

Dominion Presbyterian

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Note and Comment

The General Assembly of the Northern Presbyterian Church will meet in Westminster Church, Minneapolis, on Thursday, May 18th, and on the same day the General Assembly of the Southern Church will meet in the First Presbyterian Church, Richmond, Virginia.

To those interested in household matters, the May issue of Table Talk will be welcome with the directions for the economical carrying out of its menu and its tested recipes, as well as its practical general reading matter. A sample copy of Table Talk is offered to our readers, free, if they will send name and address to Table Talk Publishing Co., Philadelphia, Pa.

In Ev'ry Month for May, an illustrated interview with Ernest Seton Thompson, whose animal stories have given him a more than national reputation, shows his closely allied genius of art and authorship, and offers some charming studies of studio life. To those who are fond of flowers the series of practical articles on floriculture are of great interest, and the suggestions offered are so sensible and simple as to be readily understood by everyone who has the inclination, but not the knowledge to indulge in gardening. The music this month is of a very high order. Ev'ry Month, New York; 10 cents.

Appleton's Popular Science Monthly for May is an exceedingly interesting and useful number. The editor discusses the important subjects of the "Kindergartens' child, and "Is Freedom Limited by Climate?" The biographical section has for its subject, "William Pengelly," whose name is so closely connected with the exploration of caves in England, containing relics of men and the remains of extinct animals. It is an instructive study of a man who, in spite of many difficulties, worked himself up to the highest position as a man of science, and, at the same time, preserved a simple religious faith. There is besides a great variety of articles on scientific subjects, "liquid air" and its application to practical purposes, not being forgotten. The book reviews and fragments of science are of course up to date.

New South Wales, with 1,360,000 people, has now obtained a commanding lead over her old rival, Victoria, with a million and a quarter. New Zealand with 738,000, is a bad third, and Queensland comes fourth with 499,000. South Australia with 360,000 making but slow headway, a remark which applies equally to Tasmania with 171,000. West Australia, with 167,000, shows a slight actual decrease on the year's figure. Looking back over the period of seven years, which takes us back to the collapse of the great Melbourne boom, we find that since then Victoria, South Australia, and Tasmania have remained non-progressive—the first actually, the two others relatively. On the other hand Queensland and New South Wales have continued to move forward. New Zealand has made very fair progress, and West Australia's advance has been remarkable.

The final meeting of the joint committee in charge of the Free and U. P. Union negotiations has been held. The two principal points under consideration were the question of Government grants to training colleges, and the recommendation as to future action to be made to the Assembly and Synod. In regard to grants, the committee found that, as at home and in the mission field the grants in aid given to both churches were towards the promotion of purely secular education, and in view of the large amount of agreement elicited, the differences of opinion which have existed and are still adhered to in both churches are not such as call for action prior to union. With respect to future action, the committee decided to report that as the time for adjustment of details had proved too short, and in order to ensure that the form of the Uniting Act should be as far as possible perfect, the Free Church Assembly should this year send down to the Presbyteries an overture legally sanctioning the plan agreed upon by both churches up to the present, but to reserve to the Assembly of 1900 the duty of finally dealing with the matter of union. On the side of the United Presbyterian Church, the proposals are to be sent down to the Presbyteries and sessions, with a similar provision for decisive action on the part of the Synod of 1900.

In our article on the recent convocation at Queen's the present revenue of the college, by a typographical error, was placed at \$1,300, instead of \$13,000.

Rev. Dr. Armstrong Black, of Birkhead, Eng., who has received the unanimous call of the congregation of St. Andrew's Church, Toronto, has written to Mr. Justice MacLennan, and, judging by the tenor of his letter, he seems inclined to accept the pastorate.

Referring to the early removal of Dr. Bruce from St. John to enter on the educational work he has undertaken in Toronto, as principal of the new residential school for boys, the Presbyterian Witness remarks: "It is not too soon to say that as a member of the Maritime Synod Dr. Bruce has been very highly esteemed. He has done hard and very successful work in St. John, and he will leave his present field and 'go west,' followed by the respect and affectionate regard of very many friends."

So far, writes the Scottish correspondent of the London Presbyterian, only two names have been mentioned as likely successors to the late Rev. Dr. A. K. H. Boyd, of St. Andrew's. These are the Rev. Dr. Tulloch, of Maxwell Parish Church, Glasgow (son of the late Principal Tulloch) and the Rev. H. M. B. Reid, B.D., of Balmaghie, Kirkcudbrightshire. Between these two probable successors to Dr. Boyd, there is this striking resemblance that they have both literary leanings. Dr. Tulloch has published no serious religious volume, and, perhaps, the best literary work he ever accomplished was written under the heading, "Tangled Talk" in a Glasgow weekly literary paper. Mr. Reid's life for the past decade or so has been cast in one of the remoter and most scattered parishes in Scotland, although his living is not by any means an insignificant one, and he has never lost touch with the centres of literary and religious activity. He has published several works of a religious, biographical and ecclesiastical nature. In temperament, geniality, and literary tastes, Mr. Reid, like Mr. Tulloch, has certain resemblances to Dr. Boyd. Either if appointed would no doubt worthily fill the unique vacancy.

The Quiet Hour

For Dominion Presbyterian.

Jesus Before the High Priest.*

In this lesson we have two subjects, our Lord before the High Priest (19-24) and the faithfulness of Peter (15-17, and 25-27). The one is an example of calm strength, and the other a picture of feverish weakness. Our Lord had prepared by prayer for this great hour of strain; Peter had spent his strength in loud professions, and in one burst of excited effort, and now pays the penalty of cold reaction, which leaves him weak in the face of temptation. It will be better to separate these two parts of the lesson, and so we take first the story of human weakness and shame, which is written as a warning to us, lest we should fall, because we think we stand. Peter is perhaps the most interesting of all the Apostles, as much on account of his weakness as his strength. He is so thoroughly human in his changeful impulsiveness and blunt outspokenness. There is nothing stiffly official or artificial about him; he is the fisherman from Galilee, without airs or affectation. He received in the course of his career the strongest commendation and the severest condemnation that was ever meted out by the Master to any disciple; he reached the heights of rapture and he touched the depths of despair. It is not our business to criticise him in a censorious spirit, but rather to learn the lesson concerning the dangers which beset the impulsive temperament. In this case Peter lounged into temptation; he did not go boldly forward like "that other disciple," but he followed afar off "to see what the end would be," and thus he found himself in strange company; and as he moved about in a restless manner that awakened suspicion he laid himself open to the attacks of the enemy. Step by step he went down; one denial followed another, until the pitying look of Jesus pierced his heart and brought to remembrance the Master's warning. Peter's fall was very great; it was a black sin against love, and no one saw its shamefulness more than he did when once his conscience was awakened; and yet we may say it came about quite naturally; he drifted into a doubtful position, and then into a disgraceful failure. He who a little while before could quite sincerely protest his willingness to die

with his Lord now has not strength to stand up and say: "I know Him and love Him." We must remember that it is precisely in the hour of weakness that temptations come, and that we ought not to rush into the exposed position without counting the cost. When we are lonely and cold, and the Master seems to be fighting a losing battle, how easy it is to fall. As soon as the swift sudden steps were taken and the bad deed was decisively done, then conscience awoke, and every sight that Peter saw and every sound he heard reminded him that he had wounded the Lord who had lavished upon him such unmeasured love.

While Peter was thus suffering a great spiritual defeat, the Master was standing firmly, fighting His battle and ours. The first thing that meets our Lord in this pretended trial is a vain question put too late; the High Priest descends to ask concerning His disciples and His teaching. What a solemn mockery is this! Spies had dogged His steps and given garbled reports of His teaching, and the case is already prejudged. Under such circumstances we marvel at the Master's patience and dignity, but He has to go through a great conflict and will not spend His strength in wild indignation and vain reproaches. He is content to declare the openness of His ministry. He had appealed to all men. He had taught in the temple precincts, and in the synagogue, choosing the places where men were wont to congregate. His gathering of disciples was not a secret conspiracy. He had only explained more fully to them the truths He had taught in public. Why then should they take Him by brute force and drag Him, bound, before a tribunal that had no justice to give? A prisoner should not be asked to convict himself. There was probably all the keener sting in this because it was so true and was spoken with such quiet dignity. What reply the High Priest would have given we cannot tell, but this we know, that the reply which was given was of the kind that has often been substituted when argument was lacking, a brutal blow. Some zealous partizan, probably seeking to curry favor with his superiors, struck Jesus a violent blow with his fist, or with a stick, charging Him with disrespect towards the high dignity. A brave way to teach politeness to the gentle prisoner. But coarse as such treatment was, it only showed that the Master could practice His own teaching: He did not return blow for blow; when

He was reviled He did not answer in a similar spirit, but uttered a calm protest: "If I have spoken evil, bear witness of the evil; if well, why smitest thou me?" Such argument could not be answered, but He could be bound and driven about from one pretended judge to another, and so by harsh stages accomplish the sorrowful way that led to the Cross. The loneliness of Peter came in a measure from carelessness or presumption: it was an evidence of weakness, and led to defeat. The loneliness of Jesus came from submission to the Father's will, and the carrying out of a work that no one else could accomplish; hence He was firm and gentle in spite of all provocation, and His suffering that seemed to be defeat was in the highest sense victory. He, for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of God.

Path of Life.

Life is full of broken measures,
Objects unattained—
Sorrows intertwined with pleasures,
Losses of our costliest treasures—
Ere the heights be gained.

Every soul has aspirations
Still unsatisfied;
Memories that wake vibrations
Of the heart in quick pulsations,
At the gift denied.

We are better for the longing,
Stronger for the pain;
Souls at ease are nature wronging;
Through the harrowed soil come thronging
Seeds in sun and rain.

Broken measures find completeness
In the perfect whole;
Life is but a day in fleetness;
Richer in all strength and sweetness
Grows the striving soul.

I. Spiritual Insight.

By B. B.

Ps: xxv., 14. "The Secret of the Lord is with them that fear Him."

There is, perhaps, no word the bare mention of which excites a feeling of curiosity like the word "secret." The text teaches that a great secret is in the possession of certain persons. This secret they are not forbidden to speak of, but are powerless to impart. God alone can do this, and the only condition is that of fearing Him. The privileges connected with this fear are many and varied. It is the beginning of wisdom; it prolongeth days; it is strong confidence. The eyes of the Lord are upon them that fear Him. The angel of the Lord encampeth round about them that fear him. The secret of the Lord is with them that fear Him. What is the secret? No simple term can set forth its full meaning. It covers large ground and is many-sided. We may with advantage lay ourselves out reverently to enquire what are the items that constitute this great secret.

I. IT IS THE SECRET OF SPIRITUAL INSIGHT.

—It scarcely need be said that insight is the power to read between the lines—

*International Sunday School Lesson for May 21st. John xviii., 15-27. Golden Text.— "He came unto His own and His own received Him not." John i., 11.

to go beneath the surface and find out what lies there; to pass from the shell to the kernel; to look into the heart and soul of things. To those who have not this power—how small and meaningless the world is—for having eyes, they see not, neither do they understand.

You show them in early spring a snow drop. To them it is simply a little flower, nothing more. They can speak eloquently of its coloring, its structure, etc., nevertheless, they see nothing but a flower, whereas a snow drop is a little prophet, proclaiming unmistakably that the winter is passing away, and that the time of the singing of birds is at hand.

You show them a fossil. It is to them only a stone; as a matter of fact, however, it is a historian telling, in its own way, a wondrous tale of days long since gone by. You speak of an angel in the house. They incredulously ask where, little thinking that reference is made to a devoted wife and mother, or to a child in whom is developed the true child spirit in all its strength and beauty.

You point out to them a fine opportunity, and urge them to seize it, but they cannot see it.

To deal with such persons involves a heavy strain upon patience. How wide the gulf that separates them from those who are gifted with the power of insight! How instructive it is to listen to their reading of character! Where the undiscerning see nothing but a rough and repulsive exterior, they, looking beneath the surface, find a royal nature, or at least the possibilities thereof. Where the undiscerning see nothing but a nature hopelessly wrecked and ruined, they discover a son or a daughter of Abraham.

To them the outward is not all; they remember the inward, and act accordingly.

In the commercial world what a valuable power is that of commercial insight. In the political world, political insight. In the scientific world, scientific insight. The noblest and best of all is spiritual insight.

This may be looked at in a threefold aspect.

1st. In relation to nature. 2nd. Providence. 3rd. In relation to the Bible, more especially.

1st. IN RELATION TO NATURE.

