

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Presentation Addresses

DESIGNED AND
ENGROSSED BY

A. H. HOWARD, R. C. A.,
32 KING-ST., EAST, TORONTO.

Leitch, Pringle & Cameron,
Barristers, Solicitors, and
Supreme Court Notaries.
Solicitor for Ontario Bank,
CORNWALL, ONT.
JAMES LEITCH, Q.C.,
R. A. PRINGLE,
J. A. C. CAMERON, LL. B.

THE YORK COUNTY Loan & Savings Co.

Plan suitable for those desiring to own their own homes instead of continuing to pay rent. Literature free. Head office—Confederation Life Building, Toronto.
JOSEPH PHILLIPS, President.

W. H. STONE UNDERTAKER

343 Yonge Street
PHONE 932

N.B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

Bishop Strachan School FOR GIRLS.

President—The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Principal,
Wykeham Hall, Toronto.

An English Baker.

We have secured the service of a first-class baker from the Old Country, one who has served Whitley (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he can make.
Leave your orders.

A. J. STEWART,
402 YONGE-ST., 2nd & 410 QUEEN-ST., WEST,
TORONTO.

Prepare Yourself

For a good paying position. The most thorough courses of study pertaining to a business life. Individual instruction. Prospectus and Calendar free.
NIMMO & HARRISON,
Business and Shorthand COLLEGE
Corner of Yonge and College Sts.
TORONTO.

When the System is Run Down

through acute disease or by reason of continued ill health (from whatever cause) the best "builder" available to the sufferer—young or old—is "Maltine with Cod Liver Oil." In this unique preparation is comprised every principle necessary to restore the wasted frame to the fullness of health. It is a brain and nerve food of inestimable value, a powerful digestant and assimilator of food, a "tissue-builder" and "bone-former." It is delicious as honey, and acceptable to the patient. One of England's greatest physicians (Dr. Fothergill) says:—"There is no remedy that can take the place of Maltine in cases of Debility and Nervous Prostration."

Can be purchased of any Druggist. Where no Druggist is established we will send to nearest Express Office—CHARGES PAID—on receipt of price, viz.: \$1.00 per bottle.

2 oz. Sample on receipt of 6c, which may be remitted in Postage Stamps.

The Maltine Company, 88 Wellington St. West,
TORONTO.

The Dominion Presbyterian,

10 Campbell Street, Belleville

C. BLACKETT ROBINSON, MANAGING EDITOR.

Subscription Price \$1.00 per year when paid in advance. \$1.50 when not so paid.

THE Best Company

For the Best Risks is the Company which makes a speciality of insuring **TOTAL ABSTAINERS.**

The Temperance and General Life Assurance Company

IS THAT COMPANY.
HON. G. W. ROSS, President. H. SUTHERLAND, Man. Director.
Head Office, - Globe Bldg., Toronto.

For the Winter go to

BERMUDA

48 hours from New York by elegant steamships. Frost unknown. Malaria impossible.

5 days' service will be established from New York to Bermuda in January, February and March, 1900.

For Winter Cruises go to

West Indies,

PORTO RICO AND CUBA
3c Jays' trip. 20 days in the tropics
S.S. MADINIA, 3080 tons, Feb. 3.
S.S. PRETORIA, 3300 tons, Feb. 14.

For further particulars apply to
A. E. OUTERBRIDGE & Co.
Agents for

Quebec S. S. Co. Ltd. 39 Broadway
or
Thomas Cook & Sons, 261 Broadway

A. AHERN, Secretary, Quebec, Can.

GREAT WORK

Is being done this Term in the
Central Business College
OF TORONTO.

Where 12 regular Teachers are employed, and over 300 students are in attendance. This is a big school and a popular school to which Business firms look for skilled help. Eleven young people went direct from College to situations during one week, ending Feb. 10th. Enter any time. No vacations. Write for Prospectus.

W. H. SHAW, Principal.

Ridley College

ST. CATHARINES, Ont.

A Canadian Church School for Boys. A new and entirely separate building for boys under fourteen is now being erected. Re-opened Tuesday, September 12th, 1899. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

Church Hymns and

Gospel Songs

Adopted by Mr. Moody's Northfield Conference, Cavan Grove Association and other prominent assemblies this season. Contains 367 of the choicest Standard Hymns and Gospel Songs. It is the best Prayer and Revival Meeting Hymn Book published. Board covers \$25 per 100. Sample copy, post free, 20 cents.

Send for list of Phonograph Records of Gospel Songs made by Ira D. Sankey.

The Biglow & Main Co.
New York and Chicago.

Cheap... Typewriters

The following cash prices are the best values that have ever been offered in rebuilt typewriters. All machines are in the very best of order and samples of work of any machine selected will be sent on application.

| | |
|------------------|---------|
| Remingtons | \$50 00 |
| Caligraphs | 25 00 |
| New Franklins | 20 00 |
| Remington Sholes | 30 00 |
| Empires | 35 00 |
| Smith Premiers | 50 00 |
| Yosts | 25 00 |
| Nationals | 17 50 |
| Hammonds | 25 00 |
| Williams | 30 00 |

Special Rental Terms on above Typewriters.

