

christendom. That such a spirit is abroad is well illustrated in our own land. The Canadian Presbyterian and Methodist churches are splendid examples of what that spirit can accomplish, and it is not too much to hope that some day these two sister churches, different though they be in traditional theology, may unite their forces more closely than they have hitherto done. The same spirit is beginning to work in Scotland, and promises to do for the Presbyterian churches there what it has done for their Canadian offspring. But the results of this spirit will be felt in other ways, and that which will be accomplished in the way of organic union will be only one indication of that deeper feeling of essential unity lying beneath.

Another result which should perhaps have been put first, is that men's attention is being turned from creed to character; from mere orthodoxy in belief to uprightness of life. The churches are learning that they are organized, not merely as seats of doctrine, but as centres of energy, and that henceforth men and churches are not to be judged by artificial standards of their own creation, but by their success in advancing the cause of Christ in the world.

These two advantages, if there were no others, are surely worth very much. It may be questioned, however, whether these advantages are complete, and whether the advance made has not been bought at too high a price. If men are tolerant of each other's opinions because of the growth of christian charity, it is well. Despite centuries of arguing, no infallible standard of orthodoxy has yet been discovered, and it is becoming in all to have a broad charity for those who cannot see eye to eye with themselves. But a charity that is tolerant to all beliefs because indifferent to any may be a questionable advance. God, man, the universe and their relations one to another, are questions about which no man can be indifferent, and his conclusions will be his creed. No man can lay claim to all knowledge as a perfect theory, but without some knowledge and some theory he has no rational basis for character and no rational sanctions for conduct. This is an age that prides itself on its intellectual advancement, and it would be strange, indeed, if such an age should neglect the greatest problems with which the mind of man can grapple.