Viewed from the standpoint of spiritual insight, nature has a meaning and uses which it cannot otherwise have. Then sun, moon and stars; sunshine and cloud; mountains and valleys; oceans, rivers, rippling, singing brooks; trees and flowers, are symbols or figures of great spiritual realities. Then nature becomes a school of high moral and spiritual culture. Then nature is a veritable temple of God.

2nd. IN RELATION TO PROVIDENCE.

Apart from the grace of spiritual insight, what a chaos Providence seems to be; how haphazard, purposeless and

merciless its workings. Apart from the grace of spiritual insight, the thought that is apt to be suggested by the movements of Providence is that of a kingless throne, a fatherless world—all mere chance work, bewildering and maddening in the extreme. How widely different the view which spiritual insight gives. It sees that clouds and darkness are round about the throne; but not less distinctly that justice and judgment are the basis of the throne; that through the ages a ceaseless purpose runs, and that this purpose is divinely beneficent.

In the great upheavals and overthrowings that are taking place, and that disquiet and distress timid spirits, it sees the comings of Christ; preparations for the establishment of His kingdom far and wide. It has a special faculty for interpreting what is hid from the wise and prudent. Referring to this matter, one of the poets of the Christian sanctuary expresses himself thus:

"Oh! blessed life, the mind that sees,
Whatever change the years may bring,
A mercy still in every thing
And shining through all mysteries."

"A mercy still in everything." Ah, to see gain in loss; the elements of joy in sorrow. To see love in the burdens, crooks and crosses of life. What a blessed power this! It is the power of spiritual insight—one of the secrets of the Lord with them that fear Him—a true prophetic power.

3rd. IN RELATION TO THE BIBLE, MORE ESPECIALLY.

It is quite possible to have a large knowledge of the Bible without spiritual insight. We may be able to describe the lands mentioned therein with ease and accuracy; we may be familiar with Eastern manners and customs; we may be in a position to discuss intelligently the doctrines propounded, and yet find that the Book is to us a sealed Book—sealed as far as the knowledge and appreciation of what is truest and best in it are concerned. The reason of this may be stated in a variety of ways. Paul states it thus: "The natural man receiveth not the things of God, for they are foolishness to him; neither can he know them." Neither can he know them; he lacks the necessary organ, "for they are spiritually discerned—"spiritually discerned." It follows then that the secret of understanding the Bible lies not in mere scholarship. Thank God for scholarship; its fruits are rich and precious. There are matters in the Bible which scholars alone are competent to deal with. All honor to the men who so thoughtfully and patiently have laid themselves out to deal with these mat-

ters. They have rendered, and are rendering, splendid service. All this, however, is a very different thing from see-

ing into the inmost heart of the Bible.

In the Book the spiritual element is the paramount element—hence what an artistic eye is to art, a scientific eye to science, a philosophic eye to philosophy, a spiritual eye is to the Bible. He who fears the Lord has this eye, and he has it just in proportion to the degree in which he fears the Lord.

Look at him as a reader and student of the Bible. He comes to the Book, not as a cavilling, captious critic, but as a seeker after truth—a learner—steeped in the spirit of reverence and teachableness. His prayer, uttered or unexpressed, is "open Thou mine eyes that I may see wondrous things out of Thy law." His prayer is heard, and so what mere eye-power cannot see, nor mere ear-power hear, nor imagination-power reach, is revealed to him by the spirit of God, who searcheth all things, even the deep things of God, and who is to-day a living, acting, revealing spirit, and through whose teaching it may be given to the humblest God-fearing man to see a larger meaning, a deeper significance in the words of Holy Prophets and Apostles than they themselves saw.

Is it not since we began to fear the Lord that we have found out the secret that is in the Bible, as well as the secret of understanding it?

Before then we may have been charmed by the vivid pictures given of Patriarchal times, deeply moved by the tender pathos of the Psalms and of Isaiah; greatly interested in the fourfold portraiture of the life-sayings and doings of our Lord; nevertheless we were in the outer court of the Bible temple. Now we are in the inmost sanctuary. The Book is to us a new Book, pregnant with spiritual meanings; rich in green pastures and stilling waters, because ours is the secret of the Lord with them that fear Him—the secret of spiritual insight.

It is to this our Lord refers when He says: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

It is to this secret also that John refers when he says: "Ye have an unction from the Holy One, and ye know all things." Again: "We know that the Son of God is come, and hath given us an understanding that we may know Him that is true."

Blessed are they who fear the Lord, for theirs is the secret of spiritual insight.

Seize hold of God's hand, and look full in the face of his creation, and there is nothing he will not enable you to achieve.—Ruskin.

We ordinarily first bring our own needs to God in prayer. The Master reverses the order. First thy name, thy kingdom, thy will; then give us, forgive us, deliver us.—Rev. Andrew Murray.

Our Young People

A Meeting to Pray for Larger Things.

Topic for May 21: "The Gift of Power." Acts i., 1-8.

"That the excellency of the power may be of God."

"With Power."

By D. L. Moody.

The late Dr. Gordon, of Boston, once said at Northfield that as you walk up the thoroughfares of our great cities you often see the sign, "This store to let, with or without power."

Back in the building somewhere there is an engine, and if a man wants to manufacture he can hitch on to the power; if not, he can hire the store without power.

Dr. Gordon thought it would be a good thing to ask a man who wants to join the church if he wants to be a member "with or without power." If he said, "Without power," we could honestly say, "We have plenty of that kind already."

What the church needs to-day is more members with power. "Herein is my Father glorified, that ye bring forth much fruit." I have no sympathy with the idea of toiling all night and catching nothing. And yet nine-tenths of Christian workers, not to speak of church-members in general, never think of looking to the Holy Ghost for this power.

There is a difference between strength and power. Goliath had strength; David had power.

There is a difference between influence and power. The high priests and the Pharisees had influence; Peter and the other apostles, after Pentecost, had power.

There is a difference between the indwelling of the Holy Ghost and His filling one with power. Every true child of God, who has been cleansed by the blood of Christ, is a temple or dwelling-place of the Holy Ghost. But yet he may not have fullness of power.

In the third chapter of John, Nicodemus went to Jesus by night to get light, and I have no doubt he got it; but he did not receive it in abundance, or he would not have stayed in the Sanhedrin three years, listening to all the mean, cutting things they said of Jesus. It took the death of Christ to bring him out manfully and boldly.

In the seventh chapter of John we find a different character. That last day of the feast Christ stood in the temple, crying, "If any man thirst, let him come unto Me and drink, and out of his belly shall flow rivers of living water."

A man like that would not have stayed in the Sanhedrin three years; he would have smashed up every Sanhedrin on earth. Four walls cannot contain the influence of a man who is full of the Holy Ghost and power. "Rivers of living water!" Think of the rivers that flowed from C. H. Spurgeon and George Miller!

Let us pray for this power. The disciples were told to wait ten days, but thank God! we don't have to wait now, because the Holy Spirit is here.

The power of the Holy Ghost is the one thing that can save the church and save our country. We need more preaching in this power, not in the power of human eloquence and mental gifts. We need more singing in the power, the way that the Levites were singing when the Shekinah came and filled the temple of Solomon. Many a church has lost power because of an ungodly choir, or a choir that sings in an unknown tongue. Fathers and mothers need power to live aright, and teach their children the ways of righteousness.

I wish we were all dead in earnest. What does a hungry man want? Money? No. Fame? No. Good clothes? No. He wants food. What does a thirsty man want? Stocks and bonds? No; he wants water. When we really hunger and thirst for Holy Ghost power, nothing else will satisfy us.

God has commanded us to be filled with the Holy Ghost. We have His promise that He will pour water on him that is thirsty. Claim that promise now in faith, fulfil the conditions laid down in the Word, and God will not disappoint you.—Christian Endeavor World.

For Daily Reading.

Monday, May 15.—Promised by prophets. Isa. 44: 1-3; Joel 2: 28-32.
 Tuesday, May 16.—Promised by Jesus. Luke 24: 49-52.
 Wednesday, May 17.—The endowment of power. Acts 2: 1-4.
 Thursday, May 18.—The work of the Spirit. John 14: 26; 16: 7-15.
 Friday, May 19.—Guided by the Spirit. Acts 8: 26-40.
 Saturday, May 20.—Quickened by the Spirit. Ezek. 37: 1-14.
 Sunday, May 21.—Topic. The gift of power. Acts 1: 1-8.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Richter.

Retaining the Power.

When a lecturer on electricity wants to show an example of the human body surcharged with fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but when thus isolated from it, he retains all that enters him.

If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire. Enter into thy closet, and shut to thy door, and there, isolated, "before the throne," await the baptism. Then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labor, not in thine own strength, but "with the demonstration of the Spirit, and with power."—Rev. William Arthur.

Power for Service.

The Father gives the Holy Spirit to them that ask Him, not least, but most, when they ask for others.—Rev. Andrew Murray.

In the service of the gospel there is a place and a call for the best talents a man can bring—learning, eloquence, common sense, devotion,—but on none of these dwells the power to cleave hard hearts, to soften stubborn wills, to awaken dead souls. Only God can reach and save His own spirit in man. He must be in and behind both messenger and message.—Rev. Charles A. Berry, D.D.

Where there is little practical outcome in the life, there has been but little in-coming of the Spirit into the heart. Outflow and inflow will always correspond.—Rev. James M. Campbell.

Natural religion depends on the energy of the flesh. Supernatural religion depends on the energy of the Spirit of God, which comes down from above. It is quite possible to be perfectly right in the forms of our service, and yet destitute of divine power.—Rev. George F. Pentecost, D.D.

Our success in all Christian work, as Christian work, is measured by our possession of spiritual power. But we must not depend for our success on our feeling that we have spiritual power. We ought to feel our need of that power and then trust God to give it to us as we go on in the path of duty he has pointed out as ours.—The Sunday School Times.

We hear much said about the necessity of a revision of the creeds of Christianity. The revision of the standards of life is much more important, and will give better results.

The Late Rev. Dr. S. H. Kellogg.

By Rev. Wm. Inglis.

It is with the deepest sorrow that we have to record the sudden and tragical death of the Rev. Dr. Kellogg, formerly pastor of St. James Square congregation, Toronto, and latterly a missionary under the Presbyterian Church of the United States. All that is as yet known is that Dr. Kellogg, while riding his bicycle in the neighborhood of his home, in the Himalayas, was thrown over a precipice and killed, though even that is not quite certain.

Till further particulars are known, it would be in vain to speculate as to how the accident occurred. It is to be feared, however, that his incessant and exacting labors, combined with the well-known influences of the rarefied atmosphere in those high altitudes, had, as some of his friends have some time feared, been acting injuriously upon the heart, and that some little extra exertion had at the time brought matters to a crisis, making him lose, if not his consciousness, at least control over his wheel, and in this way had precipitated the catastrophe.

Dr. Kellogg's has been a very busy, a very successful and a very useful life. A bright, joyous boy, he became in due time a very ardent and a very brilliant student. So much so indeed as to lead one of the present professors at Princeton to remark some time ago in Toronto that he was the cleverest graduate that ever left that institution. While making certain departments specially his own, Dr. Kellogg intermeddled with all knowledge, and that not in a vaguely superficial or merely amateur fashion.

An incident which occurred on his first voyage to India, and which he never afterwards referred to even among his most intimate friends, may illustrate this. In mid-ocean all the persons charged with the navigation of the ship either died or were disabled, and the young missionary was found to be the only one left on board capable of filling the gap and bringing the ship and cargo safely to land. This he did as a mere matter of course, though many might have thought it in no way derogatory to their scholarship had their studies in "navigation" and their practice in "taking observations" been either too imperfect or "too rusty" to justify them in thinking for a moment of taking upon them such a task or incurring anything like such a heavy responsibility.

On the completion of his literary and theological course, Dr. Kellogg offered his services as a missionary to India, and was cordially accepted and welcomed by the United States Presbyterian Board. The same enthusiastic energy and devout single-heartedness which had been characteristic of his student days were carried into his life as a missionary. He could truly say with Paul,

"One thing I do," and that "one thing" he did with all his might. As a preacher, controversialist and linguist, he soon made his mark, and when, bye and bye, forced, to his great regret, through circumstances over which he had no control, to return to his native country, he carried with him the cordial respect and affection of the whole community, both English and native, who, whatever be their individual opinions on religious matters, had learned to recognize Dr. Kellogg's singleness and simplicity of character, his sensitive, high-hearted integrity, his genuine, unostentatious religiousness, his wealth of learning, and his singularly unassertive, all-pervading modesty and genuine humbleness of heart and life.

