

## WESTMINSTER THEOLOGY.

BY REV. THOS. CROSKERY, D. D.

(Continued from p. 207.)

WE shall now try to ascertain the relative stability and integrity of Arminianism as a scheme of theological thought. It has gone through many changes, but is as far from showing any sign of stability as ever. In its essential idea it is not a compact logical system like Calvinism, but a sort of compromise between Augustinianism on one side, and Pelagianism on the other. Historically, the term Arminianism applies to very different phases or variations of theological opinion. It applies, as we have already seen, to Methodism, as represented by Wesley and Watson, who have made it an essentially evangelical, if not Calvinistic system; it applies to Anglican Pelagianism, like Whitby, Tomlin and Jeremy Taylor; it applies to Anglican sacramentalism, like Pusey, Keble, and Littledale. It is only Methodist Arminianism—that, in a word, which has an essential affinity with Calvinism—which is the most stable form of it. It was not, as the Methodist Stevens says, "a new dogmatic phase of Protestantism." It was a new system, not in virtue of Arminian elements, which had long existed in the Church of England before Wesley's day, but from the peculiar combination of Arminian doctrines with "the doctrines of grace." It has, in fact, the most vital affinities with the Puritan evangelical type of Calvinism. This fact is practically admitted by Wesleyan divines themselves. It brings Wesleyans and Presbyterians still nearer together to hear the *London Quarterly*, the organ of Methodism, say: "Methodism has assumed all the characteristics and responsibilities of an organic Church of the Presbyterian type."

But Arminianism, as a whole, has had a curious history of degradation and degeneration. That of the Continent has usually been of a low, unspiritual type. Schaff says of the Holland Arminians: "Arminianism in some of its advocates had a leaning toward Socialism, and prepared the way for Rationalism, which prevailed to a great extent in the Established Churches of Holland, Geneva and Germany, from the end of the last century till the recent reaction in favor of orthodox Calvinism and Lutheranism." Their Rationalism was no reaction from the hard scholasticism of Calvinism, as some assert, but from the arid Arminianism which had become dominant through political causes. English Arminianism was first identified, as already mentioned, with sacramental ideas in theology. The *American Encyclopedia* says: "Laud combined it with views of sacramental efficacy which Arminians would have denounced as superstitious." The High Church and Ritualistic party of our day are still Arminian in theology, for, as Arminianism is the religion in which man shares with God in the work of salvation, Sacramentalism represents one aspect of this human agency. About the time of the English Revolution, Arminianism became identified with the Latitudinarian school, so that, to use the words of the same American authority, "It at last, in the Church of England, became a negative term, implying a negation of Calvinism rather than any exact system of theology whatever. Much that passed for Arminianism was in fact Pelagianism." Many of these Anglican Arminians denied the doctrine of the Trinity; and where they did not, they threw the doctrines of grace into the background, and dwelt more on the example of Christ than on His atonement.

Thus Arminianism, all through its history, has had a curiously fluctuating career, assuming very different forms, and never attaining to any steadfastness of position. The strangest thing of all is that, with the significant exception of the Methodist, the Arminians of the present day, whether Anglican or Nonconformists, have made no effort to establish it theologically, to formulate its propositions, to co-ordinate its ideas; but have contented themselves merely with querulous and ineffective protests against Calvinism. They represent, in a word, a theological school or tendency about equally remarkable for dogmatism, for defects, and for inconsistencies.

