

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

\$1.50 per Annum

MONTREAL, TORONTO, WINNIPEG

Single Copies, 5 Cents

Correspondents will please note that all letters should be addressed The Dominion Presbyterian, 232 St. James St., Montreal.

Note and Comment

The High Court of Allahabad has refused, on general principles of sex, to enrol, as a legal practitioner, Miss Sorabji, a Parsee lady, with a singularly distinguished English University career.

Many will be sorry to hear that there is no immediate prospect of the diaries and correspondence of the late Rev. Dr. Boyd ("A. K. H. B.") being published. Dr. Boyd had some time before his death expressed a wish that these papers should remain unpublished.

Lord Kitchener has returned from completing a tour of inspection in the Soudan, and is about to take a short leave. It is said that the Khalifa's chiefs are deserting him. It is stated that the Soudan will be thrown open to traders and others without restriction as soon as the railway to Khartoum is finished, which will be about the middle of September next. Europeans will be free to acquire land, and a Government land registry will be established. A tax of 20 per cent. will be charged by the Government on gums, ivory and feathers the products of the country.

Dr. John Robson, the new Moderator of U. P. Synod, is the emeritus-minister of St. Nicholas Church, Union Grove, Aberdeen, and was ordained in 1860, when he volunteered for service as a missionary to Rajputana, India. During the famine of 1869, Dr. Robson labored with marked devotion to alleviate the sufferings of the hunger-stricken people, cordially supported by contributions from the Church at home. The over-work during this trying time told severely on his health, and he had to return home in 1871. Five years later his health being sufficiently restored, he accepted the pastorate at Aberdeen, and only last October retired from active duty. Dr. Robson has written several works of much ability, his best known—"Hinduism and its Relation to Christianity"—being regarded as a text-book.

Sir E. Russell (writing in the Liver pool Post) tells this story, assumedly: it relation to the crisis in the Church:—"I was once in Westminster Abbey on a Sundry afternoon, listening to Dean Stanley. Next to him sat a healthy looking, squirish sort of a gentleman, who paid most careful attention to the discourse, but seemed very fidgetty, moving about in his seat and becoming visibly fretful. At last he pulled his watch out of his pocket, held it before his neighbor, and said, with syllabic deliberation, 'Five and twenty minutes, and the name of Our Saviour never mentioned yet.'"

The Russian Church is showing increasing interest in Palestine. A Roman Catholic report in "der Freiwilliche" says a Russian committee in Nazareth is spreading religious schools through the land. There are twenty such schools in the north, in Beirut, Tiberias, Nazareth, etc. The teachers are well trained, and compare well with those of Protestant and Catholic schools. The French have charge of the Catholic schools here, which include 140 for boys and 50 for girls, with 195 male and 98 female teachers; of pupils there are 7,832 boys and 4,575 girls. German Protestants have 1,200 orphans in schools, and American Protestants have 2,800; this report says the Catholic schools aim "first of all to close those of our rivals."

A religious movement arising out of racial differences is in progress in Bohemia and other Germanic provinces of the Austrian empire. The ultramontaine Catholics, now dominant in Austria, have shown so much anti-German prejudice that the Germans are leaving the communion in large numbers and seeking reception by the old Catholics, who already have governmental recognition, and they are advised by Herr Schonerer, the leader of the Pan Germanic group to do so en masse and at once. A writer in the London Times says the movement is essentially a national one, and while the immediate tendency is toward the Old Catholics, the Lutherans attract them. Romanism in Austria can not adapt itself to new conditions, any more than it can in Spain. The Pope's letter to Cardinal Gibbons shows that it can not keep step with the people in the United States.

It is understood that a new edition of Professor Edward Caird's "Evolution of Religion," will shortly be published by Messrs. Maclehose. The subject of comparative religions promises to be of paramount importance at the dawn of the new century. It will probably overshadow every other department of theology.

An Indian reservation in Colorado was thrown open to settlers at an appointed hour, and 15,000 immigrants made a rush to secure land. For weeks previously settlers camped along the border. At the sound of a bugle men started on their mad race on horseback, leaving their wives and families to come on by waggons. The Indians had been compensated for the loss of their property.

The itinerancy in the Methodist Church is the object of some severe criticism by the New York correspondent of The Christian Advocate. The fact that there is a declining membership can, he says, be no longer concealed, and he argues that one unquestionable cause, and in cities the most definite, is the recklessly unsettled character of the ministry. "We have in point of fact only a one-year pastorate. There is not the first element of permanence in our system. Men go to conference just as Paul went up to Jerusalem, not knowing the things that will befall them there. Ministers who have been invited to return, and who have accepted such invitations, receive overtures from other churches at Conference, and their failure to keep a definite, honorable engagement has the approval of the Bishop and his cabinet! Sometimes one or two dissatisfied members of a board, whose opposition is the highest compliment possible, present themselves at Conference and succeed in setting aside the declared wish of almost the entire church. Then, again, certain adjustments are necessary, in order to complete which ministers will be removed from charges where their work has the manifest favor of God, thus interfering with the Divine arrangement. There is no more loyal Methodist in the Church than the writer of this paragraph. But he sees, just as all thoughtful men see, that the present system is under a dangerous strain. Methodism must face new conditions. And the sooner it sets about it the better for all concerned."

The Quiet Hour

For Dominion Presbyterian.

The Christ Crucified.*

Three times in John's Gospel these words fall from the lips of Pilate: "I find no crime in Him," (xviii. 38, xix. 4, 6) and the last time he uttered the fatal words, "Take ye Him, and crucify Him." Thus declared by Pilate to be without crime, and by Judas to be the innocent one, the Son of Man goes bearing His cross, doomed to end His life on the shameful tree, a tree planted by the sin of man. These closing scenes are given with much fulness by all the Evangelists; their simple, dignified story presents the strangest, most tragic spectacle in the whole realm of literature. Devout men do not need to be reminded that these things were not written for striking dramatic effect, to create a moral impression, or to appeal to our pity. But the fact that they are written so fully in a book that is marked by its reverential reserve shows their deep spiritual significance. Here is the mystery of atonement of which our intellectual system can give no complete explanation.

The Crucifixion and the Title.—The place of a skull refers to the form of the ground; it was a knoll or little hill outside the city wall, but near to the city, "the green hill" of which the poet has sung with such tender simplicity. Thither Jesus was led, bearing a cross for Himself; but soon exhausted human nature needs help in that sad exercise. "His own received Him not," those who received Him from Pilate did so that they might inflict this shameful suffering. "There they crucified Him," the sinless One crucified with and for sinners. The leaders of the Church had ranked Him with sinners and outlaws, and there he is placed by Pilate's orders. The King in the midst, it has been well said that the whole of humanity is represented here. "The sinless Saviour, the saved penitent, the condemned impenitent." Many things were here said and done in bitter irony which represented the very deepest truths. The title on the cross, "Jesus of Nazareth, the King of the Jews," is prophecy, as well as the fulfilment of prophecy, and when it is put in the three great languages of the ancient world it suggests universal sig-

nificance and abiding dominion. This may have sprung from Pilate's desire to annoy the Jewish rulers, but it shows that in a very real sense that they knew not what they did. Pilate would cast a little cheap satire and then forget the unfortunate victim, and little thinks that there is decreed for himself an infamous immortality by association with the name of the Nazarene. The rulers remonstrate and point out how, according to their taste, the inscription can be improved, but they receive a curt reply, in which there is more than meets the ear, "What I have written, I have written;" how true of Pilate's life and of our own. These people have written the judgment of Jesus, and it goes down to an irrevocable eternity. It is done, it is too late for new judgments and revised readings, it must abide for coming generations to read in the strong light of the world's history, and with the interpretation that will come from the life of the risen Christ.

The subordinate actors in the great drama play their part in the same spirit; the homage of the rude soldiers to this King takes the form of parting His garments among themselves in a scornful spirit; that which cannot be rent without being spoiled is gambled for. The good Samaritan is Himself treated as one who has fallen among robbers. Though they know it not they are helping to complete a picture of the righteous Sufferer written centuries before. Whether Psalm xxii referred originally to the nation, or to an individual, its true fulfilment is in Jesus. He is the true Israel, the real suffering servant. This the Evangelist did not understand at the time, but it came to him afterwards under the teaching of the Divine Spirit; the soldiers would have said that they did it for sport, but, to the disciple whom Jesus loved, there is no sport in this grave matter, it is the working out of God's decrees and the fulfilment of Israel's deepest life.

If enemies and scoffers gathered round the Cross, friends of Jesus were not far away. Women were there, "first at the Cross and first at the tomb," and the thoughts of Jesus in the last sad hours were for them. It shows at the same time His care for His mother and His confidence in John. When He is gone she will still need care, and the beloved disciple is appointed to that filial duty. The words of Simeon are now fulfilled, the sword has pierced the mother's heart also. She is encompassed by human limitation and cannot fully

understand why her Son should be taken away in the fulness of His youthful manhood. But this is not the time for theorizing, she can only bear in patience her part of the Cross; she must suffer and wait.

With two words from the Cross the lesson closes, "I thirst," and "It is finished." It was real agony, the painful thirst which accompanies feverish suffering, though it is perhaps no great strain to apply it, as some have done, to His eager longing for man's redemption. "He shall see of the travail of His soul and be satisfied." He meets death willingly, and calmly looks it in the face. He refuses the drug which was given in mercy to suffering criminals, but accepts the reviving drink. He will not go down to death in heavy stupor, but for our sakes will fathom all its meaning, and proclaim his victory. "It is finished," it is all over now, the long life of faithful toil, the conflict with man's hard stupidity and cruel bigotry, the enduring the contradiction of sinners, the sacrifice of life and death, the service of humanity, the obedience to the Father. He can now look up and say, "I have finished the work which Thou gavest Me to do." Yes, in a very real sense the work of Christ is a "finished work," but ere it finds its final fulfilment it must enter into our lives. Before we can bear the cross we must cling to the Saviour's Cross, we must appropriate by faith the work that was perfected on Calvary, and then we shall find through it our perfecting. A real faith in it brings the spirit of it into our souls and makes us in our small way helpers of mankind.

There'll Come a Day.

By Margaret Preston.

There'll come a day when the supremest splendor
Of earth, or sky, or sea,
Whate'er their miracles, sublime or tender,
Will wake no joy in me.

There'll come a day when all the aspiration,
Now with such fervor fraught,
As lifts to heights of breathless exaltation,
Will seem a thing of naught.

There'll come a day when riches, honor, glory,
Music and song and art,
Will look like puppets in a worn-out story,
Where each has played his part.

There'll come a day when human love, the sweetest
Gift, that includes the whole
Of God's grand giving—sovereignest, completest—
Shall fail to fill my soul.

There'll come a day—I will not care how passes
The cloud across my sight,
If only, lark-like, from earth's nested grasses,
I spring to meet its light.

Religion is a personal thing—an individual concern; for every one of us must give an account of himself to God, and every man bear his own burden—
Robert Hall.

*International Sunday School Lesson for June 4th., John xix., 17-30. Compare Matt. xxvii., 27-54, Mark xv., 16-39 and Luke xxiii., 33-47. Golden Text, "The Son of God, who loved me and gave Himself for me."—Gal. ii., 20.

II. "The Secret of Divine Guidance."

By B. B.

"The Secret of the Lord is with them that fear Him."—Ps. xxv.

The promise of Divine guidance is given in terms the most explicit: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known." These things will I do unto them, and not forsake them." Again: "I will guide thee with mine eye."

He does not promise to disclose to us the future as it lies open and naked to His omniscient eye; whatever difficulties and embarrassments may arise from our ignorance of the future, a full revelation of it would give rise to far greater difficulties and embarrassments. Who would desire to know all that is to befall him in one year, not to speak of a lifetime? The deep, dark shadows that are to rest on his path—the hopes that are to end in disappointment, the plans and purposes that are to fail, the losses that are to be sustained—the great heart shocks to be received? Wisely and most mercifully, all this is hidden from our view.

There is, however, a distinct promise of Divine guidance. We not infrequently, are greatly perplexed as to whether or not we ought to move, and if so, in what direction.

At such times we are reminded of one who confessed that he was but a little child and knew not how to go out nor to come in. We feel that our position is strikingly like that.

Remembering the promise of guidance, we cry, "Lead Kindly Light." That is just what our Father God does for us, as we place ourselves trustfully in His hands.