What he had been in India he continued to be on his return to America, and with ever-growing power and graciousness as the years passed by. As pastor and professor in Pittsburg, he made hosts of friends. That he had his enemies also may go without saying, for Athenians have not been the only people who have hated to hear merit continually praised. It is a thing of perennial occurrence for the unconscious greatness of the great to lead the too conscious littleness of the little, to regard the contrast as a personal affront. We have heard that during his Pittsburg days Dr. Kellogg was assailed with a good deal of brusque, vigorous vulgarity on account of his views on the "second coming." We can well believe that such was the case. Dr. Kellogg may have been right or he may have been wrong on that subject, but this can be said with all truthfulness, that, while he never hesitated to state his views fully and frankly on that as on all other questions, he did so with the meekness of wisdom and with that modesty and gentleness which, while not calculated or intended to disarm criticism, might at least have saved him from personal abuse and from odious imputations, as if heresy lurked in his simplest statements, and dishonestly peeped out from his gentlest, most subtle, and even most metaphysical arguments and discussions.

Those, at any rate, who waited most regularly on his ministry in Toronto will be the readiest to declare that in all his teaching there was uniformly displayed a cautious conservatism which was orthodox to the core (in the estimation of some perhaps too orthodox), combined with a generous liberality of view, and a tender charitableness even on controverted points which commanded the most affectionate respect even when in some few cases it might not carry home absolute conviction and unreserved assent. Mere declamation and what with many passes for eloquence were quite foreign to Dr. Kellogg's temperament and taste. He never came to the pulpit unprepared, and therefore was never tempted—as good old Lyman Beecher

used to say, he sometimes, in such unfortunate circumstances, was—to "holler." He believed in "beaten oil" for the lamps of the sanctuary, and, as was his belief, such was his practice. He was too good a scholar and too sensible a man to deal any way but very sparingly in "Or," as it is in the original," and "MSS." and the relative value of "various readings" he kept for his own private excursions, not for pulpit gymnastics, or as a cheap and somewhat fantastic way of securing credit for profundity, or for varied and valuable learning. He "truthed" it in love, and "the hungry sheep looked up" and were well "fed."

It is too soon to estimate at its full value his work in India during the last six years. He gave himself to that work with all his heart. All he was and all he had he laid ungrudgingly on God's altar. His special work of translating was not the only one in which he engaged. His services were much in demand, and they were always given with joyful alacrity. Wherever work was to be done, whether among Europeans or natives, he was always ready and eager to do it up to the full measure of his strength, and it is to be feared, in cases not a few, far beyond it.

He lived to see his great work—the Hindi Bible—all but ready for the press. Preparations for his return to America had already commenced, and joyful surprises awaited that return which he was never to know. His friends in Pittsburg and elsewhere have for some time past been busying themselves about raising sufficient money to endow a chair in Princeton for "Comparative religions," on condition that Dr. Kellogg should have been the first incumbent. This, it seems, has just been successfully accomplished to the extent of \$100,000. But the man for whose honor and benefit it was intended has been called to higher service, and a still more honorable place. Friends looked forward to his doing much, and perhaps his best work after his return. The all-wise Disposer has ordered it otherwise. And in the midst of all the heartfelt sorrow over his sad and sudden removal, and of all the wide extended sympathy for his bereaved and mourning family, those who have admired and loved and now lament him most, will be the readiest to endorse the words which were so frequently upon his own lips: "Give Providence time, and all will come out right."

The late Mr. Thomas Ellis, M.P., was destined for the Welsh Calvinistic (Presbyterian) pulpit, and after his village schooldays were over he began the higher education at Bala Theological College, and carried it on at Aberystwyth. But he afterwards went to Oxford, where he had a distinguished career, and his heart seems to have turned to a political life.

World of Missions

MEETING OF W.F.M. SOCIETY.

Gratifying Reports From all Quarters.

The 23rd annual convention of the W. F. M. S. of the Presbyterian Church in Canada, Western Division, opened in Knox Church, Woodstock, on the afternoon of Tuesday, 2nd inst. Delegates in large numbers from all over the province were present at the opening session.

The first hour of the session, which was presided over by the president, Mrs. McLaren, of Toronto, was devoted to devotional exercises, in which the coming missionary congress in New York was made the subject of special prayer. A thoughtful and carefully prepared Bible reading was conducted by Mrs. (Rev.) McDonald, of Glenora.

The reports from 29 Presbyterian societies were read by the secretaries of the different organizations. These, with a few exceptions, were of a highly encouraging nature, telling of increased membership and contributions and growing interest.

The following synopsis of reports of officers makes interesting reading:—

The report of Mrs. Playfair, Secretary of the Board of Management, told something of the work done during the past year. Forty-two regular meetings were held, and eighteen of the executive. A large amount of correspondence was received from missionaries as well as from home auxiliaries, and the work of the Ewart Training Home was supervised. The Tuesday morning meetings are faithfully attended and the care with which the details of the work are attended to is one of the secrets of the success of the work of the society.

Mrs. Shortreed's report, as Foreign Secretary, covers the work carried on in India, China and Formosa. There are twenty-six lady missionaries, none of whom are wives of missionaries, on the Central India staff; in Honan there are ten, of whom six are missionaries' wives, and in Formosa the list contains only the names of the wives of the two missionaries, Mrs. G. L. Mackay and Mrs. W. Gauld. Of the India staff four, including Mrs. Wilkie, are at present in Canada on furlough and three on sick leave.

Of the work in India the report says: "The reports now before us have in them few new or striking features, but are full of interesting facts concerning the work which indicate divine guidance and oversight, also much self-denying labor on the part of our missionaries. The Central India staff was much weak-

ened through the serious illness of some of its members, two of whom, Miss Chase and Miss Ptolemy, were finally compelled to return to Canada, as the doctors gave them no hope of restoration to health while exposed to the trying climate of India. We have cause for deepest gratitude that the precious lives of our missionaries were spared, and that the sick ones have in some measure been restored to health. Miss Dugan, whose name is still on our list of missionaries, has improved in health, but not enough to warrant her return to India this fall. No appointments were made to our Indian missions last year, and the call for more workers is now most urgent. Six of our Central India staff are at home—three on regular furlough, and three on account of ill-health."

The five centres of the Society's work in Central India are Indore, Mhow, Neemuch, Ujjain, and Dhar. Of these reports were presented of the various medical, educational and evangelistic agencies. The Woman's Hospital and the Girls' Boarding School at Indore are large and well established institutions, and the work carried on is thorough and of a high grade. The various schools report an encouraging year, and the missionaries of the Society at all the centres find joy even in discouragements, and are working away patiently and faithfully, believing that the seed now being sown in tears will take root and some day be reaped with rejoicing.

The reports from Formosa were not received at the time of the meeting, but those from Honan are full and interesting. Work in China seems to be very encouraging; Miss McIntosh, Miss Dow, Mrs. Goforth, Miss Pyke, and Miss Wallace, two of whom, Miss Dow and Miss Wallace, are medical workers, form a strong staff.

Mrs. Jeffrey, Secretary for Indian work in the Northwest and British Columbia, submitted a more encouraging report than many who think of the Indians as a doomed and dying race would have been prepared to hear. She said:

"Thirty-three years have elapsed since the Rev. James Nisbet, our first missionary to the Indians, began his work on the banks of the Saskatchewan, which he carried on for eight years, with great zeal and energy, under many difficulties and privations, and much opposition from those for whom he labored. He was not permitted to see the results of his labors; but many of our reports show that the seed then sown is bringing forth fruit,

"When we think of what these Indians were in 1866 and then read the report from the Mistawasis, our hearts are filled with gratitude to our Heavenly Father for all that has been accomplished.

"We have now twenty-one missions in the Northwest and British Columbia. There are several industrial and boarding schools, in which about 300 children are enrolled; and five day schools with 155 pupils. The number of communicants is about 300.

"These figures give an adequate idea of the work done, as there are many, no doubt, who have accepted Christ as their Saviour, who have not yet the courage to avow their convictions openly."

The following is the list of missions among the Northwest Indians: Mistawasis, Makoce Waste Reserve (Prince Albert), Regina School, Muscowpetung, Piapot, Pasquah, File Hills School, Round Lake, Crowstand, Birtle School, Bird Tail, Okanase, Rolling River, Portage la Prairie, Pipestone, Lizard Point, Hurricane Hills, Mouse Mountain, Long Plain. In British Columbia work is carried on by the society at Alberni, Dodger's Cove, Ucluelut and Ahousaht.

Mrs. Grant, the Home Secretary, gathered into her report the history of the work in the mission bands, auxiliaries and Presbyterian societies for the year. "There is advance in contributions, but very little increase in membership." By the good hand of our Lord upon us, we have made some progress—a large contribution, a slightly increased membership and a proportionately greater number attending the monthly meetings show that we have made some advance."

"Westminster, which reports as a Presbyterian Society for the first time, sends an exceedingly encouraging report. Two auxiliaries have been added during the year; those formerly organized are retained, and the reports of all the branches show earnest, faithful work. Eight other Presbyterials have gained new societies without having lost any of those already in existence. Seven have remained stationary (in some cases because there is little or no room for expansion), while the other eleven have each lost one or more, two Presbyterials having each been obliged to drop five names from their lists. Nineteen Presbyterian Societies have increased their contributions, the greatest advance being in Glengarry, which is nearly three hundred dollars larger than last year, though in proportion to numbers Westminster shows the greatest gain." Auxiliaries seem to be growing more interested and active year by year. Members are becoming more and more willing to undertake their share of preparing for, and engaging in the exercises of, the monthly meetings. "Many mission bands report increased interest, more systematic instruction, and greater enthusiasm"

The following summary of Home

Work for the year was given by the Home Secretary:

Presbyterial Societies.....	27
New Auxiliaries.....	18
New Mission Bands.....	17
Auxiliaries unreported or disbanded	11
Mission Bands.....	19
Total No. of Auxiliaries.....	642
Total No. of Mission Bands.....	302
Auxiliary Membership.....	10,686
Mission Band Membership.....	7,067
Yearly members of General Society.	3,40
Life members added during the year	66
Total No. of life members since or-	
ganization of Society.....	1,102
Scattered Helpers { Number.....	1,321
{ Contributions.....	\$ 664.74
Contributions from all sources.....	\$45,513.28

Publications. The secretary-treasurer for publications, Mrs. Telfer, reports an increased and encouraging demand among young people, especially for detailed information regarding particular fields, their missionary history and present condition. The sale of the Foreign Missionary Tidings has resulted in a balance on hand of \$518.55, its circulation being 16,353. Over 1,200 pamphlets and manuals have been sold, and the use of the mite boxes is growing.

On the afternoon of Wednesday prayer was offered for the Queen and Empire, and excellent missionary addresses were delivered by Miss Agnes Turnbull, M.D., Neemuch; Miss Duncan, Neemuch; Miss Calder, Mhow; Miss McLaren, Birtle; Miss Johnston, Alberni, B.C. The night's session was devoted to an address by Rev. J. Wilkie, M.A., of Indore, Rev. Dr. Moore, convener of the General Assembly's Mission Committee, presiding.

The following are the officers elected: President, Mrs. McLaren; vice-presidents, Mrs. MacLennan, Mrs. Hamilton, Mrs. G. H. Robinson, Mrs. W. Mortimer Clark; recording secretary, Mrs. Playfair; corresponding secretary, Mrs. Campbell; home secretary, Mrs. Grant; foreign secretary, Mrs. Shortreed; secretary of Indian work in N. W. T. and B. C., Mrs. Jeffrey; secretary of international conference, Miss J. Caven; secretary of life membership, Miss B. McMurchy; treasurer, Miss George; secretary-treasurer for publications, Mrs. Telfer; editor of Tidings, Mrs. MacGillivray.

NOTES.

Knox Church, one of the handsomest buildings in Ontario, made an ideal meeting place for the two hundred delegates present.

The delegates gave unstinted praise to the good people of Woodstock for their lavish hospitality. It was cordial and most abundant.

The business of each sederunt was transacted in a very business-like manner. There were no long-winded addresses. In this respect the ladies showed a good example to their relatives of the sterner sex.

The Lord's followers are supposed to be mopish and melancholy, but they have a thousand sources of joy which others know not of.

Coast Work in British Columbia.