Let us now try to estimate the historical development of Calvinism. Professor H. B. Smith of America says: "Calvinism, in its historical growth, has assumed a variety of forms; it has been prolific of systems." This may have been due to the fact that, unlike Lutheranism, as Kampfschulte observes, "the reformation of Calvin is the only one that steps beyond the limits of its birthplace. Calvinism was a reformation independent of nationality, and produced a truly Christian and catholic Church." It was destined to come into contact with a more diverse order of minds, and therefore to feel the impress of those modifications which spring from the diversity of national genius, training, and literary development. But before any modification took place in its forms, it rendered to Protestant Christianity three great services of enduring vitality. The first was its Bible principle. It placed the starting-point of theology, not, like Luther, in a subjective experience, however true or Divine, but in an outward fact,—the Word of God; and thus kept clear of all tendency to a mystical subjectivism. The second was its establishment of the true doctrine of the Sabbath. It is the Westminster or Anglo-American theology which is essentially identified with this work. The Puritans studied the whole subject, unlike the Reformers of the Continent, who only touched such aspects of it as were affected by the Roman Catholic doctrine of festivals and saints' days. As Schaff says: "On the Sunday question, Puritanism achieved at last a permanent triumph, and left its trace upon the Churches of England and Scotland, which reappeared after the licentious period of the Restoration. Calvinism fought the battle of the Sabbath against all the weight of Arminianism, backed by James I. and his *Book of Sports*, and won it for Calvinists and Arminians alike,—in a word, for all the denominations of modern evangelical Christendom. The third service of Calvinism was its opposition to Sacramentalism. Sacramentalism, in fact, grows logically out of the doctrine of the Church, which, as we see it in Romanism, is rooted in Pelagianism, but, according to Calvinism, is rooted in Predestination. The Reformers, including Wycliffe, held that the Church consists of the whole body of the predestinated. And though some of the Churches may have since rejected Predestination, they still hold the doctrine of the Church as postulating an individual conversion of the soul to carry a man into the Church of God, to connect each member in absolute dependence of God, and so made all independent of a clerical priesthood. It was Calvinism that destroyed, for all the churches, the fiction of a mediating priesthood, which involved the surrender of the understanding to the Church, of the conscience to the priest, of the will to the prince;

that rooted deep in the grace of God the independence of each soul from every other, and the community of all Christian souls, apart from a false externalisation in government. Calvinism is still the firm and the strenuous foe of ecclesiasticism.

(To be continued.)

## Our Story.

## BARBARA STREET.

A FAMILY STORY OF TO-DAY.  
BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

## CHAPTER XXIII.—(Continued.)

GRACE felt as if the ground had suddenly given way under her feet. The grocer's shop afforded an opportunity for collecting her nerve. They were entering it as Denston spoke. Grace made her purchases, but hardly knew what she was doing. Denston stood aside and waited, with little idea of the commotion he had excited in Grace's breast. Her one thought was, "Well, it has come, but I really must not let him speak. It will be better to stop the confidence till we can think over what is to be done." So, when they were outside again, and turning towards home, which had suddenly assumed in Grace's eyes the character of a refuge she said—

"Don't you think you had perhaps better not speak about it?"

Denston surprised, said, "Why not?" Do you know what I am going to say?"

"I don't know—I fear so; and I think it would be much better not to speak of it, at any rate at present."

Denston paused. "You rather bewilder me," he said, "but probably you have seen more than I supposed. There is no reason for delay, that I can see. The sooner you fully understand the position of affairs the better; but this is of course a most unsuitable occasion for discussing a serious matter, shouldering one's way through these people."

"So it is," said Grace, eagerly perceiving a chance for at least putting off the disclosure.

"Well, then, can you fix any other time for me to see you alone? For I persist in thinking it most important for your sister's sake that I should discuss the matter with you."

Grace considered. She must not refuse altogether; she might be doing harm instead of good by that. It seemed to be her duty to let him speak, if he persisted in wishing it. "You cannot come out in the evening, or I should be alone on Sunday evening. It will be my turn to keep house, and Kitty could be easily disposed of."

"I will come then."

"But would it be prudent during this east wind?"

"The height of prudence, if I put on the comforter your mother knitted for me."

"Very well, then, I will expect you about seven o'clock."

Little more was said till they reached home. On approaching No. 47, they were met by Waterhouse, who was just leaving the house. He glanced at each in turn, and at the basket Denston carried. His brow gathered gloom, and he passed them with a formal salutation. Denston, in spite of deterrents in the shape of good feeling, friendship, and gratitude, experienced, temporarily, an elation which was an unfamiliar sensation in his breast.

Grace was in no condition to notice such indications of feeling. She took into the house with her an acute anxiety, which she knew not how to subdue. That Denston was attracted by Hester she had had for some time no doubt, but that his feeling was ready to take shape thus was a development for which she was quite unprepared. Had Hester herself any idea of it? What was the state of her feelings? Was she already committed to that self-surrender, that enduring emotion, which to Grace appeared so awful a thing? To the worldly-wise side of the question Grace, in her inexperience, gave scarcely a thought. She was not occupied in deprecating Denston's peculiar position, and his ill-health. But as she watched her sister's graceful movements, and studied her features, she felt some shadow of that awed emotion with which we regard one who is about to pass through the great portals which open and close for each one alone.

