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"MY FATHER'S HOUSE."

BY MARIANNE FARNINGHAM.

*The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house and makes it home,
Whichever way the children come.
Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin;
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.
The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!*

MARRIAGES.

At Deseronto, April 30th, by Rev. W. S. MacTavish, B. D., Ph. D., Robert J. Tweedale to Miss Janey Melville, both of Deseronto.

At St. Paul's manse, Montreal, on May 7, 1902, by the Rev. Dr. Barclay, Andrew Sharp to Annie C. Edgar, both of Glasgow, Scotland.

At Chesterville, on May 1, 1902, by Rev. A. Russell, B. A., George Louis, to Miss Ella Garret, both of Chesterville.

At Erskine church, Montreal, on Wednesday, April 30, 1902, by the Rev. A. J. Mowatt, D. D., Ethel Raeburn, daughter of the late Archibald McIntyre, to Walter Hamilton Ewing.

On Tuesday evening, May 6, at the home of the bride's father, 514 Jarvis street, Toronto, by the Rev. J. A. Turnbull, M. A., LL. B., assisted by Rev. Geo. M. Milligan, D. D., and the Rev. A. F. Webster of Oakwood, uncle of the bride, Bertha M., eldest daughter of Mr. Robert S. Gourlay, to Edward A. Breckenridge, third son of the late Rev. Jas. Breckenridge, Streetsville.

BIRTHS

At Point Fortune, on April 29, 1901, a son to Mr. and Mrs. Angus McLachlan.

At Alexandria, on April 29, 1902, the wife of Dr. McLennan, of a daughter.

DEATHS.

At his residence in Blandford, Ont., on the 27th April, of apoplexy, William Weir, aged 76 years and 4 months.

Suddenly, at Toronto, on May 2, 1902, Avis Leonowens, beloved wife of Thomas Fyshe, Esq.

At Finch, on March 30, 1902, Alexander McRae, aged 64 years.

At Alexandria, on May 29, 1902, Samuel F. B. Reid, L. D. S., a native of the West Indies, aged 51 years.

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Note and Comment.

Rev. G. Campbell Morgan and Rev. F. B. Meyer are to be among the speakers at the Northfield summer conferences.

Marconi hopes to complete his Canadian station in season to inaugurate its use with a message of congratulation to King Edward VII. on his coronation day.

The King has been pleased to approve that the Army Temperance Association and the Army Temperance Association of India shall in future be conjointly styled the "Royal Army Temperance Association."

It is said that last year the French Government made a profit of over £14,000,000 on its monopoly of the sale of tobacco, cigars, cigarettes, and matches.

Sir Wilfred Laurier, the Canadian Premier, has regretfully intimated that he cannot visit Swansea to receive the freedom of the borough during his stay in England for the coronation.

The Countess of Minto is at the head of a Canadian movement, whose purpose is to secure a common burial ground for all the Canadians who have fallen in South Africa. No less than thirty-two fell at Paardeberg alone.

Preparations for viewing the Coronation procession in London are proceeding on a great scale. Stands have been planned, and in many cases are already half built, which will accommodate 2,000,000 seated spectators.

The peasantry in various parts of Russia have at last broken out in open revolt, and further troubles may at any moment ensue. The revolt is said to recall the horrors of the Jacquerie uprising in France in the fourteenth century.

The friends of the late Prof. A. B. Davidson, of New College, Edinburgh, have agreed to raise a memorial fund for the purpose of placing a stone with a medallion of the well-known face over the professor's grave in the Grange Cemetery.

One of the queerest streets in the world is a thoroughfare in Canton. It is occupied exclusively by dentists and apothecaries, is entirely roofed with glazed paper, and contains more signs, cards, and billboards than any other street in the world.

Two fishwives in London were talking about the Queen's Jubilee. "Eh, wumman," said one to the other, "can you tell me what a jubilee is, for I hear a' the folk speakin about it?" "Ou, ay," replied the other, "I can tell ye that. Ye see when a man and wumman hae been mairrit for twenty-five years, that's a silver waddin'; and when they've been mairrit for fifty years that's a gouden waddin'; but when the man has dee'd, that's a jubilee."

In the Atlas mountains of northern Africa there are goats which climb trees to browse on the foliage. Some of them have been seen standing erect on the branches 30 ft. from the ground, while others were lazily reclining on the boughs gently rocked by the wind.

Four years ago Dawson was a place unmarked on any map, a few tents, with gold-seekers, alone forming the place. Now it is a city with an assessment of \$12,000,000, electric lighting, telephones, public halls, and handsome residences.

Official advices from South Africa state that Lord Methuen is convalescing, but it is believed that he will be lame always as a result of the wounds he received in the fight with Gen. Delarey's force prior to his capture by the Boers.

The Duke of Argyll is introducing a large variety of Canadian game into Argyllshire. Wild geese were once abundant along the shores of Loch Fyne, though this is not now the case, and his Grace is making the experiment of acclimatizing wild turkeys and game from the Dominion.

Mr. and Mrs. Ira D. Sankey were among the guests in the Battle Creek Sanitarium, which was destroyed by fire some weeks ago. They, with other guests, lost most of their belongings, but most serious of all to Mr. Sankey was the burning of the manuscript of his book, "The Story of the Hymns," upon which he has spent his leisure for some years, and which was nearly ready for the Press.

The Prince of Wales has decided that the gifts and addresses presented to the Princess and himself during their visit to the colonies last year shall be exhibited to the public at the Imperial Institute, and that the proceeds shall be contributed to the "Coronation Gift" to King Edward's Hospital Fund, London.

The Cape to Cairo Railway has been surveyed as far as the Zambesi, where a great steel bridge, having one span of 500 feet, will carry the line across the river at Victoria Falls. The whole section, from Buluwayo to the Zambesi—275 miles in length, or nearly 1700 miles from Cape Town—is expected to be opened next year.

Paul Kruger has had several sons credited to him during the war, but as a matter of fact he has no sons living. His first wife died very young, and her niece, whom Kruger next married, had sixteen children, but those living are all daughters. The Caspar Kruger who has taken the oath of allegiance at Pretoria may be a nephew of Oom Paul.

Australia scores another advance beyond the mother country by denying the mails to those that would use them for sending information about gambling. She rightly puts character before revenue, and such a stand is the harder to take in a new country. The old nations are having chances to learn many lessons from her example.

It is reported in Liverpool shipping circles that the British Government has intimated its willingness to subsidize British shipping in the event of the Atlantic shipping combine proving really harmful to the mercantile marine of Great Britain.

Queen Nathalie of Servia has left the Orthodox Church to become a Roman Catholic. She has lived in France for a good many years, and through her friends of the French and Spanish aristocracy, she seems to have come under Roman priestly influence.

Among the many Bible teachers that will make notable the summer courses in the Moody Bible Institute of Chicago are Dr. Gray, Professor White, Dr. Schofield, and Professor Moorehead, with briefer visits from Rev. Mark Guy Pearse and Mr. Robert E. Speer.

One of the paintings accepted by the Royal Academy of London, at its recent exhibition, was painted by a Leeds policeman. Several previous attempts had been rejected. He might have whined about being condemned to uncongenial tasks; but he painted instead, and painted his way up.

A kinematograph adapted to their use is one of the latest inventions for the benefit of the blind. It is an excellent piece of ingenuity to bring to the help and pleasure of the sightless the new devices that others enjoy. The marvel is that the blind have the skill that can profit by such ingenuity and appreciate its fruits.

The John Knox Presbyterian Church in Manning Avenue, Jersey City, has been closed, and the church work abandoned because of lack of financial support. The removal of downtown Protestant families to the residential sections on the Heights has caused this. Only one Presbyterian church remains in the lower part of the city.

According to newspaper reports the Methodist Episcopal of the United States are meeting with great success in connection with their Twentieth Century Thank-Offering Movement. The plan inaugurated by the Board of Bishops two years ago contemplated the raising of \$20,000,000 for church work. Already \$16,000,000 have been collected. \$7,500,000 of this have been paid on church debts, \$6,250,000 have been given to education, and \$2,250,000 to charities and philanthropies.

A week ago it was announced that Judge Morrison of the Supreme Court of Newfoundland is to resign his office to re-enter the political arena. He is described as one of those large-minded men who take a leading part in great national movements. Among other things he is an advocate of the union of the island with Canada, and he is said to have a large following at his back. To achieve the result at which he is supposed to aim is an object of ambition which would be a high distinction for any man.

The Quiet Hour.

Rev. Principal Grant.

An Appreciation.

BY REV. W. D. BALLANTYNE, B. A.

By the death of Rev. Principal Grant, who, we had begun to delude ourselves into the hope, rather expectation, might be spared to us for a little, but which was not to be, the country, and our church especially, sustains another great loss. Like that caused by the death of Dr. Robertson, a few short months ago, it is a loss of the kind that in our sense of its greatness, appears for the time being, irreparable. How rapidly the ranks of our Church's leaders are being thinned! Dr. Cochrane, Dr. King, Dr. MacKay of Formosa, Dr. Robertson and Dr. Grant have followed each other in swift succession. All of them have been men who served well their day and generation, and the memory of their services to the country and to the Church of Christ, particularly the Presbyterian branch of it, will long remain green and serve as an inspiration to generations yet to come. To those still in harness, and to those just putting it on, the fall of these men, coming so quickly one after another, calls aloud "Whatsoever your hands find to do, do it with all your might." This was their spirit, and the manner of their lives, and what enabled them to do all that they did.

Perhaps the first feature of the life and character of Dr. Grant which will occur to many is its many sidedness. No subject of general interest, and no phase of life was foreign to him. He took a ready and hearty interest in everything. Along with this, and perhaps next to it in prominence, was his buoyant spirits, his courageous hopefulness and abounding energy. To those who knew him only in his well days, his days of health and strength, and never saw the physical weakness of long and enfeebling disease, he appeared always brimful of life and energy, and carried this into everything that he did. This buoyancy and fullness of life and spirit, made him a man of constant activity. Judging from the many subjects he took an interest in, and the amount of work he accomplished, he must have had great facility in doing work, and also have been indefatigably industrious. With him, as with all men who accomplish much, "Life was real, life was earnest." His was an illustration of the "strenuous life". No one, we fancy, who has any adequate idea of the immense possibilities and of the tremendous issues of life can live any other life.

Geniality, heartiness, high spirits were marked features of the life that has gone from us. How readily the genial smile, the hearty shake of the hand and the cordial welcome came from him; and how naturally and well they appeared to become him. Few, we imagine who ever knew or met him, can forget these traits of the late Principal. With all this, everyone who knows his public life, knows his high courage. He never shrank from taking the unpopular side on any public question if it agreed with his convictions. Instances of this will occur at once to the memory of all acquainted with his career.

Turning from those more obvious and personal qualities to his public life, his many sidedness at once again arrests attention. In every phase and sphere of his public life he was so strenuous and pronounced that it is difficult to say in which he was the most con-

spicuous. He rejoiced in being a Canadian and was British to his heart's core. He was an enthusiastic British Canadian; and his spirit and example in this respect must have had a powerful effect upon the young men and women who, in his day, came to Queen's College for their education, and through them must have told and in no small measure, upon the country at large in forming that Canadian national sentiment which is a marked feature of the time. What an ardent Imperialist he was is well known both here and in the motherland, and over the whole empire. He believed in imperialism when it was laughed at as a wild dream, he stood by it with characteristic courage and enthusiasm, until the dream has become the hope and belief of multitudes, and is slowly, but surely becoming a reality, if the more ardent will only hasten slowly, be patient and wait. Patriotism was with the late Principal an integral part of religion, as for us, so happily situated as we are, it may well be. His pen too as well as his voice, was very busy and the literature of Canada has been enriched, and the literary spirit of the country quickened by his example and his labours in this field. He rightly judged, as we believe, that it is the duty of every patriotic citizen to take both an interest and part in the political life of the country, and aid in shaping and guiding its destiny. So there has been no political crisis in his time in our country, in which his voice or pen or both have not borne a part.

It is, however, as an educationist on which the name and future of the departed Principal of Queen's University will chiefly rest. What he has done for that institution is a matter of history. The record of his life for the last twenty-five years is the history of Queen's University, and of the Theological College connected with it. Although his activities have branched out into so many lines, the growth, the solid and splendid position these institutions have now attained, will, we doubt not, prove to be his most enduring monument. For them, it may be said, he spent his life, and in their service he has laid it down. There is something most pathetic in his life closing just at this juncture in the history of his beloved University and College. Great interest was being aroused in the prospective celebration of the twenty fifth year of his Principalship, and in the commemoration of it by the erection by the alumni and friends of Queen's of Grant Hall. All the ceremonies connected with its public inception and completion would certainly have been enthusiastically entered upon and carried through, had his life been spared; now they will all be shadowed with a solemn and sad interest.

