

ence, but ceases to be a living influence at all, and all kinds of lower motives take its place. It means isolation from Christian sympathy, and from fellowship in Christian work and thought." And a contemporary remarks:—

"When God's relation to the public worship and other services of the church is realized properly it becomes easier to estimate them and our duty to them aright. Treat them as commendable and useful and, of course, to be approved, yet as of no more importance than engagements made in the way of pleasure or business, and you testify powerfully to the world that you do not really regard them as vital. Show that you honor, reverence and enjoy them—and show it by your spirit, by the whole temper of your life—and others will believe you and also will come to believe that you are right in your attitude." Let us never allow ourselves to doubt the value of public religious services. There would be little personal piety without them. Personal experience joins hands with history in their favor, and the future will confirm the testimoins of the past.

International Peace Court.

We gladly accede to the request from a member of the Committee that the following memorial be published in our columns:—The following resolution was passed by the Presbyterian Ministers' Association of Philadelphia:

"Resolved, That we recommend the 'Powell Memorial' on the Standing International Peace Court, as introduced in the United States Senate by Senator Frye, and referred to the Committee on Foreign Relations, February 24th, as something definite on this great subject, and, as far as we can see, practicable."

The memorial is as follows:

"This memorial respectfully suggests it to be of paramount importance that something very definite be done in the immediate organization of a permanent International Court of Arbitration;

"Therefore, that until otherwise provided, a standing International Board of Arbitration be selected and appointed, to be composed of a member of the highest judicial tribunal of each of the following countries, to wit: Argentina, Austria, Belgium, Brazil, Great Britain, Chili, China, Egypt, France, Germany, Hawaii, Italy, Japan, Mexico, Orange Free State, Russia, Transvaal, Turkey and the United States; the same to have power to settle any national or international disputes. And that it be held infraction of international law for any nation, after establishment of this court, to settle its disputes by the wholesale murder of war. The same to be sought and provided for by such legislation and such diplomacy as your honorable body can, in your judgment, wisely bring to bear on the subject.

GEORGE MAY POWELL,
President Arbitration Council.

By Manhood to Man- This is a remark the truth of which
hood's God. ought to be remembered when the Sunday street car advocates resume their campaign on behalf of Nature and the working man. We talk about men reaching through Nature up to Nature's God. It is nothing to the way in which they may reach through manhood up to manhood's God, and learn the divine love by the human.

Many Churches one The *Christian Leader* draws atten-
Cross. tion to a sermon just published by Rev. Wm. Baillie, M. A., rector of Killibegs, and finds in it evidence of a broad, Christian spirit which the following quotation seems to justify:—"I fear not, then,

that when I hear of a sinner finding his Saviour—a prodigal returning from the far land of sin—I have not one shadow of doubt in my mind of the assurance of his salvation, of the certainty of his title to the kingdom of heaven, because he may belong to some other denomination than mine. Of course, I should with gladness see such an one joining in with my congregation, on account of the pleasure and privilege it is to see another member of our Heavenly Father's family joining with us, and to hear his voice blending with ours in prayer and praise to our great God. Still, as regards his perfect safety, if he has been to the cross of Jesus, led there by the Holy Ghost, and is accepted of the Father through the merits of His beloved Son, it matters not one straw, as regards his promise of eternal life, what branch of the great tree he has taken refuge in."

Work among the Admirable work is being accom-
Jews. plished by the Montreal Christian

Jewish Mission as can be learned by a report and appeal recently sent out to the Christian public. Good results are reported and the work has the endorsement of leading ministers of the various Protestant Churches. In a paragraph the following acknowledgment is made: Thanks are hereby expressed to the Foreign Mission Committee of the Presbyterian Church for gift of the apparatus in their hands which belonged to the Mission in its previous form; also to the Montreal Bible Society for liberal grant of books.

A Basis of Following an article by Dr. Lindsay
Unity. in *The Contemporary Review*, in

which he recounted the different types of ecclesiastical organization that existed side by side within the one corporate Apostolic Church, and which, with all their independence, did not produce isolation, *The Christian Work* urges that "we go back to the Apostolic and sub-Apostolic Church and do as they did." It thus enumerates the conditions of that unity:

- "1. Discipleship of Jesus the Divine Saviour and teacher of the world.
- "2. The acceptance of the Holy Scriptures.
- "3. Baptism a precedent to church membership.
- "4. The Lord's Supper a common basis of fellowship.
- "5. Liberty of conscience in interpreting Scripture.
- "6. Liberty in the choice and administration of church governments."

A Shorter Creed Rev. Dr. Charteris, the well-known
Advocated. Professor of the Church of Scotland,

at Edinburgh, has been expressing himself in favor of a Shorter Creed for churches, so as to meet objections on conscientious ground to details not considered "essential." He is looking ahead to a time when there may be a re-union of Churches in Scotland. An extract from his statement will show the main points in his proposition:—"I believe that a Church cannot hold together without a creed, and that it was never intended that the Christian Church should be creedless, but the primitive Church shows us that that creed ought to be very short, and only a statement of personal adherence to the living Redeemer, the incarnate Christ. The time for long creeds based upon intellectual inferences from primary facts is passed by. I think we should have had a shorter creed in Scotland long ago, a better and more honestly maintained creed, if it had not been for our ecclesiastical divisions, and my main reasons for wishing a re-union of Churches are—first, that we should be able to work upon a much Shorter Creed, and, second, that we would not waste so much Christian effort as we now do in Scotland, the resources of the united Church being set free for the work of extending the kingdom of Christ at home and abroad."