

Knox church, Galt, the Rev. Alex. Jackson, Moderator, and for the appellants Mr. J. K. Cranston and others were called before the court.

An elaborate pamphlet of over fifty pages had been issued by the appellants, containing papers relating to the question.

Dr. Reid regretted that the papers supplied by the Synod of Toronto, and which had been printed at the expense of the appellants, had been given such a title as "The So-called Heresy Case at Galt." He believed such a course was scarcely in order. The minutes of the Synod of Toronto and Kingston, at the Session held at Bowmanville, on May 16th last, were then read.

Then the reasons of appeal and answers of the Synod were gone through as follows:—

"The appeal of Wm. Henry, David Caldwell, James K. Cranston, John D. Cranston, Alex. B. Cranston, Lizzie Morton and Mrs. Alex. Kay, against the action of the Synod of Toronto and Kingston in dismissing their appeal against the decision of the Guelph Presbytery in sustaining the action and decision of the Session of Knox church, Galt."

"Showeth as follows:—"

**Reason 1.**—"That we have not been guilty, nor have any one of us been guilty of any offence within the meaning of rules 240 and 243 of Rules and Forms or any other rule rendering any private member of the Presbyterian Church amenable to discipline."

For convenience the answers of the Synod have been placed beneath the reasons of appeal.

**Answer to reason 1.**—"This reason is the statement of an opinion in which the Session of Knox church, Galt, the Presbytery of Guelph and the Synod of Toronto and Kingston do not concur. Rule 243 quoted says 'An offence is anything in the principles or practice of a member of the Church which is contrary to the Word of God, and such an offence is what has been charged against these appellants, and, in the judgment of the Synod, proved.'

"That no Church acting in the name of Christ has the right to exclude from its table any of its true followers, even though they may not, in all points, be able to conform to its peculiar tenets, and that any such action in the Presbyterian Church is not only opposed to the teaching of Christ and His apostles, but also to the best theory and practice of the Presbyterian Church itself. In proof of this we refer to its old directory on such matters, drawn up by the Westminster Assembly, which framed the Confession of Faith."

**Answer.**—"This reason is irrelevant inasmuch as the appellants have not been excommunicated, but suspended. Had the appellants, moreover, considered it necessary to make a reference to the Westminster Directory on Church Government, they should have given some indication of the portion of that document to which they refer, as others who have examined it have failed to find any specific grounds of excommunication, or any language which even remotely resembles the language of this reason. They have found, however, that it is distinctly declared under the head of Congregational Assemblies that 'Authoritative suspension from the Lord's Table of a person not cast out of the Church is agreeable to the Scripture.' Among other reasons given for this statement is the following, viz.:—'Because we are charged to withdraw from those who walk disorderly.'

**Reason 3.**—"That we are conscious of nothing, either in our lives or doctrine which should exclude us from our Church or her ordinances."

**Answer.**—"This is not surprising, and of no importance, inasmuch as the appellants avow that for longer or shorter periods they have attained to a state wherein they have no consciousness of sin."

**Reason 4.**—"We still believe that the apparent differences in doctrine arise from the fact that, as believers awakened to a sense of our privileges in the Gospel, we have given hitherto our whole attention to active obedience to the commands of God, being desirous of living holy and blameless lives, to have the apostolic prayer fulfilled in us, 'that your whole spirit and soul and body be preserved blameless until the coming of Christ.'"

**Answer.**—"The difference in doctrine is not only apparent but real. The mild language of this reason does not accord well with the aggressive attitude assumed by the appellants in Knox church, Galt, in asserting in the most public manner their peculiar notions, or with their determination, openly avowed before the Synod, of continuing to teach their erroneous views."

**Reason 5.**—"We do experience and teach that the Holy Spirit comes and dwells with us as He did with the early Christians; that we have constant fellowship with Him, and follow Him as our guide into all truth. When we go before God in the closet of prayer we have His constant approval, and His peace and joy in our constant possession by abiding in Christ. Now we cannot yet believe that this Christian experience should make it impossible that we should continue membership in the Church of our choice. If in our life there is evil which men may see, we object not to be disciplined therefor, but cannot without the solemn decision of the highest Court of our Church, believe that holy living is a disqualification for membership in the Presbyterian Church of Canada."

