

is one of five brothers, who have all entered the Christian ministry. He was born in the County of Oxford, in the Province of Ontario, on March 11, 1842, and received his primary education in the neighborhood of his birthplace, commencing as a school teacher. Mr. McKay graduated from Toronto University (B.A.) with first rank honors in logic, metaphysics and ethics, and also in Oriental languages, pursuing his theology studies at Knox College, and graduating in 1870. He was ordained in the same year, according to Morgan, and became pastor successively of Cheltenham and Mount Pleasant, and of Baltimore and Cold Springs. He was inducted into his present charge over Chalmers Church, Woodstock, a large and influential congregation, in May, 1878. He received the degree of D.D. from the Presbyterian College, Montreal, in 1883. Dr. McKay is a frequent contributor to the press on a great variety of topics, chiefly, however, in advocacy of temperance, social and political reforms. He is also widely known as a platform speaker. It is characteristic of him that in his fiery denunciations of evil practices he is no respecter of persons. Among his published works are: "Immersion: A Romish Invention," "Thoughts for the Sick Room," "Baptism Improved," "Outpourings of the Spirit," which has attained a wide popularity in the United States, and "Our Pioneer Fathers: Their Trials and Triumphs." He has been for many years President of the Oxford Prohibition Association. Politically he is thoroughly independent, and in sympathy with the general policy of the Liberal party. He took strong ground against the coercion of Manitoba on the school question. He was married in October, 1865, to Amelia Jane, daughter of Mr. Joshua Youngs.

### The Principal of St. Andrews' College.

Before leaving St. John for Toronto, where he takes charge of St. Andrew's College, just established for the higher education of Presbyterian boys, Rev. Dr. Bruce was the recipient of many tokens of respect and good-will from the members and adherents of St. David's Church, as well as from the citizens of St. John, in whose midst he has labored for more than sixteen years. The farewell meeting was held in the lecture room of the church, which was crowded to the door, Alderman Seaton occupying the chair. From a somewhat lengthy address, breathing throughout a feeling of warm affection for Dr. Bruce and his partner in life, we make the following extracts:—

"As to your public ministry, we gladly bear testimony to the faithfulness with which you have fulfilled the promise made at the opening of your work for you have ever lovingly presented to the waiting congregation, Jesus Christ and Him crucified. \* \* \* In all our intercourse with each other, even as we have seen Christ in your public ministry, we have seen and felt His gracious presence in your private life and work. \* \* \* We would make special reference to the good work done in this congregation by your partner in life, Mrs. Bruce, and we desire to convey to her our heartfelt appreciation of the devoted service she has rendered in every feature of our work, and would in particular bear record to the great impetus she has given to foreign mission work in our midst. \* \* \*

Dr. Bruce, in his reply, referred in feeling terms to his sixteen years' work in the congregation. "More valuable," he remarked, "than a crown of gold is the thought that he had cared for the children and that the children loved him. He would implore parents to pray earnestly for guidance, for never would they write on a more sensitive tablet than the hearts of their children. He had taken up this work, the ministry to the young."

Addresses appreciative of Dr. Bruce's life and labors in St. John were made by Revs. J. A. Gordon, of the Baptist Church; J. L. Gordon, of the Congregational Church; J. M. Davenport, rector of the Church of St. John the Baptist; Mr. Clark, of Free Baptist Church; T. F. Fotheringham, of St. John's Presbyterian Church, and

Rev. W. W. Rainnie, of Calvin Church. Rev. Prof. Gordon, D.D., of Pine Hill Seminary, Halifax, was also present. He said:—While here the pastor of St. David's had put his heart and hand into every department of church work. The grave responsibilities which he now assumes should be acknowledged. He had gone into a work second to none in its nobility and its consequent fruition. Dr. Gordon desired to express his pleasure in being able to extend to the retiring pastor the sincere and fervent wish that "the best is yet to be."

The Evangelical Alliance of St. John City passed a resolution from which we extract the following sentences: \* \* \* "In all measures for the improvement of the citizens' highest interests, he has taken a deep and active concern. His fellowship with Christian churches outside his own has been frank and cordial, while his constant attendance and hearty interest in all matters that have engaged the attention of the alliance have endeared him to its members and led them to think of him as a brother beloved." \* \* \*

### A Correction.

Dear Editor.—In last week's "Dominion Presbyterian" you stated that the Foreign Mission Committee alone submitted estimates for the present year to the General Assembly, and expressed regret that other committees did not act similarly. You are, however, laboring under a mistake. By referring to the Home Mission report submitted to the Assembly, you will find on page 23, a detailed statement of the estimated requirements for the current year, amounting to \$87,000. In the report of the Augmentation Committee, you will find on page 57, the estimates there for the current year.

I enclose you herewith a copy of the circular issued last week to all the ministers of the Church, showing the estimated amount required for every one of the schemes this year. Yours very truly—

ROBT. H. WARDEN.

