

clusively on the other side of the question. That may account for Mr. Roy's preferring to quote Hagenbach rather than Paul. To begin with the Master himself—Jesus says: "And ye shall know the truth, and the truth shall make you free." St. Paul exhorts his "son Timothy" to "hold fast the form of sound words"; and warns him "that the time will come when men will not endure sound doctrine." He also tells Titus that a bishop must be one "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." He also says: "A man that is a heretic after the first and second admonition reject." St. James says: "Of His own will begat He us with the word of truth." St. Peter also ascribes regeneration to "the word of God, which liveth and abideth forever." St. John declares: "He that abideth in the doctrine of Christ, he hath both the Father and Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." St. Jude says: "It was needful for me to write you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." The Bible clearly gives no countenance to the sentimental latitudinarianism of Mr. Roy. Every Church is recreant to its trust that does not jealously guard the truth. We must not be indifferent as to whether our people are fed with wholesome food or poison. Liberty is not lawless license. There can be no organized action, for any purpose, without some mutually accepted principles of action. Has a man a right to complain, because he cannot remain a trusted member of a total abstinence society after he has become a drunkard? Has a member of a political cabinet a right to raise the cry of persecution, because he is not allowed to remain in the cabinet to oppose the policy of his colleagues? And has a