The secretary of the Foreign Mission Committee has received the following letter from Rev. John W. Russell, for which we are glad to make room in this column:—

Dear Mr. Mackay: I shall be glad when we shall be able to send a teacher up the coast. One is needed for Nootka Sound, where the two tribes, Neuchlaht and Neoahtaht, could be under the one teacher. These tribes are just above Heshquaht, where Father Brabant is stationed. The Indians are longing for a school and a missionary. There is no school at Heshquaht. Several of the Heshquaht Indians want to send their children to Ahousaht. Then there are the two tribes, Ahatesaht and Neufchelaht, further up again. One teacher could take these in charge. Above them is Kynquaht, where is Father Sorby. Above them again the Chicksahts, with no missionary, and above them the Quatsnio Sound Indians (another language) with no teacher. All want missionaries.

The more the Indians come into contact with the white men, the harder it is to impress them with the truth. We are losing time. No other Church seems to come to them. They are practically waiting for us. I trust they may not wait long.

We are all quite well. The Indians have entirely recovered from the measles, though at present there are several sick with influenza. Events have moved very fast within the last two months. Recently the tribe decided unanimously to prohibit cards, gambling and whiskey from the reserve. The cards were publicly burned by the little boys of the village, and speeches were made by various Indians at the burning. Since then a few packs of cards have been unearthed, and were burned as well. This is over a month ago. Since then—and now—there has been no gambling whatever—the longest period ever known in Ahousaht. I am getting them interested in a gymnasium, and now expect, within a month, to have something to give them in the place of their gods which they have burned. On a recent Sabbath, nine young men spoke during service, voluntarily renouncing evil and seeking after truth and right. A deeper interest is in evidence at all services. In short, the Ahousahts are changing, and are becoming more manly in their appearance, conversation and actions. It is God's spirit that is doing this. We realize that God's spirit is working in realize that God's spirit is working in them. They are listening more fully to Christ's teachings, and we are waiting for greater things than we have yet seen. Opposition is stronger in some quarters, but the triumph will be all the more glorious.

We had an Xmas entertainment on January 6th. The W. F. M. S. of Eburne, B.C., kindly sent a bale of clothing.

The F. M. C. would like to hear from some young men of the type of Mr. Russell, for work amongst the Indians on the west coast. It requires faith and consecration, but it is not without hope and encouragement and reward.

R. P. Mackay.

The Limits of Friendship.

Friendship, at its very best and purest, has limits. At its beginning, it seems to have no condition, and to be capable of endless development. In the first flush of newborn love it seems almost an insult to question its absolute power to meet every demand made upon it. The exquisite joy of understanding, and being understood, is too keen to let us believe that there may be a terminal line beyond which we may not pass.

Friendship comes as a mystery, formless, undefined, without set bounds; and it is often a sore experience to discover that it is circumscribed and limited like everything human. At first, to speak of it as having qualifications was a profanation, and to find them out came as a disillusionment.

Yet the discovery is not all a loss. The limitless is also the vague, and it is well to know the exact terms implied in a relationship. Of course, we learn through experience the restrictions on all intimacy, and if we are wise we learn to keep well within the margin; but many a disappointment might have been saved, if we had understood the inherent limitations of the subject.

Human friendship has limits because of the real greatness of man. We are too big to be quite comprehended by another. There is always something in us left unexplained and unexplored. We do not even know ourselves, much less can another hope to probe into the recesses of our being.

Friendship has a limit, because of the infinite element in the soul. It is hard to be brought up by a limit along any line of life, but it is designed to send us to a deeper and richer development of our life. Man's limitation is God's occasion. Only God can fully satisfy the hungry heart of man.—From Essays on Friendship, by Hugh Black.

The Gospel is an invitation: "Come unto Me." It is also a command which may not be disobeyed without the penalty of disobedience to legitimate authority: "To-day, if you will hear His voice, harden not your hearts." They who harden their hearts perish.

No one ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers as the air surrounds the globe.—Spurgeon.

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A Christian Father.

He did not live in the early centuries. He lives to-day, and we hope he may see the twentieth century well on its way before he is called from us to higher service. The Canadian Church is immensely richer because she has in her ministry such men as Dr. Gregg. He has passed the four score limit, and looks back through a long vista of years, every one of which has been filled with service for Christ. He loves as only the well-tried servant can love, and it is the irrefragable evidence of that love that makes his life so gracious.

He was minister in Cooke's Church before he was called to fill a chair in Knox College. He preached again on the last Sabbath in April of this year in that church, which has now the largest auditorium in Toronto. His voice rang out clear in every part of it, and one might easily forget the four score years' service it has done, were it not for an occasional tremor in it. And how rich was the undertone of spiritual thought that one felt as he spoke. Out of a life in which the cup had been overflowing for many years, a life that grows yearly sweeter as that overflow purifies it, his heart spoke out to the hearts of all.

It was the communion season. Doubtless memories of former communion seasons when he was minister there came back to him as he spoke. Perhaps there rose before him some one, more vivid than the rest, with more meaning for him now than it had then. And it may be that there came to him a clearer anticipation of another feast, of which these are but faint foreshadowings, where there shall be another presence visible, and the soul shall look upon Him and be satisfied.

On Wednesday of this week, Dr. and Mrs. Gregg celebrate their golden wedding by quietly receiving their friends in their own home during the afternoon.

Many will go to greet them on that day; many more would go were it possible, for Dr. Gregg is a man greatly beloved. The Dominion Presbyterian joins heartily with the throng of well-wishers, and unites in the hope that there may be yet much work for Dr. and Mrs. Gregg to do together ere the Master shall say to them, "Well done."

A Startling Statement.

Certain figures reported by one of the religious papers as having been submitted at the recent meeting of the Toronto Presbytery demand more than a passing notice. They are taken from a summary submitted to the Presbytery by its clerk, and compiled from the annual returns of congregations. They refer to the year 1898, and a comparison is instituted between that year and the year 1897.

It is stated that there are 17,193 communicants within the Presbytery, and that there are only 2,960, all told, reported as attending the weekly prayer meeting. Taking into account the two facts, that this is but an estimate, and is probably a generous one, and that the attendance comprises adherents as well as members, the showing is a deplorable one. And the attendance is decreasing, there being 200 less in attendance in 1898 than in the previous year.

Is it so that the rush of business will not permit men to meet for one hour for united prayer on Wednesday evening? Is it that men do not want to come to the prayer meeting, that they find no attraction or help there? Is it so that the multiplicity of organizations—for the children, for the young people, for the women, for the students, for the workers, for each and every little coterie—has robbed the prayer meeting of its strength, turning the one great stream into numberless little channels?

It is proper that a biography of the late Rev. Dr. Cochrane should be forthcoming. Numbers of people, all over the Dominion, will like to be possessed of a volume recounting the labors and depicting the life of one so well known and generally beloved, and who for so many years served the Church with marked ability. We take pleasure, then, in announcing that at the request of friends of Dr. Cochrane, the Rev. Dr. Grant (Knoxonian) has undertaken the task, and probably the end of the holiday season will see the manuscript in the hands of the printer. The members of his Orillia congregation, with their usual thoughtfulness and liberality, will supply the pulpit, and give Dr. Grant all necessary time for the work. The selection of biographer is most suitable, and a readable book may safely be promised. Any of our readers having letters of Dr. Cochrane's likely to be useful should send them to Dr. Grant, the manse, Orillia.

What Good?

In connection with the present aspect of the temperance movement, important questions have been raised as to the relation of sentiment to law, and as to how far it is correct to say that the mere fact of a law being on the statute book gives it an educating power. It would perhaps be more correct to say that the agitation which precedes the enactment of a law, and the effort to maintain it are educational in their influence. Thoughtful men agree that it is worse than useless to place a law on the statute book which is likely to be a dead letter or to be a matter for wholesale evasion. Such law-making is either useless tinkering or it is a thing that breeds contempt for law. There are, of course, fundamental laws the observance of which is absolutely necessary not only to the well-being, but to the very existence of society. If reckless men were allowed to plunder and slay, or if there was laxity in dealing with the thief and the murderer, the very foundations of social order would be threatened. But there are other laws which are much more a matter of expediency, and that must be proportioned to public sentiment; to gain the law without the public opinion to sustain it is like having a machine without steam. A law of this kind, which is too far ahead of public sentiment, not only does not educate, it may even provoke a reaction, which is in proportion to the amount of coercion required to enforce it. Healthful agitation, however does educate the public conscience, and leads many men to think out the important questions of civic privilege and duty. Though majorities may sometimes show a disposition to tyrannical haste and impatience of discussion, such agitation implies the right and duty of each individual citizen to canvass the particular question and form an honest conviction. Without discussing the English bishop's paradoxical statement—by the by, he was an Irishman—that he would rather see England free than sober, we must admit that freedom is essential to the highest forms of virtue, and to the kind of sobriety that is worthy of being prized. Unless a man gives his own deep, strong conviction, his opinion is not worth anything, and the vote may be a delusion and a snare. No great moral reform can be real and lasting that is the result of a mere snatch vote, and that represents a moment of emotion without fighting energy and staying power. Some of us may be disposed to be too critical and to spend our strength balancing conflicting probabilities when we should be striking a strong blow for righteousness, but that which pertains to the life of the nation, and is not merely for to-day or to-morrow, demands our most earnest thought.

A great question of social life is of necessity complex. Such a question is

that of prohibition, which has been recently debated so earnestly through the length and breadth of our land. Many are now asking themselves what good in a movement which, while it has revealed the strength of the temperance sentiment, has caused division in the ranks of the leaders as to what ought to be the outcome of the vote. No doubt good has come out of the discussion. We cannot believe otherwise, since it was treated by so many earnest men as a matter of prime importance; and though the next step in the legislative line may be uncertain, it has been demonstrated that much work is needed in the way of bringing a stronger sentiment to bear upon the enforcement of the present law. So long as we are content to wink the eye and shrug the shoulder when laws are broken which are meant to guard the weakness of youth, and brace the moral life of society, no great advance can be made. There is room for heroic action and true patriotism in the everyday life of society, which may be as important as the more brilliant display of these qualities on the roaring battle-field. There are many of our small towns where the law is persistently broken, and those who advocate prohibition are powerless to deal with the matter because of the difficulty in getting evidence or the weakness of the police administration. Citizens are not prepared to stand by the law and weak point of the whole business. Many see it well carried out because this means irritation and sacrifice. Here is the area not prepared to vote for stricter laws because they see the difficulty of enforcing the present system, and the statement that it would be much easier to enforce total prohibition is not convincing to them. There are many of our towns that have no temperance societies for men, and no regular organization to watch this side of the nation's life. What is needed is not merely a committee for the time of voting, but the organization all the time for steady action on the part of law and soberness. The influence of the churches may be strong and healthful, but local and united effort is needed to sustain temperance sentiment and make it both wise and energetic in its action.

The May number of the Manitoba College Journal will contain appreciative articles of the life and work of the late Dr. King. The chief contents will be as follows: Biographical sketch, by Sir J. W. Taylor; Work in Toronto, by Rev. Wm. Inglis and Mr. A. Dawson, M.A.; Western Work, as Principal, by Rev. Prof. Baird, B.D.; As Churchman, by Rev. Dr. Robertson; As Citizen, by Rev. Dr. Bryce; Personal Memories, by Rev. Prof. Hart, B.D.; Closing Days, by Rev. Charles W. Gordon. The price of this special number is placed at 25 cents.

Dr. S. H. Kellogg.

The news of the death of the Rev. S. H. Kellogg, D.D., has saddened many hearts in Canada. In Toronto he was known and loved by many, and throughout the Church he held a deservedly high place for his ability and ripe scholarship. He was to have returned from India in the course of a year, having all but completed the great work for which he went there some ten years ago. It was hoped by many that he would eventually have come to Toronto, and that the Canadian Church would have had the benefit of his rare power to convey the result of his rich experience and study. Few men have the teaching faculty so strongly developed as Dr. Kellogg had, and his life and study in India would have given him a foremost place among the exponents of the ancient religions of the East.

No definite information has yet reached us respecting his death, other than the announcement that it occurred while he was cycling in the Himalayas. He had done good work ere beginning his last great work of translating the Scriptures into the Hindostanee language, to which, with his colleagues, he has devoted the closing years of his life.

