

can accept such "catholicity" as this. Mr. Roy's theory would commend the employment as preachers, in the same Church, of men who preach the most contradictory doctrines—a state of things that could not be justified by any, except those who deem it of no consequence what is preached. "Catholicity and Methodism" is a stilted exposition of Pope's misleading words:—

" For forms of faith let senseless bigots fight ;
He can't be wrong whose life is in the right."

The Christian Church maintains the standard of Scriptural truth, because right convictions of vital truth are necessary to mould and inspire a right life. If men have false notions of their own character and God's character, of their duty and their destiny, their lives cannot be "in the right." A false belief may direct all life's energies to false issues. If a man does not believe that he is sinful and depraved, he will not seek for salvation. It is true, a profession of faith may be a mere formal thing ; but a man's life is what his deepest convictions make it. We might as well expect blossoms and fruits without roots, as right character without right principles and beliefs. Good principles are the roots from which good deeds grow. Pope's doctrine suggests what is not true. It is singular, that while Mr. Roy has ransacked all periods of Church history to gather up everything that could be used as evidence of doctrinal laxity, or to disparage faith in Christian doctrines, it does not seem to have occurred to him to examine the testimony of an old book that used to be held in high esteem by his Scottish ancestors, and "whose word is law" with his late Methodist friends—I mean THE BIBLE. It might be worth while asking, as a matter of interest to many: "Do the Holy Scriptures favor this disparagement of the value of doctrine?" The result of that examination would show that the Bible is most con-