

## ANOTHER CREED.

Christian Observer, Louisville Ky.

Last week we published the doctrinal statement which is proposed as the basis of union between the Presbyterian, Methodist and Congregational Churches in Canada. This week we print the additional sections of this proposed basis of union relating to Polity, The Ministry and Administration. The whole, we have no doubt, will interest many of our readers.

It will be at once observed that the statement of doctrine published last week follows pretty closely the lines of "The Brief Statement" adopted by resolution of the General Assembly of the Presbyterian Church, North, in 1902. "The Brief Statement" has sixteen articles, the Canadian has nineteen. Four or five of the articles at the beginning are almost identical in both Statements. In other cases the articles are transposed, and their contents are considerably modified by addition, omission and change. Then the Canadian adds three new chapters, and a good deal of new matter. A careful comparison of the two is very interesting, as we have here a definite attempt to make a new creed.

We think the Canadian statement an improvement on the other in several respects. The articles on Grace, Faith, Repentance, Justification, Regeneration and Sanctification, are all improved. The articles on the Sacraments are decidedly better, and the new chapters on the Ministry and Church Order are also a great gain. The omissions at one or two points also please.

On the whole, this new set of articles represents, in a moderate form, the Reformed type of doctrine. To us it seems remarkable that the Methodists should have approved of these articles; but the Methodism of Canada has always been of the Wesleyan, rather than the Remonstrant type. If in some cases the strong points of Calvinism have been toned down, almost the whole of Arminianism has been toned up.

In the doctrinal statement what we most miss is any allusion to the covenant principle, and a statement of imputation. The covenant principle may not be necessary to the Reformed theology, yet when there are so many references in the Scriptures to the covenant of grace, as the basis of our recovery from sin, any adequate doctrinal statement should make some allusion to it. It surprises us that, in connection with baptism, there should be no explicit statement in regard to its proper scriptural mode, especially when the three churches all practise baptism by affusion. There are other minor defects to which we need now allude.

We think that some of the chief practical difficulties in the way of the proposed union will arise from Polity and Administration. The proposals made upon these topics are rather confused, and the terminology is certainly rather clumsy. There are not a few points where a good deal of discussion will be necessary to clear the way for any well defined basis of union. It seems that the practical necessity of some sort of union presses very hard in the wide and rapidly growing North-west; and there is reason to believe that these practical considerations, more than anything else, are impelling the movement for union forward.

We shall watch with interest the outcome of these union proposals. At this distance we cannot be very sanguine of the proposed union coming into effect for a long time; but the question is up, and earnest and influential men are leading in it. We cannot but feel that the Presbyterians will concede or lose most, because they hold most that is definite, both as to doctrine and polity.

A plan of federation would probably be much better than organic union for these three Churches. Each Church would

maintain its autonomy. No troublesome problems of doctrine, or of polity, or of worship would come up. And no controversy about property could arise under federation.

## SOUTH AMERICAN PROTESTANTISM.

The climate and soil of South America, says Rev. Dr. Henry K. Carroll, are quite equal to those of North America. Of the fifty-six millions living south of the United States, Central and South America, all but fifteen millions, who are Portuguese or Indians, speak the language of Spain. Each country has its own peculiarities of dialect, but any one with a good knowledge of colloquial Castilian can travel freely or preach acceptably in any of these countries. Revolutions are becoming less frequent, and governments are more stable because more just. In Chile and Argentina at least, the people are beginning to value the principles of self-controlled freedom. There are but few communities in which Protestants are now molested, and the leading men in Valparaiso and Buenos Ayres have been educated under Protestant instructors. Methodist and Presbyterian colleges are profoundly affecting the new generation in the most progressive of these communities. More and more the attention of Americans is being turned to the opportunities for commerce, trade and mining in this "neglected continent," and Protestants have missions in every capital which will serve as nuclei for evangelizing outlying districts when the churches in the United States and Canada are fully awake to South America's opportunities.

From advance sheets of the official Catholic directory published in Milwaukee, it is found that the total Catholic population of the United States is 12,651,944, an increase of 189,151 over the previous year. The total number of Catholic priests, including secular and regulars is 14,481, an increase of 627. There are in the United States one papal delegate, one cardinal, fourteen archbishops, ninety bishops, and twenty-one abbots.

