

KNOX COLLEGE MONTHLY.

VOL. II.

NOVEMBER, 1883.

No. 1.

Knox College Monthly.

Published in six numbers during the session by the Metaphysical and Literary Society.

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TERMS—Per session, sixty cents.

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Editorial.

WITH this number the KNOX COLLEGE MONTHLY enters upon the second year of its existence. That it has passed successfully through what is usually the most critical stage in the history of a journal, shows that it possesses considerable strength and vitality. The criticisms upon it have been, on the whole, very favourable; and the reception which has welcomed it has surpassed the most sanguine expectation of its promoters. That many faults have marked its pages, and that it has come far short of the ideal marked out for it, we freely admit; but, encouraged by the past, it is our purpose to continue its publication during the present session, and it will be our constant

aim to make it more worthy of the confidence and support of its readers.

Emanating as it does from a purely Theological College, it will naturally give special prominence to the consideration of matters connected with such an institution. The history of men who, by their scholarly attainments and self-denying exertions, have left a permanent impress upon the history of our Church and especially of our Colleges; the more adequate equipment of our Theological Seminaries, by which they shall be enabled to overtake more efficiently the work demanded of them in the training of candidates for the ministry; the devising of means whereby a much larger number of the young men

of our country shall be persuaded to devote their lives to the preaching of the Word; the discussion of literary and scientific, as well as of purely theological subjects—these and kindred topics should afford sufficient material and abundant scope, not only for interesting and instructive reading, but also for the promotion of original thought and the cultivation of literary taste among our students.

A lively interest in Mission work has always characterized the students of Knox College. The Missionary Society is almost as old as the College, and has done much to send the Gospel into destitute regions. Our graduates are doing valiant service for the Master, not only in the distant fields of Canada, but also in the more remote countries of the earth. Recognizing the *reflex* action of Mission work on the life of the Church, THE MONTHLY will endeavour to foster a healthy missionary sentiment by gathering from every available source records of missionary effort and success, and by the publication of carefully prepared papers on this important subject.

The review of books sent to us for criticism will be careful, thorough, and impartial. In this way we trust our work will be of some real benefit in discriminating between the meritorious and the worthless. Canadian publications will receive special attention and encouragement when deserving.

A very subordinate place will be given to Church Notes, College Notes, Personals, etc. We hope, nevertheless, to give whatever is of real importance under these heads in a concise and entertaining form.

These are some of our intentions, and we hope by the assistance of graduates and students to carry these into effect, and make THE KNOX COLLEGE MONTHLY in every respect worthy of the College whose name it

bears and the Society under whose auspices it is published.

A SPECIAL attraction offered by THE MONTHLY this year will be a series of pen-portraits of men who took an active part in laying the foundation of Theological Education in this country, and who were at one time either actually engaged in imparting such instruction or influential in maintaining it. The writers of these portraits are men who were intimately acquainted with the subjects of their sketches, and are eminently qualified in every way to do them justice and make them attractive and profitable.

THIS issue of THE MONTHLY contains a verbatim report of the Address delivered by Dr. MacLaren, Professor of Systematic Theology, at the opening of the present session of Knox College. The subject chosen was "Calvinism in its Relation to Other Theistic Systems," and the Doctor's treatment of it has been fitly characterized as "the solid production of a solid man." At the present day, when many think that Calvinism is becoming modified to suit the times, or that it is rapidly decaying, the lecture is very opportune, showing clearly that, as far as Knox College is concerned, it has not drifted from its old moorings and is in no danger of a speedy decease. The lecture has been reviewed at some length by the friends of another system of Theology, without, however, making any appreciable effect on the positions taken by the Professor. It seems to us that if these critics would carefully review their *doctrine of the will* it would prevent them from falling into many inconsistencies which spring either directly or indirectly from it.

We avail ourselves of this opportunity to congratulate Professor MacLaren in having the honorary degree

of Doctor of Divinity conferred upon him by the Senate of Queen's University, Kingston, at its last Convocation. We wish the Doctor many years to wear his well-merited honour. We take the following from the *Queen's College Journal*: Professor MacLaren was presented to the Chancellor by Principal Grant in the following terms—Mr. Chancellor, I have the honour to present to you the Rev. William MacLaren, Professor of Theology in Knox College, Toronto, and to ask you to confer upon him the honorary degree of Doctor of Divinity. In this case the Senate desires to honour, as far as it lies in their power, not only Dr. MacLaren, but also Knox College, for it is well known that its students, past and present, unanimously declare him a worthy representative of that sister establishment of the Church in Ontario. Dr. MacLaren's ministerial career, from his ordination, was marked by pre-eminent success as a pastor, preacher and teacher, or Doctor. The evidences of his faithful activity and large powers of organization are to found to this day in the congregations to which he ministered. On account of his abilities as a teacher and his acquirements in the special department of Systematic Theology, he was appointed Professor in his *Alma Mater*, Knox College, and the expectations formed of him have been amply fulfilled. Indeed, during the last ten years he has discharged all the functions of a true Doctor of Divinity. His published treatises upon important themes prove him to be possessed of a logical and vigorous mind, and ripe and accurate scholarship, while his devotion to the cause of Foreign Missions shows how deeply his heart is interested in the grandest of Christian enterprises. The Senate believe that the conferring of this degree will commend itself to all the ministers

and members of the Presbyterian Church in Canada, and trusts that it shall be considered to symbolize in some measure those sentiments of friendship and esteem which are cherished by the Senates of institutions which have so much in common.

THROUGH the courtesy of Professor Newman, of McMaster Hall, a copy of his pamphlet on *Liberty of Conscience, a Fundamental Baptist Principle*, has been placed in the hands of the theological students of Knox College.

This pamphlet is a contribution to a discussion arising out of the following sentence published in the July number of the *Presbyterian Review*: "If the Baptists or Quakers, or any other of the sects, had come into power, they would have been no less intolerant and persecuting than the others." The object of the pamphlet is to show that it is *impossible* for Baptists to be intolerant and persecuting, since "freedom of conscience has been from the beginning, not simply a *constant characteristic* of the Baptists, but a *fundamental principle*, without which the identity of the body could not be maintained."

The claim is urged, with great confidence, that Baptists from the first have been the *only* consistent advocates and exemplars of the doctrine of liberty of conscience.

While thanking the Professor for his gift, it may be considered very discourteous, nay presumptuous, on our part to say anything in the shape of criticism, yet we cannot refrain from expressing our disappointment upon its perusal. When a writer makes an exclusive claim to anything, it is only natural that he be expected to make good that claim by reasonable and sufficient evidence. We have not the slightest objection to Professor Newman claiming for our Baptist

brethren the exclusive possession of liberty of conscience, provided he establishes their right to it, for we firmly believe that every man, and every body of men, should have what belongs to them. That the learned Professor, however, has not made good his claim is the decision at which we have arrived after careful deliberation, unless strong and reiterated statements can by some process unknown to us be substituted for argument.

The writer should have shown how the principle of liberty of conscience is necessarily and exclusively involved in Baptist tenets; and then he might have confirmed this position by an exhibition of its actual working in history. That he has not established the former will be patent to every thoughtful reader, and that he could not establish the latter must be evident to all who are acquainted with the intolerance of close communion Baptists who would unchurch every one who has not been immersed. Indeed, we think that nothing could have destroyed more decisively the exclusive claim of our Baptist brethren to the principle of tolerance than the pamphlet which Professor Newman has seen fit to publish.

WHEN *Bystander* speaks we may be sure he says something worth listening to, whether his theme be politics, science, or religion. In the October number, which we are sorry to know is his last, he discusses, among many other things, The Education of Ministers, and The Sunday Question, on both of which subjects he says much that is admirable, combined, however, with not a little that possesses the opposite character.

His article on the Education of Ministers is a review of two papers on the subject; one by President Eliot, of Harvard, the other by Professor Potter, of Princeton.

The statements of President Eliot,

with which *Bystander* sympathizes, contain ideas which to us seem very strange. He desires that "all future ministers, instead of being instructed in Apologetics, shall be trained on the principle of free inquiry and shall always continue free inquirers." We know not how ministers are trained in Harvard, but this we do know, that in this country while studying Apologetics students are allowed the utmost liberty in pursuing their researches in every direction, and in bringing to bear upon their examination of the Scriptures knowledge gathered from all available sources; and, consequently, find no occasion to place Apologetics and free inquiry in antagonism to each other.

Again, he speaks of the training of ministers being cut short on admission to the ministry, instead of being carried on as it should be through life. It may be quite true that in too many cases the training of ministers is cut short on their admission to the ministry, but the cause is not from without. One of the reasons why Knox College sought the privilege of conferring degrees in divinity was to promote a higher standard of theological learning by encouraging its graduates to pursue their studies after leaving its halls. And if one thing more than another is pressed upon the attention of every young minister at his ordination, it is that he shall continue his studies with the greatest possible diligence through life.

We are sure that the clerical profession will appreciate the following: "As things now are, no profession is under such terrible temptations to intellectual dishonesty as the clerical, while the public standard of candour is higher than it ever was before." Such a statement as this is evidently based on the misconception that the ordination vow necessarily prevents free inquiry. Before the date of ordination arrives, however, all candidates for the min-

istry have plenty of time and abundance of opportunity to search deeply and examine closely the doctrines which they are expected to teach. If one man, after diligent inquiry, cannot conscientiously teach the peculiar doctrines of some particular denomination, he can very easily find another broad enough and liberal enough to receive with open arms men who hold the most inconsistent theories; but, if another man after such inquiry is prepared to accept and teach the doctrines demanded who can say that he is not candid? Professor Potter is right when he indignantly repudiates the charge of want of candour, and refers to the noble army of men who have been ready in all ages of the world to suffer the most cruel persecutions and even death itself rather than compromise the principles of their religion. At the present day the ranks of the ministry are full of men who have given up everything that the world regards as valuable in order to teach what they believe to be the mind and will of their Master. What better evidence can they give of their sincerity?

Further, Protestant ministers have not only been free inquirers themselves, but they have always encouraged their hearers to search the Scriptures. Not unfrequently we find them commending the Bereans as being more noble than the Thessalonians, because they received Word with all readiness of mind and searched the Scriptures daily to find out for themselves the truth of the things spoken.

