

Creeds. Are sometimes laughed at. Rather is "no creed" an object, not for ridicule, but for pity. Creed from *Credo* I believe, is simply what one believes. Men have their creeds for every line of life. Merchants have their creeds for business; farmers, their creeds regarding agriculture; politicians, their creeds regarding government; and men who, in regard to such matters, have no creed, are generally looked upon as lacking, either in knowledge or ability; and, in that which deals not with time but eternity, not with matter, but its Creator, not with man, but with God, to have "no creed" betokens anything but wisdom and knowledge. The miner, gardener or mariner, etc., who had "no creed," would take care not to proclaim his ignorance, and the man who in regard to higher things has "no creed" should be ashamed of it. The Christian's creed is just what he believes the word of God to teach, and we should be thankful that so far as the great essentials of religion are concerned, the truth has been made so plain that the wayfaring man tho' a fool need not err therein.

Church Are sometimes mis-represented as **Creeds.** tyrannical impositions in which the beliefs of some men are forced upon others, and some ask, why should not men be free to have their own creed. So they are free. A church creed simply means that a number of people who believe the same great truths band themselves together into a society; and they invite all others who believe the same truths, who hold the same creed, to join with them. Those who hold a different creed or belief are not compelled to join. The society is simply a gathering together of kindred minds, while those who held different creeds or beliefs gather themselves into another society.

Nor can there be any injustice in asking men who change their creed to retire from a society or church. It would be unjust to the others if they did not thus retire, for they are no longer in harmony with the basis upon which that society was formed. In all other lines of life, civil, social, or political, when men change their beliefs they change their society or party and join themselves with others whose beliefs harmonize with their own. All so called "heresy cases," which in these days sometimes bring so much odium upon those who conduct them, are nothing more or less than a voluntary association, banded together upon certain articles of belief, asking those who believe and teach differently, to leave the association, as they are subverting the very end for which it was organized.

Church creeds, i.e., beliefs, are necessary to the organized existence of the church, just as some kind of belief, in something, is necessary to the existence of any organization along any line of life; and a church organization without a church creed is an absurdity that cannot, and does not, exist.

CHRISTIAN ENDEAVOR COLUMN.

A call to Prayer. The Protestant Ministerial Association of Montreal has issued a circular to all the Protestant Clergy of its bounds, asking that ministers and congregations unite in earnest prayer, that the great convention to meet in July may be a benediction to those attending it and to the city; that it may be the occasion of the coming of the Spirit into the hearts of many thousands and of the consequent salvation of countless souls, as Spirit filled workers go home again to work for Christ. As it is the first great gathering of the kind in Canada, and as it represents the whole Dominion, the invitation is repeated here, that all who love the truth would unite in prayer to this end.

What the Convention can do. The convention of 1893 meets in a stronghold of Romanism, and while smaller gatherings can come and go, without much notice, this one, from the very magnitude of its proportions, will compel attention. Tens of thousands will ask:—What meaneth it? One answer which it will give will be to set before such inquirers the grand fact of Protestant unity. Romanists are accustomed to point to their own unity, and the many divisions of Protestantism, as a proof that their system to the best, is of God, while ours is of man. This convention, representing all the great Protestant bodies of Christians, meeting in loving fellowship, one in spirit and aim, will show that Protestantism is one, not in enforced obedience to a visible earthly head, but in loyalty to Christ and love to each other as Christ's people.

We can also help to show to these people what a large loving spirit true fellowship with Christ imparts, and thus impress them with the excellence of our Protestant Christianity. Yea more, should we not hope and pray, that many, with their attention compelled by the immensity of the gathering, may be led to think of the truths which it represents and be led to the Saviour. Pray that one result may be an awaking and turning to Christ on the part of many of our French fellow countrymen.

Something to do. This is the secret of keeping young people interested in S. School, C. E. Society, Church, and all else that is good. Jerry McAuley, who fell into drunkenness and sin two or three times after his conversion, says that when he got to work helping others, "I don't know now but that I'd have fallen again if I had'n't been so busy holdin' on to others." The reason that the evil one gets and keeps so many is because

Satan finds some mischief still
For idle hands to do.

If young or old are to be kept interested, they must be set to work. This is one benefit of the C. E. Society. In gives them something to do, not merely to meet and talk and pray but to do something day by day toward looking after and helping others. Young people be thankful when in your C. E. Society you get any work; do it with your might, and nobody will get so much good from it as you do yourself.