**Answer.**—"The experience which they profess is one to which there is no parallel in any which is recorded in the New Testament. They assert that they have attained a state wherein they had no consciousness of sin and no need to ask forgiveness. This element in their alleged experience they here entirely omit, and call attention to descriptions of it, which, whether true or untrue, have not been made the ground of charge against them, and end by insinuating 'that the lower courts "holy living" is made "a disqualification for membership in the Presbyterian Church in Canada." It is unnecessary to say that there is no foundation for this accusation."

**Reason 6.**—"We protest that it is neither the teaching of the Standards of our Church nor of the Word of God that the Christian is to continue in sin that grace may abound. 'Jesus came to save His people from their sins, not in them, Matt. 1:21. 'Who gave himself for us, that He might redeem us from all iniquity, and

purify unto Himself a peculiar people, zealous of good works,' Titus II, 14, Chap. xx, clause 1 and 3 of Confession of Faith, states that 'the liberty which Christ hath purchased for believers under the Gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the law, and their being delivered from this present evil world, bondage to Satan and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave and everlasting damnation, and also their free access to God and yielding obedience to Him, not out of slavish fear, but a child-like love and a willing mind.' 'They who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is that of being delivered out of the hands of our enemies that we might serve the Lord without fear in holiness and righteousness all the days of our life.'"

**Answer.**—"This protest is only another phase of the false accusation which we have pointed out under the previous reason. No one connected with Session, Presbytery or Synod has either directly or indirectly indicated that the teaching of the Standards of our Church or the Word of God is that the Christian must continue in sin that grace may abound. This protest does not rise above the dignity of a slander. And the beautiful quotation which the appellants introduce from the Confession of Faith only serves to illustrate their painful incapacity to understand the spiritual doctrine of holy living."

**Reason 7.**—"We protest against this matter being decided on any side issue, such as concerning the difference between sin and sinning. We know and experience that when we obey God we have peace and joy in the Holy Ghost, and if we do not so obey Him we have condemnation. And so we exercise ourselves to have always a conscience void of offence toward God and man. Must we leave our Church the moment we succeed in having such a conscience?"

**Answer.**—"We are not aware that it has ever been proposed to decide this matter on a side issue. We submit, however, that when the question is whether it is true and whether it is safe to teach that Christians in this life can reach a state in which they have no sin which needs to be confessed and pardoned, whether indwelling sin is present in the human heart in every stage of the Christian's earthly life and is truly and properly sin, is no side issue, but one which every man who is not willing to live under a delusion must settle for himself by a careful examination of the Word of God and the workings of his own heart."

**Reason 8.**—"Suppose we were to say we accepted the explanations of sinning given at Bowmanville, and say we sin in thought, word and deed, continually, in what respect would we be different from those who make no profession of religion, for what more can they do? We are not yet prepared to admit that infirmity or disability is sin, or why would Paul say in 1 Cor. xii, 9-10, 'Most gladly, therefore, will I suffer glory in mine infirmities, the power of Christ may rest upon me. To V. Therefore I take pleasure in mine infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong.' We are, however, willing to be instructed if in error."

**Answer.**—"It is difficult to imagine that the appellants could have attached any weight to this reason themselves. For surely they are capable of understanding that, although it is true that believers sin daily in thought, word and deed, this is not all that is true of them, either according to our Standards or the Word of God. They teach that in the believer the dominion of sin is broken, and that the power of sin is gradually growing weaker, while grace is waxing stronger and stronger. Not one of these things can be correctly affirmed of unregenerate persons. The reference to 1 Cor. xii, 9-10, shows how appellants under the influence of a false theory, misunderstand Scripture and confound mercenary weaknesses with moral infirmities."

