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THE PRESENT STATE OF REVISION. By Francis H. Marling, D.D.

Now that the "Briggs Case" is happily removed at least for the present, and we hope forever, from absorbing public attention, another matter of large proportions rises to view, which we can discuss without any personal feeling, since it is in no sense a personal question: that of the Revision of the Confession of Faith. It is two years since such a revision was proposed, and although it was thought of little moment at the beginning, it has advanced so rapidly that it has been carried by a large majority in the General Assembly, and is now before the tions and amendments. The Presbytery of New York had placed it is the hands of a special committee, and a meeting was held on Monday to hear their report, which will be found in full on our fourth page. As the chairman, Dr. Van Dyke, had devoted himself to the preparation of the report, he requested Dr. Marling, his associate on the committee, to furnish such further explanations as might be of service to the Presbytery. As this is a very lucid setting forth of the whole matter of Revision, we are glad to obtain it for our readers, since the suggestions made to one Presbytery will apply to all. Upon motion of Dr. Hall, the Presbytery adjourned for one week to give time to the members to study more carefully the changes suggested. Next Monday it is probable that action will be taken. It is to be hoped that there will be a full attendance.

First, let us have clearly before us the exac state of the question, and the duty devolving

The question is not "Shall we revise?" That, at the instance of fifteen Presbyteries, in 1889, was referred by the General Assembly to all the Presbyteries, asking, "Do you desire Revision? If so, in what respects and to what extent?' After long debate, this Presbytery, by 93 votes to 43, decided for Revision. In all, 134 Presbyteries answered "Yea, and 68 "No," whereupou the General Assembly, in May, 1890, appointed a Committee to "consider the suggestions made | laration of Independence. by the Presbyteries," and to "formulate alterations and amendments."

For a wnole year the entire Church, with pro found interest and many prayers, as well as multitudes outside, watched the proceedings of those fifteen ministers and ten elders, and an unchangeable sanctity in the Confession, as Confession, and as earnest in removing them. awaited the result. They met, as was wise in some inspired composition, was broken, and They have believed all along much as we do, and needful, in confidential council, telling us a precedent was set for the present procedure. at intervals on what portion of their work they It can never more be kindly covered with the were engaged, but reserving all report of results dust of time, known only to theological book for the Assembly of '91. A strong body of men worms. It has become "known and read of all they were, worthy of their high trust, representing various parts of the Church, and including prominent pastors, professors from all honored elders, among whom were men well move for the New Creed." The New Creed is versed in language, and others also learned in not male yet, nor will it be, in a consensus the law. The work of such a body is entitled form, for many a year to come. It is not easy to the greatest respect, and has been appreciatively considered by your Committee.

The Assembly's Committee itself suggested Detroit, last May, approved the suggestion, and oevertheless. thus the proposed Revision comes into our

It may be expected that the Assembly's Com mittee will make its final report in May, 1892. Then the Assembly will not upon it, and if it sees fit, will send it down to the Presbyteries its characteristic architecture. The experts for formal approval or rejection. If then approved by two thirds of the Presbyteries. the Revised Confession will become a Standard

of the Church. It is therefore an advisory function, at nn intermediate stage, that we are required at present to perform. The report now before you the opinion which your . own Committee advise you to pronounce upon the proposed Re-

Evidently, any changes that are to pass through the ordeal above described, must be wisely made, and commend themselves to the Church at large, to have, rather than lose the whole, any chance of being adopted. The desirable is not always the atrainable. We may a local, but a general Confession of Faith that has acted wisely in preparing it, and it is prov is before us; an old Confession, with a remark cluster memories of godly ancestry, saintly character, devout worship, brave combats, and noble achievements for Christ. Not with any light or irreverent spirit is such a monument of our fathers to be taken in hand. And it was only when "necessity was laid upon us" and we could not hold our peace, that this mighty movement, spontaneous and irresistible, began,

Your Committee, in framing their report, at once had regard to the work of this Presbytery's Committee of 1889, composed of twelve of our leading men. Their report was eminently conservative and conciliatory, proposing but few changes, and those in a spirit of firm loyalty to the Confession as a whole. The present Committee has aimed to build upon the same foundations, and to be guided by the same

developed, throughout the Church, such a deupon the changes required, that we can advance with firmer tread and higher hope. "This wide and deep movement" is like nn ocean tide at flood. The proceedings of the Presbyteries on the matter now calling for our action, as they are reported to us from week to week are full of promise of a harmonious and effective Revision. One list, and that two weeks old, gives out of 74, 65 approving of the proposed Revision, 7 disapproving. Ten of the 74 prefer a new creed: 36 ask for further revision Your Committee expect that the Presbytery of

New York will keep its place in the line. The former Committee proposed the formulation of "a short and simple creed, couched, so far as may be, in Scripture language, and containing all the essential and necessary articles of the Westminster Confession," which "the Presbyterian and Reformed churches," generally, might unite in adopting.

This proposal gained great favor in the Church to which we belong. The General Assembly has a Committee engaged in correspondence with sister churches on the subject. A number of Presbyteries have formally voted for a new creed, either instead of a Revision, or as a supplement" thereto.

The questions, "A Revised or a New Creed, and "A Revised and a New Creed?" have been considered by the Committee now reporting. They sustain the conclusion of their predecessors in 1889, in advocating, first, a Revision of the * New York Independent, October 29.

the older Standards.

It is true that a brief experience in creedmaking or creed mending is sufficient to show who could do the Church grand service. the exceeding difficulty of the task. Any one man finds it hard to satisfy himself. A comto an agreement. And the problem becomes tougher still when a whole Church is required to approve the work.

The plea is made with much force, "Let the Presbyterles, not for final action, but for sugges- spoiled by modern patchwork. It has its grand rather than in man, is to be found the reason place in history. It is inseparably linked with why some are lost. Even in the famous Rom. the Assembly of Divines, who made it. Under ix. we read (vv. 22, 23): "What if God, will mids the Parthenon, or Westminster Abbey! This could be unanswerable if the Confession

present service, like the Pyramids and the l'arthenon. But Westminster Abbey does undergo is in living use in our own time, being propounded for acceptance in its "system of doctrine" to every candidate for license or for ordithen it seriously fails, by excess here and de- speaks in another voice than His! fect there, to express the truth we now find in our Bibles and preach in our pulpits, do not the stringent needs of the present outweigh the deference due to the past?

If we succeed in revising the Confession, the original instrument will not be destroyed. It Only once in many centuries does such an one will live in the historics of its own time, and arise. The prospect of success in this great unin numberless records from that period until dertaking is brightening day by day. The connow. It can no more be destroyed than the servative brethren, who felt, two years ago, Magna Charta, the Bill of Rights, or the Dec-

When the Presbyterian Church was independently constituted in America, after the Revolution, political changes necessitated some change in the articles concerning the Civi! Magistrate. Though in a non-doctrinal matter, the spell of alive as themselves to the "infelicities" of the men." Its failings have been mercilessly exposed to the whole Church and the whole world.

to revise, but Revision is coming! The chief danger is that the advocates of a simpler doctrinal statement may reject the Revision actuthat their proposed Revision be sent down to ally proposed in favor of a New Creed, and the Presbyteries for examination, and that the thus be counted as opposed to any Revision at marked out, in firm loyalty to our reformed sbyteries report directly to the Committee all. They may not mean this effect by their system of doctrine, to make a complete, consist by the 1st of December next. The Assembly at votes, but those votes must have such an effect, ent, and Scriptural revision of the Confession of

The Presbyterian Church will keep its Confession of Faith. With practically unanimous voice, the Presbyteries have so declared. But this ancient citadel can be adapted to modern habitation and modern warfare, without losing who have been working over this plau for a year, have already accomplished much.

would encourage and help them to go forward. This report, therefore, first recommends a General Assembly's Committee.

Next, it specially commends the new char ters on "The Holy Spirit" and "The Gospel. No demand of the Presbyteries was more g-n eral than one for a statement of the truths contained in the new Chapter XI., on The Gospel. It was prominently urged by this Pres bytery. And the response is given in a thorough and unequivocal form, greatly enriching the Confession. The chapter on "The Holy Spirit" (IX. new), was suggested by only five need to give up a part. It is not a personal or Presbyteries, but the Assembly's Committee ing very acceptable. It is a second very great able origin and a noble history, around which gain to have such a chapter added to the Con fession. These two additions are alone worth all that Revision has cost.

The Presbytery's Committee considered all the changes proposed by the General Assembly's Committee. To save your time, comment is here made only on some in which we propose further changes. These changes, let it be spe cially noted, are of two classes. One, covering the more essential, under Resolution III., down to the end of page 3 of the printed report. The other class, on page 4 and under Resolution IV. are designedly separated from the former, so that if needful, separate and different action can be taken thereon. The Committee value every one of their suggestions, made with carefulness and reserve, but they present them in a form designed to facilitate the Presby-

tery's dealing with them severally. The principles and aims underlying these suggestions are these: 1. To secure full utter sire for Revision, and such a general agreement ance to "Gol's loving and true offer of salvation." 2. To remove the danger of "fatalistic interpretatious." 3. To drop human inferences though seemingly "logical," from the "high mystery of predestination and kindred doctrines thus "handling" them "with [more] special prudence and care " 4. To discontinue pronouncing upon what God does NOT do. 5. To oring out with more consistent fullness the reedom and responsibility of man in all his abound" in the salvation of the great majority

of mankind. Chapter III. is the key of the whole position. It is the one which, more than any other, inspired the demand for Revision, and which has robably cost the Assembly's Committee its ardest labor. They have greatly improved it by dropping Sections 3 and 4. But the phrase. Some of mankind," in new Section 3, especially in contrast with "the rest of mankind" retained in new Section 5, is, as Dr. Morris well says, clearly unfortunate and misleading," and "im plies what no Presbyterian believes, that the saved are only a few, and that the lost are a great majority of the human race." Let the trumpet of the Confession give no uncertain sound on a point so momentous as this!

The Committee are very much in earnest as to the wisdom of omitting the Preterition, Non-Election, and Foreordination to Death clause

* "Friendiy Talks about Revision," p. 29.

Divine Providence opens the way, a New Con- They "intrude into things not seen." They carried and enforced it would do more for the sensus Creed, "interpreting and representing" perplex and torture many pious and sensitive German people than all the discipline and trainsouls. They give the enemy occasion to blas- ing of her armies. pheme. They bar the way to office of those

Election unto life eternal is Scriptural; election that secures the salvation of a great multimittee of diverse views "toils terribly" to come tude, that no man can number. But no foreordination unto death, passing by, or non-election, however logically they may seem to be inferable from the former, or by whatsoever saving clauses of "for their sins," they may be guarded, ancient document alone. Let it stand un- can escape giving the impression that in God, its banner all our battles bave been fought and ing to show His wrath and to make His power vessels of wrath fitted to destruction: and that He might make known the riches of His glory were only a monument of the past, and of no on the vessels of mercy, which HE had afore prepared unto glory, even us whom He hath called," God "prepared" the one; He "endured' constant "revision" in its internal arrangements, the other. These negative statements are not to fit it for the demands of a working church necessary to the "integrity of the system." We in our own day. Rather suggestively, warming glorify the "system," a Luman product, too apparatus has been put in. And the Confession much when we insist upon these. Where "Jesus of Nazareth passed by" in this world, He said, with streaming eyes, "How often would I have gathered you, but ye would not!" And nation as minister, elder, or deacon. It cannot He was the "brightness of the Father's glory, be put away in a museum. It is wanted out the express image of His person." We cannot every day. It stan is as our answer to any one get nearer to the mind and heart of God than who asks, What do Preshyterians believe? If He takes us. Lct our poor little logic go, if it

But I have spoken long enough, and must leave it to the Chairman and other members of the Committee to defend, if need arice, the several amendments we propose.

Brethren, n great opportunity is before us. that the Revision sts were about to raze the Presbyterian temple to its foundations, have been greatly relieved to find how moderate and sound they are. The revisers are discovering. that once Revision has been undertaken, many of the former anti-Revisionists are as keenly and they are helping to make the Confession say more explicitly what, they contend, it has always said, implicitly, at least.

There is an extreme right on the question Frank warning was given at the last General Assembly that a retrograde process would be Therefore, we cannot agree with those who attempted in some Presbytcries, so as to give seminaries, and a corresponding number of say, "Let the present Confession stand, and us less Revision, rather than more. Yet I see "New Brunswick" in two commns of a tabu lated return of the action of Presbyteries, first in that of those who "approve" the proposed Revision, and secondly, in that of those who "want further Revision."

> So let New York, in the words of this report move forward steadily along the line already

THE ADVANCED IDEAS OF LEO XIII.

Though the lope is growing old, he gives no sign of the infirmites of age in the loss of much is the whole series of "Lyman Beecher mental capacity. He is still the wise counsellor and leader and the astute diplomat in all Phelps turned out no slazy, slovenly work from matters of civil and Church polity. His recent his conscientious pen; like Phidias, he carved encyclical to the Portugese bishops, which has for immortality. Before the thousand theolog clicited much comment in clerical and political ical students in his Andover class room, he hearty acknowledgment of the services of the circles, gives clear evidence, that so far as the read every week lectures that had been written civil or religious interests of his Church are concerned, he discerns very clearly the signs of the times. It shows that he has reached the point where he is prepared to support a policy which is certain to bring the entire Church of Rome into accordance with the policy and practice which have been found necessary for On the contrary, he began life as a New School its establishment and perpetuation in the United States. That policy certainly indicates distinct action in the way of breaking away from monarchical methods, and of preparation for a transition, gradual of course, towards common rights, general liberty, and independeuce of the State. In all his actions Pope Leo XIII, seems intent upon placing the Church of Rome in a new and prominent place in the new civilization and the more efficient working of popular forces. He seems to be about ready of an alien faith to comfort his departing soul. to initiate union, independent action, and the revival of the ancient National Councils, as measures which shall impart to Catholicism independence, renewed youth, and a strong of piety everywhere where Christ is owned as

REFORMER.

The young Emperor of Germany seems deter nined to keep his people awake hy the vigor of the reforms he proposes, social and political, as well as military, reforms which have their Church life. There is an Episcopal temperaorigin in his active brain. He recently prepared a bill to regulate the liquor traffic, which is Calvinistic temperament, from which sects certainly one of the most remarkable in the history of temperance legislation in the world. Here are some of its provisions:-

Intoxication by physicians and nurses while in the discharge of professional duties, or by those engaged in work involving the safety of life or the prevention of fire, is made punishable all true Christians, he was as firm as adamant by fines and imprisonments. Common drunkards can be placed under legal guardianship. Intoxicants cannot be sold on credit, and debts for them cannot be collected by law. No liquor can, under any circumstances, be sold to habitelations to God. 6. To make clear, what is ual drunkards, or to minors under sixteen years nappily the faith of the whole Church, that of age unaccompanied by adults. No license where sin abounded, grace did much more can be issued for a saloon near a church, and valiantly with what he regarded as fatal errors. drug stores can sell liquor only in sealed and His words had the ring of a clarion; and the person of an immoral character, nor to a keeper of a place of resort for immoral purposes. The of the next morning. If a man becomes drunk borhood objections to the licensing of a saloon will prove sufficient to prevent such licensing. Saloon keepers must not sell liquor to persons convicted of drunkenness within the preceding three years. Common drunkards may have guardians appointed for them by civil process to whom they must be subject, in all respects as minors are to their legal guardians. The bill also legalizes the Salvation Army in Germany, in view of its efficient services to the cause of temperance in England.

Of course, such proposed legislation in bee

Westminster Confession, and then, as soon as from Sections 4 and 5 (new) of Chapter III. tremendous opposition. If it could be once

THE LIFE OF AUSTIN PHELPS. By Rev. Theodore L. Cuyler.

A perfect biography is a rare phenomenon; generation. Dean Stanley's life of Dr. Arnold, Hanna's life of Dr. Chalmers, Trevelyan's life of Lord Macaulay, Bonar's life of McCheyne. and the life of Dr. Chauning by his nephew. make up the repertorium that I can now recall. Ward has added one more 'ately to this scanty collection of almost faultless biographies. She comes honestly by her genius. Her fatherwhom she pictures so vividly in this volumevas almost the peer of Dr. Horace Bushnell in literary skill and in keen spiritual insight. Her mother was the gifted daughter of Professor Moses Stuart of Andover, and the author of "Sunny Side" and several other little books that had an immense circulatiou. She had herself won already a bigh fame, and into this work of filial affection she has poured all the powers of her head and heart. It reads like an exquisite poem, and is one of the few books that we wish were longer. Scribner's Sons have issued it in a comely dress.

If there be any fault in this beautiful work it is that the story is made too intensely pathetic. We do not envy the man who can read it without tears. Professor Austin Phelps was one of those sensitive and delicately fibred spirits who wore his nerves on the outside of his frame; he suffered from the excruciating tortures of insomnia, and his tender heart was wrung with severe domestic sorrows. At the early age of fifty-nine he was compelled to resign his beloved chair of Homiletics in Andover Seminary on account of his shattered health. and he produced some of his strongest essays when he was propped up on pillows in his bed, and the dart of death seemed to be poised over his shoulder. A finer victory of mind over matter has rarely been seen than in the case of this sweet-tempered and heroic sufferer. His daughter aimed at an honest portraiture of her illusrious father, and I suppose she could not conceal the pathetic side of the life of one who said "I want to have my good name associated more with my heart than with my head." There was, however, another side-a cheerful, humorloving side-to the man, who enjoyed a good story, and who tells us that on freezing winter ornings he used "to count one-two-threeand then at the word three jump out of bed. the rest of us screw up our failing

by the same process. good name" of Austin Phelps is as solid ver Hill. His "Still Hour"-of which a of a million copies have been published -is a religious classic. His "Theory of Preachtains about everything that needs to be said about homiletics, and it weighs about as over and over again until they became models of condensed thought clothed in faultless rhet oric. His volume entitled "Men and Books" is a fair match for James Russell Lowell's best

critical productions. Many people may think of Dr. Phelps as narrow in his views and iron-clad in his theology. Presbyterian under the ministry of Albert Barnes (for whom he used to thank God by name in his prayers); he became a very unsectarian Congregationalist; and during the last years of his life had a faithful Roman Catholic nurse, who beside his dying bed read aloud the prayer for the sick and dying from the rubric of her own Church. His daughter says that if her unconscious father could have heard it, he would have been the last to gainsay this sweet effort In his old age he said: "I was once a blue Presby terian; I thought Episcopacy a sin, and Romanism of the devil. I now find a great deal the living head. I work Congregationally, be cause I must work somewhere, and am neither THE GERMAN EMPEROR AS A TEMPERANCE wise nor strong enough to work alone, and am not such a fool as to throw nway nine tenths of my power for good by trying to work in ecclesiastical solitude. But I could work just as well in half a dozen other organic forms of ment, and a Methodist temperament, and grow by natural evolution. At the core of character they mean little more than red hair or n birth mark. The Master will know His own only by the name in the forehead."

While Professor Phelps was possessed with so sensible and sweet spirited a catholicity towards in his loyalty to the cardinal doctrines of evangelical truth. There was no pulp in his theology. The "Andover movement" towards the doctrine of future probation and some kindred laxities of faith, distressed him exceedingly in battling with disease, his resolute spirit battled

labelled bottles. No license can be issued to a last papers he ever wrote for the press were in vehement protest against the "new departure." A wonderful portraiture—in its vivid lights police of any place may forbid the sale of and sombre shadows of sorrow-is this portraitliquors from 8 o'clock P. M. until a proper hour nre of Austin Phelps. A genuine life-likeness of a great man-great in scholarship, great in in a saloon, he must, instead of being ejected literary genius, great in heart power, great in tory point at which scientists have yet arrived, from it, be turned over to the police. Neigh- spiritual insight, and great in godliness. Blind and feeble, he lay on his dying bed, heroic to abstraction from the properties of living things, words; for the long-suffering body was soon to soul leap into the light and glory of a world in does that ascended spirit partake of the life name of Austin Phelps survive in amaranthine brewing and beer drinking Germany has arousde beauty and undying fragrance.

Our Book Cable.

HINTS AND HELPS on the Sunday-school Lessons for 1892. By Rev. David James Burrell, D.D., and Rev. Joseph Dunn Burrell. New York: American Tract Society. \$1.25.

The distinguishing value of these studies in the Sunday school lessons for next year, is their suggestiveness. From the standpoint of the there are not more than a dozen in a whole Bible text, the writers look far abroad, taking in tic of the author of the Causeries de Lundi, he the condition and needs of humanity, and de- was second to no critic of his time in acute tecting with keen vision the application of spiritual truth to the essential characteristics and ough, painstaking work. His style-clear, is therefore almost entirely hortatory; there is cle of his thought, and no literary studies of only so much of exposition as is essential to the present generation have been more interest-The charming life of Dr. Norman McLeod by the main purpose. No attempt is made to ing, none more valuable, none more delightful, his brother might be included in this select treat the selections historically, except so far than those which for many years were given to won. As well attempt to modernize the Pyra- known, endured with much long-suffering the list, if the work were not distigured by such as the history also lends itself to the main puran excess of caricatures that seem more suited pose, as, for example, in the lesson on Hezeto "Punch" than to the story of a good man's kiah's Prayer, or on the Lord's Supper Progreat life record. Mrs. Elizabeth Stuart Phelps faned. The purpose of the authors being Mr. Saintsbury bas dore his work carefully and such, it was unnecessary for them to take account of those conclusions, still less of those suggestions, as to date and authorship of given passages (the Seventy-second Psalm, for example, and certain selecti ins from Isaiah), which have been brought forward by the recent investigations of scholars, commonly known under the name of the Higher Criticism. The limits prescribed for themselves, by the

authors, are prescribed, it is evident, with intelligent and careful purpose, and with no intent to ignore the light which recent scholarship throws upon the Scriptures, but simply ecause the closer spiritual application of the portions to the experiences of the great majority of students will best be promoted by such a restriction of the scope of study. Within these bounds, the work is strong and beautiful. It is not easy to do work of this kind well. It is twaddle, to be weakly sentimental and false human experience, than to be true and stimulating and elevating. It is not an easy thing, from this point of view, to treat with dignity the well-worn themes of revival meetings, long overborne with popular commonulace comment yet this is precisely what Dr. Burrell and his collaborator (and brother) have done. The stilted; warm and earnest and persuasive, without a suggestion of the commonplace. Still more, what they have to say on themes in general most familiar, is fresh and origi-It would be difficult to read one of these lessons without receiving not only new goes to his class from the study of his lesson fervor, a persuasive power which he has not always known. The scholar who has used it, will come with a preparation of heart as well as of mind, which will give new efficacy to the further study of the Sunday-school hour.

A HISTORY OF THE JEWISH PEOPLE IN THE TIME of JESUS CHRIST. By Emil Schuerer. D.D., M.A., Professor of Theology at the University of Glessen. In Five Volumes. Translated by Rev. John MacPherson, M.A. New York: Charles Scribner's Sons. 1891. Earnest Bible students, whether scholars or he results are here placed at their disnosul

footnotes, but it would need long and careful paiustaking labor, the scholarly acumen, and the wide survey of the field, which went to the making of this work. It is not easy reading; to those who are not concerned to get as nearly as possible the point of view of the of the Edinburgh reviewers. evangelistic writers, to come in touch with the conditions of the time, for the batter understand ing of the life of Jesus Christ, it would prove by no means interesting reading. But one need not be a scholar to wish to study the Bible from this point of view, and one who has this wish need not be a scholar to understand and enjoy Dr. Schuerer's work. The work is in two parts, of which the second division, containing a review of the juternal condition of Palestine and of the Jewish people in the time of Christ, was published first, several years The first divi-ion, being the political ago. history of Palestine from B. C. 175 to A. D. 135, was issued later, the last volume as recently as last year. Not all of Dr. Schuerer's conclusions are accepted by conservative Bible students, though if it had not been for Professor Huxley's appeal to and Mr. Gladstone's rejection of certain geographical statements of Schuerer's in the recent well-remembered controversy, it would have seemed impossible that any important view of truth was concerned in their acceptance or rejection. However, it may be in matters of detail, it is certain that in general Dr. Schuerer has done immense service to New Testament study by this monumental work.

THE LIVING WORLD. Whence it Came and Whither is it Drifting. By. H. W. Conn, Prolessor of Siology in Wesleyan University. New York: G. P. Putnam's Sons. 1891. This, we learn from the title-page, is "a review of speculations concerning the origin and significance of life and of the facts known in regard to its development, with suggestions as

to the direction in which the development is now tending." That the history of life has been n history of the development of types from common centres, is now no longer open to dispute. The book is an interesting study of the historical workings of this law, in plant and animal life. The two points of fundamental interest are of course at the opposite poles of the discussion, the origin of life and the future of the living world. As to the his closing years. While his frail body was former, the hypothesis of so-called spontaneous generation may be held to have been effectually disproved by Tyndall, as far as present possibilities are concerned, though there are still many who hold that there is a possibility of life arising from the non-living under the right conditions, and many are the scientists who refuse to believe that the origin of life is one of the transcendent mysteries, or that it will not at some time be solved. The most satisfacseems to be, that so far as known, life is an the last. The final telegram which he sent to and that life originally arose in the ocean, the his friends at Andover was "Now I begin to first living form having been simpler than the live." A true prophecy is in these thrilling simplest mass of diffused protoplasm. As to the future of the living world, though its history has be flung aside in the tomb, and the triumphant been a history of development, there seems to be no reason to think that physical development can which "there is no pain." Not only in Heaven ever progress farther than it has already done. The only hope or prospect, therefore, is in everlasting, but here on earth, wherever devout mental and moral development, and that can hearts enjoy a "Still Hour" with God, will the only progress much farther through the law of love, to which man is now trying to adapt his

Essays on English Literature. By Edmond Scherer. Translated by George Saintsbury. New York: Charles Scribner's Sous. 1891.