It is true that when a man adopts theories at variance with the standards of the church to which he belongs, he is asked to resign the office of minister of that church. There is, however, no coercion here. The church does not force him to hold certain dogmas. It merely demands of him, so long as he wishes to bear

its name, a loyalty to its doctrines. Surely nothing can be more reasonable than this.

Speaking of the strong temptations to intellectual dishonesty in the clerical profession, President Eliot adds, with *Bystander's* approbation: "This turns away from the gate of the profession the choicest minds, whose place is ill-supplied by boys subsidized at school and college out of the funds of sectarian societies on condition that they shall enter the ministry."

In reply to this deliberate insult, we would respectfully refer *Bystander* and President Eliot to the class lists of our Provincial University, which may be taken as a fair standard, where they will find that divinity students have, to say the very least, held their own in the intellectual strife with the students of all other professions.

Bystander's utterances on the Sabbath Question are, on the whole, rather more reasonable; yet he allows himself to fall into the mistake, into which many good men have fallen, of regarding the Sabbath as belonging exclusively to the Mosaic ritual, and consequently terminating when that system came to an end. *Bystander* can thus find no scriptural warrant for its observance. He would not, however, abolish it; on the contrary he regards its continuance a matter of expediency and intimately connected with the welfare of man. With his utilitarian argument we are thoroughly in sympathy, but we would not stop there. We firmly maintain that the Sabbath did not belong exclusively to the Mosaic ceremony; that it had its origin long before the time of Moses, that it was instituted in Eden, and that there is evidence that it was observed during the long period between Adam and Moses. The circumstances under which it was instituted furnish very good evi-

dence that it was intended to be perpetual. Moreover, why should the sixth and seventh and eighth commandments be considered as still in force if the fourth be abolished? The same Power that authorized those, authorized this one. The same code which contains those, contains this one. Does not the same obligation, then, which binds us to observe those bind us to observe this one also? In addition to this, we maintain that the Sabbath law has never been repealed. A law that was solemnly given in Eden, reaffirmed at Sinai, and observed and enforced by the holy prophets, must necessarily be binding still if there be

no evidence of its repeal. Christ and His disciples took particular care to teach that many of the ceremonial laws, such as those relating to circumcision, sacrifice, etc., had come to an end, but they are silent regarding the Sabbath. Is it reasonable to suppose that such would be the case if the Sabbath were regarded by them as a temporary institution?

The change in the time of observance, which is often urged as an objection against the Sabbath, does not affect the question in the least, since there is nothing in the first appointment of the day binding its observance to any particular set of twenty-four hours.

Contributed and Selected Articles.

THE REV. WILLIAM RINTOUL, A.M.

MORE than half a century has passed since the formation of the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland. The organization of that body, which took place in Kingston on the 8th of June, 1831, was an important event in the history of Presbyterianism, and did much to draw together and consolidate ministers and congregations previously separated and isolated. It had the effect, too, of stirring up the Church of Scotland, and, it may be, indirectly other churches, to give more attention to the new provinces across the Atlantic, and to send out more ministers and missionaries to cultivate the wide though sparsely settled field. In looking at the list of ministers who formed the first Synod in 1831, I find that not one of them is now living. The ministers still living whose names go

farthest back on the roll of the Synod are: the Rev. Duncan McMillan, of Komoka, who has now retired from the active duties of the ministry, and the Rev. Thomas Alexander, who is still actively engaged in pastoral work at Mount Pleasant and Burford in the Presbytery of Paris. On the roll of 1834 there appears the name of W. T. Leach, now Archdeacon Leach, LL.D., of Montreal, Vice-Principal of McGill College.

The Rev. Wm. Rintoul, of whom it is intended to give a brief sketch, was present at the first meeting of the Synod, having been appointed by the Glasgow Colonial Society to be the first pastor of "St. Andrew's Church, York," now Toronto, in July, 1830. He had previously been the minister of a Presbyterian Church at Maryport, in the north of England. But his heart was set on missionary work,

and while at Maryport he published an able plea for "The Claims of the Colonies on the Churches at Home." He was thus quite ready to accept an appointment to a colonial charge. He entered with zeal on the duties of his charge in Toronto, and commended himself to good people in all denominations by his conscientious discharge of duty, his faithful and practical preaching, his uniformly consistent Christian walk, and his large-hearted and catholic liberality. In the course of three years circumstances occurred which led to his retirement from the charge of the congregation of St. Andrew's Church, but these did not reflect in the very least on Mr. Rintoul, but rather raised him in the estimation of Christian people. For some time he was mostly engaged in missionary work, visiting distant stations and settlements, dispensing ordinances, and organizing congregations. In consequence of the state of the roads, and the want of public conveyances, missionary work was very different then from what it is now. But laborious as it was, and attended with many inconveniences, Mr. Rintoul took great pleasure in exploring and pioneering. After some time he was settled at Streetsville, where he continued for about twelve or thirteen years, when he removed to Toronto to take part in the work of instruction in Knox College. At Streetsville, as at York, he was a labourer that needed not to be ashamed, preaching the gospel of the grace of God with all plainness and fidelity, teaching publicly and from house to house, comforting the bereaved and afflicted, and faithfully, yet gently, striving to bring in those who were out of the way.

From the time of his arrival in Canada Mr. Rintoul saw the importance and necessity of an institution for the education of candidates for the ministry. He took a deep interest in the

establishment of Queen's College, and after the separation of 1884, united with others in the establishment of Knox College. For some years he was Professor of Hebrew and Biblical Literature in the College. He did his work with great zeal and ability, and ever sought not only to instruct the students in the literature of their profession, but to lead them on to a higher Christian life. At first he attended to his duties while still retaining his charge at Streetsville, but finding that he could not efficiently act as a pastor while engaged in college work, he, to the great regret of his warmly attached congregation, resigned his charge and removed to Toronto. About the year 1849, arrangements having been made for the teaching of Hebrew in connection with University College, it was no longer necessary to retain a chair for that department in Knox College. Mr. Rintoul accordingly, ever ready to serve the Church, whatever the sacrifice might be to himself, resigned his position in the College, and in the course of a few months was called to be pastor of St. Gabriel Street Church, Montreal. His personal qualities and his ministerial faithfulness soon endeared him to the congregation, which was gradually increasing and becoming consolidated under his ministry. Brighter days seemed to be dawning on a congregation which had experienced various discouragements and trials, and many in the congregation, and not a few outside, were looking for blessed results from the faithful and affectionate ministry of Mr. Rintoul. But that ministry was not of long continuance. On Monday, 1st September, 1851, he set out on a missionary tour to Metis, about two hundred miles below Quebec, for wherever he was he never lost his interest in missionary work. Good work was being done there by a devoted student, Mr. Kedey, and Mr.

Rintoul wished to see and help on the work. He reached Trois Pistoles, where he was seized with dysentery, accompanied with choleraic symptoms. One of his sons, with Dr. Philip MacLagan, of Her Majesty's 20th Regiment, who was an elder of the congregation of St. Gabriel Street Church, set out to attend him; but there was no railway in those days, travelling was slow, and, when they reached him, the hand of death was upon him; and neither the affection of a son nor the skill of a beloved physician could relax the cold grasp of that hand. On Saturday, 13th September, 1851, he quietly passed away, his last audible words being a prayer for his bereaved family. His remains were laid in the graveyard which surrounds the little English Church at Rivière du Loup, where a stone, erected by his congregation, marks the spot, and a suitable inscription records his Christian worth, and the sorrow of the bereaved congregation.

Mr. Rintoul, who was a native of Clackmannanshire, Scotland, was educated at the University of Edinburgh, of which he was a graduate. He was noted as a diligent and successful student, and was highly thought of by the Professors under whom he studied, and by some of the leading evangelical ministers of Edinburgh with whom he was acquainted. He kept up to the last the habits of a student, and was well acquainted with the theological and general literature of the day. He was a man of sound judgment, enlarged views, strong convictions, and deep conscientiousness. He was, above all, a man of prayer; no one could be long in his house, or in his company anywhere, without being struck with this. While he was in many respects a superior man, he was peculiarly modest, unassuming, and gentle. A stranger casually meeting him might perhaps be disposed at first sight to set him down as some-

what cold and reserved, but, on a more intimate acquaintance with him, such a judgment would be reversed. It would indeed have been difficult to find a more truly kind-hearted, loving and lovable man than William Rintoul. To students particularly he was attentive and kind, ever manifesting a warm interest in them and in their work. His pen was often used in advocating the cause of missions, and seeking to promote the general objects of the Church. He was a frequent contributor to the *Christian Examiner*, a magazine carried on for some years in the interest of the Presbyterian Church, and sustained mainly by the ministers. He was the first Editor of the *Ecclesiastical and Missionary Record* of the Church. While he lived he often contributed to its pages, and for several months before his death he had been contributing "Short Comments on the Psalms of David." For this his knowledge of Hebrew and of Biblical literature peculiarly fitted him. For several years he was Clerk of the Synod, then the Supreme Court of the Church, and performed the duties of that office with great care and accuracy. He was ever ready to co-operate with Christians of other Churches in all good works. While he resided in Toronto he was mainly instrumental in organising the Bible and Tract Societies, in the prosperity and advancement of which institutions he never ceased to feel a deep interest. During his brief residence in Montreal he rendered valuable service to the French Canadian Society.

His labours were, in the all-wise providence of God, cut short, but they were not in vain. In all the fields where he laboured—in Toronto, in Streetsville, in Montreal, and in other places where he had the opportunity of declaring the gospel of his Lord and Master—there may be traced fruits of his faithful ministrations. Not a few still live who remember him and the

words which he uttered, while many have passed away to whom his ministry was blessed, and who shall be to him a crown of rejoicing at the Great Day. A generation has almost passed since Mr. Rintoul was taken from the church on earth; but his memory is still fragrant, his name is remem-

bered by not a few with affection and gratitude, and is worthy of being handed down to succeeding generations.

Mr. Rintoul left a widow, a daughter, and several sons. His widow and daughter, with one son, still survive, and are residents of Montreal.

CALVINISM IN ITS RELATIONS TO OTHER THEISTIC SYSTEMS.