"The Philosophy of Science."*

The writer of this book bids farewell to his readers in the following words: "The war of philosophy is between idealists and materialists. The philosophy here presented is neither idealism nor materialism; I would fain call it the philosophy of science." The reviewer in the Outlook felt compelled to dissent from this and call it materialism, and our own view is that so far as this volume contains a philosophy, it must be so classed. A thorough discussion of this subject would be more suited to a special philosophical magazine than to the pages of this journal; we must content ourselves then with giving briefly our reason for refusing to recognize any such phrase as "the philosophy of science," for adopting the opinion that the views propounded by Mr. Powell are materialistic. We believe that our author is what is called "a scientist," and therefore his book has an interest as showing what kind of philosophy is presented by a man who claims to speak in the name of physical science, and who has a proper contempt for metaphysicians. The spirit of the book reminds us of what has been called the arrogance of modern science; its title and tone are both pretentious. The writer is no doubt an able man, a keen thinker and sincere advocate. The book will serve a useful purpose as an object upon which students of philosophy can exercise their critical skill, as some parts of it are put in popular style and others are abstruse,

*"Truth and Error, or the Science of Intellection," by J. W. Powell. The Open Court Publishing Co., Chicago.

and can only be understood by a careful study of the author's peculiar terms and definitions. As to the tone and temper, mark the title "Science of Intellection," and the claim at the close to have given "a philosophy of science," which does not mean an explanation of the methods and processes of scientific investigation, but a system of philosophy which represents the spirit and claims the authority of physical science. Note that in a book of 400 pages the errors of Aristotle, Newton, Hegel, Kant, Spencer, and others are cheerfully corrected, and startling statements are made in a cool, dogmatic style. Consider this description of one important school of philosophers: "Since Berkeley and Hume a special school of metaphysicians has been developed who have the custody of this ghost and are its defenders. The fifth property, or consciousness as mind, is their ghost. These are the idealists." Along this line, it may be sufficient to call attention to the temper of the following passage: "He who cannot distinguish between concomitancy and relativity cannot follow this argument and understand its fundamental doctrines. He who cannot follow up this distinction in all of its logical results under the conditions of complexity which are exhibited in the various bodies of the universe considered by scientific men, had better devote his time to metaphysical speculation, where logical distinctions are confused, and fine-spun theories of the unknown are the substance of philosophy; for scientific men deal with simple facts, though they may be tangled in relations, while metaphysicians confessedly deal in speculation about the unknown and boldly affirm that realities are fallacies." This is not a fair statement, and there is no wit in it.

It appears that all the philosophers have "reified the void," and created ghosts until Mr. Powell arose in the place of all these ghosts. He gives us the particle which has five essential concomitants or constituents, unity, extension, speed, persistence, and consciousness. At present we cannot discover the difference between this and materialism, but we hope to be able to devote a part of our summer holiday to the search for so fine a distinction, and if any of our readers desire a similar intellectual discipline, we recommend to them for the purpose, "Truth and Error, or the Science of Intellection."

Rudyard Kipling is to become an LL.D. McGill University, desirous of honoring the great author, has decided to confer this degree upon him at the June convocation, and Mr. Kipling has announced himself as pleased to accept this tribute from "Our Lady of the Snows." It is believed that this is the first honorary degree conferred by any university upon a poet of the Anglo-Saxon race.

The Inglenook

A Tiny Kingdom.

Did you ever hear of the Kingdom of Man? It is a little island, being about thirty miles long and thirteen across, and containing an area of some one hundred and forty-five thousand acres. Anciently it was called Mona. It is a very interesting place, both on account of its antiquity and the peculiar way of its inhabitants. Would you not like to learn something of its history?

In the first place, let us look up its geographical position. If you will turn to your map of Great Britain and Ireland, you will see the Isle of Man lying about midway between the ports of Belford and Liverpool, its rocky coast continually washed by the restless waves of the Irish Sea. Imagine this island being a kingdom; yet for six hundred years it was so, and its sovereigns bore the title of kings of the Isle of Man.

It is said there is no other spot in the world where such diversity of scenery has been compressed into a small space as the Isle of Man. It is a Lilliputian kingdom, from its miniature constitution to its tiny rivers and waterfalls; from its pigmy mountains to its little villages. Everything is abridged. There are seventy thousand people upon the island.

The island has had a romantic history. The "Mona" of the ancient Romans, it passed from the imperial sway and fell under the dominion of the Welsh and Scottish kings, with whom it remained till the close of the ninth century, when it was conquered by the Norse sea kings, who held the island as an independent kingdom for over four hundred years. Several of these Norse kings of Man, notably Olave the Second and Reginald the First, were prominent characters of their time, made pilgrimages to Jerusalem, and conducted themselves generally after the fashion of well-behaved sovereigns.

In 1270, Alexander the Third, of Scotland, conquered the island and annexed it to his dominions. This monarch, in token of his conquest, established the quaint device of "the three legs," which still constitutes the national emblem for the ancient memorial ensign of the island—a ship in full sail, with the motto, "Rex Maminæ et Insuralum."

In 1344, William Montacute, Earl of Salisbury, a great English baron, who united in his person the rights of the old Norse kings, was crowned king of Man. Subsequently the title passed to the Stanleys, Earls of Derby, who held possession of the island till 1736. The Dukes

of Athole, in Scotland, were sovereigns of Man till 1826, when the island was purchased by the English crown.

Many ruins of the old time are found in Man. There is a ruined cathedral, roofless and dilapidated, which dates from the thirteenth century. In its crypt the Duchess Elinor, wife of Humphrey, Duke of Gloucester, uncle of Henry the Sixth, was imprisoned. Shakespeare, in "King Henry the Sixth," refers to her as living in banishment "with Sir John Stanley in the Isle of Man." The principal castles are Castle Rushem, in Charlestown, the ancient residence of the kings of Man, dating probably from the twelfth century, and Peel Castle, an ancient stronghold of the Stanleys. The latter castle was the scene of Fenella's escape, described in Sir Walter Scott's "Peveril of the Peak."

Douglas, the principal town and port, was a simple fishing village not many years ago, but now it boasts of London shops, several large hotels, and three or four thousand inhabitants. It is situated on a beautiful bay and has delightful walks, notably one through the woods to the nunnery grounds and another to Kirke Braddon, where lie both Druid and Scandinavian in the graveyard consecrated by the associations of a thousand years.

One curiosity of the island we have not referred to is the Manx cat, which has no tail, or only the merest apology for one. In every house the traveller will see one or more of these tailless cats; no others live on the island. The tradition among the peasantry is that Manx cats once had tails like other felines, but it became fashionable to cut them off, and after a number of generations the tails disappeared altogether from the species. It is more likely, however, that they are a distinct race of felidae with marked characteristics. They do not acknowledge relationship to other cats, and if a cat with a full tail is brought among them they will attack it so savagely that it has to flee for its life. If, however, they are taken away as kittens, they soon become more cosmopolitan in their feelings and get along amicably enough with the more ornamental pussies.—Selected.

If possible, seal your lips in silence when the storm is rising; shut up your anger in your own bosom, and, like fire that wants air and vent, it will soon expire. Angry words often prove a fuel to the spark. The subjection of our temper to the control of religion is a thing that must be done.

Mrs. Brown's Way.

The woman who puts to wise and diligent use her eyes and ears, will find many a fragment which may prove a key to unlock here and there a door which opens an escape from perplexity and worry, to the best means and ways of meeting everyday problems.

Mrs. Brown is my next door neighbor. She is the most practical housekeeper that it has been my fortune to know. My own success in household economics I owe to her ready, helpful, unflinching experience. So much do I value the information I receive from her, that I have a blank book into which I record her valuable suggestions. On the outside broad cover, I have in bold lettering, which I have cut from periodicals, this title: "Mrs. Brown's Way."

It occurred to me the other day that the notes from my book were worth repeating. I trust that the following practical experimental household hints, by their very simplicity, may prove as valuable to young eager housekeepers, as they have done to me.

One morning I was lamenting the difficulty of cutting hot bread.

"Oh, I must initiate you to my secret," Mrs. Brown replied, cheerily, "Dip your knife into boiling water, and then the hot bread will yield gracefully." How simple. I found it even so.

"Your cookies never have the hard bake mine so often do," I said with a tinge of discouragement, as I ate one of her delicious soft ones.

"Yes, indeed they do," with emphasis, "but I always keep a few crusts of bread in my cookie jar, and that keeps them soft." I have never had hard cookies since.

I watched her one morning take her layers from the oven for chocolate cake. Previously she had prepared a wet towel spread upon her table, and upon this she laid her tins.

"Do you know," she inquired, "that laying a tin of cake upon a dampened cloth when taken out of the oven, will prevent the cake from sticking to the pan?" No, I did not. I have found it since an unflinching success.

"Another great thing to know," she added, "is to place a pan of water in the oven when baking, and danger of burning is obliterated.

"Meek souls there are who little dream
Their daily strife an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm."

The moment that a young crocodile breaks its shell, it is to all intents and purposes as active as it is at any time during its life. It will make straight for the water, even if the water be out of sight and a good distance off; and it will pursue its prey with eagerness and agility during the first hour of its free existence.

The Sailor Fish.

In the warm waters of the Indian Ocean a strange mariner is found that has given rise to many curious tales among the natives on the coast thereabout. They tell of a wonderful sail often seen in the calm seasons preceding the terrible hurricanes that course over those waters. Not a breath then disturbs the water, the sea rises and falls like a vast sheet of glass; suddenly the sail appears, glistening with rich purple and golden hues, and seemingly driven along by a mighty wind. On it comes, quivering and sparkling, as if bedecked with gems, but only to disappear as if by magic.

Many travellers had heard with unbelief this strange tale; but one day the phantom craft actually appeared to the crew of an Indian steamer, and as it passed by under the stern of the vessel the queer sail was seen to belong to a gigantic sword-fish, now known as the sailor fish. The sail was really an enormously developed dorsal fin that was over ten feet high, and was richly colored with blue and iridescent tints; and as the fish swam along on or near the surface of the water, this great fin naturally waved to and fro, so that from a distance it could easily be mistaken for a curious sail.

Some of these fishes attain a length of over twenty feet, and have large crescent shaped tails and long, sword-like snouts, capable of doing great damage.

In the Mediterranean Sea a sword-fish is found that also has a high fin, but it does not equal the great sword-fish of the Indian Ocean.—St. Nicholas.

A Child's Definition of Backsliding.

A definition of a backslider, given by a little girl, is told in The Home Magazine. A minister's little girl and her playmate were talking:

"Do you know what a backslider is?" the former questioned.

"Yes, it's a person that used to be a Christian and isn't," said the playmate promptly.

"But what do you s'pose makes them call them backsliders?"

"Oh, you see, when people are good they go to church and sit up in front. When they get a little tired of being good they slide back a seat, and keep on sliding till they get clear back to the door. After a while they slide clear out and never come to church at all."

The Unenlightened Goat.—"Oh, my dear daughter" (to a little girl of six), "you should not be frightened and run from the goat. Don't you know you are a Christian scientist?" "But, mamma" (excitedly), "the billy goat don't know it."—Ex.

Going to Grandmother.

By Charlotte Jobling.

Grandmother loved me, mother,
When I was ever so small;
How I wish she had lived to see me
Growing up strong and tall.
For, now I am going to die, mother,
It seems such a pity, you see,
That I shall not know grandmother,
And grandmother can't know me.

When I am awake at night, mother,
And lying here calm and still,
I wonder if grandmother knows, mother,
Her pet is so very ill.
Does she wonder, as I do often,
How long the time will be,
And if I shall know grandmother,
And if grandmother will know me.

I think she'll be very glad, mother,
To see the Baby again,
And to hear all that I can tell her
Has happened to us since then.
But I think, withal she'll be sorry—
As sorry as you will be—
To know I have left you, mother,
Though grandmother does love me.

I will tell her of Lily and Rosie,
Our little twin baby girls;
And Reginald's beautiful eyes, mother,
And Geraldine's golden curls.
How Willie will go for a soldier,
And Jack will a sailor be—
But how if I don't know grandmother,
And grandmother can't know me?

That grandfather lives with us now,
I'm sure she'll be glad to hear;
And how we all love him fondly,
Because he's so kind and dear.
And the beautiful long-tailed pony—
But, no! not that; for, you see,
'Twas a fall from grandfather's pony—
The fall that is killing me!

There's heaps and heaps I can tell her
When that happy home I reach;
And I'll take her a fond kiss, mother,
With a loving message from each
And God, who knows all our thoughts,
mother,
Will help me, I know, for He
Will know how I love grandmother,
And how grandmother loves me.

No Ugliness in Nature.

