

read aright the signs of the times, the two great historic churches of reform, the Presbyterian and the Episcopalian, are drawing nearer to one another, and sanguine minds are already predicting their more visible unity in the future. But what is even more suggestive than these ecclesiastical movements, is the growing spirit of religious tolerance everywhere. For as there may be union without love so there may be love without formal union. Scotland can never lose its passion for orthodoxy, but it has ceased to measure men solely by the Westminster Confession, and has come to see that a polemical treatise of the seventeenth century, however excellent as far as it goes, cannot adequately express the religious thought of the age in which we live. Those who do not understand Calvinism have accused it of harshness, and we need not deny that it has been sometimes expounded in forms repugnant to the reason and conscience of mankind. But it is a system which even in its most rigid aspects has developed a degree of moral stalwartness which we look for elsewhere in vain. If it does not care much for vapid religious sentimentalism, nor revival Hallelujahs, its pupils have a good reputation in the market-place, and can usually be trusted to discharge with intelligence and fairness the ordinary duties of life. It is no bad sign, however, that the better understanding of the Divine Fatherhood which marks the theology of our age has led thoughtful minds to a measure of discontent with the historical creed of Presbyterianism, and has caused them to desire a fuller statement of the infinite love of God