

Brewery Shares.

No small stir was created by the statement made in the "Daily News" that there were 2,000 clergy of the Church of England holding brewery shares. The editor addressed a request to several Bishops asking their opinion of the propriety of the clergy owning such property. The Bishop of Exeter wrote a letter that the "Daily News" commented on very favourably. The Bishop said he owned no such shares himself, and would advise any clergyman not to invest in them if his advice were sought, but he refused to pronounce a general censure on those who held such shares, and insisted that all shareholders lay and clergy are equally responsible for the influence their business interests exert on the welfare of the community. The Bishop of Wakefield pointed out that many of the clergy holding such shares were trustees, and the Bishop once found himself in the position of a trustee of such shares, though he never held any such as proprietor. The Bishop of Bangor asserts that brewing beer can hardly be said to be contrary to the profession of a Christian man, or else it would be wrong to accept the gifts of wealthy brewers like Guinness for religious or charitable purposes. Most of the Bishops regard such property as very undesirable, and take trouble to disclaim ownership by themselves.

The London Church Schools.

Are regularly inspected and reports made to the Bishop of London. This is a branch of serious toil and responsibility, of which the public is ignorant. Prebendary Reynolds, the chief Inspector in reporting that the religious work is eminently satisfactory: admirably done, makes some interesting comments. He writes: "It is often supposed that inspection takes no note of anything but examination. If that were true, it would not be much use; what we look for especially are the spirit and tone of the work. Is the knowledge the children acquire such as will help them in their own experience: is it practical and usable? Is it likely to affect for good the heart and soul and conduct of the child? These are the questions to which we are seeking an answer, and the results that we are trying to help the teachers to attain. We are most busy about those matters that it is often stated inspection cannot touch." Again, he says: "An inspector, if he is any use at all, will feel, perhaps, before he has said a word in school, in what spirit the work is done, what is its present effect upon the children, and whether it is successful. His questioning will show further the depth and penetration of the work, its accuracy or otherwise, and the causes of success or otherwise; he will get in touch, not only with the minds, but with the hearts of the children. He will soon feel the spiritual temperature of the school as surely as he feels the temperature of the atmosphere. These higher matters are of far more importance than the intellectual results, and in the schools of the Diocese they are receiving from the teachers the attention they deserve. The teachers are in most cases doing their best to send out into the world those who will have power, at all events, of being good Christians and good citizens."

THE SPIRIT OF CALVINISM.

We have our little trials, and at present the use of the Athanasian Creed is causing the appearance of a large number of letters in our English exchanges. But other religious bodies have greater ones to contend with, and one of them is the Westminster Confession of Faith, and (so-called) Shorter Catechism. A very ingenious article on the Spirit of Calvinism has appeared in the Outlook, so cleverly done that

what has always been a forbidden horrid spectre is tricked out as the most gently, sweet, attractive theology. It is marvellous what can be done to make infallibility (papal or other) an inviting doctrine. As an exercise for hot weather, we present it to our readers.

In the oscillations of the human mind, mankind always loses some truth in the rejection of error. The Christian Church in its reaction against Calvinism has lost what it can ill afford to lose, and what it must regain in a new and purified form. If we accept the classification of the old psychologies, and regard man as composed of intellect, sensibility, and will, then we may say that Calvinism was a doctrine, an emotion, and a purpose. And if we distill the somewhat acrid juices of that system, and try to find an expression of this threefold character of Calvinism in the language of modern poetry, we may substitute for its scholastic creeds the following modern expressions of its spiritual life. Its creed is interpreted by Tennyson:

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widening with the process of the suns.

Its emotion is expressed by F. W. Faber:

O, how I fear Thee, living God!
With deepest, tenderest fears,
And worship Thee with trembling hope
And penitential tears.

Its purpose is expressed by Rudyard Kipling:

And only the Master shall praise us, and only
the Master shall blame;
And no one shall work for money, and no one
shall work for fame;
But each for the joy of the working, and each
in his separate star,
Shall draw the Thing as he sees It, for the
God of Things as they Are.