He gives us clear indications of His will, so that we are able to move or stand still, to choose or reject, to say yes or no with the settled conviction that God would have it to be so. How or in what way the indication of His will comes to us it is not always easy to explain, oftentimes it is simply impossible to do so, but the fact itself, accounted or unaccounted for, remains.

In our more thoughtful moments we feel that He exercises a gracious superintendence over every part of our life, that our very steps are directed by Him.

Placing ourselves in all the trustfulness of the true child spirit in His hands, we do not wander, but are led.

The children of Israel are often spoken of as wandering in the wilderness, that however, is not true; they did not wander, but were led. There is all the difference between the two things. Favored as they were with the pillar of cloud and the pillar of fire, their course was very simple and plain; ours is not so. They were in a condition of babyhood; we are supposed to have emerged out of that, and the very discipline involved in the effort to ascertain the way

in which God would have us go, or what He would have us do, carries with it advantages of a high order. We may well be thankful that we have not the literal pillar of cloud and of fire. God's method of dealing with us in this matter it is a fine education, well fitted to develop a healthy moral and spiritual manhood.

Widely different as is the mode of guidance in our case from that of the children of Israel, the guidance itself is as real for us as it was for them.

They who fear the Lord are not called upon to shape their own course and to be the masters of their own destiny. They know that they are free to choose, to refuse or to accept, to say yes or no, but they know just as well that there is a "Divinity that shapes their ends, rough hew them how they will." Well that they are content, in that they rejoice.

"I dare not choose my lot,
I could not, if I might;
Choose Thou for me, my God,
So shall I walk aright.

Amid "Life's encircling gloom," they do not always see whether they are moving. The point reached is oft widely different from what they had marked out for themselves.

Feeling assured of Divine guidance, they are satisfied to walk as blind men, and do not presume to ask "to see the distant scene."

If we set up our own will in opposition to the will of God and resolve to follow the devices and desires of our own heart, what then? We shall find ourselves on forbidden ground; difficulties and dangers will thicken at every step, because we have broken away from Divine guidance. Thank God when we do break away, He asks us to come back, through the bitter experience that falls to our lot in breaking away. He asks us to come back; He urges us; He pleads with us most tenderly to come back. Thus urged, thus pleaded with, shall we not return unto the Lord in penitence, in loving trust and hope, saying, "Thou shalt guide me with Thy counsel," and there find out as a matter of personal experience how true it is that He leads in paths of righteousness for His name's sake.

Led by Him we shall reach home at last, for whither should the Father lead His children but home? Arid the light of that home we shall see and understand as we cannot now, the secret of Divine guidance, one of the secrets of the Lord with them that fear Him.

In human hearts what bolder thoughts can rise
Than man's presumption of to-morrow's dawn?
Where is to-morrow?

The real blessing, mercy, satisfaction, is not in the having or the lack of merely outward things, but in the consciousness that the true source of life and happiness is deeper than all these.—John W. Chadwick.

A Tribute to Dr. Oswald Dykes.

We take the following from the Southern Cross, Melbourne, March 17, 1899:—"And then, what a surprise to the congregation, as well as a power in the city (Melbourne), the Rev. J. Oswald Dykes was! I have heard that man pray with such perception and earnestness, and pour out his soul in such lowly confession, glowing gratitude, and fervent intercession, that men and women and children felt as if their hidden thoughts were being searched by God's own candle, and looked up through their outspread fingers, and from under their brows, in something like awe of this new prophet who had come amongst them. As a preacher there was a kind of divine majesty about his deliverances. Never shall I forget how thankful we were for him when the Doctor's (Cairns') great sorrow befell, and he mourned in sackcloth and ashes the loss of his only son. I have often listened to sermons delivered with the object of improving such occasions—which I am afraid have just as often wounded as healed—but I must say that I never heard anything equal to Dykes' sermon on that occasion, from the words 'Weep not.' He just excelled himself. It was a discourse rilling over with sympathy, human and divine. You felt keenly the misery and gloom and death which sin has brought into the world, but these feelings were almost banished in the thought of life, and immortality brought to light through the Gospel. In some extraordinary way you seemed to realise the presence of Him who, with kindest sympathy, bids every mourning soul 'weep not,' and forbids despairing sorrow with the comforting and divine assurance, 'I am the resurrection and the life.' It must have been most consoling and strengthening to the doctor, and you could not help feeling thankful that God had entrusted such gifts of consolation unto men. Dykes was a great power in the land while I (it is an 'old pulpit' that is supposed to be speaking) had the honor of claiming him as an occupant, and I suppose his highest testimonial is to be seen in the Theological Hall, now within the Ormond College, with its three professors, of which, in the infantile stage, he and Dr. Cairns were the first tutors. He was a great advocate for a colonially-trained ministry, was Dykes, and you may now count the fruit of his sagacity by the score."

Do not quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation. That is the practice which God appoints you; and is having its work in making you patient and humble, and generous and unselfish, and kind and courteous.—Drummond.

Methods of Bible Study.*

By Rev. Neil MacNish, B.D., LL.D.

The Bible occupies a unique position in the literature of the whole world. To an extent which cannot be overestimated, and which comparatively few members of the Christian Church are able to appreciate, the language of the Bible has entered into the ordinary literature of the nations. From the time, in the far-off centuries, when the canon of the Old and of the New Testament was completed, and when, therefore, those books which we now receive and venerate as inspired Books came to be regarded as Canonical, and as being, or forming, the Word of God, scholars of strong intellectual powers and of unwearied diligence have expended nights and days in examining the Word of God or the Bible, and in writing commentaries of larger or smaller fullness and minuteness on the numerous books that make up the Bible.

It has been judiciously observed that the Bible has produced a varied and prodigious literature. A library made up of all the books that have been written solely in defence of the Bible would be an imposing spectacle. No other book has left so many and such deep traces on human literature. On modern literature the traces of the influence of the Bible are incomparably deeper and more legible than those which are left by any other single volume. One whose name is well known in certain ecclesiastical circles in our day avers:—"But the silver cord of the Bible is not loosed, nor its golden bowl broken as Time chronicles his tens of centuries that are passed by." Huxley, who was a votary of science, whose intellect was strong and clear, and who could not be regarded as having any undue affection for the Christian Church or faith, made this noble admission regarding the Bible: "For three centuries the Bible has been woven into all that is best and noblest in English history. It has become the national Epic of Britain, and is familiar to noble and simple." With this statement we shall all agree: "The Bible came from a nation alike despised in ancient and modern times; it still has an exceptional history. Homely the Bible often is, as it must be—if it be the Book for all men and for all time. The best theologians and scholars are content to sit at its feet and learn. They declare that they cannot approach its depth and breadth and fulness." The members of the Christian Church everywhere are in our time seriously affected by the destructive theories, as they regard them, which are abroad, and which are upheld and defended by scholars of acknowledged learning. It will not be without advantage to cite the opinion of two men who are regarded by many Christians as holding and as en-

forcing views that are detrimental to the solemn reverence with which the Bible is to be held. The late Robertson Smith, who by his peculiar views incurred the disfavor of the Free Church of Scotland, has these excellent praises to bestow upon the Bible: "The testimony in favor of the Bible as the Word of God is universal. The persuasion that in the Bible God Himself speaks words of love and life to the soul is the essence of the Christian's conviction as to the truth and authority of Scripture." In general, the real fruit of Bible reading lies less in any addition to one's stock of systematic knowledge than in the privilege of withdrawing for a moment from the thoughts and cares of the world to enter into the pure and holy atmosphere where the God of love and redemption reveals Himself to the heart, and where the simplest believer can place himself by the side of the psalmist, prophet, or apostle in that inner sanctuary where no sound is heard but the gracious accents of divine promise and the surest response of assured and simple faith." The name of Dr. Briggs is well known in the Presbyterian Church of North America owing to the peculiar views which he once propounded. His profound reverence for the Bible is deep and unmistakable. It thus found expression: "Bible study is the most important of all studies, for it is a study of the Word of God, which contains a Divine revelation of redemption to the world." The Bible is an ocean of heavenly wisdom. All the sciences and arts, all the literature, histories and religions of the world gather about the Bible to contribute to its study, and to derive help from its revelations. Bible study is the most profound of all studies, for it has to do with the secrets of life and death, of God and man, of this world and other worlds."

It is very gratifying to have thus the assurance from themselves, that, however much Robertson Smith and Briggs may be supposed by many intelligent and earnest Christians to have travelled in paths of theological aberration, they express the greatest reverence for the Word of God.

It is the merest truism to contend that the Word of God, and therefore the truth, has nothing to fear or to suffer from the most searching and the closest investigation, if such an investigation is carried on with honest faithfulness and with an invariable deference to unbiased reasoning, and to the demands of unimpeachable logic.

We can accord our ready assent to the avowal of the present Archbishop of Canterbury, in a contribution which he made several years ago to the now famous "Essays and Reviews:" "The thorough study of the Bible, of what it teaches and does not teach, must take the lead of all other studies. He is guilty of high treason against the faith who

fears the result of any investigation, whether philosophical or scientific or historical." Bunsen has wisely written that it will be seen more and more as the years pass by that the full light of science does not eclipse the truth of the Bible, but only leads us by its discoveries to understand the sacred pages aright. Among the many wise sayings of Froude, this saying has a prominent place: "Liberty of opinion, which is the life of knowledge, as surely becomes the death of falsehood."

A pious and diligent student of the Evidences of Christianity asserts that there is no end to our discovery of the evidences of Divine truth. Every page of the inspired volume will present to us rich mines which cannot be exhausted, and which astonish and delight the student as he advances in his enquiries."

These citations, taken as they are from the writings of warm friends of the Word of God, as well as from the opinions of those who are, as many Christians believe, in open or in covert opposition to the Word of God, will suffice to indicate how strong and deeply seated in the human heart is reverence for the Word of God and for the Bible.

It is not for ministers of the Christian Church, but for earnest and intelligent laymen as well, that the phrase higher criticism has a remarkable interest. The attitude of many believers towards the higher criticism may thus find expression: "The methods of the so-called higher criticism are employed to shake the authority of the books that form the Bible, and to show that they were not written by the men whose names they bear, nor at the periods which have hitherto been regarded as the date of their origin." All lovers of truth will acquiesce in the contention that the Bible must be subjected to exactly the same tests as any other document."

To Canon Driver a place of eminence pertains owing to his ability and scholarship among the higher critics of our time. His frank admissions are certainly well worthy of our attention. In his "Introduction to the Literature of the Old Testament," he writes on this wise: "In the critical study of the Old Testament there is an important distinction that should be kept in mind—that of degree of probability; many results can only be approximate. It is not the case that critical conclusions, such as those expressed in the present volume, are in conflict either with the Christian Creeds or with the Articles of the Christian faith. Those conclusions affect not the fact of Revelation, but only its forms. They do not touch either the authority or the inspiration of the Scriptures of the Old Testament." They must be comparatively few who have not read the book from which I have extracted these views of Canon Driver, that are aware how safe his position is accord-

*Paper read before the Synod of Montreal and Ottawa at Cornwall.

ing to his own showing, and how much of the anxiety which numerous believers cherish regarding the Bible would pass away, or disappear, were due attention to be extended to his own asseverations concerning the purpose and influence of the higher criticism! It will not be disputed by any intelligent Christian that the plan which Canon Driver and other higher critics follow is altogether anomalous, and indeed without a precedent or a parallel in the whole range of the world's literature. Driver allows himself to believe that several codes, as he calls them, were employed in the preparation of the Pentateuch or Hexateuch. It devolves on the higher critics, with their real or imaginary sagacity to determine the code from which even a few verses in any given chapter were taken. "I have followed the guidance of my own judgment as to what was probable or not." Such is the clear admission of Driver regarding the course which he is pursuing in his endeavor to ascertain the authorship of the Pentateuch or Hexateuch. Other critics can pursue a similar method with all the freedom and wisdom which Driver evinces; and such being the case, it may safely be predicted that the higher critics will never be of one mind, or arrive at similar conclusions with regard to the composition of the Pentateuch or Hexateuch. It may be held, therefore, as an able thinker affirms, that the Apologist is not called upon to accept the results of modern criticism or to constitute himself an advocate of its claims to scientific certainty. It is far enough from having reached that stage as yet. Not only is there conflict between critics and different schools regarding the relative priority of the Deuteronomic and priestly codes, but instances are not unknown of the same critic changing his mind on the question. The higher criticism accordingly reaches no certainty; its field lies in the realm of probability; it appeals to subjective considerations; it reasons on a low plane, the plane of personal insight and judgment.

