

power, is the starting point of it all, and I do not see how we can do better, either for the Gospel or for men, than to send them at once back to Him. Half the scepticism, half the unbelief we see around us, comes from looking at Christ through other men's spectacles—the spectacle of this club or of that writer, instead of seeing him for ourselves." Only let us remember that to emphasize the excellency of our liberty does not require a senseless tirade against creeds, as though the cloven foot had left its mark upon them all; the rather a proper appreciation of the circumstances under which they appeared, together with a true realization of the liberty in which it is our privilege to stand; thus only can we as men "cover our stations," and prove to others that our feet are found in the more excellent way.

CONTINUALLY small souls are grumbling about the calls made upon them for legitimate church purposes. Many may trace their spiritual pedigree to one who indignantly asked "Why this waste?" (Lest some of our friends should forget, we give the reference, Mark XIV. 4.) Really the poverty-stricken appearance of many buildings and of many interests show that the race is not extinct. It may however interest such to know that no movement, even for the salvation of souls, can very well be carried on in this nineteenth century without means; that Mr. Moody's last London campaign, covering a period of eight months, cost the committee \$80,000. (Messrs. Moody and Sankey's first visit was estimated at \$142,000.) Our Missionary Superintendent would rejoice at having ten thousand dollars per month to spend on our Dominion field. Why his millennium of Congregationalism would have come. Yet the very people who tighten their purse strings are the ones who draw invidious comparisons between a church whose monthly income is about \$200, and the mission which spends five times that amount, and then folds its tent like the Arab and away. Do we know what we are grumbling at betimes?

CONGREGATIONALISM in England has suffered a severe loss by the death of Mr. Robert Spear Hudson, of Chester. The deceased gentleman contributed £20,000 to the Congregational Union Jubilee Fund, and more recently he gave £1,000 to the North Wales College. Independently of such gifts, Mr.

Hudson was a generous supporter of every private and public charity in his district, and a fast friend of the liberal cause. He was the son of an esteemed minister who rejoiced in having his children walk in the way of truth. One of the many instances, not canonized, where minister's sons have *not* gone wrong.

FROM the *Andover Review* (which by the way is more than fulfilling the expectations formed by its earliest numbers as to freedom, strength, and eminently Christian tone,) we learn that the North China Mission of the A. B. C. F. M. organized last year a Congregational Association for Mission purposes, and that this year the new Congregational statement of doctrine was unanimously adopted by the Association with the appended form of Covenant as a working basis for use, and that the Publication Committee are translating it into Chinese for the use of the Mission. If good enough for the "heathen Chinese" will it suit us? We pause for a reply.

THE China Branch of the Evangelical Alliance, organized by the missionaries of various churches and other Christians there, has made its constitution touching membership read as follows: "This branch of the Alliance shall receive as members all Christians who walk in brotherly love, and who, according to Holy Scripture, confess their common faith in God the Saviour—in the Father who loved them, and justified them by His grace—in the Son who redeemed them by His bloody passion and death—and in the Holy Ghost through whom they are born again and sanctified—in one only God, blessed forevermore, to whose praise and glory they desire to consecrate their lives."

This is again simply a Congregational platform, and another instance of the catholicity of our order. Again we ask, why should not we discuss union? More and more will it be made manifest that where we stand is the true union platform.

PRINCIPAL G. M. GRANT, of Kingston, writes in the *Canadian Methodist Magazine* of September an article on "Organic Union of Churches; How Far Should it Go?" No one expects from the Principal of Queen's College anything but sentiments of broad Evangelical sympathy. Certainly the article does not