The January number of the Cosmopolitan (New York) opens with an interesting illustrated article called "Out With a Moving Picture Machine," by Theodore Waters. Then follows the translation of a poem by Maxim Gorky—"Son of the Storm-Petrel"—a fine swinging half dozen stanzas. An extremely readable article is one by George H. Guy on Electricity's Farthest North. Several good short stories go to make up an excellent opening number for a new year.

Southern Presbyterian: The use of a book of worship has a tendency to break up the concentration of attention on one subject. The printed prayers are not likely to be relevant to the theme of the sermon. Probably, while most excellent in matter, they are divergent from the theme of the sermon. A thoughtful minister will consider his prayer, will determine what class of petitions shall be prominent, at the time when he prepares his sermon. The use of a form of prayer discourages him from this. A thoughtful minister will adapt his prayer to the spirit of the hearers as he reads it in their eyes and in their general bearing. A set of printed prayers is inconsistent with this.

Christian Observer: It is important and as great an achievement for a little boy or girl to commit to memory the Westminster Shorter Catechism as it is for the capitalist of large experience and ample means to build a railroad. And the advantage to the individual in intellectual and religious development from the study of this manual is as great as the improvement to the community resulting from the railroad.

When men model from broken matrices they will follow false ideals.

## SPARKS FROM OTHER ANVILS.

Presbyterian Standard: Our ideals can not be placed too high. They should be so high above us that our eyes and hearts are kept lifted.

Presbyterian Witness:—The best thing we can do for the world is to bring it into obedience to His holy law—to revive the true religion, to stay the swelling tide of scepticism and worldliness, and make this beautiful world still more beautiful through the influence of the Spirit of God.

Herald and Presbytery:—The mission of the Church is to preach the Gospel, and the Gospel is the power of God unto salvation and sanctification. It is the "corrective" of all evil. It is the strongest weapon against intemperance, licentiousness, oppression of the poor, abuse of children, civic unrighteousness, and in favor of every true reform.

Christian Observer:—For your motto during the coming year take the golden rule, and seek to live up to it for Christ's sake, for God's glory, and for the good of others. Life is worth living though it is earnest and real. Yes, life may have music and sunshine in it, even though it has its trials and its tears, for the trials may put a deeper pathos into the music, and the sunshine may stretch the rainbow of joy across your fast falling tears.

N. Y. Christian Intelligencer: If we have interpreted the signs of the times aright, an ardent desire is prevalent among the churches for the spread of the blessings of a downright, old-fashioned revival of religion from border to border of our beloved land. This will come to pass, through the baptism of the Holy Spirit, if the conditions entailed upon the church by the command of the Lord of Hosts be fulfilled, and the people of God everywhere earnestly pray and labor for it.

Sunday School Times:—God knows when to send the shadows. The fact that they would never be of our choosing is good proof of our need to trust him. But no shadows ever yet closed so completely about a life that there was no light to be seen. There is brightness in the past, in the present, and in the future, for us all. If the year is not commencing as brightly as we had hoped, let us think of the blessings that God sent in the year that is past, and remember that God's best for his children is always ahead.

Christian Guardian:—Revivalists probably will have their weaknesses, and some of them may have their fads. But if a revivalist is to succeed in his work he must stand upon the Word of God and proclaim it for all it is worth. Let these critics show the work they originate and promote. Let them compare the achievements of their vaunted erudition, with the marvellous results of Moody's labors, or Torrey's labors, and they will find their littleness in startling contrast with the grandeur of the soul-saving evangelists God has honored.

Can a Baptist:—We can think of nothing more likely to awaken the prayerful interest of the people to the needs of their fellowmen than the fervent and intelligent pleading of their minister in the public sanctuary in behalf of the unsaved, and we wonder that so many pastors do not feel the responsibility of leading their people in beseeching the throne of grace to the end that the salvation of God may break out on the right hand and the left. And not only in the pulpit should prayer be made along this line, but also in the quiet of home and closet, and by men and women, of all classes, who do not occupy positions of leadership. When prayer has prevailed among the people of any church or community, revivals have been the invariable result, and men, women and children, have flocked into the kingdom.

No man need fear the darkness who carries a lamp in his hand.