A gulf threatened to yawn between them. Was it possible that Hester was going to separate herself from her sisters—to step out of the familiar sanctuary of untroubled maidenhood? No; impossible! Yet such things happened every day. How dare Hester love? Never, never will it happen to me, thought Grace, with energy. But how to find out Hester's feelings? That ought to be done in preparation for the momentous interview she had promised. Yet it must be done without awakening Hester's suspicions, for perhaps Hester was innocent of all such thoughts. "Hester is so reserved," reflected Grace, sighing. She looked yearning at the face, with its inscrutable calm, its quiet ineloquent hazel eyes. But with the sigh came the question, often raised within her of late, as to how much of Hester's reserve was due to that tacit barring-out, which had been effected by her mother's absorption in her hidden emotions, and her own absorption in her mother. Had she indeed, done what she could—even under the incubus of that enforced restraint—to understand Hester—to get below the mask which her sister wore? Under the influence of a generous self-reproach, Grace ignored the fact that Hester had maintained the mask in spite of many a loving effort, and that while she had been often occupied in striving to understand her sister, Hester had seemed content to misunderstand her.

That evening, while the girls and their mother were at work, and Grace, unusually silent, sat pondering these things, an opening came, such as circumstances will generally afford for starting any subject our thoughts are dwelling upon.

"There goes the pretty Miss Brooks," said Hester, who sat at the window. "Don't you want to see your pet admiration, Grace?"

Grace, who was deep in a reverie, started, and then jumping up from her seat, came to her sister's side. The lady in question passed down the street in company with a gentleman.

"She must be engaged to be married, I think," said Hester. "One sees her so often with that gentleman."

"Poor girl," Grace exclaimed.

"Why so?" asked Hester, quickly.

Grace went back to her seat, and did not reply for a moment. It seemed to her as if much might depend upon the way she led this talk. Could she not at least find out how Hester regarded such things? Hester's question seemed to promise this, for her tone was more eager, more interested than usual.

"The pity was quite involuntary," said Grace. "I always pity people who are in love."

"You are rather paradoxical," replied Hester, not looking up from her work, "it has always been supposed to be at least a happy state."

"A precarious, selfish, and feverish happiness, then."

Hester reddened. "Why talk so about what you know nothing of? It seems to me narrow. Mother, who knows what love is, would not so underrate it—would you, mother?"

"Oh, my dear children," said Mrs. Norris, smiling gently, as at two birds who should chatter of human affairs, "you do not know what you are talking of."

"Yes, mother," continued Hester, instantly, "that is just what I said. Grace is scornful of what she is quite ignorant of. I do not like to hear her speak lightly of an experience which must be so deep and sacred, and which most of us must be intended to pass through."

"No, Hester, I did not mean to speak lightly of it. On the contrary, I think it a most awful fate, and I trust we shall none of us be called to pass through it."

Mrs. Norris uttered a deep sigh, and, rising hastily, left the girls alone. But they were both too much absorbed to take this as an interruption. "It is not likely, indeed," said Hester, raising her eyes, and fixing them upon her sister without any consciousness in their calm depths, but with an unusual earnestness of expression, "but I cannot understand how you can call it awful to love and to be loved. It must make life worth more. It must bring happiness. Is such a thing to be feared?"

"Yes, yes, a thousand times," cried Grace, passionately. "We are happier as we are. We have love—love far more to be prized, more sweet and peaceful. Hester, you love me, don't you? We love each other, and there is mother to love us both."

Grace had risen, and was holding out her arms to Hester. Hester, struck with astonishment at Grace's unusual passion and the glowing of her dark eyes, had scarcely time to respond before Grace suddenly fell back into her chair again, and, covering her eyes with her hands, burst into tears. Hester had not seen her sister cry since she was a child—indeed, even as a child, Grace's spirit seldom allowed her to betray emotion thus in the presence of others. But Hester's emotional nature was drawn to her sister, not scared by the unusual exhibition of feeling. Grace, however, would not tell her what was the matter. She began to laugh through her tears, and said—

"Well, I declare! I did not think I could have done such a thing."

"But what was the matter, Grace?"

"A warning that my brain is going to soften, I should think. Give me a kiss, and let us forget what a baby I can be as fast as we can."

Hester kissed her sister quietly. The emotion was quite gone out of the air. But she pondered over the incident, which revealed something unsuspected in Grace's character, and shook a little her established judgment.