The theory of the Post-Exilic origin of the Mosaic Legislation involves difficulties of the most serious kind. We are right in supposing that Jesus Christ and His inspired apostles held the traditional belief regarding the authorship of the Pentateuch. It is abundantly evident that the historical character of the Pentateuch and its Mosaic origin and authorship are involved in each other. If we are heedful of the veracity of the Son of God and of His apostles we must confess that they bear unequivocal testimony to the historical character of the Pentateuch and of its Mosaic origin and authorship. What is known as the theory of accommodation can be easily refuted. It is opposed to the best feelings of Jesus the Christ. It is inconsistent with the Divine inspiration of the first teachers

of Christianity. It involves the whole of the New Testament in uncertainty. The attentive student of the Pentateuch can observe, with the greatest facility, that Moses, if he was the author of the books that comprise the Pentateuch, was entirely free from vanity and egotism. Were the books that bear his name written by some other author, then must it be conceded that, beyond and apart from the Bible, Jewish or Hebrew patriotism has nowhere treated the great legislator with so little admiration and praise. We must acquiesce in the statement that such a representation of Moses is perfectly intelligible as proceeding from Moses himself. But what in him was humility was obtuseness in an antagonist, such as is not found in the account of other great men, nor in the notices of Moses in other books.

It may be safely contended that, whatever benefits the higher criticism is destined to confer on the books that form the Old Testament, it will never succeed in overthrowing the traditional belief that Moses wrote the books that bear his name. I am not aware that enough has been made, in connection with the books of Moses, and with the time at which they were written, of the argument which is deducible from the schools of the Hebrew prophets. If discoveries that are continually made regarding the ability and doings of men and nations that flourished in the far-off ages are to receive due consideration, we are to infer that the men of those ages were the peers of the men of subsequent generations, so far as mental ability and powers of reasoning and of collecting and weighing evidence are concerned; and, such being the case, those Hebrews who belonged to the school of the prophets, naturally enough, were at pains to make themselves familiar with all the evidence that was available to determine the date and authorship of the various books of the Old Testament. It has been truthfully asserted that the preservation of the books of the Bible was probably due to the prophetic college. The prophets formed a large and organized community, thoroughly conversant with one another's writings, trained up in the study of them, anxiously searching out their meaning, comparing statement with statement. The ancient Hebrews were not a literary people; they produced few, if any, books save those that go to form the Old Testament. I am confident that a strong argument against the conclusions of the higher critics, and in favor of the authenticity of the books of Moses, can be elaborated from the care and natural sagacity which the schools of Hebrew prophets brought to bear on their sacred and inspired writings.

"The Bible gives us the material for all ages and leaves to man the noble task of shaping the material so as to

suit the wants of his own time. Neither the writers nor the thinkers of any age can exhaust the fulness of the Bible. Time passes on, but the Bible ages not. So long as the Church shall last, so long will it be the voice of God speaking to it; and that not as a thing of the past, but as a thing of the present. It is in keeping with our own enlightened view of the truth of God and of His Christ that the visible Church of one age is never essentially the same as that of the next."

Professor Charteris has defined with sufficient accuracy the relative position and functions of what I may characterize as the lower and the higher criticism. "Criticism has to settle the text of the sacred writings so as to come as nearly as possible to the *ipsissima verba* of the sacred writers, both in the Old Testament and in the New." Literary Criticism deals with the several books of Scripture—their historic origin and authorship, their integrity, their form, their design, and their relation to one another and to consistency. The Canon having been settled, the contents come before the student of our day as substantially one book.

Much can be advanced in favor of the belief that the languages of the Bible were prepared by Divine Providence as the most suitable languages for declaring the Divine Revelation to mankind.

Any one who has ever undertaken to translate one language into another can be well aware that no translation can take the place of the original language. So minute are the details and so many are the peculiarities of all languages that it is simply impossible to do justice to them by rendering them into another language. The learned scholars who prepared the revised version of the New Testament were fully cognizant of the great difficulty which must always obtain in the endeavor to translate the phrases and idioms of one language into another language. We thus read in the preface to the revised version of the New Testament: "All endeavors to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free."

Exegetical theology has to do especially with the sacred Scriptures, their origin, history, character, composition, doctrines, and rules of life.

The work of exegetical theology will always continue to be very important. Each age has its own peculiar phase or department of truth to elaborate in the theological conception and in the life. An enthusiastic student of the Bible maintains that exegetical theology is a science whose premises and materials are no less clear and tangible than those with which any other science has to do, and whose results are vastly more im-

portant than all other sciences put together, as they concern our salvation and eternal welfare. Those of us who are preachers of the Gospel are under a heavy obligation if we mean to be faithful to our high calling to gather all the knowledge that we can regarding the languages in which the books of the Old and of the New Testament were originally written. It behooves every Christian minister to keep his exegetical armor clear and burnished through all his years, and to prevent the rust of indolence or inattention from creeping and gathering over it. In the face of the vast accumulation of learned commentaries the preacher is wise who consults the Hebrew or Greek text in which the subject of his discourses was written. It becomes him to be sure that he is interpreting correctly the argument or statement of the inspired writer whose words he undertakes to expound, and that he is not imposing on the sacred text a meaning which is altogether foreign to it. It is impossible to tell the number of sermons that have been written upon the reply which King Agrippa made to Paul: "Almost thou persuadest me to be a Christian." The Sinaitic MS. has removed every doubt regarding the incorrectness of that reading; the words in question ought to be rendered: "Lightly, on an insufficient ground, you persuade yourself that you have made me a Christian." The translation of the received version of the Bible did violence to the clear meaning of the Greek words "en oligo kai en megalō," where they were rendered "almost and altogether," whereas their correct meaning is as Alford indicates: "I could wish to God that whether with ease or difficulty (on my part) not only thou, but all who hear me to-day might become such as I am, except only these bonds." The sentiment which runs through the words "almost thou persuadest me to be a Christian," however beautiful it may be from a certain point of view, in itself, is not a correct rendering of the answer which Agrippa made to Paul, having, as he, the king, had, no intention of becoming a Christian, at that time at any rate. The incorrect translation of the reply of King Agrippa is sufficient of itself to indicate how necessary it always is for those who undertake to preach the Gospel to cultivate the study of exegesis, and to resolve to maintain a continuous acquaintance with Hebrew and with Greek, with the languages in which the Word of God was originally written.

I have already in this paper exceeded the limits which were prescribed to me. Let me remark that the elaborate and learned books on the Bible which are appearing in our time make a constant demand on the studious application of our ministers, if they desire, as they naturally do, to have even an imperfect knowledge of the wide and diversified

progress which Biblical learning in all its forms is making in our day. At the end of his commentary on the Book of Revelation, Dean Alford, whose critical learning all ministers must admire, who are conversant with his Commentary on the Greek New Testament, thus writes with commendable candor and humility: "With this my labor of eighteen years is herewith completed; my prayer is and shall be that in the stir and labor of men over God's Word, to which these volumes have been a humble contribution, others may arise and teach whose labors may be so far better than mine that this book and its writer may ere long be utterly forgotten."

I cannot linger to enumerate the various commentaries which have been published in recent years, designed as they are to impart the best results of modern learning in a form that is adapted for various classes of readers. To the Bible a selection of helps is frequently appended wherein useful information of different kinds is given for the purpose of making the various references and allusions in the Word of God more intelligible and beneficial. Assistance in various forms is afforded for enabling the scholars who attend the Sunday-school to understand the lessons that are taught more easily and correctly. There is a danger and perhaps a grave danger that amid the wide profusion of Biblical literature the attention of young and old among the students of the Bible is the danger of being turned away from the direct study of the Bible itself. Among the many wise opinions of Luther, this statement deserves a place of honor: "It is the attribute of the Holy Scriptures that it interprets itself by passages and places which belong together, and can only be understood by the rule of faith. Every word should be allowed to stand in its natural meaning, and that should not be abandoned unless faith forces us to it." The pious scholar will always be acting wisely who collates the texts of Scripture that bear on any doctrine for himself, and who endeavors to increase his knowledge of the Will and Word of God by the careful and prayerful study of the Bible. And when all has been said, that can be cheerfully and thankfully said, in praise of all the learning which is brought to bear on the correct interpretation of the Word of God through all its books, let it not be forgotten that for the child who is still in the morning of his days, and of his knowledge of the Bible, as well as for him who has studied much and long, the various commentaries which the ripest human learning has produced, it will be always well and wise to bring his mind and soul and spirit into direct and loving contact often and always with the Word of God itself, pure and undefiled, which is able to make us wise unto salvation.

Effect of Reputation on Character.

Reputation helps to make character. To be continually telling a boy that he is a bad boy is more likely to make him worse than better. To give a class the reputation of being the "worst class in school," and to keep noising it abroad, is not likely to raise the moral tone or discipline of the class. A man who has served out a term in prison for crime finds it hard to show himself trustworthy, because nobody trusts him. His reputation as an ex-prisoner clings to him, and, unless he is exceptionally strong of will, reform seems hopeless to him, and he sinks back to the level to which his bad reputation has been depreciating him. As the character of others depends largely upon their reputation, we should be careful how we handle that reputation.—S. S. Times.

Laborers.

As laborers set in a vineyard
Are we set in life's field,
To plant and to garner the harvest
Our future shall yield.

And never since harvests were ripened,
Or laborers born,
Hav' emen gathered figs of the thistle,
Or grapes of the thorn!

Even he who has faithfully scattered
Clean seed in the ground,
Has seen, when the green blade was growing,
Tares of evil abound.

Our labor ends not with the planting,
Sure watch must we keep,
For the enemy sows in the night-time
While husbandmen sleep.

And sins, all unsought and unbidden,
Take root in the mind;
As the weeds grow, to choke up the blossoms
Chance-sown by the wind.

But no good crop, our hands never planted,
Doth Providence send;
Nor doth which we planted have increase
Till we water and tend.

By our fruits, whether good, whether evil,
At last are we shown;
And he who has nothing to gather,
By his lack shall be known.

And no useless creature escapeth
His righteous reward;
For the tree or the soul that is barren
Is cursed of the Lord!

—Phoebe Cary.

The Grace of Human Kindness.

The grace of human kindness, bestowed through words and deeds, is no doubt a very valuable and effective aid to the divine Word in winning men to Christ. It is also true that the devil gains most of his converts by pleasing favors, and no one would walk in his ways but for the fact that he makes them such pleasant places with the good and pleasant things of this life. Moral: Before we trust or follow any one because he is kind, let us see to it that he is "all right" in other respects.—The Lutheran.

Death is a great mystery, but it leads to a greater mystery—the mystery of eternal life.

World of Missions

Foreign Mission Notes.

The Foreign Mission Committee met in Toronto on the 16th, 17th and 18th inst—covering three days, an unusual thing. Yet the work in some respects was too hurriedly done. When members of committees become impatient details are apt to be overlooked, and sometimes mistakes follow.

Perhaps the item that will most interest the Church is the approval expressed of the call extended to the Rev. Donald MacGillivray, B.D., to go to Shanghai and devote himself to the preparation of literature. To some who think the missionary's one duty is to preach the Gospel, this action will be distasteful, for they do not see that writing new books or translating old ones from other languages is preaching the Gospel. The missionaries in China think otherwise. There has been a great awakening in China. A great demand suddenly arose for certain literature, and they will have it—good or bad. The duty of the Church is to be on the ground first, and meet that need. So the committee think; and it is counted an honor to the Church to have such a man as Mr. MacGillivray to give to this important work; one who knows the Chinese language so well as to entitle him to such a call. The General Assembly will be asked to approve of this action. Mr. MacGillivray will still continue to be a member of Honan Presbytery.

The next point of interest was the appointment of new Missionaries. It was agreed to appoint Dr. A. Nugent and Mr. J. T. Taylor, M.A., to Honan. Miss B. Goodfellow was also appointed to India, on condition of a successful medical examination. There were other applications; but there was a good deal of hesitation to the appointment of even these, for the usual reason that the revenue is not sufficient. The candidates were considered entirely satisfactory, and the need is very great, but if the funds are not forthcoming, is not the Committee going beyond its rights in appointing? So some thought. Others thought differently; that if God has raised up men and pressed them upon the Committee He will also furnish the means. The latter view prevailed as far as the appointments were made, in the hope that the gifts of the Church will justify the action.

A resolution was adopted in high appreciation of the late Dr. Kellogg, for some years a useful member of the committee.

