

But we would not conceal them—it is best we should see the men as they were, and as these lectures present them to us in their rough and full humanity; and blessing the work that was achieved despite all flaws in the instrument, give God the glory.

Of the four, we think the Principal's favourite is Luther. Most of his readers will at least think that in depicting that character and life, he has found greatest interest and pleasure. Latimer too is touched off with a very graceful pencil, with due love for and appreciation of the man. Calvin is certainly the least attractive. The cold rigid dogmatic puritan of the Reformation, he did a useful work in repressing the license of morals loosed from their old fetters, and in systematising (in his way) truth set free from its old thralldom, but he is a man we cannot love or reverence. Knox, manly, intrepid, clear in conviction, resolute in act was never portrayed with greater felicity and justice than in these pages. But Luther still is the Reformer, the first, the boldest, the most heroic, beginning the great work and doing his unaided part in it with simple faith and heroism. The other reformers entered in some measure into other views and labours, none were so solitary and brave in their work as he.

We shall gratify our readers most and give the best idea of what Dr. Tulloch's work is, by extracting some of his more striking passages, rather than by indulging in any criticisms of our own. There are many which we would probably present, but our space forbids us availing ourselves of more than a very few. He thus indicates the personal characteristics of Luther:—

“There is a breadth and intensity and power of human interest in the career of the German reformer which have concentrated the attention both of friend and foe upon it: while the careless freedom and humorous frankness with which he himself has lifted the veil and shown us his inner life, have furnished abundant materials for the one or the other to draw their portrait and point their moral.

I do not know that in all history there is any one to whose true being alike in its strength and weaknesses we get nearer than we get to that of Luther. This is of the very greatness of the man, that from first to last he is an openhearted honest German, undisguised by education, unweakened by ecclesiasticism, unsoftened by fame.” This hearty human nature of Luther's shines out perpetually throughout his life; it coloured and modelled his aspect politically and doctrinally, not less than socially, it was one of the great features of the man. Here is a vivid glimpse of it, “In the Wartburg he tarried for about a year attired and living in all outward appearance as a knight. He let his beard grow, wore a sword, and went by the name of Gauker George. He rambled among the hills and hunted, notwithstand-

ing that the ban of the Empire was out against him. In the hunting field, however, he was still the theologian and thought of Satan and the Pope, with their impious troops of Bishops and Divines hunting simple souls as he said, the hare pursued by the dogs. ‘I saved one; poor leveret alive’ he says ‘and tied it up in the sleeve of my coat, and removed to a little distance; but the dogs scented out their victim and throttled it. It is thus that Satan and the Pope rage.’—Again, in reference to his peculiar belief in the presence of a personal and visible devil—“there is almost an affectionate familiarity in some of his expressions—a gentleness of chiding and humorous badinage mingling with the irony and insult, which he thinks are among the best weapons for encountering his foe. Early this morning when I awoke the fiend came and began disputing with me, ‘Thou art a great sinner,’ said he ‘canst thou not tell me something new, Satan?’ Clearly and picturesquely as the man is depicted to us in the pages of Dr. Tulloch, not less vividly and distinctly are portrayed the great results and lessons of his life, the influence of his work and teaching.

“The principle of *moral individualism*, of the free responsible relation of every soul to God, this it is which stamps the movement with its characteristic impress, and more than any other thing enables us to understand its power and success. It is nothing else than what we call in theological language *justification by faith alone*, but we prefer to apprehend it in this more general and ethical form of expression.” “This bare assertion of individualism does not indeed exhaust the doctrine of Luther. He only got peace when at length he recognized how God is in Christ a Saviour, when the forgiveness of sins became to him a living divine fact once for all expressed in Christ. When he realized that righteousness not only could not begin from without, but not even from within in any partial or selfish sense, but *from Christ within*, from the reunion of the divine and human, from the heart apprehended by a Christ, and apprehending him as the source of all strength and salvation. And this is the full doctrine of justification by faith when the immediate responsibility of the soul to God are met and consummated in Christ. Then only does the bondage of sin fall away from it and the joy of a divine righteousness become its portion.”

We should like to give similar extracts from all the Lectures, but time and space forbid, we cannot resist however the following contrast of Luther and Calvin, not only most just and striking in its matter, but in its manner an excellent specimen of the Principal's clear pointed vivid style of writing.

“In personal moral and intellectual features they stand contrasted, Luther with his massive frame and full big face and

deep melancholy eyes. Calvin of moderate stature, pale and dark complexion, and sparkling eyes that burned nearly to the moment of his death. Luther fond and jovial, relishing his beer and hearty family repasts with his wife and children; Calvin spare and fretful, for many years only taking one meal a day and scarcely needing sleep. In the one we see a rich, and complex, and buoyant and affectionate nature tending humanity at every point, in the other a stern and grave unity of moral feature. In intellect as in personal aspect the one was grand, massive, and powerful through depth and comprehension of feeling, a profound but exaggerated insight, and a soaring eloquence. The other was no less grand and powerful through clearness and correctness of judgment, rigour and consistency of reasoning and weightiness of expression.” Again of Calvin, Dr. Tulloch says “Nowhere lively he is everywhere strong. Strength looks upon us with a naked glance from every feature of his life and work. He is stern and arbitrary, and cruel when it suits him, but never weak.” “All that exquisite conscious sympathy with nature, and wavering responsiveness to its unuttered lessons which brighten with an ever recurring freshness the long pages of Luther's letters is unknown, and would have been unintelligible to him. And no less all that fertile interest in life merely for its own sake, its own joys and sorrows, brightness and sadness, the mystery, pathos, tenderness and exuberance of mere human affection which enrich the character of the great German,—there is nothing of all this in Calvin,—Luther in all things greater as a man is infinitely greater here.”

We should like to enter on some examination of the lucid exposition offered in this volume of the several dogmatic positions of the men reviewed, and of the results which flowed from these in the systems and opinions of subsequent periods of the church's history.

This, however would stretch our paper beyond due limits, nor is it a subject to be lightly or briefly entered upon. It is treated by Dr. Tulloch with a lucidity of idea, accuracy of order, and precision of language which it is as rare as it is refreshing to meet with in theological literature. And pervading all there are a catholic liberality, a moderation and justice, an apprehension of the central truth and meaning of each opinion that is dealt with, which are to the readers like a fresh and bracing air. Perhaps nowhere are these characteristics more apparent than in the sketch of Knox. The Scottish Reformer stands out in his limner's pages in very clear individuality, alike divested on the one hand of that rude and savage violence which the continental admirers of poor Mary and of Scotch Episcopacy, insist on attributing to him; and on the other of those ultra democratic and ultra Calvinistic principles and leanings which Scotch dis-