

see a most striking and beautiful counterpart to the dignity, the serenity, and the majesty of the gray-haired divinity of ocean! Calvin's life has yet to be written. To this end, Beza has done not a little; Drelincourt has effected much; and latest still, Henri has opened up to view the inner man of this eminent reformer; but still, we want one to arise and do for Calvin what McCrie has done for Knox.

The manner in which these doctrines produce peace and confidence it is not difficult to describe. When the child of God looks to his own efforts, he discovers his frailty. He feels how little he can do for God, or counteract sin. Especially when his efforts or plans fail, is he apt to be discouraged. But when he turns from his self, and looks to these principles, they become so many anchors "sure and stedfast," to which he can, with perfect safety, attach himself. They are "hid with God," and under the control of God alone. Fixing his gaze on these, or what is better, firmly planting his faith in them, he is a different man. He considers himself under influences which the mightiest among men cannot so much as touch with a finger. Therefore it is that he breathes more freely than other men do,—that he walks more firmly,—that he presents a more erect countenance, itself the index of constant equanimity,—and, since we have been dealing a little in classic allusions, perhaps the reader will pardon another, *caput ad sidera tollit* (lifts his head on high to the very stars.) It is in this way Calvinistic principles produce peace and confidence in the believer.

V. Calvinism secures the performance of relative and other duties.—How it does so, appears most obvious. We take it for granted that the Calvinist yields implicit and unlimited submission to the will of God; at least it is his sincere desire to do so. The remains of corruption may sometimes be strong and may occasionally foster the spirit of rebellion. In heart and conscience however, it is the wish of the Calvinist to obey his God. But the will of his God is revealed in scripture. No where else is his will so clearly and plainly revealed. To the scriptures therefore, he must and he does betake himself to obtain a knowledge of this will; and when he does obtain it, on the authority of God, and on that authority alone, he is prepared to obey it. All this we trust, we have already made plain. Now, in the scriptures duties of every kind are inculcated. We are taught to be just, honest, righteous; we are required to be meek, temperate, chaste, forgiving; we are commended to love our enemies, instruct the ignorant, feed the hungry, take the stranger in, and be courteous, kind, obliging to all men. All these duties are taught us by God in Scripture. On the authority of God, then, the Calvinist performs these duties. This is enough for him. It is not for him to say what is fit or unfit; what is right or wrong; or what consequences may follow. With him the question is—"Is this the will of God? Am I commanded this in scripture?" and the moment he ascertains this, he proceeds to duty. Calvinism from its very nature, therefore, secures the performance of relative and other duties most effectually, and from the highest and noblest motive,—obedience to his maker.

We do not deem it necessary to say more on this topic. Indeed we would not have said so much—we would not have referred to it