The Rev. A. B. Winchester, who has been so long a successful laborer among the Chinese of British Columbia, has tendered his resignation on account of ill-health and other discouragements in the work. The Committee asked Mr. Winchester to reconsider and if possible continue in the work.

Miss Calder, who has returned on furlough, does not intend returning to India as a missionary.

An interesting discussion took place on the Presbyterian Volunteer Union for Foreign Missions, which was represented by Rev. J. McP. Scott, President of the Union. The Committee adopted a resolution of sympathy with the Union and its objects.

Do a Kindness.

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angel hands will mark the spot.

Do a kindness, though 'tis small;
Angel voices sing it all.

Do a kindness; never mind!
What you lose the angels find.

Do a kindness, do it now;
Angels know it all somehow.

Do a kindness any time;
Angels weave it into rhyme.

Do a kindness—it will pay;
Angels will rejoice that day.

Kindly deeds and thoughts and words
Bless the world like songs of birds.

A Bird That Has Lost its Nest.

Dr. Corbett, of Glasgow, is one of an increasing number of Christian preachers who have visited the Far East to see mission work for themselves. He tells of a touching confession of a Hindoo, one of a group he met in an Indian town, who made him sit down amongst them and wanted to know about his religion. They acknowledged that they were only gropers for light, and one of them said: "I feel that my soul is like a bird that has lost its nest. Sometimes it seems as if I flew a little nearer, then I know myself a little farther away, and so I keep floating and flying, waiting until some light shall burst upon me that shall guide me to my home; and I believe that my home is God." In that mood, who can doubt that many of these seekers for truth will see soon that Jesus Christ is the way to God, who is our home?—W. D., in London Presbyterian.

Says The Writer: "The first page of one of our well-known dictionaries was revised more than one hundred times."

Why Eye-Glasses are Universally Worn.

The question is often asked, particularly by those who can recall the customs and experiences of twenty-five years ago, "Why do so many persons nowadays wear glasses?" The answer is easy: "The increase in the number of spectacles worn is not to be regarded as an evidence of modern degeneration of the eyes, but rather that a long-felt necessity has been met." For it should be remembered that within the past quarter of a century much has been learned about the value of glasses, and the range of their application and usefulness has been enormously extended. Of course, the eyes need more help now than formerly, as the amount of work they are required to do is much greater than at any previous period in the world's history. The sewing machine and many other inventions of its class save the labor of the hands only to add to that required of the eyes. New employments, new amusements, and new fashions are continually being introduced to increase the exactions laid upon these sensitive and delicate organs. The steady decrease of illiteracy, together with the general cheapness of literature and a spread of a taste for it, the enormous circulation of novel, magazine and newspaper, the ever-increasing use of artificial illumination, all combine to over-tax the eyes, and to weaken or possibly destroy the sight unless the required aid and protection be supplied through every means at our disposal. Thus it happens that the sometime luxury of properly adapted glasses has come to be recognized and understood by very many of the present generation as one of the real necessities of their lives.—John S. Stewart, in May Lippincott's.

The Food Value of an Egg.—Six large eggs will weigh about a pound. As a flesh producer, one pound of eggs is equal to one pound of beef. About one-third of the weight of an egg is solid nutriment, which is more than can be said of meat. There are no bones and tough pieces that have to be laid aside. Practically an egg is animal food and yet there is none of the disagreeable work of the butcher necessary to obtain it. Eggs at average prices are among the cheapest and most nutritious articles of diet. Like milk, an egg is complete food in itself, containing every thing that is necessary for the development of a perfect animal. It is also easily digested, if not damaged in cooking.

New York has two fire chaplains, one Protestant and one Catholic, whose duty it is to be pastors to the firemen at their engine-houses, and also to attend fires, in case a second alarm is struck, for such ministrations as any sufferer may require. For this purpose a swift team is always in waiting.

The Dominion Presbyterian

IS PUBLISHED

AT 232 St JAMES STREET, MONTREAL

TERMS

\$1.50 per Year, in Advance

The Mount Royal Publishing Co.,

C. BLACKETT ROBINSON, Manager

Saturday, May 27th, 1899.

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 232 St. James St., Montreal.

The Personal Element.

The strength of a man's preaching depends more upon what he is than upon what he says. If he be an insincere man, while he may charm with his eloquent periods, he will fail to command the respect, even of the men who admire him. Should he attempt to lead them where self-sacrifice becomes a necessity, they will refuse to follow him.

We know a man who is not a good preacher, in the ordinary acceptance of that word, who is not scholarly, who reads the Scriptures in schoolboy fashion, yet who is a greater power in the city in which he lives, and in the pulpit or on the platform, than any other minister of any denomination. There is a life behind his words, and it lends all its strong pure strength to wing the message that he comes forth from his Master's presence to deliver. In the same city is another minister, a studious, scholarly man, most careful in his choice of language, in prayer, and in the reading of the Scriptures, most painstaking lest he offend other men, yet who is steadily losing his ground. For, beneath the careful outward exterior there is a sub-stratum of meanness, and its frequent out-cropping gives the lie to all he says.

This second man is perhaps the more richly-endowed of the two, except in the spiritual graces. Here is a secret of power. It is the secret of the splendid power of some humble laborer, who, knowing nothing of any language but his own, nor of any school but that one where necessity sternly presides, will yet speak to you of truths far beyond your ken. As he leans on the spade or the plough-handle, or looks out at you through the grime of the shop he reveals to you an inner life of wondrous purity, and a spiritual vision of truly marvellous sweep.

We urge our young men to make the most of their college days, to take ad-

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vantage of every opportunity for developing their mental faculties, and perfecting their knowledge of men. Is there not a more excellent line of study? Is the training of soul-perception not worthy of some effort? Ought not the men who aspire to be the leaders of others in spiritual truths to be "far ben" themselves ere they enter upon such work? Yet how little the spiritual is cultivated while the student is within college halls, and still less does the busy minister find opportunity to go apart with the Master, that he may hold converse with Him, and come back to his work again, with face aglow and spirit pure and strong for his Master's service.

The Peace Conference.

The eyes of all civilized nations are turned to-day towards that spot in Holland where the "Parliament of Men" is assembled to consider the Czar's proposal to reduce the armament of the nations. The situation is puzzling to the undiplomatic mind. The ruler who proposes disarmament is remorselessly crushing out the national life of the Finns on the western side of his great Empire, and is fastening his grip upon China on his eastern border. His emissaries are busy in the south fomenting insurrection among the subjects of the Sultan, in order that the Turkish kingdom may be rent by internal strife, and Russia may have an excuse to take over a coveted section—in the interests of peace! In the Transvaal and in Samoa another nation, prominent in the Parliament of Men, has her forces ready. In the Philippines and also in Samoa still another is bringing about peace through the brutal force of arms. And yet another of the great nations has sent to that Parliament, as its representative, a man who is an avowed opponent of the policy proposed by the Emperor of Russia.

The undiplomatic mind cannot penetrate behind the scenes. We hope the result may not be valueless. The horrors of war, even of the comparatively petty strife of the present, are sufficient to make Christian men long for that time when war shall be no more. We believe there is but one agency that is sufficiently powerful to bring about this desirable condition; and Christian men and women, the world over, will unite in the prayer, that the Divine Spirit may operate upon the mind of those gathered in that great assembly, and that He may guide them to such conclusions as shall bring appreciably nearer the reign of the Prince of Peace over the earth.

We have a Priest on high who is touched with a fellow-feeling of our infirmities. My soul, unable to support itself in its aerial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conception in the figure, the countenance, the heart, the sympathies of a man.—Dr. Chalmers.

Andrew Melville.*

We welcome another volume of the Famous Scots series. We do not know any series of small, cheap books which brings more fully to view the rich and varied life of Scotland. It is a library that all who cherish a reverential love for the land of their fathers should have in their possession for their own stimulus, and for the instruction of their children. The money wasted on one or two pretentious, useless volumes would buy all these neat little books. The volume now before us is worthy the attention of all those who take an interest in the great battles fought for civil and religious liberty; but that it is of special interest to Presbyterians, the following extract will show:

"Melville, and all who from first to last joined in the Scottish resistance to Episcopacy, were persecuted that the controversy in which they were engaged was one, not academic merely, but vital; and that, as it was settled one way or the other, so would the people be left in a position in which they would be able to develop their religious life with freedom and effect, or in one which would incalculably cripple it. That is a contention which history has amply vindicated.

"The best justification of the struggle carried on during the period from Melville to the Revolution (1574-1688), to preserve the Presbyterian system in the Church, is to be found in the benefits which that system has conferred upon the country. It has penetrated the whole Christian people with a sense of their individual responsibility in connection with the principles and government of the Church; it has saved the Church from being dwarfed into a mere clerical corporation; it has laid for it a broad, strong basis by winning to it the attachment of its common members, and by exercising their intelligence, sympathy and interest in regard to all its institutions and enterprises. It may be truly said of the Scottish people that their highest patriotism has been elicited and exercised over the religious problems of the nation; that they have shown more sensitiveness concerning their religious rights, liberties and duties than concerning any other interest of their life; and that they had been more readily and deeply touched when the honor and efficiency of their Church was at stake than by any other cause whatever. How should an ecclesiastical system better vindicate its claim? Nothing so ennobles a people as the care of matters of high concern. Such a case as Presbyterianism has laid on the Scottish people."

*"Andrew Melville" by William Morison. Famous Scots Series. Oliphant, Anderson & Ferrier, Edinburgh and London.

A Children's Portion.

One of the most pleasing features of our Presbyterian services is the family pew. At the head of it sits the father, while the mother disposes herself impartially where her motherly touch may quiet a restless or fractious one. Each of the children has an appointed place, as they have at the family table; each has a Bible and psalter, each has some small offering for the Lord. In the church where we worship Sabbath after Sabbath, two sunny-haired children sit with their father and mother in the family pew. Three seats behind them two stalwart sons and a daughter who is a woman grown, sit with the father and mother in the family pew. This is as it should be.

To secure this desirable condition of things, the minister will be careful to provide a portion specially for the little ones. It may be just a hymn familiar to the children, or the reading of some simple portion of the Scriptures in which the children join, or a five minute address before the ordinary sermon, or a special service for the children at a more or less lengthened interval. The minister will consider his own limitations, and act accordingly. Few have the ability, and fewer still the patience and diligence, to prepare a special service for the children, and ready-made services are always stilted. But, by persistent practice, and unceasing diligence most ministers may learn to prepare and to deliver a five-minute address that shall reach the hearts of the child-members of his congregation, for whose welfare, as the overseer of Christ's flock there, he is held responsible.

Many ministers look upon this part of the service as an act of grace on their part, and with a tinge of the spirit of the man who went up into the Temple to pray, and who went down not justified, they mention the fact to their brother ministers that they have such services. Is it any wonder that there are comparatively few little ones in the family pew when such is the opinion that prevails among the preachers. The Sabbath school is not the children's service. It cannot take the place of the ordinary service any more than it can take the place of the home training of the child. That it is allowed to take the place of either is due to the neglect of a plain duty, on the part of the parent on the one hand, and on the part of the ministers on the other. When he is placed over the congregation he is specially charged to care for the lambs of the flock.

The Rev. Dr. John Brown, of Bedford, has been chosen to deliver the Yale lectures on preaching next year, in succession to Dr. G. Adam Smith.

There are in the United States three copies of the Gutenberg Bible, which ranks as the most valuable of printed books. One of these cost \$14,800. A copy on vellum has brought \$20,000.

A Boys' Brigade Story.*

This is a story about boys, and for boys; its peculiar feature is that it works into an interesting narrative, the toils and troubles, the defeats and victories of "Brigade Boys." The late Professor Drummond was enthusiastic over the "new process" of turning rough boys into good men, but this movement like all others must bear the brunt of criticism, and in this story we find that the "new-fangled process" is brought into disrepute through the inconsistency of the youthful soldiers; but those who believed that "they were a' richt at heart" were in the end justified. Young people who read this book will learn much about the life of Scottish boys, and learn at the same time, some lessons of courage and faithfulness.

May Magazines.