Since Sainte Beuve, France has had no critic so keen, so comprehensive and so conscientious as it lost two years ago when Scherer died. If he lacked something of the all-embracing sympathy, something also of the grace and charm which were in so eminent a degree characterisanalysis, in profound appreciation, and in aborwants of mon. The treatment of the passages luminous and forceful-was an appropriate vebithe readers of Le Temps newsparer. When we come to read him in translation we

confess to a slight feeling of disappointment.

with the earnest purpose of a faithful inter-

preter, and no one, surely, is better qualified,

by intimate acquaintance with the French language, with French literature and with French criticism, to do justice to his author. The dissatisfaction one feels with the result of his work is simply one more testimony to the existence of that ineffable quality in French style, that delicacy, that incisiveness, that epigrammatic directuess which give a special character to the thought itself, and make it of all literatures the nost difficult to render into another tongue. Those who do not know M. Scherer in his own language will not, however, be conscious of any lack, for the English is so clear and flowing, the matter so characteristic, so strong, and so suggestive, that the book is altogether a very delightful, and withal a very profitable one. The introduction by Mr. Saintsbury, in far easier, in such a case, to degenerate into which he sketches the life and analyzes the literary work of M. Scherer, especially those essays which form the body of the hook, is an excellent piece of work, and to those who are not familiar with Scherer, nor know the story of his life and thought, will prove not the least interesting part of the volume. The essays are most judiciously selected to show the wide range as well as the essential characteristics of style of these studies is lofty without being the writer. Being all upon English themes, they include studies of writers so diverse as Shakespere and Stuart Mill, Milton, George Eliot, Disraeli, Laurence Sterne, Wordsworth, Carlyle (whose style Scherer abhors, finding it "insupportable jargon"), and Taine's English Literature, which he criticises severely for its inspiration, but new light. The teacher who false methods and wrong estimates. Scherer delights in Milton and in Wordsworth. Mr. this help, will carry with him a warmth, a Saintsbury believes, indeed, that had Scherer been in youth a poet and an Anglican instead of a philosopher and a French Protestant, he would have been another Wordsworth. However this may be, it is certain that simplicity like Wordsworth's charmed Scherer, as did also that simplicity of another sort, polished, urbane, studied to the last extent of appearing entirely natural, which is Matthew Arnold's especial characteristic, and which, indeed, makes hi the delight of nearly all French critics. The most valuable qualities of Scherer's work. not, will welcome the publication of a new and for which his point of view perhaps peculiarly cheaper edition of a work of highest value. The qualified him, are the breadth of his survey, the immense breadth and depth of research, of which large lines within which he does his work, may be guessed at from a cursory survey of the gives himself for it, and the seriousness with which he does it. These give to his critistudy to arrive at a full appreciation of the cal studies, brief as after the fashion of the present day they of necessity are, the effect both of largeness and of depth which we hardly look to find in anything more recent than the exhaustive critical essays of the old days

> A PRIMER OF ETHICS. Edited by Benjamin B. Connegys. Boston: Ginn and Company. A few weeks ago we remarked in reviewing ex President Seelve's "Duty," that until he began to write, no text book of ethics for children had been given to the American public. We have been shown by the editor of the volume before us, that we, and Dr. Seelve in his preface. which was the authority for the statement were in error, since The Rollo Code of Morals by Jacob Abbott, the groundwork of the present Primer of Ethics, had been published long before. As, however, it had also been out of print for many years, the statement remained substantially true. In the form given by Mr. Abbott, it hardly came under the category of text-books, as Dr. Seelye would understand it or as Mr. Comegys himself understands it, since he bas suostantially re written the book, abbreviating and adapting, leaving out some chap ters and adding others, till its identity is as problematical as the school boy's jack-knife after it had been provided with a new blade and a new bandle. The present book is perhaps more interesting reading than "Duty," since it is well supplied with illustrative anecdotes; it may, perhaps, be easier to study, since it is furnished with an abundance of questions on each lesson; it wants something of the luminous and the lofty character of the style of the author of "Duty," and it may well be doubted if its teachings will produce as clear and well-defined an impression. Comparisons apart, however, it is a good little text book, and it is sure to find favor with many teachers. We learn toat it has been adopted as a textbook by the Syrian Protestant College and other missionary schools, and is now being printed in

ALYPIUS OF TAGASTE. A Tale of the Early Church. By Mrs. Webb. London: The Religious Tract Society. Fleming H. Revell Company, Sole Agents. 40 cents

The scene opens in Alexandria in the latter part of the fourth century, changing to Tagaste. to Constantinople, and to other parts of the East; it tells the story of the conflict between Christianity and paganism at that remarkably interesting period, and the ultimate victory of Christianity. The author has faithfully endeavored to be true to history without sacrificing the artistic element of a fictitious story. The style is good, and the plot exceedingly interesting. The chief fault to find is that the type is too small for comfortable reading.

VENETIAN LIFE. By William Dean Howells.
With Original Illustrations from Water Colors. In Two Volumes. Buston; Houghton,
Mifflin and Company. 1892.

A beautiful edition of what, to the readers who learned to know Howells through its pages, must ever remain his most delightful work. The paper and type are of that perfect quality which we find in the best books issued by this house; the illustrations are dainty reproductions of delicately tinted and generally welldrawn Venetian scenes: the cover is white and gold. As to the contents, no one needs to be told how charming they are. It is a lovely experience to live for a few hours in Venice with

DEFENSE OF PROFESSOR BRIGGS. RESPONSE TO THE CHARGES AND SPECIFICA-TIONS SUBMITTED TO THE PRESBYTERY OF NEW YORK.

By Professor Charles Augustus Briggs, D.D.

MR. MODERATOR, MINISTERS, AND ELDERS OF THE PRESBYTERY OF NEW YORK:

Gentlemen: I appear before you at this time 6, 1891, to plead to the charges and specifications placed in my hands by the Presbytery at that time. It is now my right, in accordance with the Book of Discipline, § 22, to "file objudicatory, or to the sufficiency of the charges and specifications in form and in legal effect, or order or regularity of the proceeding."

I have no objections to the regularity of the in my own interest and in the interest of the proved and voted upon by itself. order and regularity of the judicial proceedings form" and "in legal effect." . _

It is far from my purpose to raise any objections of a technical kind, that may in any way directly or indirectly d-lay the prohation of charges that are approved as sifficient, and specifications that are recognized as relevant ty the Presbytery of New York; but the order of the Book of Discipline requires that the ques-Presbytery, before I can with propriety plead guilty," or "not guilty."

No one has made this clearer than the Rev. E. R. Craven, D D., the Chairman of the Com mittee of the General Assembly which prepared the tresent Book of Discipline, when he said:

the present Book of Discipline, when he sain:
"In every trial there are two issues: first, do the
facts alleged, if true, untain the charge? and, second, are the lacts true? Ordinarily the affirmative
of the former question is hardly assumed by both the
judicatory and the accused person. In such Cases
the only question to be decided is the latter. Cases
somethies arise he saver, especially where there is
an individual prosecutor, in which both issues must
be taid. They cannot, with propriety, be the doan individual prosecutor, in which both issues onest be tried. They cannot, with propriety, be tried to gether, for one is a question of law, the other of evidence. In such cares it is manifest wi-dom to dispose of the legal question first, and thus possibly prevent a user see a value of time and increation of teeling "—Presbyterian Review, 1884, p. 57.

Adonting the course them.

Adopting the course thus recommended, I do here v tile the following objections to the sufficiency of the charges and specifications in form and in legal effect":

The Report of the Committee of the Preshytery, which presented the charges and specifications, contains in its preamble, intimation of charges and specifications which they have not proposed for trial, as follows:

I -THE PREAMBLE.

proposed for trial, as follows:

"It has been decided by your committee that it is neither necessary user advisable to embrace in the list of charges all the decirinal errors contained in the Inaugural address, and, while its teachings respecting julracies, the original condition of man, the nature of sin, race redemption, and Dr. Briggs' scheme of Biolicai theology in general, are not in harmony with the Scriptures, and are calculated to weaken confidence in the Word of God, and to encourage presumption on the elemency and long-suffering of God, yet in order that we may avoid an undue extension of the trial, and the confusion of thought that might follow an attempt to commass all the errors contained in said address, we have deemed it best to confine attention to a few departures from the teachings of the Scriptures which are fundamental to the entire discussion.

the teachings of the Scriptures which are fundamental to the entire discussion.

"Furthermore, your committee is not unmindful of the fact that the erroneous and ill as vised utterances of Dr. Briggs in the Inaugural Address have seriously disturbed the peace of the Church and led to a situation full of difficulty and complication, and have produced such widespread uncashess and agitation toroughout the Charch as to cause sixty three Presbyteries to overture the General Assembly with reference to the same, yet for the reasons above given we have determined not to include this grave off nocagainst the peace of the Church in the list of formal charges" (pp. 4.5).

I object (1), that if there are any such errors contained in my Inaugurai Address as the committee allege in the preamble of their Report, it was their duty to formulate them into charges and specifications sufficient in form and in legal effect.

(2) That if the committee did not think best so to do, they should have refrained fro a alleging doctrinal errors which they did not propose to submit to probation, and which so alleged without opportunity of refutation, seem calculated to exert prejudice against me in the minds of the members of the court.

(3) That if, as the Report alleges, "The erroneous and ill advised utterances of Dr. Briggs in the Inaugural Address have seriously disturbed the peace of the Church," and these constitute a "grave offence against the peace of the Church," it was the duty of the committe to formulate this grave offence into a charge and specification "sufficient in form and legal effect."

(4) That if it was not deemed best so to do, the Report should have refrained from alieging a grave offence which was not proposed for probation, the allegation of which might prejudice the decision of those charges and specifications offered for probation.

The Presbytery are requested, therefore, to blot ont from the Report these insinuations and imputations of doctrinal errors and grave

If I have in any way, directly or indirectly, been the occasion of disturbing the peace of the Church, I deeply regret it. If I have given pain and anxiety to my brethren in the ministry, or to the people of Christ's Church, by any utterances in the Inaugural Address, I am very sorry. But after repeated rereadings of the Address, away from the seat of strife, in a for eign land. I cannot honestly say that there are any such doctrinal errors in the Address as the Report alleges, and at the har of my own conacience. I feel no guilt as regards the grave offence of disturbing the peace and harmony of the Charch.

II .- THE CHARGES. I object "to the sufficiency of the Charges'

"in form" and "legal effect." The rules relating to the charge in the Book of Discipline are: (1) "The charge shall see forth the alleged offence" (§ 15): (2). "A charge shall not aliege more than one offence" (\$ 16): (3) The supreme court of the Church has decided that "All charges for heresy should be as definite as possible. The article or articles of faith impugned should be specified, and the words supposed to be heretical shown to he in repugnance to these articles; whether the reference is made directly to the Scripture as a standard of orthodoxy, or to the Confession of Faith, which our Church holds to be a sum mary of the doctrines of Scripture" (Craighead Case, 1824, p. 121).

I object that the charges comply with none of the rules.

(1) Charge I. sets forth "more than one offence." It alleges "teaching doctrines which conflict irreconcilably with, and are contrary to the cardinal doctrine taucht in Holy Scripture," etc., (p. 5). If, as alleged, more than one doctrine, or a plurality of doctrines, is taught, which conflict with a cardinal doctrine of Holy Scripture, there is a plurality of offences, and each one of these cardinal offences should be mentioned in a separate

conflict with, and are contrary to." etc. It does not specify what doctrine it is, or what doctrines these are which "conflict irreconcilably with, and are contrary to the cardinal doctrine." I object (a) that I cannot with propriety plead guilty, or not guilty, to teaching such doctrines, until I know what doctrines the prosecu'ion have in mind.

(b) So far as I know, I have never taught any doctrines that conflict with a cardinal doctrine in compliance with your citation, dated October of Holy Scripture. It is conceivable that I statement: may be mistaken, and that I might acknowledge my error if such doctrines were specified by the prosecution

(c) The charge is so general. vague, and ob scure, that it comprehends any and every reajections," if I have any, "to the regularity of son that any one may find for judging that my the organization, or to the jurisdiction of the teachings are centrary to my ordination vow, "that the Scriptures of the Old and New Testa ments are the only infallinle rule of faith and any other substantial objection affecting the practice"; and thus enables the jurors to vote for my condemnation, one for one reason, another for a second reason, a third for a third reason, and so on, securing by the cumulation organization, or to the jurisdiction of the Pres- of votes for different reasons, a judgment that bytery of New York; but it is necessary, both might not be secured if each reason were

(3) The charges are not specific and definite. in the Preshytery, to file objections "to the It is true that Charge I. is so far definite that sufficiency of the charges and specifications in it alloges the cardinal doctrine that "the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice"; as that doctrine with which the doctrines taught hy me are in irreconcilable conflict. This implies that I have taught some other doctrine than said cardinal doctrine. But the Charge is not definite and specific in that it fails to define what doctrine it is that lus been taught in tion of relevancy should first be decided by the and contrary to, said cardinal doctrine.

Charge II. is less general and vague than Charge I., for whereas Charge I. alleges "teach ing doctrines" which conflict, Charge II. aileges tencking "a doctrine of the character, state, and sanctification of believers after death" (p. 39), which irreconcitably conflicts; but this latter is yet indefi ite and vague, for the reason that it does not define what precise doctrine it is, out of the many different doctrines taught by theo logians in this department of Escharology, that is an offence. Charge II., while more specific than Charge I. in its reference to the doctrine taught by Dr. Briggs, is more seriously at fault than Charge I., in that Charge I. mentions the cardinal doctrine that "the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice," but Charge II. does not state what doctrine it is of Holy Scripture or of the Westminster Confession with which the doctrine taught by me is in irreconcilable conflict.

I would be entirely willing to waive this ohjection to the charges as not specific and definite, if this were the only ground of objection and there were any proper way of reaching definite charges hy means of the specifications. But this way out of the difficulty is closed against us, as we shall soon see. I am oblived, in the interest of the orderly procedure, in a case which is subject to the review of a superior and of a supreme court, to file this objection, even if it be less serious than others which are now to be adduced.

(4) I object to the sufficiency of Charge II. for the reason that it does not indicate that the offence charged is against an essential and neceseary article of the system of doctrine contained in the Westminster Confession. The Law of the Church as expressed in the Book of Discipline (§ 4), is that-

"Nothing shall therefore be the object of judicial process which cannot he proved to be contrary to the Holy Scriptures, or to the reg ulations and practice of the Church founded thereon; nor anything which does not involve those evils which Discipline is intended to pre-

In the second term of subscription, the offence in doctrine is limited as follows: "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" This subscription is in accordance with the Adopting Act of 1729, which requires subscription to the Confession of Faith and Catechisms, "as being Edward Robinson Chair in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine." The supreme court of the Church, in the Harker case, 1765, defined this when it said, "essential to the system of doctrine contained in our Westminster Confession of Faith considered as a system." These regulations and decisions of the supreme court of the Presby terian Church require that nothing shall be considered as an offence which is not contrary to an essential and uecessary article of the Westminster Confession. Charge I. complies with this rule in so far as it represents that the doctrine "that the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice" is a "cardinal doctrine"; hut Charge 11. does not comply with the regulations of the Church, in that it neglects to state what cardinal dectrine or what essential and necessary article of the Westminster Confession of Faith it is with which the doctrine taught by me is in irreconciluble conflict.

When these two charges are placed side by side, the one exposes the faults of the other and convicts it of insufficiency. Each is insufficient where the other is sufficient. Each is indefinite and vague where the other is more definite and specific. Charge I, defines the doctrine to which the doctrines taught by me are opposed: Charge II. makes no statement at all of any doctrine of Scripture or Confession to which my teachings are opposed. Charge II. mentions a general group of doctrines taught by me which, it is claimed, as opposed to Scripture and Confession, but Charge I. makes no definition whatever of any doctrines taught hy me. Charge II. alleges one offence where Charge I. alleges several. Charge I. states cardinal doctrine where Charge II. makes no mention of cardinal doctrine. Charges 1. and II. are therefore "insufficient in form and legal e Tect.

III.—THE SPECIFICATIONS I object to the Specifications as irrelevant. "insuf ficient in form and legal effect," for the following reasons: The law of the specification as given in the Book of Discipline is that "The specifications shall set forth the facts relied upon to sustain the charge" (§ 15). The committee seem to have an indefinite conception of the nature of specifications. Some of the specifications seem to have been framed as if they were particular items of the general charge, others as if they were particulars of a still more general charge than that alleged in Charge I and still others as if they were striving to state the facts required by the rule for specifications in our Book of Discipline. Lest there should be obscurity in the minds of the members of the court on this point. I shall take the liberty of citing from that ancient and classic authority in Presbyterian law, upon which the Amer ican Book of Discipline is based. The Lihel in the Scottish law books comprehends three parts-charge, specification, and judgment:

censured. The second Part consists of the subsump censured. The second Part consists of the subsumption or probation, which condesends on matter of Fact, viz: But such a person did, upon such or such a Lum's Day, absent nunceessarily from the publick Worship of God. The third Part consists of the Conclusion or Sentence, which contains a Desire, that the Profener of the Land's Day, according to the Laws and Custon's mentioned in the first part, may be Cousared, "Wuller Stewart." Cillections and Observations concerning the Worship, Discipline, and Government of the Church of Scotland," p. 268.

The Standard Authority of the Church of Scotland at the present time gives a similar

name of the accused; the second, or minor, natiate the facts of the particular offence; and tile third, conclusion, deduces the justice of punishing the dividual offencer. The major proposition should that as brief and comprehensive as possible. Be overloading it, the logical structure of the liber many as one of and comprehensive as pessions. Of overloading it, the logical structure of the libel is impaired, and unnicessary discussions on reference may be ruised. It may be difficult to bring ecclesiastical offences under specific and generic names to the degree in which crimes are classified in the civil law. But it is desirable that this should be done as far as possible, in order to facilitate certainty and simplicity in the criminal proceedings of Chuich courts. Where it is necessary to use circumbocution in expressing the general name of the offence nothing should be introduced which is not essential to the criminal charge. Where it is impossible, from the nature of the offence, to bring it under any generic denomination, the particular offence into add to the charget should be set forth in the major as criminal in the abstract, and should be reteated in the ulnot as having been committed by the acquest at a certain thee and place "—Cook." Styles of Writa. Forms of Procedure, and Practice of the Courch Courts of Scotland," pp. 119, 120.

The Standard Authority of the Free Church

The Standard Authority of the Free Church

of Scotland is in entire accord therewith: "It has been established by long practice that gainst a minister or a probationer, except by the consisting of time parts, and forusing a regular sy logism. The first, or maj + proposition, sets fort the nature of the diege toffence declares its contra lety to the Word of God and the laws of the Church and intirates the kind of reasequences which ong to tollor frog it. The second, or minor propositions asserts the gold of the n inister or probationer, at pecifies what are believed to be the leading tacts to colving guilt and particular zing line, clace, a of ving guilt and particular to the circular three contents of indictment. The third particular the indictment of the contents of indictment. The third particular the indictment of the contents of the conte and increas deduces the concluse must be dispersioned of probationer, as guilty of the offence mentioned of the major proposition, ought to be subjected to the the only of proposition outside the inner proposition be some que norse, provided the inner proposition be under go d, either by confession or by no quality jerce. It is of g set to protance that rane be taken to traine he Lidel with meturgy, so as to avoid touchs for questioning its relevancy "-Sie lierr longit ff " The Fractice of the Free Church of Scot land," pp. 118, 119.

The rules of our Book of Discipline are based pon the practice of the Church of Scotland. The charge corresponds with the first, or major proposition of the Libel: the specification corresponds with the second, or minor proposition; the sentence, with the third part, or conclu sion. It is essential that'the minor premise, or the specification, should be relevant to the najor proposition, or the charge; otherwise person may be judged innocent or guilty of charge with which the facts adduced have no nanner of relevancy, and sentenced to unrightous suffering. A Preshytery cannot with propriety enter upon the probation of a specification, which specification if proven would not substantiate the charge.

With these preliminary statements I shall now proceed to file objections to the relevancy of the specifications.

I.—SPECIFICATION OF CHARGE II. I prefer to dispose first of the single specification under Charge II. Charge II. is followed by a heading entitled "specification," but, in fact, there is no specification whatever, but only the general statement: "In the said Inaugural Address, delivered, published, sively circulated, and republished as scribed, Dr. Briggs teaches as follows Turning to Charge I. we find that a st corresponding to this is made as the prond section of the charge. Place the two side, and this will be evident at a glan

SPECIFICATION OF

"In the said

CHARGE I. These buitful errors striking at the vitue of the regulations and oras liked, extensively circuities of the riseby terran lated and republished Chorch, were promulzated in a history was above described. Dr. Briggs teaches as follows: Theological Sendrary in 20, 1891, on the occasion of his induction into the

of Biblical Theology which address has with dition with s and an appendix " (p. 5). If such a statement belong to Charge I., it

does not belong to the specification of Charge II. The only item under the so-called specification of Charge II., not corresponding to the statement made under Charge I., is the clause traches as follows." In all the previous specifirations, the references under the head of "Inaugural Addres" are a part of the proof; bere, however, they are made a part of the specifica tion. This so-called specification is a heaping up of extracts from six pages of the Inaugural Address. I shall admit the correctness of the citations. If, therefore, no objection is taken to the propriety in the specification, or to their relevancy under the charge, the defendant is placed in a disadvantageous position as to the verdict which might he rendered against him on the basis of any one of the thirty four verses of Scripture cited, or any clause of the several extracts from the Standards.

There is nothing whatever in the specification It makes no specification of fact, such as could he admitted or refuted If the specification had pointed to any erroneous doctrine taught by nie. if I had been charged with teaching second probation, or any probation whatever after death, I might have pointed to several of my writings in which this doctrine is distinctly disclaimed. If the doctrine of purgatory had been imputed, or regeneration after death, or transi tion after death from the state of the condemned to the state of the justified, any and all of these could have been disproved from my writings. If any insinuation had been made that I had taught that the redeemed enter the middle state guilty and sinful, this could easily have been refuted. But no such doctrines are specified. No specific doctrine whatever is mentioned. There is nothing in the specification that can be tested by the defendant or challenged by the Preshytery.

There was no sufficient reason for indefiniteness and vaugeness here. The doctrine taught in the Inaugural Address is Progressive Sanctification after Death. The doctrine alleged to be in conflict with it is Immediate Sanctification

at Death. It will be necessary for the prosecution to is taught in the Scriptures and the Standards. (2) that it is a cardinal doctrine of the Westminster Confession, and (3) that the two doc trines are in irreconcilable conflict with each other, ere the Presbytery would be justified in condemning me. The charge and so - called specification do not make a definite issue. the defendant is placed at a serious disadvantage in pleading, and the jurors may be justi-

Confession.

2 -SPECIFICATION 5 OF CHARGE I. to the seven specifications of Charge I. These heads. I shall review them in an order more specifications 1 and 6, (3) specifications 2, 3, and 4, (4) specification 7. The first of the specifications to which I object is specification 5:

the Holy Scriptures which cannot be reconciled with the doctrine of the true and full inspira- by an "infallible rule of faith and practice." tion of those Scriptures as the Word of God I affirm that I have never anywhere, or at written" (p. 21). It should now be kept distinctly in mind that

forth "the facts relied upon to sustain the charge" (§ 15). This specification does not state a fact, but makes an allegation which is of the nature of a charge. This will be clear if one compares this specification with Charges I. and II. Charge I. alleges that Dr. Briggs teaches "doctrines which conflict." Charge II. alleges that he tea: hes a doctripe of "the character, state, and sanctification of believers after death," which conflicts. This specification alleges that he makes "statements in regard to the Holy Scriptures which cannot be reconciled with," etc. Specification 5 is therefore really as much of a charge as Charges 1, and 11., and But even as a charge, it is no true charge. It ing to the Confession, and in what way the docshares the faults of the other charges. specification uses the plural "statements," infirst of the terms of sub-cription, is the doc- tateuch is, as I have always taught, one of inspiration of Hoty Scripture as the Word of tice." God written" (Confession of Faith, i. 2), against Specification 5 is irrelevant to Charge I.

When one compares this Report, with its diess made to Presbytery in May last, and recognizes that the chairman and the majority of both committees are the same, one is entitled to ask how they can reconcile the two Reports. What they then, in their first Report, made their second charge, and what they then argued as their principal offence, namely, the offence against the inerrancy of the original autographs of Scripture, has been reduced in this Report to a specification under Charge I. Here was a definite, a distinct difference of doctrine as to the inerrancy of Scripture, which should have been formulated into a definite charge with specifications, so that the Presbytery might vote on the question: Does the Westminster Confession teach the inerrancy of the original autographs of Holy Scripture? The charge definitely made and argued last May has been depreciated in this Report. It has heen subordinated as a specification under a different charge. It has been couched in such Scripture, but to induce him to vote the detend ant guilty of a general charge for any private reasons of objection against his doctrine of the Bible, whatever they may be.

Specification 5 ought to be restored to its original position as given in the Recort of the committee to the Presbytery in May last, and made as a distinct charge, and it should state definitely the issue involved, namely, what doc trine is it that Dr. Briggs teaches that is irreconcilable with the cardinal doctrine of Scripture and Confession, as to the inerrancy of Holy Scripture? Is it a cardinal doctrine of Holy Scripture and Confession that the original autographs of Holy Scripture were inerrant? If such a definite charge had been made, then the Presbytery could test it intelligently and

decide with precision. 3.-SPECIFICATIONS 1 AND 6 CF CHARGE I. gether, because they are the only two of the eight specifications that can be recognized as in any sense true and real, as alleging actual facts. A .- SPECIFICATION 1

It is a fact that the Inaugural Address declared that there are "bistorically three great fountains of divine authority, the Bible, the Church, and the Reason," but Specification 1 is illegal in form, in that it introduces an inference from the fact, by the prosecution, that cannot be recognized as either true or valid. It is not ltogether clear what the prosecution mean to nfer hy their word "sufficient." If they mean to intimate that the Inaugural teaches that the Church and the Reason are each alike sufficient fountains of divine authority, and that the Church and the Reason are no less "sufficient to give that knowledge of God and His will, which s necessary unto salvation," than Holy Scrip tore, they infer what they have no right to infer from anything taught in the Inaugural Address. It is unlawful to put in specifications inferences of the prosecution not reregnized by the accused, as if they were facts, For the supreme court of the Church has dechied in the Craighead case:

citied in the Craighead case:

"That a coan cannot fairly be convicted of here y, for 1 sing expressions that now be so interpreted as individue heretical doctrines, if they now also admit of a nove heretical doctrines, if they now also admit of a nove heretical doctrines, if they now also admit in a nove heretical doctrines, if they now also admit of a nove heretical doctrines, however, no one can tell in what seems an ambiguous expression is used, toot the speaker or writer, and he he sa right to explain himself; and in such cases, cannor requires that a court should favor the accused, by outling out his words the more favorable, rather than the less favorable construction. Another principles, that no man can rightly be convicted of hereavy inference or implication; that is, we must not charge an accused person with holding those consequences which may legitimately flow from his assertions. Many men are grossly inconsistent with themselves; and while it is right, in argument, to overthrow false opinions, by tracing them in their connections and consequences, it is not right to charge any man with an opinion which he disavows."

