

holds that she has done as much as can fairly be asked of her in offering to share her temporal advantages with the Free Church. In the heroic age of the Free Church this offer would have been gladly accepted."

The Kirk Missions in India have received a great blessing, which still goes on and grows. More than 300 converts have been baptized during the last few months at the Sealkote and Darjeeling Missions alone.

THE Chinese government has recently proclaimed that all citizens of China shall have the right to worship according to the dictates of their conscience. Instructions have been issued to all local authorities that all Christians, native or foreign, shall be protected from molestation or interference. It will now be in order for the "Heathen Chinese" to send missionaries to America to preach one of the fundamental doctrines of Christianity throughout the west of our own continent.

DR. G. DE PRESSENSE, in a survey of the religious status in France, says that though there have been many deplorable manifestations of Atheism during the past year, and press and platform have echoed atheistic ideas, Atheism is probably not making any real progress. He says:—"Our working classes have unhappily learned to know religion only through a very false medium. With them Christianity is always associated with Catholicism in its most obnoxious aspect, as the sworn foe of the Republic and of their liberal and social aspirations. Incapable of distinguishing between the Gospel and the outward forms in which they are accustomed to see it presented, they too often imagine that the God of Christianity is like the idol of the Ultramontanes. Hence, they are utterly amazed and often sympathetic when, in our Home Mission services, God is wrought before them in His true character as the God of holiness, of love and of liberty. A time of reaction against Atheism is certainly at hand. Among the tokens of its coming we note the Anti-Atheist League, lately founded by a band of young students."

REV. C. McEACHERN, INVERNESS. — We clip this item from the *Inverness Chronicle*, Scotland:—

"THE GAELIC CHURCH. — This Church, which has undergone a thorough renovation for some time past, is to be re-occupied by the congregation on Sunday, when Rev. C. McEachern will preach the opening sermon. The interior of the building is handsomely fitted up, according to the most modern style of church architecture, and presents a marked contrast to the former damp, dingy, and uncomfortable edifice."

PROTESTANT CHRISTIAN UNITY.

(Rev. Dr. Briggs in the "Presbyterian Review.")

THE "Declaration of the House of Bishops of the Protestant Episcopal Church in Council Assembled, October 20th, 1886," should find a cordial response from the Presbyterian Church. The four terms that are set forth therein as essential to the restoration of unity among the divided branches of Christendom are, in my judgment, entirely satisfactory, provided nothing more is meant by their authors than their language expressly conveys. There is room for difference of interpretation, but these terms ought to be received in the same generous manner in which they are offered, in the hope that these differences will be removed by conference and discussion. No Presbyterian can consistently object to (1) "the Holy Scriptures of the Old and New Testament as the revealed Word of God," or (3) "the two sacraments, Baptism and the Supper of the Lord, administered with unflinching use of CHRIST's words of institution, and of the elements ordained by him."

It might be objected that (2) "the Nicene Creed, as the sufficient statement of the Christian faith," is too narrow a plank for a summary of Christian doctrine, and that it ignores the subsequent history of doctrine in Christendom. But Presbyterians can hardly exact from other religious bodies the maximum of the Westminster standards. If Episcopalians are willing to wave their own doctrinal standards in order to union upon the fundamental creed of Christendom, I do not see with what propriety other denominations can refuse to meet them on this common platform. It is not proposed that the denominations should abandon their own symbols of faith, but that they should find a common ground for unity. The fourth term, "The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church," gives more room for differences of opinion. But it is certain that if the English bishops would have offered these terms to the Westminster divines, there would have been no separation. The English Presbyterians offered to unite on the basis of "the reduction of Episcopacy under the form of synodical government," proposed by Archbishop Usher, but the English bishops declined. Presbyterians are bound by their history to meet the Episcopalians on this platform. If the House of Bishops mean to advance thus far, they have