

## WESTMINSTER THEOLOGY.

BY REV. THOS. CROSBY, D.D.

(Continued from p. 186.)

It is not so easy to define the exact influences under which the Nonconformists of England began to drift away from the Westminster theology. No doubt, Dr. John Stoughton says, in a letter to Schaaf, printed in his great work on Creeds, that the position of the Independents is still "moderately Calvinistic." But this statement is hardly consistent with the statements of equally representative men, like Mr. Guinness Rogers, who says that "the Protestant Dissenters of England have been gradually losing their hold of the distinctive principles of Calvinism," and Dr. Dale of Birmingham, who says, "It is now nearly a hundred years since Congregationalists began to part with their Calvinism, and they have not yet been able to construct any satisfactory and permanent scheme to take its place." He himself sees the first signs of change about the time of Andrew Fuller among the Baptists, and of Edward Williams among the Independents. We see it likewise in Wilson's notes to Kidgley's "Body of Divinity," a strictly Calvinistic work. The fact of the change is unquestionable. We see it in a comparison of the theological attitude of men like Jay of Bath, Raffles of Liverpool, James of Birmingham, Leitch of London, and Hall of Bristol, with the Dales, the Fairbairns, the Simons, the Baldwin Browns, and the Coxes of the present day. The Independents of Scotland, like Wardlaw, Ewing, and Lindsay Alexander, have always been more conservative in their divinity than their brethren in England; while the same must be said of the Baptists both of Scotland and America. Dr. Dale believes that the change in the theological attitude of Independency was due in a large degree to the influence of the Methodists. Yet as the Methodists, as we shall presently see, have been approaching nearer to Calvinism, and as the Independents have been gradually receding further and further from it, there must be some better explanation of this change. In point of fact, the Independents have all along been largely influenced in their theological development by their dependence, not upon Methodism, but on Anglican modes of thought. The remark of the Rev. Edward White, himself an Independent, made in reference to the free Churches of England at this hour—that "they have sunk too much into an unworthy dependence upon thinking done in the Anglican communion, and far too often by the extreme Broad Church party rather than by the Evangelical and the High Church"—applies, with substantial justice, to their past history. They were Calvinists when Anglicanism was Calvinistic; when Anglicanism was spiritual revived in the 18th century, it had an Arminian as well as a predominantly Calvinistic side, and the Nonconformist bodies reflected this double tendency in theology; and as Calvinism lost its hold upon Anglicanism in the present century, it began to shrink into still smaller dimensions in the thinking of the free Churches. It is a severe remark of Mr. White, but its severity lies in its truth, that "within the last thirty years there has been no deep national spiritual movement in England which could be traced to the action or influence of an Independent minister," and the cause he assigns for it—"the gradual but sensible decline in the enthusiastic study of the Scriptures"—is such, if true, as hardly entitles Dr. Dale to write so complacently of the effacement of Calvinism from the Independent communion. It has been purchased at a great cost, as he himself admits, for nothing satisfactory has yet come in its place. But it has not stopped at Arminianism. It has, in the case of many Dissenters, including Dr. Dale himself, got down to the denial of eternal punishment—a position first taken by the Unitarians sixty years ago—which cannot be long held without eviscerating all the evangelical elements of the creed, and preparing the way for a heartless Unitarianism. Mr. Spurgeon said lately, with a sad impressiveness: "With all my objection to a State Church, I am not so unjust as to conceal my belief that I see in the Episcopal Church at this time less of unbelief than among certain Dissenters; in fact, Nonconformity in certain quarters is eaten through and through with a covert Unitarianism, less tolerable than Unitarianism itself. Principal Fairbairn might therefore have spared us the self-complacent criticism that 'the cultured intellect of the day, especially in England, has diverged from Calvinistic modes of thought,' for it has diverged from much more than Calvinism. But, after all, it may yet see its way to return, as it did in Germany, to the old orthodoxy it once despised and rejected.

III. In reviewing the history of the Churches we observe that their Calvinistic periods were the most spiritually stable and influential, and that their success has been almost in exact proportion to the amount of Calvinism they retained or still retain in their creeds.