The Nineteenth Century for May opens with an article by Mr. Sidney Low, on the Peace Conference, charging that the Russian peace proposal is dictated by pure hypocrisy, and as a blind to enable her to complete her railroads; we should be sorry to accept this theory, and so to doubt the motives of the Czar, which are, we would fain believe, purely humanitarian. The next article, by Dr. Rentor, deals with the menace to Finnish freedom in the Imperial proposal for a new military law, and the Czar's Manifesto to the Finnish people; and concludes with an expression of hope that when the true facts are brought to the personal knowledge of the Czar, which, the writer suggests are kept from him by interested parties, he will listen to the opinion expressed by the Diet, and re-establish Finland's constitutional rights. An interesting article, written by Father Ryan, entitled "The Ethics of War," follows next, the object of which is to justify war when waged on reasonable grounds. Then follows a very terse article by Professor Goldwin Smith, answering Mr. Keibel's criticism on the Professor's former letter to the Times on the evils of the party system of government. A paper by Mr. Edmund Robertson, Q.C., M.P., on "The Church of England as by Law Established," is a temperate argument in favor of the legal right of the British Parliament to make laws for the Church of England. The Hon. W. Gibson contributes a short paper calling attention to the increased vigilance with which the Roman congregations are watching Catholics who wish to modernize apologetical arguments, drawing from it the conclusion "that serious scientific investigation in any of the higher branches is impossible, in any Catholic faculty, in cases where the subject matter is likely to be of interest to the ecclesiastical

* "Private Fyffe" by Hubert R. Oliphant Anderson & Ferrier, Edinburgh and London.

authorities." There is also an interesting article by the Rev. A. C. Yorke, "The Jackeroo" (an Australian term denoting the young man without experience), warning parents against the danger of sending out their sons to face the trials of colonial life.

The Fortnightly opens with an article by Mr. J. G. Leigh, on the Samoan question, impeaching the Berlin Act, and the interpretation of it by the Chief Justice of Samoa. Mr. Nisbet Bain contributes an article on Finland, and Mr. Arthur Symons one on Balzac, and Milesius writes on "Irish County Council Elections," maintaining that so far from the newly-elected Councils becoming a substitute for Home Rule, as Mr. Gerald Balfour, the Irish Chief Secretary, anticipated, when bringing in the Irish Local Government Bill into the House of Commons, Lord Salisbury will be bound to make the Irish people the concession of Home Rule, to relieve the loyal minority from ostracism from public life in Ireland. It is for the newly-elected Councils, first of all, to show their ability for local government under the powers now vested in them; their proceedings will be watched with much anxiety and no little interest. The most interesting article in the Magazine is one by Harold Hodge, entitled "The Teacher Problem." We quote one short paragraph: "The type which now adopts the profession of elementary school teachers is hardly capable of many of the qualities which, apart from the technique of teaching, are necessary to produce the schoolmaster or school mistress, as distinguished from the instructor. If you send a child to an instructor in cycling you want him merely to show the child how to cycle; you do not want the instructor to acquire any influence over him. But it is quite otherwise at school, where the child is to be educated. The existing elementary teacher is a competent instructor within very narrow limits; he is usually not much more. But it is just in the elementary schools that something more than an instructor is wanted." The writer of the article urges that what is wanted is educated ladies and gentlemen as teachers.

The quarterly meeting of the Protestant section of the Council of Public Instruction was held on the 19th inst. in the Parliament buildings, Quebec, and was well attended. Principal Peterson, of McGill; Dr. Robinson, of McGill Normal School; Professor Rexford, of High School; Prof. Neilan, of McGill Normal School; and Dr. Heneker were among those present. In consequence of the resignation of Rev. Dr. Norman, Dr. James Dunbar, Quebec, was appointed his successor, and Rev. A. T. Love, B.A., minister of St. Andrew's Church, was substituted on the central board of examiners. In addition to Dr. Harper, inspector of superior schools, the council will appoint nine other examiners for this examination.

The Inglenook

The Little French Boy : A Story of Courtesy.

Hark! What is that I hear? It is the puff and blow of the railway engine speeding along the rail to the sea. Hark again! What is that I hear? It is the whirl of the paddles of a steamer ploughing the deep for the French coast. Is there to be no end to this puff and blow, this whirl and splash?

Do I once more hear the puff and blow of the engine and the rattle of the train? Yes; it is too true. I am now leaving the French coast and passing to the ancient town of Rouen. Well, after many hours' travel, there I am at last, right in the midst of the French, so reputed for their quickness of speech and courtesy of behavior.

Now, although I do not much practice the art of swimming, I may say that I am very fond of water. Therefore I was much pleased to find my hotel facing the river Seine, which flows through Rouen. One morning my friend and I, somewhat tired, sat down upon a rough but sturdy seat placed against an alder tree. This seat faced the water I have named. It appears that water is not (or was not then) so plentifully supplied in the dwellings of the poor at Rouen as it is in London. Therefore, facing us as we there sat, I saw what I shall call a water-post. You must not think that this was a pillar-box to convey water after the fashion of our letters to friends and strangers. No such thing. It was a post which issued all through the day a stream of clear water. Well, oft I saw a little French maid, neatly attired in clean cotton gown and prim white cap, come along to this water-post with an old-fashioned pitcher that reminded one of the pitchers of the East. Oft, too, I saw her fill her pitcher from this perennial stream and carry it away in her hand or on her shoulder with a happy-looking face.

But I also saw a little boy, about eleven years of age, with a face somewhat dirty from the labor of the morning, wearing an easy pair of shoes, a well-made apron, and a suitable cap. There he came to draw water, not from the well, as did the woman of Samaria, nor like Rebekah at Nahor. He came to draw water from the post.

It was a bright, warm September morning, when all nature looked lovely. Presently this little French boy came and sat on my right hand, intently reading what appeared to me a piece of a magazine—such, for instance, as a sheet

of the Leisure Hour or Sunday at Home might be. He had placed his water-pot by the side of the post, and, with considerable comfort to himself, while others filled their pitchers and went away, he seemed earnestly filling his pitcher of knowledge from his scrap of magazine.

He was heedless of all around him, so busy was he reading. But when I addressed him in my poor French, "My boy," he instantly lifted his sparkling eyes from his paper and listened most courteously to what I said in very bad French. I wished to know if there were boats running to a certain pretty place on the Seine some miles distant. I also wished to know whence and when they started, and the amount of fare.

He appeared much more interested in the words of my mouth than in the words on his leaf. It seemed as if a new and delightful subject were engaging his attention—as if I were telling him of a large sum of money I was leaving him. He looked me straight in the face, and was so eager to understand me that he brought his intelligent eyes quite close to my face.

Through my own imperfect knowledge of French, I had to ask him the same question again and again. Unlike many English boys, he did not laugh at my blunders and then run away. He listened most attentively, and answered so readily and so cheerfully that I felt I should like to converse with him a long time, and as I write this I feel that it would give me much pleasure if he suddenly stood before me as he did then. He was courteous indeed to me, a foreigner, ignorant of his language, his people, and town; and he showed it in so delightful a manner that I cannot easily forget it. I must tell you that he had a very sweet voice. As my friend heard him answer "Yes, yes, sir," or "Every day," so graciously, he was charmed with him beyond measure. Indeed, the little French boy made so great an impression upon him that when he talks of the French language or of his trip with me he never fails to refer with keenest pleasure to our meeting that day. Although it was but a small coin we offered him, he so courteously took it that but for limited and failing funds, I should have doubled or trebled it. He was full of smiles as he took the coin, and, lifting his cap and bowing most respectfully, he said, "Thanks, sir." I am sure that you would like to leave the same impression on those you meet with day by day.

Some boys are fond of speaking and

behaving in a rough, ungracious way. This often sorely hurts father, mother, brother, or sister. Occasionally we see girls whose speech and conduct are pert and unbecoming. To both boys and girls I would say, be courteous. Jesus was courteous, and the Scripture command is, "Be pitiful, be courteous."

A Hated Caterpillar.

Why the caterpillar should excite fear or disgust we could never well understand, but we have heard boys as well as girls—yes, and men as well as women—say that caterpillars make them shudder.

Yet the caterpillar spends his life in trying to keep out of everybody's way. Some species hide on the under surface of leaves, others on the stems or blades of grass, which serve them as food; others again, build little nests for concealment, or else they lie snugly hidden between the curled edges of leaves which they draw close together until the opposite edges meet.

The caterpillar is a sociable creature in his own family. He knows that there is safety in numbers, and you will find whole companies feeding side by side while keeping a sharp look out for their bird enemies, but when a caterpillar is by himself he scarcely dares to move for fear of attracting attention. Even when he is obliged to change his skin he doesn't venture to leave his old coat lying around. The moment that he takes it off he eats it. The caterpillars that live in companies shed their skins boldly. Only the poor solitary fellows feel forced to swallow their old clothes.

A great protection to the unfortunate caterpillar when he leaves his nest early in the spring is his power of mimicry. The viceroy caterpillar is either red spotted or is dressed in conspicuous purple banks, and he feeds on birches. He is clever enough to place himself so that he exactly resembles the opening buds and the curious shoots of the twig on which he lies. He can make himself look the color of the soft down of buds, and he often deceives the ichneumon flies that are searching for him high and low.

With all his cleverness, with all his trouble, we know that many a caterpillar has to go to furnish a meal for the hungry birds, and we know it is the law of nature that such things should happen. But do not crush a caterpillar with your heel simply because he lies in your path. Don't shake him from the ingenious little nest that he has constructed with so cunning a patience, and then stamp out his life. Leave him as a legitimate prey for the birds or for any creature that has actual need of him.

About 600 native signalmen have struck work in the Great Indian Peninsula Railway. Their places have been taken by the military.

Things Money Cannot Buy.

How much the happiness of individual lives is made up of priceless things, unsalable in the coin of the land, yet found quickly when the heart of the searcher honestly desires them! Many of these real treasures are qualities that simply diffuse themselves through the moral and mental atmosphere, and are sometimes little valued because they seem too vaporous and too illusive to be practically grasped; but they are genuine possessions, and won by heart service.

Who does not rejoice to have an honorable name—not necessarily a distinguished name, but a clean one? Truly, pride in such an inheritance, which cannot be bought, is justifiable, if with it there are mingling a feeling of humility and a desire to do one's own part to transmit the name as unsullied as it has been bestowed. What makes home love dearer and sweeter than all else, and treasured while life lasts? Not the tables and chairs, nor the delicacy of porcelain, nor the aesthetic beauty which the loom achieves. These minister to the comfort, taste and artistic nature; but beyond these there is something which ministers to the heart and soul, glorifying plain surroundings and homely details—something illusive to measure or weight, yet potent to guide, to comfort and to help. What is this but the sympathy, the trust, the spirit of sacrifice, the gentleness, the faith, the readiness to do and to bear, which blended together make the chain that binds us to our homes?

What beautiful prospect, what luxurious surroundings, what wonders of nature and art, but lose their mysterious charm when viewed by eyes that, seeing, see not, or when shared with a cold, thankless heart? The power to enjoy, the power to appreciate, these are what render pleasures real and bring joy into them. This thankful receiving of pleasures, great or small, and extracting the honey of enjoyment from them, is not found at any store, yet it is another and larger factor in true happiness.

Contentment, too, that balm against the ravages of worldly unrest, where can it be found, and what is the price? Not silver or gold, but patient striving with a thankful heart, will bring it to the soul who desires it, and in its possession lurks the charm to chase away unhappy visions, to still unwise longings, and to open the inner vision to the peaceful delights of the home, the friends, the advantage which may be ours. And so, through all the phases of human happiness we may go, finding always that in its true essence is something that must be gained without money and without price.—Harper's Bazaar.

A wife in the United States, who has begun an action for divorce from her husband, claims that the ghost of her husband's first wife infests the house and makes her miserable.

Keep Your Mouth Shut.

Don't be offended. The admonition is not meant as a reflection upon your talkativeness. Talk, but keep your mouth shut when you are not talking.

People who keep their mouths closed except when they are talking, eating or drinking, rarely contract coughs or colds. Savages, even those living in northern latitudes, seldom take cold. Scientists say it is because they are close-mouthed.

Disease germs floating in the air find a direct route into the lungs of a person who breathes through his mouth. They are arrested by the fine, sieve-like network of hair in the nostrils of persons who breathe through the nose. Keep your mouth shut and you may defy pestilence.

The teeth suffer from too much and too frequent exposure to the atmosphere. Sudden changes of temperature, whether liquid or atmospheric, are hurtful to them. The best teeth in the world are those of the savage tribes, who always keep their mouths shut except when talking or eating. Throat and lung diseases are often contracted by persons who go about open-mouthed. The frosty air of winter inhaled directly into the lungs through the mouth is a frequent cause of bronchial disorders. Taken through the nose, it is modified and sifted of many of its dangers. Keep your mouth shut.—Healthy Home.

King Bell.

