

session, it ought rather to be left intact as a monument to the wisdom and theological learning of its age. If the Presbyterian church must have a confession, let a new one be made rather than attempt to cut, trim and remodel the Westminster Confession. But these great creeds do not conserve doctrines. The Westminster Confession does not secure unity now in the Presbyterian church. Of what practical gain are these creeds to day? The Baptist denomination, for instance, has no creed, in the technical sense of the term; and yet, with its more than three millions of members in America to-day, it is more nearly a unit in faith and practice than are the churches with their "long and strong creeds." This is a fact which no intelligent student of current church history will deny. Better far it is to go at once to the Word of God as the rule of faith and practice than to allow the creeds of very fallible men—creeds which were the result often of unscriptural compromises—to come between the conscience and its God.

"THE HISTORIC EPISCOPATE."

The Lambeth Conference made much use of the term "Historic Episcopate," in discussing the question of church unity. It was proposed that the Historic Episcopate be "locally adapted in the methods of its administration to the varied needs of the nations and peoples called of God into the unity of His church." When one analyzes the remarks made regarding the Historic Episcopate, he inevitably finds an implication of the so-called apostolic succession. So long as this implication is present, a great majority of Christians will refuse to endorse the Historic Episcopate. The apostles had no successors, and, in the very nature of the case, could not have had successors. The Roman church puts forward the claim of an unbroken succession in the most dogmatic terms. This church excommunicates all other branches of the church, calling them heretic and schismatic. Many in Europe who call themselves Protestants of various names are the Roman church in this regard. The Protestant Episcopal church in the United States, and some other churches of various names, pride themselves on their apostolic succession. But we know that it was necessary that an apostle should have seen the Lord; the office, therefore, was incapable of succession as soon as the original eye witnesses had passed away. The claim of an uninterrupted clerical succession cannot be substantiated by satisfactory proof. All churches that make this claim trace their line, to some degree at least, through the channels of the Roman pontiffs; but many of the records of these early popes are lost and can never be found. We do not know that the Apostle Peter ever acted as bishop of Rome. The fact is that this boasted lineage is a worthless myth. The claim made by some churches is offensive to other churchmen; it is promotive of bigotry and destructive of the spirit of unity. It tends constantly toward a dangerous exclusiveness; it is also as unwise in policy as it is uncharitable in principle.

Dr. G. A. Jacob, late head master of Christ's hospital, and the author of the "Ecclesiastical Polity of the New Testament," says "The apostles had no successors in their office; they stand alone as the divinely-inspired teachers, legislators and rulers in Christ's church and kingdom." With this statement unprejudiced church writers will generally and heartily agree. In the very nature of the case the apostles could not have successors. It is not possible that the great majority of believers can accept the "Historic

Episcopate," as the term is ordinarily understood, as a basis of unity in the church of Jesus Christ.

In another article—if space for it can be given—some suggestions will be made regarding possible unification of churches and feasible co-operation in church work. — *Church Union*.
Calvary Study, New York city.

Obedience.

EDNA.

How sweet it is to let thy will conform
Entirely to that sovereign will above;
To let no grosser thoughts thy bosom fill,
And it contain but sweet, submissive love.

To feet that child-like confidence so
great
That those unquestioning followest
where He leads,
O'er lofty heights or through the shadowed vale,
And find in God the strength you
daily need.

For He who came this world from
death to save,
"Endured the cross, despised the
shame" for all,
That every bond that binds men's
souls might break,
The chain of darkness and of error
fall.

And though the path of life to us
seems hard,
That "wine-press" was by Jesus trod
alone;
He drank the bitter cup of all our
woes:
"Not as I wilt, but as thou wilt" be
done.

And thus that wondrous Saviour died
for men,
Came from celestial glory to the
grave;
But, lo! He burst each heavy fetter
free,
And us the victory over death He
gave.

And now He lives for us to intercede,
Has paved the pathway to that rest
above;
And heirs with Him each heavenly gift
we gain,
And reach at last that blissful fold
of love.

And shall we not climb o'er the rugged
heights,
God's precious word the staff to aid
us there,
And gain the summit of eternal rest,
Where lies the Father's mansion pure
and fair?

Impressions of Canada.

I struck St. John by way of Toronto. My impressions of Canada began there. No American ever saw such a quiet Sunday in any similar city of his own land; no street cars rattling everywhere, no saloons with back doors open, streets thronged with pedestrians going to church, and, marvellous to an American, more of such a turnout in the evening than in the morning. One says to himself: "The cars don't run; there won't be anybody at church to-night." But, bless you, people come out better in this foreign city, where Sunday is respected by the street car corporations and saloons, than in our own boasted "city of churches," where an army of men is bound as mechanically to their cars as the cars to their track seven days every week. Toronto is an object-lesson on the Sunday question that makes one stay and think. How a hundred and eighty to two hundred thousand people can get along without street cars and saloons one day in the week is a great mystery to an American—but they do seem to do it, and what seems stranger still, they seem thoroughly satisfied with the chance of footing it all day amidst the monotony of sober and civil people.

One takes a drive about the city and finds himself surprised and pleased, first, by the absence of wooden houses; second, by the newness and neatness of the brick houses that stand in rows

miles long, third, by the fewness of tenement houses—it is a city of homes; fourth, by the great number and seeming richness of the church buildings; fifth, by the university buildings. I had heard of the university of Toronto, but was not prepared for the revelation that came to me. This university is one of the greatest on our continent, and bids fair to rival those of the mother country in all but age. Last of all to surprise and delight one is the provincial building—a noble structure in granite, massive, and with carvings not stinted. One can never know what an ornament the maple leaf may be in art, as it surely is in nature, till he sees the frescoes in the parliament chamber of that building. The provincial building stands on the university grounds—all belonging to the province of Ontario, and our church building is but a five minutes' walk away. One thinks, but doesn't say, that if all Canada is like Toronto, the Queen's domains rival those of Uncle Sam.

But on the way to the Maritime Provinces, one who takes the shortest cut is destined to pass through hundreds of miles of fine stumps and granite boulders. He wonders if the Canadian Pacific Railway was cut that way, because the land could not be used for anything else. He is told, however, that there is good country out of sight all along the line. Turning from the deserts outside the car window one falls to studying the map of the C. P. R., and taking measurements with thumb and finger, used as compass and square, he concludes that Canada can afford a good deal of such land, and yet have enough and to spare of the choicest land beneath the sun.

One reaches St. John at last and finds it all up hill, with a surplus of March weather. But it is a fine old city, this city by the sea, and loyal to the Queen to the very backbone of itself. One must not say anything about "annexation" here, except timidly to inquire what is thought about it. I had been told that people here will go to church through a blizzard, and I find that that is true—of some of them. But all in all I believe that the Cobourg street church is as loyal to Christ as it is to the Queen, and that's not finding fault with it a bit, for the Queen herself says on her coins, "Victoria Dei Gratia Regina." The preacher is to be congratulated who can induce the St. John Christians to think as well of him as he ought to think of them, and I extend my most hearty congratulations to their present pastor. I take it for granted that he joins me in asking all the Christians in the provinces to pray for us, that our meeting here may do great good. —W. J. LITTON in *St. John Christian*.

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