

God is holy, and pure as He is pure. She bears witness that he took unto himself the human nature, according to the terms of His everlasting covenant with the Father, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; that he was designated by the Father to be baptized by the Holy Spirit for, and joyfully of his own free motion assumed, the place and office of our Substitute and Surety, and in this capacity made an end of sin, and brought in an everlasting righteousness, by his holy and glorious obedience, and his satisfactory and atoning death: that his obedience unto death was vicarious in its design, atoning in its nature, and most acceptable to God, in token whereof God has raised him from the dead, greatly exalted him, and given him a name that is above every name, and made him Head over all things to his Church; that the fruit of his Headship is the continued preservation of the world; the gathering out of it all who are redeemed by his precious blood; their regeneration by the Holy Spirit into his kingdom of grace; and their translation into the kingdom of glory, and eternal beatification in his presence. She maintains the doctrine of justification by faith without the works of the law, abjuring utterly the doctrine of human merit, affirming that of salvation by faith alone—not because of any essential virtue that pertains to faith, but because according to the gracious terms of the Gospel, it unites to Christ, and is the instrument with which the Saviour's righteousness is apprehended. The works wrought before regeneration she holds to be of the nature of sin, not being wrought in faith; and good works following regeneration she holds to be useless for justification, which is already past, but obligatory, necessary and unavoidable, as a fruit of the indwelling Spirit, and a proof of faith, and a duty owing to God, the King of kings and Lord of lords. She bears witness to Christ as the Head of all divine influence, as the Possessor of Divine grace in infinite fulness, and as the Dispenser of all needful supplies of it to every child of God; as the author and finisher of faith, and the whole work of grace in every soul that believeth; and as the All in All, and everlasting portion of the redeemed. She bears witness that he is inexpressibly lovely in his character, and worthy of universal and everlasting admiration; that he possesses a title to the obedience of all creatures, but most especially to that of all whom he has bought with his blood; and that he alone, and he absolutely is Lord of the conscience, and ought to be obeyed by every soul, from the king on his throne to the meanest of his subjects, and by every responsible corporate body, civil as well as ecclesiastical.

Such is a condensed summary of the leading truths held by our Church, and preached by her ministers; and Dr. Candlish dared to accuse these ministers of "the sin of handing over the Lord of the Church, bound and fettered into the hands of his enemies." It was a rash charge, and one which he should publicly retract, if he values his own peace of mind; for whose hold the above doctrines in sincerity must be members of the family of the redeemed—and cannot be spoken against in such terms without a very grave breach of the divine law of charity. To become an accuser of the brethren, is not to choose a very elevated example for imitation; and surely a darker and deadlier accusation cannot be brought against ministers than that they are traitorously handing over their divine Master unto death and shame. If the charge was uttered under such excitement of temper, as leads men to speak unadvisedly with their lips, an honourable spirit would hasten to repair the evil done, by a frank confession of weakness, and by a full withdrawal of the unjust and hasty impeachment; for it must be a very serious thing to weaken by false accusation the position and influence of ministers who preach Christ and him crucified, and are desirous to bring men acquainted with the true and only method of salvation. But if the charge was made deliberately and with purpose

aforethought, and is still clung to with a serious meaning, it is just another proof of the truth of the old adage—None so blind as they that will not see; and every person should be thankful for his mercies who is not tempted either by the position which he holds, or by the material from which his heart is framed, to suspect his brethren and to say all manner of evil against them.

