

excellent book* by Bantain; for memoriter speakers there is one by A. Coguerel. These last two have been translated into English.

PIETISM IN GERMANY AND EVANGELISM IN CANADA.

THE following interesting article is from the Knox College Magazine.

Have these two movements, the pietistic of the past and the evangelistic of the present, anything in common? Differing in non-essentials are they similar in origin, methods and results? Is Evangelism following in the beaten path of Pietism, and does that path lead to the brink of the precipice over which, more than a century ago, Pietism stumbled into the quagmires of Rationalism?

These questions are suggested by the reading of Dr. John Ker's lectures on the History of Preaching in the latter half of the seventeenth and the early part of the eighteenth centuries. And questions such as these are being asked, in an undertone as yet, by many of the most intelligent and most earnest ministers and Christian laymen in Canada, men long known as exponents of evangelical truth and ardent sympathizers with and successful workers in evangelistic movements. The subject is both present-day and practical. The Church, like everything else in this busy age, is always kept moving in some direction. If the ship heads towards the reefs, where others have been stranded, the course had better be changed or the passengers warned to be prepared for the shock when it comes. Nothing is gained, but, in the end, much is lost, by refusing to watch the needle or read the log-book; and while we may cheer each others' hearts with joyful experiences and sacred songs and solos, the rocks ahead will remain as hard and merciless as ever, and the boards and broken pieces of the ship as disagreeable and dangerous.

It is not necessary to give any elaborate review of the rise and fall of Pietism. Every student of post-Reformation history is familiar with it. Nearly all the church historians as well as the historians of Rationalism and Free-thought treat of the subject. Apart from Dr. Ker's book the fullest and most satisfactory accounts that I have found are in Hagenbach's History of the Church in the eighteenth and nineteenth centuries, and in Hurst's History of Rationalism. The brightest aspects of Pietism are placed in the most favorable light, and the friendly hand of Dr. Hurst throws the mantle over many faults and weaknesses. But even he would not conceal the one-sidedness of its doctrine, the morbidness of its piety, the narrowing and artificializing tendency of its life; nor would he deny its utter inability to withstand the incoming tide of Rationalism, for which, perhaps, it opened wide the flood-gates.

Pietism was a revolt against the dead formalism of the orthodox Lutheran Church a century after the death of the Reformers. The national and political disquiet and the communistic rebellions had roused passions

inimical to religion. The terrible Thirty Years' War had slit the veins of Protestantism and let out her best blood and poisoned what remained. The fierce polemics of Protestant and Romanist, the many bitter controversies between Protestant churches, Lutheran and Reformed, and the subsequent hard dogmatism in matters of faith,—causes such as these conspired to harden religion into a crust. Men were orthodox, but dead; the only warmth produced being that of polemical passion. Against all this Pietism rose in protest, and under its great leaders, Spener and Francke, it sought to bring the Church back to the living faith of the seventeenth century. Doctrines were avoided except such as had to do with conversion and the state of the heart. Philosophy was first neglected, then opposed. Christianity and culture were severed; religion and science were antagonized. Pietism became essentially a religion of feeling. No one need wonder at the popularity of its preaching. Such preaching under such circumstances is always popular. There was a rebound from scholastic theology. The movement spread with great rapidity throughout Germany, and the great university of Halle, with its twelve hundred students, grew up under its influence and became the seat of a theology distinguished for its power of faith.

But the rebound was so great that, swinging from cold dogmatism to gushing sentimentalism, the opposite extreme was reached. The "brethren and sisters" organized societies for mutual improvement in holiness, select companies, *ecclesiola in ecclesia* as they were called. These schools of devotion, known as *Collegia Pietatis*, degenerated, and, being void of instruction and edification, ministered to the spiritual pride of the elect. Self-examination became morbid introspection, and conversion of the heart perversion of the nature. Preachers kept a register of the state of souls, and each man had his own spiritual calendar from which he could read the exact state of his soul at a given time. Men luxuriated in religion. Antinomianism and other heresies opened the door for lust. Superstition and fanaticism were rife. The descent was easy to the vagaries of Peterson and his wife, the follies of the Inspired Children of Silesia, and the gross immorality and blasphemy of the Ellerites and Butlarites.

Rationalism, again, was a revolt against the later Pietism. Wolff, in his demonstrative philosophy, gave voice to the demand for evidence. Following Leibnitz he would make doctrine so plain by mathematical demonstration that it must be accepted. The Wolfian philosophy was not rationalistic, still, when it had permeated the common classes the days of Pietism were numbered. Nor is it to be wondered at that it was in the pious university of Halle, founded by the Pietists, that the reaction began. From the professor's chair Wolff announced his doctrine to his students. He was succeeded by Baumgarten, under whom Semler, the father of German Rationalism, was prepared to do his work of "cold-blooded and destructive criticism." The in-

evitable recoil from Pietism was in favor of Rationalism. Reason, so long despised, was now enthroned. The deism of England and the materialism of France came in like a flood and, finding no barriers save the fragments of burnt-out pious feelings and emotions, swept over Germany with all but resistless power. Such was the fate—the almost necessary fate—of a great revival movement inaugurated by the purest and most spotless character among the theologians of his day. Before the end of the century scarcely any trace of either the doctrine of the dogmatists or the glow of the Pietists could be found even at Halle itself. And for many a day in the halls of the great schools and universities the voice of evangelical truth was hushed, and throughout the greater part of Germany, the land of Luther and the Reformation, no sound could be heard above the rattle of Reason, save here and there a faithful watchman's call to the patient waiters for the morning.

But what has the Pietism of Germany to do with the Evangelism of Canada? It is not for me to answer. That were presumptuous. It is not for me to make comparisons, nor to indicate the downward tendency of a popular movement,—a declension so gradual that few are conscious of any change. That were work for the practised eye of the sharp-sighted observer. It is a comparatively easy matter, standing at our distance from the picture, to mark the defects of light and shade in the German Pietism; our very nearness to American Evangelism renders the forming of a correct opinion respecting it well nigh impossible. But opinions are being formed, and sometimes expressed. Are they unjust? Let us see.

(To be Continued.)

GAMBLING IN A NEW GUISE.

BY common consent the great vice of the present age—more wide-spread and more deleterious even than Intemperance—is Gambling. The gambling spirit permeates all classes of society, and insinuates itself into every circumstance of life. Within the sacred precincts of the Houses of Legislature members bet, it is said, on the probable results of important divisions, and on the minorities or majorities by which a motion will be lost or carried. The extent to which this spirit prevails 'on the turf,' and the general immorality which it promotes, the public have recently had ample data for computing from the painful evidence brought forward in a recent trial. There is one aspect of it, however—a comparatively novel one—to which attention has not been drawn, and yet it appears to us calculated to do very serious mischief. We allude to the 'Prize Competitions' organized by certain popular periodicals, in which money prizes are offered for what is the merest conjecture and idle speculation, in no sense an exercise of skill or intellectual activity. The person who 'guesses' the number of copies sold on a given date, or whose guess approaches nearest to that number, carries off a prize of two, five,