomson's felicity to enjoy the intimate friendship of the venerable Sir Henry Moncreiff, who early discovered his rising talents, and freely imparted to him the stores of his vigorous and matured mind, and of an experience acquired during the long period in which he had taken a leading part in the councils of the national church. Though Dr. Thomson was known as a popular and able preacher from the time he first entered on the ministry, the powers of his mind were not fully called forth and developed until his appointment to St. George's. He entered to that charge with a deep sense of the importance of the station, as one of the largest and gentlest parishes of the metropolis and not without the knowledge that there was in the minds of a part of those among whom he was called to labour, a prepossession against the peculiar doctrines which had always held a prominent place in his public ministrations. But he had not long occupied that pulpit, when, in spite of the delicate situation in which he was placed by more than one public event, which obliged him to give a practical testimony, (displeasing to many in high places), in favour of the purity of Presbyterian worship and the independence of the Church of Scotland,—he disappointed those who had foreboded his ill success, and exceeded the expectations of such of his friends as had the greatest confidence in his talents. By the ability and eloquence of his discourses, by the assiduity and prudence of his more private ministrations, and by the affectionate solicitude which he evinced for the spiritual interests of those committed to his care, he not only dispated every unfavourable impression, but seated himself so firmly in the hearts of his people, that long before his lamented death no clergyman in this city, established or dissenting, was more cordially revered and beloved by his congregation. Nothing endeared him to them so much and so deservedly as the attention he paid to the young and the sick; and of the happy art which he possessed of communicating instruction to the former and administering advice and consolation to the latter, there are many pleasing, and it is to be hoped, lasting memorials.

Dr. Thomson was decidedly evangelical in his doctrinal sentiments, which he did not disguise or hold back in his public discourses; but he was a practical preacher, and instead of indulging in abstruse speculations or philosophical disquisition, made it his grand aim to impress the truths of the gospel on the hearts of his hearers. Attached to the Church of Scotland from principle, not from convenience, or accident, he made no pretensions to that indiscriminating and spurious liberality which puts all forms of ecclesiastical policy and communion on a level; but in his sentiments and feelings he was liberal in the truest sense of that word; could distinguish between a spirit of sectarianism and conscientiousness, never assumed the airs of a churchman in his intercourse with dissenters, co-operated with them in every good work, and cherished a respect for all faithful ministers, which was founded not only on the principles of toleration and good will, but on the conviction that their labours were useful in supplying the lack of service on the part of his own church, and in counteracting those abuses in her administration, which he never scrupled on any proper occasion to confess and deplore.

It is well known that Dr. Thomson belonged to that party in the church of Scotland, which has defended the rights of the people in opposition to the rigorous enforcement of the law of patronage; and in advocating this cause in the Church Courts he, for many years, displayed his unrivalled talents as a public speaker, sustained by an intrepidity which was unaided by power, and fortitude which was proof against overwhelming majorities. Of late years, he had devoted a great portion of his labours to the defence of the pure circulation of the Scriptures, and the emancipation of the degraded negroes in the West Indies; and in both causes he displayed his characteristic ability, zeal for truth, and uncompromising and indignant reprobation of every species of dishonesty, injustice, and oppression. His exertions in behalf of the doctrines and standards of the Church, against some recent heresies and delusions, afforded an additional proof, not only of his unwearied zeal in behalf of that sacred cause to which he devoted all his energies, but of his readiness, at all times, to

contend earnestly for the faith which was once delivered to the saints."

