

eustom, folly or intolerance to extinguish one spark of that divine flame we call the Soul, or that we turned away from a righteous and peaceable endeavor to loosen the fetters which still bind it throughout the world. Let not the flowing waters of Christianity be embittered by the gall of fierce polemical discussion. Your chances for achieving good will be greatly marred by such a course.

It is this disposition to express in extreme language our hatred of any system which runs counter to our own that mars our influence and makes us pigmies in the eyes of the broad, intelligent, thinking world; it is something worth while to stand out and be great in one's time and not for the sake of gaining a temporary foremost place to yield to the sinister influence of passion and prejudice. Let us be intellectually honest and let us have moral courage and be not afraid to assert ourselves in a position which is right, rather than follow the crowd. We should not cavil at the Church of Rome that she chooses to govern her own people in her own way. We should consider whither we are drifting. The tendency of Modernism is to tear down what we formerly considered the standards of faith. In some churches we have removed the crucifix and put from view that which was considered as a sacred emblem throughout the Christian world, and to hold it in horror because it was preserved as sacred by the Church of Rome. In some quarters we deny the divinity of Christ, we question the doctrine of the atonement and dispute the Trinity and deny the virginity of the Virgin Mary; we are indifferent as to forms and ceremonies, and one by one all those things, which were at one time considered important and sacred by the Church, are gradually being swept away, and bye and bye the only monument which will be left to preserve intact the faith of our fathers will be the Church of Rome.

Our tendency through Modernism is to dissent from the straight teaching of the old schools, to adopt something of the philosophy of the Greeian school, to challenge the old tenets of Faith, and in our efforts to harmonize the doctrines of Christianity with modern thought in science and philosophy, we have reduced the Christian system to a religious metaphysics not incompatible with the theories of the agnostic; and the doctrine of the immanence of God in Man, becomes a theological symbolism. This method of treating the Christian system is very aptly stated by Mr. Fairbairn of Mansfield College, Oxford, in his *Philosophy of Christian Religion*. The story of the historical Jesus as the Saviour of Mankind is replaced by a creature of the mythical imagination; and so uncontrolled by authority, without any fixed standard of faith, we are drifting step by step into a system of empiricism and quite apart from the dogmatic foundation upon which the early church was erected. We may be right in not recognizing any constituted authority in our system. Indeed with the various divergences of opinion standards of authority are scarcely tenable. We give to a man the right of private judgment and then try him for heresy if he differs from us. In the recent trial of the case of Dr. Workman at Montreal, we have had the admission of eminent men in a Protestant Church, that no man therein speaks with authority.

We may be right in pursuing a course tending to eliminate