

very far from complete. The authority of Dr. Chalmers, however, so far from vindicating deductive systems, severely condemns them. And it must be remembered that the article on Scholasticism in *Modern Theology* ran no silly muck against system in theology in general, but, deprecating the deductions from ancient scholastic dicta, advocated a truer and more scientific method.

The subject of total depravity was pretty well thrashed out by Erasmus and Luther, the former in his "De Libero Arbitrio," the latter in his "De Servo Arbitrio." Erasmus, the Balaam of Farel and the much abused of many ungenerous enthusiasts, but whose services to the Reformation were so great that Dr. James Hamilton, gentle soul, intended to make the life of that hero, in his eyes, his *magnum opus*, got the name of "Pelagian" for his pains. Now, a Pelagian, among other things, is one who believes that there is a real good in the natural man. If the writer of this article were asked whether he believes this doctrine, he would unhesitatingly answer, No. But neither does he believe that total depravity can be predicated of humanity in a state of probation. Total depravity, rightly interpreted, according to the meaning of the words, does not simply mean that all man's powers and faculties, without exception, have been impaired by the fall; it means that in man there is, not forensically, but actually, no good at all. The devils, whose nature is pure malice, who, knowing the Holy One of God, yet deny and oppose Him, are totally depraved: if man were such, he would be a devil, which he is not. The term total depravity, as applied to our race, is a case of that foolish intemperate language which tends to bring theology into contempt among thinking men. Many books of late years have been written to show that in the hearts of the roughest, wildest, most debauched of men there linger sparks of goodness. Bret Harte's story of the lawless miner who, with the loss of his own life, saved the Luck of Roaring Camp, and Sir Francis Doyle's Drunken Soldier of the Buffs, who perished rather than kneel in a Chinese joss-house, are but indications of what theologians may ignore, but what all true observers of human nature recognize, namely, that there is some good thing in the worst of men.

The theologians, those to whose methods exception is taken, strive to get over the difficulty in two ways. They say these actions are not good in the sense of being *meritorious*. It is