Great as Dr. Thomson's popularity was,—and few men in this sphere of life ever rose so high in popular favour—he was not exposed to the woe denounced against those "of whom all men speak well." He had his detractors and enemies, who waited for his halting, and were prepared to magnify and blazon his faults. Of him it may be said, as of another Christian patriot, no man ever loved or hated him moderate. This was the inevitable consequence of his great talents, and the rough contests in which he was involved. His generous spirit raised him above envy and every jealous feeling, but it made him less tolerant of those who displayed these mean vices. When convinced of the justice of a cause, and satisfied of its magnitude, he threw his whole soul into it, summoned all his powers to its defence, and assailed its adversaries, not only with strong arguments, but with sharp, pointed, and poignant sarcasm; but unless he perceived insincerity, malignity, or perverseness, his own feelings were too acute and too just to permit him gratuitously to wound those of others. That his zeal was always reined by prudence—that his ardour of mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate,—that his mind was never warped by party feeling,—and that he never indulged the love of victory,—or sought to humiliate a teasing or pragmatic adversary, are positions which his true friends will not maintain. But his ablest opponents will admit, that in all the great questions in which he distinguished himself, he acted conscientiously, that he was an open, manly, and honourable adversary; and that, though he was sometimes intemperate, he was never disingenuous. Dr. Thomson was by constitution a reformer; he felt a strong sympathy with those great men who, in a former age, won renown, by assailing the hydra of error, and of civil and religious tyranny; and his character partook of theirs. In particular, he bore no inconsiderable resemblance to Luther, both in excellencies and defects; his leonine nobleness and potency, his masculine eloquence, his factiousness and pugnacity, the fondness which he showed for the fascinating charms of music, and the irritability and vehemence which he occasionally exhibited, to which some will add, the necessity which this imposed on him to make retractions, which, while they threw a partial shade over his fame, taught his admirers the carefulness, and the delicacy, with which he was to like passions, and his infirmities with others. But the fact is, though hitherto known to few, and the time is now come for revealing it, that some of those effusions which were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr. Thomson, nor seen by him until they were published to the world; and that, in one instance, which has been the cause of the most unparalytic abuse, he paid the expenses of a prosecution, and submitted to make a public apology, for an offence of which he was innocent as the sun, moon, and infirmities with others. But the fact is, though hitherto known to few, and the time is now come for revealing it, that some of those effusions which were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr. Thomson, nor seen by him until they were published to the world; and that, in one instance, which has been the cause of the most unparalytic abuse, he paid the expenses of a prosecution, and submitted to make a public apology, for an offence of which he was innocent as the sun, moon, and infirmities with others.

To his other talents, Dr. Thomson added a singular capacity for business, which not only qualified him for taking an active part in church courts, but rendered him highly useful to those public charities of which the clergy of Edinburgh are officially managers, and to the different voluntary societies with which he was connected. This caused unceasing demands on his time and exertions, which, joined to his other labours, were sufficient to wear out the most robust constitution, and he at last sunk under their weight.

In private life, Dr. Thomson was every thing that is amiable and engaging. He was mild, and gentle, and cheerful;—deeply tender and acutely sensitive in his strongest affections; most faithful and true in his attachments of friendship—kind-hearted and indulgent to all with whom he had intercourse. In him the lion and the lamb may be said to have met together. But it was around his own family hearth, and in the circle of his intimate acquaintances, that Dr. Thomson was delightful. It was equally natural in him to play with child, and to enter the lists with a practised polemic. He could be gay without levity, and grave without moroseness. His frank and bland manners, the equable flow of his cheerfulness and good humour, and the information which he possessed on almost every subject, made his company to be courted by persons of all classes. He could mix with men of the world without compromising his principles, or lowering his character as a minister of the gospel; and his presence was enough to repress any thing which had the semblance of irreverence. His firmness to principle, when he thought principle involved, whatever of the appearance of severity it may have presented to those who saw him only as a public character, had no taint of harshness in his private life; and, unbending as he certainly was in principle, he never failed to receive with kindness what was addressed to his reason in the spirit of friendship. It may indeed be said with truth, that great was his public merit, and deplorable the public loss in his death, to those who had the happiness to live with him in habits of intimacy, the deepest and the bitterest feeling still is, in the separation from a man who possessed so many of the finest and most amiable sensibilities of the human heart.

The loss of such a man, and at such a time is incalculable. His example and spirit had a wholesome and refreshing, an exhilarating and elevating, influence on the society in which he moved; and even the agitation which he produced when he was in his stormy moods was salutary, like the hurricane, (his own favourite image, and the last which he employed in public), purifying the moral atmosphere, and freeing it from the selfishness, and duplicity, and time-serving, with which it was overcharged.

Dr. Thomson was born in June 1778, and was ordained in the year 1802. He has left a widow and seven children, of whom five are daughters.—Dr. McCrie.

In all affairs of honor excepting those where the sole motive is revenge, it is curious that fear is the main ingredient. From fear we accept the challenge and from fear we refuse it. From the false fear of opinion we enter the lists, or we decline to do so, from the real fear of danger, or the moral fear of guilt.