"Talghead Case: "Minutes of the General Assembly," 1824, p. 122.

Specification 1, though it cites a fact, when

Specification 1, though it cites a fact, when the invalid inference is striken out is yet ir- charge. prove (1) that immediate sanctification at death relevant, for the specification does not attempt

Scriptures are the only infallible rule of faith specifications may be grouped under several and practice." When God speaks through the conscience, He speaks with divine authority, suitable to my purpose than that of the Report and the conscience becomes a "great fountain of itself. I shall first consider specification 5, (2) divine authority," but the conscience does not become thereby an "infallible rule of faith and practice." God speaks through the holy sacra ment with divine authority, and the sacrament "Dr. Briggs makes statements in regard to of the Church is then a "great fountain of divine authority"; but it does not become thereany time, made any statements or taught any doctrines that in the slightest degree impair a specification must confine itself to setting what I have ever regarded as a cardinal doctrine, that "the Holy Scriptures are the only infallible rule of faith and practice."

B .- SPECIFICATION 6. It is a fact that I have taught and most firmly hold and assert "that Moses is not the author of the Pentateuch, and that Isaiah is not the author of half of the hook which bears his and it ought to have been definitely stated what relation Moses has to the Pentateuch and has been impropelly brought under Charge 1. Isaiah to the book that bears his name, accord-This trine stated by me conflicts therewith, or with Holy Scripture. Though Moses he not the upon some men through the Church or th solving several offences, and it does not specify author of the Pentateuch, yet Mosaic history, what one of the many states cuts in regard to Mosaic institutions, and Mosaic legislation lie cation cannot be brought under Charge I, with presistable attraction into an organism of Charge 1, the cardinal doct ine that "the Scripthor of the Pentateuck, yet the Pentateuch may | He pleaseth" (x. 8) tures of the Old and New Testaments are the be, as I firmly believe, one of the books of Holy only infallible rule of faith and practice," the Scripture, having divine authority, and the Pentrine against which it is alleged that I offend. those Holy Scriptures which together con-ti-In this specification, it is "the time and full time "the only infallible rule of faith and prac-

Even though "Isaiah did not write half the which offence is alleged. These two ductrines | hook which hears his name," yet I firmly believe may be brought under the general doctrine of that holy prophets, no less in-pired than Isaiah, Holy Scripture, but the one of these doctrines wrote the greater half of the book under the cannot be brought under the other. Therefore guid nce of the Divine Spirit, so that the book with different authors is as truly one of the books of Holy Scripture, "the only infallible Charges and Specifications, with the Report of rule of faith and practice," as if it were written the committee to examine the Inaugural Ad- by Isaiah alone. The fact adduced has no I said that he did not find certitude in the Scripmanner of relevancy to the charge.

two specifications, 1 and 6, are relevant to the of grace. Charge, they would put the accused in a false position and expose him to the peril of a conthe Charge. If it be true that the Scriptures and this certainty of divine authority, in the forms the Confession teach that Moses wrote the Pen- of the Reason, using Reason as Martineau and hook which hears his name, these doctrines conscience and the religious feeling. should be affirmed in charges, as cardinal doc-

cardinal doctrines of the Confession, Much fession, of those directly approaconflict irreconcilably with the cardinal dor- how He pleaseth" (x. 3). trine "that the Scriptures of the Old and New Testaments are the only infallible rule of faith inserted in the midst of the fact so wrongly

4.—SPECIFICATIONS 2, 3, AND 4 OF CHARGE I. Specifications 2, 3, and 4 may be grouped, beastical court, according to the decision already statements, not recognized by the accused, are through the Reason, but they do not, and they it is certainly in the interest of truth and the Specifications 1 and 6 may be considered to- at once be tuken to them as irrelevant and in-

valid specifications under the Charge. A .- SPECIFICATIONS 2 AND 3. Specification 2 alleges that:

" Dr. Briggs affirms that, in the case of some, the Holy Scriptures are not sufficient to give that knowledge of God and His will which is necessary unto saivation, even through they strive never so hard, and that such persons, setting aside the supreme sutherity of the Word of God, can obtato that saving knowledge of Him through the Church" (p. 12). Specification 3 alleges that:

"Dr. Briggs affirms that some (such as James Mar lneau, who denies the doctrines of the Holy Trinity the Incarnation, the Atonement, the Resurrection of the Incarnation, the Anoment, the Resurrection of the Body, the personality of the Holy Chart, who rejects the mira les of the Bible and denies the trult of the Gospel nurratives, as well as most of the theology of the Episties), to whom the Holy Scripton is not sufficient to give that knowledge of God, and of His Will, which is necessary unto salvation may turn from the Supreme Analysis. and of His Will, which is necessary muto salvant may turn from the Supreme Anthority of the World God and find that knowledge of Him through R. ason" (p 15).

These specifications, as they now stand, are false to truth and to fact. No such facts are recorded in the Insugural Address If, however, they were true, and it could be proven, or Scriptures "are not sufficient to give that knowledge of God and His will, which is necessary unto salvation," even then, in that case, the specifications would be irrelevant to the charge, for the charge alleges that I teach doctrines that irreconcilably conflict with the cardina doctrine that "the Iloly Scriptures of the Old allege a very different thing which cannot be brought under that cardinal doctrine, namely that I affirm that the Scriptures "are not sufficient to give that knowledge necessary unto salvation." The sufficiency of Holy Scripture is one doctrine, its infallibility another doctrine, both true and cardinal doctrines of Holy Scripture, taught in the Westminster Confession, but

Furthermore, the specifications are invalid are in quest. to prove that this fact conflicts with, and is statements of fact. For nowhere in the lnau contrary to the cardinal doctrine that "the gural Address, or in any other writing that I Scriptures of the Old and New Testaments are have written, is it affirmed that "in the case the only infallible rule of faith and practice." of some, the Holy Scriptures are not sufficient Furthermore, there is no process of logic hy to give that knowledge of God and His will which this specification can be brought under which is necessary anto salvation," or "that the charge. The Reason is a "great fountain some, to whom the Holy Scripture is not suffi They put the charge and specification in such of divine authority," and yet not an "infallible cient to give that knowledge of God and of His an obscure, indefinite, and empty form, that rule of faith and practice." The Church is a will, which is necessary to salvation, may turn "great fountain of divine authority," and yet from the supreme authority of the Word of offences should be mentioned in a separate charge. Charge I. alleges several offences.

(2) Charge I. does not "set forth the alleged offences." It alleges "teaching doctrines that like Divine Service on the Lord's Day, ought to be charge."

It alleges "teaching doctrines that like Divine Service on the Lord's Day, ought to be charge."

Take In Libel is a Law Syllogism, consisting of the Proposition of Re-levancy, which is founded upon field in voting to condemn, on any plausible ground that might seem to them sufficient to prove that in any way the views of the future of faith and practice."

God, and find that knowledge of Him through field in voting to condemn, on any plausible ground that might seem to them sufficient to prove that in any way the views of the future of faith and practice."

Here are two different to of faith and practice."

God, and find that knowledge of Him through the Reason." I have nowhere denied the sufficiency of Holy Scripture. I have ever mainlike Divine Service on the Lord's Day, ought to be not an "infallible rule of faith and practice." God, and find that knowledge of Him through

state expressed in the Inaugural Address, are statements of truths that may be embraced all men, of the entire human race. The rein conflict with their own views of Scripture and under a more general truth, but to affirm the demption through Jesus Christ is sufficient for one, as to Bible, Church, and Reason, that "they all mankind. The Word of God which proclaims are great fountains of divive authority," is not that redemption to the world in the Gaspel of Having disposed of the specification under to deny that the Bible is the only one of which the grace of God, is sufficient for every one and Charge II. we may now devote our attention the other can be affirmed, namely, that "the for all the world. But the sufficiency of Holy Scripture is one thing, the efficacy of Holy S ripture is another and a different thing. The Westminster Confession teaches that "our full persuasion and assurance of the infallible truth, and divine authority thereof (of Holy Scripture), is from the icward work of the Holy Spirit, bearing witness hy and with the word in our hearts" (i. 5). The Larger Catechism represents that: "The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners, of driving them out of themselves, and drawing them unto Christ; of conforming them to His imageand subduing them to His will; of strengthening them against temptations and corruptions; of building them up in grace and establishing their hearts in holiness and comfort through faith unto salvation" (Ques. 155).

It is evidently the teaching of our Standards that while the Scriptures are always sufficient, they are not always efficacious to those who name," but Specification 6 does not indicate by use them, but that their efficacy depends upon what method of reasoning it brings this fact the presence and power of the Divine Spirit in under the charge. It is irrelevant to the and with the S riptures in their use. I affirm charge. If it be a valid offence, it ought to both the sufficiency of the Scriptures and the have been made the ground of a distinct charge, efficacy of the Scriptures, when the Divine Spirit accompanies them, but this is not to affirm that in fact all those who use the Scriptures as a means of approach to God, do certainly find them officient in their case, or that the Divine Spirit may not work effectually Reason.

It is a cardinal doctrine of the Reformed the Holy Scripture it is designed to allege at the base of all the original documents, and Churches that the Divine Spirit is free and is ngainst me. Placing this specification side by the name of Moses pervades the Pentateurk as not confined to any one or to all the means of side with Charge I., it is clear that this specifical sweet fragrance, and binds the whole together grace. This doctrine fluds expression in the words of our Cenfession, where it says "the for it deals with a different doctrine. In divine law. Even though Moses be not the au- Shirit who worketh when, and where, and how

I have taken the late Cardinal Newman at his word, when he said he did not find certainty of divine authority through the Scriptures, but did find certainty of divine authority through the Church. I have not affirmed that Newman found divine certainty without the influence of the Divine Spirit. I have said that he found divine certainty by the influence of the Divine Spirit working through Church and sacrament, which are means of grace as truly as Holy Scripture. I have not said that Newman did not flud the Scripture sufficient for salvation. Newman himself never said that. Hewas always devout in his use of Holy Scripture. ture, but that in his case the Divine Spirit gave If the Presbytery should decide that these that certitude through the Church as a means

So also in the case of Martineau. I did not affirm that he found the Scriptures insufficient demnation on the basis of these two facts, for his salvation, but I said that he did not which, after rejecting the illegal inferences, he gain certitude either though the Scriptures or must acknowledge as true, but which he claims the Church, hut that he claimed, and I recogneed explanation, and are entirely irrelevant to nized his claim, that he found this certitude tateuch, and that Isaiah wrote the whole of the others have commonly used it, to include the

It is in accordance with the common doctrine trines, and the doctrines taught by me should of the Reformed Churches that the Spirit of be placed in such a sufficient legal form, that God may work directly upon the souls of men the jurors might vote clearly and directly upon apart from Bible, Church and Sacraments. It is a simple question of fact whether the Divine It is conceivable that I might he proven Spirit has not thus worked in the case of guilty of teaching doctrines contrary to the Martineau My judgment may be challenged Confession in regard to both Moses and Isaiak, for accepting Martineau's own testimony in the general, obscure, and indefinite language as not and the Church and the Reason as fountains case, but my orthodoxy cannot be rightly chalto enable a juror to vote on the direct question of divine authority, but it would still remain lenged for recognizing Martineau as a case, in of the inerrancy of the original autographs of unproven that such teaching was opposed to the category of cases, recognized by our Conless would it be proven that these doctrines Spirit "who worketh when, and where, and

> The prosecution, with great impropriety, have imputed to me, a summary of their own composition, setting forth the errors of James Martineau. This is entirely irrelevant. I have ause the same objections hold against the nowhere affirmed the orthodoxy of Martineau. three. They all make false inferences and On the other hand, I selected him as a man enerroueous statements. It might be proper in a tirely outside of the camps of evangelicals and civil court to challenge the proof of there so- churchmen, to represent a class of men who called specifications of fact, but in the ecclesic found divine certainty in the Reason. The prose ution may find it difficult to believe that quoted in the Craighead case, inferences and God would grant certitude to such a man not valid in the specification of offences. And cannot, adduce from Holy Scripture or Confession any evidence to show that God may not saving of valuable time, that exception should in fact grant even such a man as Martineau access to Him through the Reason, notwithstanding all his heterodexy and neglect of the m-ans of grace so necessary to other men. If I have, in the cases of Newman and Martineau. taught erroneous doctrine when I have said that the one found divine certainty in the Church and the other in the Reason, when they could not find that certainty in the Bible, then that passage of the Confession should be pointed out which teaches as a cardinal doctrine that the Bihle is the only means used by the Divine Spirit to grant certitude, certainty, assurance of grace and salvation, and that cardinal doctrine, if it can be found, should be put in a definite charge, sufficient in form and legal effect.

B. -- SPECIFICATION 4.

Specification 4 also comes under this head. It alieges that "Dr. Briggs asserts that the temperaments and environments of men determine which of the three ways of access to God they may pursue" (p 19). This is also a false should admit, that I had affirmed that the inference The specification makes two important changes in my doctrinal statement. The Inaugural says, "Men are influenced by their temperaments and environments." The specification changes the passive construction into the active, and thus gives greater emphasis to the verb. It also uses instead of the verb "influence," the much stronger word "determine." and New Testaments are the only infallible rule I have never said that "the temperaments and of faith and practice." But these specifications environments of men determine which of the three ways of access to God they may pursue. I used the expression. "influenced by," advisedly. because it does not exclude other influences than these. Indeed it would be quite proper, so far as the language of the Inaugural is con cerned, if one should say, "Men are influenced by their temperaments and environments which of the three ways of access to God they may two different and distinct doctrines; therefore pursue," but it is the Spirit of God who alone Specifications 2 and 3 are irrelevant to the determines in which of the three ways they shall find the divine certainty of which they

But even if the specification were recognized as valid and true, it is irrelevant to the charge, for it does not appear from anything in the specification itself that the doctrine of the specification is irreconcilably in conflict with the cardinal doctrine that "the Holy Scriptures are the only infallible rule of faith and prac-

5.—SPECIFICATION 7 OF CHARGE I.

Specification 7 alleges that "Dr. Briggs teaches that predictive prophecy has been reversed by history, and that much of it has not, and never

can be fulfilled" (p. 35). This specification makes invalid inferences and statements. The specification makes two minister as regards all matters of belief and (1) It omits altogether the qualifying clause, "if bytery had the right to decide the interpretawe insist upon the fulfillment of the detaits of tion of pa-sages of Scripture for the official de the predictive prophecy of the Old Testament," termination of doctrines undefined in our conand (2) it substitutes for "many of these predic. stitution, there would be a new way of amendtions," the careful statement of the Inaugural ing and enlarging the Confession of Faith by entirely without justification from anything proof texts exposes the fault of the specificataught in the Inaugural Address, or any other tions in this particular. fulfilled at His second advent.

their relevancy, and have all of them been appeal to the original texts of Scripture, but this found to be irrelevant. Only two of the eight last is very properly omitted from the American specifications state what can be recognized as edition of proof-texts. This fact that the Westlogic, be brought under the Charge. If there cited by the prosecution for proof of their docbe sufficiency in form or in legal effect in any to the Presbytery, in the confidence that they bears his name, ought to convince you that, Presbytery will take proper action with regard they are not relevant to any doctrine taught

IV.-TEE PROOFS.

to all such faults in connection with the adduced. charges and specifications as should be consid

sion and Catechisms, have the same fault that we have found in the charges and specifications. There is a general vagueues, and indefiniteness.

I object (1) that it is not in good form to cite the Church is finally to appeal unto them." any more from the Inaugural Address than is su Micient for the proof of the specialcation under which the citation is made. Under the so-called order of the Preshvtery of New York, as to their specification of Charge II., a long citation is male from three pages of the Inaugural Address, and a second long citation from two pages of the Appendix of said Aldress is given to prove one knows not what fact or charge.

(2) The citations from the Westminster Con. fession are commonly of entire sections. The committee do not claim in their charges and specifications that there is offence against the eutire doctrine of these sections o: the Confession. Taey should be required, therefore, to limit their citations to those portions of these sections that furnish probable proof of the position taken by them, e. g, what possible advantage is gained from the citation of all the books of the Bible under two diff rent specificatious, when no charge or specification is made, that the Inaugural Address questions any one of these books as a part of the canon of Holy Scripture?

(3) Large numbers of texts of Holy Scripture are cited, which are entirely without value for the proof of the specification. It is unnecessary to pick and choose, to set this forth. The passages mentioned first under the specifications will suffice.

(a) Many texts are torn from their context. The proper rendering is:

"When they say unto you. Seek unto the necro-

This passage has no reference whatever to but is a rebuke of the people of Judah for seeking necromancers and wizards, rather than the living God.

(b) Many of the texts are given in King James' Version, in cases where the Revised Version gives the correct reudering. In the first citation under specification 2, the passage from 2 Tim. iii. 15, is given from King James' Version, but the Revised Version renders, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness." There is a difference of doctrine here, which is of some importance in the use of this text for purposes of pro-

(c) The Confession requires that in all controversies of religion, the Church is finally to appeal to the original Old Testament in Hebrew and the New Testament in Greek (§ 18). No such appeal is made in the specificatious, even in the cases where the version quoted is regarded by scholars as incorrect or wrong. The first citation under Specification 3 is from King James' version of John v. 10. If one turu to the original Greek, he will see that the translation, "believeth not the record that God gave of His Son," does not correspond with the original, which reads "witness," and that witness is not Holy Scripture either to whole or to part. The passage is therefore irrelevant to the specification to prove that I am is error in teaching that Martineau found divine certainty through the Reason. In that this passage of Holy Scripture teaches a direct and in nediate testimony of God within a man without the mediation of Holy Spripture, it rather favors the doctrine that God may, as in the time of the Apostles, pursue this direct method with some men in our days.

(d) A considerable portion of the verses cited have no manner of relevancy to the specifications under which they are given. If they are suffered to remain, they will tend to needlessly prolong the trial. The three citations from Holy Scrip ture under Specification 4, from 1 Pet. i. 28, 25; Gal. i. 8, 9; John xiv. 6, have no manner of relevancy to the question, whether men are or are not "influenced by their temperaments and environments which of the three ways of upper class Brazilians, the savage Indians, the access to God they may pursue." That men are cannibals of Terra del Fuego; and Mrs. Allis "begotten again" through "the Word of God," "which liveth and abideth": that an "anathema" is pronounced upon any one who preaches "any other Gospel" than the Gospel preached by Paul; that Jesus is "the Way, the Truth, and

ments and the environments of men. the limits of obligation, and also protects the given in next week's report.

serious changes in the sentence of the Inaugural. practice, outside of those limits. If this Pres-Address, "predictive prophecy," a general and judicial decisions in heresy trials, which would comprehensive term, and thus alleges that the contravene and suhvert the constitutional meth-Address teaches that "predictive prophecy has od of revision, which has been made an essential been reversed by history." This allegation is part of our constitution. A study of these

of my writings. I have ever taught that the The passages from Holy Scripture cited under pre it ive prophecy of the Old Testament has Specification 6 of Charge I., are sixty in numbeen fulfilled in history, or will yet be fulfilled ber, to prove that Moses wrote the Pentateuch in history. I have shown in my book, entitled and Issiah wrote the whole of the book that "Messiauic Prophecy," that "the details of pre bears his name. Only seven of these are used dictive prophecy" belong to the symbolical and in the Confession of Faith, and five of these typical form, and were never designed to be seven under other chapters of the Confession fulfilled. I have shown the historical develop- than the first, leaving only two of the sixty ment of the entire series of Messianic predic- that were used by the Westminster divines to tions of the Old Testament, and pointed them prove their do trine of the Bible, and these two towards the fulfillment in Jesus Christ our not to prove, as the specification would use Saviour, and have urged that either they have them, the authorship of the Pentateuch and the been fulfilled at His first advent, are being ful- Book of Isaiah, but Luke xxiv. 27, 28, to prove filled in His reign over His Church, or will be that the Apocrypha are no part of the canno of Scripture, and John v. 46, iu the original edition The specifications have now been tested as to of the Confession, to prove that the Church is to facts, and these two can, by no process of minster divines use only two of the sixty texts triue of Scripture, and not one of them to prove of the charges and specifications, the respond that Moses was the author of the Pentateuch, ent fails to see it. He submits his objections or that Isanh was the author of the book that will receive due consideration, and that the even if they are relevant to the specification, by the Confession.

Indeed it would be quite easy to show that The objections might be brought to an end not a single one of the large number of Scriphere, were it not important to save the valua- ture passages adduced, has any force for the ble time of the Presbytery by calling attention proof of the specifications under which they are

All of these passages of Holy Scripture are accepted and firmly believed by me, when prop-The citations from the Inaugural, from Holy erly rendered according to the original Hebrew Scripture, and from the Westminster Coufes- Aramaic, and Greek, which "being immediately inspired by God, and hy His singular care and providence kept pure in all ages, and therefore authentical," "in all controversies of religion.

These objections to the sufficiency of the charges and specifications placed in my hand by form and legal effect, are hereby respectfully submitted to the Presbytery for their judgment. C. A. BRIGGS.

November 4th, 1891.

WOMAN'S BOARD OF FOREIGN MISSIONS, 53 FIFTH AVENUE.

Those who can attend the meeting held in Lenox Hall the first Wednesday morning of flud nothing less than a model missionary meet ing. The room was bright, on the morning of Nov. 4. with the addition of a large map of South America beside the map of the world, and Miss Parsous, the well-known editor of Woman's Work, was presiding. The prayer and Scripture reading turned all thoughts to day and the month, for Miss Parsons read verses from 1 John v. that emphasize the necessity of belief on Christ, the Son of God; and she added that the Bible was certainly not responsible for Mariolatry as we find it in Roman Catholic countries to day.

A map exercise followed, the names of our missionaries being given hy any one present as The first passage cited is from Isa. viii. 20. each station was pointed out by Miss Mitchell. The passage is incorrectly translated in the Miss McCormick of Jamaica gave a short outversion used, for the meaning "there is no light line of the Columbia Mission, and Mrs. Russell version used, for the meaning "there is no light in the arms of the meaning "there is no light in the arms of the meaning "there is no light in the arms of the meaning "there is no light in the arms of the constitution, and the constitution are the missionaries whose during this last visit to J-rusalem, but also on pames we had heard. After singing "Fly during this last visit to J-rusalem, but also on former visits, whenever, for any reason, it had to Annas first, not merely to supplement the seemed wise that they should not all walk tothe question "Is the Church of Christ doing all she ought for South America?" as the central thought for the meeting. Looking to her past Thancer's and unto wiznes, should not a people seek unto the seek unto the dead for instruction and for testing only if the living will they seek unto the dead for instruction and for testing only if they say not so, who have no dawn," etc.

If they say not so, who have no dawn," etc. to Geneva and Holland, which first made distinctive Protestant movements there, and the the Holy Scriptures, or any part of them, claim on us through the martyrs Allen Gardiner and "John Boles, whose blood has been crying to God for over three hundred years."

Items showing the present condition and claims of South America were read, and Mrs. Eliot of the West End Church summed them up in a comprehensive way. She said while we are told that knowledge puffeth up, she found that the more she had studied this question, the less elated she felt, and that we know so little to the credit of these our Spanish neigh bors, that the hardest command we could receive is to "love our neighbor as ourselves." The immense field is sparsely settled, but a deep stratum of Roman Catholic bigotry and Spanish indifference or prejudice must be penetrated: then the nominal Protestants only make matters worse, as many of the German pastors are infidels, and far from giving any useful training, consider their duty done with the barest forms and administration of the sacraments. There is a deplorable lack of education, as all the useful branches must give way to learning the liturary and perfunctory religious observances: immigration, moreover, has set in, and in this North America is outstripped by the hordes that are pouring into the southern continent. But these very discouragements are the strongest claim on us; they show move ment, cnange: they should stimulate us; we must reach the children; we must build hos pitals; we must meet new demands with new courage and zeal.

Miss Doggett, preparing to sail for Brazil that very day, was next introduced, and several requests for prayer were made by Mrs. Howell, formerly of Bruzil. Mrs. Rhea of the North. young missionary so personally and tenderly that it seemed to place her hand in that of the a child of twelve she had hoped to be a missionary.

in Santiago, where her own home and work are located.

A number of special requests for prayer were the Life," and "no one cometh unto the Father Mrs. True of Japan. There was only time for a but through Him," are doctrines taught in word from Miss Butler, who has just arrived Judas, who knew, as they did not know, what whom Europe had promised freedom, with the these passages, and are firmly believed by me, from Canton, Mrs. Pond, soon to join her husbut they have nothing whatever to do with the band in Columbia, Mrs. Laughlin of China, and doctrine that I have taught as to the tempera- Mrs. Tiue. Mrs. Rhea added a few words urg-

The Sundan School.

INTERNATIONAL SERIES.

STUDIES IN THE GOSPEL ACCORDING TO JOHN.

CHRIST BETRAYED.

SUNDAY, NOVEMBER 22, 1891.

INTRODUCTORY REMARKS.