BY PROF. MACLAREN, D.D.

THE Presbyterian Church has ever been distinguished for its loyal attachment to that system of doctrine which is popularly known as Calvinism. And those who are best acquainted with its numerous branches throughout the world will be most ready to admit that wherever it has enjoyed an untrammelled Presbyterian government, it has shown no sign of any general departure from its ancient moorings. Dr. Schaff, indeed, ascribes to Calvinism in modern times a greater liberality than characterized it in the seventeenth century. But he cannot be said to have established the existence of any variation which has theological import; and the examples he specifies can scarcely be said to rest on historical data.

The impression which many cherish that Calvinism has been modified in modern times is probably due to two things, viz.: (1) In seasons of religious controversy, like the seventeenth century, men naturally lay more stress on the points which separate them from their antagonists than on those which they hold in common. In peaceful times, like those in which we live, other aspects of truth receive proportionate regard, and no *five points*, however vital, are allowed to engross the mental energies of the Church; and (2) in happier periods

when the din of controversy has been largely exchanged for the activities of Christian work, the strong language which seems appropriate in the heat of debate is laid aside, and more temperate words are chosen to express the same convictions.

This is as true of Arminians as of Calvinists. John Wesley, in the vehemence of his zeal against Calvinism, speaks in a style which is painfully near to the blasphemous. Richard Watson uses milder language, but he has not modified the doctrine. And no one who understands the theology of Calvin will discover any substantial modification of it in the pages of Cunningham, Hodge, and Thornwell, but he may find milder, and, at times, more carefully chosen language. We do not question that there have been introduced, in certain quarters, what may be regarded as real modifications of Calvinism, but they are not properly modern in anything save their phraseology. If to Grotius' governmental theory of the Atonement we add the speculations of Cameron, Amyrald, La Place, and Baxter, we shall not find much untrodden ground for those later divines who have sought to modify Calvinism while retaining its essential features.

Objects seen by night frequently present a distorted appearance to the eye.

And it need occasion no surprise if Calvinism is often assailed with a bitterness in the inverse ratio of the intelligence of its opponents. It is sometimes held up to scorn as an extinct system on which all advanced thinkers look back with a kind of lofty pity, and, at other times, it is denounced with a measure of savage invective which seems sadly misplaced in reference either to an extinct error, or a system already *in articulo mortis*. It is perhaps not uncharitable to assume that while these writers do not understand the system they denounce they have an instinctive conviction that it is neither dead nor dying. Be this as it may, it is too deeply grounded on the teachings of Scripture, and too fully in harmony with human experience, ever to disappear from the world while earnest men study the Word of God and weigh dispassionately the stern lessons of fact. Calvinism

IS STILL A LIVING POWER

in the land. But while there are other types of doctrine which have their attached adherents, it will always be in order to elucidate the relation which Calvinism sustains to them, and which they sustain to Calvinism. This is what we shall attempt in the present lecture. What we design is not so much defence as exposition. We desire to bring out the extent of our agreement and the measure of our disagreement with those who adhere to other theistic systems—using the word theistic in its etymological sense as descriptive of those systems which recognize a personal God, the Creator and moral Governor of the Universe, whether accepting or rejecting a supernatural revelation.

We shall leave out of view the various phases of Sacramentarianism, which can co-exist with many types of doctrine. Augustine, though reckoned a saint by the Romish Church, was in ancient times the most powerful

exponent of the doctrinal system which since the Reformation has been associated with the name of Calvin. Calvinism is in the main just Augustinianism, freed from the unhealthy leaven of Sacramentarianism. But while the teachings of the great Latin Father have never been repudiated by the Romish Church, and the present Pontiff has strongly recommended to the faithful, the writings of Thomas Aquinas, one of Augustine's disciples, there can be no question that Sacramentarianism takes more kindly to semi-Pelagianism, which is now the prevailing view both among Romanists and Ritualists. Passing by Sacramentarianism, as a kind of fungus growth which may appear in connection with various types of doctrine, we ask attention to the relations which some of the leading theistic systems sustain to Calvinism.

When the question is asked, What is Calvinism? the reply usually given is that it consists in certain views on what are known as the Five Points. The answer is in one respect correct, and in another incorrect. If the questioner desires to learn what differentiates Calvinists from those Christians who approach most closely to their views, the answer is accurate; but if he wishes to ascertain what Calvinists actually believe the reply is radically defective. If in order to distinguish Christianity from Deism, the parallel question were put, What is Christianity? it might be practically sufficient to reply, a belief that God the Creator has made a supernatural revelation of Himself to mankind, of which we have a reliable record in the Bible. But were the object to learn what Christians actually believe, everyone sees that it would be necessary to give a very much fuller statement of the fundamental tenets which the Christian community has deduced from the teachings of the Old and New Testaments.

Religion, as distinguished from theology, involves the intercourse of a personal God with man and the voluntary intercourse of man with God. And this intercourse, which is implied in all personal religion, postulates freedom in God and freedom in man. Freedom, self-consciousness, personality, and moral character are, so far as we know, inseparable, and there is no intelligible basis for religion unless we can predicate these both of God and man.

The eternal necessary substance which the Pantheist calls God has neither freedom, personality, self-consciousness, nor moral character. It evolves itself necessarily according to certain fixed laws in all the phenomena of the universe, and man himself and all the workings of his nature are its necessary manifestations. Religion under such a conception of the universe has no intelligible basis. It is true that where this view is entertained religious feeling may, to a certain extent, survive, because even Pantheism cannot

OBLITERATE MAN'S RELIGIOUS NATURE,

which it fails to explain, but it has no rational ground unless there is a personal God towards whom it can go forth. And it is not less evident that a real freedom in man is equally essential as a basis for religion. If man comes under the same law of necessity which governs the material universe, he is as little fitted to be the subject of religion as the tangible framework of nature.

There is, indeed, a very intimate connection between the divine and the human freedom which religion postulates. Man was made in the image of God, and man's freedom, with the limitations which attach to us as finite and as fallen beings removed, is perhaps the most accurate representation we can form to our-

selves of the divine freedom or sovereignty, which are only two names for the same thing. In neither case, however, does freedom mean arbitrary decision. Both in God and in man volition is linked with intelligence, and is directed towards an end viewed in itself as desirable.

Froude assumes that because Calvinists, in controversy, emphasize God's sovereignty that they reject human freedom. This is not only incorrect as a matter of fact, but it would be easy to show that it is logically fatal to their system. What they do reject is the Arminian or Pelagian definition of freedom, and not the fact of man's free agency. None hold more firmly the two grand postulates of religion, and give to them a more consistent expression in their creed and in their religious life.

We cordially recognize the necessity of the divine illumination of the soul in order that religious truth may reach its highest end, but, at the same time, we believe that any religious system is likely to be a permanent spiritual force for good in the world very much in proportion to the extent in which it holds forth positive religious truth. Negations cannot feed the soul. Non-belief cannot sustain spiritual life.

One of the most important tests which can be applied to the various theistic systems in relation to Calvinism is suggested by this fact. Viewed from this standpoint it will be found that they differ from it not in their affirmations, but in their negations. Calvinism embraces all the positive elements they contain and much more. If you examine, in succession, Deism, Socinianism or Unitarianism, Arianism, Pelagianism, Arminianism, and Calvinism, you will discover that you have been following an ascending scale at each stage of which the positive element grows and the negations become less.

A review of these systems in relation to Calvinism will make this apparent.

1. Deism. Deism asserts the existence of a personal God, the Creator and moral Governor of the universe. But in so doing it affirms nothing peculiar to itself. It enunciates a truth which all Calvinists and all Christians hold. It asserts also that the Creator has endowed His creatures with certain properties or powers which exert a true efficiency of their own, and that He has impressed upon the universe certain laws for its government, but in this there is nothing peculiar to Deists. What they assert is the common creed of Christendom. It is by their negations that they are differentiated from Christians. It is when they deny that God has at any time interposed to make a supernatural revelation of Himself to mankind, or that He has ever, since the beginning, put forth His power, save through natural law, to work out His purposes, that they separate themselves from other Theists. We are quite willing to accept all they have to say of the perfection of God's works, and of the laws of nature. We readily admit that God's works need no amendment, but when they assume that God, having created the system so perfectly, has left it to run on itself and work out all His purposes without any further interposition of His power, we demur. We admit

THAT THE LAWS OF NATURE

are perfect for the ends they were intended to serve, and that they are neither violated nor superseded, but unless it can be shown that God has committed the outworking of every portion of His purpose to natural law, and that He has reserved no element in it for the direct forth-putting of His power, we must reject the Deistical negation which assigns to the Most High the position of a mere spectator

in His own universe, and we must cordially accept every manifestation of supernatural power for which there is sufficient evidence.

2. Socinianism or Unitarianism is a stage in advance, and embraces a number of positive elements which are not found in Deism. It is not very easy to specify the positive elements which all who rank themselves as Unitarians will acknowledge as entering into their creed. For the diversity of sentiment which obtains among them is so great that it is only by very close personal converse that we can approximately gather how far each member is prepared to advance in the path of negation or of affirmation. But striking a kind of average the Unitarian creed may be said usually to embrace the following positive elements, viz.: The reality of a supernatural revelation of which there is a record, upon the whole trustworthy, in the Bible; the prevalence and evil of sin; the unity of the Godhead; the true humanity of Christ, and the moral influence exerted in favour of virtue by the life, death, and resurrection of Christ. Most Unitarians, in addition to the affirmations of the Deist, maintain these points, but in so doing they assert nothing which does not enter into the creed of all Calvinists, and, indeed, into the creed of Christendom. It is not what Unitarians believe, but what they deny which separates them from orthodox Christians. It is not their acceptance of the Scriptures as a reliable record of supernatural revelation which distinguishes them from ordinary Christians, but the denial of their inspiration. It is not the assertion of the unity of God, but the denial of the Trinity; it is not the affirmation of Christ's humanity, but the rejection of His deity; it is not the acknowledgment that the life and death of Christ exert a moral influence in favour of virtue, but the denial that

He offered a true, vicarious sacrifice for the sins of men, which is the objective ground of the remission of sins. It is not the acknowledgment of the evil of sin, but the denial of the total innate depravity of the human race which differentiates them from orthodox believers. It is their negations which place an impassable gulf between them and those who worship Trinity in unity, and trust in the mediation and sacrifice of the God-man for deliverance from the ruin sin hath wrought. Their positive creed is a mere segment of divine truth, and their negations cover the remaining portion of the circle.