**Reason 9.**—"We believe it is our privilege, through the power of the indwelling Christ, to reckon our old man, with his evil tendencies, as crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin and be dead indeed unto sin and alive unto God, through Jesus Christ our Lord. And, finally, we direct your attention to the statement of our experience and views of the truth as it is in Jesus, as contained in the following statement of our belief and views."

"We respectfully ask you to restore to us all rights and privileges before enjoyed by us, individually and respectively, and your petitioners will ever pray."

"As witness our hands, this 24th day of May, 1889."

WM. HENRY,  
DAVID CALDWELL,  
JAMES K. CRANSTON,  
JOHN D. CRANSTON,  
ALEX. B. CRANSTON,  
LIZZIE MORTON,  
MRS. ALEX. KAY,

Galt, May 24th, 1889.

**Answer.**—"This reason is chiefly made up of Scripture phrases all excellent when properly understood, but so joined together as to indicate that the appellants have very confused notions of the distinction between justification and sanctification, and have failed to apprehend the relation which the finished work of Christ sustains to these two great privileges of the Gospel."

Dr. Laing, Dundas—"Is the last clause of Reason 9, 'we respectfully, etc.' included in the original document?"

Dr. Reid—"Yes, it is included."

At this point it was suggested that the whole case be referred to a Judicial Committee of the Assembly and that the papers be read before that Committee. After some conversation, in the course of which the appellants claimed to be heard before the bar of the Assembly, Dr. Laing moved that the papers be held as read, and the case gone into. Professor MacLaren suggested that the papers be read, as it would aid in the settlement of the matter, and help the Assembly to an intelligent judgment.

Dr. Laing—"We surely can hear the case without reading all the documents in the case. I move that three appellants be heard from the one side and one member each from the Synod of Toronto and Kingston, the Presbytery of Guelph and the Session of Knox Church, Galt." It was finally decided to consider all the papers—the appeals from the Session and

the Presbytery, etc.—as read, and to hear the parties to the case. Two parties on each side were appointed to address the Assembly. Moderator Grant asked Dr. McMullen, ex-Moderator, to take the chair, as he (Principal Grant) being a member of the Synod of Toronto and Kingston, one of the parties, was not competent to hold the position of Chairman.

Mr. James K. Cranston spoke first. As to the title page on the pamphlet, "The So-called Heresy Case at Galt," Mr. Cranston disowned it. He had had nothing to do with calling the case by any such name. He then proceeded to give in detail the history of the case from its inception.

He was followed by Mr. J. D. Cranston, J. K. Cranston and Mrs. Kay.

Rev. Alex. Jackson on behalf of the Session of Knox Church, Galt, gave a brief résumé of the case.

The hour of adjournment, 12.30, having arrived, the consideration of the case was deferred till the afternoon.

#### Afternoon Sederunt.

#### THE GALT CASE CONTINUED.

After devotional exercises and routine business the Galt case was resumed, Rev. Alex. Jackson being heard. Rev. Dr. Middlemiss and Rev. Dr. MacLaren were then heard on behalf of the Synod of Toronto and Kingston.

The time for fixing the next place of meeting having arrived, the further hearing of the case was postponed until the following morning.

On Tuesday morning the further hearing of the case was resumed.

Mr. J. D. Cranston replied on behalf of the appellants. The statements of the parties being completed, the Moderator announced that questions of the parties would be in order.

Questions in reference to the inbeing of sin were then addressed to the appellants by Rev. Dr. Ure, Rev. Principal MacVicar, Rev. Dr. Cochrane and others.

Rev. Dr. Warden interrupted—"Is it fair to ask these individual appellants their opinions? Is it not our duty to keep to the record?"

Rev. Dr. Reid, Prof. MacLaren and others submitted that for a proper understanding of the case it would be necessary to read the record of the questions put to the appellants at the trial before the Kirk Session of Galt, as well as the proceedings before the Guelph Presbytery.

Accordingly, for half an hour the questions put to the appellants, with the answers given, were read before the Court. At the conclusion of the reading of the questions, Mr. J. K. Cranston wished the Assembly not to give judgment and decide the case on those questions. To a certain extent they had fallen from the record.