The second cycle of the second main division of this Gospel, the Self-manifestation of Christ to His disciples, begins with this lesson. In the first cycle (xiii. xvii.) He manifested Himself as perfect Love: in this cycle (xviii., xix.) He shows that the absolute Love finds its supreme manifestation in a voluntary but necessary leath. Here is the perfect realization of the true ideal of life-entire self-giving. As I have loved you is Christ's rule of His disciples' love, the fundamental law of the kingdom of heaven; and these chapters, which we are now to study, reveal that law in its perfect and entire fulfilment. In the study of these chapters apply to individual hearts what we here behold, seems an offence. We have but to study the meaning of the words before us: may the Holy Spirit bring home to every one the lesson of our Saviour's dying love,

THE LESSON.

John xviii. 1-13. trayed into the hands of sinners."-Mark xiv.

which it omits, and many, especially, which dered him peculiarly obnoxious to Peter. show that John's account is that of an eyewitness. His purpose is the same here as he was from advancing his Master's cause by through all his Gospel, to interpret the inner his ill-advised championship. Very little was meaning of the history, and especially to show wanting at this moment to deprive Jesus of the how all through his life Jesus is revealing the power of saying to Pilate, If My kingdom were true nature both of God and of man. The of this world, then would My servants have main purpose of John's account of the Pas- fought, and so of vindicating the true nature sion, is to show that the sufferings and death of His kingdom, the true purpose of His life on of Christ were entirely voluntary; that He earth. Doubtless the prompt action of our Lord made a free-will offering of Himself, for love of in healing the wound of Malchus (Luke xxii. man not only, but for love of goodness, of 5t), was all that prevented an onslaught upon holiness, of Godlike perfectness, and for utter the disciples, which soon, night though it was, abhorrence of sin. Thus He most perfectly manifests God, thus He shows the true idea of life strangers from Galilee, as ready as they had been from the highest possible point of view, a free on Palm Sunday to join in a popular demonand purposed unselfishness.

VERSES 1, 2. Jesus went forth with His dis each month are indeed privileged, for they will ciples from the place where His prayer had been spoken to Peter (observe he is not here called and remedy. Jehoshaphat on the eastern side of Jerusalem, crossed the winter torrent Kidron (the that season of the year, may have been a rivulet of some size, though it has long been dry, South America, the subject of prayer for the or at rare intervals a slender thread of water. Beyond the ravine, on the slope of Olivet, was the garden, or olive orchard, called Gethsemane, the traditional site. It was a place where d and bound Him. evidently not yet reJesus often met (as hy appointment) His disci
ples; a place of rend-z yous for them, not only
during this last vi-it to J-rusalem, hut also on gether through the streets of the city. Judas a fermal part of the prosecution of Jesus, but

> stationed in the Tower of Antonina, to ker porder brilliant prestige and enormous influence, a the Sanhedrin feared not only the resistance of one of his grandson, subsequently held it. Caia the disciples, but an attempt by the populace phas now held it for the second time, and though that they had succeeded in inspiring Pilate with commentators that Annas was at this time time of the Passover full-moon, he had seen to poses that Caiaphas was able to maintain his

> lanterns and torches as well as with arms. have told us, was past, and Jesus, serene and Acts iv. 5; in the former case he is mentioned firm after the dread conflict and the "strength. before Cajaphas, in the latter he is called the ening" (Luke xxii. 48), had awakened His sleep ing disciples, when confused sounds and Jesus would be led before Annas first that Caiaglaring lights became evident, and Jesus, know. phas might have his cue for the conduct of the ing all the things that were coming upon Him, formal trial. John, who had some connection, stepped forth from the shadow of the trees, and whatever might be its nature (15, 16), with the the circle of His disciples clustered around Him high priestly family, was aware of these mat with some confused purpose of protection, with ters of family politics, and saw from the distant the question, Whom seek ye? His action ren- point of view of his time of writing, the inner dered needless the traitorous kiss of Judas significance of this appearance before Annas. (Luke xxii. 48), and disconcerted the arresting If Annas did not himself conduct the investigaparty, who had not counted upon the object of tion described in the verses following our lesson, their search thus voluntarily coming forward. it is strongly probable that it was he who sug-His purpose, however, was neither of these; it gested the crafty attempt to lead Jesus to make was to shield His disciples (8. 9).

showe I contempt; they were certainly not pre pared for Jesus' majestic answer, I AM. To the well being of the state. If this plan had Judas, who was betraying Him, who had re- been successful, the Sanhedrin would have been treated after that uscless, traitorous kiss, and spared the necessity (which they surely foresaw west Board offered prayer, remembering the was standing with them, the words must have and dreaded) of bringing before Pilate either of brought a rush of memory. He had heard the two charges upon which they were in fact them on that stormy evening on the lake (vi. driven to rely. Master while He said again "I am with you al- 20), when to him, as to all the other eleven, way." Miss Doggett afterward told how she they spoke courage and calmness in exchange had been prepared for this work, and that since for terror and distress. He had heard them in against Him. If the majesty of the words was Salisbury, betrayer of Macedonia. such, now, that those others who heard recoiled followed by earnest petitions by Mrs. Beers and in terror and fell to the ground, with what awful statesmen who can say that he found some weight must they have fallen upon the heart of thousands of European and Christian people, to

words of power they were! Though they had gathered themselves up after yoke from off their necks. Go by the banks of ing prayer for the Secretaries of the Foreign their first shock of terror, the awe upon them Penelos, and you will hear his name as William (e) I question the propriety of quoting any Board, especially the young Secretary, Mr. forbade their taking further action. He must Ewart Gladstone, deliverer of Thessaly. passages of Scripture in proof of doctrines not Rovert Speer, who this week enters on his new Himself arouse them, not because He would defined by the Westminster Confession and Cate- duties. The meeting closed with the Doxology. hasten into dauger, but because He would save of the twain is the more worthy to be the leader chisms. The constitution of the Church defines Additional items of missionary interest will be His disciples. They must again definitely com- of one great part of the English folk, if another mit themselves as to whom they seek, that no hour of trial should come.

pretext may afterward be found for the arrest of any other of the company. The event narrated by Mark (xiv. 51, 52) shows that such a precaution was by no means needless.

VERSES 8, 9 He now draws the conclusion which He desires; since they have been sent to arrest Him only, He may stipulate that the others may go their way. This last exhibition of His tender care for them, was the beginning of the fulfillment of His saying. Of those whom Thou hast given Me, I lost not one. True, that referred to moral and spiritual, not physical danger; but the danger here was a moral one; the disciples, as Peter's experience sadly proved (Matt. xxvi. 69-75), were not yet beyond the possibility of moral shipwreck in case of extreme personal danger, nor would be uatil the presence with them of the Paraclete. And this fulfillment of that word of His is the eurnest, and full assurance, that is wish be fulfilled for all of His own, until time shall end.

VERSE 10. There is something significant in the original, in the order of words in the naming of him who rushed to the rescue of his Lord. Simon then-Peter; it was natural for Simon to be impetuous, but-headed, unconsidwe are upon holy ground, where any attempt to ering; the firm and stealfast Peter was not yet fully developed in him (compare xxi. 15). Luke tells us (xxii. 49) that his hasty action was because he saw what would follow; this vivid apprehension of danger to his Lord, characteristic of a strongly imaginative miml, preverted his taking in, as the other disciples did, the import and purpose of Jesus' words. Luke GOLDEN TEXT. - And He cometh the third also tells us where he got his sword (xxii. 38), time and saith unto them, Sleep on now and and the fact that it was unlawful to carry take your rest; behold, the Son of Man is be- swords on a feast day, appears to be an undesigned (and generally unobserved) testimony to the corr ctness of John in placing the death In the account which John gives of the Pas- of Jesus on the 14th Nisan (the day preceding sion of our Lord, we find that many details are the evening of the Passover), rather than the omitted which are given by the Synoptics. This 15th, as the Synoptics appear to do. (The was to be expected, as we have had occasion to question of the day of our Lord's death observe in more than one previous case. John will be studied in a later lesson.) The high presuppuses that his readers are fauiliar with priest's servant (whose name John alone menthe Synoptics, and remeats what they narrate tions, probably because he alone of the evanonly when it falls in with his own purpose. gelists knew it, and it was not a matter of im-That purpose is not to supplement the Synop portunce) was probably pressing forward with a tic story, although many details are given zeal and assumption of importance, which ren-

VERSE 11. Little did Peter think how far would have aroused the populace, especially the stration, and so have ended in a most disastrous spill of sickness. Try our Wool Abdominal tumult. The words which John records were Belts, the most proper and effective preventive uttered (see Lesson for November 1st), and Simon), for his sake, and the sake of the descending into the deep ravine of the valley of other disciples, not for the party of arrest. They may be understood as a reference to the Agony in the garden (Mark. xiv. 36), though black, or the muddy), a brook which then, at not necessarily, since the disciples had not

heard the words of Christ's prayer at that time. VERSE 12. The Synoptics do not mention the binding of Jesus until after His examination before Pilate (Matt. xxvii. 2; Mark xv. 1; Luke does not mention it at all). This is not. the olive press. It is impossible to identify the certainly, because it had not taken place, but site, although there is no good reason why it simply occause it was taken for granted. The should not be the spot on the lower slope of strong impression made upon John, as last of the hill, where now stand eight gnarled and all the eleven, perhaps, he forsook Him and fled boary olive trees, which though they cannot (Mark xiv. 50), was of the whole party, the have stood there since the time of Christ, were band and the chief captain and the officers of the probably planted by the Crusaders to mark coscioning up around Jesus as they violently

knew well that it was a favorite resort of his because it is a matter of significance from his Master.

because it is a matter of significance from his point of view. It was because he was father-in-VERNE 3. The betrayer, therefore, knew just law to Caiaphas, who was the high priest that where to lead his party of arrest. This consisted year, that the enemies of Christ wanted Jesus of a detachment of the cohort of Roman soldiers to be brought before Annas. He was a man of during the Passover season, with the temple offi- skilful intriguer who knew to a remarkable cers (compare Luke xxii. 4, 52), and a certain degree bow to further the interests of his own number, at least, of the members of the Sanhedrin (ib). The body was a formidable one; it himself been high priest. Since that time his is evident, especially from the presence of the five sons and his son-in-law had been succeschief captain (chiliarch) of the cohort (12), that sively almost continually in that office, and to rescue Jesus, or to prevent His arrest, and there is no ground for the conjecture of many this fear. It was because Judas knew the place president of the Sanhedrin, or in some other where Jesus was likely to be, and how dense important office, there is no reason to doubt were the shadows under the trees, that, at the that it was by entire subservience to his purit that the arresting party were provided with own position by the side of Annas and his own sons. The position which he held in the minds VERSE 4. The Agony, of which the Synoptics of the people is shown in Luke iii. 2, and in high priest. Therefore, as a matter of course, damaging admission of His disciples and His VERSES 5. 6. The reply. Jesus. the Nazarene, doctrine (1921), as if He had been the head of a secret society, teaching doctrines inimical to

GLADSTONE AND SALISBURY.

Edward A. Freeman, in the November Forum, Jerusalem, at the Feast of Tabernacles, when says; There is at this moment one living man they brought terror and rage to the hearts of among English statesmen who can say that he Miss Parsons referred to the variety of classes the hating Jews (viii. 58); he had heard them found some thousands of European and Christo be reached in South America-the courtly that very evening (xiii. 19), sitting for the tian people just set free from the barbarian last time in the little company of Christ's own, yoke, that he helped to thrust them back again when they spoke comfort and strength to all under the yoke, and then boasted of what he spoke of the work on the west coast, especially who heard them-to all but the one, who, having had done. Go by the banks of the Vardar, and eaten bread with Him, had lifted up his heel you will hear his name as Robert, Marquess of

> There is also one living man among English barbarian voke still about their necks, and that VERSE 7. Again, therefore, He asked them. he, unaided, against all opposition, broke the

> > Let the English folk in all lands think whether



A JEWELER WRITES:

MESSES. PROCTER & GAMBLE, Cincinnati, Ohio.

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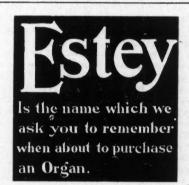
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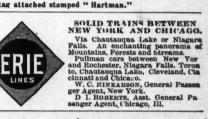
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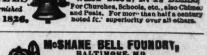
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THURSDAY, NOVEMBER 12, 1891.

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THE LORD BESTER THAN OUR FEARS.

Two weeks ago we were looking forward to a confidence and peace."

missed; not, indeed, "unanimously," but by a too short to be spent in this way. vote of 94 to 39-a majority of more than twothirds—a result for which we are indeed pro- the wisdom of dismissing the case at once was

foundly grateful. Indeed, he disarmed all prejudice at the outset tion and those which followed. One of the spe-

slightest pain. We quote his very words: the occasion of disturbing the peace of the Church, I fenders of the faith, how in condemning him deeply regret it. If I have given pain and anxiety they had condemned the very men who framed to my brethren in the ministry, or to the people of Christ's Church, by any utterances in the Inaugural Address, I am very sorry."

But he did not mean by this to take back what he had said in all sincerity and truth, but only to disavow the false interpretations put upon his words, for he immediately added:

away from the seat of strife, in a foreign land, I can- had occasion to defend injured innocence, and not honestly say that there are any such doctrinal did not consider it a miscarriage of justice, but errors in the address as the report alleges, and at its highest triumph, when he so "stated his the bar of my own conscience I feel no guilt as re- case" that the jury gave him a verdict without gards the grave offence of disturbing the peace and harmony of the Church."

While thus allaying the feeling of distrust which some had still retained, he asked no favor or personal indulgence, but recognized the authority of the Preshytery, and proceeded in due form to make his reply to that which had been alleged against him. So great was the interest to hear this, that the old Scotch Church in Fourteenth Street was crowded with eager spectators. And such is still the interest among those at a distance, that our readers would not be satisfied with any abstract, and we therefore give it IN FULL on our second and third pages. We limit ourselves to a few remarks to point out some features of this remarkable document.

As this was a legal proceeding before a body that was sitting as a court, the first answer must be to "plead to the indictment:" as to whether it was "proper in form and in legal effect."

For example, it is a rule of law, which obtains in an ecclesiastical as well as in a civil court, that the charge shall be clearly defined, and that it shall be for one offence. A man cannot be accused of wrong in general; he must be accused of some wrong in particular, and the charge must state exactly what that is, and be followed by the specifications to prove it. Yet a brief examination sufficed to show that in this case the charges were vague and general, mixing up things that were quite distinct, while the specifications only reiterated the charges instead of supplying the proofs. As Professor Briggs proceeded to take the "indictment" to all who were present listened in wonder, till pity for the accused gave place to pity for

The skill with which this operation was per formed, will be best appreciated by our brethren of the legal profession, who, whenever they see it in the courts, watch it with the excitement with which an audience of medical students in the dissecting room watch a great surgeon, as with unflinching nerve and unerring skill he pierces the human anatomy-a scene in which admiration of the swift eye and hand hay loft for the present. The winter is almost overpowers pity for the suffering of the victim. here, and something better must be provided.

This unexpected display of dialectical skill has attracted the notice and admiration of all our city papers. The Tribune says of the ponderous "indictment".

"A number of charges and specifications were The merciless analysis of these charges and specifications by Professor Briggs left the prosecutors not a leg to stand on, and after hearing it there was really nothing for the Presbytery to do but to quash the case, especially as the learned Professor took ocasion to affirm his belief in the very doctrines which he was accused of denving."

In this view the Evening Post concurs, saying "It may very well have brought a certain amount of shame on the prosecuting committee, as they saw

their ijiegai and illogical charges so mercilessly dis sected at the hands of the skilful ecclesiastical lawyer, and their childish and futlle use of Scripture held up to contempt."

But some may think this "fencing," with all its skill, was an evasion of the question: a dodging of the main issue. But the accused could not proceed to argue the matter of the charges until they were so distinctly defined that he could know against what he had to defend himself. This was indeed preliminary: but it was a necessary preliminary. And such opening statement, that they did not think it necessary to go any farther, but at once, in legal phrase, "quashed the indictment" and threw it out of court.

But while Professo: Briggs did not enter ipon any argument, he did not fail to avow his own position. Referring to the charge so freely made that he had attacked the Scriptures. he answered:

"I affirm that I have never anywhere, or at any time, made any statements, or taught any doctrines, that in the slightest degree impair what I have ever regarded as a cardinal doctrine: that the Holy Scriptures are the only infallible rule of falth and practice."

These declarations, so frank, so manly and so Christian, produced their effect, and it soon became apparent that the majority of the Presday that was approaching with a feeling of hytery were fully satisfied. But not so the anxiety. The Presbytery of New York was to Prosecuting Committee, who still pleaded that hold a special meeting to consider the case of the trial should go on. They seemed to feel a learned Professor in a great Theological Sem- that an injustice was done to them, in that they inary, who was accused of heresy. But we were not allowed to produce their evidence in ventured to express the hope that his answer full. They complained that "they had not been "would be so clear and explicit as to satisfy all heard." But had we not listened to them for who were troubled in mind," adding, "If, as a whole afternoon, when they presented their the result, the Presbytery should vote unani- report? That report stated their whole case: mously to dismiss the case, there would be de- and what more could they ask? It was said of yout thanksgiving to God, not only here, but Webster that "when he had stated his case he had throughout the Church, at the removal of argued it," and the Presbytery, having heard anxiety and fear, and the return of mutual the full statement of the Committee, had a right to decide, as it did, that they had no Such was our hope and prayer, but such was claim to a longer indulgence. Was this an not our expectation. To confess the truth, we injustice to them? Was it not presuming were very doubtful of the issue. But the Lord upon the patience and courtesy of their has been better than our fears. The day has brethren, to ask them to sit for days to bring come and goue; and the case has been dis- proofs to sustain such vague charges? Life is

The only consideration that led to a doubt of that it might be interpreted by the opponents The relief of mind is the greater because of of Professor Briggs as a device to avoid a the previous anxiety. We were anxious, first searching investigation, which, on the contrary, of all, for the Professor himself. It is never was the very thing he wanted. So far from pleasant for a man to be "accused" of any- wishing to evade the direct issue of his docthing. He had been under a great mental trinal opinions and teachings, there was no strain for months, and had gone abroad in the thing which he desired so much, for it was summer to be away from the scene of strife. there that he felt the strongest. His "merci-For a time he had been forbidden even to less dissection" of the indictment was but pre look at a newspaper. Returning to find no liminary to what was to follow; it was but the relenting of the sharp criticism to which he skirmish line behind which he had planted his had been subjected, it would not have been heaviest guns, with which he expected to sweep strange if he had shown some degree of ner- the field. Those who were in his intimacy, yous irritability, and yet to the surgrise even knew that he had prepared a second paper, in of his best friends, he appeared before the which he went over every point in debate, con-Presbytery as calm and composed in manner sidering, not "its form and legal effect," but its very essence and substance. His answer had been carefully prepared, and have shown his full strength. If there be any J. H. McIlvaine, announces a course of le though it occupied an hour and a quarter in the department in which he is a master, next to reading, there was not in it from beginning to end the Hebrew and Greek in which the Bible was one ungracious word, nor even an intonation of written, it is the history of doctrine, especially voice that showed any personal resentment. as developed during the times of the Reformaby the frankness with which he expressed his cial studies of his life has been the history of regret that he had given to his brethren the the Westminster Confession, and he would have liked nothing better than to show to those who "If I have in any way, directly or indirectly, been had put themselves forward as the special dethe Confession, and how in their zeal to prove themselves Calvinists, they had made a heretic

of Calvin himself!. But the Presbytery did not think it at all necessary that he should fight his battles over again. They were satisfied, and that was enough. This was not a violation of legal precedent. The eminent lawyer who was on "But after repeated re-readings of the address, the Prosecuting Committee, has no doubt often leaving their seats! Could he blame the Presbytery if it followed so excellent an example? The beauty of the decision was that the ques

tion at issue was no longer a party question, nor the result a party victory, since it was one in which all parties concurred. Dr. Hall helped to frame the resolution that was passed in preparing an amendment which was incorporated into it. That all the Professors of Union Seminary, with the single exception of Dr. Shedd, should vote for it, might have been prompted by personal friendship, but such could not have been the motive which led the great body of city pastors to vote the same way. We have been accustomed to consider the New York Observer as the bulwark of conservatism in doctrine, and were not a little surprised to hear Dr. Stoddard answer "Ave!" at the call of his name. One who thought it must be a mistake, asked, "What? Are you voting for Professor Briggs?" to which he returned the manly and Christian answer, "How could I help it after istening to such a paper as his?" In truth, it was no man's "victory," but a decision in which nearly a hundred men combined to put an end to what was disturbing the peace of the Church. For months the prospect of an ecclesiastical trial had been hanging over them like a nightmare, and they were relieved beyond measure by the dissipation of their suspicions and fears. We rejoice with them and for them as much as for ourselves, and trust that henceforth the churches will "have rest, and walking in the fear of the Lard and in the comfort of the Holy Ghost, be multiplied." Such benefits are best

The "Lambfold" of the Burnham Industrial Farm at Canaan Four Corners, N. Y., acknowledges its first gift (\$5) from K. V. Cobb, Washington, D. C. Contributions may be sent to Mr. F. Round, as above. It will be remembered that the boys whom it is proposed to provide with suitable lodgings are obliged to occupy a

acknowledged, not by vain exultation, but in

prayer and thanksgiving, pouring out the ful-

ness of our hearts in secret places, "where

none but God can hear."

AN ISSUE OF SUPREME IMPORTANCE.

The mass meeting which is to be held in Chickering Hall this (Thursday) evening, in the interest of the suppression of the Louisiana Lottery, is one of vital moment. The people drawn up, so vague, loose, and Irrelevant that they of this city are summoned to meet in response would not hold water for a minute in a civil court. to the urgent cry of Louisiana for help against an evil so gigantic, so overbearing, and so cor rupting, as threatens the moral life of the State and with it the moral life of the entire com monwealth. The history of the Louisiana Lottery is the history of an impudent and infanous attempt to debauch the public morals for the private gain of a few: an attempt so far suc essful that the market value of the Lottery stock represents twice the value of the whole banking capital of the State, and the revenue received from the monthly and semi-annual drawings is greater than that of any five average States in this Union. Thus the owners can afford to offer to their State an annual subsidy of \$1,250,000 for twenty-five years, for a re they wrested from the people by the bribery and corruption of their representatives.

Against a power like this, insatiable and un scrupulous, the people of the State are impotent. With such an organization holding, with a strong hand, the politics of the State in its deathly grasp, with three quarters of was the impression on the Presbytery of this press of its own established wherever the local press could not be bought, with more than one hundred policy shops open in the city of New Orleans alone, where wage earners, ignorant women, and children, are way laid and cajol ed into purchases or bets, with the morality of the community thus surely, continuously, in sidiously undermined, the well disposed people of the State are helpless, unless the people of other States join with them promptly and vigorously to put down this monster evil.

The question is not merely whether we are our brother's keeper. The keeping of our own house in safety is imminently concerned. The menace of this gang of thieves and moral cut throats is to New York as well as to Louis ana. The revenues of this lottery company are drawn from all the States; the moral debauchery of this iniquitous traffic penetrates to the remotest village of our Union. Grant it a new lease of life an l power, and, in the language of the appeal of the Democratic Anti-Lottery Committee of Louisiana to the people of the United States, "ere long, overleaping the General Upton of tactics fame; Mrs. Wing, oundaries of Louisiana and pushing its way into general politics, it will seek to conciliate Club; Miss Julia Kempshall, the authoress National Legislation affecting its interests, or to control the official machinery by which that legislation is enforced. In this momentous conflict. Louisiana is simply the battle-ground where the common interests of our moral and patriotic people are at stake. The right minded people of this city perceive this, and it is not less in the interests of this city, than for is called. The call is signed by such representative men in various spheres of influence as d'Arona. Judge Noah Davis, Hon. Wager Swayne, President Seth Low, Mr. Richard Watson Gilder, William H. Arnoux, Esq., and the Rev. Drs. Abhot, Alexander, Deems, Parknurst, Paxton and others.

Bishop Potter will preside, and Chauncey M the Rev. Father Elliot, Gen. George D. Johnston others are announced as speakers. In the interest of the public morals, and of the public purse, we urge all our readers to attend.

A COURSE OF LECTURES ON THE BIBLE.

Nothing gives better promise of good thanth present awakened attention to the Bible history as literature, its doctrines, and its thority as the great manual of faith and tice of all who would live godly in this pre world. Taking advantage of this obvious on the Rible to be delivered in that church on Sunday evenings—the first of the series o coming Sunday evening. November 15th. speakers will be Drs. Briggs, Vincent, Francis Brown, Coe. Behrends, Ludlow, and the pastor. The subjects will be as follows: The Bible and Human Progress, The Bible and the Reason, The Bible and the Church, The Bible and In spiration, The Bible and Theology, The Bible and History, The Bible and English Literature The Bible and the Higher Criticism, The Origin and Transmission of the Books, The Canon, etc One and all these lectures promise to be of special interest and benefit to those interested in Bible investigation and study.

Now that the question of Revision is coming dared to hope, it is well to remember to whom we owe this marvellous success. Many have had a share in it: but two men, one in New York any others, to give it its prodigious momentum. Dr. Booth and the late Dr. Van Dyke. Dr. Booth's well known conservatism gave him great offuence with prudent and thoughtful men. Dr. Van Dyke also was the farthest remove from radical innovator, and had great weight with his Old School brethren. He has fallen on sleep but the part he took in the good cause should not be forgotten.

Thursday, two weeks from to-day, has been our churches. There has been a growing disposition to turn it into a mere holiday. But all true Americans should aim to preserve the day to its best uses. So far as may be, scattered families should gather for the renewal and strengthening of every worthy memory of "the the house of God, there to join in services of prayer, praise, and thanksgiving.

In a recent letter giving an account of th neeting of the American Board at Pittsfield we mentioned on what we took to be very goo authority, that two of the members of the Prudential Committee, who were rather more at being in a small minority, where their influence could avail but little against a large major-Endeavor Societies), that the predominant realife, make it very difficult to give a whol afternoon every week, or oftener, which faithful attendance upon the meetings of the committee requires." We are happy to make the B. W. Perry pastor, is starting off well. At its correction, and fully appreciate the force of the first communion elders were duly ordained, and consideration, but for all that, are glad that he seven persons received, making sixty-nine memremain at least for another year.