Unitarians, indeed, claim that the doctrine of the Trinity contradicts the unity of the God-head. But to affirm that God is one in substance, and three in personality, cannot be construed into a contradiction. The affirmations are distinct, and each rests on its own evidence; but no one can pretend that in making them we say and unsay the same thing.

It is true that among men for each person there is a distinct substance; but for aught we know this may arise from the limitations which belong to a finite and created nature. And to affirm that it must be with God as it is with man not only bases assertion upon ignorance rather than knowledge, but it makes the creature the measure of the Creator.

Indeed we might go farther, and assert that the doctrine of the Trinity is essential to the intelligent acceptance

OF THE PERSONALITY OF GOD

which Unitarians maintain. Nearly all philosophers hold that self-consciousness, which is inseparable from personality, implies a knowledge of something distinct from self. Dr. Bain says, "The beginning of knowledge or ideas is the discrimination of one thing from another." The con-

sciousness or knowledge of self involves a knowledge of that which is distinct from self. The ego implies a non-ego, or, in other words, I cannot use the personal pronoun I, without distinguishing myself mentally from something which is not myself. If this is a correct view of what is involved in self-consciousness, it is manifest that prior to creation a unipersonal God is inconceivable. For there is no possibility of self-consciousness when there is nothing from which this self-existent being can distinguish himself. We must either admit the eternity of the universe, or a plurality of persons in the Godhead, if we desire to hold the divine personality intelligently. It is not a little significant to find a Unitarian writer so able as Dr. James Martineau recognizing this alternative, and distinctly admitting the eternity of matter, in order to conserve the personality of God. "There is," he writes, "only one resource left for completing the needful objectivity for God, namely, to admit the coeval existence of matter as the condition or medium of the divine agency and manifestation." But while the eternity of matter renders the self-consciousness of a unipersonal God conceivable, it secures for him no high and worthy fellowship such as a personal nature demands. But if there are three persons in the Godhead, then before any other being existed there was in the very constitution of the Godhead provision for self-consciousness. If there is an I, a thou, and a he in the Deity, then each person could from eternity distinguish himself from the other divine persons, and find full scope for the interchange of thought, feeling, and affection. When we go back, like the author of Genesis, to the origin of all things, and see God back of that, dwelling alone in the unapproachable mystery and majesty of His self-existent being, we can understand

that neither self-consciousness nor volition are foreign to His nature, and can believe that "in the beginning God created the heavens and the earth."

3. Arianism, though in some respects a higher type of doctrine than Socinianism or Unitarianism, presents no positive elements which are not found in Calvinism and other forms of evangelical Christianity. It recognizes the union of two natures in the person of Christ, it admits the pre-existence of the Logos who became incarnate in the person of Jesus Christ. But in this there is nothing distinctive of Arianism. It is when Arians deny the eternity of the Logos, and reject His proper deity, while assigning to Him the rank of the first and highest of creatures, that they separate themselves from orthodox believers. Arians holding that there is in Christ a superhuman, though still a created nature, have in modern times shown a tendency to adopt a somewhat higher view of the work of Christ than prevails among ordinary Unitarians. Unitarians regard the work of Christ as designed to produce a direct moral impression upon sinners, fitted to lead them to repent and to pursue a holy life; but some, at least, of modern Arians recognize that the work of Christ does, in a certain vague sense, terminate on God. They regard Him as interposing with God for sinners. The general idea which they appear to entertain is that this exalted Being, taking a deep interest in the welfare of sinners, endured humiliation, suffering, and death, not to atone for their sins, but still on their account, and thus He obtained for Himself such a position and standing with God that God is willing, at His request, to forgive sinners and restore them to favour. The sinner is taken back into favour,

NOT BECAUSE DIVINE JUSTICE
has been satisfied by the atoning sac-

rifice of Christ, but very much as a man who by his misconduct has lost caste in society, while unable of himself to regain by repentance his lost place, may be taken back through the interposition of a friend of distinguished character and virtues, for whose sake his past bad conduct is overlooked. It is almost self-evident that there is no positive element here which is not involved in the Catholic doctrine of the Atonement. This view supplies no adequate reason why Christ endured humiliation, suffering, and death, but the ordinary doctrine does, and a reason which enhances the significance and value of His entire work, and which explains why that work was fitted to secure Him a position and a standing with God, which clothed His intercession and His work with power, when presented for sinners. It is only its negations which differentiate Arianism from Orthodoxy.

4. Pelagianism. — In examining the theistic systems as they ascend from the negative to the positive, the next which comes under review is Pelagianism. Earlier in time it is also in some respects higher in structure than Socinianism. It embraces all the positive elements in the Socinian system, and recognizes, moreover, the Trinity and cognate doctrines. But while admitting the truth of these doctrines, it cannot be said to have shown any special sense of their importance, and in its practical teaching it has generally ignored them. It is indeed scarcely possible that anyone, cherishing Pelagian views of man's natural state and powers, could feel an urgent need for such aid as is involved in the direct interposition of God the Son and God the Holy Ghost for man's salvation. "Modern Socinians and Rationalists are the only consistent Pelagians."

The questions with which Pelagianism deals specially are sin and grace, but the views which a thoughtful man

entertains on these central topics must necessarily mould his beliefs on many of the leading doctrines of the Christian system—in fact upon all which bear upon man's natural state and the method of his personal restoration to the image of God.

The positive elements of Scripture teaching, as understood by Calvinists, and substantially by all Evangelical Christians, in reference to the two questions handled directly by Pelagianism, are (1) That all mankind by the fall of Adam lost communion with God, are involved in the penal consequences of his first disobedience, and have lost the image of God and become dead in sins, so that they cannot, without the special aid of God's Spirit, repent, believe on Christ, or do works acceptable to God. Salvation, therefore, cannot originate with man. (2) That it is by a special subjective work of the Holy Spirit, imparting spiritual life to the soul, that men are led to understand the truth revealed in the Word, in its real import, and are determined to yield a willing obedience to all its requirements. Each Christian, therefore, can say with the apostle, "By the grace of God I am what I am."

The distinctive teaching of Pelagianism is sharply antagonistic to these views. It may be summed up in two negations, viz.:—1. That man's moral character received no injury from the fall, men having now the same ability to do the will of God as had Adam; and, 2. That man needs, and receives, no subjective aid from the Holy Spirit to enable him to repent, believe on Christ, and do the will of God. The second of these negations flows necessarily from the first, for, if men need no help, God certainly will not interpose to give it. And both these negations flow, not from any alleged teaching of Scripture, which it can scarcely be pretended harmonizes with them, but from two philosophical

axioms which Pelagians lay down with as much confidence as if they were revealed in the Word of God. These are (1) that moral quality can be predicated only of volitions and their consequences, which are directly under the control of the will. Consequently, it is an absurdity to speak of

HEREDITARY SIN OR INNATE
DEPRAVITY.

No habits or dispositions can be either good or bad morally, as volitions alone have moral quality; (2) that ability limits responsibility. Every man must have plenary ability to do what God enjoins. Moral inability is held to be as destructive of obligation as natural. If a man hates God, so that he cannot keep His commandments, he is no more bound to do it than to open the eyes of the blind. It follows that every man is able at any moment to do whatever God commands without any special divine help. He needs no Holy Spirit to aid him, or to work in him either to will or to do. He is as able to obey as Adam in Eden. Grace, in the ordinary sense of that term, is unnecessary.

Pelagians indeed speak freely of grace, but they do not mean by it what is meant by Evangelical Christians. God in His goodness has been pleased to make us free agents, capable of obeying His commands perfectly. He has given us the example of Christ and a supernatural revelation for our guidance, and He pardons sins committed before conversion. The truth revealed and the circumstances with which we are surrounded exert an influence in the right direction. This is grace, and all the grace of which the system admits. Man needs no Holy Ghost now to enlighten the eyes of his understanding, and he receives no such aid.

It goes almost without saying that this system has no positive element which is not embraced in Calvinism.

Its negations alone distinguish it from orthodox Christianity. It has the merit, such as it is, of self-consistency. But it is the self-consistency of a system which undertakes to solve the problem of man's destiny by leaving out of view human depravity, the most important element in the problem to be solved.

5. Arminianism is allied more closely to Calvinism than any of the theistic systems we have reviewed. Arminius, brought up among the Calvinists of Holland, studied theology in Geneva under Beza, and the system which he afterwards developed shows that he owed not a little to his early training. The positive elements in his teaching are all found in the theology of his youth. These, however, he combined with negations, drawn chiefly from Pelagian sources, which have gone to make the system what we now find it. It is a composite system, in which Augustinian and Pelagian tendencies appear alternately in the ascendant.

It has been customary, since the Synod of Dort, to speak of the matters in dispute between Arminians and Calvinists as the Five Points, not that the differences can be limited strictly to these, but these are so important and far-reaching that other variations may be said to flow from them. This controversy turns upon the views held in reference to the fall, efficacious grace, election, particular redemption, and the perseverance of the saints. And upon all these topics where Arminianism differs from Calvinism it is in the way of negation.

