

and had access to sources of knowledge which are not in our hands. History, which is our great teacher, tells us that in each generation there is a swing of the pendulum of thought away from the perpendicular, and it is ours, as the guardians of truth, rather to correct than yield to the oscillating perturbations.

In this connection it may be remarked that the larger portion of the Pope of Rome's charge against Modernism is true, and we should not hesitate to say so, though we do not concede either his infallibility or right to speak in the name of the whole Christian community. Where we take issue with him is as to the attitude to be assumed towards enquiry and the free play of thought. Error is not to be put down by authority, but by the manifesting of truth.

Length of Creeds.

Still another common view prejudicial to truth requires to be noticed, namely, the notion that the essentials of Christianity can be more briefly stated than they usually are in church creeds. Objection, too, is taken to the embodying in them of matters which are alleged to be dead controversies. We ought not to be in a hurry to concede either of these points. If people only thought how tremendous and varied the questions are which bear on the spiritual life, they would see that these cannot be disposed of in a few sentences. It may be assumed that man needed to know everything embraced in the Gospels, ascribed to Jesus. The Evangelists took it for granted that it was important that man should learn what they inserted in their narratives. When the Apostles wrote for the instruction of the churches in their day, they felt that the people needed information on the varied matters touching life at so many points, with which their letters dealt. Will it be contended that the complex life of Christians in our time requires less guidance than that of the people in the churches planted by the Apostles? Are we allowed to forget the specific instruction in the commission to the disciples, that they were to "teach all things whatsoever He had commanded them," and it was only on condition of their doing so, that the promise to be with them always would be fulfilled.

Results in God's Hand.

It is our part to proclaim the truth, without making consequences so much our concern,—they belong rather to God's sphere than ours. We are to witness for Christ, whether men hear or forbear, sowing the seed of truth, and it is His to send a harvest. At all events, we are not to try to force a harvest, by modifying our message so as to win men's sympathies, much less pander to their prejudices.

There is such a volume of truth in the Scriptures that in the longest life of any of us we shall not be able to overtake it all. If we are earnest students, there ought to be no danger of our becoming monotonous in the message we deliver, provided we set ourselves diligently rightly to divide the word of truth, giving out the whole counsel of God. It is only thus that we shall afford adequate testimony to the truth, the whole truth, and nothing but the truth. And as truth is the proper aliment of the spiritual life in men, the fuller and more varied it is, as presented from the pulpit, the stronger will become the character of those to whom we minister. "Sanctify them in the truth," the Saviour prayed to the Father on behalf of the disciples; and the Apostle conjoined "Sanctification of the Spirit" with "Belief of the truth." There can be no consistent and persistent character that is not broad-based on truth.

Heresies Not Dead.

Nor is it correct to say that any of the old controversies which have stirred the Church at one time or another are entirely dead and buried. On the contrary, they turn up sooner or later in the course of the enquiries of the earnest and searching mind. Heresies are never settled, so as not to be capable of being revived, because they spring from the different views which may be taken of certain words and terms in the Scriptures.

It is the truth of the Bible we are to maintain and defend: "Stand fast," said Paul to the Thessalonians, "and hold the traditions which ye were taught"; and he exhorted Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

The Gospel Suited to all Men.

And this Gospel is not merely adapted to Barbarians, as President Fallières has insinuated. In the early centuries, it overcame the philosophy of Greece and Rome, and it is still suited to the needs of men of every clime and coast, because it meets the cry of their dissatisfied hearts. It is by no means a spent force, as he called it, but proves, in all lands and among people of every class, the power of God unto salvation to every one that believeth."

WESTERN ONTARIO.

Rev. P. Nichol, late of Tottenham, preached his first sermon as pastor at Demarestville last Sunday.

Rev. John Thomson, of Ayr, no ordinary musician himself, went to hear Sir Frederick Bridge's lecture in Toronto.

At the induction of Rev. Mr. Mitchell at Hamilton the other day, in presenting a cheque to Rev. Dr. Fletcher, who had acted as interim moderator during the vacancy, Mr. John Wright said he had seen six ministers inducted in Knox church, and he hoped never to have to see another induction there.

