

doctrine of the Trinity, for in all three cases it is but herding men together "in the same mind or purpose, and in the same judgment or thought."

Even to found a *visible* Church on the creed given by this writer as a substitute for all other creeds, would create a sect with all the presumed disabilities of every other sect.

For such a creed could not be put forth without some definition tacked to it, which, in its narrow sectism, would exclude some from its pale for conscience sake. For example, would it admit the Unitarian who will accept every utterance of Jesus Christ as true to truth, and yet extract every atom of the divine, that which alone can clothe him with the qualities of *Master*? If so, then it is evident this creed is too narrow to embrace all who can answer affirmatively the question, "Do you accept Jesus Christ as Lord and Master?"

However, we but touch the subject. We have been reading the articles in this periodical of late with much interest, and believe that its circulation amongst the denominations is a real benefit to all.

THE PAIN OF GROWTH.

The process of growth as one sees it in trees and plants is very interesting, but the same process as illustrated in one's own experience is often painfully lacking in entertainment. Many people note with unflagging zeal the signs of development of plant or animal life, but submit very unwillingly to the conditions of the same kind of development in themselves. Growth is one thing to a spectator and quite another thing to its subject. The first sees all the signs of movement, the second feels all the birth-pains into a larger life; for growth is a kind of continued birth, the passage out of smaller into greater things, and it carries with it a certain kind of pain. There are few things so difficult for most men to bear as the waiting involved in the process of growth. To put forth effort of any kind is easy, but to patiently abide development within one is a great test of character. Struggle is often deified as something inherently

noble, but struggle is of very little importance unless it results in growth. There are a great many barren struggles in the world because no permanent moral results are achieved by them, as there is a great deal of wasted energy because nothing permanent is accomplished by giving it out. Life would be easy if we could secure its end in a few months or a few years. What makes it difficult is the necessity laid upon us of remaining patient and acquiescent while the hand of the potter holds us under its steady pressure. There are many times when nothing but heroic fortitude keeps us cheerful, and these times of passivity, so far as definite action is concerned, are often the most fruitful and progressive periods in our lives; for growth, not action, is the real measure of life, and one often grows as much in enforced passivity as in the most intense activity.—*The Christian Union*

THE FAITHFUL COMFORTER.

"The Holy Ghost—He is faithful."—HEB. ix. 15, 23.

To Thee, O Comforter Divine,
For all Thy grace and power benign,
Sing we Alleluia!

To Thee, whose faithful love had place
In God's great Covenant of Grace,
Sing we Alleluia!

To Thee, whose faithful voice doth win
The wandering from the ways of sin,
Sing we Alleluia!

To Thee, whose faithful power doth heal,
Enlighten, sanctify and seal,
Sing we Alleluia!

To Thee, whose faithful truth is shown,
By every promise made our own,
Sing we Alleluia!

To Thee, our Teacher and our Friend,
Our faithful Leader to the end,
Sing we Alleluia!

To Thee, by Jesus Christ sent down,
Of all His gifts the sum and crown,
Sing we Alleluia!

To Thee, who art with God the Son
And God the Father ever One,
Sing we Alleluia! Amen!

—F. R. Havergal.