No natural object can be ugly, repulsive, unimstructive, or unentertaining, if we see it as it is, and have knowledge of its place and purpose. It may lack what artists call the elements of grace; its colors may be dingy; but then how soon we tire of too pronounced brilliancy. The ugliest weed, on the other hand, is not always ugly. Think of the brilliant beetle or gay butterfly that may rest upon it. A turtle rooting in the mud of a ditch, itself the color of the soiled water that surrounds it, is so beautifully adapted to its home and habits that we forget the lack of pleasing color and are impressed with the more suggestive beauty of adaptation. We must centre a thought upon the object before us—a serious, prolonged, truth-desiring thought—and then, and then only will the symmetry of nature's handiwork become apparent. Such a recognition on our part repays us as fully as floods of color delight the unthinking eye.—Lippincott's.

The Right Brain Stimulant.

The Medical Journal refuses to accept the superstition that alcohol is any help to a tired brain. On the contrary, it says:

"The best possible thing a man can do when he feels too weak to carry anything through is to go to bed and sleep as long as he can. This is the only recuperation of brain force; because during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which take the place of those which have been consumed by previous labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously; and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of rest, of quiet, and stillness of sleep. Mere stimulants supply nothing in themselves; they goad the brain, force it to a greater consumption of its substance. until it is so exhausted that there is not power enough left to receive a supply."

I stood a while ago and looked at a drinking fountain. A marble angel, beautifully sculptured, stood pointing to heaven. Then came polished granite inscribed with gilt letters and massive slabs of stone. But I noticed that the water came through a small brass pipe, and the people drank from an iron cup attached to an iron chain. And the marble angel pointing heavenward would have done nobody any good but for the brass pipe and iron cup.

Think if the pipe had said, "If they do not make me of gold, I will not be loud to the thing." Or if the cup had said, "I must be of silver, or I shall be ashamed to be there at all."

No, I thought I heard the music of the three—common water, common pipe, common cup. "Well," they sang, "they can't do without us, and we must do our part along with the marble angel and the polished granite."—Mark Guy Pearce.

A girl never marries her ideal. One reason is that she seldom finds him, and when she does she doesn't like him. Another reason is, the material man is so dreadfully unlike the one of her imagination.

"Happy is the bride the sun shines on," is the saying in this country, but a Breton bride rather likes to have a wet wedding; it is to signify that all her tears are now shed, and that she will, therefore, have a happy married life.

Lord Overton claims that Glasgow is in the forefront of great cities in the number of earnest Christian workers.

Ministers and Churches.

OUR TORONTO LETTER.

There is very general satisfaction, not only among the good people of East Toronto, but among all interested in the progress of the Church in that locality, since the Rev. Thos. H. Rogers has intimated his acceptance of the call they have given him. The Church has come through deep waters recently, but it has borne itself well, and is now in good shape to do excellent work under Mr. Rogers' leadership. He will be inducted on the 18th instant, when the Rev. Robt. Atkinson, the new minister of East Toronto, will preach, Dr. Warden will address the people, and Rev. W. Prizzell will deliver the charge to the minister.

According to the judgment of the Toronto Presbytery Committee those Presbyteries that have elected ruling elders to the Moderator's chair, have acted illegally, and the acts of all such Presbyteries during the term of the ruling elder held in office may be called in question. The Presbytery was impressed with the gravity of the situation, but did not commit itself to a judgment. Wishing time to think the matter over it ordered that the Committee's report be printed, and will consider the whole question at the June meeting, when an overture to the General Assembly, asking that such changes be made as shall make it legal to elect a ruling elder to the Moderator's chair, may be presented.

Last year Toronto Presbytery arranged for a special evening sederunt to license students. The general public was invited, but it was a new move, and the general public did not comprehend that it was invited, at least it did not come. The Presbytery has again arranged for a special sederunt on the evening of the sixth of June next, and again the general public will be invited to attend. Might we suggest that it will dispel the atmosphere of officialdom in which the Presbytery is surrounded, if this special meeting be held in some uptown church. Indeed we think it would serve a good purpose if this function were conducted in a different church each year. Congregations would become acquainted with the Presbytery, and incidentally with the work of the College from which these young men graduate.

Will the Rev. Armstrong Black accept the St. Andrew's call? The question is being eagerly canvassed by more than the congregation immediately concerned. We have expressed our appreciation of the splendid loyalty of this congregation, as seen in their unanimity and strength at the trying vacancy. In all our hearts some word other than rumor will reach Toronto during the coming week. We trust it may be the word for which St. Andrew's hopes.

Knox Church remains on its old site, at least for a year longer. During that year the congregation will do a power of thinking, and others will do some talking. As usual the question is one of settlement to those who are not immediately concerned. Already a sapient editor has settled it, and adjures the people of Knox, in language that is strong if not reverent, to stay where they are. We could settle it, too, in several ways, indeed we offered what seems to us a most wise settlement in last week's issue. In the multitude of counsellors there is—well we won't say what, but no doubt the trustees of Knox will be ready to accept a feasible solution. We respectfully join in the reminder, however, that their present parish should have some weight in settling the question, and the majority of that parish have never been inside their doors.

Central Church marked another year of its history on Sabbath last. Rev. J. M. MacMillan, M.A., of Lindsay, preached morning and evening. Mr. MacMillan speaks right out in meeting, and cares little for the criticisms of others. We heard a good thing of his preaching recently. He said a brother minister arranged an exchange of pulpits. Mr. MacMillan chose for his text the well known passages in Job in which occurs the clause, "I know that my Redeemer liveth," etc. In commenting upon it, the preacher said that of course Job had no knowledge of Christ, and did not refer to Him here, dilating upon the point of exegesis for a moment or two. Some time later the pulpit in which he had preached became vacant. When the names of ministers who might be suitable to fill the vacancy were being discussed, that of Mr. MacMillan was one of the first to be proposed. "No, that's a good member," he said. Job did not refer to Christ when he said "I know that my Redeemer liveth," and I'll never vote for a man that wants to take away any part of my Bible from me." One wonders how much of the Bible is contained in "my Bible," and how many other good men are condemned because they deal with

an unuttered frankness with personal prejudices.

The meeting of the Synod of Toronto and Kingston in Knox Church, Toronto, promises to be uneventful in so far as burning questions are concerned. There may therefore be some time to receive spiritual benefit from the discussions that arise.

WINNIPEG AND WEST.

Rev. D. Robertson, formerly of London, Ont., has been called to the congregation of Treherne, in Southern Manitoba.

Knox Church, Rat Portage (Rev. W. M. Rochester), opened its handsome new church a week ago. Drs. Duval and Springer preached.

Rev. J. S. McKay, of Stellarton, N.S., is holding evangelistic services in the Presbytery. He will likely visit other points.

Augustine Church Young People's Society has been following the Assembly's plan of study with much advantage. Open meetings have been held, when special monthly topic is taken up. On Friday last "Presbyterianism in Ireland" was dealt with in an able paper by Mr. J. D. S. Lowry, a missionary student of Manitoba College.

Rev. Principal MacVicar and Prof. Scrimger, of Montreal, are in the full swing of work at the Manitoba College summer session. Their make a strong team and the students are loud in praise of their lectures. The churches in Winnipeg and neighborhood are also putting in application for their services in preaching. Their trip here is by no means a holiday, but they both seem to thrive on ozone and hard work.

Rev. Prof. Iverach, of Aberdeen, is delivering in the college the course of lectures he has been following at the Deemes Foundation. The lectures are being largely attended, not only by the students, but by ladies and gentlemen of the city and vicinity as well. Dr. Iverach is an exceedingly able and interesting lecturer, speaks easily, but intently, and holds the closest attention of his hearers throughout. He is a preacher of great power and last Sunday conducted services in Knox and Augustine Churches, with crowded congregations.

One of the pioneers of Western Presbyterianism died last week, in the person of Senator Sutherland, of Kildonan. He was born at Fort Douglas, now Winnipeg, in 1821, and was one of the founders and leading supporters of Kildonan Church and Manitoba College. His funeral was largely attended. Impressive services were conducted in the old church by the Rev. R. G. MacBeth, assisted by Rev. Prof. Hart, and Rev. Alexander Matheson. Mr. MacBeth delivered an address on the true significance of a funeral and spoke of the strong points in the life of the late Senator, which for the welfare of the country ought to be perpetuated.

EASTERN ONTARIO.

The fourth annual convention of the young people of Renfrew and Lanark Presbytery opened on Monday, and was largely attended. The report of the nominating committee recommended the following officers:—President, Rev. Mr. Currie, of Perth; first vice-president, Miss Lizzie Gordon, of Pembroke; second vice-president, Mrs. J. McDonald, of Blackburn; secretary, Miss C. Frost, of Smith's Falls; treasurer, Mr. W. J. Keith, of Smith's Falls.

Miss Kate Calder, who has been laboring in India, as one of the missionaries of our Church, has arrived home on furlough. Miss Calder is the second missionary who has gone out to the foreign field from Knox Church, Beaverton; and her many friends are exceedingly pleased to see her return in such good health after a seven years' residence in a climate that has tried the health and strength of most of our missionaries to the utmost. It is to be hoped that she will fully enjoy her well earned rest.

Rev. K. J. McDonald has introduced a new feature into the morning service of Knox Church, Beaverton. It is a short sermon for the children. At its close a children's hymn is sung, the whole not occupying more than eight or ten minutes. Mr. McDonald has, in a very marked degree, the happy faculty of adapting himself to children; and the older people enjoy the short, pretty sermon, as much as the little folk to whom it is addressed. That the children are interested, is evident from the greater number who attend now than formerly.

Rev. D. McLeod has been called by the congregation of Hampden, Que.

WESTERN ONTARIO

The Presbyterians of Arthur are building a new church.

Rev. G. C. Little, B.A., preached in Durham Church last Sunday.

Rev. J. J. Brown, of Bothwell, has been preaching on "Spring a Harbinger of Immortality."

The Presbyterians of Preston and Doon have called Rev. J. R. Johnston, formerly of East Toronto Junction.

Anniversary services were held last Sunday in MacNab Street Church, Hamilton. Rev. Prof. Ballantyne, of Toronto, was the preacher.

Mr. Matthew Fairlie, son of Rev. John Fairlie, of Lansdown, has lately passed his final examination as a mining engineer with honors.

Rev. Mr. Cameron, of North Easthope, occupied the pulpit of the Shakespear Church here last Sunday night. The Rev. Mr. Pyke is recovering from his recent illness.

Rev. J. G. Shearer, M.A., of Erskine Church, Hamilton, commenced last Sunday evening a special course of sermons to the young people on the fascinating life-story of Daniel.

Rev. J. D. and Mrs. McEwen, of Stouffville, are visiting his sister, Mrs. Pollock, at Bennet, before leaving for South America. Mr. McEwen preached for Rev. Mr. Miller, at Crysler Church, last Sunday.

Rev. W. A. J. Martin, whose induction to the charge of Zion Church, Brantford takes place this week, will occupy the pulpit next Sabbath; and on Monday evening he will be given a reception by the congregation. Rev. B. B. Williams, of Guelph, has been preaching here with much acceptance for several Sabbaths.

Rev. Dr. Johnston, of St. Andrew's Church, London, much to the gratification of his people, has decided to decline the invitations given him by large congregations in Chicago and Baltimore. In the latter case the temptation was very strong; a salary of \$6,000, a free manse, and a church the working of which it would be a pleasure to carry on.

At the last meeting of the Orangeville Presbytery Rev. Mr. Fowler gave an encouraging report on Sabbath schools. Out of 45 schools, 35 reported. Rev. Mr. Crozier pressed his resignation of the charge of Grand Valley and Lathon, although an influential deputation from the congregation appeared and spoke unanimously in favor of his remaining. The Presbytery accepted the resignation, to take effect on the third day of July—the completion of a fifteen years' pastorate; Rev. Mr. Bell, of Laurel, was appointed interim moderator of session.

OTTAWA AND VICINITY.

"Foods and Digestion" was the subject of Dr. A. F. Rogers' lecture to the students of the Presbyterian Ladies' College on Thursday last.

Rev. Dr. Torrance, of Peterboro, preached two effective sermons in St. Andrew's last Sunday. Dr. Torrance and his bride of a few weeks were guests at the Russell House while in town.

A union meeting of all the city auxiliaries of the W. F. M. S. will be held in the Stewardson Church on Tuesday next. Reports will be presented from the delegates to the recent meetings at Woodstock.

The twenty-fifth anniversary of the Rev. Dr. Armstrong's pastorate at St. Paul's will be celebrated next Sunday. Services appropriate to the occasion will be conducted in the morning by Rev. Dr. Moore, of Bank Street Church.