Chas. E. Archbald,
THE CANADIAN TYPE WRITER EXCHANGE,
45 Adelaide St. East, Toronto.

**Presbyterian Ladies' College
OTTAWA.**

This College is under the care of the General Assembly and of the Synod of Montreal and Ottawa.
All its departments, Literary, Music, Art, Elocution Commercial, Etc. are under carefully chosen and efficient teachers.
Special attention given to the Home Department.
The College as now equipped is worthy of the name it bears. Enquiry welcomed.

For prospectus and particulars apply to

**REV. DR. ARMSTRONG,
DIRECTOR.**

**ST. MARGARET'S COLLEGE
(TORONTO.)**

A High-Class Residential School for Girls.
Only Teachers of the highest Academic and Professional standing are employed.

Modern Equipment. Thorough Supervision.

For prospectus, apply to

**Mrs. GEO. DICKSON, Lady Principal,
Corner Bloor Street and Spadina Avenue.**

Established 1880.

**BELLEVILLE
BUSINESS
COLLEGE.**

Students have a larger earning power who acquire their Business preparations under our efficient system of training.

Four high-class courses of study. French and German optional. Students may enter at any time.
Write for Calendar.

J. FRITH JEFFERS, M.A., Principal.

St Andrew's College



"CHESTNUT PARK"
TORONTO.

A HIGH class residential School for boys will be opened in Toronto in SEPTEMBER next. "Chestnut Park," the residence of the late Sir David Macpherson, has been secured as the home of the School. The highest standard of excellence both as to classroom work and home influence will be aimed at. Only masters of recognized academic and professional standing will be employed. For prospectus apply to REV. GEORGE BRUCE D.D., Principal.

**TO
SUNDAY
SCHOOLS.**

We have just opened up a fresh supply of Sunday School books from the best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale Co,

PUBLISHERS, BOOKSELLERS, STATIONERS, ETC.

232 St. James Street, . . . Montreal.

**COMMUNION ROLLS
BAPTISMAL REGISTERS**

**Donald Bain & Co., Stationers,
25 Jordan St., Toronto.**

For 35 Years

Bell Organs

Have been Favorites for
School, Church and Home Use

We make only high class Organs and invite investigation as to their merits.



Bell Pianos

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No 4.

**The Bell Organ & Piano Co. Ltd.,
GUELPH, Ont**



Guess what it is

It is the coffee that never fails to give absolute satisfaction.

The seal which it bears is a guarantee that its purity and strength have not been tampered with, and that it surely is

**Chase & Sanborn's
Seal Brand Coffee**

Meneely Bell TROY, N. Y., and
MANUFACTURE 177 Broadway,
New York City
Company Superior Church Bells.

J. YOUNG, (ALEX. MILLARD)
THE LEADING UNDERTAKER,
359 Yonge St.,
Toronto.
TELEPHONE 679.

British and Foreign.

The Bubonic Plague is spreading in Hong Kong, China. Alarm regarding it is increasing.

A bill to abolish transportation to Siberia, has been passed by the council at St. Petersburg, Russia.

Penticil Church has recently been repainted, and extensive alterations and repairs executed on the building.

Free St. Paul's congregation, Dundee, is about to address a call to the Rev. J. H. Martin, M.A. Naam

An American has invented a solid soft nosed canon shot which penetrates any armor yet employed for war vessels.

The congregation of St. Andrews propose to institute a suitable memorial to the late Rev. A. K. H. Boyd, D.D.

Another extensive purchase of land by the Russians in Korea is announced. It is at Port Chinnan, on the west coast.

Three thousand Chinese attacked Capt. Watson and sixty men of the British forces, but were repelled from Wai Hei Wai, China.

Rev. J. W. Purvis, formerly assistant in Nicolson Street U.P. Church, Edinburgh, has received a call to Saltcoats West Church.

Rev. W. A. Morton, M.A., missionary in Possilpark Free Church, has been appointed congregational assistant in the Free West Church.

A beautiful stained glass window, in memory of the late wife of Rev. James Sharp, parish minister, has been unveiled in Iweresk parish church.

Bell Street United Presbyterian Church, Dundee, has unanimously decided to present a call to the Rev. John Beveridge, B.D., Wolverhampton.

At an auction sale of the Peck heirlooms in London, a pair of Louis XVI. candleabra brought 2,700 guineas. Some paintings also brought large sums.

The Danish Good Templars recently celebrated their twentieth anniversary, by meetings and demonstrations at Copenhagen and other important centres.

Mt. Vesuvius has been in eruption with light earthquake shocks, and occasional showers of ashes over Resina, which is on the old site of Herculaneum.

Throughout Spain anti-taxation riots have occurred. At Barcelona the streets were barricaded, and musketry shots were fired. The guards dispersed the rioters.