Long years ago there lived a King,

A mighty man and bold,
Who had two sons, named Dong and Ding,
Of whom this tale is told.

Prince Ding was clear of voice and tall,
A prince in every line;
Prince Dong, his voice was very small,
And he but four feet nine.

Now both these sons were very dear
To Bell, the mighty King;
They always hastened to appear
When he for them would ring.

Ding never failed the first to be,
But Dong he followed well,
And at the second summons he
Responded to King Bell.

This promptness of each royal prince
Is all of them we know,
Except that all their kindred since
Have done exactly so.

And if you chance to know a king
Like th' one of the song,
Just listen once; and there is Ding;
Again—and there is Dong.

The daily bath may be used advantageously as a promoter of sleep. During hot weather the rapid sponging of the whole body in cold water, just before going to bed, is an excellent soporific; and in winter the tepid bath will be hardly less effectual. Even to wash the hands and feet just before going to bed leaves a feeling of satisfaction and comfort well worth the trouble.—Dr. Black's "Guide to Health."

An Ideal Brother.

"Guy is coming, mother," said little Walter, running up the steps; "I can see him on the car; can I go and meet him?"

"Bless the dear boy! Yes," cried the mother, her face beaming.

"Is brother Guy coming?" cried Lillian, running to the door.

The visitor immediately decided that Guy must be a paragon of a brother. Every one was eager to see him.

At this moment a fine-looking young man came up the walk with his arm around the little brother, Walter.

"Did you think I had forgotten you, mother?" he said, and hat in hand, he leaned over and kissed her tenderly.

And here is little sister. You must be well, dear, for your roses are so bright," he said.

While Guy remained every one of the family circle exerted themselves to be entertaining. It was easy to see how every one loved him. It was quite easy to see why. He was as chivalrous to his mother and sisters as he would have been to his sweetheart; he listened to the little ones and told stories for their special amusement. They are always an agreeable family, but his coming was like a burst of sunshine even to them. His work was such that he could not be with them often, but how they treasured his visits when he did come!

I wonder how many brothers could be so all-spared from the family circle? Surely only those who, like Guy, love their relatives enough to be agreeable to them.—Christian Standard.

More Sleep Needed.—The following from the Youth's Companion is important and worthy of universal acceptance and practice: More sleep, with more regularity in taking it, is a prime need of our exhausting modern life. People talk of giving rest to their minds; but it is not likely that the mind itself ever tires. The brain, or some overworked tract of it, may need repose, and it seems a well-established physiological fact that this central organ literally undergoes repair and renewal during sleep. The slowing down of the blood permits the deposit of nutritive particles, just as the slowing of a river permits it to drop its sediment. There is wisdom as well as wit in the Quixotic saying: "Blessings on him that first invented this sleep!"

Nearly every other nation has found colonies a source of weakness rather than of strength; and the reason is to be found in the self-aggrandizing spirit with which they were governed. Altruism, which is only another name for the Christian law of love, is good policy as well as good morality, for nations as for individuals. It took England some time to learn this, but the lesson learned and applied has given her the front rank she holds among colonizing nations.—Christian Intelligencer.

Ministers and Churches.

OUR TORONTO LETTER.

Already rumors of the holiday season are being heard, mostly among parishioners. The hard working minister will toil on, in some instances to an ever-decreasing congregation, for some months yet, ere he thinks of his summer's rest. Some more fortunate ones, who have denied themselves for some seasons in order that they may take a lengthened voyage, are preparing to cross the ocean, or the prairies to the western coast. Some less fortunate, whom overwork or overworky too often compels to lay aside care for a time, are seeking such arrangement as may permit a longer absence from their pulpits. It is a pleasant feature of ministerial brotherhood, that the pulpit is often supplied by the neighboring minister during the entire period of absence. There could be no better tonic for the sick minister than such a practical expression of interest on the part of his brethren.

The matter of the summer holiday is a necessity. The demand upon the minister of a small charge is so incessant and exhaustive that he cannot, without injury to himself, meet it month after month continuously. Some cannot afford to rest. A change, even of locality, is restful. Is it not possible to arrange, that some minister in a rural charge may exchange with one in a city or town for two or three Sabbaths during the summer? The change would be of service, both to minister and people, enlarging the outlook of the preacher, stimulating the flagging energies of the congregation.

The meeting of the Assembly's Foreign Mission Committee in this city during the past week, was one of unusual interest. The session lasted 3 days, and the matter discussed will be found, when the report appears to have a most important bearing upon that branch of the work of the Church. The response of the Church for Foreign Missions this year has been liberal, but the estimates prepared by the missionaries were so much in excess of former years, that it was found impossible to make any additional appointments to the mission staff this year. The decision was reached with great regret, for the calls from the Foreign Field are incessant. The fields are white to harvest, but supplies are wanting, and the Committee will be upheld in its determination not to exceed in liability the amount provided by the Church.

The returned missionaries who were present, and others, pleaded that more might be sent, and finally it was agreed to recommend that the salaries of missionaries now in the field be reduced, and that the amount so obtained should be utilized to send three additional missionaries out this year. It was on this ground that Dr. Nugent and Messrs. J. J. Taylor and T. C. Hood received appointment. Mr. J. R. Harcourt was appointed on condition that he secure the promise of a sufficient sum to pay his salary apart from the amount estimated for the Foreign Mission staff.

We hope the Church will remedy this step. It was the only alternative open to the committee, if they departed from their first decision. Is it right that the missionaries themselves should be asked to bear the burden of the support of the three men who are being sent out, ostensibly by the Church of Canada, this year. We do not wonder that the Committee responded to the appeals from the Foreign Field. It would be almost blameable if they did not. The Church is able to support those three men, and we hope will do it, without drawing upon the already meagre salary of those in the foreign fields.

Messrs. Taylor, Hood and Harcourt, whose appointment to the Foreign field has been recommended by the Assembly's Committee, are members of this year's graduating class in Knox College. Dr. Nugent is a full-fledged graduate in medicine, and will be a decided acquisition to the foreign staff. Prof. Iverach, who has been lecturing in Winnipeg, and whose services have been in such demand, as a preacher there, will visit Toronto this week, and will occupy the pulpit of St. Andrew's Church, next Sabbath. His visit to Canada has been greatly appreciated and many will be glad of the opportunity to hear him preach in this city.

A rumor gained such force about the end of last week, that it reached the ear of an alert reporter, to the effect that the Assembly's Committee on the Twentieth Century Fund had completed the draft of its report and recommendations. The reporter proceeded to give an outline of the said recommendations. The statement was promptly denied in one of the morning pa-

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pers, but the committee will shortly meet, and will decide upon the character of its report. What its character will be, is, so far, purely conjecture as no statement has been authorized by the committee.

OTTAWA AND VICINITY.

Rev. Dr. Armstrong will preach anniversary sermons in St. Elmo next Sunday.

Rev. Dr. Campbell, of Ebrakine Church, and J. Milne, B.A., of the Glebe, exchanged pulpits last Sunday morning.

Rev. Dr. Robertson, Superintendent of Home Missions, will preach in St. Andrew's Church next Sunday morning.

The annual mission meeting of the Carp, Kirkburn and Lowry Presbyterian Churches will be held in the Lowry Presbyterian Church, June 15th.

Mr. Low, a divinity student, conducted the evening service in Stewardton Church last Sunday night. The pastor, Rev. R. Herbison, preached in the morning.

The New Edinburgh Y. P. A., connected with the Presbyterian Church, have invited Miss MacLean, a returned missionary from Persia, to lecture before the Society on the 29th inst.

Mrs. John Ross, for two years the very efficient Superintendent of the Ewart Missionary Training School, has resigned to take an important position in the Ottawa Ladies' College.

Rev. J. A. McFarhan, M.A., will hold special meetings for the purpose of studying the Bible, in the Carp Presbyterian Church. The meetings commenced yesterday and will continue for two weeks.

Rev. Dr. Armstrong, preaching in St. Paul's Church last Sunday morning from the text "Not because I desire a gift, but because I desire fruit," referred to the kindness of the congregation to himself. He drew a distinction between the gift and the motive of the gift. A man may have a trinket not worth a quarter, and because it is a gift of love he would not part with it. A gift prompted by selfish motives is hateful rather than acceptable. "Your gift to your pastor is valued because of the good will in it; because you seemed to enjoy the opportunity of giving."

MARITIME PROVINCES.

Rev. J. M. Allan preached in St. John's church, Chatham, last Sabbath.

The Oddfellows presented Rev. G. C. Robertson with an address on his leaving Cavendish.

There was an exchange of pulpits amongst the Presbyterian churches of St. John last Sabbath.

Rev. L. A. McLean, B.A., will be ordained as missionary at Louisburg, C. B., on May 25th.

Rev. Adams Archibald assisted at the communion at Gordon Memorial church, Bridgetown, N.S., last Sabbath.

Rev. Wm. Grant, of Port Morien, has accepted a call to Grand River, C.B., and his translation takes place on June 1st.

The congregation of Shubenacadie have succeeded in inducing their minister, Rev. John Murray, to withdraw his resignation.

St. John's Church, Yarmouth, is undergoing repairs and the minister, Rev. E. D. Millar, takes a six weeks' holiday while they are going on.

Rev. D. J. Fraser has gone to lecture in the "Old Kirk," Pictou, and his pulpit is supplied next Sabbath by Rev. J. D. Stewart, of St. Philip's church, Westville, N.B., one of the "Anti-Union," but thoroughly friendly congregations.

The Presbytery of Truro has accepted with deep regret the resignation of Rev. J. H. Chase, of Onslow. The pulpit will be declared vacant on July 2nd. Rev. J. W. Falconer, of Truro, will be moderator of session during the vacancy.

The Presbytery of Sydney has made a new departure in the mode of conferring license. Messrs. McOdrum, B.A., and Deonno, B.A., passed their trials in the usual way at an ordinary session of presbytery, but the actual conferring of the license was reserved for a public session in the evening in the presence of a large congregation. A very impressive service was conducted by Rev. T. C. Jack, M.A., the moderator pro tem. At the same meeting the report on church life and work was presented.

Mr. A. F. Fisher, B.A., will be ordained as missionary at Mosher River on May 31st.

Messrs. Wm. Forbes, B.A., and Wm. Dakin, B.A., were licensed by the Presbytery of Truro. Mr. Forbes is about to be called to Noel, N.S.

Rev. Ewan Gillies, Murray Harbor, South, P.E.I., preached at Orwell last Sabbath. Rev. J. R. McKay officiated on the preceding Sabbath and made a good impression.

Mrs. Robertson, the wife of Rev. H. A. Robertson, our missionary in Eromanga, with her two children is returning for a visit on account of her health. She has suffered severely from fever.

The Presbytery of Truro has taken hold systematically of the Sunday school work within its bounds. In this department of church work the Maritime Provinces are far ahead of Ontario and the West.

The sudden death of Rev. Dr. Carey, late pastor of the Brussels street Baptist Church, was a shock to many friends of all denominations in St. John's. Some twenty years of his ministerial life. A memorial service was held in his late charge last Sabbath.

At its adjourned meeting last Tuesday the Presbytery of St. John licensed Messrs. J. C. Robertson, B.A., and R. J. Douglas, B.A. Mr. Robertson was appointed missionary at Nashwaak on Monday last. The Presbytery of Wallace was requested to ordain Mr. Douglas at Springhill, which congregation contributes \$150 towards his support as missionary at Hampton, N.B. The Presbytery of Pictou was requested to ordain Mr. Arthur Ross, B.A., in United Church, New Glasgow, which contributes \$300 towards his support as missionary at Andover, N.B. Rev. J. S. Mullen asked for his presbyterian certificate as he wished to withdraw from connection with the Presbytery of St. John. The request was laid on the table inasmuch as Mr. Mullen has appealed from the decision of the Commission of Synod to the General Assembly regarding the action of the Presbytery in severing his connection with Stanley and Nashwaak. There was a whisper that he contemplates organizing an independent congregation of sympathizers if he once gets free from Presbyterial oversight.

The London Presbytery Council.

The Council met on Monday evening, the 15th, in St. Andrew's Church. Mr. A. S. McGregor in the chair. A special committee was appointed, with the Rev. J. G. Stuart, B.A., as Convener, to let. Arrange a plan for an exchange of pulpits so that each Presbyterian minister should conduct at least one service in every city Presbyterian Church (7) during the year. 2nd. To map out the city to be preached, so that each church could make a thorough canvass and attend to new comers to the city. Three papers read at the previous meeting were discussed, the subject being "How to make public services attractive to non-church attenders and spiritually beneficial to all." The discussion grew in interest and warmth as it progressed and stimulated zeal as a Christian energy. The thanks of the Council were given to the Advertiser Printing Company for their enterprise in giving a verbatim report of the Famous Cromwellian sermon, by Dr. Joseph Parker, thus giving the people an opportunity of judging the opinions he so strongly expressed.