He held a large and distinguished place as a minister in the Presbyterian Church in Canada, as well as a Professor and Principal in one of our Colleges. In all these capacities his services to the country and to the Church have been conspicuous; and will, we believe, have an abiding place in the history of both. He was an eloquent and powerful preacher, and the announcement that he was to preach was sure to attract a large congregation. We cannot remember a General Assembly at which he was not present, and in the business of which he did not take a prominent and influential part. He has been almost continuously a member of some of

the important committees which originate and direct the policy and work of the Church at home or abroad; and in all of them the force and weight of his personality were felt, in the devising or carrying on of her far-reaching operations. We can ill afford to lose such men, and Dr. Grant's services to the country and to the Church have been so many and so varied, that for the moment, it is difficult if not impossible to see who can step into and fill the breach made by the fall of this another leader. But though leaders fall fast from the fore front, the Head of the Church, and the Church itself abides; and as it has been in the past it will be in the future. When one is taken, He who sees the end from the beginning will raise up another or others, whom He will qualify for the new tasks which each succeeding generation and age calls for, and so though one after another comes and goes, God's beneficent and far-reaching purposes of good for the race go on without pause until they reach their glorious consummation.

Paul At Antioch in Pisidia.

S. S. Lesson Acts 13 : 43-52. May 25, 1902.

Golden Text : Acts 13 : 38. Through this man is preached unto you the forgiveness of sins.

BY REV. A. S. MORTON, B. D., ST. STEPHEN, N. B.

Many . . . followed Paul and Barnabas, v. 43. Wherever the gospel is preached, it divides its hearers into two classes, those who yield to it and those who reject it. When Christ was on earth His very presence made a clear division between His friends and His enemies. The character of those who came in contact with Him was revealed by their treatment of Him. John spent a night with Him and became His follower for life. Matthew, "sitting at the receipt of custom," heard His call and left his gain to serve One who had not where to lay His head. A woman of the streets saw Him at Simon's feast and a new desire after a purer life took possession of her. On the other hand, the Pharisees allowed their prejudices to drive them away from Him. The rich young ruler chose his possessions rather than Christ. Christ and His gospel always demand an answer to the question : On which side shall we take our stand?

To continue in the grace of God, v. 43. It is not enough that we should receive gladly the message of the gospel. We must persevere in the path which it marks out for us. If we are to be saved, we must do our part, and we may be sure that God will do His. It is told of a Southern gentleman that he met a pious negro one day and asked him : "Do you believe in the doctrine of election?" "Yes sir," was the reply. "Then what about me; do you think I am one of the elect?" "Well, sir," said the negro, "I have seen a great many elections and I never yet knew a man to be elected, who was not a candidate." Our perseverance is required, as well as God's perseverance, if we are to be saved.

To hear the word of God, v. 44. A missionary from India tells how a date palm tree grew strong and tall and shapely in his garden, until one day a little bird let fall a seed of the Bo or Sacred Fig tree, near its roots. The seed germinated and grew up into a tree alongside the palm, but by and by the new tree became stronger than the old, and began to rob its weaker neighbor of its nourishment. At last the palm tree died and the Bo became a huge tree, giving broad and grateful shade. So, when the word of God comes into the heart, it supplants evil passions and worldly affections, and grows

up into a beautiful, Christ-like life.

Paul and Barnabas waxed bold, v. 46. The gospel has not yet lost its power to make its adherents bold in the presence of opposition and persecution. Dr. Arthur Smith, in his wonderful book, "China in Convulsion," tells many stories of the heroism displayed by native converts during the persecution of the Boxers. A striking story is as follows: "At the Tung Chou north gate two boys of thirteen and fourteen years of age were making their escape into the country, when the Boxers seized them to question them. These nameless young confessors said boldly, 'We are of the Jesus church.' When about to be bound they said, 'You need not bind us. We will not try to get away. Every step we take to your altar is one step nearer heaven.' And they soon joined the victors above."

Ye . . . judge yourself unworthy of everlasting life, v. 46. By their own actions men pass judgment on themselves. Our conduct here will fix our destiny hereafter. A Chinese tract says, "Only do good and ask no questions about your future destiny," and another, "Happiness and misery never enter a door till they are invited by the occupant of the house. They are the rewards that follow good and evil, as surely as a shadow follows a body."

A light to the Gentiles, v. 47. There is no opposition between preaching the gospel at home and sending it abroad. The light that sheds its beam farthest over the waves of the dark and stormy sea, is the light that shines most brightly in the lighthouse.

As many as were ordained to eternal life, believed, v. 48. Hearers of the gospel either "judge themselves unworthy of everlasting life," or they "believe." They are not compelled to make their decision, they do it of their own free will. Nor is a wrong decision necessarily final. There is always another chance for men, so long as life lasts. If we have made a wrong decision in the past, there is an opportunity to-day to change that decision, and take our place among the followers of Christ.

Filled with joy, and with the Holy Ghost, v. 52. Joy depends on conditions. Professor Drummond once said: "I used to think that joy was gotten in lumps or packages which were stored up and then doled out—or injected like morphia." This is a wrong conception. Joy is the fruit of the Spirit, Gal. 5: 22. It is a matter of cause and effect. If the Holy Spirit of God is controlling us, and we are doing what He would have us do, then joy must follow.

The Loaned Jewels.

During the absence of the rabbi from home his two small boys died. Their mother, hiding her grief, awaited the father's return, and then said to him:

"My husband, sometime since, two jewels of inestimable value were placed with me for safe keeping. He who left them with me called for them today, and I delivered them into his hands."

"That is right," said the rabbi, approvingly. "We must always return cheerfully and faithfully all that is placed in our care."

Shortly the rabbi asked for his sons, and the mother, taking him by the hand, led him gently to the chamber of death. The rabbi gazed upon his sons, and realizing the truth, wept bitterly.

"Weep not, beloved husband," said his noble wife; "didst thou not say to me, we must return cheerfully, when 'tis called for, all that has been placed in our care? God gave us these jewels; he left them with us

Our Young People

for a time, and we gloried in their possession, but now that he calls for his own, we should not repine."

Also Job, chapter 1: 21: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"—The Talmud.

Our Missionary Work.

"A work for me and a work for you." 1 Cor. 12: 1-10.

Our Leader Speaks.

The danger in committing the missionary work of the church to a mission board is illustrated by the very word, "board,"—the danger is that the missionary work of the church may become wooden, mechanical, lifeless. The board must be *more* than a board, or it can never do the work of the church in missions; and part of the business of our Christian Endeavor societies is to put the young people into human, vital touch with these agencies of the church.

If the board is to become human to us, and not a mere board, we must, in the first place, know what human beings make it up. Every Endeavorer ought to know the names of the mission secretaries of his church, and something of their character and personalities. Read what they write. Get pictures of them, if possible. They are your agents in doing your important work, and certainly every one ought to know his agents.

If the boards are to become human to us, we must take a human interest in them. We must pray more for their officers. We must feel dishonored personally by their debts. We must try to realize their perplexities, and sympathize with them in their eager longings for the success of the work.

If the boards are to be filled with a vital interest for us we must remember all the time that they are not doing their own work; they are doing ours. Christ has told us to send His gospel to the ends of the earth, and they are doing it just as fast as we give them the money to do it with.

And so, if we really count the business of the boards to be our business, we shall want to know far more about it than we know now. Every mission field will become familiar to us. We shall obtain and read every piece of information published by the boards. It would not be at all difficult for this society to obtain and pass around in turn to every member all the descriptions of the mission-fields of our church that are published by our mission boards. Shall we not do it?

In all these ways the boards will cease to be mere boards to us. They will become flesh and blood, and part of our very being.—Christian Endeavor World.

Hints on Topic.

Dr. Van Dyke, in one of his books, reminds us that the very central word of Christianity is sacrifice—the sacrifice of one man for another, of one race and country for another, and of Christ for all. Sacrifice is another word for missions.

One hundred years ago all the results of previous missionary labors amounted to much less than 70,000 converts. Now there are more than four million, and the number is growing rapidly, like money at compound interest. Indeed, every year now sees twice as many heathen baptized as the whole number of heathen converts in 1800.

Christ, as is often said, was the first great missionary. He left His home on high, and came to this distant world as a foreign missionary. And yet He had made the world, and was at home here, so that He was a home missionary, too. If we are not also missionaries, we are none of His.

Our scripture passage gives us a list of the different ways the Christians of Paul's time had of serving the church; some could work miracles, some could prophesy, some could speak in tongues. Not all of these things can be done by modern Christians, but they can do many more things, and all can help in the great work of missions.

William Carey, the first English missionary, received very large sums in India for the important services he was able to render the British government. He took out a mere pittance for his own support, and used all the rest for promoting missions. "I might have had very great possessions," he said once, "but I have given all I had except what I ate, drank, and wore, to the cause of missions." Who can doubt that William Carey is immensely richer to-day because of his poverty then?

The Great Moving Power.

You may send a whole lecture bureau to a South Sea Islander, and inform him on all literary and scientific subjects. You may tell him that naked savagery is unseemly. You may instruct him on hygiene and sanitation, giving him the latest on microbes. You may tell him how far it is to the nearest star, how old the world was last First of July, and that it has finally been decided that Bacon wrote Shakespeare. You may even hint to him that the great law of evolution has made him a much better man than his ancestors! Yet he will be a heathen still, with all the instincts of savagery. But tell the humble missionary go to him and let him of the cross of Christ, and the savage heart is touched. He will get up from the ground and clothe himself decently; he will provide a comfortable home for his abused wife and children; he will build a family altar, and on the first day of the week he will sit quietly down beside his former foes to remember the Son of God who died for him. Only the cross of Christ can transform such a heart in such a way. It is the power of God.—John E. Pounds.

For Daily Reading.

- Mon., May 19.—Impossibilities? Mark 10: 23-27
- Tues., " 20.—All the earth. Isa. 43: 1-7
- Wed., " 21.—God's eyes. 2 Chron. 16: 7-9
- Thurs., " 22.—For our brethren. Josh. 1: 12-18
- Fri., " 23.—A pressing work. Neh. 6: 1-9
- Sat., " 24.—The secret of fruitfulness. John 12: 23-26
- Sun., " 25.—Topic. Missions: our missionary boards. "A work for me and a work for you." 1 Cor. 12: 1-10

He who relies on the benefits of an association as a means to success will never win the goal. If he has not within himself the elements of success it is idle to seek outside help. Sir Thomas Lipton gives the keynote to success in one word—work.—American Grocer.

Our Contributors

Editorial.

The Messages of the Prophetic and Priestly Historians.*

This work by a professor of our own Church is one of the most important contributions to "The Messages of the Bible Series," edited by Messrs. Sanders and Kent; to Professor McFadyen they committed a difficult and delicate task, and in him they have found a competent, conscientious workman. The task was certainly a difficult one, some would have regarded it as impossible; it was this: to compress into a small volume of 350 pages the substances of all the historical material in the Old Testament, basing the work upon the latest scholarship and adding brief, clear explanations which would make the book serve the purpose of "an original and popular commentary in which the Bible. This is a good idea of a commentary in which the Bible shall be allowed largely to speak for itself, as too often there is too much commentary and too little Bible. In this case, however, we think that the general editors have made the mistake of allowing the contributor too little space. In the hands of Professor McFadyen two volumes to cover this ground would have been better than one. The result is a fine text book rather than the "popular" hand book. Many even of our ministers find that it is too much compressed for their tastes as they have not been accustomed to the analysis of Old Testament documents. If the book is from a certain standpoint too good for "the general reader" it may be said that it is the fault of the reader; that may be so, but in the meantime we must take "the general reader" as he is and make the best of him. Our regret that the author has been too limited as to space is increased when we note the noble quality of the expositions that are furnished; for example take as a specimen this characterization of Abraham:

"Abraham obeys the divine voice; and his obedience is justified by his subsequent fortunes, which show how specially God was guarding his interests, crowning him with a prosperity which causes neighboring kings like Abimeleck to court his friendship, and preserving him from such a fall as that of Lot who pitched his tent in Sodom and paid for his choice so heavy a penalty. He makes his mistakes but God overrules them. The moral majesty of the man justifies the divine choice of him. A lover of peace with an inbred horror of contention, hospitable and chivalrous, not careful to insist narrowly upon his own rights, sternly righteous yet strangely tender hearted, pleading for the wicked city with an earnestness that would not be baffled even by God himself. Such a man is Israel's earliest father and how sensitive he is to the divine voice! He obeys its first call—whether to leave his country or to give up his son, his only

son. He can trust that voice when it whispers to his heart words of high destiny for him and his. It is with such a man as this that God makes a covenant and speaks the thoughts of his heart. Surely he was worthy to be the father of the people through whom God was to bring to the world the knowledge of his blessed will." (page 29)

But unfortunately too many "results" of criticism have had to be packed into a small space to allow the expositor's skill to show itself all through. The statement as to the character of the early Hebrew historians on page 182 is an instance in which the presentation of the idea suffers from this extreme compression. Still we must emphasise the point that the author has come remarkably well out of a difficult situation and produced a book that is a fine specimen of the union of keen scholarship and reverent faith. As he himself says:

"The Old Testament is more than a field for the exercise of critical acumen. It is a word of life; and our deepest concern is with the life which it reflects and inspires, not with the literary problems it involves." "The problems with which criticism deals are real; their burden is felt not only by the professional critic, but by everyone who reads his Old Testament with intelligence and imagination. But they do not touch the heart of the matter. Deeper than all with which criticism can directly deal is the audible pulsing of a life at once human and divine—a life which grew richer and deeper as the centuries rolled from the exodus to the exile. The goal of all true criticism is to understand that life more adequately and sympathetically."

