

Scotland by a desire for an independent justification of personal beliefs and for a philosophical interpretation of religious doctrines such as existed, from the very beginning, in German Protestantism. The highest problems

ceded, and drifted away in the direction of excessive liberty and of ultimate anarchy. . . . In the seventeenth century . . . the matters in dispute were of a more interior nature. The use or disuse of the Church's *Sacramenta* or external *means of grace* was the question mainly at issue. And here the Baptists represented one tendency of thought and the Quakers the diametrically opposite one. . . . The controversies of the eighteenth century, and the two principal secessions in which those controversies terminated, [are] Unitarianism on the one hand and Wesleyanism on the other. The questions on which those two controversies hinged are of extreme interest and of paramount importance. . . . They belong to a still more interior department of the Church's life; . . . they are, in a word, questions relating to the Church's *system of doctrine*, to her educational method of procedure. . . . And here Unitarianism . . . went off in the pursuit of an unlimited intellectual freedom; while Wesleyanism . . . handled, with an almost sublime self-confidence, the tremendous spell of an appeal to the mere *feelings* of half taught and half civilised men." The other work I wish to recommend is by John James Taylor, a Unitarian minister, with the title 'Retrospect of the Religious Life of England' (1845). As the title indicates, the subject is here treated under the three headings of The Church, Puritanism, and Free Enquiry. In Chapter III. (p. 131 *sqq.*), the author proceeds "to contrast with [the Anglican hierarchy] the nature

and operation of the antagonist principle of Puritanism. It is from the conflict of these opposing tendencies that the peculiar character of our religious life results. The spirit of Puritanism must not, however, be confounded with the principle of Free Enquiry and mental independence, which ultimately grew out of it, and by those who were capable of reasoning to consequences, might have been seen to be implied in it. The fundamental idea of Puritanism, in all its forms and ramifications, is the supreme authority of Scripture, acting directly on the individual conscience—as opposed to a reliance on the priesthood and the outward ordinances of the Church. . . . With Puritanism, the range of enquiry is shut up within the limits of the written Word; it does not venture to sally forth beyond them, and survey the Scripture under a broader aspect from some point of view external to it." "The strict letter of Scripture was received by [the Puritans] as a final absolute rule, ever present, ever applicable, standing in close immediate contact with the exigences of man's outward life through the revolutions of centuries. On the other hand, the Anglicans regarded Scripture as indeed the original depository of Christian truth, in which its germs, as it were, and first principles were shut up, but acknowledged ecclesiastical tradition as its legitimate exposition; Scripture and Tradition being viewed by them as equally under the superintending direction of Providence. . . ." (p. 286).