

minimum of doctrine. The Church would suffer grievous loss, it seems to be said, in intellectual and spiritual impoverishment. This last statement would be true, perhaps, if a creed were intended to embrace the sum-total of the Church's intellectual and spiritual wealth. But that is not the function of a creed. Nothing can deprive the Church of the wealth she possesses in the Word of God, in her Christian literature, in the memory of the lives of her saints. And the minimum of doctrine which the Churches hold in common is not to be spoken of in terms of impatience and contempt. It expresses—every single sentence of it expresses—truth which it surpasses the mind of man adequately to grasp. Even if the creed were to contain no more than John iii. 16, it would be full enough and weighty enough for lifelong investigation and exposition.

Moreover, the proposal to leave out matters of dispute in a spirit of mutual concession is only carrying forward a further step what has already taken place. The creed of a Church does not contain all that is believed by each individual member. It sets forth only what they believe in common—perhaps not even so much as that. Each man can supplement it for himself with materials drawn from his own study and experience. Why should not the various Evangelical denominations agree on a creed which they could hold in common? It need not contain the whole of what each believes; but each could supplement it in whatever directions study and experience might lead. There is really no logical resting-place for those who in the various Churches recognize one another's Christian work—no logical resting place between reunion on the one hand, and antagonism on the other. If A, B, and C, are three denominations, each of which believes that the others are serving Christ and enjoying God's blessing in their work, and that they are all one in spirit—what follows? It follows that the points of difference between A, B, and C, are not regarded by any of them as essential, because if they were this mutual understanding, and recognition would be impossible. It follows that the points of difference as regarded by A, B, and C are things which need not be insisted on. Therefore, they ought not to be insisted on. They are barriers in the way of union, and in the interests of union they ought to be removed. The creed that is wanted, then, should set forth only the truths regarding God and man which are revealed in Scripture. It ought not to contain statements which, while apparently established by certain texts, are equally at variance with other texts; nor speculations by which human philosophy seeks to elucidate the doctrines of Scripture, nor assertions regarding matters which Scripture leaves undecided, nor directions concerning minute details of church organization and administration.

Let me mention one or two examples.

I.—Controversial matters bearing on the relation between Divine sovereignty and human freedom might be omitted. Armenians believe in the sovereignty of God, though they do not interpret it in the same way as Calvinists. Calvinists believe in human freedom, though they do not ascribe to it so wide a scope as Armenians do. They are sufficiently at one to come to a practical agreement.

III.—Controversial matters in regard to Baptism might be omitted. As to the mode of Baptism Scripture gives no direction whatever. Therefore, there ought to be no

insisting on any particular mode. The question of Infant Baptism may be less easily disposed of; but it presents no difficulty that need be regarded as insuperable. Here also Scripture gives no explicit direction. The position held by those who approve of Infant Baptism, and that held by those who object to it, are both inferences drawn from Scripture teaching more or less conclusive. Why should not the Church leave this an open question, not making it a condition of church membership, but allowing Christian parents to decide for themselves whether or not their children shall be baptised?

Literary Notes.

The June number of Harper's Bazaar comes to hand with an exceedingly interesting table of contents. W. D. Howells writes of Anthony Trollope's Mrs. Prondie, and the second instalment of the serial "Babsby's Daughter," indicates that the story is to be a very good one indeed. E. Nesbit has another tale concerning the doings of those delightful Wouldbegoods, in which the children have accomplished a great feat—"We had not done anything wrong that day, so we were twenty-four hours to the good." "Man at his Club" is a quaintly illustrated little article. In regard to the fashions, as described and illustrated in the Bazaar it is unnecessary to say much. These have always been a special feature of the magazine, and it is conceded by all that the styles are here fresher and more accurate than in any other periodical. This month there are articles on "Fashions for Brides," "Summer Gowns for Schoolgirls," "Fashions for Mourners," and "Summer Gowns for Elderly Women." For years as a weekly Harper's Bazaar ranked as the finest publication in America for women, and now that it has been made more accessible by the change to a dollar monthly it should gain greatly in popularity. It contains articles on every subject that is of interest to womankind, whether the question is an economic one or merely one of eating, drinking and dressmaking, and even the most homely topics are treated with originality. Harper and Brothers, New York.

