The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

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Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.]

BE MERCIFUL TO ME A SINNER.

With broken heart, and contrite sigh,
A trembling sinner, Lord, I cry,
Thy pardoning grace is rich and free,
O God be merciful to me.

I smite upon my troubled breast,
With deep and conscious guilt oppress,
Christ and His Cross my only plea,
O God be merciful to me.

Far off I stand with tearful eyes,
Nor dare uplift them to the skies,
But thou dost all my anguish see,
O God be merciful to me.

Nor alms, nor deeds that I have done,
Can for a single sin atone,
To Calvary alone I flee,
O God be merciful to me.

And when redeemed from sin and hell,
With all the ransomed throng I dwell,
My raptured song shall ever be,
God has been merciful to me.

—*C. Elven.*

PROGRAMME OF ARRANGEMENTS FOR COMMEMORATING THE

Tricentenary of the Reformation from Popery in Scotland.

The Reformation from Popery in 1560 is one of the most important events in the history of the Church of Christ in Scotland, and has been productive of the greatest and best results. From peculiar circumstances, this event was not specially commemorated in the years 1660 and 1760: But, in the merciful providence of God, our lot has fallen in better times, and therefore a Tricentenary of the Reformation will, God willing, be commemorated in Edinburgh in the year 1860.

Such a commemoration cannot fail to have the effect of drawing forth the sympathies of every Protestant in our land, as well as of Protestant Scotchmen in all parts of the world, and ought to result in some combined and vigorous effort to resist the aggressions of Rome, and perpetuate the innumerable blessings of the Reformation.

Such a movement is due to the memory of our reforming fathers, who shed their blood for those glorious principles which have made our land great; and is much called for in the present times, when Rome is plying her machinations so artfully and successfully, while the principles of the Reformation are suffered by many to sink into comparative oblivion, and great masses of our people and their children are being tempted, and some of them entrapped, by the wiles of the "Man of Sin."

With the view of carrying out this commemoration on a broad and unsectarian basis, in addition to all that separate Churches may do, there will be, with devotional exercises, a series of meetings held in Edinburgh during four days, beginning on Tuesday the 14th day of August, 1860,* to which not only Protestant Scotchmen at home, but Protestants from all lands, and of all evangelical denominations, are hereby invited, and at which papers, forming the basis of conversation, will be read, illustrative of the civil and religious history of Scotland before, at, and subsequent to the Reformation—with special reference to our present duty,—the great object of such papers being to enlighten the people on the true nature of the Reformation in Scotland, and its blessed results. The papers may embrace such subjects as the following:—

I. State of Scotland, civil and religious, before the Reformation.
II. Immediate causes that led to the Reformation.
III. The hand of God in the Reformation.
IV. The Reformation itself, and what it accomplished.
V. The principal characters that figured in the Scottish Reformation.
VI. The imperfections of the Reformation in Scotland.
VII. Contrast of the Scottish Reformation with the Reformation in other countries.
VIII. Leading doctrinal principles of the Reformation in Scotland.
IX. Subsequent history, and present state of Scotland in reference to Protestantism.
X. Recent advances of Rome, and the causes of them.
XI. Present duties of Scottish Protestants towards their own land.
XII. Importance of a Protestant Institute at Edinburgh, to reach the educated youth, and the future ministers and teachers of Scotland, and recent experience in connection with the training of Students in the distinctive principles of the Reformation.
XIII. State of Protestantism in England, with the dangers thence arising.
XIV. State of Protestantism in Ireland, and causes of the limited diffusion of the principles of the Reformation in that country, with its present state and prospects in connection with the late remarkable revival of religion.
XV. State of Protestantism in the various colonies of Britain, and the support given to Popery by their respective Governments.
XVI. State of Protestantism in the continents of Europe and America, with the duty of Scottish Protestants in reference thereto.
XVII The present state of Popery generally, but specially in Rome and the States of the Roman Catholic Church, and in Great Britain.

These, and similar topics, which may occur to any friends who intend to be present, will form appropriate subjects for essays, to be followed by free conversation, and accompanied with devotional exercises.

REGULATIONS CONCERNING PAPERS.

