

the Roman, and maintaining the former, took up the ground of positive doctrine.

The orthodox part of the protestants, considering the ignorance of Scripture, and of the Christianity which is founded on it, in which these new protestants had been brought up from their youth, weighing the spirit which, originating in reason and intellectual effort, had induced them to quit the Romish Church, observing the joyful sympathy which the Rationalists, in particular, offered them; and the expectation that they should form a Church which should stand above all confessions; the orthodox, looking at these things in the new Protestants, judged kindly of their first attempts in regard of doctrine, and hoped that by throwing off the ordinances of men, and by searching Scripture, they would, by degrees, come to perceive Evangelical truth.

In the end of March, 1845, deputies from the most important parishes, to the number of twenty-seven, assembled at Leipsic, for the purpose of forming a universal confession, in which all the parishes might agree. In the deliberations about this common confession, discord soon made its appearance. The majority were in favour of the Free Confession of Breslau; whilst the parishes of Schneidemühl, Berlin, and Elberfeld, and these only, defended the Confession of Schneidemühl. But all parties thought it necessary to secure external ecclesiastical union about doctrine; and, therefore, overlooking the internal disagreement, they remained in amity, and united in the following Confession of Faith: "I believe in God, who has created by his Almighty word, the world, and governs it in wisdom, justice, and love; I believe in Jesus Christ, our Saviour; I believe in the Holy Spirit, a Holy universal Christian Church, remission of sins, and an eternal life. Amen."

This confession they called a transformation of the Apostolic Symbol, suited to our time. Further they agreed that the foundation of faith shall be the Scriptures alone, but that the comprehension and interpretation of Scripture shall be freely surrendered to reason, pervaded by the Christian idea. They thus made human reason the only judge in matters of religion.

It is true that, when the deputies of Schneidemühl (one of whom was Czarski himself) and of Elberfeld, heard the confession read, they were frightened, and gave expression to their scruples; but it was answered that the general terms in which the confession was drawn up gave great latitude to each individual parish, in explaining doctrines, and, in short, the Radicals had vanquished.

Though these resolutions of the Council filled all righteous Christians of my country with great sorrow, they yet did not give up all hope. The orthodox had been induced to sacrifice to the carnal idea of an external Church-unity the positive Christian doctrine, which they could not but suppose would meet with strong opposition from many who were taking a part in the new movement. But, in a short time, it became evident that those whom they sought to conciliate were strongly opposed to Bible Christianity. Already, during the Council of Leipsic, Ronge joined with the Friends of Light, fraternized with their leader, the Parson Uhlich, and with these proposed, as a toast, "The time when the Evangelical Church shall be free from authority in matters of faith."

A short time afterwards, with the exception of two or three parishes, all, including Berlin, accepted the unsound Confession of Leipsic. It quickly became evident what the faithful German Catholics thought of their brethren, for they immediately published remonstrances against them. On the Whitsuntide of 1845 one part of the parish or congregation of Berlin protested against the infidelity of the other part, and published a declaration, by which it was plain that they rejected the unsound Confession of Leipsic, accepted Scripture as the only source of Christian faith, and expressed their determination to rest only on the Rock Jesus Christ, knowing that his sufferings and death are the only ground of our salvation.

The hopes of believers in regard to German Catholicism were kindled by this declaration, particularly, as a short time afterwards [end of June] Czarski published a letter to all Christian apostolical Catholic parishes, in which he says: "You are right, if you are discontented, because the Con-

fession of Leipsic passes over our Lord Jesus Christ in silence. Jesus Christ is indeed God, and we are an Apostolic Church only if we are founded on him, as the Apostles were." And in another letter of the 6th of May, he writes: "I opposed in the Council of Leipsic the sinful tenderness with all my power, and wished the enemies of Christ to come to knowledge. I am of opinion that the reason adorners are Infidels, and not Christians."

Now the true state of matters began to appear. Single little parties joined with the protesting Catholics (that is, with Czarski and his friends); but the others showed great and violent opposition against every thing which seemed to take a faithful Scriptural direction. When the Positives at Berlin [those who held positive doctrine], wishing to remain with their brethren, tried to frame their Confession with that view, they were stopped by their opponents, who cried out: "That is all the old; still the old."

Against Czarski and his letter the German Catholic parishes of Dresden and Leipsic were the first to draw the sword, and to manifest their undisguised infidelity. More vehemently than these did Ronge, Kerbler, and other leaders of the New Church speak against the Positives, and they now regarded Czarski as a renegade. We then were full of expectation as to what the parties themselves would do, but none of them raised their voices on behalf of Czarski and his followers, none publicly assented to their creed, and though single parishes, as those of Elberfeld and Anna, not being content with the common confession, formed for themselves a more positive one, they did not venture to provoke the wrath of the leaders, and did it in silence. This is the vaunted freedom of all human authority!

Ronge and his fellows travelled through all Germany, and, wherever a tendency to true doctrine appeared, they endeavoured to crush it.— [They are no longer allowed to travel about preaching.] They received, with open arms, Protestant students, who, seduced by the anti-Christian writings of Strauss and Feuerbach, apostatized from their own Church.