Let us first consider the case of the Church of England. So long as it was Calvinistic—that is, in its first century—it was strong enough to repress all reactionary tendency toward either Romanism or Latitudinarianism. But as soon as Arminianism, alloying itself strongly with absolutist politics, got a firm footing, Ritualism raised its head, under the auspices of Laud and Andrews, and prepared the way for the revival of Popery. Puritanism, as Hallam observes, killed this movement. The Restoration, however, by casting out Calvinism, in the person of its two thousand confessors on the day of St. Bartholomew, re-established Arminianism, which, in due time, prepared the way for the Latitudinarianism of the Tillotson school, and the dry Pelagianism of Whitty and Tomline, and in due time for the Deistic movement itself, which was the logical outcome of Latitudinarianism, came the utter spiritual *abdication* of Anglican Christianity, when, as Mr. Gladstone observes, "the preaching of the Gospel a hundred years ago disappeared, not by denial, but by lapse, from the majority of the pulpits." What was the influence that restored religion in the Church of England? It was the revival of Evangelical Puritanism. It was Calvinism. Toplady, Berridge, Grimshaw, Romaine, Venn, Hervey, and Whitfield, the leaders of the revival, were Calvinists. Fletcher, like the Wesley, was an Arminian. Bishop Ellicott, who has no sympathy with Calvinism, says, in the *Princeton Review*: "The Evangelical party, by the blessing of the Holy Ghost, had almost exclusively in the last fifty years sustained the holy and blessed work of the revivification of the Church of England." By and by, as he also admits, the Evangelicals influenced the preaching of the High Church party: "The High Church party, on the other hand, has begun to appreciate and apply that warm, personal, and individualizing ministry of Christ Crucified to each sin-laden soul, which has so long and so blessedly characterized the teaching of the best days of the Evangelical movement."

(To be continued.)

## Our Story.

## BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

## CHAPTER XXI.

PHILIP DENSTON'S WARNING.

AT three o'clock two of the party turned back. Mrs. Norris complained of fatigue, Philip Denston offered to take her back to the inn. The others wished not to leave the woods till the last possible moment, and were to reach the inn only by half-past four, the time fixed upon for dining. The *lila-lila* had broken up long before this, and they had been for some time past strolling in an irregular group through the glades, or loitering in the open spaces, where the clumps of gnarled thorns made white islands in the turf, or camping under some stately beech, where the soft brown fallen leaves made a luxurious lounge, with the smooth bole for a back, and for a ceiling the pale green young ones fluttering gently before the blue sky. They made careful search for the fairies, but did not find any; so it could only be concluded that, unable to brave the hot rays of the sun, they had hidden themselves away in the buds and the tufts of grass. Waterhouse had pressed the maidens to explain why their expected transformation had not taken place.

"I thought," he said, "that as soon as you feet touched the green award we should see you shrink before our eyes, that wings as delicate as a dragon-fly's would sprout from your tiny forms, and that, after a condescending farewell, you would fly from mortal sight. That was the reason why we brought you. Denston and I consider ourselves taken in."

"I am sure we are very sorry," said Grace, laughing; "but I am afraid you have not touched us with the right wand. We are not fairies of such an aerial kind. Take us into the Barbara street kitchen now, and I daresay we should immediately turn into brownies—little pigmies, that do wonders of work."

"Oh, no; you are exiled wood-fairies," said Waterhouse, who was stretched full length under the beech, looking up into the leaves.

Grace shook her head.

"We are cockneys."

"Were you born in London?" asked Denston.

"No," said Grace, with a change of tone.

"In that case, you are not cockneys," urged Waterhouse, "and you will eventually emerge from the chrysalis condition, typified by Barbara street, into the butterfly existence, typified by the Ridley Woods."

"We prefer to live in London," said Mrs. Norris, a little stiffly.

"We have never known anything else," said Hester.

"I am sure I haven't," said Kitty, with much weight.

Grace, seeing that her mother was looking distressed, and feeling that, if discontent were to be the price of the day's pleasure, it would be dearly bought, interposed—

"Pray do not let us forget the lesson urged by our philosopher, Mr. Denston. He would tell us that we are just like children crying for a new toy, which they would tire of the next minute; and, for my part, I think the country sadly over-rated. If there are black beetles in Barbara street, there are earwigs in the country, and snails, which are both very disagreeable; and in London we see a great many more of our fellow creatures, and the smoke, they say, is warm in winter."

"Good, that," laughed Waterhouse, "for a *résumé* of the advantages of life in London," and then, rising himself on his elbow, he asked, seriously, "Miss Norris, do you ever say what you mean?"

Grace saw an opportunity, and seized it.

"Certainly not," she replied, meeting his eyes fully, "on those occasions when I make very unkind and thoughtless jokes, which I repeat immediately."

