

dictions of the one with the facts of the other, and not acknowledge that they make not merely one volume, but one system. "What," says one of the ancient fathers, "is the law, but the Gospel typified; what is the Gospel, but the law fulfilled?"

But farther, by admitting the truth of Christianity, a person is shut up to the faith of Christ as a *Divine and gracious Redeemer*. There are persons, indeed, who profess to admit the truth of Christianity, who refuse to acknowledge the divinity of our Lord's person, and the atoning merits of his sufferings. They maintain that he was simply a teacher sent from God to shew men the way of Salvation, and that in every other respect he was just a man like other men, lived as they lived, and died as they died. Such are the Semians and many others of the Unitarians. But these persons either admit too much, or acknowledge too little.—They ought either to reject the New Testament, or receive the doctrines of our Lord's divinity and atonement. As it is, they stultify themselves. Either their logic or their conscience is at fault. We ask any unprejudiced person to peruse the New Testament, and say if, supposing its statements to be interpreted on the same principles with other statements, they do not find these doctrines like a golden thread running through the whole. Even infidels themselves have not scrupled to admit, that if they could be satisfied that Christianity was true, they would feel themselves shut up to the faith of the Evangelical system. Prejudice alone will explain how any can admit the premises, and refuse the conclusion. "I once," said Mr. Newton, in reply to the statement of a Unitarian, that he had collated the New Testament several times, and had not found in it the doctrine of Christ's divinity, "I once attempted to light my candle with the extinguisher on."

In the last place, by admitting that Jesus Christ is a divine and all sufficient Saviour, you are shut up to the faith of him as *your own Saviour in particular*. This is the great point—the crowning link in the chain—the link, in fact, to which all the other links conduct, and without which the chain would be broken and incomplete. "These things are written," says the Evangelist John, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." And to this last point, every believer in the New Testament revelation, especially every believer in the divine and gracious character of Christ as a Saviour, is shut up. He must, if he would not act an irrational as well as a sinful part, if he would not contradict himself as well as God, accept Christ as his own Saviour in particular, his prophet to instruct him, his priest to atone for him, and his king to rule over him and in him, and deliver him from all his enemies. There are only two suppositions on which, after admitting that Jesus is a divine and all gracious Redeemer, a man can be justified in not accepting him as his Saviour. The one is that he does not need to be saved by Christ, and the other is that Christ is not willing to save him. The first meets the case of the angels in Heaven. They do not need Salvation. The second meets the case of devils in hell. They cannot obtain salvation. Both believe that Jesus is a divine and gracious Redeemer; but there their belief must stop. There is no link connecting this truth with themselves. But in regard to man, neither of these suppositions holds. When once we have admitted the divinity and atonement of Christ, we have removed the only solid ground on which we can rest a justification or even excuse for neglecting the great Salvation. An Arian or Socinian may, indeed, have the shadow of an apology for not taking Christ as his Saviour, but we have not even the shred of one. First of all we need Christ as a Saviour. As guilty and polluted sinners we need to be delivered from guilt, that we may have a title to Heaven; need to be delivered from pollution, that we may have a meanness for Heaven. And then, as sinners without strength, we need to have that Salvation wrought out for us by another. We cannot save ourselves, and what we cannot do ourselves, no creature can do for us. There is only one name given under Heaven or among men, whereby we must be saved, and that is the name of Jesus. The sole alternative, therefore, is, that we must either be saved by him, or not saved at all. But, secondly, Christ is able and willing to do for us what we need. Does not his incarnation prove this? Do not his dying prove this? Does not his intercession prove this? Do not all the exhortations, and promises and invitations of the Gospel prove this? In short, does not the experience of all who have been saved up to the present time, prove this? This is not a peradventure, but a certainty.

And now, thus shut up to the faith, should not every one at once surrender—believe the truth—embrace the Saviour. There is no resting point between accepting the Salvation that is in Christ Jesus, and absolute Atheism. Refuse to do this, and you are conducted step by step, if the process is only logically carried out, to the conclusion that there is no God and no hereafter. Believing in Christ is "our most reasonable service."—*U. P. Mag.*

"SOME DIFFICULTIES IN THE CONGREGATION."

This is a familiar phrase, of late years, in conversations about churches. The meaning of it, substantially, is always the same; and it does not vary much circumstantially. When I hear the expression, I readily understand that a few of the members have become dissatisfied with their minister, and think it best that they should "have a change;" while others are attached to the good man, and esteem him for his work's sake, and determine to stand by him.

Under-currents of "talk" begin to flow, and the currents grow swifter and more turbid as they run. "Support" gives way under the minister.