We gladly make the correction and regret that an injustice was inadvertently done these two committees. The error arose we presume from the fact that the Foreign Mission estimates were presented separately, and so were specially reported and emphasized. We give below the estimates to which Dr. Warden refers, and shall gladly publish such other information as conveners of committees may forward us.—Ed.

### Money Needed for Presbyterian Schemes.

A statement has been issued by Rev. Dr. Warden, Agent of the Presbyterian Church in Canada, giving the amounts required for the current year on behalf of the western section of the Church. The statement is intended as a guide for Presbyteries and congregations, in the amount at which they should aim. Following is a summary of the necessary amounts:—Home missions, \$87,000; augmentation of stipends, \$28,000; foreign missions, \$75,730; Woman's Foreign Missionary Society, \$36,972; French evangelization (including Pointe aux Trembles schools), \$35,000; Knox College, \$12,000; Queen's College, \$4,000; Montreal College, \$5,000; Manitoba College (exclusive of amount from Synods of Manitoba and British Columbia), \$5,000; ministers', widows' and orphans' fund (over and above ministers' rates and interest from investments), \$12,000; aged and infirm ministers' fund (over and above ministers' rates and interest from investments), \$16,000; Assembly fund, \$6,500; total, \$342,732.

The congregations in both eastern and western sections of the Church contribute for French evangelization, Manitoba College and the Assembly fund; the amounts named for the other schemes are for the western section alone. Mission stations, as well as congregations, are enjoined to contribute to the schemes of the Church. Where missionary associations do not exist the Assembly has appointed collections to be taken up on certain specified dates during

the current year, and for French evangelization the collection will be made on the fourth Sunday in July, for home missions on the fourth Sunday in August, and for colleges on the fourth Sunday in September. The collections for the ministers' widows' and orphans' fund is fixed for the third Sunday in October; Assembly fund, third Sunday in November; Manitoba College, third Sunday in December; augmentation fund, third Sunday in January, 1900; aged and infirm ministers' fund, third Sunday in February, 1900; foreign missions, second Sunday in March, 1900.

### Literary Notes.

The Teachings of Jesus in the Modern World, by Felix Adler (S. Burns Weston, 1305 Arch street, Philadelphia). This is an "ethical address," given as "an Easter discourse before the Society of Ethical Culture of New York." Though the writer does not claim to be "orthodox" in his views of Jesus, the teaching of the lecture is on its positive side Christian in its tone and temper. He regards our Lord not merely as a "moralist," but as "one who by his own life becomes a transcendent force in the life of others." He taught (1) that it is wrong to fight the devil with fire, to try to defeat evil by evil means; (2) That not what a man actually is but his possibilities—especially his moral possibilities—that render him sacred. It is possible to love the unlovely, and by loving redeem them. This may be turned against a selfish, narrow view of the survival of the fittest; (3) The invincible power of the new birth. Thus he emancipates us from the blight of Determinism. All this we believe is true, but it must have the divine as well as the human life of Jesus behind it.

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The opening paper in the July Contemporary is a refreshing bit of reading. The Tory of the Old School might gasp at a sentence like this:—"Even a Tory is a fellow creature," but when he reads the context he will smile indulgently, and be on the whole inclined to accept the relationship. Mr. Herbert Paul is wrestling with the problem of Oom Paul's policy and finds the solution of it all in the fact that Mr. Kruger is a Conservative, a real Conservative, not a nominal one, but the genuine article, an unadulterated Tory, of whom, according to Mr. Herbert Paul, only two survive. This is followed by a paper upon this same topic, the text of which may be found in the sentence, "that which Mr. Kruger accepts (from Her Majesty's Commissioners in 1881), is the government of the territory, and not the territory." He raises the grave question whether this grant of the right of self-government has had the effect of separating the territory of the Transvaal from the British Empire, and if so, whether such separation has been legitimately effected. Two papers upon English Literature, the first by Professor Dowden upon "Puritanism and English Literature," the second by Frederic Harrison, upon "Charles Lamb and John Keats," being an address delivered by him on the occasion of the unveiling of busts of these two writers in the Passmore-Edwards Library at Edmonton, England, near which town Lamb and Keats once lived. Canon Hicks discusses the present phase of the temperance question in an interesting article, which is practically a review of Rowntree and Sherwell's new book upon "The Temperance Problem and Social Reform." With the scheme of modified municipalisation of the drink traffic put forward in the book under review, the Canon is not fully in sympathy, fearing the cupidity of the Councils were such a means of securing money put under their control. The situation in France is keenly discussed by an anonymous writer, who describes the Republic as struggling for her life with the very men whom she is paying to maintain and defend her. Dr. Woods Hutchison discusses "The Cancer Problem" under the suggestive title of "Treason in the Republic of the Body." Altogether the number is an excellent one. It will abundantly satisfy the old admirers and will go far to secure new members.