

In the same time was the report from Rev. John M. P. Scott, of St. John's church, who was also in hearty sympathy with the work that had been done, and believed in the genuineness of the conversions. "I believe," he said, "that the work was genuine and abiding, and I know that it has resulted in a quickening of the workers in my church. Some people say that the work was shallow, and the results temporary, but I have no faith in that opinion. The persons who say anything like that are those who know nothing about it, and everyone who has been at all intimately in touch with the work during the revival meetings, and since that time will tell you that the good done then has been permanent."

Rev. Thomas B. Hyde, pastor of the Northern Congregational church, could not speak in too commendatory terms of the good results of the revival meetings.

"I believe most emphatically the results have been lasting. My connection with the work last January was pretty intimate, and since then has been more or less so. At meetings at my church since then, men have stood up, and, in giving their testimony, have said: 'This is no Torrey-Alexander excitement! And it wasn't; it was something far deeper. Over fifty new members have been received into the church since February, and I think that the most of them joined because of the influence, either direct or indirect, that these meetings exercised over their lives.'"

#### ECHOES FROM PRESBYTERIAN PULPITS.

Rev. H. E. Abraham, First Church, Port Hope:—God knows a man better than he knows himself, and when trials and temptations are likely to overwhelm him, and his faith is high to fail, God in his tenderness and love sheds peace into his heart, strengthens his faith, and draws him closer to Himself. There is no sorrow so great as the one that cannot be spoken of, closely shut in the heart it knows and cankers continually. What a comfort it is to know that He shares the sorrow and will comfort the mourner.

Rev. John McMillan, St. Andrew's church, Winnipeg: No church on earth can exist without a creed. A church is a federation of different minds; and there must be some kind of a statement in words of the basis of that federation. This is a law that is common to all kinds of organizations. There must be some kind of a statement of the principles for which any organization exists. A church's creed is simply the statement of certain beliefs or principles which are the basis of its unity. There are three kinds of creeds, the exhibitive, the controversial and the experimental. When a body of men stand together and without any definitely formulated statement, show by their lives and teaching what they believe, we have an example of the first of these kind of creeds. The creed of the apostles was one of this sort. The second of these is seen in those clearly stated and concise formulas, such as our modern churches are founded upon, which have arisen out of the controversies of the past. These are statements of belief which the church was compelled to make in answer to heretical statements that came from the outside. Creeds of this kind came from the great councils. Our creed is of this kind. The third kind of creed we find exemplified more in the professions and arts of the time in which we live. None of the professions or arts have, so far, fully agreed within themselves. Science is the only study that has no heresies; and the only reason why this is so is that it insists upon nothing as final. What it holds for the time being, and in an experimental way. This is what we call an experimental creed; and this is the kind that the Presbyterian church holds. We are a body of people who hold together not so much because of those things that divided the old churches from one another, but because of a system of worship and

certain Christian ideals which especially appeal to us. Now what of these creeds Which is the worst and which the best? You will say at once, "The controversial is the worst." Yet that is the one we are going to adopt, if we adopt the union creed. This we shall do, not because it is perfect, but because it is the best we can have for the present. In closing I would say (1) that we should all unite upon the new statement, not necessarily to give up any vital principle, but in all matters of detail where no saving principle is involved. We have always been taught that these creeds are subordinate things. In this union there should not be too great enthusiasm for this creed, or for any other creed. I would remind you (2) that the creed is less than the Gospel. It is the Gospel that is the power in the church. It is this Gospel not the teaching of its wisdom in creeds that rules men's hearts and lives. It is to Christ's personality that we must look. We must put our love before our logic and our faith before our theories. What we propose to do is to heal some of the breaches that have occurred in the church, and that in itself will be a great end achieved. What a splendid sight it will be when from all our towns through this great country there shall rise but one steeple representing "The United Church of Canada," and men shall know, to the remotest lands, that we do love one another. Men will then believe that God has sent us, and we shall be a great power in winning the world for Him.

