

mother's son. Far more danger is there that the readers of theological speculations should forsake the simple word, than that students of condensed arrangements of Holy Writ should leave the fountain from which the cup is filled."

MORAL HEROISM.

The moral courage and noble magnanimity of Luther has been deservedly admired when, going to the Diet of Worms, he said to friends who reminded him of personal danger, and who tried to dissuade him, "that were all the tiles of the houses, and the blades of the grass so many devils," he would go and plead the cause of Christ's truth—and when, after his defence before the Emperor and the assembled princes, he exclaimed, "Here I stand; I can do nothing else; God help me."

A similar instance of moral heroism, and honest fidelity, occurs in the history of the Scottish Reformers. Andrew Melville was employed, on one occasion, by his brethren of the ministry, to present a bold remonstrance against the encroachments of the civil power upon the liberties of the Church. Arran, the Regent, who was surrounded with a body of armed men, looking round with a threatening countenance, exclaimed—"Who dare subscribe these treasonable articles?" "We dare," replied Melville, and advancing to the table, he took the pen the clerk held and subscribed.

On another occasion, Melville accompanied a deputation of the clergy for the purpose of remonstrating with king James against a measure which they judged to be fraught with imminent danger to the country. The king having in a coleric manner interrupted James Melville, who, because of his mildness, had been employed to speak for the rest, Andrew Melville could no longer keep silence. He took the king by the sleeve, and calling him "God's sillie vassal," he proceeded to address him in the following strain—perhaps the most singular, in point of freedom, that ever saluted royal ears.—"Sir," he said, "we will always reverence your Majesty in private, and since you are brought into extreme danger both of your life and crown, and along with you your country and the church of God are like to go to wreck, for not telling you the truth and giving you faithful counsel, we must discharge our duty, or else be traitors both to Christ and you. Therefore, Sir, as divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland. There is King James, the head of the commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. We will yield to you your place, and give to you all due obedience, but again, I say, you are not the head of the Church. You cannot give us that eternal life which we seek for, even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of the Church of which you are a chief member. Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land, in spite of all his enemies: His officers and ministers convened for the ruling and welfare of His church,