was not only shorn of its hope of immortality, but it was almost shorn away. This was Dr. Dillon’s translation—

But I know that my avenger liveth,
Though it be at the end upon my dust;
My witness will avenge these things,
And a curse alight upon mine enemies.
My reins within me are consumed.

Dr. Dillon reached that translation by the use of Professor Bickell’s double discovery. On the one hand he followed the law of Hebrew poetry, which, applied to the Book of Job, gave stanzas of four lines each in ordinary iambic metre. On the other, he followed a ‘wretched’ manuscript of the Saidic version of Job which had been found in the Library of the Propaganda. Professor Cheyne follows Professor Bickell ‘in the most important respects.’ He follows him in finding the four-lined stanza. He follows him in finding no reference to a hope of immortality. But he does not follow him in all. For he preserves the poem in something like its entirety. This is Professor Cheyne’s Hebrew text and translation—

1. But I know that my Avenger lives,
And that at last he will appear above (my) grave;
My Witness will bring to pass my desire,
And a curse will take hold of my foes.

2. My inner man is consumed with longing,
For ye say, How (keenly) we will persecute him!
Have terror because of the sword,
For (God’s) anger falls on the unjust.
rapidity of walk. His father, Alexander Brown, was a man of character and ability, who rose to
honour in his native city, and twice held the office of provost. His mother was a member of the
Chalmers family, long connected with the Aberdeen Journal. One of his brothers, Charles J. Brown,
became eminent as a preacher, occupying with distinction for many years an important pulpit in
Edinburgh, and being elected to the Moderatorship of the General Assembly of the Free Church
in 1872. Dr. Brown himself was educated in the Grammar School of Aberdeen, one of the oldest
and most notable seminaries of learning in Scotland, of which Byron and other men whose names
are known the world over have been alumni. From that he passed into Marischal College and
University, one of the two universities of which the northern city of the Don and the Dee could
boast in those days. On graduating, in 1821, he dedicated himself to the Christian ministry, and
having completed the theological curriculum then prescribed by the Church of Scotland, he was
licensed to preach in 1826. Next year circumstances took him to London, and brought him
under the influence of Edward Irving, who was then at the height of his fame and in the full
splendour of his powers. Anxious to hear the great preacher whose name was in everyone's
mouth and whose oratory held the metropolis captive, the young Scotch probationer became a
frequenter of the humble church, the Caledonian Chapel, Cross Street, Hatton Garden, which was
then the scene of Irving's ministry. In a couple of papers contributed to the Expositor about ten
years ago, he gives a vivid picture of those times, and an interesting account of his association with
Irving. He tells us how, when he came early to the church the first day, he found 'the whole of the
street lined with carriages'; how, in order to get a full view of the preacher, he worked his way to
the front gallery, 'the middle pew of which, treble the depth of the others, had been fitted up for
the Caledonian Asylum boys, but was now occupied by people of note'; how, one day, standing im-
mediately behind this pew, he had before him 'the Duke of Sussex, Mr. Canning, Lord Brougham,
Sir James Mackintosh, and others of aristocratic look.' He describes the impression produced
upon him by Irving's magnificent personal appearance, the 'dignified simplicity and elevated purity
of his style in prayer,' his clear, sonorous tones,
the wonderful life which he threw into his reading
of the Scriptures, and the mighty rush of his
opulent and imaginative eloquence. And he gives
it as his testimony that 'what for years continued
to attract unparalleled crowds, largely of the most
cultured classes and foremost ranks of society,
holding them spellbound under the voice of a
humble Presbyterian minister from Scotland, must
have been something very different from mere
sensational oratory.'

