

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 Saïdic 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—

וְאֲנִי יָדַעְתִּי נֹאֲלֵי הִי 1  
וְאֲחֻרָּנָה עַל-עַפְרֵי יָקוּם  
עַדֵּי יִפְקֹד תְּאוֹתַי  
וּמִשְׁרָרַי יֵאָחֶזֶק אֱלֹהִים

כָּלֹו כְּלִיתִי בְּחֻקֵי 2  
בְּנֵי תְאוֹמָרוֹ מִהֲנִרְדְּפֵהוּ  
נֹוֹר לְכֶם מִפְּנֵי-חֶרֶב  
כִּי חֲמָה עַל-עוֹלָמִים

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.

## David Brown, D.D., F.F.D.

BY PROFESSOR THE REV. S. D. F. SALMOND, D.D., F.E.I.S., ABERDEEN.

ON Saturday, the 3rd July of the present year, the Rev. Dr. David Brown, Principal of the Free Church College, Aberdeen, passed peacefully to his rest in his own home after a brief illness. By his decease the Scottish Churches have lost one of their best known men, and his own Church the most venerable of its theologians. Like another Nestor, he could look back on the events of three generations of men. His life was almost coextensive with our century. He first saw the light when the century was less than four years old, and he survived till it was within two years and a half of its close. Through this rare fulness of days he led a busy life, devoted to the service of the Church of his choice and to the good of Christ's kingdom at home and abroad. He was a witness of many great changes in the political, ecclesiastical, and social circumstances of his country. He took his part in some of the most remarkable religious

movements of the Victorian era. He made his contribution to the religious life and literature of our time. And almost to his last day he retained an alertness of mind, a zest of life, a quick interest in all that happened in Church or in State, that seemed to defy the infirmities of a great weight of years.

He was born in Aberdeen, on the 17th August 1803, and most of his long life was spent in that city. He came of a stock from which some capable men have sprung, and in which certain marked qualities—musical taste, an exceptional agility both of mind and of body, and strong religious feeling—have run from generation to generation. Dr. Brown inherited these gifts in more than usual measure. He had a nice ear for melody, a keen sense of literary style, deep evangelical instincts, and a quickness of mind with which the body seemed to strive to keep pace by an unusual

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 immediately 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 hesitation 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, witnessing 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 premillennial 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.)*