This is a very true statement and the spirit that breathes through it is precisely that which is needed in the modern student of this ancient sacred literature. The author clearly recognises the difficulties he had to face in paraphrasing the narratives of some of the most highly gifted story tellers that the world has ever produced.

"The task of paraphrase was not the least difficult of the problems which the volume had to face. To retell the inimitable stories of the Hexateuch is clearly impossible, especially under the conditions of a paraphrase which was too often obliged to compress a whole paragraph into a word, and a chapter into a line or two."

Even this difficult task has in many cases been successfully accomplished. This book demands and deserves from our ministers and students especially, a thoughtful sympathetic study; they may not in every case accept the results here indicated but the examination of the case as thus presented will quicken their interest and increase their knowledge. We take a kindly leave of the volume by quoting the paragraph on David, an Old Testament hero in whom all Bible readers take a deep interest.

"Not without tragic faults, yet a true prince of God. Tender as a woman towards the friend he loves, generous to his foes, fearless in every venture and resourceful in every difficulty, master of War and Song—all who come near him feel his strange charm. Brave men will lay down

their lives for him, if need be; when his fortunes all low foreign soldiers are willing to stand by him for better for worse, and old men are glad to give him of their best. Religion, too, is a great reality to this man, how great we can see from his eagerness to build Jehovah a house, and from the deference he pays to the word of the prophet. His hope is in God, therefore threatened mutiny does not paralyse his initiative. His darkest hours are brightened by his faith in God, who, he is convinced doeth all things well, and he meekly accepts his discipline. The hand that leads him through his fortunes is indeed very stern. The consequences of his great sin pursue him with an avenging spirit. But his countrymen were right when they believed that it was he who was the chosen of Jehovah. Before him the natural feeling created by Moses had been gravely imperiled if not almost destroyed, by the disintegrated life of the period of the Judges. It was he who by his genius, both for war and peace, consolidated the scattered interests of the people, recreated the nation, and gave them a not inconspicuous place among the peoples of the world." (page 142).

How Was Jesus Baptized?

BY REV. W. A. MACKAY, B.A., D.D.

To answer this question we will examine, not the confused and contradictory opinions of men, but come at once to the Word of God, which is "the only infallible rule of faith and practice." The Bible, the Bible alone is the religion of Protestants. To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them. What saith the Scripture? Was our Lord immersed by John in the Jordan? I reply there is no reason whatever to think that He was, but a probability, amounting almost to a certainty, that he was not. John, who baptized Him, belonged to the priestly order, and the priests invariably baptized by sprinkling. See Heb. 9: 13, 19, 21; Numb. 19: 13, 17, 18, 20; Lev. 14: 5-7 and verses 50 and 51. It is reasonable, therefore, to conclude, when nothing is said to the contrary, that John baptized in the same way as his predecessors, and according to the Word of the Lord in Ezek. 36: 25, "I will sprinkle clean water upon you."

Our Lord's baptism was a solemn outward ordination to His priesthood. And the law for the ordination of priests is clear enough: "Sprinkle water of purifying upon them." (Numb. 8: 7.) John was acting under this law when he gave Christ his ordination, and no one has a right to assume that John ignored the divine mode, and changed sprinkling into immersion.

All the ancient pictorial representations of Christian baptism represent Christ standing on the edge of the Jordan, and John standing on the bank pouring or sprinkling water upon His head, as seen on page 4.

What saith the Lord? Carefully examine the inspired record. Matt 3: 16, "And Jesus when he was baptized, went up straightway out of the water;" Mark 1: 9, 10, "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon Him." "There now," says the Baptist,

(* By John Edgar McFadyen, M. A. (Glas.) B. A. (Ox U) Professor of Old Testament Literature and Exegesis in Knox College, Toronto, Charles Scribner's Sons, New York, \$1.25 net.)

"He came out of the water." That, I reply is not coming from under the water. The Mother sees her boy going into water a few inches deep, and she calls to him, "Come out of the water." On Baptist reasoning the boy must have been head and ears under the water.

If our Lord had been immersed, He would require to have been taken out of the water, instead of coming out by His own action.

There is no "out of" in the Greek of Matt. 3:16. The preposition used is *apo*, which never means "out of," but always "from"; and it is so rendered nearly four hundred times in our New Testament. The Revisers, representing the Biblical scholarship of the world, have corrected the old reading, and have translated Matt. 3:16, "And Jesus, when he was baptized, went up straightway from the water." The preposition in Mark 1:10 is *ek* which is translated "from" one hundred and eighty-six times in the New Testament.

The expression "in Jordan" (*eis ton Iordanen*) means, not in or under the water of Jordan, but at or near the river—in that locality. Look at a few passages: In 1 Kings 2:8 we are told that Shimei went down to meet David "in Jordan", *es ton Iordanen*. Surely no one will contend that David was "in" or "under" the water, and that Shimei met him there. They met in the locality of the Jordan. Again, 2 Kings 2:6. "The Lord sent Elijah 'es ton Iordanen'" (precisely the same expression as in Mark 1:9), but the Lord did not send him into or under the water, although he was sent "es ton Iordanen". So in 2 Kings 6:4, Elisha and the sons of the prophets "came es ton Iordanen." Their purpose was to fell trees. Will our Baptist brethren maintain that they did this work under the water! Is it not then a bold assumption to affirm that because Jesus was baptized "es ton Iordanen", he must have been under the water? The inspired record appropriately describes our Lord's baptism, if he went down to the water's edge not necessarily into it or under it, and if John took up the water and poured or sprinkled it upon Him, and if Jesus then came up the bank *from the water*.

Observe that after Jesus was baptized with water by John, He was baptized with the Holy Ghost by His Divine Father. But how? In what mode? Let the Word of God tell us. "The Spirit of God descended like a dove," the symbol of purity, "and lighted upon him." Peter says (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost." Anointing was performed, not by immersing the person in oil, but by pouring or sprinkling a little oil upon the person.

Jesus was baptized with water by John, and with the Holy Ghost by God the Father, but we read nothing of immersion in His case.

Woodstock, Ont.

FOREIGN MISSION NOTES.

BY REV. R. P. MCKAY, D. D. SECRETARY.

The Foreign Missionary Committee met on Thursday, Friday and Saturday. There were present Drs. MacLaren, Thompson, MacVicar, Johnston, Warden, Smith, Fraser, and Messrs. Martin, McNeilie, Glassford, Cassels, Jeffrey and Wilson. The Convener, Dr. Moore, was absent on account of illness much to his own regret as well as the regret of the

Committee. The meeting was an unusually long one, and much important business was transacted.

It was reported that there are in the mission in India, at the present time 1754 famine children, 712 of them being boys and 1042 girls and women. Very much consideration was given to the problem of industrial work for the training of these children. Difference of view exist as to whether industrial work should be concentrated at one station or whether it should be carried on at different stations in order that smaller numbers of children might come under the direct influence of the missionaries and teachers. It was agreed on account of greater economy as to buildings and teaching staff to concentrate the industrial work at one point.

It was reported that the funds in the hands of the Missionaries collected outside of Canada for the famine children, will only last 4½ months longer. The treasurer stated that the fund for Famine Relief in the hands of the Committee will not last for the maintenance of these children beyond eighteen months, and as it will be necessary to maintain these children for a number of years longer in order to properly train them as Christian citizens; and also as the famine continues and more seeking admission, more funds will be necessary to carry on the work. It was accordingly agreed to make this fact known to the church and appeal for further contributions for the support of this work.

Dr. Wilkie, who for 23 years served the mission with great energy, has sent his resignation to the Presbytery of Indore, which resignation was submitted to the Committee. In view of the fact that Dr. Wilkie and the Presbytery find themselves unable to cooperate, Dr. Wilkie's resignation was accepted. This was done most regretfully because Dr. Wilkie is possessed of remarkable energy and has accomplished a great work. Dr. McClure addressed the Committee on the condition of affairs in China, and the large opportunities for work offering. He stated as his conviction that whatever temporary disturbances might arise, China could never go back to the position in which she was before. The reception given to them upon their return to Honan was most cordial, and facilities were given for the securing of property by Chinese officials who formerly used all their influence to prevent foreigners from securing homes.

The presbytery passed a strong resolution urging that the prefectural Cities, Chang te, wei wei wai Ching should be at once occupied, and that Chu Wang which has already been occupied from the beginning of the mission, about which there are many out stations in which Christians live, should be continued as a central station. In order to do this properly there should be in each of the larger cities at least four men, and for that reason in order to do this, they need immediately four additional missionaries.

The following appointments were made. Mr. J. H. Bruce was appointed to Honan, Thurlow Fraser to Formosa, Mr. W. R. MacKay to Macao, Rev. Arch. Ewing to Chinese work in British Columbia.

The Committee was much disappointed in not having candidates to make it possible to send the four men asked for to Honan, and also to send two men to

Central India, where the work is extremely urgent. Mr. Murdoch McKenzie and Mr. Grant who had been temporarily employed in Central India, and did excellent work, are leaving for China. The withdrawal of Dr. Wilkie further weakens the staff there and the work is very largely increased owing to the large number of children thrown upon their hands and needing careful attention. It was agreed to make a further appeal to the church for men suitable for such appointments.

At no time in the history of our foreign missionary work were there such opportunities offering, specially large results, if suitable men go and take possession.

It was reported to the committee that St. John's church, Toronto, has undertaken to contribute \$300 a year for the support of a missionary and that Mr. Hood, Honan, was assigned for their support. This offer of so young a congregation was much appreciated by the committee.

Sparks From Other Anvils.

Presbyterian Banner: Great universities are necessary in the educational world, but they have their disadvantages and students in our small colleges may still do work of the highest quality and acquire the most thorough preparation for the field of life.

United Presbyterian: Robert Hall, who was often asked to preach before the Queen said: "I preach to the scullery maid and the Queen understands." Preach to the common heart and all listen and respond, was the experience of the late Dr. John Hall. His sermons were models of simplicity, as they were examples of power.

Christian Observer: In Korea the missionaries do not receive a man to the Lord's table until he has instituted the practice of family prayer in his home. Would that a similar emphasis were laid on this duty and privilege in the church at home!

Christian Guardian: There is nothing of value for us in Canada to learn from the experiments in Russia or in Norway and Sweden except that the Liquor Trade is universally a peril to society, a corrupting trade, and an incurable evil under all licensing systems.

Michigan Presbyterian: Profanity is a mean and senseless habit on the part of any one, to put the very mildest condemnation upon it. But from a woman it seems as much worse as it does to see a woman under the influence of strong drink, and we are told by those who know that this is also becoming more and more prevalent on the part of women who are in "society."

Sunday School Times: Jesus tells us that when an unclean spirit had gone out of a man, and the abode was left empty, swept, and garnished, that did not suffice even though an empty house is better than a bad tenant. No, the one bad spirit took seven others worse than himself, and filled up the empty abode, and the last state of that man was "worse than the first." What we need in the abode of our spirit is not emptiness nor bad tenants, but fulness of the right spirit. And that need God is ever ready to give us. Let us then feel our need, and trust God for the only safe supply.

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GEORGE MUNRO GRANT.

By the departure of the late Principal of Queen's University the Presbyterian Church of Canada loses one of its strongest men and wisest leaders. He belonged in a special sense to the whole Dominion, and not merely to our Church; but he was not on that account less loyal to the Presbyterian Church in Canada and throughout the world. No one deplored more the unhappy divisions which lessen the power and waste the resources of the Christian Church, in this and other lands, than Principal Grant; but he recognised clearly that the only man who can plead with any power for greater union must be a man who is loyal to his own Church. It is when we have clear, strong convictions of our own that we can appreciate the importance which others attach to their convictions, and distinguish between large essential principles and minor details.

Principal Grant's work in education and politics has received full and cordial recognition in the general press, it is appropriate that here we should speak of him as a great Presbyterian. We believe that his strong sense of responsibility in the sphere of citizenship was grounded in religious principle and sprang out of his Church life. For many years Dr. Grant took his place in the councils of the Church, in the Assembly, or on important Committees; and he always gave his advice and help clearly and strongly. In recent years, when his other work had grown to such large dimensions and when the strain of severe toil had begun to tell upon even his splendid constitution, he might well have been excused on the plea that he had other duties as religious and other claims as sacred as those of the Church; but he never allowed himself to lose interest in the life of the Church and its varied enterprises. He believed in missionary work at home and abroad; and he wished to see the efficiency of the ministry kept up to the highest possible standard. He knew well that there is sufficient work in this broad land for all the Churches and for all organizations that are seeking to declare a living gospel and spread

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the principles of social purity and civic righteousness. If this work is to be done well there must be freedom of discussion and careful consideration of all that bears on the life of the Church; in this Principal Grant took a large share, expressing his opinions with freedom and fearlessness, and according to others the same liberty. In a debate—and when at his best his powers were well displayed in a great debate—he did not view the matter from the point of personal considerations; it was with him a matter of principles and arguments, and to fight for an important principle was esteemed by him a sacred duty.