1. All communications concerning the Commemoration, and the papers to be read, with any additional suggestions, to be forwarded to Mr Badenoch, the Secretary, at 6, York Place, Edinburgh.
2. Papers intended to be read to be forwarded to him on or before the 1st day of July, 1860.
3. All papers to have on the first page the title of the subject, the author's name and address; and if from abroad, to be accompanied with a note, stating the time at which the author expects to be in Scotland, and where a letter may find him.
4. The Committee on Papers will have the power of rejecting any paper they may deem inappropriate.
5. The reading of any paper shall not, except by special permission, exceed twenty minutes.
6. No paper shall be published separately until the volume of papers of the Commemoration is published.
7. The Committee, in publishing said volume, reserve power to print papers either in whole or in part, as may seem most expedient.

It is earnestly requested that the papers be distinctly and legibly written.

It is also specially desired that deputations or strangers from abroad should inform the Secretary, as early as possible, of their intention of being present at the Commemoration.

It is also earnestly requested that those friends in Edinburgh who may be desirous of accommodating strangers, will be so good as to communicate with the Secretary.

As considerable expense will be incurred in connection with the Commemoration, subscriptions are earnestly invited. They may be remitted to Wm. Leckie, Esq., Commercial Bank of Scotland, Edinburgh.

Fuller details will be hereafter published.

BY ORDER OF THE COMMITTEE.

Office of the Scottish Reformation Society, 6, York Place, Edinburgh, Sept., 1859

* 1859, August 1.—The Scottish Parliament assembled, and on the 17th the Confession of Faith was ratified, and the Protestant religion formally established.

December 20.—First meeting of the General Assembly was held at Edinburgh.—*Works of John Knox*, edited by David Laing. Chronological Notes, p. 15.

The Protestant Institute of Scotland.

The effort to establish a Protestant Institute for Scotland has met already with considerable success. Upwards of £2000 have been raised, which has enabled the Committee to purchase, free of debt, one of the most venerable buildings in Edinburgh, to wit, the Magdalene Chapel in the Cowgate. In this venerable building some of the first General Assemblies of the Church of Scotland were held,—there John Craig, a converted Dominican monk, and colleague of John Knox, preached after the Reformation, and there the dead body of the Duke of Argyle was laid after his execution, and previous to its interment.

A building surrounded with such historical associations cannot fail to interest every true-hearted Protestant, while its position in the great centre of Romanism in Edinburgh makes it the fittest that the Committee could have purchased, for carrying out the object for which the Institute is being established.

With the view, however, of rendering the Institute efficient and permanent, additional premises, contiguous to the Magdalene Chapel, and having an access from George IV. Bridge, have been secured by the Committee, and, at a reasonable expense, a suitable Building, with a frontage to the Bridge, and standing midway between the two Colleges, may be erected, by which the Institute will be equipped with an office, a hall for meetings and lectures, a consulting library, and other accommodations. All this the Committee have now resolved, by the blessing of God, to accomplish. This will enable them to carry out fully the design of the Institute, viz.,—(1.) as the headquarters of a Mission for Roman Catholics in Edinburgh, and a means of establishing and superintending Mission operations wherever Romanists are found to congregate throughout the country; (2.) as a centre of information on the Romish controversy in all its aspects; (3.) as a training-school in all the peculiarites of Romanism for students attending our Universities and Halls, teachers, and the rising youth generally; (4.) as a means, by publications, lectures, &c., to maintain a healthy spirit of Protestantism in the country; and (5.) as an effectual agency, to expose and counteract the secret and increasing aggressions of Rome.

To effect these all-important objects, however, the Committee will still require a considerable sum of money, probably not less than from £3000 to £4000; but from the great interest already manifested in the Institute in England and Ireland, as well as in Scotland, and its success in the training of Students, under the able direction of Dr. Wylie, the Committee confidently hope that the necessary sum will be realised, and probably before the end of next year. They cannot help thinking that, as 1860 is the Tricentenary of the Scottish Reformation from Popery, which took place in 1560, and, as it is to be specially commemorated, this would be a most fitting time to complete the whole buildings, and to present the Institute, free of all encumbrances and feu-duties, fully equipped, as a lasting memorial of the great Reformation in Scotland, the most important event which ever occurred in this country.