Chief Justice Taylor considered that it would be out of place to enlarge the case. It should be settled upon the record sent up from the lower Courts.

The Moderator suggested that questions be continued, and that if any part of the record needed to be read to obtain a thorough comprehension of the case, it be read in the connection to which it belonged.

Principal MacVicar believed a better way would be to read the record first, and the Assembly settled back again while the venerable Clerk proceeded to read over the past history of the case. This was at 11.15, and as he went on it became apparent that the case would drag through another day.

The reading of the record continued until ten minutes to twelve, when questions were again in order, and Rev. G. Bruce asked if the consciousness of the appellants were considered by them as the ultimate ground of evidence of the condition of freedom from sin in God's sight.

Mrs. Kay tried to answer the question by analogies, but did not get time to say much, when J. K. Cranston answered that consciousness was not the sole guide, but rather the Holy Ghost indwelling. Simplifying his answer, Mr. Cranston said that consciousness was not the highest guide.

After another question had been put and answered, Principal Forrest moved that the parties be removed from the bar and the Assembly proceed to consider the case.

Dr. Cochrane rose to put a question which he had deferred, and which would go far to settle the question.

"It is something in connection with our catechism," he said, "Can a believer be made perfect in holiness before the hour of death?"

Mr. Cranston—"There is a sense in which he cannot. It is the perfecting of holiness, the growing in Christ and being transformed from one degree of grace to another even by the spirit of God."

The Moderator—"Are you satisfied with that answer?"

Rev. Dr. Cochrane—"No; I am not." Rev. Principal Forrest moved, seconded by Rev. Mr. Munro, that the parties be removed from the bar and the Assembly proceed to deliberate.

After a short discussion Principal Forrest's motion was put and carried.

At this juncture a deputation from the Toronto Methodist Conference arrived, and the further hearing of the case was postponed until the afternoon sederunt.

The case having been resumed, Rev. Dr. Laing moved, seconded by Chief Justice Taylor, the following resolution:—

"Dismiss the appeal and sustain the decision of the Synod and the other courts by which the appellants are suspended from Church privileges in terms of the judgment of the primary court."

"The Assembly affectionately beseech the appellants prayerfully to consider their peculiar views and position in the light which has now been cast thereon, and express the hope that they will respect and yield obedience to the judgment of the supreme court and submit to the authority of the Session, so that they may continue to live in peace and love as members of the Church with which they have been hitherto associated, and the privilege of being connected with which they profess so highly to prize."

It was moved in amendment by Rev. Dr. Ure, and seconded by Rev. Dr. Laing:—

"That this case be referred to a committee, to be appointed by the Moderator, and this committee be instructed to bring in a report upon the case, such as the Assembly may take action upon at next or at a future sederunt."

It was decided, on appeal to the Chair, that this was not an amendment to the motion, and must be voted on as a substantive motion before the resolution proper was taken up.

After discussion a vote was taken on the amendment, which was defeated.

Years, 75; nay, 50.

The Assembly then adjourned.

The case was resumed on Wednesday morning, Dr. McMullen in the chair. Dr. McMullen explained the stage which the case had reached. The parties had been removed, and Dr. Laing's motion was before the House. The Moderator had been handed a paper by the appellants, and asked advice from the Assembly as to what action should be taken in reference thereto.

A great deal of desultory discussion was indulged in as to the proper method to be followed.

President Forrest moved, seconded by Dr. Laing:—"That the matter be referred to a committee, and that the Court proceed to business."

An amendment was proposed, "That the parties be recalled and the case reopened."

The latter was carried, but Mr. Carmichael objected on the ground that several members of the Synods of Toronto and Kingston had voted.

The Moderator ruled that this vitiated the vote, and it was accordingly taken over again, with the same result.

Rev. Dr. Laing and Mr. Moodie entered their dissent against this proceeding.

Dr. MacLaren objected to the reading of the paper on the ground that the representatives of the lower Courts had received no notice.