THE FOREIGN BOARD.

The treasury of our Board of Foreign Missions is getting to be, like the water supply in our city, a subject of anxiety. It ought to be thought of now instead of waiting till next April, just before the meeting of the Assembly. April brings rain from heaven, but it is not so sure to bring a great outpouring of Christian benevolence. Our ministers and churches have it in their power to-day to make it certain that we shall reach the high water mark of Eleven Hundred Thousand Dollars which has been fixed as the point to be attained during the current church year, and that without any resort to extraordinary or questionable expedients in money-raising. Our congregations will respond liberally on every occasion that opportunity is offered, preceded by an adequate presentation of the great cause of Missions.

Six months of the year have already gone, and the outlook is not at all promising. As compared with the corresponding months of newal of that privilege of plunder which in 1868 last year, there has been a falling off in the total receipts from all sources (\$188,909.60) of \$11,284.49. This is not yet a disastrous showing; but it begins to look in that direction. The chief falling off during the six months is in contributions from the churches. It amounts to a total of \$17,757.57, and more than accounts for the falling off as compared with last year. the Louisiana press subsidized by it, and a But there only needs to be a spirit of cooperation and of liberality throughout the Church the next six months and all will be well. It is not to be disguised that the sum to be raised before May 1, 1892 (in exact figures \$816,545.05) is a large one

THE INGHAM ALUMNÆ ASSOCIATION

The Ingham Alumnæ Association of New York and vicinity recently held its yearly meet ing at the Fifth Avenue Hotel. New officers were elected for the ensuing year. Miss Julia Kempshall of Brooklyn, who has most ably tilled the office of President for the past three years, has resigned, as she is soon to take up her residence in the South. Mrs. Camden C. Dike of 194 Columbia Heights, Brooklyn, was unanimously elected President for the next two years. Mrs. Annette Bryant of Thirty - sixth Street, New York, was unanimously elected

Vice-President At the conclusion of the business meeting a bounteous luncheon was partaken of by the members of the Alumnæ. Among those present were Mrs. Maria Upton Handford, a sister of former President of the Brooklyn Woman's Mrs. S. V. Lowell; Mrs. Lillie Burleigh Reid, daughter of the late William H. Burleigh, and daughter in law of the late Samuel Chester Reid, the hero of Faval. There was a very hrilliant literary programme, which included recitations by Miss Stella King, an essay on art by Mme Le Prince, and a thoughtfully written paper by Mrs. Wing, called "Smokeless the common weal that the meeting of to night Powder," with a masterly rendering of Rossini's Stabat Mater by Mrs. Imogene Brown and Mme

BIBLIA FOR NOVEMBER.

Biblia, the only monthly magazine devoted to biblical archæology, has a varied list of contents History," by Rev. William C. Winslow, D.D.. Depew, President Seth Low, Rabbi Gottheil, LL.D.: "Inventory of Results in Egypt." by J. N. Fradenburgh, D.D.; "Egyptian Chronology," of the Louisiana Anti Lottery Committee, and by Dr. Isaac Story; "The Palestine Exploration | Church itself than to the objects of the inquisi-Fund." by Prof. Theo. F. Wright, Ph.D.: "The reviews, and many interesting and instructive all readers of Old Testament history should be in possession of the knowledge conveyed in the pages of Bihlia, which have the freshest news from archæological work in Palestine, Egypt and Assyria. The periodical is published at cost, purely in the interests of discovery and research. [Meriden, Conn.: \$1.00 a year.]

ably absent. On Monday Mr. W. R. Sheffield, are under the joint pastorate of Dr. Mcllvaine and Mr. Webster. Between the two pastors to the front, and that the result promises to be and peoples is a happy harmony and co-operamore real and substantial than its projectors tion. The Church of the Covenant has never been a great congregation in numbers, but it stream of Christian study and criticism which has been strong in faith, intelligence and activity, and in the Covenant chapel a great work and which has already risen so high that it and one in Brooklyn, were identified with it has been wrought for the Master in the past sweeps aside those who seek to stem it. But from the beginning, and did probably more than twenty-five years. Both church and chapel the Presbyterian Church has, in the providence have always had able and efficient pastors, as of God, an unique position in American life,

We print, on our seventh page, the appeal just sent out by our Permanent Committee on suggests the close and intimate association with Temperance, by direction of the General Assembly, against the rum traffic, and the kindred slave traffic, within the limits of the Free Congo practical form of a Memorial to the Senate of the United States, and the thing for all to do officially named as Thanksgiving, and we trust who feel their indignation rising as they con that it may be duly observed, not only in our template what is being sent to Africa from nomes, at our fire-sides and our tables, but in Boston and perhaps other ports of this country to counteract and undo every pious endeavor of missionary or teacher, is to clip out this presentation of the matter, attach it to a sheet of writing paper, and having secured all the signatures possible, forward the same to the Rev John F. Hill, 813 Penn Building, Pittsburgh old home," and all should in due time repair to Pa. This hould be done the present month A part of Thanksgiving Day might well be devoted to this matter in all cases where it is impracticable to attend to it sooner. It is high time that Christian America should speak out.

In our notice a week or two since of the re cently issued "Encyclopedia of Missions," it was inadvertently said that the latest date of liberal than their brethren, had felt embarrassed statistics or facts appear to be 1888, a state ment which by no means does it justice, as for example, the dates in Vol. II., page 606, are ity, and hence had wished to resign; but we December 31, 1889, and August 31, 1890, and so ow learn by a letter from one of them, the on; and these are the dates of all the statistics Rev. Dr. F. E.Clark, (who is known throughout following. The compiler, Rev. Edwin Munsell the country as the founder of the Christian Bliss, is the son of the late well known mission ary, Dr. Isaac Bliss of Constantinople; and thus son which led him to wish to retire, was the born on missionary ground and familiar from lack of time to attend to the duties of so re- his earliest years with missionary service, he sponsible a position. "Frequent absences from was peculiarly fitted to prepare a work contain Boston," he says, "and an exceedingly busy ing the very latest information, and therefore e of the greatest value.

Grace Presbyterian Church, Rochester, Rev so far overcame his reluctance as to consent to bers in all, only twenty of whom are from other churches.

[From the New York Times, of November 5th.] THE END OF THE BRIGGS CASE

It is very seldom, iudeed, that an argumer has such an effect upon a deliberative body as was made upon the New York Presbytery by the answer of Dr. Briggs to the charges against hlm. His trial had been ordered, by a small majority indeed, upon charges upon which the evidence was precisely the same after he had finished his argument yesterday, that it was when the charges were formulated. After he had discussed these charges, they were dismissed by a very much more decisive majority than that by which they had been adopted This is a very remarkable triumph of dialectics, and it is not less creditable to the candor and good faith of the Presbytery than to the skill of the defendant. Without making a single unmanly concession, though showing throughout a spirit of conciliation, and without anything that his prosecutors could call a retraction, at what was expected to be the outset of his trial, Dr. Briggs brought it to a conclusion which seems likely to be final. Though some of his prosecutors evinced a strong disinclination to putting an end to it. For the present, at least,

trievably broken. . The educated public do not regard the differences between Dr. Briggs and his accusers as in any way vital. A trial for heresy was a highly interesting performance when it was certain that the tribunal by which it was conducted could control the temporal fate of the culprit, including even his life, and generally believed that it could foreshadow his eternal destiny The worst that could have happened to Dr. Briggs was to deprive the Preshyterian Church of any special or exclusive benefit from his Bihlical scholarship, in depriving him of his livelihood as a Preshyterian minister and a Presby terian Professor of Theology. It is not by any means certain that the tribunal could have done even so much as this.

if we may borrow a not inapt expression from

another branch of the curriculum of a venerable

institution, "the Princeton rush line" is irre-

As we have intimated, the prosecution has given signs of rancor. The wording of the charges, indeed, betrays a loose and fervid rhetoric that testifies rather to the animus o the prosecutors than to the strength of their case. In this respect Dr. Briggs's answer is in grateful contrast to the accusation. It is abso lutely exemplary in temper. While it takes ad vantage of the looseness into which the warmth of the prosecutors has betrayed them, it does not contain a single harsh or wounding expres sion. The answer is in the main a demurrer to the indictment, and a very skillful demurrer it is, and at almost every point seems to laymen to be a successful demurrer. Upon this subject laymen are as good judges as ministers, because the Presbyterian body of doctrine is contained in the Confession of Faith, which any body can read for himself, and of which the relevant pas sages are cited in the charges.

Weighty as the address is, it would, perhaps, be attributing too much influence to it to ascribe to its merits alone the result it has attained The truth probably is that the majority of the for November: "Outlines of Ancient Egyptian Presbytery had already come to the conclusion that such "heresy-hunting" as was involved in the trial of Dr. Briggs upon his Inaugural Address would be even more formidable to the tion, and that they were entirely willing to Vandalism of the Orientals," by George St. Clair; have a decent pretext for dropping the case. Such a pretext the address furnished, not only notes. Not only Sunday-school teachers, but through its logical power, but also, and perhaps more, by the religious and gentleman like temper it disclosed in its author.

On Sunday and Monday rights last the Church of the Covenant held in the chapel on East 42d Street services commemorative of the twenty-fifth anniversary of Covenant chapel. On Sunday and Monday rights last the Church of the New York Presbytery, is not in the Knox Church, at 7.45 o'clock, the moderator to preside, Rev. S. D. Alexander, D.D., fifth anniversary of Covenant chapel. On Sunday and Monday rights last the Church of the New York Presbytery, is not in the Knox Church, at 7.45 o'clock, the moderator to preside, Rev. S. D. Alexander, D.D., to offer the prayer, Rev. A. F. Schauffler, D.D., to charge the pastor, the Rev. J. R. War D. D. to charge the people. A number Cleveland Cady made addresses, the latter tak- of New York. The verdict of the former may ing the place of Dr. Vincent, who was unavoid- be-and of the latter not improbably would be -less liberal than that of the Presbytery, but ably absent. On Monday Mr. W. R. Sheffield, Col. E. A. McAlpin, and Rev. Henry T. McEwen made addresses. The choir of the church and the school society of the chapel conducted the service of song, and two of the hymns used were written by Mrs. Julia B. Cady. The pièce scholarship as few other Presbyteries can be death of the Rev. S. D. Burchard, were written by Mrs. Julia B. Cady. The pièce scholarship as few other Presbyteries can de résistance in this feast of good things was muster, is decisive. No future proceedings car the historical discourse by the Rev. George S. seriously impair the moral import and value of Webster, delivered on Sunday morning. The this triumph of candor, common sense, and Church of the Covenant and Covenant chapel Christian charity of heart and charity of mind.

Dr. Briggs is but one of many teachers. The work that he does could be done by other men Neither his conviction nor acquittal could greatly alter or affect that deep and widening has the Bible alike for its source and object. Its system of Church government suggested, a century ago, the Federal system to the convention which sat in this city, and the fact itself the inner life of the American commonwealth. The conservatism of the Presbyterian Church

its respect for law and for orderly procedure State of Africa. As will be seen, it takes the its profound reverence for Standards and a written creed and constitution, its leaning toward the legal aspect of all problems, and its readiness to accept a precedent as the end of all controversy, are all characteristic of the political life of the American people. This great Church has given this country its foremost level and standard of scholarship and learning in the pulpit, of sobriety and order in Church government, and of a patriotic faith and practice in discharging all the graver duties of citizenship. The American people owes to it an inestimable debt, whose weight and obligation promise to increase with every passing decade. For such a Church and communion to have decided that it was bound irrevocably by the utterance and shape which its need took two centuries ago in an age of theological controversy, would have been a calamity whose loss is not easily to be measured. The decision in New York is not merely whether the precise letter and word of Dr. Briggs' utterance was within or without the interpretation of the Westminster Standards, as accepted and interpreted by the Church, but whether the Presby. terian Church as a whole, and the Presbyterian eachers and thinkers as a class, are limited to the narrow phrases and the narrower exegesis of the past, or whether this great communion is not, rather, to share the free life of the entire Protestant Church, profit by its scholarship, advance with its learning, and accept in a dutiful, humble, and open spirit the revelation of the meaning of Scripture and prophecy which the advancing light of Providence sheds on the inspired page.

The value and profit of a verdict which assumes a liberal answer to this great question, is not to be easily measured or lightly esteemed. Every candid lay observer has for some time seen the grave danger that the Presbyterian

clergy would cease to maintain that standard of high, rigorous, and serious scholarship it has ong had. The Calvinist divine in Geneva, in Edinburgh, or in Leyden, gained this repute in the seventeenth century, because he accepted no statement of his faith not justified by the best scholarship of his day. The condemnation of Professor Briggs would have raised serious doubt whether the Presbyterian divine of today was equally abreast of the advancing Christian scholarship of his day.

NELLIE PATTERSON JACOBUS.

On the 26th day of October, in Auburndale, Mass., there fell asleep one who will be tenderly remembered by many friends in this city. Nellie Patterson, youngest daughter of the late Samuel H. Jacobus and Elizabeth P. Jacobus, and granddaughter of the late Melancthon W. Jacobus, D.D., LL.D., a name honored throughout the Presbyterian Church.

She was born at Allegheny City, July 10, 1877. A child of the covenant and of many prayers, it soon became manifest that the blessings of the covenant rested upon her head. Her pure and gentle spirit endeared her to abandon the case, the Presbytery probably ex- her companions and to all who knew her; one pressed the general sentiment of the Church in of her teachers bearing witness that she had never been able to find a fault in this pupil. Even as a little child, it was seen that her presence brought a benediction of peace and good will into any circle of her playmates, and neighbors learned to drop all anxiety for their heedless little ones when they saw them safe in

She had been a faithful and beloved member of the Sunday-school of the Crescent avenue Church until last September, when she removed with her family to Massachusetts for facilities

of education. She died after a few days illness of diphtheria, and the sorrow which has brought such deep darkness into one household, many will share. It was a short life, without room for many deeds, but there are left friends not a few, who as often as they recall its sweet story, will be reminded how once the Lord called a little child unto Him, and setting him in the midst of His disciples, said, "Whosoever shall humble himself as this little child, the same is greatest in the W. R. R. kingdom of heaven." Plainfield, N. J., Oct. 29, 1891.

Ministers and Churches.

NEW YORK.

NEW YORK ('ITY.-The corner-stone of the new Bethany Preshyterian Church, now in course of erection in East 137th Street, near Willis Avenue, was laid on Friday evening last, November 6th, at 8 o'clock. The pastor, Dr. G. W. F. Birch. was assisted by several of his brethren of the Presbytery of New York, and the occasion was full of interest and promise. That part of the city, just beyond the river, is now read ly reached by the suburhan elevated cars, which pass over the Second Avenue bridge, and on foot, or by horse-cars over the Third Avenue bridge, and it is rapidly filling up and improving. Several of the blocks on up and improving. Several of the blocks on Willis Avenue would grace Broadway, so fine and substantial are they. The new church is needed in that quarter of the city. It has a growing, though of course, not a wealthy congregation, and its Sabbath-school is large and quite noted for the perfection of its means. uite noted for the perfection of its m

THE PRESENTERY OF NEW YORK held its regular monthly meeting in the Scotch Church on Monday afternoon, November 9th. A large number of ministers and elders number of ministers and elders were present, as the question of the proposed Revision of the Confession of Faith was to come up. The Committee consisted of Rev. Henry Van Committee consisted of Rev. Henry Van Dyke, F. H. Marling, George L. Spining, S. B. Rossiter, Jesse F. Forbes, J. R. Kerr, with Elders William E. Dogde. Theron G. Strong, and M. W. Dodd. After discussion, the matter was deferred until next Monday afternoon at 3 C'clock when an edicontrol meeting of Presh. was deferred until next Monday afternoon at 3 o'clock, when an adjourned meeting of Presby-tery will be held for the purpose. A call was placed in the hands of the Rev. Hugh Pritchard, for some years the faithful pastor of the Kingstreet Chapel of the Fifth-avenue Church in this city, to become the pastor of the Knox Briggs have been summarily thrown out of Church. The call was accepted by him. The installation is to take place or November 200. D.D., to charge the pastor, the Rev. J. R. Kerr, D.D., to charge the people. A number of young men were taken under the care of the Presbytery. The Rev. Arthur Mitchell, D.D., one of the Secretaries of the Foreign Board, was received from the Presbytery of Cleveland. The Rev. A. W. Sproull, pastor of the Church D.D., was adopted by Presbytery.

PENNSYLVANIA.

ERIE:—Chestnut street Dedication.—The pastor (Rev. R. S. Van Cleve) and people of this church had the pleasure of dedicating their new church on the evening of October 29th. A brief history of the Subbath-school was given by brief history of the Sabbath-school was given by Rev. A. H. Caughey, who was one of the three who organized the mission school from which it started in June, 1870, and who had been Superintendent for over half of its existence since. A history of the church was given by the pastor, who also offered the dedicatory prayer. Addresses were given by all the other Preshyterian pastors of Elie, Revs. Ross, Chapman, and Cohh, and by Rev. J. C. Wilson of the United Presbyterian Clurch, all of which, while enlivened with wit, were still more seasoned with the salt of the importance of such an event spiritually. The occasion was one of interest and pleasure. A collection taken to help liquidate the remaining deht amounted to \$343.79. This leaves about \$2,000 due on a says 79. This leaves about \$2,000 due on a huilding which, with all its furnishings, cost nearly \$10,000. But let no one think we encountered this enterprise and deht lightly. We dreaded church debts as murh as any. But as our old building, a frail wooden one, was fast falling into ruin, when twenty months ago. fast falling into ruin, when twenty months fast falling into ruin, when twenty months agooutsiders, through our pastor, voluntarily offered us generous aid if we would arise and
huild, though the proposal fairly staggered
us, at the thought of the magnitude to
us of such a project, and though we could not
see how we could pull through it, set encouraged
and led by our pastor, we pres-ed on. About
oue-half of the cost of the building has been
given by outsiders, prominent among whom oue-half of the cost of the building has been given by outsiders, prominent among whom are the family and near relatives of the late J. C. Spencer, who, though he was a member of the Park Church of Erie, was a trustee of this church till his death, and always a generous contributor to its support. As the pastor, Rev. Mr. Van Cleve, is a son-in-law of the late Mr. Scencer, he of course, implies all the incontributor to its support. As the pastor, Rev. Mr. Van Cleve, is a son-in-law of the late Mr. Spencer, he, of course, imhibes all the interest that his late worthy father-in-law felt in this particular church. And as his stay among us, since his coming five years ago, has only deepened his hold upon the people on his own merits, he has the general joy of serving in the ministry among a people who are intensely attached to him, and the added joy of working in a field so dear to the departed. Too great credit cannot be given the pastor in this matter. Under his wise and strong leadership we have already raised an amount that we would never have dreamed it possible to do at the first, nor could we have done so except for such a leader. The building, which is of brick, is about 54x81 outside over all, on the modern plan of audience-room and Sunday school adjoining, with sliding partitions, to be thrown together, with an ample basement for heating, kitchen, and room for dining, festivals, etc. The audlence-room has a calculated seating capacity of 300, and the Sunday-school of 175, making a combined capacity, when thrown together, of 475. This church began as the fruits of the Reunion and the Memorial Offering of 1870, as a mission of the Park Church of Erie, and was called the "Park Memorial Mission," till its inde-sendent existence as the Chestnut-street Church in January, 1878. But though organized so long ago, and having, as is acknowledged on all sides, done a needful, faithful, and blessed work of evangelization in the extreme (southwest) part of the city, yet on account of the changeableness of the population in this vicinity its work has been continually scattered, blessing other churches, indeed, but leaving a heavy burden on those remaining. But with a past history of earnest Christian activity and life, a pastor who is pre eminently a spiritually-inided man, as well as an able and eloquent preacher, and a cheery, new building, with the enthusiasm which has come with the erection of it, we hope that our season of "casting our bread upon the waters," has come mostly to an end, and that hereafter we may not only have rich ingatherings as in times past, but be able to hold on to them.

J. H. V.

MARYLAND. HIGHLAND PARK.—Correspondents will please address Rev. Robert H. Williams, D.D., at Highland Park, Baltimure, Maryland. MICHIGAN.

MICHIGAN.

THE PRESBYTERY OF FLINT, on the twentieth day of October, installed the Rev. Thomas W. Bowen pastor of the Presbyterian Church at Croswell, Mich., sermon by Rev. W. L. Baker, charge to the pastor by Rev. H. H. Northrop. Rev. G. S. Woodhull, D.D., presided, proposed the constitutional questions, and gave the charge to the people. By the same Presbytery, October 27th, the Rev. Joseph R. Sewell was ordained and installed pastor of the Presbyterian Church at Fenton, Mich. Rev. H. H. Northrop presided, proposed the constitutional questions, and offered the ordaining prayer. Sermon by the Rev. G. F. Hunting, D.D.; charge to the pastor, Rev. H. H. Northrop; charge to the people, Rev. G. F. Hunting, D.D. G. S. W. RED JACKET.—A New Church.—On the evening

RED JACKET.—A New Church.—On the evening of November 3rd was organized the First Presbyterian Church of Red Jacket, which is also the first Presbyterian C urch of that district, and the only Presbyterian Church in the "copper country." excepting the one at Ontonagon. organized in the early history of the upper part of Michigan. Rev. C. D. Jacobs and Rev. John Ferries, in the name of the Presbytery organized the new church. Rev. Ilshy of Macon, Ill. assisted in the devotional exercises and the administration of the Lord's Supper. Twenty-two persons were received into the church by letter, and twelve on profession of faith, and more will soon follow. Mr. Donald Ross and Mr. Charles McLean were elected and installed elders. There are many Scotch people in the city, and these rally to the support of their old home church, so that this new church begins its life self-supporting, and with large congregations. With a good pastor, this will prove one of our strongest churches in the Presty tery. RED JACKET .- A New Church .- On the evening

NEWBERRY.—Rev. E. D. Vance of Kinsman.
O., has accepted a call to this church, and will
enter upon the work November 15th.

IRON MOUNTAIN—Rev. D Morrison has decided to accept the call extended him by this church. He has already taken up the work, having occupied the pulpit for the past three Sundays. Thus, in Newberry and Iron Mountain, two important fields have again been blessed with

ISHPENING.-November 1st was our communion season. Six were received into the church, three by letter and three on profession of faith. This was the sixth anniversary of the first mmunion under the present pastor. During ese six years 136 have been received into the

church.

Paw Paw. — The church parlors recently erected by the people of the Presbyterian Church at Paw Paw, Michigan. have just been opened. A large assembly gathered in the evening. The ladies furnished a delicious supper. The pastor, Rev. Jay Clizbe, made some ppropriate remarks and offered a dedicatory rayer, and there was a brief literary enterainment. The rooms are beautifully finished and furnished, and are heated by a furnace. he need of them has been felt for many years, ut not until now have the necessary funds ut not until now have the necessary funds een raised. Except for the generosity and aithful service of Mr. N. M. Pugsley, the senior elder, they could not have been secured.

KANSAS.

LEAVENWORTH. — Dr. W. N. Page preached his eighteenth and respectively the First Presbyterian Church of Leavenworth, on Sabbath morning, November 1st. His is the longest bath morning, November 1st. His is the longest Presbyterian pastorate in Kansas, with one ex-ception. Taking for his text 1 Cor. vii: 29, he ception. Taking for his text I Cor. viii 20, iie said it was prospective, the time is shortened henceforth. The past had seemed long, so full was it of labors and of results. Dr. Page spoke f-himself as "freighted with precious members of the page of the pag thimself as "freighted with precious memories and experiences. His people's friendship had made the time short: it had also made it long and rich and full with all that is brightest and best." The present total of members is 530, fourteen of whom were received by letter and fifty-six by confession of faith the last year. The church numbered only 163 members in 1873, The church numbered only 163 members in 1873, when the present pastor was called. He has received 327 by letters from other churches, and 578 on profession of their faith, during eighteen years. Dr. Page concluded his review of the past with an inspiriting exhortation to yet greater faithfulness in time to come. What work for Christ would all do, pastor and people, the coming year? He said: As your pastor still, in God's providence. I ask: First, for your prayers for pastor, officers, and church; second, for a quickening sense of the brevity of time and the necessity of a thoroughly consecrated spirit: third, for your loyal, patient help in the work of the church: fourth, for your persistent attendance on all church services; fifth, for a united front against all Christ's

Pastor Hollinshed

Writes His Experience with Hood's Sarsaparilla "A conscience void of offense toward God and man requires that I write these lines, for if I did not I would cer-

tainly be nngrateful for blessings, and.

My daughter, Eva May, was afflicted with large bolla; increasing in size and number, npon her thigh and almb, until she was lane, and we feared, even if she did not lose the limb, that she would be permanently lame. The doctors failed. One of them, beeping a drug-store, and not having Hood's Sarsaparilla on hand, said, 'I know what the ingredients are,' and put me np a medicine, but it did no good. The child grew worse, lost fiesh, and I began to fear mortification.

I DR-VE Z MILES

and bought a bottle of genuine Hood's Sarsaparilla, one-half of which cured her. I gave the balance away, and its cured another child

"I meet with mnot sickness and suffering, and am safe in saying I have sold twenty bottles of Hood's Sarsaparilla for sufferers, so that my saying now is, 'If it will not cure you. I will give you a family Bible,' and I have never had to present the Bible yet." WILLIAM HOLLINSHED. Pastor of Congregational Church, Rochester, Michigan, (Since removed to Freedom, N. J.) tainly be ungrateful for blessings, and.

Hood's Sarsaparilla Is the best blood purifier, the best nerve helper, the best strength builder. Give it a triai.

ALL THE ISSUES

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enemies; six, for eternity-work, in the midst of time work. The church, thanks to the young ladies, was dressed with palms, cut flowers, and chrysanthemums, and presented a beautiful picture to the eye. The chorus choir con-tributed much to a service that was peculiarly appropriate throughout. appropriate throughout.