The need of such an Institute is every day becoming more apparent, for there never was a time since the Reformation when so loud a call was addressed to Protestants to be up and doing. Whilst our Reforming fathers have gone to their rest and reward, a new generation has grown up in comparative ignorance of the principles of the Reformation, and of their sufferings and struggles. Rome has meanwhile been stealthily acquiring great social and political power. A large number of the English clergy have gone over to her ranks. Many of the great and noble of the land have been caught in her snares. The Government now trains her priests, pays her teachers, employs her emissaries in almost every department at home and abroad. A number of Jesuits have lately settled in Edinburgh, in addition to all the previous agents of Rome, and, from the large sums placed by the Romish Propaganda at the disposal of the Scottish Bishops, it is evident that a great struggle to subvert the Reformation is about to be made. To expose and resist all such attempts, and to seek to hand down the blessings of the Reformation in increasing measure to the latest posterity, must be regarded as a paramount duty and great privilege by the people of God. Rome is uniting her forces to support any and every Government that will comply with her ever-increasing demands.

At the present rate of progress her complete triumph in Britain must be regarded as only a question of time, whilst the experience of every continental nation proves that she is as deadly an enemy as ever to the blessed Gospel, and to every form of human liberty and progress. Woe be to Britain if she ever again becomes supreme. In these circumstances it is surely high time that our future Ministers should be thoroughly versed in the old controversy of the Reformation, and that all our people should be prepared for the struggle to which they must be inevitably exposed, unless all that is dear and that was so dearly purchased is to be resigned without a struggle. In order to awaken the people, we must first awaken and inform the future Ministers of our land. This can only be done by means of such a machinery as is about to be secured in the Protestant Institute, and the securing of this again will depend on the liberality of Protestants.

The plan of establishing such a head-quarters of Protestant training should interest the entire Kingdom, as well as the Colonies and the Continent. For, as Edinburgh is the seat of the metropolitan University, students from all quarters are yearly attending our classes, and going forth again as professional men over the whole world, and our training classes will be open to all. Ministers going to the Colonies will thus be fully equipped in the Popish controversy, where a knowledge of it is so much required. In all our Colonial dependencies Rome is most vigorous in labouring to corrupt the faith of our people and to subvert our Churches.

The operations of the Institute are being carried on already, as has been hinted, with great success. With the kind co-operation of the Scottish Reformation Society, upwards of 200 Students have been trained in the Popish controversy during the past year, partly by the systematic and able lectures of the Rev. Dr. Wylie, which have been most acceptable to the Students, and partly by competitions for prizes. A Mission and School have also been carried on, and a training class for young men of the middle classes has been recently organised. It is hoped that very soon there will issue from the Institute sound Protestant histories and other literature for schools and the people generally, an object which is at present all-important, seeing that our periodical press is becoming corrupted with false liberalism, and our histories with falsified facts.

The Committee therefore earnestly hope that every Protestant will aid them in this important undertaking, already so auspiciously commenced, both by contributing themselves, and inducing others to contribute. Collecting cards may be had from James Moir Porteous, Agent for the Institute, 6, York Place, Edinburgh; by whom, and by Mr. Peter Robertson, Treasurer, Commercial Bank, Edinburgh, contributions will be received.

The Committee would also earnestly solicit the prayers of the people of God for the success of the important work in which they are engaged. They are deeply convinced that "except the Lord build the house, they labour in vain that build it." If the old spirit of the Reformation is to be revived—if we are to prove ourselves worthy of such a noble ancestry and such precious privileges, our hearts must be touched as with a live coal from the altar of God, and for this He must be enquired of by the House of Israel to do it for them. Let our prayers, therefore, ascend with our contributions before God. Let us now, in no spirit of faction, but of Christian love and enlightened patriotism, seek to enlighten those that sit in darkness, to perpetuate the preaching of the glorious Gospel which Rome would silence, and to hand down our privileges unimpaired to our children's children. It has been well said, "If the Reformation was worth securing, it is worth maintaining," and we shall prove traitors to the truth of God and the God of truth if any effort for this end which we can make is left unattempted.