In answer to calls of "read" from the members, the Moderator read the paper, which was as follows:—

"MODERATOR AND BRETHREN.—On behalf of the appellants, we desire to state that, as far as our intention could make it possible, we have been loyal members of our Church, and have endeavoured to labour for its prosperity, and are quite willing to abide by any decision that may be arrived at in the interests of peace and harmony and the prosperity of our Church, provided this decision does not rob us of our joy in God through the Holy Ghost which is given unto us, and the knowledge to tell to others the glad news of the Gospel truth. It was mentioned yesterday that it might be advisable to allow us to retain membership in the Church of our choice, but to debar us from being teachers. As touching this point, we have to say that we have no inclination at this time to request being allowed to become teachers in the Sabbath school or in the congregational prayer meeting, but would like to understand what our privileges would be were we allowed to retain connection with our Church. Should we be allowed the privilege of reading a Scripture lesson, to take part in prayer or teaching? What latitude would be given us if permitted to take part in any of the exercises at any meeting? We will in the future, as in the past, acknowledge the authority of the Chair, and should we say anything which might be considered by such authority as not in harmony with the truth as held by our Church, it would be a simple matter for him to check us, and we will quietly resume our seats. We cannot see what more could be gained by not allowing us to retain all the privileges of Church membership."

"On behalf of the appellants," J. K. AND J. D. CRANSTON."

Immediately on the reading of the paper being finished, fully a dozen members were on the floor, each calling at the top of his voice, "Mr. Moderator," etc.

The voice of President Forrest could be heard above the din, crying that if these people had offered to take this course before, this trouble would have been avoided.

Rev. Alex. Jackson said the Session had time and again offered to restore the appellants if they would agree to desist from preaching their views, but they refused. He said it was absurd to ask that the chairman of prayer meeting should rebuke them if they made a misstatement.

Mr. Moodie asked if they wanted to retain their membership, and still teach their doctrines outside the church.

Mr. J. D. Cranston thought this had been made sufficiently clear in the paper.

Mr. Moodie pressed for "Yes" or "No."

Mr. J. K. Cranston thought, as Dr. Ure pointed out yesterday, the difference between the teachings was very slight. They were substantially the same.

Mr. Moodie held that the evidence showed very different.

Dr. King had been delighted with the first part of the paper. He thought there was a strong desire shown for an amicable settlement, but three or four words had spoiled the whole thing. They promised to be obedient "in the future as in the past." It had been shown that their conduct towards the Session had not been obedient in the past. Was the measure of obedience in the future to be the same as in the past?

Mr. J. D. Cranston claimed that they had been obedient in the past. On one occasion he arose in the prayer-meeting and asked leave to read a Scripture lesson. The leader asked him his object in reading the verses. He promised not to say one word of comment if allowed to read the verses, but was refused, and he immediately resumed his seat.

Mr. Moodie considered that the appellants were evading the question.

The Moderator called the speaker to order. He should not pass judgment.

Mr. Moodie again pressed his question. "Did they claim the right to promulgate their peculiar views while members of the Presbyterian Church?"

Rev. S. Carruthers asked if they were going to take their views from the *Holiness Examiner* or the teaching of the Presbyterian Church.

Mr. J. D. Cranston claimed the privilege of preaching the truth, either to an individual or to a body of people, as God had revealed it to him, but if at any time he was told that that was not in accord with Presbyterian teaching he would take his seat.

Mr. J. K. Cranston was quite willing not to teach their views concerning "in being sin," as he did not consider they were essential.

There being no further questions to ask, the Moderator enquired if the paper would be considered one of the documents of the case, when it was decided not so to consider it.

Rev. Dr. Cochrane then moved the following resolution, which was seconded by Rev. W. S. Ball:—"Dismiss the appeal and sustain the decision of the Synod and other Courts, by which the appellants are suspended from Church privileges in terms of the judgment of the primary Court. But in view of the fact that the statements and answers given by the appellants on the floor of the Assembly differ, in the judgment of many, in several important points, from the categorical answers contained in the printed minutes, and which were given to the Session before suspension; and further, in view of the earnestly expressed desire on the part of the appellants to continue to enjoy the privileges of membership in the Presbyterian Church, and that their conciliatory attitude before the Courts gives hope that they may now reconsider their position, and desist in future from propagating their peculiar views, the Assembly appoint the following assessors:—"

"to act with the Kirk Session of Knox church, Galt, to meet with and deal further with appellants, should they so desire, with a view to their restoration to the fellowship of the Church."