## CHAPTER XXIV.

## GRACE HAS NEED OF JUDGMENT.

The Sunday evening came at last, and Grace sat awaiting Mr. Denston. It was seven o'clock; she had sent Kitty away. No one knew of the approaching interview. Since she had been the one chosen to bear the brunt of it, she would not give her mother needless suspense by informing her of it beforehand. Besides, it was possible that what she was going to bear would need to be told to no ears but her own, and if so, so much the better. At this, the last moment, she was conscious that after three days and nights of questioning and reflecting she was no nearer to being prepared for the interview than she had been on the morning when it was arranged. After turning over in her mind all possible forms which Mr. Denston's communication might take, she could not establish herself on one as most likely, and she was absolutely in the dark as to what she should reply. Her watchword must be prudence—that much she could decide upon in the midst of perplexity. The rest must be left to the inspiration of the moment. She heard footsteps mounting to the front door. She pressed her hands over her eyes and murmured a prayer for guidance as Denston's quick rap followed. She opened the door, and the two shook hands gravely. Denston followed her into the parlour, and the door was shut. Grace pointed out a chair and seated herself. These were mere details—unnoticeable preliminaries to her. But Denston found himself strangely and unexpectedly moved by them. The anticipation of this evening had occupied his mind also for the last few days to the exclusion of any other interest. At night it had possessed his brain feverishly; in the day it had remained as the background to all his actions and speech. Not that he had, like Grace, any perplexing uncertainty as to the part he should play; he knew exactly what he intended to say, and did not therefore trouble himself about that. Nor did he in the least calculate that when he found himself an actor in reality in the scene he had so incessantly imagined, he should feel other than the self he was accustomed to—a self finding it completely easy to say this, to do that, to look so, while holding in reserve much that would contradict if suffered to escape. But to-night, for the first time in his experience, he found himself possessed of a self that promised him difficulties. He came into Grace's presence; she awaited him; he was face to face with her; she manifested in her air and in her eyes that her mind hung upon what he had to say; no ready smiles flitted over her face, and sparkled in her eyes; no gay speeches fell from her lips; she was grave and gentle, and looked at him with dark glowing eyes, her small smooth brown hands crossed on her lap. Denston felt a strange trouble. He sat before her, and could not raise his eyes to hers. He began to tremble inwardly. As for Grace, she perceived his emotion, and, she too, began to tremble, for it seemed to mean the realisation of her fears. How intense must the feeling be in so self-contained a man which would thus betray itself in the presence, not of the woman he loved, but of her sister! This was like the love she had seen in her mother—alas, that it should come again into their lives! But something must be said by one or the other—some beginning must be made. Grace made it with a commonplace remark.

"You had something to say to me?"

Her manner was timid, hesitating. A dangerous fancy seized Denston. What if he should say—

"Yes, I have something to say to you. It is that I love you, that I delight in every tone of your voice, every look of your eyes, that to be with you is to me a bitter joy."

(To be continued.)

## Sabbath School Work.

## LESSON HELPS.

## THIRD QUARTER.

## JESUS HONOURED.

LESSON V., August 1st, John xii. 1-16; memorize verses 12-15.

**GOLDEN TEXT.**—Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.—John xii. 13.

**TIME.**—Jesus arrived at Bethany, Friday evening March 31, A.D. 30. Six or eight weeks after our last lesson. The supper was Saturday evening, April 1. The triumphal entry on Sunday (the day after the Sabbath), April 2.

**PLACE.**—Bethany; Mount of Olives; Jerusalem.

**PARALLEL ACCOUNTS.**—The anointing by Mary, Matt. xxvi. 6-13. Mark xiv. 3-9. The triumphal procession, Matt. xxi. 1-11. Luke xix. 29-44.

**INTERVENING HISTORY.**—Matt. xix. 3 to 20, 34. Mark x. 2-52. Luke xvii. 11 to 19, 28.

**INTRODUCTION.**—The raising of Lazarus produced such an excitement that the rulers determined to put Jesus to death. But Jesus escaped to a small town, called Ephraim, 20 miles north of Jerusalem, and remained several weeks. Just before the Passover he returns to Jerusalem. What took place on the way—miracles, parables, discourses—we learn from the other evangelists.

