

thereon, leaving the matter in the hands of the individual church sessions. As the ministers and elders exclusively forming those sessions are elected by the individual congregations, and are supposed to represent them, we have another indication of our organized bodies solving real difficulties by the application thereto of pure congregational principles, and the abandonment (as in the case of organs and even of theology as represented by high and moderate Calvinism), of the old position that the Supreme Court of the denominational church ought to secure uniformity and unanimity. The world moves, and with it the grand old principles for which Robinson, Cromwell, and their coadjutors contended. Hold fast, good brethren, in faith and love which is in Christ Jesus.

A RENEWED interest is being manifested in England regarding pulpit courtesies between Churchmen and Nonconformists. The *Christian World* very justly says: "It is slightly gratifying to learn that opinion favours the legality of a clergyman preaching in his own parish, for a Nonconformist minister, if he think well. So far, so good. But we want real interchange of pulpits, not partial. It will only seem to be a condescension for a clergyman to preach in a dissenting chapel; it will be true Christian courtesy, and partake of 'the sweet reasonableness of Christ,' if the clergyman ask his Nonconformist brother to preach from his church pulpit, and assert his right to do so. Half-handed politeness is very undesirable." To which we respond a hearty amen. We want no condescensions from our Episcopal friends, but simple gentlemanly courtesy.

We print the following from the *Canadian Baptist*, endorsing thoroughly the sentiment:

A word about pulpit Bibles. The writer stood, within a very few months, in the pulpits of no less than twenty Baptist churches in Canada. In three of them he found copies of the Revised New Testament; while in no one of the remainder was there anything to show that the English-speaking world has received within the present generation any new light upon the meaning of the Divine Word. It seemed very strange, and not a little sad, that so large a proportion of our churches were wholly ignoring the new light that has been given. No one doubts that the Revised New Testament represents the original Scriptures more accurately than any other English version, and it is a disappointing and discouraging fact that our churches

and especially our ministers, are so generally indifferent to it. Now that the Revised Version of the Bible is complete, there is a fresh opportunity to put it in its true place. Does not reverence for the Divine Word require that the two versions should lie side by side in every pulpit? It will not cost much money or inconvenience to put them there. There is a "Parallel Bible," that contains them both. If the type of this edition is too small, a medium-sized copy of the Revised Bible can very easily be placed in the pulpit, to be used whenever the minister wishes. It ought to be a matter of conscience with a minister to accustom his people as rapidly as possible to the use of so valuable a help in the understanding of the Scriptures. Those who leave the new version out of sight are not keeping up with the gracious leading of Divine Providence.

WE commend the following from the pages of the *Victorian Independent* to our farming friends in view of the pressing need of our college and mission funds:

A singular effort is reported for raising funds for a Baptist chapel. Six of the members undertook to sow half-a-pint of beans each, the produce to be sown the second year, and the second year's crop to be harvested and sown the third year, when the whole was to be sold and the proceeds given to the improvement fund. The amount realized in this way was £161 10s. Of course the sums realized in each case were not equal, as the beans were grown in different localities. The following is the account of the most successful of the six:—First year—sown, half-a-pint, yield, nineteen pints. Second year—sown, nineteen pints; yield, nineteen bushels. Third year—sown, nineteen bushels; yield, thirty-one quarters. Sold for £70.

THE following from the same source is worth reading and pondering:

At the Congregational jubilee meeting the Rev. J. Jefferis, LL.D., said:—"What shall be our attitude in reference to the Salvation Army? Shall we stand forth as its champions, lavishing praise upon it for the good work it has undoubtedly done, and shutting our eyes to its manifest imperfections? I, at all events, will do honour to its enthusiasm, its disregard of the merely conventional, its protest against the dull routine too often connected with English worship, its noble ambition to confess Christ openly, and to glory in His cross. But I will, upon the other hand, declare my conviction that the Prince of Peace is openly dishonoured by aping the names, and the dress, and the accoutrements of those who for thousands of years have reddened the earth with blood. I will avow, too, my belief that the practice of making every tyro a teacher is an insult to the common sense of mankind and must lead to the most deplorable results in the degradation of Christian doctrine. And we who cannot endure Episcopal authority and would chafe under Presbyterian rule, shall we count it a matter of small moment that a self-appointed general demands and wins from hundreds of thousands an obedience to orders emanating from himself? St. Francis of Assisi hardly claimed so complete an obedience. This general, with an assurance scarcely equalled by the most tyrannical