

deepest, widest, swiftest part. By this He displayed His power most clearly. They cross also at its most fertile part in Canaan and at harvest time. Showing God's selection of places, times and seasons to be wise and for his peoples good. His providence is supreme.

Across the Jordan and in the land of promise the character of the types change and become personal rather than geographical. The idolatrous inhabitants must be driven out of Canaan. Their worship was hateful, their lives and characters debased. They had sinned away their day of grace; therefore these Caananites, Hittites, these Hivites and Perizzites and Gergashites, these Amorites and Jebusites must go. These various peoples and nations are types of the natural condition of humanity, whose characters are deformed by sin; and just as the Hebrews could not occupy their promised possession until the then inhabitants were dislodged and destroyed, so must the enemies of our nature be eradicated, for nothing that is impure can be tolerated or exist in the heavenly Canaan.

The children of Israel though successful in their war of extermination as far as they went, they did not entirely drive out all their foes—they allow some to remain who become a thorn in their side and they themselves never entered into the fullness of the Lord's inheritance. This should teach us that nothing short of thoroughness will secure for us the complete and full blessings of the gospel of grace.

LONDON, ONT

Notes by Nemo.

The other day I had an interesting book lent to me by a friend, namely Mr John Morley's life of Cromwell, and I reproduce here a quotation from it which will I am sure be of interest to the readers of THE DOMINION PRESBYTERIAN. Mr. Morley has been classed as an "agnostic" but in recent years he has not taken any active part in theological debates, and in this volume he appears as a keen, honest thinker, and an able writer who simply wishes to do justice to his subjects. In these days when Nonconformists feel themselves called to fresh battle it is well to be reminded of the spirit in which the old battles were fought.

"The Puritans of the Cromwellian time were forced into a brave and energetic conflict against misgovernment in church and state. But it is to the honor of Puritanism in all its phases that it strove with unending constancy, by the same effort to pierce inward to the very roots of 'human frailty and corruption' which are always the true cause of the worst mischiefs of an unregenerate world. Puritanism came from the deeps. It was, like Stoicism, Monasticism, Jansenism, even Mohammedanism, a manifestation of elements in human nature that are indestructible. It flowed from yearnings that make themselves felt in the Eastern world and Western; it sprang from aspirations that breathe in men and women of many communions and faiths; it arose in instincts that seldom conquer for more than a brief season, and yet are never crushed. An ascetic and unworldly way of thinking about life, a rigorous moral strictness, the subjugation of sense and appetite, a coldness to every element of worship and ordinance external to the

believer's own soul, a dogma unyielding as cast iron—all these things satisfy moods and sensibilities in men that are often silent and fleeting, are easily drowned in the reaction, but are readily responsive to the awakening voice.

History as Dollinger has said is no simple game of abstractions; men are more than doctrines. It is not a certain theory of grace that makes the Reformation; it is Luther, it is Calvin. Calvin shapes the mould in which the bronze of Puritanism was cast. That commanding figure, of such vast power, yet some how with so little lustre, by his unbending will, his pride, his severity, his French spirit of system, his gift for government, for legislation, for dialectic in every field, his incomparable industry and persistence, had conquered more than pontifical ascendancy in the Protestant world. He meets us in England, as in Scotland, Holland, France, Switzerland, and in the rising England across the Atlantic. He was dead (1564) a generation before Cromwell was born, but its influence was still at its height. Nothing less than to create in man a new nature was his far-reaching aim, to regenerate character, to simplify and consolidate religious faith. Men take a narrow view of Calvin when they think of him only as the preacher of justification by faith, and the foe of sacerdotal mediation. His scheme comprehend a doctrine that went to the very root of man's relations with the scheme of universal things; a church order as closely compacted as that of Rome; a system of moral discipline as concise and as imperative as the code of Napoleon. He built it all upon a certain theory of the government of the universe which by his agency has exerted an amazing influence upon the world. It is a theory that might have been expected to sink men crouching and paralyzed into the blackest abysses of despair, and it has in fact been answerable for much anguish in many a human heart. Still Calvinism has proved itself a famous soil for rearing heroic natures. Founded on St Paul and on Augustine, it was in two or three centuries this—Before the foundations of the world were laid, it was decreed by counsel secret to us that some should be chosen out of mankind to everlasting salvation, and others to curse and damnation. In the figure of the memorable passage of the Epistle to the Romans, as the potter has power over the clay, so men are fashioned by antemundane will, some to be vessels of honor and of mercy, others to be vessels of dishonor and wrath. Then the Potter has mercy, on whom he will have mercy, and whom he will he harden. On this black granite of Fate, Predestination, and Foreknowledge absolute, the strongest of the Protestant fortresses all over the world were founded. Well it has been anticipated that fatalism as unflinching as this would have driven men headlong into 'desperation and wretchedness of the most unclean living.' Yet that was no more the actual effect of the fatalism of St. Paul, Augustine, and Calvin than it was of the fatalism of the Stoics or of Mohammed. On the contrary, Calvinism exalted its votaries to a pitch of heroic and moral energy that has never been surpassed; and men who were bound to suppose themselves moving in chains inexorably riveted, along the track ordained by a despotic and unseen will before time began, have yet exhibited an active

courage, a resolute endurance, a cheerful self-restraint, an exulting self-sacrifice, that men count among the highest glories the human conscience." NEMO.

Sparks From Other Anvils.

Sunday School Times: There are times in every life when the soul stands on the clear heights, and no task seems to be too difficult to the boundless enthusiasm of the moment. But what is to be done when the soul has descended into the plains, and the enthusiasm is gone, and the task remains? Only to go on bravely, trusting to the clearer vision on the mountain-top, and making faithful performance fill the place of enthusiasm. Christian life—the mountain for the clear vision ahead, the lowly road along the plain for the actual performance of the journey.

Central Christian Advocate: It is questionable if the annals of newspaper corruption contain anything more debased than the Texas papers, daily and weekly, which have sold out, at so much a line, their principles and their columns to the whiskey people in the fight against prohibition. One editor writes over his own hand that he will sell out for so much a line, and that on receipt of the thirty pieces of silver he will take either side of the question, for or against the saloon. Some papers are standing like Gibraltar, but many have put themselves on the auction-block.

Outlook: 'Spectator' said that there were no newspapers in London on Sunday. There are eleven published every Sunday morning, five of which are not issued on any other day. The others are the Sunday editions of papers which also appear on Sunday. The Sunday edition of 'Lloyd's News' sells 700,000 copies, the Sunday edition of the 'People,' 300,000 and some others have over 100,000 copies. There are no daily papers which issue Sunday editions, as London objects to seven-day journalism, but it does not object to Sunday newspapers.

Cumberland Presbyterian: In answer to the question, "Why are the popular magazines no better?" Mr. Walter H. Page says among other things: "The reason why there are not more interesting to the intellectual class is that the intellectual class does not write in a more interesting way. There is no other answer. I should be the last man on earth to call the best of the magazines good. I have had my hand in making—I should not undertake to say how many; but I have never made one that was more than a pile of debris. The reason that you have rubbish in the magazines is because the editor cannot get anything better, and the audience that blames him is itself blameworthy."

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