

Kansas City, Mo. He begins his work in this field with promise of large results.

At a meeting of the Presbytery of New Castle, the pastoral relation between Rev. Dr. Vallandigham and the head of Christiana church was dissolved, to take effect on November 30th, that being the close of the fortieth year of his service as pastor of that church.

Rev. W. F. SWARTZ has been for five years pastor of the Central church of Wilmington. When he began his ministry there the membership was 30; it is now 549. The contributions of the church have advanced from \$7,501 to \$14,919. The church is strong, united and active.

Rev. C. L. THOMPSON, D.D., may be presumed to know all about the Madison avenue church, New York city, and he says that its income is steadily increasing, and is expected this year to equal the expenses. His flock is making courageous and united effort to maintain a people's church, with a good measure of success.

Rev. Wm. M. BAUM, D.D., has been been elected president of the Pennsylvania Bible Society, to succeed the late Rev. John B. Dales, D.D. The Society was formed in 1708, and was the first Bible Society on the Western continent. Its first president was Bishop White, who was succeeded by Rev. Ashbel Green, D.D., Rev. P. F. Meyer, D.D., Rev. Albert Barnes, Bishop Simpson, Bishop Stevens and Rev. Dr. Dales.

THE General Assembly of the Southern Presbyterian Church, at its last meeting elected, unanimously, Rev. H. M. Woods, D.D., of its China mission, to be secretary of its Board of Foreign Missions. The answer to this unexpected and flattering call is in the following language: "After due consideration and earnest prayer, I have decided that it is my duty to decline the Assembly's call, and to remain at my post in China. I feel that a missionary should not return home unless it is unavoidable for him to do so, either on account of health or because there is no one else at home to fill the place. In the present instance there seems to be no necessity requiring my return, as there are others in the Church at home who will doubtless do the work satisfactorily."

THE Presbytery of Gripps-AUSTRALASIA, land has sustained a call from Orbest to Rev. A. Morton, late missionary in the New Hebrides. There are within the bounds of this Presbytery 27 Sabbath schools, with 130 teachers, and over 1,000 scholars.

### Free Church Jubilee.

By FRANCIS HUSTON WALLACE, M.A., B.D.,  
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Another heavy burden was cast upon the young giant Church by the gratifying, and yet at first sight embarrassing, fact that all the foreign missionaries of the Church of Scotland cast in their lot with the Free Church. Nobly, however, was this responsibility sustained. All the mission money, all the mission buildings were lost. Twenty missionaries, some among the Jews, the most in India, with Duff and Wilson at their head, had to be supported. New buildings for residences, for churches, for schools, had to be erected; the work had to be extended. And it all was done, and done grandly. In the United Church of Scotland the annual contributions to Foreign Missions the year before the disruption amounted to £20,000. The contributions of the Free Church in her first year of struggle rose to £23,000, and the good work has gone on with undiminished success. In 1891-92 the Established Church of Scotland raised for Foreign Missions some £35,000; the Free Church over £60,000.

Nor has zeal for Foreign Missions flourished at the expense of Home Missions. No man in modern times had more practical sympathy with the toiling, suffering, neglected, lapsed masses than Thomas Chalmers. Before the Disruption and after it, he laboured for the benefit of the humblest and the lowest. His spirit and example

fired others with a love of humanity. "Who cares about the Free Church," were his startling words; "who cares about the Free Church, compared with the Christian good of the people of Scotland! Who cares about any church but as an instrument of Christian good; for, be assured, the moral and religious well-being of the population is of infinitely higher importance than the advancement of any sect." And, in the West Port of Edinburgh, Chalmers showed how the masses might be reached and won. In the dreadful Wynde of Glasgow great spiritual triumphs were achieved. In other centres of population it was anew demonstrated that the Gospel is the power of God unto salvation.

For all these great and vast religious, educational and philanthropic enterprises the Free Church has raised in fifty years about £25,000,000, marvellously demonstrating to the Old World, with its pervading State Churchism, the possibility of the highest and noblest type of church life and work without the Alliance and the assistance of the State.

We need not wonder that the news of the Disruption was hailed with mingled wonder and respect throughout the world. The Presbyterianism of England, Ireland and the United States, contributed sympathy and means. The Nonconformist Churches of England welcomed the Scotch delegates with the right hand of cordial fellowship. Pre eminently hearty and outspoken was the sympathy of the Wesleyans of England, eliciting that memorable phrase of Chalmers in which he characterized Methodism as "Christianity in earnest." To Australia and to Canada the Free Church movement spread.

