

tunity will be the greatest ever offered to the different religions of the world to show and to learn what is best in each other. As the *Christian Union* says: "To hear Buddhism explained by a cultured Buddhist; to have the Brahma-Somaj interpreted by the eloquence of Mozoomdar; to have the Jewish faith expounded by the noblest of Jewish rabbis; and to have all these placed side by side with the teachings of the Christian's master, and each allowed to bear its own testimony to its validity, is surely a privilege of immense value."

The program of the parliament of religions has been framed in a liberal spirit of fraternity. It is the result of the care and criticism of nearly a hundred experts in science, philosophy, ethics and divinity. It covers such general themes as God, Man, Religion as the Expression of Man's Relations to God, Systems of Religion, The Sacred Books of the World, The Universal Sense of Sin, the Incarnation Idea, Different Schemes for the Restoration of Fallen or Faulty Man, The Religious Leaders of Mankind, Religion in its Relations to Science, Art, and Letters, Religion and Morals, Religion and the Family, Religion and Woman, Religion and the Poor, the Erring, and the Criminal, Religion and Civil Society, The Fraternity of Peoples, The Religious Mission of the English-speaking Nations, The Present Outlook of Religion, The World's Religious Debt to Asia, Europe, and America, The Religious Reunion of Christendom, The Religious Union of the Whole Human Family, The Elements of a Perfect Religion, The Characteristics of the Ultimate Religion.

It is now confidently expected, writes Dr. Barrows, the chairman of the committee on the parliament of religions, that representatives of the leading historic faiths will be present in the parliament. A Confucian scholar has been commissioned by the Chinese government to attend. Buddhist scholars, representing both the Northern and Southern Church, among them Rev. Zitsuzen Ashitsu, editor of a Buddhist magazine in Tokyo; a high priest of Shintooism, Moslem scholars from India, Parsis from Bombay, representatives of various types of Hinduism, eminent Christian missionaries, leading scholars from Europe and America, and probably representatives of the Russian, Armenian, and Bulgarian Churches,—will all have part in this great meeting.

Unitarians naturally take a deep and special interest in this great gathering. Standing for character in religion rather than for belief, and being themselves bound by no creed, they hold the credal distinctions of the Christian churches to be not only useless but obstructive to true religion, and they emphasize those few broad principles of Christ's teaching which make for unity and brother-

hood the world over. So they are hospitable to all forms of honest faith of whatever name that tend to purify and ennoble human nature and turn men's thoughts towards God. Besides participating in the parliament of religions, the Unitarian Church will hold its own Congress in Chicago at the same time. An able committee is engaged on the program, which is expected to include distinguished names on both sides of the Atlantic. Thus there is likely to be a good hearing obtained for our joyous, rational faith.

The annual General Assembly of the American Presbyterian Church, which opens about the middle of this month at Washington, is likely to be a very fateful one for the future of the denomination. The whole interest of the gathering will probably be divided between the heresy cases of the two theological professors, Dr. Briggs and Dr. Smith, who are to be tried over again in the highest court of the church, and the question of creed revision. On both questions the unprogressive, reactionary element will, according to present indications, carry the day. Dr. Briggs said recently in reply to a question, "Oh, I shall be defeated, I think. I have no hope to the contrary. So far as I can now see, it will result in a division of the Presbyterian Church. It is only a question of how large a part of the Church will go out with me." He has, moreover, just aggravated his offence by publishing in the face of the Assembly a work on "The Hexateuch," reiterating some of the very heresies for which he is undergoing trial. With regard to the proposed revision of the Confession of Faith, a sufficient number of the Presbyteries have reported to make it certain that the required majority to make revision possible will not be obtained. So that the ghastly mockery of the goodness of God must continue, for the present at least, to be the standing reproach of American Presbyterianism. The anti-Calvinists now suggest that the "hoary iniquity" be laid aside intact as a historical document, and that a brand-new creed, representative of the present mind of the Church (what is its present mind?) be promulgated instead. The Assembly will probably, however, find its hands so full with the heresy trials this year as to be glad to postpone the still greater task; though every postponement of the vital issue entails a serious loss of moral and spiritual power in the Church.

In a recent lecture on Presbyterianism in this city, the Rev. Dr. Langtry alleged, what few suspected, that the Westminster Confession actually teaches baptismal regeneration of elect infants, the real presence of Christ at the Lord's table, and the power of excommunication and absolution by church officers; but at the same time he laments that the tendency of Presbyterianism is towards Unitarianism. We lament with Dr. Langtry, but