Principal Grant in his best days was a great preacher, a man who could set forth the truth in clear, vivid phrase; who could smite unrighteousness, pour contempt upon shams, give light to the perplexed and speak words of consolation to the sorrowful. In fact he could at times show that he reproduced the strength of the Hebrew prophet and the tenderness of the Christian teacher. A man who is willing to preach at all times cannot on every occasion bring into the pulpit a fine massive specimen of the highest sacred oratory, and the late Principal of Queen's never refused a request to help a brother minister if he could possibly comply with it; and on these common and frequent occasions he was effective and helpful; while with adequate time, and stimulus to careful preparation, he could rise to a great height. The address that he gave at the beginning of the present year, returning thanks for his recovery and the sympathy shown to him during his illness, was a splendid specimen of noble, dignified speech.

As a theologian Dr. Grant has not made any special contribution. The remarkable thing was that with such distractions, and bearing such heavy burdens, he continued to give to his own students such stimulating lectures, keeping fully informed of all important movements in the world of theological thought. His interest in this department of work was always keen and fresh as may be inferred from fact that an article from his pen, on "The Outlook in Theology," appeared in the leading theological journal of America, written during the brief interval of quiet between the two most painful periods of his last illness. Those who knew him best and are competent to judge, maintain that he might have done theological work of a special and very high kind if he could have had the leisure which such work demands; but "the man of affairs," manysided as he may be, is hampered by the limitations which beset the largest human life.

It is not our present purpose to sketch the life of the late respected Principal, or to attempt a critical estimate of the value and significance of his career as educational leader, teacher and statesman, the time has not come for that, but we feel it our duty to pay this brief tribute to a man who was both great and good; a man of restless energy, large aims, and clear definite purpose. He never claimed perfection, and we do not claim it for him; but we think that it can be fairly said that he did not seek gain for himself; but struggled in a manly fashion to build up the institution to which he had consecrated his life; and to advance the highest interests of Church and State. His

perseverance in the face of difficulties and his triumph over personal weakness had in it something truly heroic. His memory will be gratefully cherished by many who knew and loved him; and the story of his life should be an inspiration to younger men who hold a place of privilege in this favored land.

"EAST OF THE BARRIER."

This is the title of a handsome volume, published by Messrs. Oliphant, Anderson and Ferrier of Edinburgh and London, at the modest price of one dollar; the author is the Rev. J. Miller Graham, Missionary of the United Free Church of Scotland, Moukden, Manchuria. These publishers have now gained a good name for the publication of missionary literature, and there can be no doubt that in this they are doing noble work. The present volume deals with an important subject and the material is presented in an interesting, attractive form. Mr. Miller says: "Our interest in the Manchuria Mission has been somewhat overshadowed, perhaps weakened, in view of the political significance which the country generally has assumed within recent years. Since the following chapters were written the Anglo-Japanese agreement has been concluded, affording a fresh guarantee that the policy of the Open Door is likely to be upheld. Should the hope entertained of that Treaty be realized, a cloud would be lifted from the minds of those interested in the progress of Christianity in Manchuria. My aim in this little book has been to revive interest in our Mission. The facts speak for themselves. We shall probably find the strongest guarantee of our future security in the record of God's providential dealings with us in the past." The sub-title of the volume is "Side-light on the Manchuria Mission" and the information is arranged in brief, lively chapters, such as: "Manchuria in Miniature," "Peeps at the People," "Learning the Language," "In the Street Chapel," "In the Confessional," &c., &c. Here is a description of a sermon by a Chinese pastor on the occasion of the ordination of Mr. Ching: "The event of the day, I should fancy, will generally be regarded as the sermon by the Moderator, Pastor Lin: 'Ye are the salt of the earth.' I feel I am but giving the opinion of the Mission when I say it was a thing of culture and of power—save perhaps that his introduction might have been shorter, though there was nothing to be complained of as irrelevant, it sounded to us like a sermon which would have been reckoned of a high order in any of your home congregations. I was not myself prepared to see Lin take such a high stand. He is naturally eloquent, and seems simply to play with words and conjure with them at will. But what one felt was the clearness and the width of his view; the power of returning always to his main point from most interesting excursions in the search for illustrations; the power of adding illustration to illustration in such wise that the light seemed simply to beam upon his main topic; and one forgot all else but the spiritual truth he was enforcing. It will interest home readers to know that he was always correct when he touched on physical science; and his eloquent allusion to the ocean as embracing all

and sweetening all, and as receiving all manner of contaminating matter, yet ever pure, will long be remembered as a powerful stroke of imagery." The Christian religion thus proves its power to capture and consecrate the ablest men of that interesting race."

MINISTERIAL EDUCATION.

The purpose of a minister's education is the same as that of any other skilled worker; it is designed to fit him for his vocation, and make him ready for the practical emergencies of life. This means that the minister must have a good background of general culture, and also a special equipment. The Presbyterian Church has always striven to maintain a high standard of education for its ministers, that is a high average standard. Some Churches are content to produce a few scholars of high standing, while the rank and file lag far behind. During the last two or three centuries the Presbyterian and Congregational communions have struggled hard to keep up to the high level of the great reformers. In recent years, also, the Methodist bodies have made great advances, and seem determined that the standard shall be raised and that their young men shall have the very best. It is then no time for the Presbyterian Church in Canada to fall behind. We have in this, as in other respects, good traditions to maintain, and we are part of a Church that carries its message throughout the whole world.

A subject of this kind cannot be looked at simply from the standpoint of present local interests. We are really not at liberty to lower the high standard which has been set up by our fathers, and which our brethren throughout the world are striving to maintain. Besides, even from our local point of view, it is not necessary to go back at the present time. Education is more general than ever. An attempt is being made to raise the standard of entrance into every profession. The doctor, the civil engineer, the lawyer, these do not purpose to have less education but more. At the present time the young man who is looking forward to the work of the ministry spends considerable time during his course on the practical field. Some of these young men, because of their poor preliminary training, and the constant pressure of practical affairs, find it hard work to become real students. Many of them do splendidly but it is hard work, and it is a battle against great odds. A man has to learn to be a student, and if he is going to be an instructor and inspirer of men he must learn to think and to avail himself of the best from the first. It is much grace for a man to continue to do this in an honest faithful fashion. The greatest teachers, such as Isaiah and Paul, were men who had great ability and large education, and who by God's grace consecrated all their gifts to the service of the Church.

The problem of the missionary work in the West is of the highest importance, but it will not in the end be benefitted by a general lowering of the standard of education. In the West men are needed of good abilities, strong character and high education. As a rule the man who has good abilities and a strong sense of his call to the work does not want short and easy methods. He will have education somehow because he knows that is one of God's greatest gifts.

DOING A GRAND WORK.

The proceedings of the annual meeting of the Women's Foreign Missionary Society of our Church, which has just been held in London, have been watched with much interest. Than this, there is no more perfectly organized or perfectly worked society in connection with our Church. Its history has been one long continued record of success, and the past year's history has been like all that have gone before. We quote a single sentence or two from the report of Mrs. H. M. Grant, Home Secretary. "Only once before in the history of the Society had there been such an advance in the finances. Every Presbyterian Society had increased its contributions. The total membership was about 500 greater than that of last year, the increase being entirely in the auxiliary department. The auxiliary reports presented many evidences of progress as did also the mission bands." Returned missionaries, Miss Marion Oliver, M. D., Miss Campbell and Mrs. McClure were present and by their addresses added no little to its interest. The evening meeting was a great success, St. Andrew's church being crowded to the doors. It was presided over by Rev. Dr. Mackay, Foreign Mission Secretary, and Dr. McClure, medical missionary, just returned from Honan, and Rev. Dr. Milligan were the principal speakers. The total proceeds of the year amount to \$47 620.38.

AN URGENT CALL.

Under date, Perth, May 12, Rev. Dr. Campbell sends us the following letter to place before our readers:

Again let us remind ministers and local Treasurers of Congregations in which there is yet some balances due to Common Fund, that only those contributions reported by 22nd May can be included in printed report to General Assembly. Are we not all interested in making that report as complete as possible?

Further; reminders were sent last week to Congregations who had delayed, or overlooked sending a distinct statement of their full payments to Debt Fund, since June 1899. As these were to include actual amounts paid, there should now be no difficulty in sending a return *at once* to me at Perth, Ont. Don't delay. Don't forget.

There are some things Treasurers might do before forwarding their congregational books to me, and by doing them save me many hours of labour, which in my present state of health are very wearisome to me. They might ascertain what the S. S., Y. P. S. &c. have sent in separately from the congregations and put these amounts in their books. They might give a distinct statement of the amounts remitted to Common Fund, and the payment to Debt Fund, such as would show at a glance how their account stands. So many forget these points that I mention them again.

The papers are full of the terrible tragedy at St. Pierre, Martinique. Later details but serve to confirm the first account of the calamity. It is but too true that 30,000 people have perished in the burning lava; and the surviving inhabitants of the island, cut off from their food supplies, are in danger of starving; and they are also threatened with pestilence from the partially burned bodies of the victims. The whole situation is appalling. Relief is being quickly furnished. In this Canada will not be behind other countries. The Globe urges that \$50,000 should be voted; no doubt the people would support such a vote.

The Presbyterian Record say: "Judge Forbes is doing good 'returned missionary' service in N. B. He recently visited our missions in the West Indies, and is addressing the home presbyteries on the work there." Judge Forbes is well known to older members of the General Assembly, having often been a commissioner from St. John Presbytery, and when in attendance he always takes a fair share of the work.

Literary Notes.

The Nineteenth Century and After has a variety of timely articles. One on "The King's Declaration and the Catholics of the Empire" makes effective use of the resolution passed on that subject by the Canadian House of Commons; another entitled "The Renewed Struggle for the Schools" deals with that burning question from the Church of England point of view; a third discusses The Ordination of Priests in the Church of England. So much for the ecclesiastical side of life; we note that the military aspect is not so dominant, one article "The Condition of the Naval Reserve" keeps us from forgetting altogether that the fighting forces are still an essential part of the business. "The Literature of the Australian Commonwealth" receives sympathetic discussion. "The Needs of South Africa" are still to the front. There are other articles of general or special interest as "Literature and the Theatre," "The Case Against Hospital Nurses"; and Mr. Malloch proves to his own satisfaction that there has been another "Shipwreck of Metaphysics."

The opinion of Sydney Brooks, in his article "America and the Alliance," in the April issue of "The Fortnightly Review," is that the people of the United States welcome the Anglo Japanese Alliance as an effective instrument for protecting their interest at other peoples' expense. If, at any crisis, material assistance were needed, he thinks, the States, with a considerable show of virtue, would point out that their policy of avoiding "entangling alliances" would be their excuse for shirking their work. John Beattie Crozier has very little, if any, good to say of Kidd's "Principles of Western Civilisation"—tedious repetition, bald prose, exaggeration, and worst of all and condemnatory of the work as a whole, the history of mankind squeezed to fit into two divisions arbitrarily prepared for it. The article by J. L. Bashford on Anglophobia in Germany is both interesting and refreshing. The tone of the article is summed up in a sentence quoted from a speech by Baron von Richthorpe. "Despite everything, we are, after all, kinsmen, and friendly relations are indispensable for both of us. Other interesting articles are "The Transformation of the Scottish Temperament" by W. Wallace, "Tuberculosis and Public Action" by Dr. Alfred Hillies, "Japan's Imperial Policy," "The Old Liberalism and the New Aristocracy," which with nine others make up a very interesting issue.

"A few of the World's Leaders" is the first title in the table of contents of Current History and Modern Culture for May. This is followed by a paper on "The Indians as Farmers" and the usual copious and exact treatment of "International Affairs." The number contains numerous half-tone illustrations, maps, etc., and fully justifies its reputation as one of the most unique and valuable magazines now published. Sample copy free on application. Address Current History Co., Boston, Mass.

The Inglenook.

The Wanderer's Return.

NORMAN MACLEAN IN BRITISH MONTHLY.

I.

Near the manse in which the old parish minister had lived for well nigh two generations there lived an aged widow, Mary MacRaild, or Mairi Ban, as she was known to her neighbours. Her house was about the best of its kind in the parish, for it had windows set in the wall, two chimneys, and the thatch was kept in its place, not by heather ropes, but by wire netting. This was in itself a mark of distinction! She lived alone, for her family were all grown up and settled in homes of their own, some in the parish and some far away. There was one son who of all her children was the most mindful of his mother, and it was of him that she loved to speak. She lacked for nothing, she always said to her neighbours; for had she not always kept her cow? and was not the minister kind in giving her potato-ground on his glebe? and did not Alistair, who digged for gold in far-off Queensland, always remember her? Her red letter days were those in which Alistair's letters came. She could not read, but by the colour of the stamp she knew her son's letter. Holding it in her lap, she would sit for a while pondering by the fire. Then she always dressed herself carefully, put on her best black dress, a snow-white mutch, and the Paisley shawl, which she only produced on great occasions; and, with her letter hid securely in her breast, she would go round and ask for the minister. Nobody else was deemed worthy of the great trust of opening these precious letters.