In speaking to his resolution Dr. Cochrane said that he would consider it a calamity if the decisions of the lower courts were reversed by the Assembly. It had been shown that the views of the appellants do differ materially from those of the Church. He thought that while the appellants should be dealt with in all kindness, yet the discipline of the Church must be maintained. The Assembly had the interests of the Church at large to look after. He would like to leave the way open for the restoration of the appellants to membership. His own opinion was that they did not know just what they believed. That they had stated one thing and on the same day denied the very same thing. He held views differing from the body to which he belonged he would refuse to be muzzle, but would proclaim his views whenever an opportunity was presented.

Rev. W. S. Ball, in seconding the motion, said that he had had a long and pleasant interview with the appellants the evening before, and the paper presented by them bore traces of this interview. He took a very tender interest in the appellants. He was present twenty years ago when many of them were born again. He believed that if dealt with in the terms of Dr. Cochrane's resolution they would be brought back into the fold. It was somewhat unfortunate the influence which had been shaping their course of late.

Principal MacVicar considered Dr. Laing's resolution covered all the ground. These people had found nothing new in theology. The Plymouth element made up the bulk of their addresses and statements. They said they were not guilty of sin unless they were conscious of sin. This did not agree with the words, "Who can understand his error?" or "The heart is deceitful above all things, and desperately wicked," or "If a man say he has no sin he deceives himself."

The alleged change in the views of the appellants were no improvement on those advocated before the Synod. He thought it would be unwise to throw the case back on the Session of Knox church. It would be a source of continual wrangling and discussion, and for this reason he could not vote for the appointment of assessors with the appellants, as asked in their paper, was to establish a system of integration within the Church.

Rev. Dr. Laing then rose to close the debate. He believed in Church discipline. He thought the wholesome effects of discipline were already to be seen in the defendants. He knew parties that had held these same views thirty years ago, but by kindly and prayerful dealings had got out of the bog, and he believed the defendants would soon be able to see that mistake and get back into the fold.

The vote was then taken, and Dr. Laing's motion was carried, the division on the main motion being 108 to 7.

Mr. J. D. Cranston then said, that anticipating from the discussion what the verdict would be, they had prepared the following statement:—

"Mr. Moderator and Brethren.—On behalf of the appellants permit me to say, now that this case has been decided against us in the various Courts of our Church, and no further appeal being possible, we have to say that it must be very apparent to those who have been watching this case that the decision which has been arrived at has been based on the records, meaning by that the answers given before the Session and assessors of Knox church, Galt, at the inquisitorial trial, where we were practically confined to "yes" and "no" answers, as has been admitted by members of that Court, and we cannot help but think injustice has been done us by the majority of the Assembly. Our views have stated fully, and fondly hoped that, with Drs. Ure, Laing, W. S. Ball, King, and others, a broad, generous, Christian view of the case would be taken, as we, as Presbyterians, are substantially in accord with the principles and doctrines of our Church. However, we bow to the decision of the highest Court of our Church, believing, as we do, that God's hand is in everything. In the future we shall, as far as our intentions can make it possible, be loyal adherents, as in the past we have endeavoured to be loyal members of our Church. Thanking you on behalf of the appellants."

J. D. CRANSTON and J. K. CRANSTON,  
On behalf of Appellants.

THE HOME MISSION REPORT FOR THE PRESENT YEAR.

DR. COCHRANE requests us to say that copies of the Assembly's Home Mission Report will be supplied to ministers of our Church for members of their congregations who are especially interested in increasing an interest in and aiding the funds of the Home Mission Committee. As the printing of this edition will necessarily be costly, applications for copies should be limited to the number that can be advantageously sent. Applications must be sent to Dr. Reid on or before the 15th day of July.

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MARSHALL P. WILDER.

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