

useless to discuss this, because in the highest sense no actions, either of the regenerate or of the unregenerate, are so. When we have done all, we are unprofitable servants; we have done what it was our duty to have done. Then these actions are, once more, not good, but simply *useful*. Whatsoever is not of faith is sin, even the ploughing of the wicked. There was not much evangelical faith in the three hundred Spartans who fell at Thermopylæ, yet one dare affirm, whatever their lives may have been otherwise, that their self-devotion for the liberties of Greece was good. Aristides heard neither the law nor the Gospel, but the quality which gained him the name of The Just was good. When Perides was asked by a friend to swear falsely in his favour, he replied, "We are friends, but not beyond the altar," and this was good. Woe to them that call evil good; yes, and equal woe to them that call good evil! Christ came to reveal God, who, looking upon His works at the Creation, pronounced them all very good. He told a certain scribe who answered discreetly, "Thou art not far from the Kingdom of God." There came to Him a young man whose great possessions hindered his accepting the Gospel, and Jesus, looking upon him, loved him. These two men, according to current theology, were totally depraved beings, but plainly, as Dr. Mac-Mullen puts it, there were degrees in their total depravity.

There are honest, upright men who are unregenerate, temperate men, loyal men, kindly, affectionate, self-denying men, and have been such in all ages. Nobody desires to make their dispositions and acts a key to the Kingdom of Heaven, but it is a grievous error to say that these dispositions and acts are not in themselves good, and all for the sake of consistency in a cold, heartless, logical system that pays no attention to actual fact. The Confession of Faith calls this goodness, including the conscience which accompanies it, The Light of Nature. We theologians think ourselves very advanced when we laugh at such terms as Law of Nature as absurd, and say with Bishop Butler, that it is a misnomer for "God acting uniformly;" and yet we give to young people in our Bible classes this as absurd Light of Nature. "In me, that is, in my flesh," says the Apostle Paul, "dwelleth no good thing." Now, here are the horns of a dilemma. Either the so-called Light of Nature is not good or it is not in our flesh. Some theologians, with the Westminster Confessionists, maintain that it