JAMES BEGG, D. D., Convener.

Contributors and Collectors of One Guinea and upwards in aid of the Institute will be presented with a copy of the Transactions of the Tricentenary Commemoration of the Reformation, to be held in August next.

The Cardross Case.

We understand that agreeably to the resolution of the special meeting of the commission held on the 18th day of January last, the Defenders satisfied the production under the reservation of all their pleas. Thereafter counsel prepared their defences. These gave a full statement of all the facts, which are already well known to the Church, and ended with the following pleas in law, on behalf of the Church:—

1. The sentences complained of being spiritual acts done in the ordinary course of discipline by a Christian Church, tolerated and protected by law, it is not competent for the Civil Court to reduce them, and the actions should therefore be dismissed.
2. The pursuer, by becoming and continuing a minister of the Free Church, and by having voluntarily acknowledged and submitted himself to its authority in spiritual matters as final, cannot maintain the present action, which should therefore be dismissed.
3. As the actions, in so far as they conclude for reduction of the sentences complained of, do not relate to any question of civil right, the actions cannot be maintained.
4. No statement sufficient in law to support the conclusion for damages against the defenders, or any of them, is set forth on record.
5. As the sentences complained of were pronounced in the exercise of the authority belonging to the courts of the Free Church, as acknowledged by its members, and to which authority the pursuer had subjected himself, no decree for damages can be pronounced.
6. The General Assembly of the Free Church cannot as such be subjected in damages, nor can any decree for money be pronounced against it in the first action. More particularly, the General Assembly of said Church which met in 1856 cannot as such be subjected in damages, nor can any decree for money be pronounced against it in the first action.
7. The Moderator and Clerks of the said Assembly are not responsible for the acts and proceedings of the Assembly, and cannot be subjected in damages, in respect of such acts and proceedings, as representing the Assembly or otherwise.

Separate defences were put in for Dr. Beith, the Moderator of the General Assembly in 1856, and for Dr. Candlish who moved, and Dr. Bannerman who seconded, the sentence of deposition against Mr. Macmillan. They adopt the statement of facts, as well as most of the pleas contained in the defences for the Church, but they plead separately,—that having acted within the line of their duty and competency as members and office-bearers of the Church, under whose authority the case fell, they are not liable to the pursuer in damages or solatium. Lord Jerviswoode has appointed the parties to revise their papers, but the Court of Session rises on the 20th of this month, and the record cannot be closed until it resumes its sittings in the month of May. By the end of that month it is probable a judgment will be given by Lord Jerviswoode.—*Scottish Guardian.*

Treasury.

Peace in Believing.

There is but one thing in all the earth that can fill the soul "with all joy, and peace and hope"—one thing, and nothing but that, nothing besides that, nothing before that, that by itself, and that at once.

If ever genuine peace has been found by any fallen spirit upon earth, it has been in one and the same way, and ever will be so, while the world endures—just "in *believing*," in the very act of believing the good news concerning free salvation to the chief of sinners through the blood of the cross—in the act of seeing what these good news mean, and seeing that they are true, real, and glorious certainties.

It is not *after* believing, as if the peace and the blessedness were superadded, as something out of the gospel and separable from it, and which God bestows when this act of believing has been accomplished, in token of his delight therewith, and as a kind of reward to those who do so.

The peace and the blessedness are in the gospel itself—are its prime ingredients, inwrought among its very elements, so that you cannot take the one and not take the other—you cannot take the one and have the other still to seek—you cannot take the one and need a subsequent effort to acquire the other.

The one is embosomed in the other, it is inseparable from, it just as light and heat are from a sunbeam, so that both come at once and together; and so far as the gospel is understood and credited, to that extent, peace and joy, and hope, unsought, unlaboured for, are already in the bosom, the guests of heaven introduced unseen in heaven's own message, the tidings of heaven's love and peace.

It is not *after*, and it may be long after, you have opened your eyes on the light of day, that that light enters, as if it took time, or requiring an additional effort to bring it in.