Passion pockets its money, and blames the minister for not having eloquence enough to draw it forth. Parties grow warm; sparks and flames burst out; the pastor escapes from a conflagration which he could not extinguish. Then after a surly pause, they go to work about repairs; try to get a new pastor; trial frustrated by party jealousies. Meantime many respectable people withdraw, religion declines, the enemy of Christ laughs and blasphemes. This is generally the meaning of the expression, "Some difficulties in the congregation."

I was lately conversing with an intelligent and pious lady, about a congregation in which we both took considerable interest, although it was not of our denomination. They had gone through the process above delineated; had been without a pastor more than two years; many respectable people had left the church, and the cause of religion was at a very low ebb. And still they were quarrelling. Parties were kept up, and some of the leaders had become veterans during the war. There was a long pause in our conversation, which was at length broken by the lady with a sorrowful exclamation: "What a nice time the evil one has had in that poor congregation!" Yes, it was even so.—Faithful ministers cannot be impeded in doing their work, their persons and interests cannot be injured, without the notice and disapprobation of the Head of the church. Congregations, as such, have a responsibility that they cannot evade, any more than individuals. Difficulties in churches and congregations are often continued as the chastisement for difficulties wrongfully begun. Communities, nations, and churches, having a sort of corporate life and character, are punished for their wrong doings. And it is not uncommon for the righteous Lord to make their sins the means of their punishment. Happy is it when churches that have brought themselves into "difficulties," are led to see their error and its chastisement, and by penitence and reformation, at once to leave their sin and escape its punishment. O, what appeals come to us from the wounds that Christ has received in the house of his friends, to cease from strife, to cultivate love, to study the things that make for peace and things whereby one may edify another. And, O, what alarms are sounded, in the judgments of God upon those who "sow discord among brethren," who introduce strifes or worldly passions into the peaceful family of Jesus Christ. Look at dismembered and debilitated churches! Look at families growing up without pastoral care or public ordinances! Look at individual professors abandoned to insensibility, to passion, to ruin. In view of these sad results of "difficulties in the congregation," let the reader be warned to seek, by prayer and effort, the peace and prosperity of Zion, to keep out "difficulties," and to put them out, as speedily as possible, when the devil, desiring "a nice time," has introduced them.—*Presbyterian Banner.*

THE PRESENT ASPECT OF THE SCOTTISH EDUCATIONAL QUESTION.

After a severe contest which has been protracted over eight years, the religious tests in the Scottish Universities have at length been swept away. The strife is now deepening around the parochial schools, and on the events of the next few months it must depend whether the education of Scotland is henceforth to be national or denominational. Legislation of one kind or other is now absolutely necessary, and the government stand publicly pledged to bring forward an educational measure during the course of the coming session. The salaries of the parochial teachers are settled once in the quarter of a century, and settled according to the average price of oatmeal during the previous twenty-five years. The time for determining their salaries for the ensuing twenty-five years has just arrived, and there can be no doubt that in consequence of the reduction in the price of meal, the incomes of the schoolmasters will be reduced to two-thirds of their present amount. This certain diminution of the paltry remuneration now paid to the teachers was brought under the notice of the government during the course of last session of parliament, and they were strongly urged to pass an interim measure to prevent the reduction from taking effect. It was fortunately discovered, just in time, that the average would affect the salaries of the teachers until Whitsunday next. The proposal to bring forward an interim measure was, therefore, for the present, laid aside; but the premier publicly stated that if a liberal and comprehensive reform of the Scottish educational system were not carried during the course of next session, a measure would certainly be brought forward to suspend the operation of the existing law, and to prevent the reduction in the incomes of the parochial teachers. Since then there must be legislation of some kind or other, the only question that remains to be considered is on what principles it shall be conducted. The clergy of the Established Church, as a body, are united in offering a strenuous resistance to every measure for the abolition of their jurisdiction over the schools, and the tests, exacted from the teachers; and while they contend that the present parochial system should be greatly enlarged, and the salaries of the teachers augmented, they insist that the exclusive and sectarian management of the school shall remain unaltered. The leaders of the Free Church, on the other hand, while advocating the emancipation of the parochial schools from the control of the Established Church, maintain that the religious instruction to be taught in them shall be defined and fixed by legislative enactment. While a third party, comprising the great body of the ministers and members of the United Presbyterian Church, a very respectable section of the Free Church, and a considerable number of influential laymen connected with the Establishment, would abolish the tests and the control of the church courts, and leave the election of the teacher and the government of the schools to local boards popularly constituted.