SOUTH DAKOTA. CANTON.—Sunday, November 1st, was observed as "Harvest Day" in the First Presby terian Church of Canton. The church was tastefully trimmed with fruits and flowers and products of the fields and gardens, and gave evidence of the abundance with which the "God of harvests" has blessed Dakota this year. In the morning, the pastor. E. L. Dresser, preached from Jer. viii. 20: "The harvest is past." In the evening, an interesting programme was given by the choir and Sabath. School. Before the second bell rang, the bouse was filled to overflowing, lecture room and vestibule being crowded, and many turned away for want of standing room. In his a idress, the pastor set forth the needs and condition of the Board, and solicited a generous collection for Home Missions, which was given.

E. L. D.

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NOTICES.

The Monthly Prayer-meeting of the Woman's Executive Committee of Home Missions of the Presbyterian Courch, will be held Tuesday, November 17, at 10-30 A.M. in Lenox Hall, No. 53 Fifth Avenue, New York City. A lady recently returned from Alaska will address the meeting. All are cordially invited to attend. SABBATH CONVENTION FOR THE STATE OF

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Rev. Sanuel Dunham, D.D., Chairman of the Sabbath Convention held November, 1890, at Binghamton, N. Y.

Rev. J. H. Knowles, D.D., General Secretary of the American Sabbath Union Committee on Organization appointed at the Sabbath Convention, beld at Binghamton, N. Y. November, 1890.

PRESBYTERIES. The Presbytery of Cayuga will meet in the Second Church, Auburn, N. Y., on Tue-day, Nov. 17, at 11 a.M. Action to be taken on the Revision Report. EEWARD P. SPRAGUE, Stated Clerk.

DEATHS. CANFIELD.—At Antwerp, N. Y., Nov. 4 1891, Harriet Iane, wife of Rev. J. A. Canfield, aged 72 years.

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By Rev. S. W. Pratt. Walter Scott in the following 'ines show bow one can treat the Bible as Judas treated

Within this sacred volume lies The mystery of mysteries; Happiest they of human race, To whom G-d has given grace To rea l, to fear, to hope, to pray, To lift the latch and force the way; Who read to donbt, or read to scorn.' Prayer-meeting Topic, Nov. 22. LESSONS FROM THE STORY OF JUDAS."

1st day. The Price of Betrayal. Zach. 11:7-13. The Betrayer Named. Matt. 26: 14-25 Betrayer With a Kiss. Matt. 28:47-57. Death of Judas. Matt. 27:3-10. Gethsemane. Mark 14:33-42. Woe Unto that Man. Luke 22: 22. Lessons From the Story of Judas. John 6: 70,71. John 12: 46. Matt. 26: 14-16. (Thanksgiving

The names of Judas Iscariot and Pontius Pilate are handed down to everlasting infamy. Their shame shall increase with the glory of Jesus Christ. Judas was once a beautiful babe. at whose birth his mother rejoiced, and his ewish father said proudly, My name and my house shall be perpetuated: little thinking in what way. Had he known the future of that new life, he would have wished that his son had never been born, or that he might be taken early from the evil to come. Parents who weep disconsolately over their children taken in the loveliness of infancy, thinking not of what grief and evil may have been spared them, nor of the good secured by this early transfer. would rather rejoice did they know what might

All the possibilities of good and evil are in the birth of a mau into the world. An individual existence is begun, a personal being is created, which has henceforth a personal iden tity separate from all others forever. Personal relations are entered upon with God and men and eternity. He is made in the image of God, endewed with reason, having understanding, consciousness, memory, imagination, moral perceptions, judgment. He is a royal being with fall. free-will, choice; his destiny in his own hands. Love is his, the highest for power and privilegand attribute of God and man. Conscience. heaven, demand lovalty to God.

While there is joy in a house that a man is boru into the world, there is also the sure immortality of the never-ending life then begun. The Angel of Life will in turn be followed by the Angel of Death, who will usher the immortal soul into another state of existence, determined by the life in this world.

The coffin does not end the existence begun n the cradle. What manner of child shall this be? The range of possibility is as wide as the characters of history. He may become a Shakespeare, an Alexander or Cæsar or Napo leon, a Judas or Nero or Robespierre. Life is as fearful and awful and solemn as it is beautiful and glorious and blessed. Parents should consecrate themselves to God for the solemn trust of the training of an immortal soul, as they should consecrate their child to God in the baptismal covenant, which promises the prevenient grace of the Holy Spirit.

Some, in an excess of charity, would find good in Judas above what is written, and make his act of treachery a desire to commit Christ to a public declaration of His Messiahship and the necessity of assuming at once temporal sovereignty. But Christ called him a traitor. He did not become a disciple with any such end in view, and his life shows to what an ev'l appetite or desire or passion may grow. He was the only disciple from Judea, and may be credited with a more than usual amount of the long-promised and coming Messiah. His miracles showed that God was with Him, and The claims o' Jesus were dividely great, and everything about Him indicated coming power and greatness. Should Judas become His intimate friend and wise adviser. He would give him a prominent place in His kingdom.. Jesus could best recognize his executive ability, and would want him for treasurer or other impor-

The other disciples made this same mistake, and would have Jesus assume His kingdom, and would not hear of this death. They as well as Judas failed to understand Jesus and His kingdom, and were bitterly disappointed in Him. But while they joined Him from belief in Him and love for Him, Judas joined Him for His owa ends. Nor did Judas give up his expectations nor lose hope until the very last. When Jesus said plainly He was soon to die the death of the Cross, Judas saw the wreck of all his plans, and determined to make the best of his opportunities. He would gain the favor of the Sanhedrin, and put them under obligation to him, so that he would still hold an important position, in which he might retrieve his lost fortunes.

The rebuke which Jesus gave him when he complained of the extravagance of Mary's lovegift, showed him that Jesus understood his heart, and this angered him, and when at the supper He told of His betrayal by one of them. 'Judas' hatred was comp ete, and he was ready for most desperate measures. Avarice and ambition and discovery had done their work, and Satan filled his heart. The climax to which Satan had all the while been leading him, and to which he had given himself, had come. He betrayed his Lord: Treachery, ungra eful, abominable, hateful, and devilish, regardless of consequences, made Judas the most execrable of men. He was false to friend. ship, confidence, trust, and honor. His own familiar friend whom He trusted, who ate bread with Him, lilted up his heel against Him. He was wounded in the house of His friends, This was a part of the bitterness of His cup. No experience in this world hurts like the treachery of those whom we have trusted as personal friends. Shakespeare says:

For Brutus, as you know, was Caesar's angel; This was the most unkindest cut of all; For when the noble Caesar saw him stab, Ingratitud, more strong than traitor's arms, Quite vanquished him; then burst his mighty heart."

and betrayal, and that for thirty pieces of sil-

ver, and that with a kiss.

But now, when Judas realizes what he has and a traitor, even though he may agree with my children, it would be the greatest relief in them and go with them-when he sees that all | the world." is lost for him, he recalls what Jesus was and Janet unfolded her plans to her mother with what He had done for him, and, alarmed and all the enthusiasm of young people when they horrified at what he had done, repents of his look forward to a desired change, but the moevil so far as it brings suffering upon Jesus, ther said: "Don't think too much of it, dear. and bears witness before the Sanhedrin that Mrs. Whitcomb may have found good help since Jesus was an innocent man, and gives back the she went home; besides, what should I do withmoney, only to be scorned by them. This re- out you, child? And your school would have veals to him all the more keenly his baseness, to be given up, and you are so fond of books. and seeing that he is undone, in his despera | The teacher said yesterday that you are the tion he commits suicide. His repentance is first in your class. Oh, dear, what did the mill that of disappointment and despair, but not for burn up now for?" and poor Mrs. McDonald

The fact that there was one black sheep But Janet was allowed to send her letter.

is false. Rather, the counterfeit indicates the pa d for, and they could not lose it. value of the genuine.

The wheat and tares must be left to gro together until the harvest. Jesus said, It had Better annihilation than to continue such a not have existed, or that he shall ever cease to continues to be Judas, the traitor and suicide, with her father to the postoffice to get it cashed. Thought, memory, imagination, conscience, de presence of the Lord and the glory of His power. There is no hint of another probation for Judas. The sou of perdition is lost.

From the height of privilege he fell to the depths of iniquity. This shows the infinite evil it will, in its measure, do in every case. Doubtin the beginning of His administration, and like the saving of Saul, the persecutor and chief of sinners, samples for the future to heed. Peter was another sample, who denied his Lord and was restored.

Better never have been born than not to be born again. Obsta principits. Resist the begipnings. Beware of little sins. Sin will find you out. Neglect not so great salvation. Pro crastination will gri-ve away the Spirit. Dis helief will end in rejection of Christ. Avoid the deeds of Judas in the least degree, if you would not at last come to Judas' place. "Take heed and beware of covetonsness." Let him that thinketh he standeth, take heed lest he

The Children at home.

THE BURNING OF THE MILL.

Janet McDonald had a long and a hard geog raphy lesson to get that evening. Her examples in arithmetic were hard ones, too, and she had heen puzzling her brains over those for an hour. No wonder she was so tired that she fell asleep as soon as she laid her head on the and the money she sent home was a great helo.

had to go seven miles, they concluded to stay up the debris and helping the builders in differ-Moses or David or Paul, a Plato or Cicero or all night, and return very early in the morning, eut ways, and Janet's father, being a steady, so the father would be able to get to his work faithful man, was one of them. at the mill at seven o'clock. Janet was not afraid to stay with the younger children and tion, and now she is a successful principal of the older brother that night. The brother a public school in the city, and is able to take to sleep even before Janet did.

mill was on fire.

Her brother Alexander was sleeping the out in the end to be a great blessing. sweet sleep of the laboring boy, and it was some time before Janet could arouse him sufficiently to make him understand that the mill was burning. While he was putting his clothes on the bell began to ring, and people Jewish sagacity. He thought he saw in Jesus came running out of the houses, and loud cries

A fire at that time, just the beginning of winter, was a great calamity in the little village. Nearly everybody there got their living. by working in the mill. Janet's heart was very heavy, and the tears fell from her eyes in quick succession. Her father would be thrown out of work, and what should they do? The baby's long illoess had made them get behind in money matters, and they had been saving all they could to make up arrears. What a disapoointment to the dear father and mother! Janet was a care-taking child, and she immediately began to think what she could

do to help them in their trouble. It was a fearful night; the wind began t blow, and it looked for a time as if the whole village might be destroyed. But the fire, through the exertions of the workmen, was kept under control, and although the mill was a total loss, other property was saved. Long before the fire was over, the younger children had been awakened by the noise, and were so terrified at the sight that Janet had to quiet and southe them, and knowing that Alick would come home tired and cold, she had made some coffee for him, and more than he would want, too, as she well knew he would bring in some of the other boys who were cold and tired. She tried to be as thoughtful and helpful as her dear mother would have been if she had been there.

When Mr. and Mrs. MeDonald started for nome, the sad news had already reached them. "Janet is always so level-headed," said the mother on the way home, "that I don't worry as I should otherwise do about her being alone with the children. I know she kept them all cheered up. But what will the mill-hands do for work now?" But in a moment more, as she waw the discouraged look on her husband's face, she said: "The Lord will take eare of us. There will be some way out of it, if we trust in Hım."

No wonder the mother eried, and Janet cried, and Alick wiped his eyes on his sleeve when they met that moining after the fire. Janet had planned what she would do to help the family. She was going to write a letter that very day to Mrs. Whiteomb, the city lady who always spent her summers on the beautiful hillside beyond the village. Only two weeks before she had closed her country home and gone for the winter. Janet thought her one of the kindest ladies she had ever seen, and she Selfishness and covetousness lead to hypocrisy had often been to the house to take ferns and wild flowers for decorations when there was company expected. She remembered hearing Mrs. Whitcomb say to a friend who was sitting done, when the Sanhedrin show that they on the piazza: "If I could only get a girl who despise him-for the world despises a hypocrite is trusty and of good principle to take care of

burst into a torrent of tears.

among the Apostles, will not lead one to expect | Meantime everybody in the village were won | and I was half wild: but you did not give me | Give them something to do. or, better, as my to flud so many hypocrites in the Church, but dering what they should do. Those who did time to explain." The boy tried manfully to dear father used to say, "Set your hands to will teach what avarice, covetousness, and not own their homes and were so situated they ambition will sometimes attempt, and that it could leave, were already applying for work does not follow because there is now and then elsewhere. But Janet's father had been pay a hypocrite among Christians, that Christianity ing little by little for his home. It was almost

In a few days of anxious waiting Janet received a letter from Mrs. Whitcomb. She was delighted, she wrote, that there was a possi been better for Judas had he never been born. bility of having Janet come to take care of her children, and in the letter was a money order life. One cannot bear to think that he might to pay Janet's fare. Janet had never seen a noney order, neither had her father and mother. be, yet the case of Judas is worse than this. as money was never sent to them in this way What then must be his future? He goes on and and they felt quite important when Janet went

It was a hard parting. Janet had no idea spair, are his forever. And we are told that Judas she was going to feel so sorry about leaving went to his own place. This must be another home and those she had been with ever since place from that of Christ and the saints, and she was born. Her mother talked of sending an opposite in character. Between them there the money back to Mrs. Whiteomb after she s a great gulf fixed. It is the place of the had packed Janet's trunk, she was so sorry to devil and his angels. He is separated from the have her child go away. But Janet went to her new city home, and Mrs. Whitcomb met her at the station. She was very homesick. Her heart was so full that it seemed as if it would burst.

The lady and all her family were very kind and eternal ruin of sin. What sin did to Judas, to the new comer, but notwithstanding the grand house and all the pretty things in it. less this is an extreme case, such as is found at Janet thought it could not be compared to the the beginning of every great erisis. like the little home in the mill village, with only the curse on Ananias for lying to the Holy Ghost necessary things in it. She had never appreciated it before. But it was home and full of

> But Janet was very fortunate in her new circumstances. The Whiteomb's were people who were always doing something to help make life easier for the e with woom they came in contact. They were very kind to Janet and thoughtful of her. When they found she was so fond of her books and so far advanced in her studies, they allowed Miss Alison, the day governess, to give her an hour's instruction every day. Janet knew that she was getting ahead of her class at home, and she knew that if she could get an education she would be able later ou to earn a good salary hy tea hing. So, notwithstanding her other duties, she persevered in her lessons, and lost no time in any foolish ways, as many girls do. True, her lot had its trials. The children, oftentimes, were hard to get on with: some days they needed to have many extra things done for them, but Janet never lost her patience, and in all places. un ler all eirenmstances, she did her dutier as faithfully and perfectly as she could, whether Mrs. Whiteomb was looking at her or not.

Her father was out of work for some months, Tarough Mr. Whitcomb's influence in organ-Her father and mother had driven over to izing a stock company, the mill was built up her grandmother's after supper, and as they again. Many of the men got work by clearing

Mrs. Whiteomp helped Janet to get an educa worked in the mill too, but had put in extra good eare of her family. Her father died a About one o'clock in the morning Janet woke the tuening-point in her life. In her little bed up and saw a bright light shining into her room that night she knelt down and asked the window. Could it be the full moon? No, it Lord to show her the way to keep her father was too bright for that. It must be fire. In and mother. She feels sure that in answer to an instant Janet was standing by the window, that prayer the opportunity was given her to details of the Christ-like work undertaken by and with a feeling of horror she saw that the go to Mrs. Whitcomb's. So what seemed in the beginning a great calamity to Jauet, turned

SUSAN TEALL PERRY.

A GRANDMOTHER'S LESS Hugh had just left the room, it his moher face in her bands with an air of Wejection. "Take your elbows from that table and stop

lking," commanded a stern viice. Startled, Mrs. West removed her arms so quickly and awkwardly, that a heautiful vase containging a bouquet was thrown on the floor

"Oh dear! You are so awkward! One can never have anything decent when you are around. I wish"---the unfinished sentence was eloquent.

Mrs. West stared at the speaker in silent mazement. "Oh. mother" she cried at length, "how can you speak to me like that?"

"Aud yet, my dear," the voice was soft and sweet now-"those were the very words and the toues you used to poor Hugh a miunte ago. What sort of a day will he have in school after such a beginning at home?" "He has not gone yet."

"Then I think you would better go, and win him to a happier mood. He came to you for comfort, I know, because his face was so sorrowful, and because he was abrupt and awkward you were unkind and unladylike." "Mother!" in a tone of remonstrance.

"I am telling you the truth, my child, although as painful to me as to you. But go and apologize to Hugh, and then we can talk this matter over more fully."

"Apologize! Why, mother!" "Certainly. If you had so far forgotten yourself as to be impolite to a stranger, your first thought would be to make amends. Your rudeness to Hugh was positive and uncilled for, and you have no more right to be rude to him thau

to a stranger." Mrs. West stared at her mother, her face alternately flushing and paling, her mind busy over this new thought. Her own careful bringing up soon helped her to a right-decision. "You are right, mother. Thank you for this esson," and turning, she left the room. She found Hugh lying on his bed in an attitude of

hopeless dejection, and it was a sad, miserable face he turned to her. "Hugh, mother has come to ask forgiveness for her harsh, rude words just now." The miserable look turned to one of intense

surprise and incredulity, and he sat up as if

he had received an electric shock. "I don't wonder you are surprised, my dear," she said so humhly the boy's heart was touched. "Please, don't mother," he cried, putting his arms about her and giving her a loving kiss. "It was all my fault, but"-here there was a catch in his voice-"father has seld Hamlin

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heavy sobs quite alarmed his mother. "Oh, Hugh, mother is so sorry. We ought to have told you before this that your father that we have made a mistake, my b.y. Now through the Presbyterial Treasurer. that you know, I am sure we can help each to us to part with the colt as it is to you."

A little later Hugh's grandmotherr watched the boy as he ran down the wood leading to the schoolhouse, and his merry whistle brought comfort to her heart, for she knew that her lesson had not been in vain. -The Household.

HOME MISSION WORKERS OF PENN-SYLVANIA. By Emma Smuller Carter.

The Annual Convention of the Woman's Executive Committee of Home Missions of the with a devotional meeting, full of tender feel Synod of Pennsylvania, met on Oct. 28th and ing and earnest consecration. A few fitting 29th, in the Second Presbyterian Church of words of farewell were spoken by the pastor of Williamsport, immediately following the meet- the church, the Rev. James Carter, closing ing of the Presbyterian Society in the same with the benediction. The convention adjourned place. The recently redecorated lecture room, to meet next year in the city of Laneaster. aglow with October sunshine, that seems to possess a wondrous radiance in this gold crowned valley of the Susquehanna, made a pleasant meeting place for the ladies of this great organization, and the homes of all the pulpit as sune as ye can. Ye'll be dry Preshyterian churches of this city of hospitable enough there omes, were open to welcome delegates to

the convention from all parts of the State. The record of work during the past year, as presented by the President, Mrs. Bryon, and the representatives of the sixteen Presbyterial Societies present, was encouraging, proving that this great division, twenty thousand strong, of the Christian workers of our country, had not been altogether heedless of our Captain's great command.

The total receipts for the year in money exceea the sum of \$47,000. The box receipts raise it to over \$85,000,-a noble sum, yet not enough to satisfy the Society, which purposes to devote, during the coming year, \$6,000 to rebuild ing the Industrial Department of the Whitehall School, Concord, N. C., represented in the meeting by Miss Morrison, and \$4,000 to furnishing the Berkville School for Freedmen. An increase in gifts of twenty per cent, is needed, if we are to try for entire control of our mission schools. Contract schools have not proved profitable to Protestant missions. Enlarged offerings are a recessity, unless the familiar cry of "Retrench I -familiar in the "reduced salaries" of even our earliest missionaries-is again to sound along the lines.

That the requisite funds will be fortheoming ne cannot doubt, remembering that during the year now closing, more than six thousand meetings have been held throughout this vast Asso ciation, where hearts have bowed as busy hands have wrought, working and praying, like the crippled colored brother of the South, of whom many have heard, who for want of feet has wrought for years upon his knees, tilling his bours, and he was so weary that he had gone year ago, and she is the mainstay now. She land, securing his home, and who has now refeels that the night the mill was burned was ceived the \$300 needful to build a church in which to preach upon his knees.

A number of interesting communications wer read during these ricetings from various fields One from Mrs. Rice of Cole's Ferry, Va., gave herself and her husband among the poor whites and blacks of that region. To all this work, so sorely, needed at the South, the door stands open wide. There are many more applicants for admission to our schools than can possibly be received. Movives of simple selfishness would prompt us to Christianize these great and grow ing populations.

Tidings came from Miss Moore's school, Salt Lake City, for the daughters of Mormondom. It would not be small, accommodating only twelve degradation and danger surrounding these helpless children. Our schools of Utah, especially the boarding schools, thro v about them the atmosphere of true Christian homes. It means salvation to otherwise doomed souls. When the Mormon boy goes up the gulches, looking for luck, he carries with him a coil of horse hair roje, as a guard against the rattle-nake. With it he encircles his resting place at night, and sleeps securely, knowing that the scaly body of his venemous enemy cannot pass over that defence. So let us throw around these unprotected little ones the threefold eord of Christian truth, purity, and love, and they shall be safe. Our boarding school at Logan, Utah, is to rejoice over some goodly Pennsylvania Christmas boxes.

Interesting reports came from the Secretary of Literature and from the delegates to the Detroit meeting. Very earnest consultations were held during the sessions of this convention iu regard to questions vital to Home Mission work. How can we organize the women of the churches of Pennsylvania for this work? Fewer than one half of our churches are now organized. The way does not seem quite open to employing a Synodical visitor. Much may be accomplished (something has already been done) by individual effort among the unorganized churches nearest at hand.

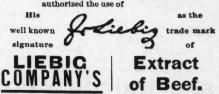
How can we interest our boys and young men in mission work? A safe suggestion would be Ask for VAN HOUTEN'S COCOA-take no other.

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tum." It was moved that our Sunday-schools devote one collection each year to the school work of has had business troubles which will oblige us the "Woman's Board," and a motion was carto sell some of the young stock of the farm. ried to instruct the Preshyterial societies to in-We have kept it from you because we thought vite two delegates to the annual meeting from you would be happier not to know it; but I feel each Christian Endeavor Society sending funds

The convention, hy a standing vote as well other to bear it better, for it is as much a grief as by written appeal, protested against the opening of the Columbian Exposition on the Sahhath.

The evening of the 28th was devoted to popular meeting, held in the audience-room of the church, addressed by Dr. Spining of New York, a talk containing interesting reminis cences of poincer life in the West, and inspir ing the ladies to still greater efforts in the work by the remembrance of noble achievement among the notable women of history.

The exercises closed on Thursday afternoon Williamsport, Pa.

Daylight

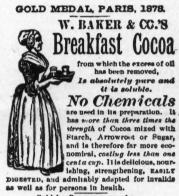
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**EF* See article in The EvangeList for Oct. 22, page 7.

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The Religious Press.

The Herald and Presbyter, our Cincinnati contemporary, is down from its place of observation, and close along with The Interior, The Northern, and ourselves in the movement for Revision, as will be seen:

We began, as our readers have noticed, publishing the action of Presbyteries on the Revision report, but find it impracticable to proceed. In many cases the action is long and is interesting in the many details to but few persons. The Presbyteries are holding special meetings this mon'n in order to have their views in the hands of the Committee, as directed by the General Assemble, by the first of December. That Committee will tabulate and make use of these reports in the wisest manner, and the re-

these reports in the wiset manner, and the results, as far as is practicable, will soon be before the Church.

In the meanwhile, we may be assured, in general, that the cause of Revision is doing well.

While many Presbyteries are asking for more Revision and succepting various coints few of

While many Presbyteries are asking for more Revision, and suggesting various points, few of them ask less. The report, as a whole, is generally pleasing, so far as it goes, and we have a sense of certainty that the final report of the Committee will be adopted by the General Assembly, and then by the Presbyteries.

A few Presbyteries ask the General Assembly to drop all proceedings for Revision, and to prepare a new, short creed. At this stage we count that an error of judgment. We cannot afford, as a Church, having taken up the matter, to leave certain points in the Confession. Such a course would be generally accepted as the statement of our satisafction with and advocacy of times old expressions. We would be impeded and hindered immeasurably by such action. We might prepare a new, short creed, but our enemies would say that this was simply a feiot, and that the old, objectionable things were still in the Confession. And they would be. Let us not be diverted from our present task. Let us go on with our work of pre-ent task. Let us go on with our work of Revisiou, pure and simple.

The Christian Advocate cites the latest illustration, here in New York, of the power of the Roman Church bishops, their zeal to exercise it, and of the subservieucy of those under their authority even in matters of ordinary opinion. not to say speculation. The case is this: The Pope issued an encyclical on Socialism; Henry generally in a disparaging way of Mr. George. The next day The Herald published an interview on these reports with the Rev. Thomas I. Ducey, pastor of St. Leo's Church, in Eighty eighth Street, this city. Father Ducev sail (among other things): "My own opinion, on reviewing the articles to The Herald, is this: A writes an article. B answers A's article. C. D. F. etal. are asked their opiniou about A and B, and they answer, A is right because we think so; B is a fool to have any opinion of his own." In conclusion he said: "I have not had time to study Mr. George's answer to the encyclicat of the Holy Father. I shall read and study it as soon as possible. If I find good and perfect thought in Mr. George's writings, I shall thank God for it, and I shall utilize these thoughts for God's

nonor and glory and the happiness of my fellowmen." This utterance, of which we give but a portion, and in the course of which Dr. Ducey expressed his regret at the presumption of his brethren and his respect for the utterances of the head of h s Church, came under the notice of Archbishop Corrigan, and being called to account by the latter, the St. Leo pastor vrote an this surveillance of voters is to be expected humble apology, saying among other things, "I emphatically disclaim that I intended A to mean the Holy Father, and B to mean a gentle man who might answer any utterance of the Holy Father." The Herald sent this last to the Archbishop, and when he had read it through, his reverence was asked why he had deemed it in quite another circle;

one else as 'B.' and so on. The other gentle men who were interviewed simply said in effect: 'There is nothing for us to do but to accept what has been advanced by the Holy See. He has settled all that for us.' Now there is no other view to be taken, no matter what any man may write. It is just like a well-established doctrine laid down in the Holy Scriptures, and it is to be ollowed just as closely and in questionin. It by all those who believe in the Holy Church."