Carefully did the minister open these letters. It was a point of honour with them that the letter should be read first ere the little thin paper, which in some strange way could be turned into money, was looked at. The letters, truth to tell, were always pretty much the same; for Alistair did not excel with his pen. The great item of news was always put first—he was well. (At this there would come a sigh of relief from the gentle face that looked wistfully at the minister from below the mutch.) The weather was very hot, and the land was parched for the want of rain.

"Is that not strange, now?" Mairi would say, "for we have had nothing but rain these many months."

"But this is from the other side of the world," the minister would answer; while Mairi strove in vain to imagine a world different from that isle which was all the world she knew.

Then the letter would be resumed.

Food was very dear, and this prevented his saving money very fast. Butter was four shillings the pound and eggs five shillings the dozen.

"Five shillings, did you say, minister?" Mairie would exclaim, "and I sell mine for sixpence the dozen to Calum Ruadh [red], the merchant. Oh! they are robbing poor Alistair."

But the minister would go on with the letter, which always concluded by telling Mairie not to be saving the money that was enclosed, but to spend it on her needs and to be good to herself; for he was coming

home soon, and, unless his mother was provided with everything she required, then he would be very angry.

And Mairi would wipe the tears from her eyes.

It was only then that the minister unfolded the blue paper.

"It is £10 this time, Mairi. What do you wish done with it?"

"You will be good enough to send it to the bank at Port-a-Righ," she always answered. "What a good son he has been to me! The others always had enough to do to provide for themselves, but he never forgot his mother. And you will get the money put in his name and my own—will you not?"

"Will you not keep some?" the minister always asked; "and will it not do to have the receipt in your own name alone?"

"I do not need any," was the unfailing answer, "for Alistair put £400 in the bank the last time he came home, and he arranged that the interest should be always sent to me. That is enough for my needs."

Thus it was that each half-year, when Alistair's letter came, the money went to the bank at Port-a-Righ, and was placed there in the joint names of mother and son.

"You see," she said, "if I do not live until he comes back, he will find it all safe there; and he will know that his mother was thinking of him."

And as the half-years passed, and each letter said that he was coming soon, the yearning in her heart grew greater that Alistair might come back and that she might see his face ere she died. But the lines were deepening on her face, and the look of wistfulness was becoming more constant in her eyes. The neighbours, to whom she often spake of how Alistair was coming soon, would say, as they watched her steps growing feebler, that, unless he came very soon, poor Mairi Ban would never see her son again.

II.

The great event of the year in the parish of Sligneach is the Communion. It is the point from which they reckon the history of the months. If one is asked when such and such a thing occurred, the answer is so many weeks before or after the Communion. They always hold it during the fairest month of the year—in June. There is then a lull in the onward progress of the weeks. The plots of ground are tilled and sown and green with the growing crops; the peats are cut, and drying, heaped up, in the summer sun; and the men are not yet gone to the fishing. In this time of leisure from the world's labour the thoughts of all the people are turned to the most solemn rite of their faith. For five days the services go on, and while they last no work is done. The number of worshippers is so great—for they gather from all the neighbouring parishes—that the services are held in the open air. The spot selected for these conventicles is wonderfully beautiful. It is a hollow beside the sea, where the minister's tent is erected with its back to the shore, and the people are massed on the semicircular rising ground in front, facing the tent and the shimmering water beyond. One can see no more solemn sight in all the isles than these great Com-

munion services. The lapping of the waves mingles with the wail of the psalms chanted by some two thousand people, on whom the sun pours down its light from a clear sky like a blessing from God. He who sees it for the first time cannot but think of Him who preached to the multitudes on the shores of Gennesaret, with the ripple of the waves on the strand as the undertone of the words of life that fell from His lips. Before the tent extends the white-covered table at which the communicants sit; and the most solemn moment of all is when the aged men and women rise, while the psalm is being sung, and make their way slowly and with faltering steps to their Lord's Table set for them in the wilderness. Sometimes the psalm has to be sung twice ere all muster up courage to take their places, so sacred and so solemn is the great ordinance to them. In all the great assembly not more than thirty venture to go forward to the table; for all the rest it is not a communion in the real sense, only the most awesome spectacle of the year.

This year old Mairi became more wistful and tender as the great season came round. She had not yet mustered up courage to ask to be admitted to the Communion, though she had often longed to partake; but she now felt her day was nearly done, and that, if she was to confess her Lord before men, she must not let another opportunity pass; and accordingly she, with many mis-givings, appeared before the Session who were to judge of her fitness for the sacred ordinance.

It happened that there was no minister then in Sligneach, but one was sent to dispense the Sacrament, and before him and the elders Mairi appeared. She was the only one who did so, so few were they who deemed themselves worthy to partake. When she went into the room where the meeting was held, she explained with quivering voice that, as she was unable to read, she could not learn or say her Catechism.

"You know," said Eachann Donn, who was the spokesman of his fellow-elders, "that our rule is that the communicants must know their Catechism. Now tell us, What is God?"

"God is love; God is my Father," she answered.

"But that is not the answer in the Catechism, and that is what we want," said Eachann. "What is justification by faith?"

"I know only," she answered, "that I trust wholly in the Lord Jesus and that I love Him."

The minister looked troubled; but he was not a strong man, and, being a stranger, he was loth to interfere with the men who managed the congregation. So Eachann went on with his questions, and Mairi answered in her own way, but not according to the book.

After a little the minister and elders conferred apart; and then the minister said very gently, that, for his part, he was very willing to admit Mairi to the Communion, but that the elders deemed it best she should wait another year and get some one to teach her the Catechism, and then they would admit her.

"But I may not live to see another year," she answered through her tears.

"That is in God's hand," said Eachann, "and we cannot admit you unless you know as much as we require of all our communicants."

Then she rose to go out. At the door she turned and said: "Eachann Donn, you can shut me out from the Communion, but, thank God, you cannot shut me out of heaven."

The day was one of the few hot days which are seen in the Hebrides. The midsummer sun poured down its rays from a clear sky. There was no wind, and the sea that stretched out from the side of the road that led to Mairi's house was motionless as glass. A mile out a large steamer was passing up the Minch, and the black mass of smoke from its funnel was the only shadow on the face of the water. She had two miles to walk in the pitiless heat, and she was already wearied with the way she had come. The excitement had further exhausted her. The feeling that she was now disgraced before all the parish seemed to choke her. Her brain throbbed with racking pain. Her one thought was to hurry home and hide herself. The road looked to her as if it were heaving in billows before her. She staggered, but recovered herself; then again she faltered, and fell senseless at the roadside. There a passing neighbour found her, and brought her home in his cart. Her family gathered round her, and gently they laid her on her bed. Two days she lingered, but she was unable to speak. Twice did the old minister, her neighbour, read and pray with her, and her eyes watched him intently. The last time he read to her the wondrous vision of John, who saw the new Jerusalem and the followers of the Lamb. "They shall hunger no more, neither thirst any more," he read very slowly. . . . "And God shall wipe away all tears from their eyes." When he stopped, she tried to speak. Her son declared that the words she tried to utter were, "He will not shut me out." Ere the prayer which followed was finished Mairi Ban had gone to Him who said, "Whosoever cometh unto Me, I will in no wise cast out."

III.

Two months after Mairi Ban was laid to her rest, there landed from the steamer at Dunskiath a bronzed and stalwart passenger. There was nobody to meet him, for nobody expected him; and among the little company that waited the steamer's coming there was none who knew him. He made his way to the hotel, and, hiring a dog cart, drove off without delay to Sligneach. Alistair MacRaid had come home from the far-off gold fields of Australia, and in his eyes there was a light which is only to be seen in the eyes of those who return after long years to the mothers they love. As he drove rapidly through the heather-covered moors, and felt the sweet air with the perfume of the thyme brushing his face, he drew long breaths. It was good to be alive, he felt. As the evening shadows were lengthening, at a sudden turn of the road he saw the long coast line of Sligneach stretching forth before him in reaches of sand diversified by rocks, tapering to a point in the Aird, which stretched far out into the sea, pointing to the west. The line where the shore and the sea met was drawn in loops and curves; and all the little bays and havens, where the waves danced gently, had each for him a memory of other days. From all the houses that were dotted over the braes the smoke rose in straight columns, and then spread out fan-like over the land, for the evening was very still. The wanderer felt a lump rising in his throat as he feasted his eyes on it all. In all the world there was not such a peaceful scene as this—the home of his youth, which he meant to leave no more. The night was falling rapidly, and in the gathering gloom he met none who knew him. As he wished to come quietly to his mother, he told the driver to turn a mile from her house, and that last mile he walked rapidly with fast-leaping heart. With trembling hand he opened the wicket gate, set in the boutinee

hedge he knew so well. There was no light in the house. He tried to open the door, but it would not give. He turned to the window, and he saw that it was covered with dust. At the sight a great fear seized him. Over the place he felt the brooding silence which one only feels in a deserted house.

The nearest house was the manse, and thither he ran. It was a white, drawn face that the servant saw when she opened to him, and it was a strained voice she heard asking for the minister. The old man was at home; and when he saw the long yearned-for son enter his room with a look of agony on his face, a feeling of great pity seized him, and he could find no words. It was in silence that the two men clasped hands.

"My mother!" said Alistair brokenly, as he took the proffered chair by the peat fire that glowed in the grate. "Where is she?"

"Oh, Alistair!" answered the minister, "have you not heard? It is sorry I am to be the first to tell you the sore news. Your mother is gone to her rest."

And Alistair buried his face in his hands, but through his fingers the minister saw the salt tears falling. For a long while there was silence in the room, broken only by the half-smothered sobs of the man who half an hour ago was the strongest of the strong. Then, when he was master of himself again, Alistair raised his head and looked at the minister.

"Tell me about her death," he said.

Very gently and slowly the old minister told him all, deeming it better that he should hear it from him than that he should be left to gather the garbled stories of the people. Slowly and reluctantly he told it, for he knew the pain it would cause him. When the sad story was told, there was again a long silence, while the peats were mouldering into grey ashes before them.

"Oh! how could they treat my mother so?" Alistair at last exclaimed. "She was the best of women. It was the knowledge that here at home she was always praying for me that kept me from ruin in the hell in which I lived these many years. Surely they must have had another reason."

"Many things have happened since you went away last," replied the minister. "The people have all left the church they went to in your time, and the minister is dead. They meet now for worship two miles away; and Eachann Donn is their leader. Your mother was frail and not always able to walk, and she seemed to think I was kind to her, so she came to my church now and then."

Again the strong man was unable to control his emotion, and he said: "For ten years I have toiled, and my one thought was that I might come home to my mother again to make her happy and comfortable till she died. Many a night, coming home, I stood on deck listening to the throb of the engines, thinking each throb was bringing me nearer the moment when I would steal in at the gloaming and say 'Mother' as I used in the old days—till I could feel out there in mid-ocean her hands going round my neck. And this is the end of it all!"

And he flung out his hands in an attitude of utter dejection and misery.

"She was the godliest woman I ever knew!" he exclaimed, as he was going out into the night; "and they killed her! I will never enter a church again!"

And he never did. He stayed a fortnight with one of his brothers; but the two Sundays he was in Sligneach, though there were four places of worship to choose from, where there used to be only two, he refused to go to any. He spent the days among the hills, and at the fortnight's end he left. He was

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a wanderer, he said, and now he could not stay. On the day he drove off to Dunskiath the wind drove the rain from the sea in blinding showers, and through the mists he passed to return no more. After a year had gone, word came that Alistair MacRaid had died of fever on the Rand.

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In answering advertisements found in these columns, kindly mention THE DOMINION PRESBYTERIAN. The advertiser will be pleased and the paper benefited.

Ministers and Churches.

Our Toronto Letter.

Not only very deep interest, but anxiety has been felt in the city, as in the country at large, on account of the state of health of Principal Grant. Sympathy is all the more deep because of the special and interesting ceremonies which have been taking place in connection with Queen's University, so dear to the Principal's heart and for which he has done so much.

Very general and sincere sympathy is also felt both in the city and country for the Bishop of Toronto and his family, because of the sad death of his eldest son, and the most painful circumstances connected with it.

As it must pre-eminently be with every such life, our late Superintendent of Missions in the Northwest, Dr. Robertson, though dead yet speaketh. His Life and Work was the subject before the Young People of Knox church at their last regular meeting. Several papers were read and Rev. Dr. Parsons gave an address taking Dr. Robertson for his theme.

It has been found difficult to find one in every way qualified to take up and continue the work among the Chinese in British Columbia given up by Rev. Mr. Winchester when he became the pastor of Knox church. Rev. Arch. Ewing, who has had many years' experience in China, has now been appointed to that important sphere of labor, and the good wishes and prayers of the church will go with him to it.

