

makes belief in the doctrine stronger. A man's creed, that which he really believes, greatly determines his conduct. His conduct is the outcome of his creed. It is equally true that the conduct has much to do with the creed. Broadly and generally we may say that a man's conduct has as much to do with the making of his creed as his creed has to do with the shaping of his conduct. There is a reciprocity of influence here. An error of judgment leads to an error of practice. It is equally true that an error of practice leads to an error of judgment. Religion is not faith against works, or faith without works, but faith with works, creed AND conduct.

BURDEN OF THE BIG "S"

Canon Welch in Toronto referred with sarcasm, not untouched with pity, to those who consider themselves as belonging to what is called "Society". They are in many cases indeed to be compassionate. The burden of the big "S" is no slight load to be strapped even upon the shoulders of the rich; to "keep in the swim," and fulfill all the fatigues of conventionality, has broken down the health of many and many a woman capable of better things. Those who are not rich, and yet who as far as may be slavishly copy the ways of the wealthy, have the additional worry of trying to make both ends meet financially. Pastor Wagner writes eloquently of the simple life, but how few dare to be simple and unconventional in their lives!

A few Christian women of fair position could, in any community do a good deal by setting an example of simplicity of life, and of quiet rebellion against undue conventional exactions, and of determination not to run into debt for purposes of ostentatious display.

The following terrible scathing sentences are found in Parker's "Apostolic Life." They form part of his discussion of the words "one accord," found twice in the opening chapters of the Acts:

God has promised nothing to disunion; the man that creates disunion in the church must instantly be put away; he is worse than a drunkard, a liar, a thief. The man who utters one jarring note in God's assembly is a thief in heaven; he is not stealing some property that was mine—he is stealing the very riches of the divine grace. If a poor moral cripple should be caught suddenly in some moral fault, then is the imperfect and blind church enraged with him, but the man who is speaking ungracious words, making unlovely statements, breathing a spirit of dissension in the Church—who takes note of him? Number me with the wildest drunkards that were ever lost in the wild night rather than with those men who with bated breath even can seek to mar the union, the sweet accord, of Christ's redeemed Church. I know of no Gospel for such men. It hath not entered into the infinite compassion of God to have pity upon them. To all the rest of you I have Gospel, high as heaven, wide as the horizon, but to the marplot, in the church, to the spirit of disunion, to the disciple of dissension, God has given me no message except the message of anathema and excommunication.

The man who can read these scorching sentences, and then needlessly raise a disturbance in the church, must be peculiarly constituted.

EVOLUTION OF THE PRIEST.

At the opening session of the Irish Presbyterian Assembly's College, Belfast, recently, Rev. Dr. Heron, Professor of Church History in that College, lectured on "The Evolution of the Priest in the Early Church." The thesis which he sought to establish was that the dogma of the priesthood as it is taught by the Church of Rome and High Church leaders in the Church of England is the development of a later time than that of Christ and His apostles—a development due in great measure to pagan influences, and not only unknown to our Lord and His apostles, but in direct antagonism to their teaching. In the New Testament the title of "priest," Dr. Heron affirmed, is never in a single instance applied to the office-bearers of the Church, but is assigned to Christians generally. Until near the end of the second century there is absolutely no trace of an official priesthood. The first Christian writer who applies the title to the office-bearers of the Church is Tertullian, in a work written about the end of the century. The first step taken towards the creation of an official priesthood was the application of the term "sacrifice" to the Lord's Supper. The next was the rise of the monarchical bishop, who, after the middle of the third century, absorbed into himself the vast influence which up till then belonged to the prophetic ministry. Then followed the transformation of the episcopal office into the Apostolic, with its theory of an Apostolic succession, which eventually went the length of claiming for the bishops the divine prerogative of forgiveness—of absolution even from the eternal penalty of sin. The final stage was reached when, a little after the middle of the third century, Cyprian rounded out and formulated the theory of an official priesthood. In the concluding portion of his address Professor Heron briefly examined the causative influences under which this development took place. The transmutation was due primarily to heathen influences. Leaders of the Church like Tertullian and Cyprian, who had grown up to middle life in heathenism, had had their minds so imbued with its sacrifices and rites that sacerdotalism would seem indispensable to them. Moreover, the Church had been led to copy the imperial organization, and the pagan hierarchy with its pontifex maximus at Rome. A careful study of the evolution of the dogma of an official priesthood, Professor Heron concluded, revealed its true character, and was fitted to fortify the mind against its encroachments.

