

Church. Read the greatest works, by whomsoever written. If Hooker said of Rome, "Are we to forsake any true Opinion because idolaters have maintained it?" shall we be so fatuously invertebrate as to read only that we agree with?

Second.—Do not be in too great a hurry to throw overboard the old theologians. While the old saying, "*quod est verum non est novum, quod est novum non est verum*," has a little too much of the Macaulayesque antithesis about it, it nevertheless represents a truth that is of especial value to Churchmen. We must not be in a hurry to overturn centuries of theology, and we must not fall into the bad habit of calling the older writers by names or attaching a stigma to a time-honored appellation. We must not be scared by the words orthodox or orthodoxy; traditionalism, tradionalist; or be so unwary as to identify traditional theology with something unworthy of modern intelligence. What is old is not necessarily out of date. What is ancient is not necessarily antique.

Third.—Don't be ashamed to stand alone. The popular theology of to-day has a decidedly Unitarian flavor. Men of all ages and ranks are being swept off their feet by the rising tide of crypto-Socinian and crypto-pantheistic theological tendency. Never be ashamed of the old-fashioned doctrine of the Bible and Prayer Book. Trust the good old Bible! Trust the good old Creeds! Trust the good old Prayer Book! Trust the Catholic Christian consciousness of over eighteen hundred years. A Christianity that is merely a system of morals, and the best only of natural religions, is not worth preserving. A Christianity without a Christ Divine, an Atonement vicarious, and a Bible inspired, will never carry power. A devitalized Gospel, or diluted Gospel, an attenuated Gospel, will conceive no splendid programme, inspire no splendid effort. It never did produce a martyr, it never will. It never inspired a reformer, and it never will. The two religious poverties of the day, a lost sense of sin,