In 1844 a large minority of the Synod of the Presbyterian Church in the old Province of Canada felt constrained to mark their sympathy with the principles of the Free Church by withdrawing from the Synod, which they considered under the influence, if not control, of the Scotch Establishment, and organizing the Free Church of Canada. Nearly all the theological students of the recently established Queen's College came out and joined the Free Church. Knox College, Toronto, was opened. A great era of aggressive Christian work was inaugurated. The work was so earnestly and successfully prosecuted that, when in 1875 the great reunion made all Presbyterians one in Canada, the Free Church was the largest and most prosperous of the contracting parties.

It is the proudest boast of the present writer to be the son of one of those Queen's College students who, in 1844, for conscience sake, relinquished the prospect of the emoluments and advantages of the Establishment, flung themselves into most arduous labours for the good cause, and heroically aided in the founding of the Free Church in Canada.

In happier and easier times we may, in all our Christian Churches, thank God for the inspiring example of the heroes of the Disruption, and pray that, amid all changes of creed, organization, or polity, the essential principles and spirit of the Free Church may evermore abide.

[THE END.]

[ACKNOWLEDGMENT.—The foregoing articles and the two illustrations accompanying them were kindly furnished by the Methodist Magazine, Toronto.—Ed. P. Review.]

THE Bancroft Company, Auditorium Building, Chicago, are engaged in a work deserving of more than passing notice. It is the reproduction in book form in the highest style of art of the entire Exposition. In *The Book of The Fair*, as the work is called, the great panorama will move from the past to the present, in logical and historical order. The reader will observe how the foundations upon which previous fairs were built gradually broadened, and like some magical plant he will see the unfolding of the ideas which are at the base of the Columbian Exposition. Having introduced this latest and greatest of the world's fairs the book will trace its evolution in all details, will show how it was built, and who were its chief founders, and then picture it not only in its general but in its special features. In the evolution of the broad founda-

tion upon which the Fair is established, in the creation of the Fair itself, and in the presentation of the gorgeous and bewildering spectacle which is now before us, the pencil of the artist and the pen of the author will be complementary, each assisting the other.

### Correspondence.

Editor of PRESBYTERIAN REVIEW.

Sir, — During a late visit to the thriving village of Martintown, county of Glengarry, a district from which the readers of the REVIEW do not often hear, I had the pleasure of worshipping in one of the model country churches of Ontario, a substantial stone structure of olden days with a handsome spire and bell. That there is in this congregation a good, sound Presbyterian element not given to change, and which knows how to value the ministrations of a pastor who has done faithful service to his people, is evident from the fact that the Rev. John S. Burnett recently celebrated the twenty-fifth anniversary of his pastorate in St. Andrew's.

The service to which I specially refer was the annual observance of "Children's Day" on which occasion the pulpit, platform, stairway and communion table were most tastefully adorned with flowers and foliage, and the music and the responsive service as arranged by the Presbyterian Board of Publication were both hearty and inspiring. The addresses on Home and Foreign Missions by the pastor and Rev. Professor Ferguson ably commended these schemes to the support and confidence of old and young. Mrs. Burnett has long aided both as organist and choir leader of the congregation. Stained glass windows have replaced the casements of former days, handsome new carpeting in church and vestry throughout has been provided by the ladies, and modern chandeliers were the gift of the scholars of the Sabbath School. It is well that such evidences of material progress should from time to time be noticed in our country charges, not only as an encouragement to those who take pleasure in the walls of their Zion, but also as a stimulus to others whose "prose minds" may be stirred up "by way of remembrance" that they also have a duty to perform in making comely the house of prayer in which from year to year they stately meet for the worship of Jehovah.

Yours, etc.,

A LOVER OF GOD'S HOUSE.

### A Helpful Experience.

It is a notable fact, and worthy of the utmost consideration, that, in addition to the payment of the full face of the policy in case of death, insurance under the investment plan in the North American Life Assurance Company, Toronto, pays the insurer handsomely should he survive the period selected. The following letter is evidence of the highly satisfactory results attained under an investment policy in the North American:

To the Directors of the North American Life Assurance Company, Toronto:—

Gentlemen,—Not a few, I believe, who have reached the age of 50 or upwards, refrain from insuring under the erroneous idea that the higher premium rate necessary has made it too costly. To such my experience may be helpful. At the age of 63 I took out an investment policy for \$2,000, annual premium being \$174.30. My family has been protected to that amount for the past ten years, and now, by surrendering policy and accepting its cash value, \$1,244.71, the original cost of \$87.15 per \$1,000 would be reduced to a net cost of \$24.91, which I consider cheap protection for ages 63 to 73.

By another option, I may continue policy, and, by purchasing an annuity with the surplus, reduce future premiums more than one-half. The choice which best suits my convenience, and which I select, is to take my profits, \$601.25 in cash, being a return of nearly 35 per cent. of amount paid. Such results justify me in cordially endorsing the advantages claimed for your investment policies, and, with many thanks for the liberal treatment I have always received, I am, yours truly,

Geo. C. DRZCZNY.

Montreal, Sept. 25.