**HELPS OVER HARD PLACES.**—1. *Six days:* Friday evening, March 31. 2. *A supper:* on Saturday (their Sabbath) evening, but after the close of the sacred day. The supper was at the house of Simon. 3. *A pound:* a Roman pound, 12 oz. avoirdupois. *Ointment:* perfume. *Spikenard:* nard from India or Arabia. It is made from an aromatic plant called *spikenard* (*nardus spicata*). 4. *Then said one:* but he led others to join with him, Matt. xxvi. 8. 5. *Three hundred pence:* or shillings. A penny (*denarius*) was a silver coin worth fifteen or sixteen cents. The whole was worth from \$45 to \$50, but was equal to \$300 or \$400 now. 6. *Bar:* bars, a stone. 12. *The next day:* Sunday, April 2. *Hosanna:* is a rendering in Greek letters of the Hebrew "Save, we pray," Ps. cxviii. 25. 14. *As it is written:* Zech. ix. 9.

**SUBJECTS FOR SPECIAL REPORTS.**—Intervening history.—The supper.—Spikenard.—300 pence.—The value of this act of Mary.—Judas' objection.—Giving for the gospel of Christ increases giving to the poor.—The triumphal entry.—What Jesus did on the way.—The object of this procession.

## QUESTIONS.

**INTRODUCTORY.**—Give a brief account of the events between the last lesson and this. When did the events of this lesson occur? In what other places are they recorded? Have you read the account in each?

**SUBJECT: EXPRESSIONS OF LOVE AND HONOUR TO OUR SAVIOUR.**

**I. THE PRECIOUS GIFT.—EXPRESSING LOVE** (vs. 1-3).—From what place did Jesus come to Bethany? (John xi. 54.) When? What did some of the people do for Jesus? At whose house? (Mark xiv. 3.) Who was among the guests? How did Martha show her devotion to Jesus? What did Mary do for him? What is spikenard? How much was this flask worth? Where did she pour this nard? (vs. 3; Matt. xxvi. 7.) What did she show by this act? What by the way she wiped his feet? How did Jesus accept this act? (Mark xiv. 9.) Why was it so precious? What good does it do to express our kind feelings? How may we express our love to Jesus?

Why was Lazarus one of the guests? Was Martha's service as real an expression of love as Mary's gift? How does expressing love increase it? Do we need more of this giving costly things to Jesus, from love? Do we need to express our love oftener to friends, parents, pastors, teachers?

**II. A TWOFOLD OPPOSITION** (vs. 4-11).—Who found fault with Mary for her gift? (v. 4; Matt. xxvi. 8.) What was Judas' argument? Why was it not a good argument? What was Judas' real motive? Do gifts to Christ, and for the spread of the Gospel, lessen the amounts given to the poor? Who came to see Jesus and Lazarus? Why? Who sought to destroy them? Why?

Why did Judas hide his motives under a mask of virtue? Is this common? How is it when rumormongers oppose the laws in the name of temperance; and Sabbath-breakers in the name of the true Sabbath? How was the nard kept against the day of Christ's burial? What are the facts as to giving to the poor? Do those who give most to the Gospel give the most to the poor?

**III. THE TRIUMPHAL PROCESSION.—EXPRESSING HONOUR** (vs. 12-16).—What took place the next day? What day of the week was it? Was it their Sabbath? Where did the procession start from? From what place did Jesus start? Where did they meet? (Mark xi. 1.) On what did Jesus ride? What did the people say? Meaning of Hosanna? What part did the children take? (Matt. xxi. 15.) What was the object of all this? What did Jesus do as he came within sight of the city? (Luke xix. 41-44.) Why did he weep? What did he do after he had reached Jerusalem? (Matt. xxi. 10-16.)

## PRACTICAL SUGGESTIONS.

**I. Expressions of affection are of great value.**

**II. They increase love, they prove love, they comfort the loved.**

**III. The worldly heart does not understand the blessedness and power of self-sacrifice and gifts of love.**

**IV. Bad men put forward good motives for their bad deeds.**

**V. It is always our duty and privilege to minister to Christ by ministering to his poor.**

**VI. Gifts for the Gospel, for missions, for Christ's cause, increase the giving to the poor.**

**VII. We should honour Christ as our King and Saviour.**

**VIII. Even in the midst of triumphs there are sins and sorrows to weep over.**

**REVIEW EXERCISE.**—(For the whole school in concert). 1. Where did Jesus go after raising Lazarus from the dead? **Ans.** To Ephraim among the hills of Judea. 2. When did he return to Bethany? **Ans.** Six days before the Passover. 3. What was done for him there? **Ans.** They made him a supper, with Lazarus for a guest. 4. What did Mary do to him at this supper? **Ans.** (Repeat v. 3.) 5. How did the multitude honour him? (Repeat vs. 12, 13.)