The June number of Frank Leslie's Popular Monthly contains an article on "Hunting Wild Beasts with the Camera," "the story of the most remarkable expedition on record, accompanied by a series of extraordinary photographs taken by the author under exciting and unique circumstances." Other well illustrated articles are "Fighting Fires in a Coal Mine," "Korea and the Koreans," and "The Inter Collegiate Boat Race." In the line of fiction there are several short stories, as well as a sketch by E. Hough, entitled "The Sheriff," a strong delineation of character. Frank Leslie Publishing House, New York.

In the Ladies' Home Journal for June is started a new serial by Elizabeth Knight Tompkins, which promises to be delightful. A minister writes in an entertaining way of "Some People I have Married," and Clifford Howard tells of "Love Stories of the Zoo." Of special interest is the "series of pictures showing what American women have done with the camera" now running in the Journal. Two pages of newly designed shirt waists and dresses will appeal strongly to those who are getting ready their summer wardrobes. The muslim dresses are very attractive designs. The Curtis Publishing Company, Philadelphia.

Sparks From Other Anvils.

Presbyterian Banner:—Religion is a reality in the same sense that farming and business, schools and books, home and state and all social institutions, are realities. It is rooted in our own nature and it is rooted in God.

Michigan Presbyterian:—If all rich men were as wise and as generous as Mr. Carnegie there would be little complaint about their accumulations. He has set a good example to those whom God has blessed with worldly prosperity.

Canadian Baptist:—It is significant that the ultra independent brother or sister is never peculiar because of pre-eminence in piety or earnestness in work for Christ. It is the outcome of low spiritual life. Its cure, as of all other evils which afflict our church life, is to be found in greater consecration and likeness to Christ.

Christian Advocate:—The chief aim of Sunday school work is the conversion of the children. If this be so, you do not need to go far to find an answer to the question, "Should we employ unconverted persons as teachers in the Sunday school?" Did not the great Teacher say, "If the blind lead the blind, both shall fall into the ditch?"

Lutheran Observer:—Our worship centers about the preaching of the word, not around the sacraments. We gather in the house of God to receive a blessing. We draw nigh to God that he may draw nigh to us, and supply a need of our spiritual life. Then, as in spirit and in truth we bow before the Lord, he gives according to our faith, and leads us up to higher things.

Christian Observer:—In Scotland, a fortnight ago, a delegation of Presbyterians, headed by Dr. Cameron Lees, appeared before the Bishops of the Scottish Episcopal Church, asking them to appoint a day of intercession for the union of the Presbyterian and Episcopal Churches in Scotland. The Christian Leader pertinently asks whether the Presbyterians desired to accept reordination, or whether they expected the Episcopalians would part with their exclusive claims as to episcopal ordination.

United Presbyterian:—Jesus was quiet and unobtrusive in his work. He went from city to city, in the synagogue, in the mountain and by the sea side he taught the people, but he would not allow demonstrations in his favor. He would not allow the unclean spirit to proclaim his knowledge of him as the Holy One of God. To the man healed of leprosy he said, "See thou say nothing to any man." Does much advertising add to a minister's power?

Christian Guardian:—Mr. Robert Kilgour, president of the Toronto Y. M. C. A., to his regret, reports intemperance as on the increase in Toronto. This statement was made at the Annual Meeting of the Y. M. C. A. last week, and the impression, further, was voiced at that meeting that gambling was on the increase. If these evils are growing, we may be sure that lust and loose living are on the increase. Only disaster and evil growth can follow from such seed-sowing. Character is not planted full grown. Principles and practices are sown as seeds. While men sleep, forgetful of opportunity, the fere seed is scattered in the soil of human lives, and the completed growth is only fit for burning.

Sir Oliver Mowat has prepared for publication a second edition of his work on "Christianity and some of its Evidences."