There is, to our mind, something frightfully contracted about the faith of those who would confine operations of the Holy Spirit within the puny limits of their own little sect, and by whom all that are without, are counted as little better than heathen men and publicans; but there is something more frightful than contractedness of view in the conduct of those of our Succeeded brethren, who have been bold enough to assert that the Free Church party carried with them all the worth and Christianity of the Establishment,—nay more, that they took Christ and his Spirit along with them, and left the Establishment to be forever an unblest and dreary wilderness. Such is not the language of humility, but of a proud presumption; and is never found associated with expressions of godly sorrow, and tender compassion for erring men, but with words of high design, and uncharitable efforts to direct against their former brethren the tempest of popular scorn. We heartily wish them the blessing of Christ and his good Spirit; but when they seek to appropriate the blessing exclusively to themselves, and deliberately give over others to the uncovenanted mercies of God, we must tell them that they do what the Holy Romish Mother and Mistress has been wont to do, and what the whole Protestant world has for centuries condemned her for so doing. The word of God is not to be bound, but overleaps all the barriers erected by the inventions and corrupting prejudices of men, whether the partition walls of the Jews, the pale of the Romish Mother, or the lath and plaster of the Free Church. The Jews took counsel together to shut up within their own nation the select gifts of God, to the exclusion of all other people throughout the world; but the word of the kingdom burst through the feeble barrier, and great was the company of them that published it along the highways of the nations, while the proud structure of Jewish nationality shook to its foundation and trembled to its fall. And when Rome, that great city, sought to wall up the waters of life, within her own stagnant cisterns, the living tide overflowed and gushed forth so that men who were thirsting for salvation shouted with a great shout, and a tenth part of the city fell. And will not the experience of ages teach men wisdom, but must we have the same priestly assumptions put forth between the souls of men and their Maker, to intercept the blessed dews of heaven, and the light of our common Father's face? O when will churches and Christian men cease to bite and devour one another, and copy, with the simplicity of little children, their Divine exemplar? Did those, who would intercept the blessing of Christ from their brethren, ascend along with Him the hill of God—the hill of holiness—the hill of love—they would not take many steps upward till their grudging and sour bigotry would become a burden to weigh them down: or if, casting it from them into the place where the Lord lay, they set their faces steadfastly to ascend higher, until they reached the glorious mountain-tops, and stood before the presence of the Lamb, could they affirm that there were some labouring in preaching the Gospel of the kingdom who had their preaching for their pains—who, relying on the Saviour's promise, were yet doomed to find him a deceiver—who, loving the Saviour and his every utterance, were yet spurned from him in return? If they could do so, they know not what manner of spirits they are of; the wish is father to the thought, and ought to be purged away as a drop of poison from the old Serpent's sting; but, indeed, the thought like an imp of darkness, would be put to flight at once and forever, by the love-beaming countenance of the great Redeemer. Could they stand on the glorious top of that

high hill of God, on which the Lamb's throne gleams afar, where the air is always clear and mild, and love sheds a summer glory over every living thing—could they see, thoroughly baptized into the Lamb's Spirit, gaze down into the vale of tears, on that struggling sea of upturned human faces, how inexpressibly contemptible would the rivalries and petty sectional jealousies of the different tribes appear to them then! Is it to be supposed, that the denominational badge must be first inspected, and that the Shibboleth of party must be first uttered, ere the trustful look to the Saviour, and the cries sent up from the distressed multitude of earth are to be at all regarded by him; and that the Saviour can have respect to such matters as these, in dispensing his blessing upon those that wait upon him; or, as he watches that sea of upturned faces—sometimes calm as a sleeping infant, and trustful as innocence—sometimes tossing, heaving, and agonized as the unfathomable burning gulf utters its thunder in their ears. No; let the cry of faith go up from any anxious sinner, and whatsoever name he may be called by, he will assuredly be heard by Christ; for Christ is love.

MISCELLANEOUS.

THE REV. JAMES SHORE.—The Committee appointed to conduct the case of the Rev. James Shore, on the prosecution of the Bishop of Exeter, have just brought their labours to a close, the total amount placed at their disposal by the public was £614 2s. 7d.; of this amount £525 15s. 10d. (including £310 16s. 4d. paid to the Bishop of Exeter, the cost of the proceedings in the Court of Arches), has been expended, and the balance £88 8s 9d handed over to Mr Shore.

DR. ACHILLI.—At a meeting of the Edinburgh subdivision of the Evangelical Alliance held last week, several interesting statements were made relative to the imprisonment of Dr Achilli in the Inquisition at Rome. The report regarding his release has not yet been fully confirmed, but there is every reason to believe that it will shortly be authenticated. The meeting unanimously resolved that in the event of his being already liberated, it is their earnest desire that he may come to Scotland, but in the event of his still being in the hands of his persecutors, a public meeting should be held in Edinburgh with the view of assisting in his liberation. A Committee of gentlemen was appointed to carry out this resolution, and a vote of thanks given to Charles Cowan Esq., M. P., for the interest he had manifested in the matter.

He has since escaped from Rome, with the connivance of the French authorities. —ED. PRESBYTERIAN.

TESTIMONIAL TO DR PYE SMITH.—Subscriptions are being collected for a testimonial to this eminent divine, on the occasion of his entering the fiftieth year of his labours as President of Homerton Independent College. The money is to be laid out at interest for Dr Smith's benefit during his lifetime, and, at his death, is to be appropriated to found Divinity Scholarships. The sum already raised amounts to upwards of £1700. The *Patriot* states that, "on Sunday morning, the Rev. Dr. John Pye Smith took leave of his attached flock in a farewell sermon. He is succeeded in the oversight of the church by the Rev. John Davies, who, for several years, has been associated with him in ministerial and pastoral functions. From the tutorial sphere Dr Smith will not withdraw till the close of the academic session."

ANTIQUITIES FROM BOMBAY.—The ship *La Belle Alliance*, which has arrived in the docks from Bombay, has brought several cases of Ninevite sculptures as a portion of her cargo. These antiquities are not in this instance specially assigned to the Government authorities for deposit in the national receptacles, whatever may be their intended ultimate destination, but are consigned to a person in this country of wealth and taste.