

wealth, who are now closely followed by the Plymouthists. I may illustrate this by an anecdote, which I have just read in a biographical sketch of the very learned and good Dr. John Duncan, professor of Hebrew in the Free Church College, Edinburgh, by Mr. Moody Stewart. The Doctor "frequently repeated it with the names and circumstances."—"At a Highland Communion, in a meeting for 'speaking to the question,' on a Friday evening, the subject selected was Faith. One after another of the 'men' spoke in glowing terms of the power and the triumphs of Faith, and each speaker exalted it more than the one before him. At last their esteemed minister, jealous for the honour of the Lord Jesus Christ, stood up and said, 'I ask Was Faith crucified for you; or were ye baptized in the name of Faith?'" Justly used Dr. Duncan to say, "Some men's Trinity consisted of the Father, and the Son, and Faith." Truly this development as much sets Jesus Christ aside, as any mediæval doctrine of merit. Another evil effect of the undue development of faith is, that Sacraments are divested of all gracious character. If faith be all, what place can there be for sacraments as means of grace? Thus man's merit creeps in again,—so hard is it to keep it out,—and under the guise of humility man will do all, and allow God to do nothing but as we determine. Thus the professed followers of Luther and Calvin in the present day, deny totally the plainest teaching of those great leaders on the doctrine of the Sacraments as effectual seals of grace.

Again: the Reformation brought into strong relief the idea of *individual*

responsibility and duty, insisted on every Christian man's direct relation to God, and the priesthood of the laity. These had never been denied in the Christian Church, but they had been almost buried out of sight in the Romish Church under a crushing sacerdotalism, which turned the priest into a juggler, or semi-defied him with an irresponsible authority in spiritual matters, and made him an object of superstitious confidence. But, with well-nigh the exception of the English Church, the advantages gained were counterbalanced by perhaps as great a loss—the repudiation of the divinely-originated ministry of the Church, which was appointed as the organ for the administration of the Spirit in the mystical Body. Thus the organic unity of the Body being broken, and the divine priesthood lost, the necessity of both has come to be denied, and the very notion strange; and as a matter of course, endless sects have taken the place of the One organic and historic Church.

One of the sublimest benefits of the Reformation, accompanied with perhaps the fewest drawbacks, was the restoration to the Church of the true and only object of worship—the Triune God. The worship of saints and angels had half turned the Church into a pantheon, where the Trinity had hardly the highest place. How necessary the Reformation was, is now seen by the development of Mariolatry in the present day. Mary is become a goddess, and rules with sovereign sway in heaven and earth. She has really supplanted Jesus in the devotions of the modern Romish Church. And yet even here, thankful, deeply