Geo. W. Armstrong, Sec.

The Methodist Magazine for May opens with a poem on Victoria by Alfred Austin, Poet Laureate, and an illustrated article on "The Private Life of the Queen," by one of Her Majesty's servants. Two other illustrated articles are "Andrew Hofer: The Tyrolean Patriot," by the Rev. H. H. Barrall, M.A., and "Sir John Franklin," by E. Sanderson. "Christian Life in Germany," by the Rev. Chas. Huestis, M.A., is an interesting paper on the distinctive peculiarities of domestic and Christian life in the German Empire, also a description of some of the educational and benevolent work carried on in that land. A number of short articles and a short story, "Dumb Fox Glove," by Annie Turnbull Slosson, give a large quantity of good reading matter for the month. William Briggs, Toronto, and W. C. Coates, Montreal.

Rev. C. W. Gordon, pastor of St. Stephen's Presbyterian Church, Winnipeg, leaves on Monday on an extended holiday. He will be absent two or three months on his tour, which will include a canoe trip to James Bay.

MONTREAL.

The Rev. Dr. Edgar Hill will soon leave the city with his family to spend the summer at Comoy.

The Rev. R. J. McLeod, of Three Rivers, Que., recently paid a short visit to the city, where he has many friends.

The Rev. Dr. James Barclay has been figuring as a Scotch reader with great acceptance in St. Paul's Church lecture-room, Dean Bovey in the chair.

In Knox Church this week the congregational and Christian Endeavor prayer meetings were held in union and addressed by the Rev. Merton Smith, of Chicago.

The Rev. A. B. MacKay, D.D.; the Rev. J. Hackett, and the Rev. T. S. Williams conducted the annual examinations of the MacKay Institute for Protestant Deaf Mutes, and the Blind.

The Rev. Prof. Ross, M.A., D.D. of the Presbyterian College, conducted the services held in Maxville to celebrate the tenth anniversary of the installation of the Rev. James McCormack.

Prof. Bovey, Dean of the Faculty of Applied Science at McGill University, has been elected a member of the Council of the Institute of Civil Engineers of England. This is a distinguished honor.

Tuesday, May 23, was observed by the Montreal Board Schools as Empire Day. On Monday evening, May 22, a great demonstration was held in the Arena, under the patronage of Lord and Lady Minto.

The Rev. Father Lacombe has been visiting the city in the interest of his Indian Mission work in the Northwest. He has returned, having received considerable encouragement in the way of financial help.

The Rev. Dr. Robertson, Superintendent of Missions in the Northwest, preached with marvelous vigor on Sunday morning in Erskine Church. The pastor preached in the evening, with his usual force and effectiveness.

The burial of the late Mr. Ewen McLennan was witnessed by a large number of citizens. The St. Andrew's Society comprised, among its representatives, the Rev. Messrs. James Patterson, G. C. Heine, Dr. Barclay, and Dr. Campbell.

The Rev. Merton Smith, of Chicago, who is supplying the pulpit of Emmanuel Congregational Church, expressed the opinion in a sermon on the Czar's Peace Convention, that the idea of universal peace is a foolish dream, which can never find any practical realization.

The Rev. H. R. O'Malley, a popular young Church of England minister, has been transferred from the curacy of St. Jude's Church to the more important position of assistant rector of Holy Trinity, Winnipeg. Mr. O'Malley's departure is regretted among Montreal clergymen.

The late Colonel Caverhill, who died on Sunday, was one of the most prominent of Montreal citizens. He had been a successful merchant, a leading member of the St. Andrew's and Caledonian Societies, a Justice of the Peace, a Colonel of the Royal Scots, who buried him with military honors.

A new institution for French Protestants has been opened on St. Lawrence street. Bethany is the name of it, and it is intended as a home for French Protestant aged and infirm people, also as an industrial house and a missionary post. The opening services were conducted by the Rev. A. L. Therrien. The institution is under a board of directors, of which Mrs. E. Scott is manager.

At a meeting of the Presbytery of Montreal held last week, Messrs. W. T. B. Crombie, B.A.; Jean Rey, M. W. Byrom, St. Christopher Haughton and J. Tudor Scrimger, B.A., were taken on trials for license and licensed. The examining ministers spoke highly of the qualifications of the candidates. The Rev. Dr. Barclay addressed inspiring words to them. It was also agreed to ordain Mr. Haughton in the field of Avoca and Harrington on Tuesday, May 30.

The forty-eighth annual meeting of the Young Men's Christian Association was held on Tuesday last. Favorable reports of the year's work were presented. Special interest attached to the meeting in view of the fact that Mr. D. A. Budge has recently completed his twenty-fifth year of service as General Secretary of the Association. Mr. Budge was tendered a complimentary banquet on Thursday evening by the board of directors. The Rev. Dr. Theodore Cuyler, of Brooklyn, was present and spoke on "Preachers out of the Pulpit." Mr. Budge left on May 20 for a visit to England and Scotland during the summer months.

The Rev. L. R. Giroux, of Joliette, is collecting money for the erection of a Protestant Church in Joliette. It is under the auspices of the French Evangelization and Home Mission Board of the Presbyterian Church, and the congregation of Joliette are stated by the Presbytery, in its authorization to Mr. Giroux, to have subscribed liberally themselves to the church building. Any subscription sent to Mr. Giroux's address at Joliette will be thankfully acknowledged.

Concerning one of the Montreal daily papers, The Westminster Gazette has the following to say: "It has lately been suggested in some quarters that a religious daily paper should be started in London. It may not be generally known that Canada already lays claim to what is believed to be the only religious daily newspaper in the world. The Montreal Daily Witness has been in existence more than thirty years, and in its pages no advertisements have ever been inserted of theatres, public houses, or tobacco manufacturers, nor is general printing accepted for these trades. There is no Sunday edition. The price of the Witness is a halfpenny, and it consists of twelve to fourteen pages, the Saturday issue having sometimes thirty-two pages."

Dr. Cuyler, while in town was interviewed by a reporter on one of the daily papers and strongly condemned the higher Biblical criticism the secularization of the Sabbath and especially the Sunday press. With reference to the Bible Dr. Cuyler is reported as saying: "We have one book, and God will never give us another. The Church should insist upon the infallibility, the sovereign authority of this book from cover to cover. By it Christianity stands or falls. We are demoralized by destructive criticism. We experience a lowered tone which operates upon society, and the character of our faith is regarded in many circles with indifference. This is to be deplored. I am old-fashioned enough to stick to the Bible as it is. I am well persuaded that it is the only means by which humanity can be uplifted and redeemed. And the Church should not abate one iota of its regard for the book, which should be accepted in its integrity."

EASTERN ONTARIO.

The Rev. Mr. Duncan, of Woodville, and Rev. Mr. Fraser, of Uxbridge, exchanged pulpits last Sabbath.

Prof. Dyde, of Queen's conducted the Presbyterian services in Portsmouth last Sunday evening.

Rev. Orr Bennett, of Hawkesbury, has been lecturing in an interesting way on what he saw during his recent visit to Atlanta, Ga.

By the report on Statistics, given in by Rev. Mr. Hutchison to the Presbytery of Lanark and Renfrew, it is seen that the Presbytery had contributed a thousand dollars more to missions than the previous year.

The death of Mr. Matthew Dowsley, of H. M. Customs, Prescott, removes a prominent Presbyterian to a higher sphere. He was in his 73rd year; and for more than thirty years efficiently discharged the duties of treasurer of the Presbyterian Church.

The good things of this life are very unequally divided. Some time ago we chortled the remark of a minister who complained that his young people did not marry; and here we have the announcement that Rev. R. McNabb, of Beachburg, has married twenty-two couples in Westmeath since September last.

The Brookville Recorder says:—"We noted while at Lyn recently that the ladies of the Presbyterian Church were very tasty in their manner of keeping the grounds, while flowers adorned the walks. This was not very much like to see in both church and schoolhouse grounds. God made the flowers, therefore all good Christians should cherish and love them."

At a special meeting held at Cornwall, during the sittings of the Synod, the Rev. Chas. E. Gordon-Smith, after a pastorate of more than eleven years, tendered his resignation of St. Andrew's Church, Lancaster, which was laid on the table until the July meeting, when it will be taken up and dealt with. The congregation, until recently, was connected with the Church of Scotland; but in Mr. Gordon-Smith's opinion the time has come for a consolidation of Presbyterian interests in the locality; and he resigns that every facility may be afforded for such consolidation. Mr. Gordon-Smith is a preacher of far more than ordinary ability, is in the prime of life, and we trust that before very long he may again be called to the Master's service in another field.

WESTERN ONTARIO.

Rev. Mr. Pyke, of Shakespeare, is recovering from his recent illness.

At the last communion in Victoria Church, West Toronto Junction, 22 new members were added to the roll.

Twelve new members were received at the recent communion in Knox Church, Acton; Rev. H. A. McPherson, pastor.

Mr. Eakins, M.A., has accepted the call to St. Andrew's Church, Guelph, and his induction was fixed for next Tuesday, 30th inst.

Rev. R. F. Cameron, North Easthope, has been appointed Moderator for Shakespeare and St. Andrew's during the coming vacancy.

The Rev. John Lindsay, of Kintore, preached at the anniversary services of the I.O.O.F. in St. Andrew's Church, Thamesford, on the 1st inst.

Rev. J. McInnes, of Elora, has accepted the call to Thamesville and Turin, and his induction there will probably take place on the 1st of June.

Rev. H. H. Abraham, Ph. D., of Burlington has just declined the principalship of the Brantford Ladies' College, preferring to remain in the ministry.

Rev. James Malcolm will look after the claims of both the ordinary and endowment funds for Aged and Infirm Ministers in the Presbytery of Maitland.

Knox Church, Belgrave, has been granted permission to sell the old Church and grounds; the proceeds of sale to be applied towards payment on a new Church.

It was agreed at last meeting of Maitland Presbytery that an overture to the General Assembly on Public Worship, read by Rev. A. MacKay, be transmitted simpliciter.

The Rev. C. H. Lowry, of Hagersville, preached in Knox Church last Sabbath. Rev. A. Macpherson, the pastor, officiated at the re-opening of the Presbyterian Church in Hagersville.

Owing to ill-health Rev. Mr. Sinclair has been granted three months' leave of absence; Rev. Dr. Murray, of Kincardine, was appointed Moderator of Session and to take charge of pulpit supply.

The Presbytery of Maitland, after a very satisfactory examination in the prescribed subjects, licensed Mr. J. Lovell Murray, M. A.; and Dr. Hunter, of Kinloss, has been recommended to the Senate of Knox College as a first year theological student.

Rev. D. A. McLeann, late of Kemble and Sarawak, was inducted on the 9th May into pastoral charge of Tara, in the Presbytery of Bruce. At the same meeting of Presbytery leave was granted the Southampton congregation to sell the glebe, with a view to the purchasing of a new manse.

A Brantford paper, referring to Rev. W. A. J. Martin's first appearance in Zion Church pulpit, says: "His whole style is destitute of the faintest affectation, and his manner has a wealth of warmth about it, that not only speaks the possession of a healthy frame and a youthful enthusiasm, but indicates a whole-souled devotion to the work of the Master."

At the last meeting of Maitland Presbytery a communication was received from Rev. W. A. Duncan, Sault Ste Marie, Ont., re Aged and Infirm Ministers' Fund. It was agreed that the Presbytery approve of the object of Mr. Duncan's letter, and that Dr. Murray be appointed to speak the mind of the Presbytery in the report of the Aged and Infirm Ministers' Fund.

The Presbytery of Maitland appointed the following commissioners to the General Assembly: Ministers—Revs. James Malcolm, D. McEakie, David Forrest, John Maxwell, A. C. Stewart, and Dr. Murray; Elders—David Johnston, Port Albert; William Wigham, Belgrave; J. S. McTavish, Wroxeter; Robert Maxwell, Bluevale; William Struthers, Lucknow; William Miller, Millarton.

