

breaking of them, later, with more or less of form, renews the malignant influence. When old Congressman Kiteflyer married Miss Hopper, who was poor, showy, and ambitious to get to the capital, the talk about it corrupted the place. It was a bad play which everybody saw acted on the stage of actual life. He had no real love for anybody, except old Kiteflyer, and she had no true love for him. And when a year or two after, the "old fool" sent her home, and settled with her lawyers how much he should pay, the stench was again over the place. Health officers are much needed to abate nuisances that pollute the air and send poison into the lungs; but who shall drive away the bad gases and noxious smells that blight all delicacy, and poison the gentler feelings of our people? *Dr. John Hall.*

RIGHTEOUSNESS.

If the disgrace to us, as a Christian people, in having so many men who have been honoured in Church and State prove to be rascals, shall result in doing away with many of the false notions of business—in holding all men to a strict account for their trusts—in teaching people to live on their incomes,—in leading us to believe in a man, not simply because he is a church member, but because he has been tried and not found wanting,—then the present evil time which has come to the Church of God will be the dawn of a more perfect day. What we need is to write the word *righteousness* on the play-grounds where the children go to school—write it over every open door through which young men enter upon their life-work—write it on every carriage in which men ride to business, and women to their shopping,—write it on the walls of every bank, counting-room, and public building,—write it over the entrance of every church, that every man may see it when making a public profession of his faith in Christ,—write it so plainly that he who would make haste to be rich and great may learn that there is but one road to real success in this world, and that is the road of strict integrity. God has not given a promise of His favour in this, or any other world, to any but the righteous man. The man who lives righteously is the only man that need apply for admission to the heavenly kingdom.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—*The Golden Rule.*

THE BRIGHT SIDE OF CALVINISM.

Looking at it from the standpoint of a saved sinner, Calvinism has some very bright features. It presents him with a glorious God. The loftiest, the grandest the most exalted being of which the human mind has any conception, is the God of the Calvinistic system. It was Calvinism which gave to the Church that description of God which reads almost like the inspired Word, and which is said to have fallen first from the lips of one in the outbreathing of reverent and adoring prayer. "God is a Spirit, infinite, eternal, and unchangeable, His being, wisdom, power, holiness, justice, goodness, and truth." Before Jehovah's awful throne it bows reverently. God, not man, is the centre of the system. Hence predestination and election. It exalts God. Glory to God in the highest is its ever-recurring refrain. God is supreme, is the keynote of its teaching. On this rock, its every doctrine rests; from this, every obligation springs. The secret of that wonderful power, which history discloses as residing in the system, to make human character grand and effective, and which Froude sought in vain, lies mainly in the fact, that it holds up to men—throws around and above them—the presence, the majesty, the sovereignty, of such a glorious, awe-inspiring God. It is no light claim for the system, to assert that it exhibits to men a Supreme Being worthy to be feared and adored.

It presents God in the most attractive character. In its sublime portraiture of the Divine majesty and glory, Calvinism has by no means omitted the attractive lineaments of His goodness, and mercy, and love. Indeed, it is the high glory of the system, that while it exhibits God as unyielding, and even exacting in the claims of His holiness, justice, and truth—as unwilling, even *unable*, because He is God, to abate one iota of the claims of His exalted supremacy—it at the same time enfolds His character in the rich drapery of infinite love. It is Calvinism that says with adoring gratitude, "Mercy and Truth are met

together; Righteousness and Peace have kissed each other." It is the special claim of Calvinism, that, while it faithfully portrays those lineaments of the Divine character which cannot but cause the sinner to tremble, it sets them before him as joining in a covenant of love for his redemption.

To Calvinism belongs the high distinction of looking at things as they are. It has little to suggest as to what ought to be. It makes no claim to have found the ultimate standard by which to try the creature and the Creator. It deals only with existing things. It accepts the situation. It goes teachably to God's Word, and finding what He has revealed concerning Himself, His purposes, His plans, His works, it writes it down as the truth, and while it cannot, by searching, find out the Almighty unto perfection, it can and does say with reverent adoration, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" It reads the inspired record of human origin, human obligation, human sin, human redemption. It finds much that is mysterious, much that is sad, much that is perplexing. But it accepts it all, and reverently adds, "Even so, Father, for it seemed good in Thy sight." It does not quarrel with revealed fact.

Calvinism is highest reason. Its high doctrines are logical deductions from its first premise the Divine sovereignty. It rests rationally upon the Divine veracity. It promises relief from sin only on the rational principles of right and justice. It claims a full vindication of the Divine procedure in a full salvation freely offered to all. Calvinism asks for no blind credulity.

Calvinism is definite. It formulates everything. It fairly revels in definition. It leaves nothing unbounded. It utters no uncertain sound. This it is which makes it so easy a mark for those whose faith and practice it antagonises. Its every point stands out in full view; and herein it meets the imperative demand of the seeker after truth. The earnest soul is vexed and wearied with the search after the undefined. It turns away, in sheer hopelessness, from the half-hidden truth that refuses to emerge into the light and disclose its boundaries. Calvinism defines.

