

religious and benevolent institutions, amounting to £200,000.

Such, in substance, is the statement which has been given to the public. And I hope the public will not call me a cynic if I venture to annotate the same in anything but a spirit of admiration or satisfaction. There is an old story, with which this born New Englander must have been familiar, but which I can scarcely imagine he believed, about a poor widow who cast into the money-box of the church with which she was connected two small coins, "which make a farthing." If He who witnessed the widow's gift, and has made the memory of it immortal by His eulogy, is now, as the Book says He is, Lord of all, I cannot be far wrong in saying that that poor widow has a place nearer His throne than the bi-millionaire whom the chief ruler of his nation and other "great men" followed to his grave the other day in New York.

Two hundred thousand pounds! What a glorious contribution to religion and humanity! Yes, but it is only a tithe of two millions; and if this man's "fortune" was between two and three millions, I may assume that after religion and humanity get their share, there will be two millions intact to go to something or somebody else. Besides, while this "philanthropist" lived, two millions at five per cent.—and in America and in the hands of such a business man, there could be no difficulty in securing such percentage—would produce one hundred thousand per annum. A goodly income for a New York grocer! What he did with it I don't know, beyond the statement I have quoted. But on the face of that statement it must have been but a very small percentage, however " princely " in apparent amount, that was given to "Religion and humanity." The great bulk of it must have gone year by year to swell the "fortune" which is now counted in millions! And yet this man was a Christian, and an elder of a Christian church! Some critics find discrepancies, they think, in the New Testament. The so-called discrepancies I can make very short work of. But here is a discrepancy between Christian in the concrete and Christian in the ideal, which I cannot explain. I will not attempt to cut the knot by saying this man was no Christian. I dare not. The decision of that question belongs to Another. But among the reported sayings of that Other, when He lived visibly among men, are such as these: "How hardly shall they that have riches enter into the kingdom of God," and "By their fruits ye shall know them." From east to west, from south to north, the cry is borne to us on every wind, "Come over and help us," while men who call themselves Christians, instead of following the example of Christians of whom we read in the Holy Book, who counted nothing that they possessed their own, go on filling their storehouses to repletion, and leaving the wealth which they cannot reckon to heirs who, as probably as not, will thank neither God nor man for their inheritance. This, alas! is no new thing under the sun. Nor is it peculiar to America. There are fools and sinners on this side of the Atlantic as well as on the other.

O. Y. E.

There are, yes there are, some of lowly life who cast in more than the millionaires!

THE following motion was submitted to

the Presbytery of London, England, at a late meeting:

"Whereas it is desirable, for the sake of the truth, and of the prosperity of the Church, that the Creed which her office-bearers are asked to subscribe should be an accurate and unambiguous statement of those doctrines of Scripture which are considered amongst us of chief importance; whereas, owing to the period and purpose of its composition, the Westminster Confession of Faith necessarily fails in some degree in relation to present requirements to fulfil this condition both by excess and still more by defect, inasmuch as, on the one hand, by its wide scope and its minuteness of detail it requires assent to various propositions which do not lie within the province of the faith: while, on the other hand, by its failure adequately to recognize the love of God to the world, and his full and sincere offer of salvation to all men, taken in connection with the prominence it gives to the doctrine of the Divine sovereignty, it does not sufficiently represent the warmth and freedom of the Gospel, as apprehended by the living faith of the Church, and exhibited in her preaching and in her missionary zeal; whereas the formula by which ministers, elders, and probationers are called upon to signify their assent to the confession is supposed by many to apply to an acceptance not only of its general theological teaching, but even of every statement which it contains, whereas it is well known that men in cordial sympathy with our system of doctrine and polity have been kept back from the ministry and eldership of the Church by difficulties such as have been indicated; whereas a sister Church, with which we are in federal union, has been constrained by such considerations as these to pass a Declaratory Act defining the sense in which the Westminster Confession is now accepted by her office-bearers: It is humbly overtured by the Presbytery of London to the Synod of the Presbyterian Church of England, that these premises be taken into consideration, with a view to such action as the Church may deem wise."

In our August number of last year we gave a copy of the Confession deemed by the Mission Committees of the representative Presbyterian churches at home sufficient for the heathen world. There are evidently others than heathen who desire a freedom from the entangling declaration of the old Westminster confession of faith, and who would rest satisfied with a platform such as our Congregational churches already possess, broad as that of the Evangelical Alliance, yet loyal to essential Gospel truths. Some of the talk in support of the motion, which has been carried over to an adjourned meeting for fuller discussion, was marvellously plain; no two names stand higher in the English Presbyterian Church than those of Drs. Edmond and Dykes. Here is what the former says:

"There was not a chapter in the Confession of Faith which would not be improved by taking away