

but also the special love of God toward those whom he has chosen to believe and be saved. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us": and "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." This second proof of the love of God is very properly made conspicuous in our Confession, because it is the most decisive, and yet the most apt to be denied by self-righteous mortals.

Again, it is sometimes alleged that our Confession savours too much of the jargon of the schools. Truly, there is much good logic in it, but no jargon. Systematic and pointed in the arrangement of its matter, it is also select in its diction. Acquainted with all religious thinking, ancient and modern, our divines chose what should be said, and they said it in words most guarded and intelligible. They examined the old sententiaries and also the new: but, like good Protestants, they were themselves Biblicists; not infidel ones, such as Credner and Wellhausen: but honest believers in Christ and the Holy Spirit. Anticipating the future, as well as reviewing the past, in the light of God's Word, they produced a document most scholarly, most popular, and most appropriate. Talk not of jargon, ye who would give the palm to the wilfulness of Duns Scotus and the Jesuits, rather than to the intellectuality of Thomas Aquinas and the Dominicans: as if the decrees of God were not according to eternal wisdom. Why should we be asked to abandon our Calvinistic decision, moderation and warmth, for the profane abstractions and limitations of Fichte, Schelling, Frederick Von Schlegel, Schleiermacher, Hegel and such like? The immoral and pantheistic cast of speculation is to be carefully avoided. And that it may be so, let us hold firmly by the maxim of Aurelius Augustinus: *Non fit aliquid nisi Omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo*: Nothing is done, unless the Almighty will it to be done, either by allowing it to be done, or by doing it Himself. Augustine may have used some ambiguous language respecting the dependence of creatures on God; but he did not fall into a Stoical monergism, when he escaped from Manichaean dualism. If any doubt this, let them read attentively the *Civitas Dei*, Lib. v. Cap. viii, ix, x, xi. Depend upon it, our Confession is none the worse for being so strongly anti-pelagian and anti-popish. Let us see in it the wisdom of following the Augustinian method of criticism and interpretation and doctrine, rather than the semi-pelagian *Commonitorium* of Vincentius Lirinensis. Be assured that the true