In these matters the Governments, particularly that of Prussia, have given to the New Church all that Christian Governments could give. It is promised to the German Catholics that their labours and their divine service shall in no way be hindered. To their clergymen liberty is granted to exercise all official employments of the Church, without the power of performing marriages, because that power belongs to the political life.— Though they were at first prohibited from using Evangelical Churches, after a short time this prohibition was withdrawn, and they were acknowledged as a tolerated religious society. Since the 24th of January of the present year, the German Catholics of Wurtemberg enjoy equal religious liberty with their fellow-subjects. Saxe will not grant them permission to have divine service in Evangelical Churches; and Bavaria has forbidden all their innovations as communical stratagems.

From all this you will perceive what we have to hope from German Catholicism. The leaders promise very little. Ronge is a man of the people, and for the people of the present times. He has sound sense, and a suitable eloquence; but he wants a solid theological education, has already exhausted his genius, and is not resting on a Christian foundation. He is simply a Rationalist, and holds the doctrine of Christ's divinity to be utter madness, as he has actually declared. Kerbler and Döwatz, the illustrious orators, are religious Nihilists. Czarski has a positive Christian faith, but he is not a bold Reformer; he has not courage enough to defend his doctrine as he must against the Infidels. The newspapers tell us that he has had a conference, on the 2d of February, with Ronge, at which it was determined that all transcendental doctrines shall be shaken off, because they are barren and superfluous in regard of the Christian life. Dr. Theiner and Professor Dr. Schreiber have theological erudition, but they have not living faith in God's Son, Jesus Christ. They also are blind leaders of the blind. The majority of the congregations honour only Ronge, and his words; it is but a small party which searches the Scriptures. But the Roman Catholic arrogance is humbled, indifference and religious laxness are removed, and Scripture, which is the source of faith, is opened to thousands who

had it not hitherto. We will not, therefore, give up all hopes; but we entertain the expectation that the faithful will, by degrees, join the Evangelical Church, whilst the others will unite themselves to the "Friends of Light." The delight with which the Protestants at first hailed and aided the German Catholics has vanished, the people become daily more indifferent about them, and during the last half year, it is only a few who have quitted the Romish Church and joined them. In my next you shall have an account of the "Friends of Light." W. H.

THE KNOX TOWERS AND CHURCHES.— Dr. Candlish said—I have a common cat on to make, somewhat out of order, to the Commission, and through the Commission to the Free Church, which I trust will give universal assent. A proposal has been made in this city to erect a suitable monument to our great Reformer, John Knox—a monument which is to consist of a massy tower and at least two places of worship, one for the Gaelic congregation of this city, and the other for the congregation which now worship in what is called Henderson church—Mr. Milroy's congregation. I have the pleasure of announcing that property has now been obtained by the parties interested in the proposal, on the site of John Knox's house, at the corner of the Nether Bow, and High street, including the house itself and the adjoining property. Enough has been already obtained for the erection of suitable buildings for two commodious churches or the congregations I have already mentioned, together with a tower that will commemorate the great Reformer. I am sure that the Free Church of Scotland will the more rejoice at this opportunity of erecting a monument to him, seeing that it will be a suitable monument, and that it will be in a suitable place. The monument will be suitable, consisting not merely of a lofty spire or tower, but of two commodious churches,—one of which is destined for the accommodation of the Highlanders, in whom the great Reformer always felt a deep interest, and the other is destined for the good of the locality in which John Knox lived while in Edinburgh. Therefore it will be a suitable monument, and it will be in a suitable place—the very place which is venerable in the memory of all true Presbyterians, as the residence of the father and founder of Presbyterianism in Scotland. I mentioned that sufficient ground has already been obtained—ground, I believe, sufficient, not only for the tower and the two churches, but for schools, and, I think, for manse also, and, if need be, even for another church. Altogether, at this time, we may regard ourselves as free to announce to Scotland, and to Presbyterianism at large, this noble undertaking, and I am persuaded that the universal complaint of sound-hearted Presbyterianism will be, that the spot called Knox's corner has fallen into the possession of the right body. We have high authority of a literary nature for making that assertion. We may appeal, not only to the Free Church advocates now, on this point, but we have the authority of the *Quarterly Review* itself for saying, that the Free Church of Scotland is the genuine representative of the man whom we now propose to honour in the only way that would have been grateful to the man himself. In these circumstances I trust that we will not be grudging the satisfaction of being permitted to pay this compliment to the great Scotch Reformer. We should rejoice to pay this compliment to him, not merely as an exclusive doing of the Free Church of Scotland, but as having the concurrence of all sound-hearted Presbyterians, and I feel confident, when the proposal is brought, as it will soon be, into a more definite shape, that throughout Scotland, yea, throughout England, and Ireland, and the colonies, and India, there will be scarcely a Presbyterian in the whole wide world who will not rejoice at the opportunity of having a fragment of stone in this great monument. I think that in this way we shall be able not merely to accomplish the object we have in view, so far as the two churches are concerned, but we will have more than enough for this object, as I am anticipating that we will be able to devote what is over to the Christian good of the people in the locality where John Knox lived. In this way we are giving an opportunity of saying to all Presbyterians throughout the country and the world—Are you disposed to have a share in doing this honour to our common founder? I have very