Rev. T. H. Mitchell, St. James' Church, London:—Want of reverence is a characteristic of the present time. Many do not even bow their heads or close their eyes during prayer. Presbyterians are too cold and dignified, and lack enthusiasm in their religious meetings. They show enough enthusiasm in town meetings, etc., but little or none in religious gatherings. Ezra's sermon was expository section by section. There are three kinds of sermons—textual, topical and expository, and the expository sermons are the ones which we need. We are too ignorant of the Scriptures in these days of many books. The issue of the service conducted by Ezra was that the people saw the error of their ways and wept. A sermon should be of such a nature that it will point out to people their sins. Another result was to bring joy to the hearts of the people. Joy seems to be dropping out of life nowadays. Our religious life does not seem to give the joy which it should. Some seem to think that joy is an attribute averse to Christianity, but this is a very erroneous idea. Then it caused the people to resolve to live better lives in the future. A sermon may appeal to our emotions. It may make us feel sorry for our sins, but if it does not cause us to resolve to do better it amounts to nothing. We should all strive toward recognition, sympathy and co-operation, and dedicate all to Christ, and then the work of our days will be blessed.

The date of the millennium has been fixed at 1915 by a new sect, the Millennial Dawnists, which has arisen in England.

The Church of England is organizing an increasing number of Christian Endeavor Societies.

It is reported that, owing to the moral effect of Japan's late victories upon India many Hindu students will go to Japanese colleges.

The famous evangelists, Torrey and Alexander, have notified the clergy of Winnipeg that they are prepared to visit the prairie city in the course of the coming winter, if suitable arrangements can be made in the matter of procuring a building in which to hold their meetings. A meeting of the ministers of all denominations was held last Thursday to make the necessary arrangements.

#### LITERARY NOTES.

"A new and Complete Harmony of the Gospels," by Rev. John Rattan, is the title of a book just published by William Briggs, Toronto, and is evidently the result of much thoughtful study and research. We can heartily commend the book to readers who may have been perplexed by differences in the English versions of the four gospels.

It is reported that Dr. John Watson (Ian Mackaren) is at present engaged in writing a new story, the subject of which will be Claverhouse, and the book will be in the form of an historical romance. This is a new departure by Dr. Watson, and as he has now plenty of time at his disposal, having been relieved from active ministerial duties, he is certain to produce a book which will be well worth reading.

The opening article in the May Contem porary (Leonard Scott Publication Co., New York), is on "The New Education Bill," by Lord Stanley of Alderley. Other subjects discussed are: "Trade Inquiries," by L. A. Atherley Jones, K.C., M.P.; "China and the West," by Dr. Timothy Richard; "Irish National Imperialism," by Professor H. M. Posnett; "Pre-Raphaelitism and the Present," by L. March-Phillips. "The Moral Consciousness of Jesus," by William Douglas Mackenzie, is a noteworthy article.

As usual the table of contents of the current Fortnightly (Leonard Scott Publication Co., New York), shows a great variety of subjects. "The Emperor of Japan," by Mrs. Hugh Fraser, gives a concise and entertaining account of the head of the Japanese nation. In the way of politics we have "The Parting of the Ways," by An Old Tory; "Mr. Balfour's Fiscal Leadership," by W. Philip Groser; and "The Fetish of Organization." Purely literary subjects are also present—Heinrich Heine and J. M. Barrie coming in for their share of attention; while Julius M. Price writes of "The Cradle of Modern British Art."

The Church of Christ; Its Character, Purpose and Unity, by I. A. Watson, Toronto; William Briggs. This is the second edition of a booklet reviewed in our columns a few months ago, enlarged by four or five additional chapters. In its present attractive dress it should have a largely increased circle of readers. The author, who is the Presbyterian Minister at Thamesford, deals intelligently with his subject under the following heads: The Church Militant; Parables of the Church; The Chief End of the Church; The Church of the Masses; The Church and Secret Societies; Unity and Diversity; Organic Union; The Proposed Union; One Hundred Years from Now. The last chapter is prophetic of the good time coming, when "in Canada, for instance, instead of fifteen or twenty different denominations we shall see them all united and heartily co-operating under the name of The Church of Christ in Canada; and so in other countries throughout the world. Get the book and read it.

In Blackwood's for May (Leonard Scott Publication Co., New York) Lieutenant-Colonel Sir Henry Smith, Ex-Commissioner of City of London Police has a most readable article called "More About the Streets of London," in which he gives many interesting reminiscences of his work. Other articles are the following: "A Journey to Sanaa"; "The Early Royal Academy: The Story of its Foundation, and the Romances of Some Original Members"; "Grammar to the Wolves"; and "The Education Bill." In Musings Without Method the art of poisoning is discussed in connection with some of the masters—and mistresses—of that art.