At the last meeting of Guelph Presbytery, the date being the 80th birthday of Rev. Dr. Wardrope, by standing vote a resolution was passed congratulating him on the event. Dr. Wardrope responded in prayer, and a very solemn service was held. Dr. Wardrope briefly replied. The Mercury, referring to the event, says:—"The name of Dr. Wardrope is known throughout the length and breadth of the fair Dominion, and even in foreign lands. The wish of all is that his declining years may be surrounded with comfort and happiness."

Mrs. C. B. and Miss Pitblado, Winnipeg, left for California Monday, where they will visit friends until July, when they will be joined by Rev. Mr. Pitblado on his return from a trip round the globe. Mr. Pitblado's health is greatly improved by his outing.

British and Foreign

There is a small society of five members in the lonely little island of Inch, near Derry.

The seventy Protestant congregations in Spain have about 12,000 communicant members.

Dr. John Watson hopes to occupy his own pulpit, Sefton-park, Liverpool, on the 28th inst.

Pittsburgh (Pa.) Presbytery has elected a colored man the Rev. M. B. Lancer, to be its Moderator.

The Secretary for War has approved of the "Church Hymnary" for issue to Presbyterians serving in the Army.

The Church of the Disciples (Christian) will endeavor to increase its membership by 100,000 persons this year.

Rev. George Bonaugh, of Knoekbracken, has received a unanimous call from the congregation of the Reformed Presbyterian Church of Larne.

The Free Presbytery of Dunkeld has censured the Rev. Mr. Keith, minister of Clunie, for quarrelling with his office-bearers. He is appealing to the Synod.

The Rev. J. Campbell MacGregor, lately of Kilfinichen, Mull, has been unanimously elected assistant minister by the kirk session of Stevenston Parish Church, Ayrshire.

Rev. A. Plimister, pastor of John Knox Church, Newcastle, has completed a quarter of a century's ministry, and has been presented with a cheque in recognition of the event.

Mr. Samuel Smith, M.P., has given (through Dr Dykes) a donation of £250 to the building fund of Westminster College, Cambridge, in memory of his son, John Gordon Smith.

For some time there has been a movement in favor of the amalgamation of North Church, Saltcoats, with Ardrossan Parish, but Irvine Presbytery has now decided to let the matter drop.

Rev. James Richardson, formerly of Madagascar, has been appointed by the directors of the London Missionary Society principal of the new training school to be established in Bechuanaland, South Africa.

Rev. T. W. Ballantine, of the McQuiston Memorial Church, Belfast, has in the past seven years gathered round him a congregation of 550 families. The church, which cost £5,432, is now free from debt, and a new lecture-hall and accessories—opened last week—have been erected at an outlay of £2,000.

A member of a Levitical family, the Rev. James Gordon, minister of the parish of Twynholm, Kirkcudbrightshire, has just died after a lingering illness. His father, who has been minister there before him, was a native of the neighboring parish of Borgue, where an uncle had been minister. Culrain Farm, in Borgue, has been tenanted by members of the Gordon family since the time of Flodden in 1513.

It is said that the Tsar and Tsaritsa intend visiting the Queen at Osborne in the autumn.

During an excursion at Beachy Head, 2,000 valuable Roman coins were accidentally discovered.

The new Orient liner Omrah has made a rapid passage from Australia, the mails being delivered in London three days within a month from the time of sailing.

The Christian nations of the world now control over 32,000,000 out of 52,000,000 square miles of the whole world, Protestant England alone ruling over one-fourth of the whole world.

A negro of great age and matrimonial experience lives in Tupelo, Mississippi. He is 110, and has had six wives in due succession. Forty-eight children have fallen to his portion, first a boy, then a girl, and so on without a break in the order of sexes.

A correspondent of the London Presbyterian writes:—"A few days ago the manager of the bookstall at one of our suburban stations mentioned that since the Daily Mail began to issue its Sunday edition the demand at his stand for its week-day editions had diminished to the extent of 400 copies daily." It has since been announced that the Daily Mail has discontinued its Sunday edition.

A correspondent of the Christian World says:—"It is said in China that there is no literary copyright; the reward that an author receives is in a sense of the benefit he has conferred upon his kind. Even with us there is no copyright in an idea; had there been, Mr. W. H. Davies, who has just retired from the headmastership of the British School at Hampstead, would be a millionaire. For Mr. Davies invented the Service of Song; that is the public reading of a story with musical comments and illustrations by choir or soloists. He arranged the 'Pilgrim's Progress' in this way, and the Services of Song that have followed are simply countless. It is thirty years since Mr. Davies set the fashion, yet they continue to pour from the Press, and in rural districts, at mission services, etc., they are as popular as ever."

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Health and Home

Ginger Cookies.—One cup each of sugar, molasses and butter, one egg, one tablespoonful of vinegar, one tablespoonful of soda, dissolved in boiling water, mix like cooky dough, rather soft, and bake in a quick oven.

Cheese Pudding.—Four tablespoonfuls of grated bread crumbs, the same of grated cheese, two eggs, mustard, pepper and salt, beat yolks with small cup of milk, and put in a pie dish, beat whites to a froth and put in with a good sized lump of butter. Bake twenty minutes and serve hot.

To learn to breathe properly, inflate the lungs and walk for five paces, keeping the mouth shut and breathing through the nose, increasing the five paces to ten, and then to fifteen or more. Follow this up by taking several long breaths after getting up in the morning, and again before retiring.

To make corn dodgers, scald one quart of white cornmeal just enough to moisten; do not make it too wet. Beat one egg, and add to it four tablespoonfuls of milk; add it to the cornmeal. This should now be a thick batter. Drop by spoonfuls on a greased pan, and bake in an oven until a golden brown.

Squash Biscuit.—One pint of flour, one heaping spoonful of baking powder, pinch of salt, two tablespoonfuls sugar, butter size of egg, worked into the flour; two-thirds cup finely sifted squash; moisten with sweet milk to squish; cut like biscuits; cut round and fold together; bake in hot oven fifteen or twenty minutes.

Salt in Sweeping.—An intelligent housekeeper uses a dime's worth of coarse salt each cleaning day. She scatters the salt by the handful on the floor of each room to be swept, and at intervals on the stairs and halls. The salt absorbs the dust in sweeping, imparts a freshness to the colors in the carpet and assists in the cleansing of the apartment.

Onions are an excellent remedy for catarrhs and coughs. For this purpose they are chosen very large, cut in four and stewed in a covered pot with a little sugar or candy; they should be left to stew slowly and for a long time; strain and bottle the juice, cork the bottles tightly and keep them in a temperate and dry room. A teaspoonful of the juice every two hours will be found very efficacious for bad colds.

Luncheon Muffins.—For a dozen muffins use a pint of flour, half a pint of cream or milk, an egg, a tablespoonful of butter, and a half teaspoonful of salt. Mix the flour and baking powder. Beat the egg and sugar together. Melt the butter, and, after adding to the beaten egg and sugar, beat the mixture for a minute. Now add the salt and milk, and finally the flour and baking powder. Mix quickly, and, after putting into buttered muffin pans, bake in a rather hot oven for twenty-five minutes.

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Obituary.

By the death of Mrs. Thos. Kirkpatrick on Sabbath morning, May 14th, Theodora lost the oldest of its first settlers. Mrs. Kirkpatrick, a sister of Mr. Irving Pool, of Strathroy, Ont., was born in Scotland, July 1812. In 1841 she came with her parents to Canada. They settled in the Township of Oxford when most of the surrounding country was an unbroken forest; settlements were few and far apart, and means of communication very difficult. In 1847 she was married to the late Thos. Kirkpatrick, who died four years ago. Mr. Kirkpatrick was then and for some time afterwards carrying on a successful milling business in the thriving village of Wardsville. Shortly after this the family moved to Pine Hill where they were engaged in business during the construction of the G.T.R. When the village of Theodora, then called Wilder Station, became a business place the deceased with her husband were among the first inhabitants of the village. Here also they were engaged in the business of general store keeping and managed the post office for about thirty years. The deceased had a wide circle of friends throughout the whole of Canada; and no one was better known throughout the locality in which she lived so long. Mrs. Kirkpatrick and her husband were devout and intelligent, in fact, deeply religious in the best sense. While they were not only tolerant but truly generous towards every good cause they never faltered in their loyalty to the Presbyterian church, the church of their choice. Their gifts to the missionary cause of their church in general, and to the congregation of Knox Church, Theodora, in particular, were truly princely in their generosity. The deceased was of an exceedingly gentle and amiable disposition, and easily made and permanently retained the friendship of old and young. She had been in failing health for many years. Her friends hoped that having passed through the unusually hard winter her life would be spared for some time longer; but the will of the Master, whom she so faithfully served, was otherwise. For years she was waiting for His welcome voice and whilst enjoying life as few old people do she was ready when the call came suddenly at last. The funeral services were conducted at the home by her pastor, the Rev. H. Currie, B.A., on Tuesday morning, May 16th, in the presence of numerous friends who took their sad but hopeful farewell. Her body was laid to rest beside that of her husband in the beautiful cemetery of Strathroy.

Births.

At Toronto, on the 10th inst., the wife of E. S. Anderson, Dominion Bank, Huntsville, of a daughter.

Marriages.

At the manse, Morewood, May 10, by the Rev. J. McC. Kellock, M.A., William York, of Russell, to Mary Jane McNeil, of Morewood.

At Ottawa, on May 3, 1899, by the Rev. J. W. H. Milne, B.A., Samuel Walter Halliday, to Miss Dhraxy Lena Jones, both of Ottawa. At Morningside Presbyterian Church, Swanton, May 10th, by the Rev. D. M. Mackintosh, Angus D. Mackinnon, Cashel, to Bertha L., eldest daughter of the late Thomas H. Eckardt, of Stouffville.

In Peterboro, on May 3, by Rev. Mr. Potter (Presbyterian minister), Mr. Thomas A. Mason, of Lakeside, to Miss Maggie, daughter of Mr. R. J. Stead, of Lanark. In Knox Church, Calgary, Alberta, on the 3rd inst., by Rev. J. C. Herdman, B.D., assisted by Revs E. D. McLaren, B.D., of Vancouver, and Robt. Frew, of Nelson, Rev. A. D. Menzies, Presbyterian minister, of Kalo, B.C., formerly of Glen Tay, Lanark County, and Mary, eldest daughter of the late William Allen, of Kingston, Ont.

At the residence of the bride's parents, Kilsyth, Ont., by the Rev. P. McNabb, Miss Lucy Black, daughter of Mr. John Black, to Mr. David Samuel Albert, Reiston McLean, of Sault Ste. Marie, Michigan. The above was solemnized on May 10, 1899.

Deaths.

At Toronto, on May 10, 1899, James Starke, native of Thurso, Scotland, and many years a resident of this city.

At 47 Grosvenor street, Toronto, on May 9, 1899, James, infant son of Dr. D. J. Gibb and Rebecca Maria Wharnt, aged 3 months.

On May 5, 1899, at the manse, Bridge of Weir, Scotland, the Rev. Thos. Duncan, D.D., minister of the parish, and father of Mrs. W. T. Herridge, of Ottawa.

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Appeal From Maganetawan.

At a meeting of the Presbytery of North Bay, held at the town of North Bay on the 7th March, 1899, the following motion was carried:—

"Moved by Mr. S. Childerhose, seconded by Mr. W. G. Smith, that the application of the congregation of Maganetawan for permission to appeal to the Presbyterian Church for subscriptions in aid of the debt on their church building at Maganetawan be granted. Carried.

"(Signed). A. MACVICAR,
"Clerk of Presbytery."

In accordance with the above resolution, the managers of the congregation at Maganetawan appeal to the liberality of the members and adherents of the Presbyterian Church. We have a debt of \$650, which was incurred through the purchase of a manse and necessary repairs on the church building.

The cause of Christ is prospering in our midst, and members are being added to the church. The debt is felt to be a burden and a hindrance to the work, and any aid given will be gratefully received and acknowledged.

Remittances may be sent to Mr. D. B. Best, Maganetawan, who is authorized to receive same. (Signed). Jas. C. Grinton, S. G. Best, John Jackson, Jas. Strachan, Geo. McKnight, L. B. McKnight, Mrs. B. Nickle, managers.

D. B. BEST, Sec.-Treas.
In connection with the foregoing, I would state that this is a very deserving case. The congregation has suffered severely by removals and other causes beyond human control, and is doing its utmost for the support of ordinances and reduction of the debt. Contributions in answer to this appeal will be of service in building up the kingdom of God on the earth. (Signed),

J. BECKET,
Minister of Maganetawan, etc.

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