(1) In reference to the state of man since the fall, Arminians avow, in general terms, a doctrine which is strictly Calvinistic. The Methodist Episcopal Church, U.S., has adopted the following article, borrowed from the articles of the Church of England, which are certainly Calvinistic. It is in these terms:—"The condition of

man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

This Scriptural statement of the effects of the fall upon the race seems to shut up mankind to salvation by grace. But Arminian philosophy soon makes it apparent that "things are not what they seem." Arminians teach that such an inability as they assert

WAS SUPERINDUCED BY THE FALL

is inconsistent with man's free agency and moral accountability. It is not enough that the soul of man as a whole, including all its tendencies, habits, judgments, and dispositions should be endued with a power of self-decision, for then, however freely the man might will, he might, if influenced by evil dispositions, invariably will what is wrong. In order to free agency it is held that the faculty of volition must have a power of self-determination, "irrespective of all the judgments of the understanding and the affections of the heart and the entire state of the soul at the time." The will can have no bias to either side. It must, in fact, be in a state of equilibrium. And as this is confessedly not the condition of mankind when they are born into the world, Arminians hold that it would have been harsh and unjust for God to have treated them as responsible for their conduct had He not by the introduction of a remedial system through Jesus Christ secured to them sufficient grace to restore them to the platform of free agency, where Adam stood prior to the fall. What is called grace is in fact a compensation for a hardship or injustice inflicted on the

descendants of Adam in connection with the manner in which they were introduced into the world, and as soon as sufficient grace, or rather sufficient compensation, has been bestowed upon men, they are brought back to that state of moral equilibrium essential to the freedom which Adam had in Eden: and thus the Scriptural doctrine of the fall, acknowledged in words, is practically blotted out at the behest of Pelagian philosophy. In reference, therefore, to the *fall*, Arminians differ from Calvinists in the direction of negation. For as soon as justice has been done to men, the effects of the fall are practically annulled to them, and they stand where Adam stood before sin entered our world.

(2) Arminians differ from Calvinists upon efficacious grace. They agree in holding that fallen man cannot repent, believe on Christ, and lead a holy life apart from a subjective work of the Holy Spirit in the soul. Both maintain the necessity of grace, and agree that it is efficacious also up to a certain point. But there is an important difference. The Calvinist believes that the salvation of the individual sinner turns on the grace of God victoriously constraining him to yield himself to God, while the Arminian holds that it turns on the self-determination of human will. The Calvinist holds that God not only gives men an opportunity of saving themselves, but "by His almighty power He determines them to that which is good, and effectually draws them to Jesus Christ, yet so as they come most freely, being made willing by His grace." Each believer therefore can, in the full meaning of the words, say, "By the grace of God I am what I am." We have seen that what the Arminian calls grace is, in reality, according to his theology, not grace. It is in no sense due to the unmerited favour of God. It is strictly a compensation for an injustice inflicted by

God on mankind through Adam. And the compensation ceases when sufficient has been accomplished to undo the wrong, and bring men back to the Adamic condition of free agency. They are placed on the platform of free agency, and left to make what use they please of the privilege. Were it to incline them, even in the faintest degree, to embrace the Gospel, it would destroy the equilibrium and subvert their free agency.

It is true the work Arminianism assigns to grace is quite superfluous. Man never lost his freedom, which is inseparable from his personality, and therefore cannot require to have it restored. Had the sin of Adam destroyed the free agency of his posterity, they could have had no moral nature and no sin, and would have stood

AS LITTLE IN NEED OF SALVATION

as the lower animals. But while this is evident, there is no doubt that what Arminians attribute to grace is a subjective work, the same in its general character, as far as it goes, as that which the Calvinist believes is wrought by God in the soul when He leads the sinner effectually to embrace Christ. The Arminian maintains that this work is carried far enough to restore free agency to man, but he denies that God can so touch the springs of thought and feeling in that region of human nature which lies back of consciousness as to insure that the sinner shall freely accept the great salvation. It is this negation which specially differentiates the Arminian from the Calvinist in reference to grace.

(3) Arminians differ from Calvinists in reference to God's eternal purposes in general and ejection in particular, but on both they differ in the direction of negation. They admit that God has an eternal purpose, but they deny that it includes whatsoever comes to pass. The decrees of God

in their most general aspect are God's eternal purpose to do what He does, and to permit what He permits. The real point on which this discussion turns is, What does God do, and what does He permit? No theist can believe that it is wrong for God to intend to do what He does and to intend to permit what He permits. Arminians differ from Calvinists in regard to the purpose of God respecting human salvation, because they ascribe more to man and less to God in the work. While they admit that God exercises a particular providence which extends to all events, and may therefore exert an influence favourable to the sinner's salvation, and that He gives sufficient grace to all to restore to them free agency, they deny that He does effectually determine any sinner to turn to Christ. They cannot, therefore, imagine God's purpose to include a work which He does not do. The Calvinist, on the other hand, believes that God not only makes His universal providence subsidiary to the salvation of individual men, but that He exerts a gracious, victorious power in the hearts of men by which they are made willing to embrace Christ and pursue a new life. God's purpose, therefore, must include the bestowal of this grace. This is the decree of personal election. Arminians admit of an election of persons to special services, and of nations and bodies of men to eminent privileges and advantages, and that God has a purpose to save all who repent and believe on Christ, or, as others put it, a purpose to save all who He foresees will repent and accept Christ. In this there is nothing which the Calvinist will not accept as containing an element of truth. It is when the Arminian denies that the election spoken of in the Word of God is a personal choice of men "before the foundation of the world that they should be holy" that

we reach the negation which distinguishes them from those who hold the Reformed faith.

(4) In reference to the nature of Christ's redeeming work, there is substantial oneness between Arminians and Calvinists. Both embrace cordially the catholic doctrine of the nature of the Atonement. They regard the sufferings of Christ as strictly propitiatory. They view them as intended to satisfy divine justice and render it consistent with the glorious character and perfections of God to pardon sin and save sinners. Arminians reject the notion that the Atonement is a mere governmental expedient designed to leave an impression on the moral universe that God is determined to uphold law and punish sin, while, in point of fact, He does not punish it. They regard the work of Christ as terminating directly on God, and not on the moral universe. In examining the governmental theory of Grotius, Limborch presents very correctly the pith of the whole discussion in the question, "An Christus morte sua circa Deum aliquid effecerit?"

But while there is substantial agreement between Arminians and Calvinists on the vital question of the nature of the Atonement, they are not equally at one in reference

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in giving his Son to die and the design of Christ in dying. Arminians hold that Christ died for all men alike. Calvinists do not regard the satisfaction of Christ as like the payment of pecuniary liabilities where the payment liberates *ipso facto*, and the amount paid is regulated by the number whose liabilities are met. They regard it as a satisfaction to the law and justice of God, which, in its intrinsic merit, is sufficient for the whole race and adapted to all. No man, therefore, need perish for want of an atonement, when God offers to him

for acceptance the work of Christ. But, while Calvinists believe this, they hold also that Christ in dying sustained a special relation to His elect, whose salvation is not only rendered possible but secured by His atoning sacrifice.

Here it may seem there is a positive element in the Arminian system which Calvinism rejects. This is only in appearance, for when Arminians assert that Christ died for all men alike, what do they mean? Not certainly that He did for all men, in dying, what the Calvinist believes He did for the elect. They do not imagine that He designed to secure the salvation of all men. The Arminian has present to his mind one idea of the design implied in the words "died for," when he asserts that Christ died for all men, and the Calvinist has before him a different and richer idea, when he affirms that Christ died for the elect. The Arminian does not believe that Christ died for all men or for any man in the sense in which the Calvinist believes that Christ laid down his life for the sheep. According to the Arminian view He died for all in the same sense as He died for those who He foresaw would reject His salvation and perish, and even as for those who were beyond the reach of mercy, when He suffered on the cross. Arminians can, in the nature of things, mean nothing more than that, by the death of Christ a foundation has been laid upon which God can righteously make a full and sincere offer of salvation to the entire race, which whosoever accepts shall be saved. But this is by no means peculiar to the Arminian. Every Calvinist believes it firmly, and acts upon it habitually, when he preaches the Gospel, or offers Christ to mankind indiscriminately. To state the matter in the manner of logicians, it is only by giving to the terms "died for" a smaller comprehension, that they impart to them a greater extension.

(5) Arminians are distinguished for their denial of the perseverance of the saints. Calvinists believe that all who are truly in Christ shall not fall away totally or finally from a state of grace, but shall certainly persevere therein and be eternally saved. They base this belief (1) on distinct and numerous Scripture testimonies; (2) on the fact revealed that God has an unchanging purpose to save ¹⁴is chosen people; (3) on the peculiar relation they sustain to Christ, their representative, in dying and interceding for them; and (4) on the power and grace of the indwelling Spirit, through whom their spiritual life is sustained and quickened.

The peculiar teaching of Arminianism on the topic is not only a negation, but it is based chiefly on other three negations. It is because they reject an eternal personal election to faith and holiness, because they deny that Christ sustains any such relation to His people as secures their salvation, and because they reject the idea that the Holy Spirit can, without destroying human freedom, exert any such power in the heart of man as will effectually determine him to embrace the Gospel and follow Christ, that they deny the perseverance of the saints, and explain away the testimony of the Word which asserts that they are kept by the power of God though faith into salvation.

In our review of this subject the distinguishing feature of Calvinism, as it has come before us, is its comprehensiveness. We have seen that

THE VARIOUS THEISTIC SYSTEMS,

in their positive teachings, sustain to Calvinism the relation of a part more or less fragmentary to the whole. This characteristic is the result of a fair induction of Scripture, confirmed by the facts of man's experience in a state of nature and of grace. This induction gives as the fundamental conditions of the central problem of

human salvation, three facts which must always be taken into account: (1) man's innate depravity, (2) the personality and freedom or sovereignty of God, (3) the subordinate personality and freedom of man. These three facts lie upon the surface of Scripture, and are involved in any fair account of human nature, and they are recognized in the Calvinistic system throughout. Nearly all the difficulties which are brought against the peculiarities of Calvinism arise from no lack of evidence for these independent facts, but from the inability of the speculative reason to comprehend how, if man is fallen and depraved, and God is sovereign and man free, the two freedoms, the supreme and the subordinate, can each have a place in working out man's deliverance from sin. If we deny or ignore these facts, it is easy to conjure up a theory of things which will eliminate these difficulties. If we deny personality and freedom to God, and imagine that human freedom is a mere mental delusion, we can fall back on a Pantheistic system of evolution, and, if the problem is not solved, it is obliterated. If, with Socinians and Pelagians, we deny human depravity, and practically shut out all present agency of the Most High in human salvation, a self-determining power in the human will may seem adequate to accomplish the work. The radical objection to these systems is that they solve the problem by denying its existence. Calvinism finds the recognition of these facts demanded both by Scripture and by human nature, and therefore it cannot adopt these short-hand methods of solving the problem. It accepts the facts and assigns to each

its proper place in the system of revealed truth. This is what gives to Calvinism its distinctive character.