The opening article in the November Studio, is on Victor Westerholm, A Finnish Landscape Painter." Westerholm is conscientious and skilful, as well as an earnest worker. His hand is directed by true artistic feeling and a poet's vision, and he is thus enabled to appreciate, and express as well, the beauty of a dark, dull, snowy landscape with rushing black waters, as the gay and invigorating aspects of a cold, clear, winter day, with its glistening snowfields, its delicate blue sky, and warm glowing color reflected from red or yellow cottages here and there among the firs. But Westerholm is not only an interpreter of winter's beauties, he likes also to realize the dreams of Northern summer nights, of glowing sunsets among the thousand islands of his native coast." The pictures of Ambrose McEvoy, A Walloon Sculptor, Victor Rousseau, Some Recent Developments in the Pottery Ware of the Martin Brothers, The Paintings and Pastels of Isabelle Dods-Withers, these are a few of the other articles in this number of the Studio. The illustrations are, as usual, many and beautiful.

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: "Oblige a child to go to church," says a recent writer, "and it will grow to despise the church." Nonsense. The churches are full of people whose parents took them when they were babies, and who are still going, and who love the church. One might as well say oblige a child to eat healthful food and it will grow to despise such food.

New York Christian Advocate: The heaviest irons that were ever worn were forged in the red-hot furnace of one's conscience. The most closely-barred prison in which any soul was ever confined had nothing to do with stone and iron, but with the fearful conditions of human character. Freedom comes by knowledge, purpose, and love. Principle gives power, while a pure heart and a right mind will overturn every despotism of the soul's world. "If the Son therefore shall make you free, ye shall be free indeed."

N. Y. Christian Intelligencer: It is a hopeful sign that educators are beginning to recognize, and that the people are beginning to acknowledge that the teaching of morality has proper place in the public schools, so reaching tens of thousands of children in whose homes the very elements of morality are lacking, and upon whom the church has no hold. This new consciousness, together with the non-sectarian use of the Scriptures and of prayer—which the courts are everywhere upholding as constitutional—promises much for the development of the character of the coming generations.

Presbyterian Witness: We cannot shut out the spiritual, we cannot exclude Christ and His Gospel from the world that He has made. The very fact that our world is becoming more and more restless, that the "ends of the earth" are drawing nearer to each other—that intercourse and intercommunication are becoming more intimate, and that the nations cannot help being affected by each other, demonstrate that God is constantly in the world and dealing with the mind and heart of man.

United Presbyterian: We see but few things as they really are. We bring to the vision our memory, our scholarship, or the lack of it, our temperament, the eyes of our profession, and the thing itself is often beautified or degraded by this attitude. We cannot look upon a battlefield as it is. All the memories of the battle rush to our aid in its interpretation. The soldier's monument in the heart of the city will not appear the same to the man who fought in blue and the man who fought in grey. The grave out in the cemetery looks differently to the mother of the child from what it does to the idle stroller among the tombs. That is why the love of God in our hearts will enable us to see with other eyes, and give a new significance to the world we live in. When we can say as the psalmist, "In thy light shall we see light," we shall be enabled to walk on higher levels.

At this season of the year many people make selection of periodicals they intend taking in coming months. For busy people we can suggest The Living Age, of Boston, and Current Literature, of New York, as publications which furnish a wide field of good reading at a very moderate price. To those who can take in several magazines mention may be made of the Nineteenth Century and After, The Contemporary, The Fortnightly, and Blackwoods' Magazine. These standard magazines, re-published in New York, furnish admirable reading, giving as they do articles by the best writers in Britain and the Continent of Europe.

We have not to use many words to induce God to fulfil His promises, but simply to claim them in childlike faith.