He came deeply under the spell of this noble
and singular personality, of whom Thomas Carlyle
declared that he had been helpful to himself
beyond all other men when he most needed help,
and of whom he has left this testimony on record
in his Reminiscences: 'No man that I have known
had a sunnier type of character, or so little of
hatred towards any man or thing... Noble
Irving! he was the faithful elder brother of my
life in these years; generous, wise, beneficent all
his dealings and discourses with me were.' It
was a critical period in Dr. Brown's life. For, by
a change in Irving's circumstances, he was brought
into the closest personal and professional connexion
with him, and under the influence of all that
he was in private life and in the home, as well as
in the pulpit and in the eye of the public. The
Caledonian Chapel became utterly inadequate; and
a new place of worship of larger dimensions had to
be provided for Irving. This was the National
Scotch Church, Regent's Square, which was opened
by Chalmers, whose assistant Irving had been for
a time in Glasgow, in 1827. Larger crowds than
ever were attracted to this new and more spacious
building, and Irving, requiring help, invited David
Brown to become his assistant. After some hesi-
tation the offer was accepted. Dr. Brown preached
for the first time in Regent Square on the 3rd
January 1830, and he continued in office till the
26th April 1832. For two years and three months,
therefore, he was in the most intimate association
with Irving, having daily access to his mind, wit-
tnessing the progress of the change in his ideas and
his preaching, and marking the course of events
which ended in the eclipse of his brilliant gifts,
his separation from the Church of Scotland, and
the formation of a new religious society in which
his independence was crushed and his happiness
lost. It was a time of privilege. But it was also a
severe sifting time for the young assistant. His own
religious future hung in the balance for a period.
Irving became involved in speculations about our Lord’s humanity, whether the nature which He assumed as Man was sinless or of the same quality as that of us, His fallen brethren. He was drawn into what was to prove for him a more serious entanglement than that. Captivated by the writings of James Hatley Frere on the visions of Daniel and the Apocalypse, he became an ardent but unregulated student of prophecy. Starting with a false scheme, and giving the rein to his affluent imagination on the Second Advent, the premillenial wonders, and the terrors of ‘the last times,’ he passed from one exaggeration to another until he lost control both of his congregation and of himself. He drifted into peculiar views of the Church, the world, the ministry, and the special gifts of which mention is made in the New Testament as bestowed upon the early Christians. He came to believe that these were not meant to be limited to the primitive Church, but were open to faith at all times, and that they failed in the modern Church simply by lack of faith. The ‘gifts’ were claimed to be possessed by some. Strange scenes were witnessed in the church. Voices were heard which were taken to be of Divine inspiration. Disorder, abuse, deception crept in. The young assistant was perplexed. He was to some extent influenced by what was happening around him. What the issue might be was uncertain for a time. But he kept himself uncommitted, and in the development of events things came under his notice which convinced him that these extraordinary manifestations were not of God. He made his mind known to Irving, and resigned his position. ‘Your intellect, sir, has destroyed you,’ said Irving to him on the occasion of their final interview. ‘Yes, sir, I confess it,’ was the reply, ‘my intellect has done the deed, whatever that may mean; I am responsible for the use of my intellect, and I have used it.’ They grasped each other by the hand, and parted.

On the termination of this remarkable passage in his religious life, he returned to Aberdeen; and after preaching about for a time, he was ordained, in 1836, to the newly erected charge of the Chapel of Ord, in Banffshire. There was little that was outwardly attractive about the place. The church was in the heart of a bleak moorland. The stipend was small. The condition of the people was backward. It was a great change from London. But the pastor gave himself manfully to his duties, and at no period of his career was his work richer in results. Here he married Catherine Dyce, sister of William Dyce, the well-known painter. Here also he found time to prosecute his studies, and laid the foundations for his future career as a teacher and a writer.

But even in this remote district and these simple surroundings, it was not all quiet or studious leisure. The surge of a great conflict which had been agitating Scotland penetrated to those hillsides. The struggle which had been waged for ten years on the question of the rights and liberties of the Church in her relation to the State was nearing its close. The Disruption of the Church of Scotland came on, and the minister of the Ord had no difficulty as to what was the path of duty for him. He had once been tried by religious doubts, and had made his way through these to deep and permanent conviction. His sympathies were entirely with Chalmers, and he unhesitatingly cast in his lot with those who at the bidding of conscience felt themselves under the painful necessity of quitting the Church of their fathers, and facing an uncertain future. He should have been the first Free Church minister in the district in which he had first been settled, but a call came to him from the congregation of St. James’s, in Glasgow. He accepted the call, and laboured in this charge for fourteen years, carrying on at the same time his theological studies, particularly in New Testament subjects, and contributing to literature. In 1857 he was elected Professor of Apologetics and the Exegesis of the Gospels in the Free Church College, Aberdeen. In 1876 he was appointed Principal. In 1887 he resigned his Professorship after a tenure of thirty years. He continued in the office of Principal, and retained a lively interest in all that concerned the college until his decease.

(To be concluded.)