

realized amid means and honour, "there is no discharge in that war." We lay this small tribute on the grave, committing the bereaved Queen and the youthful widowed Duchess to the care of Him who alone can effectually bind up the broken heart.

THE Soudan still occupies a large share of public attention, and maintains its provoking attitude of uncertainty. England, evidently, hesitates to increase her already heavy territorial responsibilities, and yet it seems difficult for her to have on the way to her Indian empire a district in disturbance which at any moment may be the centre of Mohametan fanaticism, which once aroused would spread like wild fire throughout all the Orient.

THE Commissioners to whom we are indebted for the "Statement of Doctrine" which appeared in our last issue, have also prepared a form for the admission of members into fellowship. This we now give:

CONFESSION OF FAITH :

"What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."

"Whosoever therefore shall confess Me before men, him will I confess also before My Father, which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father, which is in heaven."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Dearly beloved, called of God to be His children, through Jesus Christ our Lord, you are here, that, in the presence of God and His people, you may enter into the fellowship and communion of His church. You do truly repent of your sins; you heartily receive Jesus Christ as your crucified Saviour and risen Lord; you consecrate yourself unto God, and your life to His service; you accept His Word as your law, and His Spirit as your comforter and guide; and trusting in His grace to confirm and strengthen you in all goodness, you promise to do God's holy will, and to walk with this church in the truth and peace of our Lord Jesus Christ.

Accepting, according to the measure of your understanding of it, the system of Christian truth held by the churches of our faith and order, and by this church into whose fellowship you now enter, you join with ancient saints, with the church throughout the world, and with us, your fellow-believers, in humbly and heartily confessing your faith in the Gospel, saying:—

I Believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost,

born of the Virgin Mary; suffered under Pontius Pilate, was crucified dead, and buried; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick, and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

(Then should baptism be administered to those who have not been baptized. Then should those rise who would unite with the church by letter. To them the minister should say:—)

Confessing the Lord whom we unitedly worship) you do now renew your self-consecration, and join with us cordially in this, our Christian faith and covenant. (The members of the church present should rise.)

We welcome you into our fellowship. We promise to watch over you with Christian love. God grant that, loving and being loved, serving and being served, blessing and being blessed, we may be prepared, while we dwell together on earth, for the perfect communion of the saints in heaven.

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

(Jude 24-25 is proposed as an alternative benediction.)

OUR excellent contemporary, the *Canada Presbyterian* is inclined, we think, to have a little good natured smile at "this effort at creed-making" which "does not seem to be a success so far." Of course much will depend upon the view taken of the object of a creed. If a creed is a standard to which the churches are to be lifted, who is to set the standard? It is questionable whether the Westminster Confession satisfied the old supralapsarian as to what ought to be, and the extreme individual will seek to bring all up to himself. This is manifestly impossible.

Should it be an honest expression of the truths held by *the body* accepting the same? Then, for glory or for shame, let it be, not what some may hold, but what all may be expected to hold of those who assent to the symbolism. Certainly the older confessions do not represent the *pulpit* theologues of the day. Our contemporary will scarcely venture the assertion, that the Westminster represents faithfully the *pulpit* or pews of the Presbyterian Churches as a whole. We certainly do not see in present day sermons expositions that

The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby