

This is especially true for the women. Not less than nine hundred or a thousand within the bounds of our mission have either learned, or are now learning to read. This work has been carried on chiefly by means of the school children, who receive a cent for every ten lessons. The cost of teaching each woman is thus but from fifty cents to a dollar. This learning to read has a wonderful effect on the female mind. It wakens them up, leads them to think, a thing many of them never did before, and makes them feel that they, as well as the men, have souls to be lost or saved. What an influence does the Gospel exert wherever it goes, on the condition and destiny of woman! During the past year about two thousand copies of the Scriptures have been sold in our mission, and since the beginning, probably not less than six or eight thousand. In many vi. ages and towns never yet visited by a missionary, the Word of God has preceded us, and is now at work convincing of sin, of righteousness, and a judgment.

A HISTORY OF RATIONALISM.

The June number of the *Evangelical Church Gazette* of Professor Hengstenberg of Berlin, contains, among a number of interesting articles, a very valuable essay on "The Formation of Rationalism in Modern Times," by Professor Wuttke, of Berlin. The Rationalistic controversy has again become, of late, one of vital importance, for, after the complete annihilation of Rationalism in its old form, it has been revived under various new shapes, and nearly every State Church in Europe has been again invaded by it, some to so great an extent as to make it probable, that a ter a comba of a few more years, Rationalism will maintain the field, and force the Evangelical party out of the pale of the State Church. Notwithstanding the great importance which the Rationalistic controversy has thus again assumed, the history of Rationalism, and the difference between the old and modern Rationalism, is but little known, and a few extracts on this subject from the essay of Professor Wuttke will, therefore, we hope, convey to many of our readers new and interesting information.

The Rise and Character of Old Rationalism.

The old Rationalism which, during the first three years of the present century, controlled the theology of Germany, was preceded by the so-called "Enlightenment" of the eighteenth century, which in its turn, was only an offshoot of the English and French Naturalism, of which Deism was only a special form. But while the Naturalists of England and France assumed from the beginning a hostile attitude towards the Christian religion; in Germany, they found it necessary to disguise themselves under a cloak of a purified Christianity. The leading champions of "Enlightenment" maintained that the religion of Jesus was identical with the religion of pure reason, though they contended that the former had been greatly corrupted by the Christian churches. The religion of Jesus, and the religion of reason, according to them, contained three principal points; the belief in one God, in the immortality of the human soul, and in virtue as the only road to true happiness. A new shape this theology of Enlightenment received through the philosophy of Kant. The two systems differed merely in form. The theology of "Enlightenment" regarded the above named three theological doctrines as innate ideas of the human soul, and on them as a basis, built up a system of ethics; while to Kant, the idea of morality was the primary, from which he derived the ideas of God and immortality. The two systems, so akin in substance, were easily fused, and the

theology of the party professing them received henceforth the name of Rationalism. It swept like a tornado over the churches of Germany, forcing everything under its control. But the time of its dominion was brief.

Causes of its Downfall.

Three causes worked together to undermine it and break it down. In the first place, the rise of Pantheistic philosophy since Fichte. The Deistical Rationalists had no thought of the possibility that human reason, proclaimed sovereign, would never build up another theological system, and, therefore, when the Pantheists not only gained ground, but treated the Rationalists with supreme contempt, it shook at once the whole edifice of Rationalism to its foundation.

The second cause of the defeat of the Rationalists was the influence of Schleiermacher. In the opinion of the Rationalists, Christ was only a man like all other men, distinguished from them merely by greater virtue and wisdom, not by the essence of his person; Schleiermacher made the person of Christ the centre of his theological system, and the belief in the person of Christ the basis of all religious life; and wherever, therefore, the system of Schleiermacher met with admiration or approval, the old-fashioned Rationalism became discredited. Among the people, Rationalism was, thirdly, greatly weakened by the attempts to organize independent Rationalistic churches. When the more sincere, and the more advanced, among the Rationalists began to see that it was dishonest to retain nominally the Bible and the Confessions of the sixteenth century as the doctrinal basis of the Church, and consequently began openly to discard them, and to build up new churches on the basis of human reason, they finally failed, and the failure greatly depreciated Rationalistic views with the mass of the people. The name Rationalism fell so generally into discredit, that its very adherents dreaded to bear it.