In St. Andrew's church, Strathroy, on the afternoon of the 28th ult., before a large congregation, Rev. W. M. Kannawin, B.A., B.D., late of Woodville, was inducted into the pastorate, Rev. F. W. Mahaffey, of Alvinston, presided, and, after the introductory services, the sermon was preached by the Rev. W. A. Campbell, of Inwood. Rev. A. Kinnie, of Nairn, addressed the minister, and the Rev. E. B. Horne, M.A., of Watford, addressed the congregation. The whole service was appropriate and impressive. In the evening a reception was tendered to Mr. and Mrs. Kannawin by the congregation, when there was a large attendance. Addresses of welcome were given by the resident ministers and church officers.

The induction of Rev. A. E. Mitchell, late of Erskine church, Ottawa, once again places a pastor in charge of Knox church, Hamilton. Rev. Thomas McLaughlin, of St. James' church, preached the induction sermon; Rev. Dr. Fletcher presided and narrated the steps taken since Dr. Nelson's resignation. He also referred to the strong opposition met with from Mr. Mitchell's congregation at Ottawa, and said it reflected great credit on Mr. Mitchell. The usual form of questions were put and answered, and the Moderator led in prayer, after which the Presbytery extended the right hand of fellowship to Mr. Mitchell. Thereafter Rev. John Young addressed the newly inducted pastor, and Rev. S. H. Gray the people. Mr. Mitchell was handed a cheque for the first quarter's salary.

At one thousand fathoms below the surface of the ocean there is a uniform temperature just above freezing point.

SPARKS FROM OTHER ANVILS.

Maritime Baptist: The church that fails to be an increasing evangelistic force may have "a name to live" and its greatness in members and wealth and social distinction may be sounded abroad, but it is without real spiritual life.

Philadelphia Westminster: Less organization and more activity should be the cry in the Church today. There was much prayer and some experience of persecution in the Apostolic Church. There were few, if any, ad interim committees.

Christian Guardian: If the world of today, sorrowful and afflicted and wearied as was the world of Paul's time, sees incarnate in the lives of Christian men and women a power that turns sadness into rejoicing and sorrow into song, they will be won by it quite as readily as were those of that far-away time. A joyful faith will win its way today as of old, and the duty and privilege of a joyful faith is ours today just as surely as it was Paul's.

Lutheran Observer: It is he that ruleth his spirit who is greater than he that taketh a city. Composure is often the highest exhibition of strength. He is the strong man spiritually who chooses the right with invincible resolution, who steadily withstands the sorest temptations, who bears cheerfully the heaviest burdens, who is calm in storms and fearless under menace and frowns, who bends not before opposition or allurements and whose hands and feet weary not in the ways of duty.

Pre-bbyterian Standard: "God be merciful to me," is the cry of the world. It flashes from the tongue of the guilty, it breaks fervently from the lips of the cultured, it is the one cry of lost man. As we come close to God we are overcome with a sense of sin. It is answered by Jesus on the cross. And I, if I be lifted up, will draw all men unto me. He was lifted up that all men might see the love of God—Jesus bearing our sins in his own body on the tree. This, and this alone, draws men to Christ and God.

Cumberland Presbyterian: Some one said, wisely said: "In religious circles the workers are the givers." Thereupon a religious weekly added, "the reader are the workers." All of which is true. Do you see the point, brother pastor? If you expect your people to be liberal in gifts, they must be a people zealous in good works; if you expect them to be both workers and givers, they must be readers of periodicals which bring them information about the progress of the kingdom, which show what needs to be done and how to do it. The church paper is not merely an assistant; it is essential.

United Presbyterian: It is one of the great thoughts of Scripture that God is all-powerful, that he is mighty to hold the earth in the hollow of his hand, control the tides of the sea and hold the starry hosts to their appointed courses. But the thought is not half so precious to the child of God as the knowledge that he sees the good we desire to do, and, through ailments of the flesh, cannot do. The knowledge that he sees the castles that we build, the sweet and pure dreams that we dream is dearer to us than the majestic thought that he counts the number of the stars and calleth them all by their names.