The Catholics have been saying—and a great many Protestants and writers and preachers who do not see beneath the surface have been echoing it—that melligent Catholies have their own opinion about all these matters and the Pope is no more to them than any other intelent man, except when he gives his views on

ligent man, except when he gives his views on great ease-ntial doctrines.

Archbishop Carrigan says, and compels every priest in his diocese to act upon it: "There is no other view to be taken, no matter what any man may write. It is just like a well-e-tablished doctrine laid down in the Holy Scriptures, and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Church."

Never in its whole history was the Power

ter that has too long awaited the attention and intervention of our Department of State at Washington. It says:

The action taken by the American Board at its Pittsfield meeting in appointing a committee to press upon the State Department its singularly delayed demand for reparation for the outrages committed upon missionaries at Ponape by a Spanish force in September, 1890, is beginning to draw public notice to a case much more deserving of national intervention than some which have figured largely in the papers. A new telegram was quickly sent out from Washington, giving the Spanish side of the case. This has gone before the country, and served its purpose. The "Evening Post," in noticing a letter to the "Times" complaining of the dilatoriness of Mr. Blaine in the matter, has been evidently affected by this Spanish version, and shows no knowledge of the American side of the case. This, however, was published lett against the first attention and shows no knowledge of the American side of the case. This has gone before the country.

Senator John T. Morgan of Alabama, while letted lett against the first attention and the papers. A new telegram was quickly sent out the sum of the case. This has gone before the country.

The FARMERS' ALLIANCE. version, and shows no knowledge of the American ride of the case. This, however, was published last spring in tract form, and we called attention to it at the time. It deserves wide reading by any who would understand the injustice with which American citizens, after spending nearly forty years in raising a bar barous race to Christian civilization, have been descolled and havinghed by the intrusion of Son.

The Independent refers to the purpose of the English Church Union, which is to advance Ritualism in the Church of England by reintroducing auricular confession, priestly absolution, and the doctrine of transubstantiation. How stealthily and patiently these celibate gentlemen have set themselves to the great task of winning England back to the doctrines and forms of medieval times it is well to cou-

What the plan of the campaign of the Ritualistic party is, was announced a score of years ago by The Church Times, the leading and acknowledged organ of the Ritualists. It proposed that advances be made, little by little, and every advance held by bringing up the rear forces. First, where there is only the ordinary church service, let some choral services be introduced on some week-day evening to train people for a more ornate worship; then, let the people for a more ornate worship; then, let the communion be fortnightly instead of monthly, or where it is fortnightly, let it he weekly, and where weekly, add a Thursday celebration; where all this already exists, theu introduce candlesticks with unlighted candles, then after a while light them at even-song, then light them for the eucharistic office: where the black gown is used on Sunday, introduce the surplice in the week, which will soon oust its rival. gown is used on Sunday, introduce the surplice in the week, which will soon oust its rival.

All innovations should be confined at first to extra services. Under these factics, the growth of Ritualism has been very rapid in England during the last two or three decades. In this country, the Ritualists have for many years been combined in a secret society, called "The Confuternity of the Blessed Sacrament," but they have had no other society for public presentation of their views, such as is now threatened from Chicago. Those, however, who are emplosing the Romanizing of the Protestant Episcopal Church, some time ago organized what is called the Protestant Episcopal Church, some time ago organized what is called the Protestant Episcopal Church, some time ago organized what is called the Protestant Episcopal Society of the Roformation, which issues leaflets and holds meetings, and whose members seem to think that the battle is almost lost in the Euglish Church, which they fear is fighting for its life, its life fast cobing away and the heart being George reclied to it; and the New York Berald its life fast cubing away and the heart being interviewed a number of priests, who spoke caten out. But this is quite too dismal a view.

> The Examiner has nothing to say in favor of the "paster" ballot. It seems quite probable that all parties will favor the "blacket" ballot, in some form, at Albany the coming winter: How succe-sful Governor Hill was in neutralizing hallot reform in this State, by the device of the "poster" ballot, has been clearly shown in the election of this year. In this city there were printed at the public expense, for issue to each voter at the public expense, for issue to each voter at the public expense, for issue to each voter at the public expense, for issue to each voter at the public expense, for issue to each voter at the public of this sort of this sort of the "paster" ballots. As the total registration was under 262,000, this unstate be admitted to be an ample supply. But the various political organizations also printed 5,000,000 "paster" ballots. This printing and distribution of the "paster" ballots gave the political organizations the usual excuse for the assessment of candidates, and the collection of a large corruption fund from many other sources. Under the guise of paying men for "work" of this sort, bribery is thinly disguised. Then, too, the use of the "paster" seriously impairs, if it does not altogether destroy, the secresy that is one of the chief ends of ballot reform. An is inspector can tell by the feeling of the ballots he handles whether a "paster" has been used or not, and thus it can be told whether men actually vote as they have been intimidated or not. The centification of interest in the clied on ices, the planters will probably waken to the idea that a smaller and better crop, which can be well taken cure of with less labor, will be more remunerative.
>
> HAVE TOU TRIED TO RIGHT THAT
>
> WRONG!
>
> Our missionaries in Africa seem almost brown trade. One writes: "I have seen girls come in long trains as if going to the spring, to get their demijohns filled with the trade spirit. Barrel after barrel comes here from Calabar, and nothing else. The chiefs have twice, at my pleading, laid aside the drink at their meetings, and parted almost sober, but all the women drink."
>
> If the traffic go on unchecked, it will be impossible for the missionary to remain in such a province of invento How succe-sful Governor Hill was in neutraltually vote as they have been intimidated or bribed to vote. The connivance of inspectors in for each party has an interest in knowing whether the bargains it makes are carried out.

The Jewish Messenger eases its many cares on account of its immigrant persecuted brethren,

convertical the doctrine of private property in land, it became the duty of every one in the Church to accept it unquestioningly.

"Now, in discussing the matter, Father Ducey alluded to the Holy Father as 'A,' and to some one else as 'B,' and so on. The other gentlements are relatively accounted to the Holy Father as 'A,' and to some one else as 'B,' and so on. The other gentlements are relatively accounted to the Holy Father as 'A,' and to some one else as 'B,' and so on. The other gentlements are relatively accounted to the Holy Father as 'A,' and to some one else as 'B,' and so on. The other gentlements are relatively accounted to the Holy Father as 'A,' and to some one else as 'B,' and to some one

Agricultural Department.

A NEW IDEA IN STORING POTATOES.

Mr. O. S. Bliss writes to the New York Tribune that in his opinion the common method of dugging potatoes out of the cool earth, expos-ing them to considerable heat in the sun to dry them, and then storing them in bulk in cellars, is a dangerous practice. His reasons he states as foll was

The heat so suddenly absorbed is carried with them into the cellar, and is, of necessity, re-taned so for some time. But every such change of condition is promotive of disorganization in vegetable substance, and if there are germs of disease present, they are afforded immediate losgment, with all the conditions necessary to rapid development. A great many potatoes thus treated are retting very badly. It seems to me

barous race to Christian civilization, have been despoiled and hanished by the intrusion of Spanish ecclesiastics with a Spanish army at their back. It will be difficult, after reading the sober statement of the facts, to understand why, in these days of telegraphs, the State Department has succeeded in getting nothing from Spain to report to his weary petitioners for redress. It is certain that the "thinking men," whom the Hon. A. D. White, in his Cooper Union speech, challenged to find fault

with the administration of our foreign affairs, are now, some of them, in a fault finding mood The Board can command the service of able pens, and we doubt not they will lay their case before the people before waiting much longer. We recommend our readers to send to the offices of the Board, 121 Bible House, New York, or Congregational House, Boston, for the tract entitled "The Spaniards and Our Mission in Microuesia."

The Independent refers to the purpose of the them, and its failure, if it is destroyed by a misplaced confidence in its political leaders, will result in weakening, if not in dissipating, an influence that would otherwise have blessed an influence that would otherwise have blessed the country. The sincere defenders of the people against the aggressions of monopoly, trusts, and combines, around with the control of taxation and finance, will miss the powerful support of the Athance, when its noble mission has been degarded into a disreputable hunt after office.

He believes that the Alliance has a future if it will only return to its original purpose, and wrest itself from the control which demagogic politicians have secured over it. Its future rests with the conservative men who are members of it, and depends upon their action.

THE COTTON ACREAGE. The large cotton crop has been followed by such low prices, that the southern papers and planters are discussing the question. How to restrict the cotton acreage. It is proposed that the cotton States shall agree that the total crop shall not exceed 7,000,000 bales, which would cost less to produce and would return the same

shall not exceed 7,000,000 bales, which would cost less to produce, and would return the same amount as a crop of 8,500,000 bales.

From this it would seem that the only consideration, thus far, is to produce a smaller crop for the sake of getting higher prices. It is commercial Advertiser) does not appear to suggest itself to may of the advocates of the proposed restriction, and that is the improvement of the cotton. It is obvious that if the area were materially reduced, the crop could be better taken care of and the cotton would be materially inproved, thus warranting a higher ment of the cotton. It is obvious that if the area were materially reduced, the crop cond between the care of and the cotton would be arely uppealing to the Government, and only materially improved, thus warranting a higher price on its merits alone, without regard to the quantity offered.

With less cotton we should have better cot-deline.

can cover with cotton. One acre of good cotton is worth more than three acres of poor or carelessly cultivated cotton, and the crop can be materially reduced to the profit of the planter and to the benefit of the purchaser of the staple. And a little less cotton, and a good deal more corn and pork, would be an advantage to the planter.

to the planter.

The ambition to make a "big crop"—ligger than can be properly taken care of—has raised much poor cotton on worn-out land. And now that it has reduced prices, the planters will probably awaken to the idea that a smaller and

possible for the missionary to remain in such a pandemonium. A missionary now in this country says: "It has been hard enough to deal with sober savages, but possessed by the demon alcohol-I dare not think of the consequences!"

The measures proposed by the Brussels Treaty for the removal of this great evil fall short, it by this light note as to what is going forward is true, of what could be desired. Put the movement is at least in the right direction. necessary to have the letter written. The Archbishop hereupon said:

"The whole matter is very simple. If Father Ducey had thought for an instant of the character of the encyclical, he would have avoided the error he committed. He seems for the moment to have lost sight of the fact that the Holy Father is the teacher, and every Catholic must regard lum as the supreme earthly authority. The Holy Father having advanced in the encyclical the doctrine of private property in continuous in blueself or his kind, but he does not think so; he sees nothing incongruous in blueself or his fioral incongruous in blueself or his kind, but he does not think so; he sees in renewing the effort to secure the rat-This is the day of the chrysanthemum. No May God avert the painful humiliation which ification of the treaty by the Senate of the

United States. Hundreds of copies of the form of petition prepared by the Permanent Committee on Temperance, by order of the General Assembly, have been sent abroad through the Church. It is found impossible, however, for the Committee in this way to do the work thoroughly. We earnestly ask, therefore, that the reader to whose eyes this notice now comes, shall con sider whether it be not a duty for him or her, to clip or copy from the newspaper the following petition, attach a blank paper to it, circulate it for signatures, and return to the address given below, before Dec. 1st. The time is very short. "The King's business requires haste."

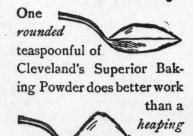
JOHN F. IIILL, Sec'y. Room 813 Penn Building, Pittsburgh, Pa.

A Memorial to the Senate of the United States. Archishop Corrigan says, and compels every priest in his discusse to act upon it: "There is no other view to be taken, no matter what any man may write. It is just like a well-e-tab-lished doctrine laid down in the Holy Scriptures, and it is to be followed just as closely and unquestioningly by all those who believe in the Moly Church."

Never in its whole history was the Roman Catholic Church so completely under the domination of the Pepe as it is to-day. He cannot be decided in this country put chains upon heretics or burn them, but he can chain their mind and put padhocks upon their lips.

Whatever he says "is just like a well established doctrine laid-down in the Holy Scriptures and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Scriptures and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Scriptures and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Scriptures and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Scriptures and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Scriptures and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Scriptures and it is to be followed just as closely and unquestioningly by all those who believe in the Grant Alsembly of the principle of the proposal and thousands of Protestants did. In a slow fire. If it were would hurn, as hundreds and thousands of Protestants did. In a slow fire. If it were taught in the Bibls, we should be unable to accept that, we would have been certified to the proposal and thousands of Protestants did. In a slow fire. If it were taught in the Bibls, we should be unable to accept that, we would have been certified to the proposal and thousands of Protestants did. In a slow fire. If it were taught in the Bibls, we should be unable to accept that, we would have been certified t To the Senate of the United States in Executive Sessim Convened: The General Assembly of the Presbyterian Church in the United States, at its session held in Detroit, Mich., May 21, 1891,

> Every-Day Economy.



spoonful of any other. Cleveland's is wholesome, leavens best and leavens most.



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ligent bodies in the land. It represents six thousand unnisters, six thousand and nine hun dred churches, eight hundred thous nd communicants, and gave this last year over fourteen milhons for all Church purposes. Moreover, it

The present action was taken with ntmost The present action was taken with atmost deliberation and with a full sense of the responsibility involved. Our Assembly evidently viewed our present position as a nation in this regard with consternation and plarin. The thought of this most Christian and cultivated nation being the neads of five ting claims of slavity upon this peor, helpless people, and deluging their land with all the untold heriors of the louor traffic, evidently stirred its relig-ions sensibilities to the utnost, and therefore when this Church thus presents for appeal, it may well be understood to mean all that it in

If it is suggested that according to what is known as the Motroe doctrine it is not consistent with the established policy of this Government to interfere with the affairs of other nations, the ready answer is, why then did our nation take any part in this conference? Does not the power to assist in making the treaty imply the power to ratify and enforce it? And moreover, can this great Christian nation afford to hide behind such a subterfuge as this, when a great moral question like the present one is forced upon her consideration? Is it not too late, in the enineteenth century, for a nation like this to claim every thing for trade and commerce, and nothing for right and justice and humanity and national honor? Are we prepared to put ourselves in such a position, in re-lation to this poor, helpless people, that we shall become a by word and an astonishment to the other nations of the earth?

other nations of the earth?

In the name, therefore, of the great religious body which we have the honor to represent, and in the name of justice and humanity and that religion which has made this nation what it is, we beg you, if not already too late, that you take the earliest opportunity possible to ratify the aforesaid treaty, and secure for this helples people all that was contemplated by helpless people all that was contemplated by its enactment, and your petitioners will ever

We, the undersigned citizens of the United States, heartily sympathizing with the foregoing petition, beg leave to append our names immediate action and u

25c. for box of BEECHAM'S PILLS worth a guinea.

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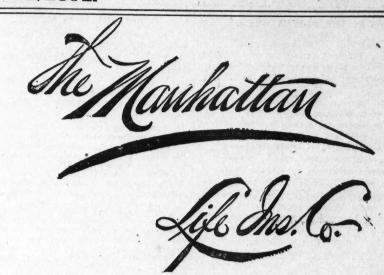
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grance, and freedom from astringency to the highest priced blends of "English Breakfast" Tea hitherto offered in this country.



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Sonds and Mortgages,
Domand Loans.
U. S. Bonds owned by the Company.
Other Bonds and Stocks owned by the Com-\$ 35,363 03 24,220 00 199,200 00 367,500 00 pany, 150,004 86
| S1.365,462 88

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SUMMARY OF ASSETS. Cash in Banks,
Bonds & Mortgages, being first lies on Real Estate 665,160 00
United States Stocks, Market Value 2,273,450 00
Bank, Trust Co., and Bailroad Stocks and Bonds,
Market Value, 2,724,450 00
State and City Bonds, Market Value, 527,767 00
Loans on Stocks, payable on demand,
Interest due and accrued on January 1st, 1891, 43,988 94
Premiums uncollected and in hands of Agunts, 374,888 71
Real Estate, 1,375,064 03

\$9,091,192 58 LIABILITIKS. Cash Capite',
Reserve Premium Pund,
Reserve for Unpaid Losses and claims,
Reserve for Sinking Fund, - \$3,000,000 00 3,709,312 00 - \$42,579 09 . 44,706 27 - 1,494,596 28 \$9,091,192 5 8

DANIEL A. HEALD, President. JOHN H. WASHRURN, Vice-Presidents WILLIAM L. BIGELOW. | Secretaries. HENRY J. FERRIS. AREUNAH M. BURTIS. Ass't Secretaries.

REVISION IN THE PRESBYTERY OF NEW YORK.

The following is the report presented by Dr Van Dyke, the Chairman of the Committee of this Presbytery, at its meeting on Monday

"Your Committee have carefully examined the proposed Revision chapter by chapter and section by section, and recognize the wi-dom. prudence, and skill with which the General Assembly Committee have labored upon it.

"We are of the opinion that it shows very clearly the possibility of revising our Confession of Faith without impairing in the least our system of doctrine, but rather in such a way as to support and defend it by making it plainer, stronger, and more Scriptural; and that such a revision would not hinder, but advance and prosper the formulation of a new, short, and simple creed in co operation with other Re formed and Presbyterian churches, according to the desire expressed by the Presbytery of

New York two years ago. "For this reason we feel deeply the importance of unity and harmony among all those who are sincerely in favor of the general scope and purpose of the Revision movement, and the necessity of such an action as shall promote its suc-

"At the same time, we feel that it is equally important to have a Revision which shall really revise. The great objects of this wide and deep movement in the Church should he as fully as possib e secured. It seems to us that these obiects are two.

"First, the frank, explicit, and unhesitating declaration of the living faith of the Church in God's loving and true offer of salvation to all men, through Christ, by His Word and Spirit. Second, the clearing of our Confession of Faith from the possibility of a fatalistic misinterpretation.

"Bearing these things in mind, your Commit tee would recommend the following action: "Resolved:

"I. That the Presbytery of New York recognize with gratitude the bigh value of the work already done by the General Assembly's Committee on Revision, and trust that it will be completed in acordance with the spirit of the Gospel and the preaching faith of the Church.

"II. That we especially commend the new chapters, as greatly needed, and full of the teachings of God's Word, clearly, nobly, and evangelically expressed; and that we suggest only some slight condensation, if it be possible, and the change of the titles, so that they shall read simply 'Of the Holy Spirit,' and 'Of the

"III. That we respectfully recommend to the General Assembly's Committee the following additional amendments in the line of the work that they have already done:

A. In Chapter III. we recommend that-

(1) The section on Sovereign Election (3 in the trutb that God's chosen people in Christ are a great multitude which no man can number (Rev. vii. 9). (2) All reference to Sovereign Preterition.

eternal foreordination to everlasting death, or The congregation has decided to enlarge the acany doctrine of non-election, should be omitted, including the last sentence of Section 6 (Section 4 in the Revision) and the whole of Sec tion 7 (Section 5 in the Revision).

(3) A substitute for Section 7 (Section 5 in the Revision) should be written, to declare, in Alaska, before the Woman's Home Missionary substance: "The doctrine of God's Sovereign Society. He gave a graphic account of the Election is to be received and interpreted in state of Christian work in Alaska. His descrip harmony with the truth that He is not willing tions of the Esquimaux people, their condition, that any should perish, but that all should their superstitions, their degradation, were very come to repentance; that He has given His vivid. He spoke in commendation of the work Son to be the propitiation for the sins of the of the Presbyterian Board of Missions in Him shall not be cast out, but whatsoever will creased energy.

1. 2 Pet. ii. 9. 2. 1 John ii. 2.

3. John vi. 37. 4. John v. 40: Matt. xxiii. 37. "B. In Chapter VII. Section 3, we recommend that the last clause should read, 'and promising to give the Holy Spirit to them that ask Him' (Luke xi. 13).

"C. In Chapter IX. (X. in the Revision) we approve the changes, but desire that man's ability and free agency in accepting or reject ing the Gospel offer be still more clearly expressed (Rev. xxii. 17; Ezek. xviii. 31, 52). "D. In Chapter X. (XII. in the Revision) we

recommend that: (1) The words 'and those only,' in Section 1

s hould be omitted. (2) In Section 2 (revised) the words 'is alto gether passive' and 'wherein' should be omitted, and the section should read: 'This effectual call is of God's free and sovereign grace alone, not from anything at all foreseen in man, who, renewed by the Holy Spirit, is enabled to an swer God's call and to embrace the grace offered and conveyed in it.'

the last clause should be omitted, and the of the day named: section should read: 'Others, who never truly come to Christ, although they may be called by the ministry of the Word, and bave common operations of the Spirit, cannot be saved: neither is there salvation in any other way than

by Christ through the Spirit.' We desire and strongly urge the aforesaid 'further alterations in the same direction' as the Committee's report, because we believe that they are Scriptural and most necessary, and that their adoption will promote the welfare of the Church, the preaching of the Gospel, and the preparation of a short, simple, and Biblical creed, expressing the common faith of the Presbyterian and Reformed Churches.

"IV. Resolved, also, that we suggest to the General Assembly's Committee the following minor changes as, in our judgment, calculated to improve the proposed Revision:

a. Chapter I. Section 1: omit the words 'so far as to leave men inexcusable.' b. Chapter VI. Section 4 (revised): omit the

words 'disabled' and 'social and civil.' c. Chapter XI. (XIII. in the Revision): Sec-

tion 4: substitute 'all believers' for 'all the elect. d. Chapter XXI. (XXIII. in the Revision): restore the old Section 4, and omit all after the

word 'dead.' e. Chapter XXII. (XXIV. in the Revision) Section 7: change 'they are superstitious and sinful snares' to 'they may be superstitious and

f. Chapter XXV. (XXVII. in the Revision), the earnest young pastor. J. R. MILLER. Section 1: substitute 'of mankind' for 'of the We prefer to confine our suggestions to these

few points, because we believe that this action will be in harmony with the resolutions passed by this Presbytery of 1889, and because we bave confidence that if there are any other points in the Confession where omissions or alterations are desirable, the Assembly's Committee, in carrying out the work which the Church has entrusted to them, will not neglect to make such amendments, but will move forward steadily along the line already marked out, in tirm loyalty to our Reformed system of doctrine, to make a complete, consistent, and Scriptural Revision of the Confession of Faith. "(Signed) F. H. Marling, Henry B. Chapin, George L. Spining, S. B. Rossiter, Jesse F. Forbes, J. R. Kerr, W. E. Dodge, Jr., Theron G. Strong, M. W. Dodd, Henry Van Dyke, chairman." will be in harmony with the resolutions passed

PHILADELPHIA LETTER.

In the Preshytery of Philadelphia Central, the ecommendations of the Committee on the Revision Report were further considered and adopted.

In the Presbytery of Philadelphia the discussion lasted two afternoons, resulting, at length, iu the adoption of the following, offered by Dr. George D. Baker:

Resolved, That after a careful consideration of the tentative revision of the Confession of Faith, submitted by the Committee of the General Assembly, this Presbytery, without passing upon the separate propositions of the report, expresses the opinion that it does not impair the Calvinistic or Reformed system of doctrine, and appears to have proceeded thus far upon wise and safe lines.

Resolved, That while in view of the widely,

and in some instances radically divergent views developed by the submission of the tentative revision to the Presbyteries, we have grave doubts as to the possibility of a Revision which would receive the endorsement of the entire Church—and any other Revision is greatly to be deprecated - nevertheless, inasmuch as a majority of the Presbyteries have ordered the attempt at Revision which is now being ma his Presbytery is not disposed to put any ohbut rather to assure them of their earnest h and prayers that God will lead them to a satisfactory solution of the delicate and serious business entrusted to them by the Church.

The Rev. L. Y. Graham, D.D., pastor of the Olivet Church, preached his twentieth anniversary sermon a week since. The text was, "This twenty years have I been with thee" (Gen. xxxi. 38) Dr. Glaham gave some interesting facts. When he became pastor of the church, there were one hundred and forty members heen 2,037. The present membership is 1,125. The Sabbath school in its main department has 500 scholars, and has been under the same superintendent, Mr. J. C. Chance, for thirty six years. The primary school had twenty-five scholars twenty years ago; it has now three hundred, with Mrs. Dodworth Superintendent. The Northern Home Sabbath-school is under the care of Olivet and has one hundred scholars with Mr. Thomas Ellsasser as Superintendent. Thirty-eight thousand dollars have been expended on buildings. A mission was established Twenty-eighth Street and Girard Avenue. which has grown into a church of three hundred nembers, and is under the pastoral care of the Rev. Robert Graham. The Women's Foreign lissionary Society of the church has supported native teacher in India for years, and has now omised one hundred and fifty dollars to the ently gone from this church as a missionary to Persia. The church has sent two young men into the ministry; another will enter the field next May. Three others are pursuing their studies with a view to preaching the Gospel. One of the members, Miss Irene Griffith, spent ten years at Woodstock Seminary as a teacher, and is now laboring under the Home Board in the Revision) should be so recast as to express Malad City, Idaho. Another, Miss Carrie Griffith, is engaged in Christian work in Rockford, Illinois. Another, Miss Rumford, is a Bible reader in Philadelphia. The contributions to all benevolent objects have steadily increased. commodations for Sabatb - school purposes in the near future.

Dr. Sheldon Jackson delivered an intensely interesting address on Wednesday last, on whole world, and that whatsoever cometh unto Alaska, urging that it be continued with in-

The sermon of the Rev. Dr. R. M. Patterson. Synod having so directed by vote. The subject was, "The United States a Protestant Christian Nation." The sermon was well received, as the vote for its publication showed. The full of promise. subject is one in which Dr. Pattersou has long been deeply interested.

A year ago your correspondent set apart a Month of Prayer" for the four hundred members of his Bible-class, remembering them in alphabetical order on the succeeding days of the month. So much blessing came of it, that the same plan has been adopted for the present year. It is referred to here with the thought that others may adopt it. It is suggested that even in congregations that are not too large, such a letter might be sent by the pastor in turn to all the members, for each letter of the in the act of regeneration, being quickened and alphabet, three or four days before the date for and with encouraging result. The following is (3) In Section 4 the words 'not elected' and the letter which is sent a few days in advance

OUR MONTH OF PRAYER.

