

our principles, we ought to have a work to do, not in any ostentatious, boastful or self-righteous spirit; but reverently and in the spirit of those who would faithfully represent Him who emptied Himself. Can this be done as well without a weekly paper as with it? We trow not.

ARISING out of the above subjects and those of a kindred nature, are questions of a social and political nature, in the settlement of which our principles ought to operate as an important factor. Can they do so with our present meagre representation in the Christian and denominational journalism of our country as well as they could with a well-conducted, vigorous, Christian weekly newspaper? It is a just reproach to us that we are to-day little or no better represented in this respect than we were thirty years ago.

WHAT has operated against this? Have we not been too particular? Because a first-class weekly could not spring into being full armed at once, like Minerva from the brain of Jupiter, the thing has been from time to time discouraged. Has our success been wanting in large capital to launch, and a good sinking-fund to keep afloat, a journal such as we are describing? This would have been helpful; but it would not necessarily have made the paper a success. Like anything else that is born to live, a newspaper, religious as well as any other, must have the elements of success in itself. Let it be known by its readers that it is dependent upon outside influences and at once they will feel its weakness; but let it contain what they are glad to get hold of and what absorbs them when they do get hold of it, and there will be a want, a demand for the paper itself. Thus, its life is its existence.

Is there need in Canada to-day for such a paper as the Congregational Churches ought to produce and support? As well say that the Church of Christ has attained the goal and become already perfect. If there is to be wise and healthful advancement along the line of the church's life, thought, and work, until God's will is "done on earth as it is done in heaven," then there is need, great need, for the best minds in the Congregational body here, as elsewhere, to give wing to their thoughts and emotions—breathe the simple

life of God within the soul into thousands who are casting round for, but know not where to find, just such a relation to Christ as theirs. *

WE are in receipt from time to time of circulars and papers regarding Dr. Barnardo's Homes for destitute children, which have a distributing centre at Peterborough. Any earnest endeavour to solve the problem of the waifs of civilized society demands our sympathy, and this work of Dr. Barnardo is one. And yet we have some heretical views on the same, especially regarding one of the conditions under which children can be obtained from the Homes. "*The Superintendent reserves to himself the right of removing any child with whose treatment he is not satisfied.*" How any child can be treated "in every respect," or in any respect, "as one of the household," with some outside referee as to treatment, is to us inexplicable: and for ourselves we frankly state we take no child under such conditions, nor encourage others to do the same. That cases of hardship occur we realize, not more, however, than among children who are at their own homes, and not enough, in our judgment, to overbalance the evil effects of allowing a strange child admitted to a home to grow up in the consciousness of being able to make complaint regarding the treatment received. A family is God's unit of society, there are "heads of families" in the divine order, and we decline to aid a Superintendent at Peterborough, or anywhere else, exercising oversight therein. Extreme, and we believe in our Canadian homes very rare, cases of cruelty or neglect must be dealt with as in families, and not left to Dr. Barnardo's judgment.

Two friends were conversing on church matters, the one a pastor, the other a deacon in a church receiving a missionary grant. The Society finds it necessary for simple self-preservation to require some guarantee of ordinary respectability on the part of pastor and people. "We hope to do without the grant another year," said the deacon, "and then we shall ask no favours." Let us look the statement in the face and see what it means. When a settlement is proposed under the sanction of a Missionary Board, evidence is needed of a clear record either as student, missionary, or