Waterhouse was at once aware that Grace referred to the stab she had inflicted that morning; his frank grey eyes fell before hers, and his bronzed face grew red; but that was the effect of pleasure. It was at this moment that Mrs. Norris said she thought they ought not to sit any longer, and that she could not manage much more walking; so Denston and she started on the return journey.

Mrs. Norris and Denston emerged from the wood and crossed the common. As they were proceeding through the church-yard they met a middle-aged woman of respectable appearance, holding a little girl by the hand, who in passing brushed against Mrs. Norris. Looking up at the lady to apologise, the woman's face suddenly grew animated.

"Why, it's Mrs. Fleetwood!" she cried. "Why, ma'am, I should have known you anywhere; you're not one bit altered, I do declare. And how's little Miss Grace and Miss Hester—my baby, as I call her? Now, don't say that you've forgotten Susan Andrews that was."

Mrs. Norris was not saying anything. She had turned very pale. Some rebuff, perhaps, had been upon her lips, but it had never found voice. Denston stood by grave and silent, showing no astonishment, if he felt any. At last Mrs. Norris spoke—

"I hope you are well, and in comfortable circumstances."

"Yes, ma'am, very so, thank you."

Mrs. Norris was about to move on. Denial of her own identity had been impossible, but the penance might surely be cut short. But the voluble tongue of the woman arrested her steps.

"And how is Mr. Fleetwood, ma'am, and the children?—though they must be grown by now. This is my girl. I've eight of 'em, boys and girls."

"Indeed! I wish you all happiness. Pray buy her a little present," and Mrs. Norris put money into the woman's hand and passed on determinedly.

"Susan Andrews that was," looked after her for a moment with a disappointed gaze, but Mrs. Norris was at once out of earshot, and soon out of sight. But by that time her strength had failed her, and her quick pace slackened. Denston offered his arm, and they walked on for a time silently. Presently Mrs. Norris said, in a low voice—

"I ought to explain to you—"

"There is no need," said Denston.

"You heard me called by a different name; I could not contradict it. That was my name once, and that person lived with me then as nurse."

"Yes," replied Denston, quietly.

"There are sad reasons belonging to our history why I wish to be known only by our present name. You will not refer to this painful matter again, I am sure, Mr. Denston."

"Pray do not distress yourself thus about it," said Denston, "but dismiss the affair from your mind. No harm can come of it."

"Thank you; you are very kind," replied Mrs. Norris, but in so agitated a voice that it was evident her nerves had not recovered the shock.

When they reached the inn, she disappeared with the chamber-maid, and he did not see her again till dinner-time. Left to himself, he did not stroll out again into the fresh golden air, but in an absent manner sat down in the inn parlour, and there, leaning his head on his hand, lost himself in gloomy reflection. So rapt was he, that he was surprised to find it so late when by-and-by he heard lively voices and the rest of the party appeared.

They were evidently in high spirits, and wore an unmistakable air of having enjoyed themselves. Grace's eyes were dancing with life; she had even a faint colour glowing through her olive skin, and her lips curved upwards, and often parted, showing the regular white teeth, which were not small, but had a character and expression of their own. Waterhouse naturally reflected her exhilaration, and as Denston glanced at the two perhaps the keenest pang he had ever known shot through him. But it was natural to him to look grave, and the gaiety of the others was not damped by the fact that he was so now. On the drive home even the gay members of the party became subdued. Unaccustomed enjoyment is very fatiguing; besides, the day was over, and Barbara street drawing nearer.

For Grace waited London, which was to her a prison; for Hester, Miss Denston, and her anger; for Mr. Waterhouse, the certainty that for such another opportunity of intercourse with the woman he loved he would have to wait long enough. But Kitty was the only one who grieved openly, thereby tempting Waterhouse sorely to comfort her, and himself at the same time, by making suggestions concerning the future, which temptations were, however, prudently resisted.

