

stead of its being a blessing it was a curse. One great object of every religious teacher should be to prevent the creation of external appliances to make his teaching appear to live when it is dead. If there were no endowments an error would soon burst up, whereas an artificial vitality is imparted to it by bolstering it up with endowments."

"Then you have faith for yourself, Mr. Spurgeon, but none for your successor?" queried the visitor.

"A man does very well who has faith for himself; but how can he undertake to have faith for another? I am no believer in sponsorship. Who knows where my successor may be? He may be in America or in Australia, I know not where. As for the Tabernacle, the man who occupies my place when I pass away will have to depend upon his own resources, upon the support of his people, and the grace of God, as I have done; and if he can't do that, let him come to the ground, for he will not be the fitting man. With orphanages it is quite another matter."

One of the noteworthy facts is, that Spurgeon has won his laurels fighting the devil on the old Calvinistic lines. Hear his words:—

"In theology I stand where I did when I began preaching, and I stand almost alone. If I ever did such things, I could preach my earliest sermons now without change, so far as the essential doctrines are concerned. I stand almost exactly where Calvin stood in his maturer years. It is the Calvinistic way of looking at things which causes my sermons to have such acceptance in Scotland, in Holland, and even in the Transvaal, where a recent traveller expressed his astonishment at finding translations of them lying beside the family Bible in the Transvaal farmstead. I am aware that my preaching repels many; that I cannot help. If a man does not believe in the inspiration of the Bible, for instance, he may come to hear me once, and if he comes no more, that is his act and not mine. My doctrine has no attraction for that man; but I cannot change my doctrine to suit him."

Perhaps he may teach some of us yet that the old wine is better than the new.

OLD TESTAMENT REVISION.—The Old Testament Revisers have just completed

their labours. Their eighty-fifth and last session, which was held on Friday last, in the Jerusalem Chamber, was attended by the Bishop of Bath and Wells, the Dean of Peterborough, Mr. Bently, Dr. Chance, Mr. Cheyne, Dr. Davidson, Dr. Douglas, Professor Driver, Dr. Ginsburg, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Mr. Sayce, Professor Robertson Smith, Professor Wright, and Mr. Aldis Wright (secretary)
—*Christian World*.

CRUMBS FROM THE UNION MEETINGS.

The brother who furnished the report of Union proceedings in our last, says the awkward phrase "Pan-Congregational Council," is, in the Minutes, "General Congregational Council." It was "Pan" in the rough draft probably, and thus reported. It is much to be hoped that the English Congregational Union may mature a feasible plan for bringing together such a gathering within a year or two from date.

ADMISSIONS AND DISMISSIONS.

The following is a list of admissions and dismissions, as members of the recent Union meetings in Montreal: Received as members of the Union, Rev. E. M. Hill, Calvary Church, Montreal; Rev. E. L. Bolton, Warton, Ont; Rev. E. M. Brainerd, Sherbrooke, Que; Rev. W. H. Way, Pine Grove, Ont; Rev. George Fuller, Brantford, Ont; Rev. David Beaton, St John's, Newfoundland; Rev. A. F. Rivard, Belle Riviere, Que; Rev. C. E. Gordon Smith, Stratford; Rev. C. L. Ross, Kincardine, Ont; and Mount Zion Church, Riverside, Toronto.

Dismissions from membership of the Union—Letter of standing in the Union, granted to Rev. B. B. Sherman, removed to United States; Letter of dismission to any kindred association in England or Scotland, to Rev. Robert McKay, Evangelist; certificate of standing in the Union up to the time his name was dropped from the roll, to Rev. John Campbell; letter certifying to the standing of Rev. J. F. Malcolm, up to the time of his leaving us letter of dismission to the Congregational Union of England and Wales, to Rev. F. James, late of Eaton, Que; letter of dismission to Rev. William McIntosh, to the Congregational Union of Nova Scotia and New