Your correspondent was delighted to meet a few evenings ago with Rev. Murdoch Mackenzie, our well-known Honan missionary. He has just returned from Central India and mission work there before going back to Honan. Before leaving India he spent some time visiting as many mission fields as he could overtake, and a number of the large cities in Northern and North-Eastern India. Asked about his impressions of mission work generally in India, he answered, that first, everywhere the famine and problems arising out of it on the mission fields and to the missionaries, met him and deeply impressed him. Hundreds of orphans, up to as many as a thousand in some cases, had been cast upon the missionaries and the churches. In his opinion they were dealing with this difficult state of things with great wisdom and good judgment, but he added, the church at home will need to have patience with our missionaries and their work out there. The importance attached on all the fields, and among all the missions to educational mission work, also very forcibly struck Mr. Mackenzie. He found this feeling very general. The patience, courage and devotion of the missionaries was a thing of great interest and satisfaction to him, and he knows well what estimate to put upon such qualities on the mission field. He also noticed the great change going on in India by agencies not definitely Christian, the multiplication of railways for example, and from sheer necessity, owing to this and the introduction of similar western institutions, the breaking down of caste everywhere is going on and must go on until India in that respect as in several others is revolutionized. Everywhere, also, he found glowing in the hearts of the missionaries the hope and expectation that they were on the eve of a great religious upheaval. When precisely or how it may come, no one could say, but that is a prevailing feeling and expectation in the minds of the missionaries. All this is most hopeful and encouraging, and we value these opinions of Mr. Mackenzie gathered in the way they have been, on the field, and by one so competent to judge as we think all who know him will admit him to be. There were many other points which the brevity of our interview did not admit of being touched upon. Mr. Mackenzie is in the best of health and looks in splendid condition in every way to return to his work in Honan.

A series of pulpit exchanges among the ministers of the city has been arranged for Sunday the 18th, and on this day there will be a general shaking up in the city pulpits. Rev. John Neil, of Westminster church, has just finished a short course of sermons on "The Confession of Faith." In his last he shewed what Calvinism has done for Civil and Religious liberty; for education; for the home and for the spread of the gospel.

At the last meeting of the General Ministerial Association, a deputation from "The Prisoners' Aid Society" was present to urge upon the Association having in all the churches a Prison Sunday, at which a collection would be taken up in aid of the objects of the society. A resolution of sympathy with its work was passed and

a committee appointed to consider the matter and report to a subsequent meeting.

On Tuesday evening of last week the sixty-second annual meeting of the Upper Canada Bible Society was held in the Sherbourne street Methodist church. The weather unfortunately was unfavourable, but a fair number was present. To old members especially, the absence was very much felt, of the late Hon. G. W. Allan, D. C. L., who for the long period of forty-two years had been president of the Society. N. W. Hoyle Esq., K. C., L. L. D., who has long been one of the vice-presidents, has been appointed in his place, and under his presidency the society will no doubt continue to flourish as it has in the past. He gave a stirring and interesting address, and besides him the speakers were Rev. W. W. Weeks D. D., of the Baptist church, and Rev. Professor Cody M. A., of the Anglican church, whose address though lengthy was interesting throughout. This year the report mentions that new fields for active work are opening up in Mongolia, Bolivia, Columbia, Ecuador, Peru in connection with the parent society. A very interesting and important department of home work is that of Colportage. Among different classes and in the newer parts of the country particularly, nine Colporteurs are doing good service. One especially we may name, Mr. Hellyer, a young Russian who speaks English, as well as several other languages has been sent out to work among Doukhobors, Galicians, etc., in Assiniboia, and the North-West Territories.

The Canadian Temperance League, we may just note in closing, has last year had the most successful in its past history of fourteen years. Its meetings have been largely attended and it has a balance of \$157.00 in its favor. Mr. J. S. Robertson, who for seven years has so ably filled the place of president was though wishing to resign, again elected by acclamation to that important post.

Ottawa.

Rev. Dr. Moore is still up the Gatineau.

Rev. R. Herbison has resumed work with wonted vigor after his few weeks' rest.

Ottawa presbytery has approved of the removal of the Glebe church to the corner of Carling avenue and Lyon street. The site is said to be an excellent one; and on it at an early date a \$20,000 church will be erected.

The annual report of Stewarston church has been received. It contains much valuable matter pertaining to congregational life and work, and bears evidence of careful editing by Mr. J. B. Halkett, the efficient Clerk of Session. A truthful likeness of Rev. Robert Herbison, M. A., the minister of the church, adds value to the publication.

Rev. T. Saddler, the moderator, read an able and exhaustive paper on Church Life and Work at the last meeting of Ottawa Presbytery. The paper touched upon the temperance question and recommended that the churches should all organize and work to have prohibitory laws passed and enforced. He pointed out that the referendum if passed would give them what they had long worked for and stated that he hoped the Presbyterian congregations would work to have the referendum passed.

The London Presbyterian, of 1st May, just received, contains the following relative to the call to the pastor of St. Andrews: We understand that Dr. Herridge, of Ottawa, whom the congregation at Frogmal have pledged themselves to call, has written to Dr. Morris Gibson, Moderator of the vacancy, to the effect that, although greatly touched by the unanimity and cordiality of the invitation, he is not at present in a position to give a definite answer. As Dr. Herridge is a minister of the Canadian Presbyterian Church, he would require to be received by the Synod before he could be inducted at Frogmal (as Dr. Gibson and Dr. Pentecost were before they were inducted at St. John's Wood and Marylebone respectively.) The time being too short for the Synod to deal with the matter, the congregation will probably ask for the appointment of a commission, in the hope that Dr. Herridge will accept the proposed call.

A correspondent of the London Presbyterian refers to what he styles the "Swaddling clothes of passed generations," in connection with the call to Rev. Dr. Herridge as follows: I notice that the Frogmal congregation intend presenting a call to Dr. Herridge, of Ottawa, expecting to get his decision before the meeting of Synod, so that its sanction can be procured for his admission to our church. Supposing, however, Dr.

Herridge refuses the call, but in a month or two the Frogmal friends decide to renew the call, and he is willing to accept it, I presume he could not be inducted till after the meeting of the following Synod? Or if this congregation might set its affections on a minister similarly situated, the same delay would have to take place? Is it likely that any minister of Dr. Herridge's standing would care to entertain a call under such invidious conditions? I think not. If so, do we not suffer a loss as a Church, as well as lowering our system in the estimation of other Free Churches?

Western Ontario.

Rev. Dr. Mungo Fraser has resigned the pastorate of Knox church, Hamilton.

Rev. John Bailey, of Toronto, preached in the Melbourne Church last Sunday morning and evening.

Anniversary services were conducted in the Embro church, by Rev. Prof. Ballantyne of Knox College, Toronto.

Mr. Farrar who has been in charge of the Sombra Church for the past month, has returned to Toronto. Mr. Carlyle, of Knox College, will preach next Sunday evening.

Rev. Dr. Stewart, pastor of Willis church, Clifton, has been presented with a handsome gown by the members of his congregation, on his receiving the degree of D. D. from Knox College.

Rev. Mr. Carriere, of Grand Bend, last Sabbath took the service in St. Andrew's church, morning and evening. Rev. Mr. McLennan was at Grand Bend conducting anniversary services for Mr. Carriere.

A reception recently tendered Rev. Mr. and Mrs. Wilson by the London King street congregation showed the happy and cordial relations subsisting between pastor and people. In the course of the evening an affectionately worded address was presented.

The Bradford congregation has just sent Rev. J. T. Hall, late of Bond Head, and who was recently inducted over Rockwood and Eden Mills, a cheque for \$40 in slight acknowledgment of his services as moderator during the vacancy.

Mr. John Pennan the wealthy manufacturer of Paris, Ont., has given \$6,000 towards the erection of a Y. M. C. A. building to cost \$12,000, on condition the balance be raised by public or private subscription, and the work of the institution may be carried on for five years.

The Acton Free Press speaks in high terms of the special services recently held in that place by Rev. M. N. Bethune, formerly of Beaverton, styling him "one of the ablest preachers in the ranks of Canada's evangelists."

The Globe of Saturday contains a good likeness of Rev. Alexander MacKay, D. D., who is styled "the Gaelic preacher of Toronto." His is more than that; Dr. MacKay, who has just completed his 42nd year in the ministry is an excellent preacher in English. He is now living retired in Toronto, and expects to have his name entered on the list of beneficiaries from the Aged and Infirm Ministers' Fund, when the General Assembly meets next June.

Brampton Conservator: Rev. R. J. M. Glasford, of Guelph, exchanged pulpits with Rev. R. N. Burns, pastor of Grace church, here, on Sunday last. Mr. Glasford has many friends in Brampton and surrounding country and his visits are always a source of great pleasure. His sermons on Sunday last were both eloquent and helpful and were much appreciated by all.

Another of Oxford's sturdy pioneers passed away on April 27th, in the person of William Weir, of Lot 2, con. 1, Blandford. Mr. Weir has enjoyed remarkable health, throughout his long life, it being his boast that until Friday night, when he was taken with a stroke of apoplexy, he had never missed a meal. Deceased was a native of Aberdeenshire, having come to Canada in 1856, and was a man of noble character, and, as was stated by the pastor of Chalmers Church in making the announcement of Mr. Weir's death last night, gave liberally to the Presbyterian church. He himself was an elder; two sons, Messrs. John and James, are elders of Chalmers Church; one son, Rev. George is pastor of the Presbyterian Church, Avonmore, and a daughter Miss Jessie, is a missionary in India. The other members are William (also an elder of St. Andrew's East Oxford), and Alfred at home; Mrs. Adam Kennedy Burford; Miss Aggie in Denver; and Mrs.

Christopher Armstrong in Burford. The funeral was one of the largest ever seen in the community. Service was conducted by Rev. Mr. Booth assisted by Rev. Dr. McKey, of Woodstock, a life long friend of the deceased.

Rev. B. B. Williams, of Guelph, preached at the Brick Church, Eramosa, last Sunday.

Rev. R. Martin lectured in Erskine school room on a recent evening on "Presbyterian Foreign Missions in India," illustrated by limelight views. It was an interesting and profitable occasion.

The Presbyterians of Plumas, Man., are building a new manse. The contract has been let to Bolton and Buchanan. This building is to be completed by July 15.

Eastern Ontario.

Rev. Mr. Rattray, of Eganville, preached most acceptably in Calvin church, Pembroke, on Sunday. Large congregations attended.

Rev. Walter Bennett, of Breckendale, has been visiting his mother, Mrs. (Dr.) Bennett, Almonte, who has been seriously ill.

Presbyterian services are now held regularly in the Trout Creek Hall every Sunday morning at 11 o'clock. A student is in charge.

Rev. Mr. Findlay, of Bell's Corners, exchanged pulpits with the Rev. Mr. Wood, of Richmond, on a recent Sunday.

Lord Strathcona has contributed \$300.00 towards the Grant Hall at Queen's University; and Gilbert Parker \$200.00 for the same object.

Walter W. McLaren, M. A., B. D., of Renfrew, has been appointed to supply St. Paul's Presbyterian church, Hamilton, during the absence of the pastor.

Rev. Dr. Parsons is announced to conduct special services at Churchill next Sabbath, 25th inst. The occasion will mark the tenth anniversary of the induction of Rev. Mr. Ross into the pastorate of the Presbyterian church here.

Rev. Robt. Young, of St. Andrew's church, Pakenham, preached two special sermons last Sabbath. In the morning his subject was "Sabbath Labor," and in the evening "Sabbath Pleasure"; both were timely and profitable.

Mr. D. J. Davidson of the Toronto Union Student's Volunteer Movement, is spending a few weeks visiting the congregations of Lindsay Presbytery. In every instance his address has been listened to with close attention and deep interest. We are grateful that he has been able to come to us.

The clergymen of Metcalfe village have formed a vigilance committee to fight the illegal sale of liquor in the hotels of the place. On visiting the hotels on a recent Sunday night it is reported they found men in both bars stupidly drunk, and the sale of liquor going on as merrily as if it were Monday and within legal hours.

At the meeting of the Queen's University trustees the following trustees were elected: Rev. Dr. Wardrop, Guelph; Rev. Dr. Campbell, Montreal; Dr. A. Drummond, Kingston; Hon. E. H. Bronson, Ottawa; Mr. M. Leggatt, Hamilton, and Mr. George Gillies, Toronto. Dr. P. C. McGregor, of Almonte, was also re-elected a trustee of the university council.

The annual meeting of the Woman's Foreign Missionary Society at London, among the reports presented was that from Brockville Presbytery, of which the following is a brief summary:—"Full of hope and courage; auxiliaries formed in nearly all congregations, and bands in all the most flourishing congregations; 28 auxiliaries and 12 bands; contributions in advance of last year; amount raised, \$1,625."

In his address in the First church, Brockville, on Sunday, Rev. Mr. Laird recalled the fact that the last day's preaching done by the late Principal Grant, of Queen's College, was in Brockville, on the last Sunday in last July, just previous to sailing for the Old Country. He preached in the First church on the morning of that day and in St. John's at the evening service. He spoke with much vigor and force, and his words at that time left a deep impression on the minds of all who heard him.