This characteristic explains why the Calvinistic type of doctrine has in all ages attracted towards it so many devout master minds. The system which could satisfy such men as Augustine, Aquinas, Anselm, Luther, Calvin, Cranmer, Jewell, Knox, Bacon, Owen, Howe, Pascal, Edwards, Cunningham, Hodge and Thornwell, and a multitude of others who have stood in the front ranks of thinkers, must have in it an affinity for minds of the widest range.

This peculiarity shows that Calvinism will be more likely to commend itself to earnest, thoughtful men who desire to grapple intelligently with the great questions raised by religion, and supplies the reason why wherever it has been generally embraced, it has tended to stimulate so powerfully the mental energies, and to develop the moral fibre of the community.

It throws light also on the peculiar antipathy which Romanists and sceptics evince towards it. Their champions scarcely notice other theistic systems. Like the captains of the host of Syria, who were commanded to fight neither with small nor great, save only with the King of Israel, they single Calvinism as the object of their embittered assaults. The truth is that what they dislike is evangelical religion in any form, and they specially dislike Calvinism, because it is the tullest, best compacted, and most symmetrical presentation of the positive elements of pure Christianity which, in every form and degree, is obnoxious to Sacramentarianism and unbelief.

Missionary Intelligence.

MORAVIAN MISSIONS.*

I. The Moravians—who are they? They are an offshoot from the German State Church, which either idled in formality, or was paralyzed by an extreme rationalism. Their separation was because of their earnestness, a fact of happy augury.

The governing body is a central Board; and the head office is at Herrnhut, near the northern confines of Austria.

The creed is evangelical, although rather silent on the moral law and retribution. Their message is the cross; "the great theme of our preaching," say they, "is Jesus Christ." This is the staple of their sermons, and it is the secret of their success.

II. The Moravians—their Missions.

The field is so vast, and the time so short, that only a swift survey is possible. Herrnhut is the head office, and there are five great agencies.

1. *Greenland and Labrador.*—Before 1733 the state of matters there was gloomy enough. The Esquimaux strangely scorned other peoples; the climate was biting cold; the language baffled every rule; the dwelling was filthy; the food was both scarce and indecent (raw flesh, the usual, half-decayed seal, no unusual fare); their settlements were changed every season. It was a peril to travel where snow-storms often blinded and buried, or where ice-blocks, wrenched from the mainland by the action of waters underneath, often carried hapless travellers out to sea. In Labrador the native hostility was very treacherous; nor (to say the least) did the

lucre-loving officials of the Hudson Bay Company better matters.

A chivalrous daring, however, is a chief feature of the Moravian. In 1734 the Gospel was carried to Greenland, and in 1744 to Labrador. Six stations were fixed along the coast of each. For several years their efforts were without reward; but, undespairing, they persisted, and a better day broke at last. The natives grew curious, then anxious, then believing. It is touching to read of the phlegmatic, cold-blooded people, subdued by the self-sacrifice of Christ. The cause has varied in success, but, on the whole, has gone forward. The people are yet heathen; still, order and affection and character are appearing. And it was a proud honour to the Moravian, when a crew, sailing past Nain, exclaimed: "They do not look like the old robbers, but are good sheep already."

2. *Red Indians, between Atlantic and Mississippi.*—The Moravians were not the first on the field, but they were the first to cross the sea for that single object.

Among the haughty, conniving, reckless Iroquois the truth told with little effect; but among the less conceited, less turbulent Delawares, the Gospel quickly became a changing and shaping power. The success was signal. Chiefs were bowed before the great story, and their influence was very helpful. From 1765 to 1790 revivals swept over the settlements, and hundreds were converted. The result was that the roving Red Man began to farm, and that the rude schools were crowded.

The progress of a mission is weary-

* Paper read by Mr. J. C. Smith, B.A., before the Inter-Seminary Alliance at Hartford, Conn., Oct., 1853.

ingly slow, and when the hindrances are borne in mind, the statistics are splendid. In 1805 there were nineteen churches and fourteen hundred members.

From 1805 onward, however, the work has been sadly thwarted, mainly by three new causes: first, civilization pressing westward broke up the Indian settlements; second, the vices of the white man, especially intemperance, were speedily copied by the Red Man; third, the peace-loving Moravians were neutral, and therefore suspected in the war which broke out between the colonists and the Indians. The Mission, therefore, declined for a long while, and the deadening effects of the shock have been shaken off very slowly. To-day what churches have weathered the trial are monuments of Moravian toil.

3. *West Indies*.—Fifty years before Wilberforce pleaded for the negro, in 1732, Moravian enterprise was launched in the West Indies. From the first the down-trodden blacks eagerly welcomed the Gospel which brightened their future; but the relish of the truth by the slaves only stiffened the hatred of the white hirers, who scorned a levelling creed.

A change came, though. The convert grew more skilful and applying, and realized a higher figure in the market. The owners, therefore, cordially favoured a religion which heightened the value of their flesh-property. The missionaries were shrewd enough to utilize and not to scathe the change of opinion (for reform comes little by little). There was freer scope henceforth.

Owing to a hot sky, and bad food and unclean lodgings, and exposure to night air, the death-rate among the workers was high; but the life-rate among the negroes was cheerfully high. In 1879 there were forty-one stations on these islands, and there were over thirty-six thousand mem-

bers. Schools were erected; homes were cleaner; the poor slave, with a glorious eternity in view, could bear without repining the insulting cruelty of overseers. Who shall grudge the glory that falls to the Moravian for thus sweetening the negro's Marah of bitterness?

4. *South Africa*.—Before 1740 South Africa was densely heathen. War between numberless tribes was normal; the Bushmen, notably, seemed born for savage fighting. Decency did not exist.

Matters were worse when the Dutch Company established an office at the Cape. It was their principle that the natives should be their servants, and it was their scheme to send out a "comando," which should capture Caffirs, as wild Indians used to lasso the prairie cattle and drive them into service.

The Moravians opened up work in 1740. George Schmidt penetrated into the interior from the Cape. For six long years he strove to reach and impress the savages, but their wildness was almost untameable. Their higher nature was well nigh extinct. Glimpses of effect were showing in the sixth year, but they were quashed by the carnal policy of the Dutch officials. Their policy was to keep the natives under foot, and they dreaded whatever would instil them with self-respect, or upraise them from the ground. Therefore, when the Gospel began to relieve their condition, the Dutch ordered it off, lest it should equalize the whites and the blacks.

For fifty years, from 1742 to 1792, there was no mission; but then it started afresh, and its achievements compensated the delay. The emotional nature is uppermost in the African, and it was melted before the agonies of Calvary. The thunders of Sinai, like the storm which uprooting the deep weeds throws them up on shore, roused and alarmed the heart

because of its crimes. In the course of a few years, fourteen churches were built among the Caffirs and Bushmen. There was one central college for training native helpers. There are twenty-five schools, and nearly twenty-five hundred scholars; about eleven thousand adherents, and about three thousand communicants. Their record is surely glorious.

5. *Australia*.—Australia is the lowest of the fields. Captain Cook said, "they do not live in societies, but like other animals." Anthony Trollope said of the Mission, "To me the game is not worth the candle. . . . The race is doomed, and is quickly encountering its doom." Children, when a nuisance, are cut off; woman is a mere article of use: and hence when the natives first saw the white man on horseback, they thought the horses to be mothers; and when they first saw the bullock dragging luggage, they thought the beast to be a wife.

The aboriginal depravity was deepened by overflow of English felony. The natives learned new vices from the colony of criminals.

The mania for gold-mining rose, and the land swarmed with daring heathens from Europe in quest of sudden wealth. Verily the island appeared to be the sink of the earth. Did the Moravians operate upon this sin-sick sphere? They did. In 1850 two settled north of Melbourne, but were forced to resign because of the satanic schemes of miners. In 1859 two other stations were fixed far inland. Slow and tedious was the work; but the few fruits were lasting. The roaming natives consented to settle down to farm life, and their products have carried off prizes in Europe.

Religion has received a foothold along the west and south of the island, and the influence is radiating back into the centre. The glory of the Moravian, however, is that he was the

pioneer; he trod new tracks unquailed, and the growth of faith is his reward.

It is our regret that the outline has been so meagre, because the chief interest lies in the details. No allusion has been made to the Mission in Middle Asia, or to that in Central America. The Diaspora has been overlooked—a mission in Central Europe, whereby earnest men became itinerant preachers, visiting churches, and kindling the smouldering energy.

The whole of their working has not been told. We hasten to point out one or two features of the sect.

III. The Moravians—their characteristics.

1. The sect is missionary, or it is nothing. The fact is strange, yet significant, that their foreign membership is double their home membership. Whatever the fine theory, the actual truth of other bodies is that they first preserve and thereafter scatter the faith; else, wherefore do nine stay at home for every one who goes abroad? Now, the Moravians first scatter, and the result has been that they have undesignedly preserved the truth unsoiled by heresies which were rampant in Germany. Nine-tenths of their literature, nine-tenths of their sermons, nine-tenths of their business at the Board of Control, nine-tenths, and not one-tenth, concerns their missions. What marvel that they have outshone all their rivals in sacrifice for the heathen!

2. Every member of the sect is a missionary. When a land of crying need appeals to the Central Board, applicants spring to the relief, and the difficulty lies not in obtaining but in selecting. Laymen are qualified. If a sphere is open and he offers, his services will likely be accepted. One advantage of any man of godly judgment being a fit party for a mission has been proved. Such a man can labour manually, and thereby the

lower classes of an island can be reached. The average system is, however, stiffer and less yielding than the Moravian in this respect; and it is worth thought whether the margin of qualification is not rather narrow sometimes.

The literature is charged with an electric zeal on missions. Reports are ever returning and are saluted as triumphs. Mission papers are cheap and are found lying on every table; and the topic is the staple of their conversation.

The news is cast into a concrete form, and it is impossible to over-value this fact. The person of sheer duty may transform a list of figures, or a column of naked statistics into a power; but the great mass of Christians loathe them as empty of vitality.

Compare an article in our missionary papers, and the career of an earnest missionary through our churches; crowds flock to hear, not figures, not sounding abstractions, but stories of encounter, of strange customs, of new modes of work, of conversions of endless variety as to experience. The reason is plain: such accounts transport the hearer to the very scenes.

