

The Christian Unity Commission of the Episcopal Church will, we are glad to know, continue their work of conferring with the Presbyterian, Congregational, and Lutheran brethren in the matter of Christian Union about the declaration of the House of Bishops. This is auspicious. It would be really assuring if the Episcopal Church would, at the outset, take two important steps: 1, recognize the validity of the ordination of their non-episcopal clerical brethren; 2, open their closed pulpit doors to non-episcopal evangelical ministers. For ourselves we are not very expectant as to any approach to organic union, or even very close fellowship—as long as one denomination *unchurched* another. If the things in which we differ are vital and fundamental, then they forbid not only unity but fellowship. If they are not vital and fundamental, they should not shut our pulpits or our sacramental tables to our brethren. This is short logic, but we cannot see where the fallacy lies in the argument.—A. T. P.

De Quincey has drawn a beautiful line of distinction between the "literature of knowledge and the literature of power." "What," he asks, "do you learn from 'Paradise Lost'?" Nothing at all. What do you learn from a cookery book? Something new, something you did not know before, in every paragraph. But would you therefore put the wretched cookery book on a higher level of estimation than the divine poem? What you owe to Milton is not any knowledge of which a million separate items are still but a million of advancing steps on the same earthly level; what you owe is power—that is, exercise and expansion to your own latent capacity of sympathy with the infinite, where every pulse and each separate influx is a step upward—a step ascending, as upon Jacob's ladder, from earth to mysterious altitudes over the earth. All the steps of knowledge, from the first to the last, carry you farther on the same plane, but could never raise you one foot above your ancient level of earth; whereas the very first step in power is a flight, is an ascending into another element, where earth is forgotten!"

In the teachings of Jesus we have the literature both of knowledge and

of power, and in both departments of the highest order. There is such a thing as luster without weight, even as there may be weight without luster. Here we have both: the most glorious moral radiance with the weightiest moral dignity, worth, sublimity! And such a gospel is it wherewith the world is to be won for Christ. Let us take courage, for never man spake like this man!—A. T. P.

Chinese Benevolence. An article in the London *Times* of recent date has a pertinent discussion of Chinese benevolence worth publishing. It carries its own moral:

"Benevolence the Chinese have placed at the head of their list of the five constant virtues. The written character which denotes it is composed of the symbols for 'man' and 'two,' by which is supposed to be shadowed forth the view that benevolence is something which ought to be developed by the contact of any two human beings with each other. It is by no means true, as might be supposed from a superficial examination, that there is no benevolence in Chinese practical life; the forms of benevolence which have commended themselves to Chinese are founding hospitals, refuges for lepers, for the aged, etc. But these are relatively rare. Vast soup kitchens, which are set up anywhere and everywhere when some great flood or famine calls for them, are familiar, as well as the donation of winter clothing to those who are destitute. Then there are societies for providing coffins for those who are too poor to buy them; for gathering human bones which have become exposed in course of time and giving them suitable burial; for gathering up paper on which there is writing or printing that it may be burned and thereby saved from desecration; for giving plasters of a mysterious nature to all applicants; for presenting 'virtue books,' etc. But organized charities are few in number and narrow in their range of action, and except the institutions above mentioned, Chinese charity is very intermittent. A typical example of Chinese benevolence is the curious ebullition of charity which takes place on the eighth day of the twelfth moon. Every one who has accumulated a large quantity of benevolent impulses which have had no opportunity for their gratification is accustomed on that day to make the most liberal donations to all comers, of the very cheapest and poorest quality of soup, during about twelve hours. This is called