The Rev. D. McDonald, for more than a quarter of a century minister at Glenarn, and who has been seriously ill since mid-winter, has been called away from his work and place amongst us. At his home, Glenarn, on Sunday, May 4th, he quietly breathed his last. The funeral was very largely attended, the service being conducted by the Moderator and brethren of Lindsay Presbytery. Much sympathy is felt for Mrs. McDonald and her son and daughter;

and is deepened by the fact that this is the second bereavement in the family within a few months.

Three members of St. Andrew's church, Perth, Messrs. Peter McPhail, John Fair and Robert Allan, sr., were ordained as elders of the church on Sunday morning by the pastor, Rev. A. H. Scott, assisted by Rev. Dr. Crombie, of Smith's Falls. After the ordination the latter charged the new elders briefly and then addressed the congregation.

Kingston.

Tuesday morning the remains of the late Principal Grant, Kingston, were removed from his late residence to Convocation hall, which is draped in black. Students and graduates acted as guards of honor. At three o'clock the burial service began. Rev. Dr. Warden, moderator of the Presbyterian General Assembly, officiated and preached the sermon. Rev. Dr. Ross, senior member of Queen's theological faculty, assisted. The hall was crowded, many representatives of church, state and education being in attendance. Col. Drury, C. B., A. D. C., represented the Governor-General, and John Miller, deputy minister, represented the Hon. R. Harcourt, minister of education for Ontario. The venerable chancellor of Queen's, Sir Sandford Fleming, Ottawa, also attended. Dr. Warden, in his address, spoke of the deceased principal as a national figure, for whom the whole country mourned. He recalled his early life at school and in quiet country parishes then in the larger spheres at Halifax and Kingston; the hugeness of his task to relieve Queen's from the imminent peril which threatened it in 1877; the zeal, courage and optimism he manifested in his work until his death, when Queen's is recognized as one of the most potent factors in the intellectual life of the Dominion. Nowhere was his statesmanship shown to better advantage than in connection with the university. Dr. Warden referred to the contagious magnetism and winning personality of Dr. Grant, which had won Queen's loyal and devoted sons. The true monument of his labors, devotion and sacrifice was this university. His life as a churchman was sketched by the Moderator, his share in Presbyterian union, and his active and intelligent interest in all matters as a publicist. He had stood in the forefront, few had exercised greater individual influence in public affairs, and he had abounding faith in our country and in its future. His imperialistic conceptions, his fearless advocacy of that which he considered right, his largeness of spirit, his absence of prejudice, made his life and influence such that he will rank with the best in Canadian history. As a man, he was genial, unselfish, generous to a fault, ready with counsel, and because of his sympathetic nature he exercised mastery over the hearts of others. His religion was of deeds, rather than of words. His faith was simple, trusting, childlike, and his end was peace. Might God raise up some one to take his place, and carry to a successful completion the great work for which he toiled, and sacrificed, and gave his life, was the concluding prayer of the Moderator. Old collegians from Toronto, Montreal, Ottawa, Hamilton, London and small points were in the cortege, which proceeded down the main driveway and out Stuart street, up University avenue to Princess street and thence to Cataract cemetery. The mayor of Kingston issued a proclamation calling upon the citizens to close their places of business and observe the afternoon as a time of mourning, and this was very generally observed. All the schools were closed. At meetings of the board of education and city council Monday night resolutions of condolence were passed.

W. F. M. Society Notes.

The annual reports reviewed the year's incidents—the reopening of the work in Honan, the death of Mrs. Ball, the combined famine distress in India. The missionaries were endeavoring to provide industrial training for the women and children. The report dealt at some length with conditions existing at Indore, Mhow, Dhar, Ujjain, and Neemuch, and the work which had been accomplished at these stations. It expressed keen regret at the death of Rev. Dr. G. L. Mackay of Formosa, and referred to the work being done there. One discouraging note from the west was the increase of the liquor evil among the Indians.

The advance in finances was the greatest save in one previous year, every society increasing its contributions. The membership had gained

\$500. The circulation of Tidings was now 17,000. The financial statement showed receipts of \$17,620, an increase of about \$3,000 over those of last year. Of this total \$29,831 had been paid to Rev. Dr. Warden, general agent, and there was a balance of \$16,451 in the bank. The work in India during the year cost \$24,885 and in Formosa \$1,145.

Mrs. Telfer, after more than twenty years valued services as Secretary of Publications, has owing to ill-health resigned; but was elected one of the Vice Presidents of the Society.

The officers for the ensuing year are as follows:—President, Mrs. Shortreed; Vice-Presidents, Mrs. McLaren, Mrs. Campbell, Mrs. Robinson, Mrs. Telfer; Recording Secretary, Miss Bessie MacMurchy; Corresponding Secretary, Miss Martin; Secretary of Indian work in the North-West and British Columbia, Miss Craig; Secretary-Treasurer of Publications and Life Memberships, Miss Parsons; Secretary of International Conference, Miss Caven; Treasurer, Miss George; Editor of "Tidings," Mrs. J. A. McGillivray; Home Secretary, Mrs. Grant; Foreign Secretary, Mrs. J. J. Bell. The following were chosen to form the standing committees:—Executive—The officers of the society, and Mrs. Harris, Mrs. Jeffrey, Mrs. Lavey, and Miss Smith, of Toronto. Nominating—Mrs. McMurrich, Mrs. McLaren, Mrs. G. H. Robinson, Miss Bessie MacMurchy, of Toronto; Mrs. Fletcher, Hamilton; Mrs. MacLean, Guelph; Mrs. Ross, Lindsay; and Mrs. MacLennan, Owen Sound.

Interesting missionary addresses were delivered by Miss White of India and Mrs. Goforth of China. The former spent seven years at the Mohallah schools and zananas in India, and she remarked that the tamme there had greatly interrupted the work, which now consisted largely of relief measures. There was a great need of women to carry the message of the Gospel to the people of India in opposition to the castes and the idolatry there existing. Mrs. Goforth mentioned incidents arising in her work in China, and showed the necessity for close, earnest attention on the part of the missionaries. She said that the danger was great, and that no one knew what a day would bring forth. She urged her hearers to instill even greater enthusiasm into the auxiliaries and mission bands, so that the work might be effectively continued.

The closing words of the convention were spoken by Mrs. Macallister, Iroquois, who remarked that they had been upon the mountains during the conference, but they had to go back to the valleys, where the real work was to be done. In the course of a bright address she reviewed the work accomplished at the conference, and spoke hopefully of the future. Mrs. McLaren, Toronto, offered the closing prayer, and the President wound up the business with a few words. She urged the society not to stand still in the work, but to be earnest in seeking to see Jesus. It was, she said, through the Spirit of God that progress was made.

The James Robertson Memorial Fund.

The Rev. Dr. Warden acknowledges with thanks the following additional contributions: Mr. Jas. McKoy, Chesley, \$2.00; Rev. E. A. McCurdy, Halifax, \$5.00; Arrow River, Mimota and Man., \$5.00; Rev. Prof. McFadyen, Toronto, \$5.00; Rev. A. MacTavish, Carnduff, N. W. T., \$5.00; Mr. W. H. McLaren, Hamilton, \$20.00; Mr. Wm. Mackintosh, Madoc, \$5.00; Selkirk, Man., \$10.00; Mr. Jas. McCrea, Margaret, Man., \$5.00; Quebec St. Andrew's Ladies Aid, \$25.00; Summerside P. E. Q., \$12.00.

Conveners and Secretaries of Standing and other Committees of the General Assembly, will please note that to insure their reports being stitched with the volume to be distributed at the meeting of Assembly, the manuscript must be in the hands of The Murray Printing Company, Melinda street, Toronto, on or before Thursday, May 22nd. It is hoped, however, that all reports may be in the printers' hands a sufficient time prior to that date, so that proofs may be sent to the parties forwarding them, and returned to the printers in good time.

Montreal.

The Rev. F. M. Dewey, of Stanley Street, church, and the Rev. D. J. Graham, of Montreal, Annex exchanged pulpits last Sunday morning.

World of Missions.

Korean Converts.

In the last annual report of the American Methodist Episcopal mission in Korea, the Rev. Heber Jones writes thus hopefully about Korean converts: "I think we missionaries in Korea cannot be too grateful for the fact that our Korean church is a church of workers for the Lord. As soon as a Korean becomes converted, he immediately begins work among his relatives and neighbors, and presses home Christianity on them. As a result, the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. And this is one of the peculiarities of the work in Korea. I would like to mention each one of these volunteers in the Lord's service, but, to do justice to all, it would be necessary to mention most of the members."

What is Left in China.

Under this caption the veteran, Rev. William Ashmore, writes thus in the Standard: "With a rapidity almost equal to that of the destruction, things are getting back not to their normal position simply, but to deal in advance of that. The scattered missionaries are coming back by the hundreds, with many new ones added. The imperial government has issued edicts for their protection. Governors of provinces are sending them urgent invitations to return and resume their work; indemnities for the loss of their property have already been paid them in full, with but rare exceptions, before as yet the foreign powers have got a cent of theirs; their great school buildings are going up more stately and capacious than before; their dwellings are rising up out of their ashes; their chapels are being replaced on a much larger scale. More than all that, the missionaries are being treated with distinguished consideration everywhere, are consulted on great measures of reform, are invited to take the presidency of the colleges they propose to found to promote the new education. And still more than that again, and still more inspiring, the attention of multitudes is turned to the contemplation of Christianity as never before. Christian books are in demand and Bibles are called for. Recently some of the high officials have been making large presents to help on in certain branches of work, one even sending \$3,000 to Dr. Timothy Richard to aid him in 'the diffusion of Christianity and general knowledge.' And the great student body, 1,000,000 strong, is getting ready for a morning march, keeping step to a new music, in which the notes of the silver trumpet played, whereby missionary voices are heard leading the strains."

The view has been very common in Europe that the Chinese are a mild, peace-loving, harmless people, utterly set against war. Doubtless, on the whole, the Chinese, like all men, would choose peace rather than war. Yet China is the greatest warlike nation of Asia. The leaves of the Chinese chronicles are full of war and bloodshed. It is well for Europe if she discovers this at last, and understands what Europe would have to expect from the Chinese if these 400,000,000 Chinese were allowed, following the example of Japan, but in tenfold greater than Japan, to equip themselves with our best weapons, or if it should occur to the Russians to incorporate into their giant host some millions of Chinese, as the cheapest, least exacting, soldiers of the world. The Chinese in warfare are worse than the Huns. —Zeitschrift für Missionskunde.

Health and Home Hints.

A delicious delicacy is orange toast. Pare several oranges. Seed, pick apart, heat a few minutes. Serve on slices of hot, crisp, buttered toast.

Baked apples are attractively served with this novel fruit dressing: One tablespoonful of cocoa dissolved in a little boiling water, add five tablespoonful of rich cream, two spoonful of sugar, mix skillfully together.

In removing take things easy, finish one room at a time, and both mistress and servants, or helpers, will find far more satisfaction than if the work is hurried over and too much attempted in one day.

Oatmeal Gems.—One pint of cooked oatmeal, one pint sweet milk, five small tablespoonfuls sugar, two eggs thoroughly beaten, one teaspoonful salt, two tablespoonful melted butter, two heaping teaspoonful baking powder, and enough flour to make a soft batter. Use hot gem pans and be sure and bake in a quick oven.

A Quick Dessert.—An excellent hurried dessert, when company comes in unexpectedly, is made thus: Soak a handful of bread crumbs in a half teacupful of milk while you place the frying-pan over the fire with a lump of butter, and beat four eggs quite light. Quickly add the crumbs and milk to the eggs, and cook as an ordinary omelette. When just set, spread thickly with jelly (raspberry is best for this) fold, and serve at once with powdered sugar.

A good recipe for Devonshire cream. Here is an excellent one, given by a lady who is famous for the way in which she prepares this dainty: Use milk fresh from the cow; set the pan away in a cool place for 24 hours; then, taking care not to disturb the cream, put the whole pan, just as it is, over boiling water, until it is very hot, so that you can scarcely bear your finger in it, but be careful not to let it boil. Set it away again for another 24 hours, then skim off the cream.

Remedy for Choking.—Raising the left arm as high as you can will relieve choking much more rapidly than by being thumped in the back. And it is well that every one should know it, for often a person gets choked while eating when there is no one near to thump him. Very frequently children get choked while eating, and the customary manner of relieving them is to slap them sharply on the back. The effect of this is to set the obstruction free, so that it can be swallowed. The same thing can be brought about by raising the left hand of the child as high as possible, and the relief comes much more rapidly. In happenings of this kind there should be no alarm manifested, for if a child sees that older persons or parents get excited, they are very liable to get so also. The best thing is to tell the child to raise its left arm, and immediately the difficulty passes down.—Washington Evening Star.

Lemon Dumplings.—Two ounces of suet, a quarter pound of flour, one ounce of sugar, a quarter teaspoonful of baking powder, a quarter teaspoonful of salt, the juice and grated rind of a lemon, one quarter pint of cold water; chop the suet finely and mix it with the other ingredients; add the water and stir them together. Dip a pudding cloth in boiling water, wring and dredge with flour; tie the dumpling in it, leaving room for it to swell; put in boiling water and boil for two hours.

Words of Hope.

TO ALL WHO SUFFER FROM A RUN DOWN SYSTEM.