At the last meeting of Queen's University Senate the following graduates were appointed tutors for the next session:—Latin, Oscar Skelton, M.A., and J. F. McDonald, M.A.; Skeleton, M.A., and J. F. McDonald, M.A.; mathematics, Greek, James Wallace, M.A.; moral philosophy, Murdoch McKinnon; political science, W. M. McLaren, M.A. J. D. Byrnes, B.A., was appointed clerk of the college postoffice, and W. McDonald, B.A., as assistant.

The Rev. R. C. Tibb, Clerk of the Toronto Presbytery, has received the names of several ministers who are available for temporary supply during the present summer. Should there be any minister who desires supply for his pulpit for one or more Sabbaths Mr. Tibb will be glad to send him a list of the names and addresses of those who have reported themselves available for such supply.

MONTREAL.

The funeral of the late Mr. James Bowles was largely attended by his numerous friends. The Rev. James Fleck conducted the service.

Mr. H. B. Ross, B.A., a recent graduate of the Congregational College, was ordained to the ministry in Emmanuel Church last week. He goes to New Brunswick.

Special evangelistic services were inaugurated at Point St. Charles on Sunday by the Rev. Messrs. Crossley and Hunter, who preached in the Methodist and Congregational Churches.

At the meeting of the Protestant Ministers' Association on Monday, the Rev. Dr. Jackson concluded his paper on "Nosticism." His scholarly treatment of the subject was much appreciated.

At the annual convocation of the Montreal Diocesan Theological College, Dean Carmichael made a strong plea for its permanent endowment. Only by being endowed, he said, could colleges do their best work.

A "boy healer" has appeared in the city. It is claimed that he has performed a large number of cures by the saying of an "Our Father" and a "Hall Mary." Crowds of people call at his mother's house to secure his services.

Mr. Arthur Scott, B.A. B.Sc. son of the Rev. E. Scott, M.A., editor of the Presbyterian Record, has gone to Glace Bay, Cape Breton, where he will fill the position of assistant chemist in the laboratory of the Dominion Coal Company.

The Rev. Prof. Warriner, M.A., B.D., Professor of Biblical Language and Literature in the Congregational College, and acting pastor of Zion Congregational Church, has left the home of his parents, a D.D. conferred on him by Victoria University.

The annual meeting of the Hochelaga County W.C.T.U. will be held in St. John's (French) Presbyterian Church on Tuesday, May 30, with morning, afternoon and evening sessions. Delegates are expected from all the unions in the city and the surrounding towns.

A resolution regarding the regulation of the liquor traffic was passed at Westmount Council of Royal Templars at a recent meeting. It detailed the evils which accompany the liquor traffic, and the benefits which would ensue to the Dominion of Canada by the regulation or suppression of the business.

At the meeting of the Quebec Provincial Executive of the Dominion Alliance, in the Y.M.C.A. building, the Rev. James Fleck moved to endorse the proposal to have a bill introduced by private members at the present session of Parliament, which would give prohibition to each province voting in favor of such a law at the general election. The motion was adopted.

Mr. S. P. Leet has returned home from Atlanta, Ga., where he attended the ninth annual Sunday-school Convention as the representative of the Province of Quebec on the Executive Committee. Mr. Leet says he had a very enjoyable time. The attendance was good, and the convention was acknowledged on all hands to be one of the most successful ever held. Principal E. J. Rexford replied to the address of welcome on behalf of Canada.

The Rev. Abbe Rouxel, for over forty years Professor of Moral Theology in the Grand Seminary, died at Hotel Dieu last week. For many years he has been one of the most extensively consulted men on the continent. He was regarded by his former students and by priests and missionaries everywhere as an authority on theological subjects, and had latterly to devote a portion of his sleeping hours to correspondence.

For several years past the antiquated educational system in vogue throughout the greater part of the Province of Quebec has been undergoing a very marked renovation, and educational progress now seems to be the order of the day in all but a few of the more backward sections of the oldest province in the Dominion. The report of the Superintendent of Public Instruction of the Province of Quebec for the years 1897-98 has just been issued, and contains more than the usual amount of interesting information concerning the workings of the educational problem in this province. While gratifying progress is recorded in various departments, there is still room for much more if Quebec is to take her place in the front ranks of scholastic development. The government has within the past two or three years inaugurated several important reforms, the beneficial effects of which are already apparent. There are 4,274 Roman Catholic elementary schools in the province; the pupils attending them number 176,681; the average attendance is 125,594, or 70 per cent. of the pupils.

Rudyard Kipling is likely ere long to be enrolled among the alumni of McGill University. It is proposed to confer on him the honorary degree of Doctor of Laws at the Medical Faculty Convocation on June 16th. Although he has written a somewhat doubtful letter to Dr. Peterson, the anticipation is generally entertained that he will be present in person to receive the degree.

Dr. J. Clarence Webster, lecturer in Gynaecology in the Medical Faculty of McGill University, and assistant Gynaecologist at the Royal Victoria Hospital, has accepted the professorship of obstetrics and gynaecology in the University of Chicago. Although only in McGill for two years, he had become one of its most prominent men, and he was also one of the most prominent figures in the Medical Scientific Research Circles of the Dominion, and indeed, of America. Dr. Webster was a member of St. Paul's Church.

Public attention has been drawn to two sermons preached in Montreal Presbyterian pulpits. One was by the Rev. A. J. Mowatt, of Erskine Church, denouncing the gambling evil so rampant in the city. The other was by the Rev. W. D. Reid, B.D., of Taylor Church, dealing with the relations of employer and employee, and advocating what the preacher called "nationalization socialism." Mr. Reid would have the Government "own the land and operate all the great business of the country, especially in the line of supplying the great needs of the nation."

The Rev. Dr. Amaron, pastor of L'Église Ste. Jean, returned last week after an absence of three weeks in Chicago and Ste. Anne, Ill. He had been accepting an invitation to preach for the Ste. Anne Presbyterian Church, which became vacant by the resignation of the Rev. P. Boudreau. The rumor being current that the people of Ste. Anne were disposed to call Dr. Amaron, a large number of the members of his congregation assembled to welcome him on his return, and greeted him cordially with an address, which was accompanied by presents to Mrs. Amaron and himself.

MARITIME PROVINCES.

Mr. A. F. Fisher will be ordained as a missionary at Quiddon, N.S.

Rev. Mr. Davidson has decided to remain at Carleton, N.S., during the summer.

The Gordon Memorial Church, Bridgetown, N.S., being fitted with new seats and otherwise improved.

Rev. P. M. McDonald, B.A., of Wolfville, N.S., has been granted a rest from pastoral work during the month of May.

Rev. A. L. Fisher leaves Port Elgin and Shemogue, and Mr. Wm. Dinkin will be ordained missionary in his place on the 25th instant.

Rev. D. Henderson, of St. Andrew's, Chatham, N.B., preached a sermon to the Odd-fellows last Sabbath. The choir rendered special music, and the whole service was deeply impressive.

Rev. A. L. Geggie, of St. Paul's Church, Truro, is fighting the liquor sellers with their own money. He has laid information against offenders and will devote his moiety of the fine to the prosecution of others.

The Y.P.S.C.E. of St. Andrew's Church, Chatham, N.B., gave an entertainment last Monday evening in aid of the Literary Building Fund of the Presbyterian College, Halifax. The visit of Prof. Falconer and Judge Forbes last summer, in the interests of this fund, is bearing fruit.

St. Andrew's Church, St. John, has given its minister, Rev. L. G. McNeil, a two months furlough, under which all the expenses of supply. It is hoped that he will return sufficiently recruited to resume his labors amongst them. The Rev. Prof. Falconer is at present locum tenens.

Miss Mary McNeil, a school teacher at McKinnon's Harbor, C.B., averted what might have been a serious accident on the 1. C. R. a few days ago. When returning from school she noticed a washout at a dangerous section of the road near Jamesville and went a considerable distance out of her way to notify a section man. Before the express came along repairs were effected. The authorities recognize her thoughtfulness by the present of a cheque for \$300.

A new Sabbath observance law has been wrested from an unwilling Legislature in New Brunswick, mainly through the efforts of the St. John Evangelical Alliance. There has been practically no Sunday law in the province because the thing forbidden on the statute book, namely, "servile labor," has never been defined, and any attempt to enforce the law would only lead to endless litigation. Whether "worldly labor" is a more definite term or not remains to be proved. The new law, although far from perfect, is

a gain in that the question now has a status among the practical issues before the people. It forbids the sale of cigars and soda water, or any such beverages, all noisy games, such as baseball, etc., excursions for pleasure or gain, the running of local trains and the loading of vessels on Sunday, unless compelled by their contract with the Dominion Government to do so in order to sail on a fixed day. On the other hand it does not forbid on that day the entry or departure of vessels, the loading or unloading of fishing boats, the running of through freight trains, Sunday excursions to Beulah camp ground, or the operation of the street cars. One wise member, one of those who were "taken to the lunatic asylum," and ought not to have come back, moved an amendment to the effect that the law should not apply to any work necessary to prevent "public or private loss, damage, or inconvenience!" More than one would have expected voted for this barefaced attempt to kill the whole measure. If enforced the law will correct a few evils. It will close the soda water fountains and the cigar shops on Sunday. It will stop the selling of refreshments on the camp grounds. It has been customary for the C. P. R. to store up freight on sidings between St. John and Macadam during the week, and on Sunday, when the track is clear of passenger trains, to run it down to the port. This will not be allowed any longer, and as no train can run across the State of Maine on Sunday there will be no through freight except by the I. C. R. To all who desire the preservation of the Sabbath, the camp meeting of the Reformed Baptists at Beulah, a few miles up the river, is a great grief. A Sunday excursion on the St. John is an impossibility since these professed lovers of "entire sanctification" made it respectable. It had been attempted again and again, with a free lunch added, but no one would imperil his respectability by patronizing such a thing. No Church officers and members lead the throng of Sabbath-breakers, under the pretext that they are going to a religious service. They go on to the camp meeting, get "filled with the spirit," while their travelling companions drop off at the numerous "landings" on the way and get filled with something else that they have brought with them. The farmers along the river are complaining of the nuisance that they are subjected to through the heedless action of the camp authorities.

We remind our readers of the special collection upon behalf of the Aged and Infirm Ministers' Fund, which the committee ask every minister and missionary to have taken up on Sabbath, the 21st inst. The indebtedness of the fund when the books closed was \$1,840. If the OPPORTUNITY IS GIVEN in every congregation of the Church, there will be no difficulty in receiving the full amount required. It is hoped not only that the collection will be taken up on the 21st, but that it will be at once forwarded so as to reach the Treasurer before the close of the month.

The Presbyterian Sabbath School publications, the Rev. R. Douglas Fraser, editor and business manager, have removed to offices in the Confederation Life building, Toronto, the removal having been made necessary by the increase of business. The publications reach a wide constituency in all parts of the Dominion.

We note with pleasure that Rev. R. E. Knowles, B.A., formerly in charge of Stewarston Church, Ottawa, now minister of Knox Church, Galt, is maintaining in the west the reputation he had in the east of being one of the foremost pulpit orators in the Canadian Church. He is in much demand for anniversary Sundays, and on such an occasion recently occupied the pulpit of the Dr. McMullen, Woodstock. The Express thus alludes to his visit: "Large congregations heard Rev. R. E. Knowles, of Galt, in Knox Church, yesterday. In the evening the church was filled to the doors, indeed not since the opening of the edifice have there been such a large congregation as listened to the reverend gentleman's discourse. Rev. Mr. Knowles' fame as a pulpit orator is widely known, and many in Woodstock had heard him. Those who did want to hear him again, and did so; those who hadn't listened to his powerful oratory joined those who had told of his attractiveness, and the result was an immense congregation last night, too large, in fact, for a warm night, when the worshipper thinks of his personal comfort." We understand, on the invitation of his popular audience, he is likely to preach in Stewarton on 25th June, its anniversary Sunday. Should such be the case, he will receive an enthusiastic welcome from his old congregation, and his many friends in the Capital.

British and Foreign

At a conference in Belfast, on the state of religion, a resolution was adopted to arrange for a meeting on Keswick lines.

The oldest inhabitant of Ardrossan is Mrs. McGrattan, now in her 106th year. She was twenty-two years old when the battle of Waterloo was fought.

Rev. P. S. Wright, minister emeritus of Forfar Church, has died, after a protracted illness. Mr. Wright was ordained to the charge at Forfar in 1863.

Rev. Robert Beattie, minister of Conway for over forty years, has asked leave to retire from active duty. Rev. J. Porter, of Ballycastle, also retires owing to infirm health.

The rumor regarding the secession from the Church of Rome of the Earl of Dumfries, heir to the Marquis of Bute, has again been revived and again authoritatively denied.