It is in the very act of opening these eyes that that light, "offspring of heaven's first-born," unmade, unbought, unsought for by man, the creature of God alone, already shining and seeking to spread itself everywhere, enters at once and with divine facility, and fills with its own gladness and brightness the previously darkened chambers of our being.

It is not *after* we have looked on the beauties of some summer's landscape, wherein the glories both of earth and heaven seem to meet and mingle together—"the bridal of the earth and sky"—not *after* we have looked on these and began to think of our *looking*, and to turn away from them to this act of ours; no, it is in the very act of gazing on the outstretched scene itself, drinking in all its loveliness and all its splendour, unconscious of anything in the wide universe but itself, unconscious of our own acts or anything about ourselves, conscious only of it alone—it is thus indirectly gazing on the thing itself that we absorb as it were all its beauties; and without an effort, or, desire or thought on our side whether we will or no, they become all our own.

Even so is it with the light of the gospel; that most marvellous light which heaven ever shed down upon the earth—that loveliest moral landscape ever spread out to creature's eye: for it is all God's heart and character and government in it, and all these expressed in one holy love.

In it we see the Creator and the creature met in one—Heaven and earth reconciled—the punishment of sin and the pardon of the sinner harmonised—a magnified law and a forgiven rebel—mercy and truth met together, righteousness and peace kissing each other.

And it is just in seeing these things—not after, but in the act of seeing and gazing on them—that the manifold blessedness of which they seem to be the elements, enters into the hitherto benighted bosom, and transforms it at once into the kingdom of God, the kingdom of heaven.

It was so in the beginning of the gospel; and, as both man and that gospel are still the same, wherever and whenever he sees it, it will be so still.—*British Messenger.*

"All Aboard."

I had taken my place in one of the western express trains and sat watching those who stood outside, when I heard the shrill cry of the conductor, "All aboard! all aboard!" At the summons, many started and took their seats at once; some lingered a moment to say a last farewell to friends; while others loitered still a moment longer at the refreshment-table, till a more imperative cry brought the last tardy loiterer running to jump on just as they began to move. No, not the very last; for as the wheels began to revolve more rapidly, we saw a man running with all his might. But he was too late; quicker and quicker became the swift motion; and as the conviction that he was left came over him, his face assumed a dreadful expression of mingled rage and disappointment, and as the cars glided out of sight, he stood on the track fiercely shouting and gesticulating. Poor man! Perhaps he was separated from wife and children; perhaps thousands of dollars would be lost by his failure to meet an engagement; perhaps his dearest friend lay at the point of death.

"Good enough for him; why was n't he here in time?" exclaimed one near me. It was all his own fault; yet his look of distress haunted me, and as we hastened on my thoughts dwelt on the folly of delay in other cases.

There is another journey to be taken by every human being, another passage to be secured. We all intend to go to heaven; the road is open, the conveyance sure, the Conductor ready. "All aboard!" is the urgent cry ringing in our ears. How is it received? Some are wise enough to enter immediately, others, enticed by the voice of friendship, linger till they barely secure a seat; while others, alas, come running in breathless haste when it is just too late; in time to see many departing for the promised land while themselves are left behind. To secure some poor morsel of food, some paltry pleasure not worth having, they have lost heaven, lost it forever. In vain they now see their folly, and shriek aloud for aid.

What dreadful loss is theirs! None can reckon it. Loss of holiness, loss of eternal happiness, loss of the immortal soul.—*Am. Messenger.*

Divine Conviction Met by a Divine Remedy.

A conscience divinely quickened must be divinely purged; and, moreover, until it is divinely quickened, it cannot know what sin is; and until it is divinely purged, it cannot know what peace is. I may have my own ideas and feelings about sin, and I may make certain efforts of my own after peace, but I can have no proper sense of sin until I get it by the action of the truth of God, and I cannot have true peace until I get it by the blood of Christ. I must see that God Himself has put away sin, according to His own apprehension of it, and not merely according to mine, ere I can enjoy divine peace. There may be remorse, compunction, shame, a sense of moral degradation, sorrow, because of the consequences of sin. There may be all these without a single element of divine conviction in the soul.

