

sense as well, and asks his people to agree to the following changes: "Let us have our church open and at work seven days in the week, and not merely one; let us take advantage of our wonderful site, so near the home and haunts of the city's millions, to have three public services on Sunday, and not merely the customary one; let us tear down our obsolete, inadequate, and almost useless chapel, and erect in its place a modern church house suited to the pressing institutional needs of our neighbourhood."

Service.

In delivering the matriculation sermon before the University of Yale recently, Secretary Stokes gave the 2,000 or more students who heard him some good advice. "The life of service," said the Secretary, "alone brings with it a good conscience, and the joy of living, and a deep sense of satisfaction. To prepare for it is a high privilege, and a solemn duty. If a false sense of proportion is the great hindrance, what is the great help, the inspiration to service? I say without hesitation—religion. * * * I mean simply realizing the life of God in the soul of Man. I mean the consciousness that you are God's child, and that He is your Father. If you cultivate religion, if you lay hold of your Christian birthright of spiritual kinship to the eternal God—then your ultimate goal in life will be to give, not to give. Your college ambition will not be society or athletic honours, or even high stand—although these may all be worthy means to an end,—but it will be to fit yourself as well as possible to do the work in the world which God wants you to do—and there is probably some work that you can do better than any one else."

Prison Congress Conclusions.

Since referring to the session of the International Prison Congress held in Washington in October, we have received the report to the Provincial Secretary of Mr. Kelso, Superintendent of Neglected and Dependent Children of Ontario, on the conclusions of the Congress. One cannot help being impressed by the wisdom and humaneness of many of these conclusions, derived as they have been from the large and varied experience of specialists representing twenty-five different nationalities. Amongst the recommendations of the Commission may be mentioned the following—under the following headings:—"Juvenile Offenders."—"Whenever possible in the case of young delinquents, arrest should be avoided in bringing them before the authorities and orders for arrest should be issued only in exceptional cases. When necessary to detain young delinquents, the detention should not be in quarters used for adults."—"Idle and Vagabond Children."—"Laws making parents responsible for the wrong-doing of their children; to compel deserting fathers to return to their duty or to support their children; allowing children to be taken from unfit homes and properly placed for training and care."—"Probation."—"That no person, no matter whatever his age or past record, should be assumed to be incapable of improvement. The conviction that it is in the interest of the public not merely to impose a sentence which is retributive and deterrent, but also to make an earnest effort for the reformation of the criminal. That this reformation is most likely to be accomplished by religious and moral instruction, mental quickening, physical development, and such employment as would place the prisoner on a good industrial basis." These extracts serve to show the importance of the subjects discussed, and the broad-spirited and capable manner in which they were determined.

Huron Book Club.

The "Church Reading Magazine," London, England, in the October quarterly issue, thus speaks of the Huron Book Club:—"In connection

with the efforts of our Guild (the Guild of Church and Empire) to supply Church literature where it is so much needed, it is interesting as well as encouraging to note one or two new developments which have resulted from these. In the Canadian diocese of Huron, a book club has recently been formed among the clergy for theological works to be circulated among them. To this we sent gifts from the Guild from time to time, and members of the club are encouraged to make increasing efforts to secure fresh books for it among themselves. It seems an admirable scheme for using the books to their best advantage, and one likely to succeed."

Equality Of The Sexes.

One of the most eminent medical authorities in Great Britain, Sir James Crichton Browne, quite recently gave evidence before the Royal Commission on Divorce. In giving his evidence, the learned physician combatted the view that the equality of the sexes was in accord with the findings of biology. In his opinion the evidence was the other way. The distinguished witness made the grave charge against married women, who claim for themselves independence and equality with men, that they are the most determined opponents of maternity. The gravity of this charge is more fully realized when one reflects that such opposition is both contrary to the law of Nature and to the express rule of the Church. It may be mentioned that the witness is the Lord Chancellor's visitor in lunacy.

Insanity Ground of Divorce.

Sir James Crichton Browne expressed his unqualified disapproval of proceedings on the above ground. He held insanity to be a bodily disease, and said that to permit "any disease, no matter what its nature or extent, to annul a mutual contract explicitly or tacitly acknowledged hitherto by all who entered into it to be for better, for worse, in sickness and in health," was, he believed, "to truckle to selfishness, to undermine those altruistic sentiments which had played so great a part in human progress, and to be in some measure a reversion to the recklessness of savage life." He also strongly urged that instead of divorce being made easy, it should be entirely done away with, and that those who enter into the solemn and vital contract of marriage should be held to their contract under all circumstances.