It requires genius to write in so vivid a style, but the hope is not Utopian that our printed accounts of missions will fall into this style of instructing the people. It is a striking feature of Moravian literature that it is crowded with details fresh from far-off work. One happy result is that there is no waiting for a "special call," which is sometimes a piece of superstition and sometimes an excuse for selfishness. The way to get a "call" is deeply natural; it is to brood over the darkness which overhangs great parts of the earth—and the desire, alike holy and humane, for

the day to break upon them, will likely arise in the heart. Now the constant inflow of tidings alive from the field of operations keeps the Moravian Church thoroughly posted; and hence that foreign devotion which in some places appears the rarest heroism is to the Moravian a seemly and usual matter; it creates no surprise whatever. Now if a dense ignorance of missions means a dearth of missionaries, the home press should, like the Moravian, strive after the vivid, the life-like, the earnest—striking out empty exhortations and general statistics even, and crowding the columns with actual experiences, which will not merely inform but will fire the reader.

4. Their non-sectarianism.

It is singular that their origin did not narrow their motives, but denominational eminence is not their desire—non-extension is a principle with them. Their yearning is to make Christians; they are very careless about making Moravians. It costs them no sorrow when a new convert passes over to swell the church roll of another faith. Some consider this a blemish, others an excellence. It is, however, one reason why their doings have been largely unknown. Their ambition has been to convert the world to a faith not to a church; yet this very fact may have obscured their merits in the sight of seizing, grasping, religious bodies. To-day they are underrated; but their silent toil has told; and whatever be their future—whether they keep apart or whether they merge into other bodies—their past has been a history of glory, of ceaseless pioneering to evangelize the darkest and unlikeliest places of the earth. Their forceful word to others is "Come and do likewise."

College Notes.

THE endowment fund of Knox College is steadily progressing, and has reached the sum of \$136,000. The Presbyteries of the Church are now carrying on the work; and with special efforts, which will be put forward toward the close of the year, it is expected that the full sum will yet be realized.

MR. A. K. CASWELL, who was formerly a student of Knox College, and who has been labouring in Dakota during the past two years, still retains kind remembrances of his *Alma Mater*. He has donated a scholarship of the value of \$25 to the student who obtains the best general standing in the classes of the third year in the Literary Department. He thinks the course of study valuable, and wishes to stimulate to greater diligence therein. Rev. R. Torrance, of Guelph, has also kindly donated a scholarship of the value of \$50, to be disposed of as the Senate see fit. It has been substituted for the Cheyne Scholarship in the third year, and the latter is offered to the best student in Pastoral Theology. The College is indebted to these gentlemen for their substantial interest in her welfare. We think it a sign of satisfaction and growing interest in the work of Knox College; and we hope she will ever prove worthy of the gifts of her friends.

A THOUGHTFUL and able "Plea for Popular Instruction in the Evidences of Christianity" has been written by the Rev. James Middlemiss, of Elora. A number of copies of this work have been distributed in Knox College, for which Mr. Middlemiss has the thanks of the students. We all deplore the sceptical tendencies of

many young people at the present day. Poisonous and agnostic literature finds its way into their hands, and being ignorant of the evidences of Christianity they are unable to combat its arguments. They have not settled opinions, but drift about with every wave of doctrine. We are glad that Mr. Middlemiss has issued this tract, and we hope that it may have some influence in bringing about the better education of the young in this department.

A KIND lady friend, Mrs. Mortimer Clark, has made a handsome gift to Knox College which will contribute greatly to the comfort of the students. We value the gift very highly; but we value more highly the kind spirit which it reveals, the lively interest in the welfare of the students, and, therefore, in the work of the Church; and we must ever cherish towards Mrs. Mortimer Clark and her husband, for their personal thoughtful care, and large liberality, in this and other gifts, feelings of love and respect.

THE students have been obliged, during the last month, to part with esteemed friends. Rev. Dr. King leaves Toronto for Winnipeg. His connection with and activity in the affairs of Knox College, his kindly interest in the students, his refreshing and edifying services in St. James' Square Church had endeared him to many hearts; and when it became known that he had accepted the appointment to Manitoba College the students expressed a wish that some small gift be given him, which would keep in remembrance the good feeling cherished toward him by the students of Knox College. The gift

took the form of an album, with the pictures of the students and an engrossed address.

REV. JOSEPH BUILDER has departed to the Mission field in Indore. As a student he manifested a deep interest in all the affairs of the College and of the students, a keen and powerful intellect in grappling with the problems of Theology, a gentle sympathetic disposition, and a fine Christian spirit. Mr. Builder's fitness and desire for the foreign work were known to the students, and they received gladly the news of his appointment. As a token of their esteem and good wishes, they presented him, on the eve of his departure, with Alford's Greek Testament, Godet on the Epistle to the Romans, and Meyer on the Acts of the Apostles, at the same time expressing the interest they would take in all his work.

REV. JOHN JAMIESON, who has been labouring in Magnetawan during the past two years, has been designated by the Foreign Mission Committee to the work in Formosa. This is a very important field among Canadian Missions, and Mr. Jamieson, by his disposition, zeal and success in the active work of the ministry, has proved himself worthy of the great trust imposed upon him. The desire for foreign work was formed in early youth and fondly cherished through many years. The Lord has at last opened up the way which was faithfully committed to him, and he enters into the vineyard to gather the ripening fruit. In bidding farewell to Mr. Jamieson the students presented him with Alford's Greek Testament as a slight token of their

esteem and good-will, expressing at the same time the eagerness with which they would watch the course of his labours in Formosa.

We wish Rev. Messrs. Builder and Jamieson God-speed in their labour of love. We think it an index of a deep missionary spirit among the students of Knox College that these two gentlemen should offer themselves to the foreign work, and we hope that their example may generate in many others the desire to labour in the foreign field.

AT the last meeting of the Metaphysical and Literary Society the following resolution was passed: That whereas, in His all-wise Providence, it has pleased our Heavenly Father to remove from us by death one of our number, a faithful fellow-labourer and dear brother, a member of this Society, be it therefore resolved, that out of respect to our deceased brother this meeting be now adjourned; and further, that the officers and members of this Society desire to put on record their high appreciation of Mr. Brown as a co-labourer and fellow-student, to bear testimony to his noble Christian character, uniform courtesy, exemplary life, and the fidelity and earnestness with which he carried on his Master's work; that though we grieve to have him with us in our meetings no more, we shall endeavour to profit by his example, and be diligent and faithful in carrying on the work to which he had consecrated himself, body and soul; that a copy of this resolution be sent to his brother residing in Chicago, to his aged parents whom he left in his native land, and also to the *Presbyterian* for publication.

Personals.

MR. A. CUTHBERTSON, who supplied Singhampton and Maple Valley for Mr. R. B. Smith during his illness and for some considerable time after, and who for the past year has been lecturing on Calisthenics, Hygiene, Effects of Stimulants, and Promotion of Health in General, has returned to the College to complete his second year in Theology.

It is pleasing to notice the interest the boys take in decorating their rooms. It is also amusing to notice the variety in the decorations. Mr. J. S. Hardie boasts of a cage but has no bird; Mr. John A. Ross has a bird but no cage; while Mr. J. M. Gardiner has both cage and bird. Every morning the halls reverberate with its cheerful notes.

How and where are the graduates of '83? Mr. W. G. Wallace, M.A., who passed his first examination for B.D. at the close of last session, always forward in the ranks, led the way for his fellow-grads in the matrimonial department. He is settled at Georgetown.

MR. R. M. CRAIG, ex-librarian, has changed his political opinions, and is now a married man. He is settled over the congregations of Dunbarton and Highland Creek.

MR. WM. ROBERTSON, B.A., a veteran in the matrimonial line, was inducted into the charge of Waterdown on 16th inst.

MR. JOHN MUTCH, M.A., of whom we confidently expected more long before this, was inducted on September 25th into the pastorate of Chalmers Church, Toronto. Mr. Mutch is evidently waiting for the autumn leaves to fall.

MR. JAMES BALLANTYNE, B.A., has gone to Europe, where he intends pursuing his studies in some of the

British and German Theological institutions.

MR. J. S. HENDERSON is about to be inducted to the charge of Longwood and Wendigo in the London Presbytery. As Mr. Henderson is already otherwise engaged, we hope this additional work will in no way incommode his personal comfort.

MR. HENRY NORRIS is settled at Glenallan.

MR. JOSEPH BUILDER, B.A., takes with him to Indore a young lady from Hamilton.

MR. D. A. THOMSON, who resided on the mountain near Hamilton, is settled at Hastings.

MR. ANGUS ROBERTSON is stationed at Calgary in the far West.

MR. D. FORREST, another veteran, is at present labouring in the Presbytery of Owen Sound.

MR. D. M. RAMSAY, B.A., who has been labouring at Indian Head in the North-West, intends spending the winter in Scotland.

MR. G. B. GREIG has been appointed by the Home Mission Committee to Huntsville in the Muskoka District. Slow, but faithful, we expect to hear of Mr. Greig fulfilling his other engagements shortly.

These are our graduates of '83; yes, these are the gentlemen who always took the books out of the library and left them scattered on the tables.

WITH deep sorrow we record the death of a fellow-student, Mr. John Brown. He returned from his missionary labours in Manitoba to enter on the work of the session, but God had other things designed for him. He was taken ill with typhoid fever, and after a brief illness passed away to his rest. A sketch of his short, but devoted life, will appear in next issue.

Literary Notices.

The Royal Readers. Published by Thomas Nelson & Sons, and James Campbell & Son.