Again, there may be moral reform, good resolutions, the obliterating effects of time, oblivion of the past. There may be all these without a single element of divine peace in the soul. Human compunction may be counterpoised by human reformation, but divine conviction can only be met by a divine remedy, and that remedy we have in the finished sacrifice of Christ, attested by His resurrection, published by the Holy Ghost, and laid hold of by a divinely wrought faith.

It is all of God, from first to last. The sense of need and the supply of need are both alike of God. When a sinner, under the action of God's truth, looks down into the profound depths of his own being, and then looks up to the lofty heights of divine requirement, he sees a space as wide as that which separates heaven from hell. Who could fill that space? Christ, in the dignity of His glorious Person, and in the efficacy of His sacrifice. Yes; when I behold Jesus on the cross, I see God at the very bottom of my condition as a sinner; and when I see Jesus on the throne, I see God lifting me to the height of His own righteousness. "Purge me." Here is God meeting them in grace. "*I shall be clean.*" Here is God lifting me up in *righteousness*. When God purges me I must be clean—clean enough for His own presence, and that is all I can need. God does his work perfectly. If He convicts, He convicts perfectly; and if He purges, He purges perfectly. The conviction and the purgation are both perfect, because both divine.—*British Messenger.*

How to Get Rid of the Burden of Sin.

Bunyan does not set Christian to undo his own burden, arguing: "I have fled from the city of Destruction; I have forsaken house and friends, wife and children; I have resisted temptations to return; I have knocked at the gate and entered in, and am in the narrow path;" but with all this done, he brings him to "a place somewhat ascending," where stands a cross; and "just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back." He did not cast off the burden by a process which could easily be explained, but when he set his eye upon the cross, it fell off of itself; and "it was very suprising to him that the sight of the cross should thus ease of his burden."

And so it is to others; but however surprising, do thou, my penitent brother, heed no other direction but that which points thine eye straight to the cross for pardon, for escape from hell, for rest, and hope, and purity. Look thither, only thither. If thy burden fall not at once, yet still look; look to the cross, and fall it will, far sooner, and far more surely, than if thou attempt to untie it by thy arguments.—*Rev. W. Arthur.*

I Know thy Works.

In all our changeful life, there is no hiding place where our Saviour cannot find us. Alike in the clear, bright sunshine, or in the darkening gloom of the winter storm, his eye is over his people, and his infinite knowledge weighs them in the balance. When the hill is steep, and briars and thorns grow up its steep, he is watching the weary flock, and helps and pities them as they strain up the mountain side. When the road lies through velvet lawns, and beside peaceful waters, the Shepherd gazes tenderly yet tearfully upon them, for these are the "Enchanted Grounds," where there is danger that the pilgrim fall into a fatal sleep.

Jesus knows the works of his people. He knows whether they are walking on the skirts of the broad forest of the world, or whether they are earnestly striving after a closer union to himself. He knows when they extend a helping hand to the pale children of sorrow, and when they shut their ears to the cry of the desolate. Their motives are all open before him. Men judge by results. Christ sees the secret spring.

Let the thought that our Maker knows our works stimulate us to do and dare for him. When the spirit is weary in well-doing, let us lift its eyes to Jesus, who went about doing good. In the hour of prayer let us take encouragement, because he who knows of its secret wrestlings will hear and sustain. Upborne by the everlasting arms, and looking to the author and finisher of our faith, let us press on to the joy that is set before us.—*Am. Intelligencer.*

The Christian life a continual Wrestling.

The Christian's life, says Gurnall, is a continual wrestling, from his spiritual birth till his natural death; from the hour when he first sets his face to heaven, till he shall set his foot in heaven.

No condition wherein the Christian is here below is quiet. Is it prosperity, or adversity? Here is work for both hands, to keep pride and security down in the one, faith and patience up in the other; no place which the Christian can call privileged ground.

No duty can be performed without wrestling, the Christian needs his sword as much as his trowel.

He wrestles with a body of flesh; he cannot go his journey without it, and much ado to go with it. If the flesh be kept high, then it is wanton, and will not obey; if low, then it is weak, and soon tires.