"CREEDS."

The movement against "Creeds," unorganized, sporadic and vague though it may be, continues to gain in force, volume and popularity. So far as the general public is concerned, this is natural and only what might have been expected, for anything that makes religion easier is certain to be popular and men are mentally just as indolent and averse to exertion and trouble-taking as they are physically and morally. Long and elaborate creeds, therefore, are no more popular than anything else which involves and demands self-sacrifice in any form. Thus the enthusiasm for the simplification or abolition of creeds has its sunny side. It is not all the outcome of a pure unadulterated desire to get down to first principles, to smooth away stumbling-blocks, to promote unity and good-will, and to remove misunderstandings. There is in it, no doubt, a strong element of selfishness, the mere desire for emancipation from restraint. This, however, may be said of every great forward movement of which history preserves a record. Mankind is invariably swayed by mixed motives. Love of self inevitably mixes with love of Truth and Right, and where the one ends and the other begins, it is sometimes difficult to say. Nevertheless, allowing for all this the movement, if it may be

so termed, has solid justification. People never complain without some just and valid reason. Christianity is most assuredly overburdened with creeds, i.e., with dogmatic formularies. Now the Reformation was not a time for the simplifying of religion. Indeed, quite the opposite. The reformers were just as anxious to define and explain and settle and decide as the other side. Consequently, they set to work to construct their various systems of theology, with the fixed determination of not leaving a chink unstopped, or a loophole unguarded. To this the Church of Rome retorted by the decrees of the Council of Trent. To-day, therefore, the Church finds itself encumbered with these doctrinal standards, and "confessions," which have by almost universal consent outlived any usefulness they once may have possessed. They are too elaborate and too speculative. They attempt to settle questions upon which mankind will never agree, and which are not in themselves of prime importance. And then they were the product of transitional periods of storm and stress. They relate in many cases to dead or dying, and in some cases, almost forgotten, issues. No doubt they have their use. But they were essentially the creation of certain crises and emergencies which have long since passed or assumed new places. This uprising against the maintenance, or at all events, the imposition of these very elaborate and speculative standards is, as we know, not confined to Protestantism, but it has shown itself in the Roman Catholic Church. It is a characteristic of the age. But inevitable and praiseworthy as the movement is, it already threatens to go too far. In certain quarters we hear people advocating what is virtually the abolition of all creeds. This, of course, is absurd. A Christianity without creeds is as unthinkable as geography without maps, or navigation without a compass. The very denial of creeds postulates a creed, for the negative involves the affirmative. Creeds are essential for very excellent practical reasons. They keep us in touch with the past as Christianity is an historic system. No doubt, it progresses. It expands and embraces mankind, and adapts itself to his changing environment. But it can only expand by maintaining its historical continuity. The river expands only by maintaining its connection with its source, the tree grows or expands only in living relationship with its root. Cut these off and the river dries up and the tree dies. So Christianity can only live, grow, expand, or "progress" by keeping in vital relationship with its origin. Creeds again are invaluable, because they form a bond of union between Christian people. Christianity, whatever else it may be, is a society. Men cannot organize without some constitution or declaration of principles, or "creed." This "creed" may be very simple, and it may very easily become too elaborate. But in these matters there must be an irreducible minimum. There can be no society whose terms of union or organization are not expressible in human language. Where then will we find this irreducible minimum? Now there are creeds and creeds. There are the creeds of yesterday, the result, to a large extent, of mutual misunderstandings, which are waxing old and ready to perish; then there is the creed of the universal and undivided Church, the common property of all who profess and call themselves Christians, the common possession of Baptist, Methodist, Presbyterian, Anglican, and Roman Catholic alike. In the Apostles' Creed will be found the irreducible minimum. To place it, as some have done, or seem inclined to do, in the same category as these modern creeds and "confessions," is to altogether misstate the case and confound the issues. The Apostles' Creed is not theology. It is a plain, simple statement of certain fact, from which many and varied inferences may be drawn. In the drawing of these inferences, wide latitude