Calvinism is a system of certainties. It fixes things. It leaves no loose ends. It proclaims no peradventures. It suspends nothing on possibilities or contingencies. Its doctrines of Divine prerogative and eternal decree enable it to dispense with the subjunctive mood. It claims for everything a predestinated time and place. The tide of human events may ebb and flow—old foundations may be swept away and give place to new—Calvinism calmly looks on the scene, and confidently exclaims, "Nevertheless, the foundation of God standeth sure!"

Calvinism produces strong character. History testifies to the fact; Froude has brought it out into bold relief. It furnished the men for the Church's decisive struggles: it nerved men for conflict, when conflict meant death or victory, oftentimes death in victory. Its grand doctrines commanded obedience, even when its stern call to duty kindled the fires of martyrdom. John Calvin in Geneva, John Knox in Scotland, standing firm on the eternal rock of their faith, in the midst of the tumultuous sea of the civil and religious life of their times, are grand figures on the page of history. Calvinism claims them as her own, and Calvinism makes strong character stern; and the kingdom of Jesus needs as valiant soldiers to-day as in stern times of the past. Of weaklings and sentimentalists, of babes and sucklings in the faith, the backboneless religionists, the Church has enough and to spare. What it specially needs, to-day, is the very kind of men that Calvinism has always made in the past, with the foundation laid deep, the structure reared according to rule, the intellect educated, the conscience quickened, the heart taught to respond in its affections to an intelligent conviction. And Calvinism alone is equal to the task,—not Calvinism as the world regards it, but the Calvinism of "The Other Side."—*W. J. Robinson, D.D., New York, in the Catholic Presbyterian.*

How sometimes the practical moralities of men of the world rebuke the practices of professing Christians! Oftentimes a Christian man will follow the call and beck of party where a citizen of the world will assert his manhood and independence by resolutely refusing to be led. And which of the moralities is the greater? Five minutes for reflection.

BOOKS AND MAGAZINES.

The Canada School Journal.

Toronto: Adam Miller & Co.

The editorials and contributed articles in the October number of the "School Journal" have a direct bearing on the educational problems of the day. The usual departments are well filled, and those engaged in tuition will find them of great practical value.

The Southern Presbyterian Review.

Columbia, S. C.: Presbyterian Publishing House.

The Quarterlies have not all been turned into Monthlies yet. The "Southern Presbyterian Review," refusing to yield to modern tendencies, still pays its solemn and stately visits four times a year. It also refuses to "advance" in thought, and abides by the old landmarks in philosophy and in doctrine. It would seem as if the maxim of the American sage—"Be sure you are right; then go ahead"—had parted in two, one clause going south and the other remaining in the north. Among the periodicals of the day, that now before us occupies a high position as one of the few remaining faithful exponents of good old Augustinian Christianity; and although we sometimes have to differ with it on the slavery question and some minor points, we give it our hearty commendation. The October number contains articles whereof the following are the titles and author's names: "The Lord's Supper," by Rev. Prof. Peck, D.D., Union Theological Seminary, Va.; "The Ministerial Gift," by Rev. P. P. Flournoy; "The Jurisdiction of the Evangelist," by Rev. J. A. Lefevre; Professor Flint's Sermon before the General Council at Edinburgh; "The Public Preaching of Women," by Rev. Prof. Dabney; "The Alternatives of Unbelief," by Rev. Prof. Alexander; "Davidson's Hebrew Grammar," by Rev. Alfred Jones; "The Recent Ordination at Hangchow," by Rev. John B. Adger, D.D.; Critical Notices; Recent Publications. In introducing the article on the Lord's Supper, Professor Peck states that his intention is to meet "the needs of the great body of private members of the Church rather than the needs of the ministers of the Gospel," but it is probable that some of the latter class who read his article will say that in his full and lucid treatment of the subject he has done much towards meeting the needs of both classes. The paper on "The Jurisdiction of the Evangelist" may disappoint some readers as it does not give any directions as to how to manage the irrepressible "brother" who has the world for his pastoral charge. The "evangelist" brought under rule and law in the article in question is a responsible officer of the Church, acting under instructions from, and amenable to, the Church Courts. He "has all the power of an ordinary minister and so much more as is necessary to accomplish the extraordinary end of the office"—that is, he has the powers of a minister and, added to these, the powers of a Session when necessary. As to his work, he may be either a foreign missionary or a home missionary. In the latter case, he is a minister without a charge, sustained by the Church, acting as a pioneer in unbroken fields, handing over the congregations which he organizes to the care of the nearest Presbytery, and then proceeding to break ground in some other destitute locality. Such an evangelist as is described in Dr. Lefevre's article would be found very useful in connection with every Presbytery of the Presbyterian Church in Canada. Dr. Dabney's article on "The Public Preaching of Women" is squarely in opposition to the current of "modern thought." He says that the "movement for 'women's rights' and women's preaching must be regarded as simply infidel and cannot be upheld without attacking the inspiration and authority of the Scriptures;" and he advises women—addressing them, with astounding temerity, as the "weaker vessel"—to "let well enough alone, lest by grasping at some impossible prize beyond, they lose the privileges they now have, and fall back to the gulf of oppression from which the doctrines of Christ and Paul have lifted them."

BE sure you live up to your abstractions. If you believe in truth, be always true; if you praise sincerity, be sure you yourself are sincere; if you believe in good and true men for office, be sure you cast your own vote for such and such *only*. No man's declarations are of a feather's value save as they are backed by the earnest purpose and manly acts of a noble life. How is it with you?