Schools of Modern Rationalism.

But though old Rationalism is dead, the opposition to Evangelical Christianity has still many adherents. They are not a unit, but represent a number of different schools. Professor Wuttke mentions the following as the most important:— The representatives of common Pantheism. They call themselves the disciples of Hegel, and do not hesitate openly to reject the doctrine of a personal God, and of personal immortality. They are numerous, especially in Switzerland, and at the annual General Assembly of Swiss preachers, in 1859 several of their leaders avowed these opinions. 2. The "extreme left" of the school of Schleiermacher, who adhere to the Pantheistic ideas which their master entertained in his earlier writings. They are less frank than the first class, and accommodate themselves more to the Christian faith of the people. The leading men of this school are associated in editing the *Protestant Church Gazette* of Berlin. 3. The school of Tübingen. They are likewise Pantheists, and regard the history of Christianity as a steadily progressing development of God to a higher consciousness of himself. Beside the adherents of these systems, there are many who sympathize with Rationalism, and mix up Pantheistic notions of the "immanent" God with Christian formulas. Of this class of scholars, the Chevalier Buansen is best known. 4. The school of "Speculative Theism," who try to reconcile the Pantheistic speculations of Hegel and Schelling with the belief in a personal God, and personal immortality. Weiss, the church historian Hise, and Dr. Wette, are mentioned as representatives of this school. 5. Dr. Schenkel is mentioned as the founder of a new Rationalistic school, in-

as much as he makes individual conscience the organ of religious faith, and the test of religious truth.

In concluding his historical sketch, Dr. Wuttke draws a comparison with the old and the new schools of Rationalism, and expresses the opinion, that the influence of the latter on practical life are by far more pernicious than that of the former.—*Presbyterian*.

Proceedings of Presbyteries, &c.

PRESBYTERY OF PARIS.

The Presbytery of Paris held its ordinary meeting in Knox's Church, Woodstock, on the third of September. There was a very full attendance of both ministers and elders, all the ministers in the Presbytery being present, with one exception.

Various items of business of considerable importance were disposed of, of which the following is an outline:—

A petition from Zion Church, Brantford, was read, praying for the moderation of a call upon an early day. After Mr. Hudson, elder from Brantford, had been heard in support of it, it was agreed to grant the prayer of the petition, and to hold a special meeting of Presbytery at Brantford on the 18th of September, to moderate in a call, and to take any further steps which may be necessary to give effect to it;—Mr. Peattie to preach and preside.

Messrs. McCullay and McTavish appeared as a deputation from Burn's Church, East Zorra, requesting supplies of preaching from the Presbytery. The ministers of Woodstock were appointed a committee to take charge of the station in East Zorra, and to make the best possible provision for their supply.

A petition from certain inhabitants of Burford and East Oxford was presented, praying to be organized as a station and to be taken under the care of the Presbytery. Messrs. Gillespie and Inglis were appointed to that duty, on as early a day as they may find it practicable.

A memorial from the trustees of the congregation at Beachville was laid on the table, praying the advice and assistance of the Presbytery in the present embarrassed state of that congregation. The committee appointed to confer with the commissioners from the congregation, with a view of devising some means of relieving them from their difficulties, having returned and reported, the following motion was agreed to: "That the Presbytery is much pleased with the Report of the committee—recommends the friends in Beachville to raise the sum thus handsomely reduced, by personal note, and on as favorable terms as possible; most cordially commends the case to the kind liberality of the congregations within its bounds; instructs the clerk to correspond with the London Presbytery, and request its kind co-operation in this matter, and appoints as a committee to act along with the Beachville congregation, in practically carrying out the wishes of the Presbytery, Revs. Messrs. Ball, McMullen, Tolmie, and McDermid. Mr. Ball to be Convener."

The Presbytery then took up consideration of Dr. Tweedie's resignation of his charge at Colloiden and Tisonburg, of which notice had been given at last meeting. The various papers in the case were