

“What, then, was his creed? What were the doctrines which in his view Calvinism shadowed forth and which were so infinitely true, so ennobling to human life? First, he believed in God; secondly, he believed in an absolute opposition between good and evil; thirdly, he believed that all men do, in fact, take sides more or less decisively in this great struggle, and ultimately turn out to be either good or bad; fourthly, he believed that good is stronger than evil, and by infinitely slow degrees gets the better of it, but that this process is so slow as to be continually obscured and thrown back by evil influences of various kinds—one of which he believed to be specially powerful in the present day.

“God in his view was not indeed a personal Being, like the Christian God—still less was He in any sense identified with Jesus Christ; who, though always spoken of with rather conventional reverence in his writings, does not appear to have specially influenced him. The God in which Mr. Carlyle believed is, as far as can be ascertained, a Being possessing in some sense or other will and consciousness, and personifying the elementary principles of morals—Justice, Benevolence (towards good people), Fortitude, and Temperance—to such a pitch that they may be regarded, so to speak, as forming collectively the will of God. . . . That there is some one who—whether by the earthquake, or the fire, or the still small voice—is continually saying to mankind—‘*Discite justitiam moniti*,’ and that this Being is the ultimate fact at which we can arrive . . . is what Mr. Carlyle seems to have meant by believing in God. And if any one will take the trouble to refer to the first few sentences of the Westminster Confession, and to divest them of their references to Christianity and to the Bible, he will find that between the God of Calvin and of Carlyle there is the closest possible similarity. . . . The great fact about each particular man is the relation, whether of friendship or enmity, in which he stands to God. In the one case he is on the side which must ultimately prevail, . . . in the other . . . he will, in due time, be crushed and destroyed. . . . Our relation to the universe can be ascertained only by experiment. We all have to live out our lives. . . . One man is a Cromwell, another a Frederick, a third a Goethe, a fourth a Louis XV. God hates Louis XV. and loves Cromwell. Why, if so, He made Louis XV., and indeed whether He made him or not are idle questions which cannot be answered and should not be asked. There are good men and bad men, all pass alike through