My Dear Friend: This year again special prayer my Dear Friend: Inis year again special prayer will be made for the members of my Class during November. Those whose names begin with "A," will be remembered November 1st; those beginning with "B," November 2nd, and so on. As your name begins with —, you will be personally remembered in prayer next ——. There may be some special request you would like me to make for ou that day. Have you any worry, or trouble, or desire? I should be pleased to have you write me a letter before the day named, mentioning anything that you would like me to know when I speak to God for you.

Will you not also make the day one of special

prayer for yourself? Give yourself anew to Christ and seek to come nearer to him in faith and love and humility.

I would ask also that you pray for me, that I may have more of Christ's love in my heart and be able to do more to help you.

Pray earnestly, too, for our Class, that all may grow into sweeter life, and that the beauty of the Lord our God may be upon us.

If any friend of yours would like to join us in this month of prayer, please send me the name and address in good time.

I need not say that all letters will be confidential Writershall letters have

ential. Write freely, out of your heart. With affectionate regard.

The Rev. Robert H. Kirk, who became the pastor of the Union Church at Coleraine, Lancaster County, last May, is having a great blessing in his work this autumn. After two weeks of special services, there was an accession last Sabbath of about sixty. This is very encouraging both to this noble courch and to

Philadelphia, November 9, 1891. TO NUMISMATISTS.

An old subscriber to THE EVANGELIST has made a collection of about 150 old copper and silver coins. He is now willing to part with any or all of them, and will be bappy to send a list to any one who may be making a collection. His address is E. F. Cook, Room 207 Omaba National Bank, Omaha, Neb.

The plans for the Brokaw memorial field at rince plans for the Brokaw memorial field at Princeton bave been completed, and the field will probably be ready for use in the spring. It is to be the playground of the college. At the entrance will be erected a handsome gateway, which is to be flanked by a massive memorial building. On it will be placed a fitting tablet, bearing an inscription in memory of Frederick bearing an inscription in memory of Frederick Brokaw, who was drowned last spring at Long Branch in attempting to rescue a young woman. FROM THE GOLDEN GATE. By Rev. J. Q. Adams.

The Synod of the Pacific has just concluded the largest meeting it has ever held. Nearly two hundred delegates were enrolled, and were royally entertained in one of our most beautiful suburban towns, San Rafael. The pastor of our church there is the Rev. A. Crosby, well known in New York and vicinity. It was a common remark among some of the ministers who are not so young as they once were, that it was the best Synodical meeting they had ever at ended. There were two reasons for this: first, the spiritual tone was high, and second, the Synod did a large amount of work in a business like way.

In communicants, we stand among the thirty Synods, but in area we are much nearer the head: Two immense States, California and Nevada are included in it. While we are a Home Mission Synod, only New York and Washington receiving more aid from the Board last year, we are doing fairly well in our benevolent contributions, averaging per communicant more to the Home Board, for example, than the Church a large, and standing ninth among the Synods in total amount to this Board.

The Synod disposed by a commission of some judicial cases that had bothered the Presbytery of San Francisco. It created out of the latter Presbytery a new one to be known as the Presbytery of Oakland. It listened with inter est to the reports by the ladies of their work in Home and Foreign Missions, and discussed with ability an overture to the Assembly, making some changes in the administration of the Home Mission Board. It overtured the Assembly to During the twenty years the accessions have change its name to the Synod of California, and spent much time in considering the interests of education. On Saturday afternoon it participated in the laying of the corner-stone of Scott Library Hall, one of the new buildings for our Theological Seminary. The interests of this institution were fully considered. Its future looks bright. Beside the dormitory of which I wrote you last spring, and the library hall three houses for the professors are being erected No permanent successor to the late Dr. Lindsley has yet been selected. The Seminary has now ten students, with more expected.

Two accessions to the pastorate in this part of the State are hailed with delight. The Rev. J W. Dinsmore, D.D., in the San Jose First, has in the few weeks of service already made a large place for himself in a field full of promise. Thi week the Rev. R. F. MacLaren, for a long time pastor of the Central Church of St. Paul, comer support of Miss Jessie Wilson, M.D., who has to San Jose Second. We rejoice in the coming of these two experienced brethren. Your corre spondent begins to feel like a "juvenile patri arch" in view of these and other changes. Now in bis eight years as pastor of Westminster Church, he outranks all but four or five pastors in the Synod. Truly it is a country of rapid

Many letters show a growing interest in the movement begun, for this country, in this city, known as "The Boy's Brigade." Every month confirms the belief of those who are in it, that it is one of the most useful organizations in the Church. It is only a little over two years since the first company was organized, while a the annual meeting of the Council just held. the Secretary reported forty one companiesthree in New York, three in Illinois, twenty in this city, and the rest upon this coast, and en rolling about eight bundred boys. It is grow ing more rapidly than the Scotch Brigade did a the same period of its history. At the anuna meeting referred to, held in Calvary Presby terian Church, the Rev. Robert Mckenzie D.D., Rev. R. F. Coyle, D.D., and F. E. Mc Clish, D.D., of the Methodist Episcon Church gave their emphatic endorsement to the movement. They had tried it long enough to believe in it most heartily. It is a grand means for reaching and holding for the kingdom the boy D.D., retiring moderator at the opening of the at the most critical age. It is giving him Synod of Pennsylvania, is to be published, the needed discipline, recognizing that be has a place in the Church, training him to an intelligent interest in missions, and leading him directly to Jesus Christ as a Saviour. It is

San Francisco, October, 1891. THE SYNOD OF BALTIMORE.

The recent stated meeting of the Synod of Baltimore was held in Washington City, at the Church of the Covenant, October 20-23. Rev. Albert N. Keigwin, retiring moderator, preached from Rev. xxi. 5. ltev. Jospeb T. Kelly of Washingtou City was chosen moderator, and Rev. Dr. Carter, who has served as stated clerk for twenty-one years, was unnimously rechoser to that office for another term of three years The meeting was largely attended, the utmost harmony prevailed, and in the entertainmen nothing was wanting.

prayer. This was done last year in a number of A paper on "The Relation of Union Theologi cases, suggest d by the class letter referred to a last year to the Gaueral Assembly." cal Seminary to the General Assembly," was offered by Judge Drake as a memorial to the next General Assembly, and was adopted by a vote of seventy-five to twenty-five.

The paper narrates the circumstances unde which the Seminary came under the control of the Assembly, alludes to the advantages en joved by the Seminary during the twenty years patronage of the Assembly, asserts that upon the first occasion of the exercise of active control by the Assembly, the Seminary repudiates the compact originated by itself, and finally, asks the Assembly to make a formal declaration of the entire severance of all r-lations between it and said Seminary, unless a satisfactory adjustment be made before the meeting of the

next Assembly. Following the reports of standing committees, the several Boards were ably represented: Education by Rev. Dr. Williams, Freedmen by Rev Mr. Fox. Foreign Missions by Rev. Dr. Nevins Home Missions by Rev. Dr. Hall, Publication by Rev. Dr. Craven, Aid for Colleges by Rev Mr. Babcock, Church Erection by Dr. Bartlett As recommended by the Committee on Home Missions, Synod adopted a plan of Synodical Sustentation, which was recommended to the Presbyteries for their adoption.

The Synodical sermon on Family Religion from the text Gen. xviii. 19, was preached by Rev. W. P. Swartz of Wilmington, Del.

On the recom nendation of a Special Commit tee, the Synod took action looking to the pur chase of the New Windsor College property. The appeal of Rev. J. R. Campbell from the

judgment of the Presbytery of New Castle, de posing him from the Gospel ministry, was not sustained, the rate being ten to sustain, to twenty-four not to sustain. The same resultnot sustained—attended the appeal of Elder (). W. N. Curtis from a judgment of the Presby tery of Washington City, in affirming certain action taken at a congregational meeting of the Metropolitan Church, Washington City.

On the subject of the Columbian Exposition the following paper was adopted: "The Synod of Baltimore in session at Washington, Octobe 20, 1891, earnestly requests the Commissioner 20, 1891, earnestly requests the Commissioners of the Columbian Exposition to at once decide that its doors shall be closed on Sunday. We so request, not only as Christians loyal to our Divine Lord, but also as good citizens, believing that no calamity could befall our working classes so great as the loss or impairment of their rest day, for which, any additional gate

money received on Sunday would be no compensation whatever.

We are heartily loyal to the Exposition, and pelieve the action we recommend to be essential to its greatest success and usefulness.

The Rev. Dr. Bartlett was appointed to preach the Synodical sermon next year, on the topic "The Message of the Gospel to the Men of this

A popular meeting was held under the auspices of the Women's Synodical Societies of Home and Foreign Missions, in the Church of the Covenant, and was attended by a large audience. The reports of both societies gave evidence of continued zeal and success The peakers of the evening were Rev. Dr. Dennis of Syria, who represented the cause of Foreign Missions, and Rev. Dr. John Hall, who spoke in behalf of Home Missions.

Later in the evening the members of Synod and the members of the ladies' societies, attended a reception given by the President and Mrs. Harrison at the White House.

The uext stated meeting of Synod will be held in Baltimore at the Central Church, October, I.P.C.

Current Events.

City and Vicinity

The \$50 cup given by Mrs. J. Pierpont Morcan for the best exhibit of cannas at the flower how last week was awarded to James Dean. The proposition to build a steel or iron bridge Whitehall street terminus of the ele vated road along the east side of South street to the South Brooklyn Ferry, has been favor ably reported on.

Unless a plentiful rain comes soon there is danger of a water fam ne in this city. Commissioners have issued an appeal to h holders to be as economical as possible in the use of the Crotou.

Mr. Byron Burroughs of the Art Students' League, is the first to secure the Chanler prize, which entitles him to five years' study abroad, two years in Paris and three years wherever he may elect. An effort is now being made to in fund, so that one student may be crease the fund, so that sent abroad every year. Mr. Stedman's lectures on the Nature and

Elements of Poetry, under the asspices of Co lumbia College, began on Tuesday and will be continued every Tuesday and Friday till Decem ber 8. They are given at Berkeley Lyceum at 4 P.M. and the public may procure tickets of admission at \$5 for the course of eight lectures. A series of illustrated lectures on Christian Architecture is being given by Mr. Barr Ferree at St. Luke's Hall of the General Taeological

Seminary. West 20th Street. The first, on the Basilica, was given last week: the subsequent ones on the Cathedral and the Monastic Olders will be given on November 20 and December 4 meeting in interest of McAll meeting in Paris, which was aunonnced last week, will be held in the "Marble Church," Fifth Avenue and 29th

Street, on the evening of Tuesday, the 17th. The principal speaker will be the delegate from The principal speaker will be the delegate from Paris, Rev. Samuel Anderson. Drs. Burrell, Parkhurst, L. T. Chamberlain and McChesney will take part in the proceedings. The College for the Training of Teachers has matured and entered upon an Extension Class System for the benefit of teachers in this city

well: especially for mothers who may wish to learn the kindergarten system. The first course of lectures on this subject was begun on Wednesday, the 28th, at 3:30 P.M., and will be continued on that day during the winter. Miss Angeline Brooks, 9 University Place, is the The celebration of the fiftieth anniversary of

the Church of the Ascension, at Fifth Avenue and Teuth Street, took place last Sunday. In his commemoration sermon Dr. E. Winchester Donald, the rector, said that a revenue inde pendent of the contributions of the congregation was the only means of keeping churches below Fourteeuth Street alive and active in the work of evangelization, and he strongly urged the people to take measures for putting the endowment fund. This matter is beginning to force itself upon the consideration of all the denominations.

Personal and News.

Destructive forest fires raged last week in Connecticut and New Hampshire. The study of the daily weather maps is to be introduced into the Albany High School, the pup is to make daily reports therefrom on which marks will be given. Observer Sims will also leather thereon.

lecture thereon.

The filing of a petition in equity for a number of Cherokee Indians asking the partition and allot ment in everalty of nearly 14,000,000 acres of land of the Cherokee Iodians is creating a stir mong the Indians of the civilized tribe thought to be the largest land suit ever instituted in America.

Since January, 1890, the American Sunday School Union has received in bequests, and in gifts from executors and heirs made as the regifts from executors and heirs made as the result of intended bequests, \$64,780 57, inclusive of the collateral inheritance tax of five percent, required by the laws of New York and Pennsylvania. Of this amount \$4,884.54 has come from New England; from New York, \$43.196 03; from Philadelphia, \$10,500; from Chicago, \$7,200. These sums have been appropriated, and the greater portion already expended, though quite inadequate to meet the urgent demands coming from outlying and neglected communities in this great country. communities in this great country.

The worst mining accident of the year took place at the Ana onda mine Butte City, Mont, last Wednesday, when seventeen miners were killed. At midnight nineteen men, who wer to take the new shift, entered the case, which was started towards the depths below rope had heen unwound but a couple of times from the slowly revolving windlass when there was a sudden snap. The rope had broken, and the cage with the nineteen inmates was precipitated to the bottom of the mine. mining disaster occurred on Sunday in Nanticok, Penn., when by an explosion of gas six men were killed and eight fatally injured. In his annual report to the Secretary of War General Schofield makes some interesting references to Indian affairs. The experiment of making soldiers out of Indians he pronounces a success.

cess as far as it has gone, and he favors its continuance. This reminds us that French philanthrophists have found in the standing army a strong ally in their efforts to rescue orphan boys and street arabs. Especially for institution children, who are too often so completely "institutionized" as to be unable to stand alone, morally, after their discharge the routine and drill of the army has been found to possess a saving grace.

Foreign.

Mr. Spurgeon having spend his period of convalescence at Eastbourne, on the coast of Sussex, England has now departed to pass the winter in the South of Enrope. The sale of the Borgbese pictures has been

avoided by Prince Torlonia, who takes the name of his father in law, coming to the assistance of his brother, Paolo Borghese. Rioters at Hon Kow, China, lately mad an onslaugh upon the building of the American Episcopal mission, set it or fire, and then fired the Roman Catholic convent.

Mr. Gladstone, in a letter on Christian re union, expresses bis conviction that there will be an early union of the Presbyterian churches of Great Britain. The English man-of-war Calliope, which by great good fortune escaped to sea during the hurricane in Samoa, when the German and

Ameican men-of war were not so fortunate, is

now being repaired in Portsmouth.

The Weather.

November has so far been a glorious month in this vicinity, a true St. Martin's Summer, though the scarcity of rain during October causes its clear skies to be not quite appreciated as they deserve. South of us however, in Pennsylvania, the District of Columbia and Virginia they have been having snow. Advices from England say

that November was never so rainy and foggy before, which is saying much.

Advices from Ciuclana, twelve miles from Cadiz, Spain, say that a terrible hurricane has been sweeping over that place. The Segura has overflowed and is inundating the town. The streets are impassible and the new bridge has been destroved. Large numbers of cattle in the surrounding districts bave been drowned. The weather in Bulgaria has been very severe At some points the snow is ten feet deep Many persons have died from the effects of the cold and thousands of cattle and sheep have been lost. Numerous wrecks bave been reported in the Black Sea.

Woman's World.

The Pauret sisters are very successfully conducting a printing and publishing house in Brussels which was founded by their father. One sister is a poet and the other edits La Petite Revue Belge, the first illustrated juvenile periodical ever published in Belgium.

Miss Victorine Jeans, the English girl who is first to win the Cobden Club prize of \$300-of fered in rotation at Oxford, Cambridge and the Victoria University-is described as having peachy face and a sweet, girlish expression. She is in her earliest twenties, and does not

The model for the statue of Queen Isabella, on which Mi-s Harriet Hosmer has been at work in her studio in Rome, is almost completed. The Queen is represented in full royal tobes, stepping down from her throne, with her jewels in her outstretched hand. The figure is full of grace and strength, and the robes have en most skilfully draped by the artist, giving pleasing outline from every point of view. Miss Mary White Bond, who recently died at

Florence, Mass., was a remarkable woman Early in her life the mother died and Mary took the mother's place in caring for her brothers and sisters. In 1863 she was made principal of the village schools. For many years she was a member of the public school ommittee, a position she occupied at her death. When the Florence savings bank was started in 1872, her brother was elected treasurer, and Mary acted as his assistant, and it was not long before she was chosen treasurer. her wise and careful management the bank never lost a dollar in any of its investments. She was the first woman in the State to be cho sen to such a position. She was also one of the trustees of the Lilly library association, and had much to do in the development of its work. She was long superintendent of the Cosmian Hall Sunday school and an entbusiastic teacher

Literary Notes.

of the class in Shakespeare.

A noteworthy feature of the December Atlan-tic will be a paper on Shakespeare's Richard III. by Mr. Lowell, it being the address which he gave at Chicago some four years ago, and which has never before been printed.

Volcanoes in Connecticut are what very few persons would expect to find, but Prof. Davis has found a place near Meriden where they have been, and will describe his discoveries in a fully illustrated article in the December Popular Science Monthly.

For the first time in many years the December number of the Century will have a distinct vely Christmas flavor. Its illustrations will include a great number of full page engravings, among them six of Nativity subjects. The frontispiece is a Holy Family by the young American artist, Frank Vincent Du Mond.

The Annals of the American Academy of Political and Social Science for the current quarter coutains brief biographies of the following men who have been appointed to positions in the hools of political science or political econ in the various colleges: J. R. Commons of Ober lin; W. M. Daniels of Wesleyan; Marietta Kie of Mills College; E. A. Ross of the University of Iudiana; F. H. Hodder of Kansas State University; H. B. Gardner of Brown; S. B. Weeks of Trinity, N. C.; C. G. Tiedemap of the College of the City of New York; C. F. A. Currier F. Willeox of Cornell: F. W. Sherwood, A. B Woudford and L K. Stein of the University of Penusylvania: Max von Heckel of Wurzourg; Cort van den Liuden of Amster-dam, and Achille Loria of Padua.

The New England Magazine for November is an excellent number. It opens with a delightful paper by Frank B. Sanborn describing The Homes and Haunts of Lowell, and illustrated with a large number of interesting portraits as well as views of scenes with which the poet is a sesoniated. The large leads to be the large frame of the large fr associated. There is a lovely little poem, The Fisher boat, by Celia Thaxter, and an imagina-tive sketch of A Future Agriculture, that of the year of our Lord 2000, by C. S. Plumb of Pur-due University. Mrs. Heaton's serial, The Odor of Sanctity, is carried on. Two historical sketches of interest are of The Westminster Massacre of March 13, 1775, by Dr. J. M. French, and The Start from Delfshaven, by the Rev. Daniel Van Pelt. This article is fully illustrate ed. A historical study of the reasons Why the South was deteated in the Civil War is by Albeit Bushnell Hart. Briefly, it was because it was not a manufacturing country. A paper on The New South—Atlanta, by George Leonard Chency, shows a better future already well begun. The Editor's Table deals chiefly with John Howard Payne—who is the subject of a paper by Laura Speer in the body of the maga-zine—and with the abandoned farms of New

M. Leon Cladel is advising the French organization, La Société des Gens de Lettres, to do its own publishing. He says that volumes selling for 3 trancs (60 cents) could be brought out by the authors themselves for half a franc

Dr. Edward Eggleston's new novel, The Faith Doctor, has been secured by the Baron Tauch-nitz for his famous library. In England the publishers of this story are Messrs. Cassell and ompany.

There has been no book written on Hawaii. or the 'Sandwich Islands, as many still call them, within the last twenty years. But this silence will soon be broken by Mrs. Helen Mather, who has written an account of One Summer in Hawaii, which the Cassell Publishing Con pany will publish.

The Fleming H. Revell Company, New York The Fleming H. Revell Company, New York and Chicago, announce that A College of Colleges, '89, has just entered upon its fifth edition. The volume deals with the Summer School at Northfield in 1889, and has proved itself perhaps the most popular work of the series which has been issued by this house.

Thomas Whittaker announces: "The Origin and Religious Contents of the Psalter, in the Light of Old Testament Criticism and the History of Religions." With an introduction and appendices. Eight lectures preached by the Rev. Canon T. K. Cheyne, D.D., before the University of Oxford in the year 1889.

The Brookfield Service, of the Congregational Church Association, (North Brookfield, Mass.,) has prepared several series of Responsive and Praise Services for use on Sunday evenings. They have been found useful in courches of all denominations. A sample copy will be sent for three cents or a full set of six in any series for ten cents.

The latest volume of the valuable Social Sci ence Series, imported by Messrs. Charles Scrib-ner's Sons, is the London Programme, a little volume giving a succinct account of the varyous reforms proposed in the administration of that metropolis. As many of the same questions confront our own cities, it is a book of much interest.

Humpbrey - street Congregational Church, New Haven, Conn., Rev. F. R. Luckey pastor, has just adopted Many Voices, Evangelistic Edi-tion of Carmina Sanctorum, edited by the Rev. Dr. Talmage, and successfully used in the Brooklyn Tabernaule. A. S. Barnes and Com-pany are the publishers.

pany are the publishers.

After years of incessant labor by the distinguished editor, John Foster Kirk, and his assistants, the Supplement to Allibone's Dictionary of English Literature and British and American Authors is 'announced by J. B. Lippincott Company as now completed, thus extending and bringing down to the latest practicable date one of the great literary enterprises of the century.

The souvenir edition of The Memphis Evening The souvenir edition of the machine scimetar, just issued, is a handsome, bound folio of fifty-six pages, and reflects great credit on the enterprising publishers of that paper. It is the enterprising publishers of the commercial and indevoted to a review of the commercial and in-dustrial development of Memphis and vicinity, being embellished with many excellent portraits of prominent business men and pictures of note-worthy buildings in Memphis.

worthy buildings in Memphis.

The Fleming H. Revell Company, New York and Chicago, have just issued The Calipbate: Its Rise, Decline and Fall, by Sir William Muir, D.C. L., Ph.D. The work deals with a period of history very full of interest and very little known. The rapid spread of Monammedanism after the death of its founder is traved in detail, the picture is drawn of the Caliphate in the height of its splendor and power; and the book closes with the analysis of the causes which led to its final fall.

Mesers Ginn and Company Reston announced

Messrs. Ginn and Company. Boston, announce for immediate publication a Reference History of the United States, by Hannah A. Davidson, M.A., teacher of history in Belmont School, California. The book, which is designed expressly for schools of advanced grade, high schools, academies and seminaries, is an attempt to connect history trephing more closely. tempt to connect history teaching more closely in method and matter with the teaching and study of bistory in the college and the univer-

Professor J. R. Cooke of Harvard University, author of the well known New Chemistry in the International Scientific Series, has written a most helpful new book entitled Laboractry Practice. tice, which, as its name indicates, will be a practical aid to students. The book is designed for a companion to The New Chemistry, which has been for many years a standard work, and has been translated into all the principal European languages. D. Appleton and Company publish

The principal of a well known school writes thus to the publishers of a book which some of our friends will be pleased to see fluding favor: "Some weeks since I received from you a copy of French by Reading," by the Mesdames Houghton. Permit me to thank you very kindly for this most excellent work. It commends itself on my unqualified approach for good covered to my unqualified approval for good, common sense. The plan adopted by these ladies is judicious, sensible, and productive of grand results. A young lady pupil of mine is now, as it were. "walking right along" in French; and we feel rather proud of her.. We shall adopt this work as our text book in French."

NEW PUBLICATIONS.

Harper and Brother: Art and Criticism; Theodore Child.—Pharaohs, Fellahs and Explorers; Amelia B. Edwards.—In the Stranger People's Country; Charles Egbert Craddock.—Evelyn's Career; Anthor of "My Wife's Niece."

A. C. Armstrong and Son: The Preacher and his

Macmillian and Company: The Burning of Rome; A'fred J. Chnrch.-Light, an Elementar Henry Trueman Wood.

Anson D F. Randolph and Company: Jesus the Mes-

siah. Illustrated. Aifred Edersheim.—English Grammar Primer; Lewis H. Reid.—Gideon and the Judges; Ginn and Company: A Primer of Ethics; Benjamin B. Comegys.

Frederick A. Stokes and Company: The Brownie Paper Doils: Florence E. Cary.—Drift from the Sea of Life C. McKnight Smith.—Songs of the Sea. Illustrated Reynolds Beal.

Leach, Sheweil and Sanborn: Rudimentary Ethics George M. Steele. Fleming H. Revell Company: Wanted-Anti-Christians; Maud Ballington Booth.—The Startled Sewing Society; L. H. Crane.—The Dew of thy Youth J. R. Miller.—Tem otation: James Stalker

The Knickerbocker Press: Dress and Care for the J. C. Cupples, Boston: The Drama of the Cycle Other Poems M. J. Garton.

Hunt and Eaton: Illustrated Notes on 11 chool Lessons for 1892; Jesse L Hurlburt and Robert R Doherty.—Number One or Number Two; Mary E. Bamford.—A Galahad of Nowadays; Martha Burr Pacific Press Publishing Company, Oakland, California

Life on the Kongo; W. Holman Bentley. American Sunday School Union: Our Sixty-six Sacred People; Richard Newton. Gospei Publishing Company, Chicago: The Creation

Funk and Wagnails: The Lady of Cawn Vincent and Albert Edmand Lancas er. Ward and Drummond: Select Notes; F. W. Pele and M. A. Peloubet.—The International Que -The International Question Book, In Three Grades; F. N. Peloubet,-Mary of

C. Camp. American Tract Society: Hints and Helps on the Sunday-School Lessons for 1892. D. J. Burreli and J. D.

Bethany; J. R. Miller.—Primary Exercises; Harvey

N. C. Hughs, Chocowinity, N. C.: Genesis and Geology;

PERIODICALS.

For October: Bibliotheca Sacra; Electrotype Journal; Critical Review. For November: Magazine of Christian Literature: Littell; Book News; New England-r and Yale Review; Bahyhood; Andover Review; Education; Review of

Read the Article in The EvangeList of May 7th, page 8.

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