

gical, as opposed to religious belief. From intelligent and pious ministers in the Anglican, Methodist, Congregationalist, Baptist, and Presbyterian Churches you will hear but one gospel. Occasionally a high churchman will air his sacramentarian fad, or a Baptist, his immersion of adults; a hot-headed Calvinist will misimprove the time by berating the Arminians, and an Arminian of warlike spirit will retort by misrepresenting the Calvinists, that is by treating them as if they actually believed all that is contained in the Confession of Faith, which they do not. All these churches are as one on the cardinal doctrines, the Trinity, the Incarnation, the Atonement, the Work of the Holy Spirit, Man's Fall and need of Redemption by grace received through Faith, and a Future State of Rewards and Punishments. I wish they were a little more at one on the personality and agency of the devil, who has so much to do with our unhappy differences. But, instead of accepting or professing in brief these cardinal truths of sacred Scripture, we must be made to subscribe to scholastic dicta, hair-splitting distinctions, and logical concatenations regarding them, some of which have not been proved and are incapable of proof from Holy Writ. I see no reason why a Bible-possessing and Bible-loving church of the nineteenth century should be cribbed, cabined and confined by the legal spirit, the miscon-

ceptions, the narrowness of Augustine and Anselm, of Aquinas and Calvin. The Presbyterian Church of to-day is greater and wiser than all of these mere men. The chief divine to compile the Westminster Confession and Catechisms was Dr. Anthony Tuckney, Vice Chancellor of Cambridge, and he said: "For the matter of imposing upon I am not guilty. In the Assembly I gave my vote with others that the Confession of Faith put out by authority *should not be required to be either sworn or subscribed to*, our having been burnt in the hand in that kind before." Richard Baxter was a good Presbyterian, but, in his recommendation of the new creed, he wrote: "I hope the Assembly intended not all that long Confession and those Catechisms to be imposed as a test of Christian communion, nor to disown all that had scrupled every word of it. If they had, I could not have commended it for any such use, though it be useful for the instruction of families." Dr. McCrie remarks on these documents so sacred in many eyes: "The English divines by whom they were composed never subscribed them, nor intended that they should be subscribed as terms of ministerial or Christian communion." There is no doubt that these divines knew what they were about. What they felt in the seventeenth century is beginning to dawn upon us in the nineteenth. A first step towards the mutual approach of Chris-