The characteristic doctrine of Calvinism was the eternal purpose of God, a purpose which might be hindered and delayed, but never, in the minutest particular, thwarted—the accomplishment of which might cost inestimable tears and blood, but which would be accomplished at last, at whatever cost; but Calvinism failed to see, or at least to say, that this was always a purpose of infinite, unyielding, irresistible mercy—the purpose of a surgeon who wounds only that he may cure. The characteristic emotion of Calvinism was reverence—reverence in which love and fear were intermingled, but in which fear was too great, the trustful love too little. The characteristic purpose of Calvinism was to do God's work, and to achieve in that doing an answer to the prayer, Thy kingdom come; but Calvinism forgot the beginning of that prayer, Our Father; it was militant rather than merciful. The "widening thoughts of men" have been for the last century toward the exaltation of the individual. This developing individualism has revolted against the doctrine of even a divine despotism; against abject fear of even Divine authority; and against the sacrifice of our personality in a merely mechanical execution of a purpose in which we have no rational share. This revolt has been a righteous one; nevertheless, we need to recover and reinforce faith in the Eternal Purpose, reverence for the Infinite Father, and consecration of our will to the will of Another who is Wiser than the wisest, Mightier than the mightiest, and Holier than the holiest. Let us attempt to restate in prose the spirit of Calvinism dissociated from its scholastic phraseology. The traveller on the Pennsylvania Railroad notices sometimes, as the train draws up to the station, the name of the town spelled out in flowers on the lawn—as BRYN MAWR. The gardener has dropped the flower seeds in the ground; he has watched to see which

one will live and prove themselves able to accomplish his purpose; those in which he perceives such life he has in the fulness of time transplanted to this bed; and by their fulfillment of his will the name is at last spelled out which he purposed from the beginning. "Whom he did foreknow, them he did predestinate; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The impulse which awakened the seed to push its way through the darkness to the light he reckoned on to accomplish the plan he had formed. No seed, had it possessed intelligence, could have understood the mystery of its life in the darkness or conceived the result in which, if it were true to itself, it was eventually to have a share. Every man forms a part in the divine purpose. If we set our will to do God's will, if we live faithfully the life to which he calls us, if we push through the darkness and the mystery toward the light, we shall at last take our place in spelling out the Kingdom of God on the earth. Life is a mystery, but it is not chaos. To work against the divine purpose may hinder but cannot thwart it. To work independently of the divine purpose will end in nothing. All true success lies in understanding the divine will and in co-operating to execute it; or in co-operating to execute it without understanding it, as the stone-cutter on a great cathedral, working under orders, helps to accomplish the architect's design, though he has never seen the plans, or as an admiral sailing out to sea with sealed orders obeys commands the significance and purpose of which are concealed from him. Thus we call the spirit of Calvinism: faith in an Eternal Purpose; reverence for the Infinite Master; devotion of the life to the achievement of the Master's will. Calvinism sometimes made men hard and gloomy and self-willed. It made them hard when they conceived of God as a Sovereign but not as a Father; gloomy when they feared him but did not love him; self-willed when they did not worship the "sweet will of God," but put their own will in the place of God's will, and worshipped the substitute. But it always made strong and brave men. It was the spirit of Calvinism before Calvin that sustained the Waldensians in Italy and the Lollards in France. The Calvinists of Geneva dared confront all Europe—royal, noble, ecclesiastical, popular. The Calvinistic Huguenots of France endured a persecution which slaughtered many and exiled many others, till but a remnant was left—but a remnant whose faith remained unshaken and whose courage remained undaunted. The Calvinists of Scotland, in their battle with the crafty Queen Mary, preserved their native land from being made the stage for a Scottish Saint Bartholomew; the Puritans of England fought against great odds for civil and religious liberty, and won; the Calvinists of England and Holland dared the perils of sea and wilderness, and laid on the inhospitable shores of New England the foundations of a truly "Greater Britain." And the secret of their indomitable courage was their Calvinism; it was their faith that "through the ages one eternal purpose runs," their worship of the living God, "with trembling hope and penitential tears," and their undaunted resolve to do that work in truth and honesty "for the God of Things as they Are." Of this spirit of Calvinism the Church sorely needs a revival.

THE LITANY.

The Litany sprang from an age gloomy with disaster, when heathenism was still struggling with Christianity; when the Roman Empire was tottering to its ruin; when the last great luminary of the Church, St. Augustine, had just passed away amidst the forebodings of universal destruction. Besides the ruin of society, attendant on the invasion of barbarians, there came a succession of droughts, pestilences and earthquakes which seemed to keep pace with the throes of