

use of the same act of confession when in heaven, we confess to a perfect misapprehension of his meaning when he maintains that the believer when cleansed from all sin has parted absolutely with depravity or inborn sin, nor do we think it possible for him to put his creed intelligently in words.

With the Calvinist, however, the case is entirely different, for he maintains that depravity, or inbred sin, is a sin in itself, a taint which makes it impossible for the one so corrupted to dwell in heaven; and, therefore, this inborn depravity must be eliminated before the believer is eligible to a seat in heaven. But he maintains, also, as a part of his creed, that this cannot be taken from him in this life, but only leaves him in the hour and article of death.

Here, then, is both sense and reason in the admission of this fact of the inbeing of sin always prompting the prayer, *forgive me my sin*, and will account for his being able to say "that the holiest act of any believer, be it even that of prayer to God, has enough of sin inhering in it to sink the soul into eternal perdition," with approbation in a Calvinist assembly.

But we maintain that there is sufficient common ground in this subject for both to occupy without awaking the feuds of past generations. This common ground is found in leaving individual souls concerning this matter to settle it for themselves with their Maker.

As a matter of modern history this is how Calvinist and Arminian are making large advances toward each other.

Is it not a fact of notoriety to-day that the most spiritual of both schools do so leave one another, with charity, to stand or fall to their own Master.

Who so bigoted in his Calvinism to-day as not to admit that many of his fellow-travellers to heaven are thoroughly grounded in Arminian doctrine concerning this very thing? and like courtesy is measured out from the other side.

Now, for the sake of showing how difficult to formulate a definite creed concerning the confession of sin, that is, concerning that part of the domain of sin which is the subject of dispute between the two schools, we propose to

enter somewhat exhaustively into the examination of the subject.

We need scarcely draw attention to the fact that all admit that where actual sin is the question, as untruthfulness to man or conscious disobedience toward God, confession to God concerning the definite sin or sins is the only open door to forgiveness and preparation for heaven, and that no matter how frequently there is consciousness of definite acts of disobedience, so often is confession to be made, else forgiveness is not obtained. In this all are agreed.

Moreover, we will venture the opinion that all will admit that definite confession is not called for where there is not conviction for definite acts of disobedience. For example, the believer is not called on to confess to untruthfulness unless he is conscious of having prevaricated; and so of theft, or any other distinct act of transgression.

So then the question is narrowed down to the propriety, in the case of the Calvinist, of confessing to the fact of the inbeing of sin, and asking forgiveness therefor.

But he must admit, that according to his creed, this sin is never forgiven in the same sense that actual transgression is. For he will admit that when God forgives theft or lying, that He virtually says to the forgiven one that it is now as far removed from him as the East is from the West, and God's command is, concerning these things, go and sin no more.

But, in the case of inbred sin, such is not the case, for after any confession thereof, according to his creed, even if God does immediately forgive He does not cast it behind His back; for it is as much in order to repeat this act of confession concerning depravity five seconds after as five hours.

Then, again, there are no pains or penalties connected with the omission of this duty, if duty it is. At all events, we find none in the Bible.

And, indeed, it is consonant with reason, that there should be no such threatenings in the Scriptures, unless the exact number of times per day or per year were specified for the believer to use this definite petition. For if it would shut