Rev. R. J. Craig, of Dalgety Parish, Fifeshire, has passed away. He had been in ill-health for some time, and was recently granted six months' leave of absence. He was ordained in 1860.

Rev. Robert Henderson, of Innellan, has reached his ministerial semi-jubilee. At a meeting of the congregation he was presented with a purse containing £100. Presents were also given to Mrs. Henderson.

The Duke of Argyll has granted a site for an undenominational mission hall at Drumcramble, a mining village near Campbelltown, and has intimated that no payment for ground will be exacted during his lifetime.

Dr. McGaffin, a native of Belfast, who has been in the ministry in America, has been called to the pastorate of the Second Presbyterian Church, Brooklyn, in succession to Dr. Fox, who became secretary to the Bible Society.

An unpleasant incident took place in connection with the communion service in a Forfar Church last Sunday, when an elder who had been suspended insisted on his right to take part. After some delay he was persuaded to give way.

There is a mild demand on the part of certain ministers of the Church of Scotland for a change from the universally accepted Geneva gown. One minister would like the black gown replaced by a blue one, and advocates the dress of an English dean for ministers of the Church of Scotland.

Dr. Wm. Frazer, who has died at Dublin, was a Fellow, a member of Council, and an examiner of the Royal College of Surgeons. He was also for thirty-two years an elder in the church at Ormond Quay. He was mainly the instrument in establishing a home for poor Presbyterian women, and was associated with the late Dr. Johnston in founding the Orphan Society.

Dr. Adam Milroy, minister of Moneydie Parish, near Perth, since 1858, has died at the age of 74. He was ordained in 1854, and for some time has been clerk of Perth and Stirling. Rev. W. L. Milroy, of Abernethy, is a son.

The election of Mr. M. Wright, Johnstone, to St. Luke's Church, Montrose, has been declared invalid by Arbroath Presbytery, on the grounds that a majority of the congregation had not signed the call, and that there was a lack of harmony.

Sir George Bruce being unable to attend the Pan-Presbyterian Council in Washington, his place will be taken by Mr. Robert Wales. The English Synod will thus be represented by Revs. William Hutton, W. Watson and Dr. Ross, and Messrs. Thomas Bell, William Caruthers and Robert Waes.

It has been decided to proceed at once with the immediate restoration of the north transept of Paisley Abbey and to carry out the complete restoration of the abbey in sections, leaving the tower until the rest has been finished. It is believed that the choir of the abbey was architecturally similar to the long choir at Dunblane and Dunkeld, and these are to be taken as models by the architect, Dr. Rowand Anderson.

Principal Story continues to appear with untiring zeal at public gatherings of all descriptions in Glasgow and the west of Scotland. Speaking at Clydebank at a bazaar in aid of a new church for Dalmuir, he remarked that while the temples of industry were rising on all hands along the Clydeside it was only fitting that the temples of God should likewise have a foremost place.

The choir of Elgin Parish Church failed to attend on Sunday evening. It is understood their action was intended as a protest against an article written by one of the ministers of the church, in which he described choirs as "composed for the most part of crude young persons of both sexes who turn up their hymns during the prayer, and indulge in amatory sniggers during the sermon."

The sum of £3,500 has been bequeathed to the schemes of the church by the will of Miss Janet Wares, of Wick.

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Health and Home

Distressing vomiting may be relieved by applying to the stomach a hot compress or woollen pad brought from the oven.

Half a lemon dipped in salt will do all the work of oxalic acid in cleaning copper boilers, brass tea-kettles, and other copper and brass utensils.

To remove mildew from linen, mix soft soap with powdered starch, half as much salt, and the juice of a lemon. Lay on the linen with a brush, and expose on grass.

When buying chops, remember that the most tender, the best flavored and the cheapest in the end are the loin chops. These have the tenderloin and comparatively little bone. Rib chops are not economical, as the flank forms too large a part.

Corn Pudding.—In addition to the merit of being good to the taste, corn pudding has another of being the sort of dish which can be prepared for the baking and set away, long before time to put in the stove. For a small one, use half a can of corn, one egg yolk, a half cupful of milk, one heaping teaspoonful of butter, one scant teaspoonful of sugar, salt and pepper to taste.

Baked Eggs.—For baked eggs put a tablespoonful of butter in a frying-pan and as soon as melted add a teaspoonful of flour and stir until smooth and bubbly. Draw the pan to one side of the range and add gradually one cupful of warm milk, half a teaspoonful of salt and a dash of white pepper. Boil up once, stirring carefully and then pour into a deep, buttered plate or baking dish. Break six or eight eggs carefully and drop into the sauce, sprinkling over them a teaspoonful of chopped parsley. Place in a moderate oven and bake five or six minutes until the whites are set. Serve at once in the dish in which they are baked.

Baked Macaroni.—Take one quarter of a pound of macaroni; do not wash it, as it removes the starch; put it into boiling water, add one tablespoon of salt; keep boiling rapidly until done. When soft take it off the fire and pour cold water through it; put it into a buttered dish, cut into pieces about six inches long, then pour a sauce over it, which is made as follows: One cup and a half of boiling milk, one tablespoon of butter, a heaping tablespoon of flour, one half teaspoon of salt and a saltspoon of pepper, stir the butter and flour together until they bubble; stir in the salt and pepper, then add the milk gradually, after which pour over the macaroni. Take one-half cup of grated cheese, sprinkle over the top; over the cheese sprinkle one cup of cracker crumbs, into the cracker crumbs put a saltspoon of pepper. Bake until the crumbs are brown in a quick oven.

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The Synod of British Columbia convened at Calgary, N.W.T., on May 8rd.

The five Presbyteries comprised in the Synod are represented by twenty-four ordained ministers, besides missionaries and elders, distributed as follows:

New Westminster Presbytery—Revs. MacLaren and Reid, Vancouver; Logan, Eburn and Wright, Chilliwack.

Victoria Presbytery—Revs. Winchester, Victoria; Cummings, Nanaimo.

Kamloops Presbytery—Revs. Trow, Nelson; A. Menzies, Kaslo; T. Menzies, Revelstoke.

Edmonton Presbytery—Revs. McQueen, Edmonton; Atkinson, Innisfall; Gallup, Strathcona; Forbes, Saskatchewan; Nal-smith, Olds; Vetter, Josephsburg; Smith, Red Deer.

Calgary Presbytery—Revs. Herdman, Calgary; Morrow, Medicine Hat; H. Grant, Pincher Creek; Jaffery, Macleod; J. Grant, Maple Creek; Scott, Okotoks; Hamilton, Cardston; Gray, Banff.

The Synod was opened by an address from the retiring Moderator, Rev. J. Knox Wright, after which Rev. D. G. McQueen, of Edmonton, was elected Moderator.

Rev. E. MacLaren submitted the report on home missions. The report showed ten new stations had been opened during the past year, of which one is in Westminster Presbytery and the remainder in the Presbytery of Kamloops. The Calgary and Edmonton Presbyteries have each nine congregations and five mission stations. New Westminster has sixteen congregations and four stations; Victoria, eleven congregations and five stations, and Kamloops, twenty-one congregations and eighteen stations. The Presbytery of Victoria applied to have W. E. Knowles ordained. The application was granted. The Calgary Presbytery presented an overture asking that the Presbytery be divided, all west of Alberta and east of Arrow Lakes to be called Kootenay. The Moderator appointed a committee to draft a minute re death of Dr. King.

In the evening a memorial from Dr. Robertson on home missions was read, after which addresses on the same subject were delivered by Rev. J. Reid, J. A. Logan and others, among the most interesting of which was the address of G. Vetter, Swiss minister at Josephsburg, and a song in the native tongue by Axel Linde, Swedish missionary at Wetaskiwin.

Calgary, May 4.—The Presbyterian Synod opened to-day with the question of Sunday school work. The report of the Synod was submitted by Rev. John Logan, of Eburne, and showed there were now in the bounds of the Synod 114 schools, an increase since 1882 of 75; that the number of pupils was 6,420, and the revenue \$4,300. An interesting feature of the work is what is known as the home department, that is, in isolated places, each home becomes a miniature school by aid of lesson helps. Some 50 points had been reached this year.

The Synod overtook the General Assembly to inaugurate a series of children's papers under the control of the church. J. N. Brunton, of Montreal, was granted a license to preach and the standing committees for the ensuing year were appointed and it was decided that the next Synod should be held on the first Wednesday in May, 1900, at St. Paul's Church, Nelson, B.C. During the afternoon many of the visiting ministers were driven out to the Indian Industrial School.

This evening speeches were delivered on social problems by Revs. E. MacLaren, Cummings, Frew, Grant, and Winchester, and Mr. McDonald. These were of a highly interesting and instructive character.

The Synods of Toronto and Kingston and of Montreal and Ottawa are meeting as we go to press—the one in Knox Church, Toronto; the other in St. John's Church, Cornwall. The former has elected as its Moderator the Rev. A. Gilray, minister of College Street Church, in the Queen city; and the latter the Rev. James Hastie, of Knox Church, Cornwall. Full reports of both meetings will be given next week.

The last issue of Life and Work, a quarterly record issued by St. James' Square Presbyterian Church, Toronto, is a memorial number. Fitting reference is made to a number of prominent men connected with that church, recently deceased, among others, Rev. Dr. King, Principal Kirkland, Mr. J. Y. Reid, who had been a member since 1859, and Rev. Dr. Wm. Ormiston. The death of Dr. Kellogg adds another to the list.

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The undersigned will receive tenders to be addressed to them at their office, in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

WEDNESDAY, 22nd MAY, 1899.

for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for the London, Hamilton and Brockville Asylums and Central Prison as noted:

Asylum for Insane, Toronto.

Hard coal, 1,100 tons large egg size, 150 tons stove size, 150 tons nut size; soft coal, 450 tons lump, 150 tons soft screenings.

Asylum for Insane, London.

Hard coal, 2,300 tons small egg size, 300 tons egg size (Scranton coal), 205 tons stove size, 70 tons chestnut size; soft coal, 50 tons for grates. Of the 2,300 tons, 700 may not be required till January, 1900, also 50 tons Scranton egg.

Asylum for Insane, Kingston.

Hard coal, 1,350 tons large egg size, 250 tons small egg size, 20 tons chestnut size, 400 tons hard screenings, 450 tons soft screenings, 20 tons stove size (hard).

Asylum for Insane, Hamilton.

Hard coal, 2,550 tons small egg size, 249 tons stove size, 121 tons chestnut size; canal coal for grates; 41 tons for pump house 200 tons imported slack, 75 tons imported screenings 25 tons Reynoldsville. Of the above quantity 2,128 tons may not be required until January and February, 1900.

Asylum for Insane, Mimico.

Hard coal, 1,550 tons large egg size, 120 tons stove size, 10 tons canal coal, 30 tons nut coal, 100 tons soft screenings, 50 cords green hardwood.

Asylum for Idiots, Orillia.

Reynoldsville soft coal screenings or run of mine lump, 1,300 tons; 80 tons stove size, 10 tons Briar Hill coal.

Asylum for Insane, Brockville.

Hard coal, 1,700 tons large egg size, 130 tons stove size, 20 tons small egg. Of the above quantity 1,050 tons may not be required until January and March, 1900.

Central Prison, Toronto.

Hard coal, 50 tons nut size, 50 tons small egg size; soft coal, 1,900 tons Reynoldsville soft coal screenings or run of mine lump. The soft coal to be delivered in lots of 160 tons monthly.

Institution for Deaf and Dumb, Belleville.

Hard coal, 650 tons large egg size, 90 tons small egg size, 12 tons stove size, 14 tons No. 4 size; soft coal for grates, 4 tons.

Institution for Blind, Brantford.

Hard coal, 400 tons egg size, 175 tons stove size, 25 tons chestnut size.

Reformatory for Boys, Penetanguishene.

Forty tons egg size, 40 tons stove size, 25 tons nut size, 1,000 tons Reynoldsville soft coal screenings.

Mercer Reformatory, Toronto.

Reynoldsville soft coal screenings, 550 tons stove coal, 100 tons.

Tenders are to name the mine or mines from which they propose to supply the coal and to designate the quality of same, and, if required, will have to furnish satisfactory evidence that the coal delivered is true to name, fresh mined, and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quantity above specified, or for the quantities required in each institution.

An accepted cheque for \$500, payable to the order of the hon. the Provincial Treasurer must be furnished by each tenderer as a guarantee of his bond-fides, and two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms of conditions of tenders are to be obtained from the bursars of the respective institutions. The lowest or any tender not necessarily accepted.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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