When Denston reached home, he found his sister awaiting him in a peculiar mood. She did not greet him coldly, or betray any resentment in her manner, which was what might have been expected, considering the part he had played that morning. But the more usual indifference of her manner where he was concerned had given place to a watchfulness, a restrained eagerness of interest, which betokened something new in her attitude towards him. This was not unobserved by Philip, for he also had had his mind much occupied with thoughts of his sister, and on coming into her presence he found himself continually regarding her in the way one has when there is something upon one's mind which has to be unburdened sooner or later. But at first such stealthy glances, and the vague feeling of a disturbed atmosphere, were all the premonitions of the scene in reality anticipated by the two, though taking a different shape in the consciousness of each. Georgina inquired of Philip whether he had spent a pleasant day, trusted he had not taken cold, and offered him some tea. Philip returned these civilities gravely, drank his tea, and spoke on different subjects till the tray was removed. Georgina was lying on the sofa, but, in spite of the morning's agitation, there seemed no sign of an "attack," either past or to come. Philip was reassured, as, standing with his back to the mantle-shelf, he made a critical inspection of his sister's appearance. The fact was Miss Denston was still under the influence of a mental excitement which forbade the physical collapse. Meanwhile the two continued to fence, each unaware that the other had an attack to commence, and both absorbingly conscious of his own. It was Philip at last who broke through the constraint. He began by making an apology. He did not look at his sister as he spoke.

"I was, sorry, Georgina, to seem unkind this morning. I was sorry indeed to leave you alone when others were enjoying a pleasant holiday."

Miss Denston did not reply. After a glance in her direction he continued, in somewhat hesitating tones—

"This Hester is very fond of you, and is a very good girl; and you will probably say with some justice that the matter is none of mine. And yet it does concern me in a very clear way."

Miss Denston rose to a sitting posture. Her eyes glowed, her thin hands clasped themselves rigidly. But still she did not speak. It was a terrible moment for her. Philip's words, dispassionate as they were, fell with cruel incisive strokes into his sister's consciousness. This interview, which she had intended should be the means of dispersing her fears, was taking a form which set her anticipations at defiance. She had meant to proceed with extreme wariness, to drag out for her own inspection and manipulation any lurking inclination which might exist in Philip's mind, but on no account to give him the alarm, or to set his imagination at work. And now here was Philip himself, assailing with words which fell like blows, the secret dread. Of reply she could make none—her prepared diplomacy, like a moth pinched into dust by cruel fingers, was as nothing in the grip of this reality. Philip proceeded, still with hesitation—

"It was very seldom, as you are aware, that I venture to criticize your actions. Our several ways being so different, it has been an understood thing that we proceed in them with natural forbearance. But it has struck me you may be glad to hear how an outsider regards what has sprung up through inadvertence. You are probably not at all aware of the exaggerated nature of this girl's ideas of your claims upon her, which has struck me, an outsider, extremely, observing the matter as I have almost daily since my illness."

Philip looked at his sister, and waited for a reply. She smiled, but her attempt at an easy confidence was pitifully vain.

"You show yourself, as you say, quite an outsider. You have looked at the matter from an erroneous point of view. Perfect love casts out a sense of obligation as well as fear, and Hester and I understand each other so perfectly that any one who sought to come between us would be laughed at for his pains."

Philip laughed, rather sardonically—

"Far be it from me to desire such hot quarters. I have no desire to stand between the fires of two women. My idea was simply to inform you, if you were not aware of it—which I could hardly suppose you were—that your demands upon the girl have the appearance of exaggeration, and can only—if you will allow me to say so—become, sooner or later, a veritable bondage. A straining of friendship, like any other strain, is inevitably followed by reaction."

(To be continued.)

CATCH THEM YOUNG.—An Englishman once said, "You can make something out of a Scotchman if you catch him young!" We have the same assurance concerning Christian workers.

## Sabbath School Work.

## LESSON HELPS.

THIRD QUARTER.

## JESUS THE GOOD SHEPHERD.

LESSON II., July 11th, John x., 1-18; memorize verses 14-16.

GOLDEN TEXT.—I am the good shepherd; the good shepherd giveth his life for the sheep.—John x. 11.

TIME.—OCT. A.D. 29. Soon after the last lesson, John x., 20, 21.

PLACE.—Judea, probably Jerusalem.

CIRCUMSTANCES.—The blind man of whom we studied in our last lesson was expelled from the synagogue for defending Jesus, who had cured him.

Thus the Pharisees, who pretended to be the religious guides and shepherds of Israel, had proved themselves bad shepherds, driving away a part of the flock. Jesus, therefore, teaches the people and the Pharisees what are the marks of a true shepherd.

