

nism. He and his followers were infamously treated by the orthodox divines and statesmen of Holland, so that his life was thereby shortened. Nine years after his death, or in 1618, the Synod of Dort began to sit. It was a hard, cold, semi-political, scholastic farce to reach a foregone conclusion, that Augustinianism or Calvinism is all the truth. Its atmosphere, religious-political, was one of prejudice and passion, unfavourable in many ways to a calm and reverent survey of the Divine Word. Little more than twenty years later, the slumbering strife between the King and the clergy of England, and the Presbyterians and Puritans generally, who had been cruelly oppressed, burst into open warfare, and, on the first of July, 1643, while war was yet raging, the assembly of divines met at Westminster. Fuller was right in speaking of them as "Good with the trowel but better with the sword, more happy in polemical divinity than in edifying doctrine." They had been contending for long years with the King and the bishops, and they contended fiercely and bitterly. Granted the learning of many of them, the fervent piety of a few, the sufferings they had endured, they were there as warriors, bound to struggle, until England and Scotland were dominated religiously, by the canons of the Synod of Dort. It is a pitiable sign, not of their character, for, spite of Clarendon's and Laud's assertions to the contrary, they were men of good lives, but of that of their opponents, that they hardly dared use the sacred name of love, while the cavaliers had smirched and trailed in the mire. What is a confession of faith in God, that needs continually to have the inferior terms and mere co-ordinate attributes, goodness, mercy and the like, raised up to the dignity of supreme love? Thank God for the spiritual evolution that makes this necessary: but, in the name of common sense, and in the higher name of Divine truth, if God be love, why not say so in plain words, as did the Apostle John? Well, the Assembly made the Confession and presented it to the Parliament on December 3, 1646; but was sent back again *to attach marginal notes, to prove every part of it by Scripture*. This was Jedburgh justice: Thirty years later, the Formula Consensus Helveticus turned creeds into a comedy by adding, to the most rigid predestination, the inspiration of the Hebrew vowel points. And yet men speak of the giants of those days: With whom does ignorance lie?

Put the venerable document on the shelf among historic relics, a weapon of the past. Convoke a Canadian assembly of ministers and elders who know their Bibles well, men mighty in the Scriptures, with all the aids of