MRS. HARRIET A. FARR, FENWICK, ONT.,
TELLS HOW SHE OBTAINED A CURE
AFTER SUFFERING FOR TWO YEARS.

Thousands throughout this country suffer seriously from general debility—the result of impoverished blood and shattered nerves. To all such the story of Mrs. Harriet Farr, widow of the late Rev. Richard Farr, Fenwick, Ont., a lady well known throughout the Niagara district, will point the means of renewed health. Mrs. Farr says: "For a couple of years prior to 1899 I was a great sufferer from a run down system. My digestion was bad; I had little or no appetite and was in a very poor state: I suffered from heart palpitation and a feeling of continual exhaustion. Doctors' treatment failed to benefit me and I gradually grew worse until I was finally unable to do the least work. I then began using Dr. Williams' Pink Pills and from the very first I noted an improvement in my condition. The severity of my trouble gradually lessened and by the time I had taken eight boxes I was again enjoying the best of health despite my sixty years. I believe that Dr. Williams' Pink Pills saved my life and would strongly urge all sufferers to give them a trial, believing they will be of great benefit."

When your blood is poor and watery, when your nerves are unstrung, when you suffer from headaches and dizziness, when you are pale, languid and completely run down, Dr. Williams' Pink Pills will promptly restore your health by renewing and enriching the blood. They are a prompt and certain cure for all troubles having their origin in a poor or watery condition of the blood. But only the genuine cure and these bear the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper of every box. Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Although nickel was not discovered in paying quantity in Canada until 1887, it is said that the country now produces 40 per cent. of the world's supply of nickel, says the "Youth's Companion." The deposits of metal are in a district near Sudbury in Ontario, covering an area about seventy by forty miles. The ore contains about three per cent. of nickel and about an equal quantity of copper, together with considerable iron and sulphur. One mine has already reached a depth of 1,000 feet.

"This is the church where you hold your services, I suppose?"

"We used to call it a church, but we have outgrown all that. It is a Temple of Progressive Thought now."

Presbyterian Witness: Certainly "Sabbath observing" of the right sort would be a great boon to any community. It would prevent many a heart-breaking tragedy. It would brighten many a stunted intellect and moral nature. It would bring men, the old as well as the young, into intimate and wholesome communion with the thoughts of God.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Edmonton, March 4, 10 a.m.
Kamloops, 1st Wed. March, 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster Mount Pleasant, 7 Dec. 3 p.m.
Victoria, Nanaimo, 25 Feb. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Minnedosa, March 4.
Melita, Carnduff, 12 March.
Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
Paris, Woodstock, 12th March.
London, 11th March.
Chatham, Windsor, 4th March, 10 a.m.
Stratford.

Huron, Clinton, 8th April
Sarnia, Sarnia.
Maitland, Wingham, Jan. 21st
Bruce.

SYNOD OF TORONTO AND KING TON.

Kingston, Kingston, 11 March, 1 p.m.
Peterboro, Cobourg, Mar. 10, 7.30 p.m.
Whitby, Whitby, 16th April
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Woodville, 18 March, 7.30.
Orangeville, Orangeville, 11 March.
Barrie, Almdade.
Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.
North Bay, Huntsville, March 12.
Saugeen, Harriston, 11 March 10 a.m.
Guelph, Acton, 18 March 10.30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec 11 March.
Montreal, Montreal, Knox, 11 March
Glengarry, Maxville, 17 Dec. 10 a.m.
Lanark & Renfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St., 1st Tues May
Brockville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Port Hastings, 25th Feb. 11 a.m.
P. E. I., Charlottown, March 3.
Pictou, New Glasgow, 1 March, 2 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th Nov. 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th Feb. 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Campbellton, 25 March.

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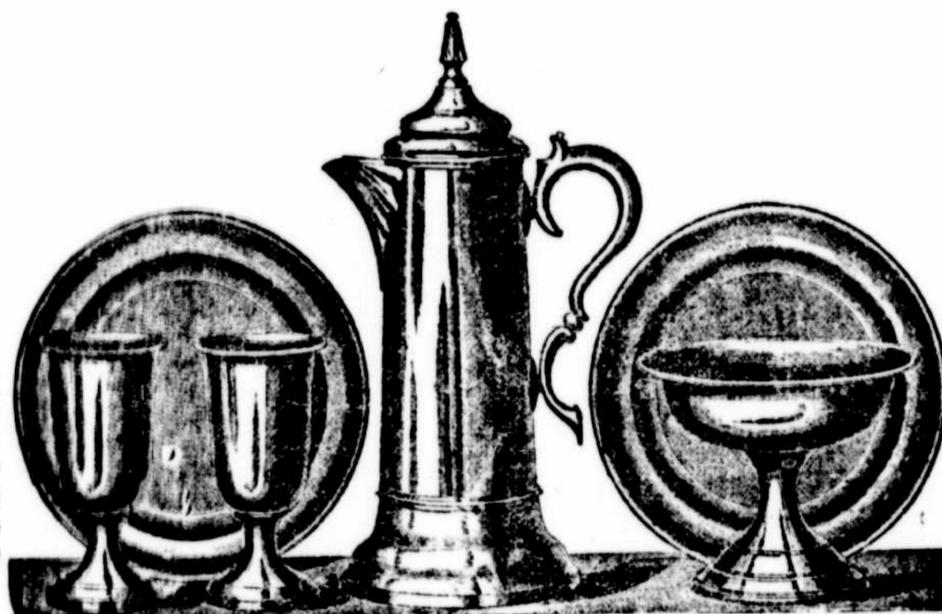
It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE . . .
**For a Few
Hours' Work**

FREE . . .
**For a Few
Hours' Work**

The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian.**



The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

**Look at These
Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN
OTTAWA ONT.**

Mrs. Lallico, 1 April 2.
659 Gilmour

TENDERS FOR COAL, 1902.

SEALED TENDERS, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for Coal" will be received up to noon on MONDAY, MAY 26th, 1902, 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 London, Hamilton and Brockville Asylums and Central Prison, as noted.

Asylum for Insane, Toronto.

Hard coal—1,250 tons large egg size, 200 tons stove size, 100 tons nut size. Soft coal 500 tons lump, 150 tons soft screenings.

Asylum for Insane, London.

Hard coal—2,500 tons small egg size, 250 tons stove size, 50 tons chestnut size. Soft coal 40 tons for grates. Of the 2,500 tons 1,000 may not be required till Jan., 1903.

Asylum for Insane, Kingston.

Hard coal—1,350 tons large egg size, 200 tons small egg size, 20 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 15 tons stove size (hard).

Asylum for Insane, Hamiton.

Hard coal 3,575 tons small egg size, 474 tons stove size, 146 tons chestnut size, coal for grates, 50 tons; for pump house 20 tons soft slack; 120 tons hard slack screenings. Of the above quantity 2,000 tons may not be required until January and February, 1903.

Asylum for Insane, Mimico.

Hard coal—1,500 tons large egg size, 120 tons stove size, 100 tons chestnut size, 100 tons soft screenings, 50 cords green hardwood.

Asylum for Idiots, Orillia.

Soft coal screenings or run of mine lump, 200 tons; 50 tons hard coal stove size; 50 tons hard coal grate size.

Asylum of Insane, Brockville.

Hard coal—1,800 tons large egg size, 120 tons stove size, 75 tons small egg. Of the above quantity 1,500 tons may not be required until January and March, 1903.

Asylum for Female Patients, Cobourg.

Hard coal—450 tons large egg size, 15 tons egg size, 50 tons stove size.

Central Prison, Toronto.

Hard coal—100 tons small egg size, Soft coal 1,200 tons soft coal screenings or run of mine lump. The soft coal to be delivered monthly, as required.

Institution for Deaf & Dumb, Belleville.

Hard coal—800 tons large egg size, 90 tons small egg size, 15 tons stove size, 14 tons nut size.

Institute for Blind, Brantford.

Hard coal—475 tons egg size, 150 tons stove size, 15 tons chestnut size.

Reformatory for Boys, Penetang.

Eighty tons egg size, 51 tons stove size, 28 tons nut size, 800 tons soft coal screenings or run of mine lump. Delivered at institution dock.

Mercer Reformatory, Toronto.

Soft coal screening or run of mine lump, 650 tons; stove coal, 110 tons.

Tenders are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also 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 in a manner satisfactory to the Inspectors of Prisons and Public Charities.

And the said inspectors may require additional amounts, not exceeding 20 per cent. of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1903.

Tenders will be received for the whole quantity above specified or for the quantities required in each institution. An accepted check for \$500, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament buildings, Toronto, or 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.

J. R. STRATTON,
Provincial Secretary.

Parliament Buildings, Toronto, May 2, 1902.

**A Pen . . .
That Mighty -
Instrument . .**

Is perhaps mightier in the hand of a pretty woman. The most popular pens for the desk of society are "LION PENS"

**"Fine Writer
068" Series**

is the style chosen by many ladies. The peerless writing qualities of the "Lion" Series of Steel Pens is proverbial. If your stationer cannot supply you, send 6c. for sample to the selling agents.

THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers 43-49 Bay Street

TORONTO.



PENITENTIARY SUPPLIES.

SEALED TENDERS addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 16th of June, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1902-1903, for the following institutions, namely:—

- Kingston Penitentiary.
- St. Vincent de Paul Penitentiary.
- Dorchester Penitentiary.
- Manitoba Penitentiary.
- British Columbia Penitentiary.
- Regina Jail.
- Prince Albert Jail.

Separate tenders will be received for each of the following classes of supplies:—

- 1. Flour (Canadian Strong Baker's)
- 2. Beef and Mutton (fresh).
- 3. Forage.
- 4. Coalanthracite and bituminous.
- 5. Cordwood.
- 6. Groceries.
- 7. Coal Oil (in barrels).
- 8. Dry Goods.
- 9. Drugs and Medicines.
- 10. Leather and Findings.
- 11. Hardware, Tinware, Paints, etc.
- 12. Lumber.

Details of information as to form of contract, together with forms of tender will be furnished on applications to the Wardens of the various institutions.

All supplies are subject to the approval of the Warden or Jailor.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties.

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

DOUGLAS STEWART,
GEO. W. DAWSON,
Inspectors of Penitentiaries.

Department of Justice,
Ottawa, May 12, 1902.

John Hillock & Co.

Manufacturers of the

Arctic Refrigerator

165 Queen St. East

Tel 478 TORONTO

**OTTAWA, NORTHERN & WESTERN
& PONTIAC PACIFIC JUNCTION RAILWAYS.**

TIME CARD

VICTORIA DAY, MAY 24th

ROUND TRIP TICKETS

will be sold to all stations at ONE WAY LOWEST FIRST CLASS FARE on May 23rd, and 24th, good returning until May 26th, 1902.

P. W. RESSEMAN,

G.P.A.

For tickets or further information apply to Station Agent.

The City Ice Company

LIMITED

26 Victoria Square
Montreal

R. A. BECKETT - Man.

Pure Ice—Prompt delivery.

Page & Storey

347 Wellington St., Ottawa

Groceries, Flour and Feed

RING UP PHONE 1472



**TEMISKAMING AND NORTHERN
ONTARIO RAILWAY.**

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Clearing Right of Way," will be received at this office until on Friday, the 23rd day of May, 1902, for clearing the first two sections of the Temiskaming and Northern Ontario Railway, extending twenty miles northerly from North Bay. Plans and specifications of the work may be seen and full information obtained at the office of the Chief Engineer at North Bay, or at the Department of Public Works, Ontario.

Tenders will not be considered unless made on the forms supplied for this purpose by the Department of Public Works and signed with the actual signatures of all parties tendering. An accepted cheque on a chartered bank, payable to the order of the Commissioner of Public Works, for \$50, must accompany each tender. The cheque will be forfeited if the party whose tender is accepted declines to enter into a contract for the work at the rates and on the terms stated in the offer submitted.

The accepted cheques thus sent in will be returned to the parties whose tenders are not accepted.

The Department does not bind itself to accept the lowest or any tender.

F. R. LAUFORD,

Commissioner.

Department of Public Works,
Toronto, Ont. 7th May, 1902.

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

Up With the Times

Progressive cheese and butter-makers use

WINDSOR SALT

because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO.

LIMITED

WINDSOR ONT.

CANADA ATLANTIC RY.

New Train Service

BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.10 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south, Parlor cars attached. Trains lighted throughout with Pintsch gas.

4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11.45 a.m., 2.25 p.m., and 6.25 p.m. daily except Sunday.

Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:

Central Depot, Russell House Block
Cor. Elgin and Sparks Sts.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7.40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.

Phone 18 or 1180.

**CANADIAN
PACIFIC
RY. CO.**

**Improved Montreal
Service.**

(VIA SHORT LINE)

Leave Ottawa - 8.35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.

6.20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa - 6.25 p.m.

(Via North Shore)

Leave Ottawa - 4.13 a.m., 2.33 p.m.

OTTAWA TICKET OFFICES

Central Station, Union Stations

GEO. DUNCAN.

City Ticket Agent, 42 Sparks St
Steamship Agency, Canadian and N York lines.