HELPS OVER HARD PLACES.—1. *Sheepfold*: not a covered building, but a mere enclosure, surrounded by a wall or thorn-bushes. *The door*: the proper appointed way, spiritually, a character and knowledge fitted for the work. *Thief*: one who seeks his own honour, pleasure, or wealth at the expense of the flock. *The porter*: the Father in heaven. *Hear*: listen and obey. *Call*: by name. *Eastern shepherds* know each of their sheep by name. Jesus knows us all as individuals; he knows all our needs, our temptations, our hopes and troubles. *Leadeth them out*: into the pastures. *He goes before them*: so does every good teacher. *He sets them a good example*, and lays no burden upon them which he does not himself take up. *I am the door*: the way by which men can enter the kingdom of God. *All that came before me*: pretending that they were the Messiah, or that there were other ways of salvation and prosperity than that which he preached. *Go in and out*: to the pastures where the shepherd lives. But his home was at the fold. *A hireling*: one who works simply for the pay, with no love for the sheep, nor for the Master. *Know my sheep*: everything about them as intimately as the Father knew his own only-begotten Son. *Other sheep*: Gentiles who were to be brought into the church. *One fold*: rather, one flock, all belonging to one church, serving one master.

SUBJECTS FOR SPECIAL REPORTS.—The connection.—Eastern sheepfolds.—What is meant by the sheepfold, by the door, by thieves.—Comparison of Jesus to a good shepherd.—Giving life for the sheep.—The hireling.—The other sheep.—One flock.

LEARN BY HEART the 23d Psalm.

QUESTIONS.

INTRODUCTORY.—On what occasion was this parable spoken? How long after the last lesson? In what place?

SUBJECT: THE GOOD SHEPHERD.

I. THE PARABLE (vs. 1-5).—Give a description of Eastern sheepfolds. What can you tell about the Eastern shepherds and their customs with their flocks? Do they know their sheep by name? Do the shepherds lead or drive their sheep to the pasture? What enemies have the flock?

II. ITS MEANING.—In interpreting this allegory, what is meant by the sheepfold? What is the door? Who are the sheep? Who are the shepherds? Who are meant by robbers? How does the shepherd go before his sheep? What is meant by their knowing his voice? By his knowing them by name?

III. JESUS AS THE DOOR (vs. 7-10).—What is meant by Jesus being the door of the sheep? Can no one enter the kingdom of God except through him? Who are thieves and robbers? Why? What blessings will come to those who enter by the door? What is life here? What is it to have life abundantly?

IV. JESUS THE GOOD SHEPHERD (vs. 8-18).—What qualities of a good shepherd has Jesus? Who are the sheep? What is the fold? From whom does Jesus defend? Where does he guide? What are the pastures? In what respects does he go before the sheep? What is meant by giving his life for the sheep? Who is meant by the hireling? By the wolf? What by knowing his sheep? Who are the other sheep? What is the one flock? What qualities do you find here describing the sheep? Meaning of v. 17.

PRACTICAL SUGGESTIONS.

I. The fold is the kingdom of God, the true church.

II. The sheep are those who trust in Jesus, follow him, obey him, know him.

III. Their enemies are those who teach false doctrine, set bad examples, instil wrong principles, and seek their own advantage at the expense of the flock.

IV. The good shepherd (1) leads his flock to the green pastures of truth, righteousness, love, communion with God. (2) He knows each sheep by name; loves each as an individual, guides and directs each one in the best way for him. (3) He guards and defends from all evil. (4) He seeks the wandering. (5) He gives his life for the sheep.

REVIEW EXERCISE.—(For the whole school in concert).—6. To what did Jesus compare his people? ANS. To sheep who obeyed their shepherd. 7. To what did he compare himself? ANS. To the door of the sheepfold. 8. To whom did he liken himself? ANS. To a good shepherd. 9. What does the good shepherd do? ANS. He knows, guides, guards, feeds, and gives his life for the sheep. 10. Repeat the Shepherd's Psalm.

A SCEPTIC SILENCED.—A sceptic asserted his unbelief before Sir Isaac Newton, and shortly after, seeing a new and magnificent globe in the philosopher's study, asked him, "Who made it?" "No one," was the reply. The sad irony of the philosopher silenced the cavilings of the infidel.

LORD DUFFERIN ON WAR.—Addressing the foreign military officers at Delhi the Indian viceroy uttered one specially memorable sentence. "Wars," he said, "are the reproach and disgrace of diplomats, whose ambitions should be the reverse of that of our military friends, viz., to render war a lost and forgotten art. Unfortunately, hitherto the soldiers have too often got the better of us." Lord Dufferin added that, as governor-general of India, his desire for the maintenance of peace has been still further intensified.