WE hear much, nowadays, of the advance of science, of art, and of commerce. Into whatever field we look we find great advancement. We see it in the science of Education. The books which, a few years ago, were used in our common schools, appear dry, uninteresting and antiquated compared with those which now issue from our publishing houses. The children of to-day have many advantages over their predecessors. They are assisted in their study by the adventitious aids of engraving, interesting story, good teachers, etc. We have before us the Royal Readers, lately authorized by an Act of Parliament. They have embodied within them all the latest modes of instruction, and are elegantly finished. The type is a little small, especially in the First and Second Readers. The matter is very well arranged. The child is first taught small words and the sounds of combinations of letters frequently occurring in larger words. He is then led on gradually to larger words and combinations of sounds. The engravings are clear, homelike and attractive, and are fitted to assist the child in grasping the ideas taught in the lesson. When we pass to the Second Book we find many charming little stories and sunny pleasing rhymes and much folk-lore. In the Third Book the reader is made acquainted with much of the delightful lyric poetry of English literature. We are pleased to notice this particular element of merit in the Royal Readers. The child has a vivid imagination. When we wish to teach it a truth we teach it through the im-

agination. If we wish to warn it against doing something which is wrong, we do not enter into an intricate explanation of the wrongness of the action; we tell it a fable embodying the truth to be taught. We reach it through its imagination. In many of our schools the scholars receive a very meagre training of the imagination. Very little composition is required of them, an element of training that is invaluable. Readers, full of imaginative pieces, go far to redeem this weakness of education. The mind is stored with beautiful descriptions and delightful pictures; and "A thing of beauty is a joy forever." The life is made brighter and happier. A taste for the beautiful is developed; and when this taste is developed our homes will be made more cheerful, our gardens more attractive. The æsthetic taste of the people of Canada may be greatly raised. In our social gatherings we find that the selections most appreciated are either humorous ones, which belong to the lowest class of literature, or selections that harrow up the feelings. Pieces, describing beautiful and entrancing scenes, or magnificent and sublime features in nature attract little or no attention. The æsthetic sense is too dull to apprehend their beauty. The sphere of the imagination is full of glory, but very few ever pass in beyond the vestibule. We regard the introduction of Readers affording good food for the imagination as a decided step in the advance of education. It is also interesting to see selections from the writings of prominent Canadians, giving sketches of Canadian history, scenery, life and character. In the Fifth Book the reader is made acquainted with selections from the best authors of the

English language, and with many recent writers not often quoted in reading books. Many of the selections embody some of the researches of modern scientific investigators, and furnish an idea of the progress of science. On the whole we regard the Royal Readers as of a very superior character, and hail with pleasure their introduction into our schools.

The Church in Scotland. By the Rev. Jas. C. Moffat, D.D. Book-sellers: James Bain & Son.

WHAT is present and what is remote are alike of interest: what is between is, as a rule, dry and tedious. The present is the actual, and the public appreciate it. The distant is the romantic, and the public relish it. Newspapers sell rapidly and prove the first point; the excavations round long-buried cities, and even the finding of broken jugs—the public greedily listens to every particular which is the relic of a race long gone from the earth.

The author has this fact to promise success to the volume. He starts far back in the first century after Christ, and he follows the Church down to the year 1560; when the first Assembly of the Reformed Church in Scotland met.

There is a feature of the work which, on first thought, would make popular interest in it dwindle, that is, the severe separation of fact and fiction. Legends are thick in a land of hills, but without schools. The public, therefore, would naturally gladden at a story either of monastic horrors, or of a moonlight mysteriousness, or of a thrilling battle; the merry ballads which immortalize a priest who was holy, but jolly too: the public demand for such fascinating literature would be immense for a while. One of the secrets of Scott's success is his revival of those customs and scenes which seem to belong to another race altogether.

The exact position of the author is midway between the antiquarian and the public: he receives from the former the results of analysis, and he presents them to the latter in a pleasing shape. Both offices are needful, and both claim a high order of talent. The criticism which dissects the fable to discover the truth, which tortures out of ballad and musty manuscript what is the basis, is certainly not a popular business, but it is necessary. On the other hand the talent to throw the ascertained events into a lucid order, to present us not with a skeleton of the past, but to make the past rise up again with all the vividness of a present vision, that talent is rare. Those who read the history of Hallam and that of Macaulay, or the career of Chris. Geikie and that by Farrar, will feel the chasm between a volume for the scholar and a volume for the people; and the highest art is that which unites the power to analyse and the power to embellish.

Now criticism is judged sometimes to be empty, unless it can find fault; and a critic is not seldom a cynic. Of course the conception is laughable. We gladly award to this volume the praise of conscientiously ruling out the fabulous, and yet of investing the historical with a style that brightens the subject. This history is not a graveyard where we walk among the dead; it is an olden time made alive and fresh, as if to-day.

Dr. Cunningham's "History of the Reformation" is a standard work; but it treats mainly of the Reform Cause in Europe. Tait's "History of Scotland" is rather general for the average reader. Crie's "Life of John Knox" is a great production, but it is confined largely to the period of Knox. Hetherington's "History of the Church of Scotland," excellent though it is, devotes only the two opening chapters to the history lying between the second and the

sixteenth centuries. It would be invidious to compare minutely the volume before us with these great histories; but one eminent advantage which it enjoyed was that the materials were very plentiful.

There are three great divisions of the work. The first stretches over the first eight centuries of the history. The crude conditions of things are revealed so far as the scarcity of record allows. The savage, warlike races are described. Then we listen to the voices ringing out the old-time Gospel in language quaint and grotesque, yet aglow with energy and realness. We see Nimian among the southern Picts; and Palladius, whose see was Ireland; and Columba, of high blood and brilliant talent, toiling on the northern islands.

The charm of these pages would have been greater if the record was minuter. Legends are, as a rule, truths richly coloured; and after the finest test has been used, there will stand out an event. This is not practical in every case; but it is in some. For example, the author has conceded that, although the life of Patrick has been coloured so that the original is unseen, there are private papers with his own handwriting relating incidents and hardships: if these had been produced the effect would have been splendid, we would catch a glimpse of the grand man. Those who have read the opening chapters of Greene's (lately deceased) History of England, will recall the naked facts which underlay old Saxon and Norman traditions.

The second great division of the book extends from the eleventh century to the eve of the Reformation. This is the dark period. Papacy lay over the land like a long night, wherein mists of superstition and ungrowth were the chief features. Alexander and David were the crafty agents of the craftier Pope. Catholicism, not through the ecclesi-

astical but through the civil powers, stole so subtly over the country as to elude the notice of the wariest. At the close of David's reign the whole land was marked off into dioceses. Monasticism speedily followed. The wily priesthood smoothed and levelled the transition to papacy so evenly that the country did not feel a rough break in the passage. The circumstance which settled the point was the troubling and threatening attitude of England towards Scotia. They were not evenly matched, and the North would be worsted. The Scots therefore sought an asylum in Rome, which cordially welcomed the new-comer.

But peace did not ensue. The connection between the Pope and the Scotch was seemingly friendly, but there was a bitter and growing hatred underneath which could not be quelled. What hurt and crippled the influence of the Pope was the progress of education: the people—like an undecided voter between two monied partisans—were pulled in two opposite ways, the one telling them to think, the other telling them to swallow without a groan the dose of the priest.

The third and fourth divisions of the work we have ventured to join together: the first, revealing the reasons of the downfall of Papacy, and the second describing the final struggle and triumph.

The truth is that Papacy fell because it was rotten. Its entrance into Scotland was easy; for it appears that at first the missionaries subdued the people to the Gospel, then carried out the parochial plan; and when this regular state of things continued for a length of time, Papacy found these plans quite congenial; and thus, without wrenching the existent order, usurped the power. But the rock when submerged for a season reappears slippery with slime. Scotia under the yoke of Rome throve

until those silent corruptions covered the kingdom with loathesome forms.

The priesthood, seemingly so immaculate, sank in unseen vice, reminding us of the under-world of violence and obscenities that was thrown open to view before the days of Luther.

Jobbery resulted when Churchwork became a huge financial scheme. The Monks, whose fame for learning in Europe gave a prestige to the name, were ignorant bookworms who imposed their Latin on an innocent people, and thereby cheaply gained a reputation for scholarship. But the truth was the office was now without the duties. The bishops and priests did not elevate the parishes, but rather hunted around for positions whose emoluments were handsome, and the acutest scent, of course, was the most useful. It was no secret that churchmen competed for places.

Then the noxious system of nunneries and monasteries not only burdened the revenue uselessly, but swarmed with a species of lewd wickedness which it would be disgraceful to write down. The unnatural law against marriage was stringent at first, but was loose at the last, and society was unclean. Then the clarion voices and quenchless zeal of the Reformers, whose spirits rankled at the undermining influence of Popery, heightened the ill-will of the nation. The warcry was not smothered altogether.

There now arose a second of the cluster of great names which Hugh Miller has noticed. The first we have already reviewed; the third consists of Chalmers and Candlish and Cunningham and Gordon; the second consists of Wishart and Patrick Hamilton and John Knox—men great by nature, yet fashioned by the circumstances of the age.

Patrick Hamilton, of high birth, with poor schooling, crossed to Wittenberg, and attracted the eye of Luther and Melancthon, who foresaw

a brilliant future before him. But a desire nestled within him to release his countrymen from the gross darkness which overhung them. He preached with power to the people, but with danger to his life. Wishart was a like-minded coadjutor in the cause of Reform. The popular feeling was fast inflaming. But the guiding and practical sagacity of Knox prevented a frantic outburst which would only have delayed the object in view. The Catholics held out strongly against reconciliatory measures; the Queen Regent, whom Knox fondly ventured to hope to be on the right side, sneeringly cast off every appeal.

The arrival of the French increased the consternation and despaired the Reformers not a little. The Queen Regent's course had been very guileful, and now she sought as allies the arms of France. The Reformers appealed to Elizabeth. France and England then agreed to vacate Scotland. The Reform cause now was relieved and breathed freely. It gained ground daily; it wrung concessions from reluctant Catholics. When matters were ripe, an Assembly was summoned, and the existence of the Scottish Church was fixed.

The whole history is like a plot, rising in interest until the climax is reached. The work is laid out in such a manner that the eagerness grows and swells from chapter to chapter. Yet there is not the least sign of hurry or of confusion as the record approaches the end.

Still the peculiar fascination lingers over the first part of the work. The last part is more or less familiar, being well within historic times. But the progress of the Gospel among the rude, wild Picts and among the tribes of Ireland is almost new ground: the life-work of Patrick and Columba and Nimian and Palladius would enrich our biography; and the underhand manner in which the Roman power acquired Scotland is singularly instructive.

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