Lord Balfour of Burleigh, who is an elder of the Church of Scotland, is likely to become Lord Chancellor of St. Andrews' University, in room of the late Duke of Argyll.

Rev. G. Cosmo Lang, son of Principal Marshall Lang, the preacher last week at the Festival of the Sons of the Clergy in St. Paul's Cathedral, is a rising man in the Church of England.

The Turkish minister at Washington received assurance that the claim against Turkey will be settled up, but is given a short delay. Probably further effort will be made to pay the same in an indirect manner.

The War office have appointed the Rev. Mr. Macdonald, Kilmuir, Skye, for service with the 3rd Battalion Seaforth Highlanders, now at Cairo. He is one of the best-known ministers in the Western Highlands.

The widowed Duchess of Argyll, who has long one of the Ladies-in-Waiting to the Queen, is very fond of Inverary, where she was always to be seen driving or walking. The Duchess is a good business woman and transacted most of the Duke's business with Inverary tenants.

Dominion Presbyterian

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Notes and Comments

Mr. Ira D. Sankey, who is likely to visit England in September, has been asked by the Rev. Thomas Spurgeon to take part in the reopening of Metropolitan Tabernacle.

The Vali of Damascus is reported to have discovered the remains of a library which escaped annihilation at the hands of Tamerlane when Damascus was destroyed by him in 1401.

The removal of the late Duke of Argyll from the House of Lords now leaves exactly half of the twenty-two Dukes who sit in that assembly without sons to succeed them.

An entertaining newspaper correspondent has discovered that Oliver Cromwell resided between the Salt Market and Stockwell Street during his stay in St. Mung's city some 270 years ago.

Northern Europe contains the following estimated number of total abstainers: Sweden, 261,000; Norway, 200,000; Denmark, 100,000; and Finland 20,000; an aggregate of 581,000 adherents.

The Presbyteries of Philadelphia and Philadelphia North are arranging for an aggressive evangelistic campaign during the coming summer. The success of a similar campaign last year has led to this step.

Her Majesty, in order to reward those who have rendered important services in the Indian Empire, has created a new decoration designated "The Kaiser-i-Hind Medal for Public Services in India."

Lord Roberts is stated to be the only man living entitled to wear two Victoria Crosses. One he won nobly, and wears on his left breast; the other—won by his son—he is commanded to wear on the opposite side.

The British Government keeps 11 vessels at work sounding and charting the ocean beds to find out where dangers lurk. Last year 10,600 square miles were carefully charted in different parts of the world—Asia, Africa and South Pacific.

South Carolina has the honour of standing first among the States of the Union in the proportion of Presbyterians to other denominations, with the possible exception of New Jersey. The State has a larger proportion of her people professed Christians than any other.

It is said that the best women speakers of the Royal Family are the Princess of Wales and the Princess Louise (Duchess of Argyll). Both these Royal ladies are capable of saying the right thing at the right moment, and, indeed, when the occasion demands, can make a capital speech.

The latest anecdote about Dr. Randall Davidson, Bishop of Winchester, is that, after a recent ecclesiastical function, as the clergy were trooping into luncheon, an unctuous archdeacon observed, "This is the time to put a bridle on our appetites!" "Yes," replied the bishop; "this is the time to put a bit in our mouths!"

Russia has just resumed the last of the bank notes which it issued specially to carry on the Crimean war. It has taken that country fully 20 years to reform its finances over that event, but it has done it most thoroughly.

A correspondent writes in this month's Life and Work regarding Rev. James Robertson, Church of Scotland chaplain to H. M. Forces in South Africa—"It is no exaggeration to say the whole of Methuen's army and especially the Highland Brigade, deem his bravery worthy of the V.C."

Sir George White who presided at the meeting, spoke of the cruel temptations of the besieged at Ladysmith, and said the Government should provide a temporary room in every barracks, as had been done in India. He believed one-third of the 70,000 men in India were abstainers.

"In this passage, brethren," said the Rev. Dr. Sixthly, closing the volume, "Paul suggests somewhat obscurely the great doctrine of the general resurrection. Let us see if we cannot bring it out a little more clearly." The good Doctor then proceeded to show where in Paul had failed to grasp the real idea.

It has been well said that the Confession of Faith does not purport so much to be what we believe as what God teaches in His Word. If it be the truth of God men might as well get themselves into the attitude of believing it. There is nothing in any part of the Confession any harder to believe than much that is in various parts of the Bible.

The Bill for the government of Hawaii, which has just passed the Senate, contains a clause forbidding the island legislature from granting licences for the sale of liquor in public houses. This is in accordance with the wishes of the leaders in Hawaii, who desire to prevent the destruction of the natives by the introduction of intoxicating drinks.

At the Presbyterian General Assembly in St. Louis Mo., last week it was resolved to appoint a committee of fifteen to consider a statement of doctrine and report to the next Assembly. This rather disappointed the revisionists, but there were six different views on revision, expressed in 88 overtures to the Assembly, and so a united front now was out of the question.

Recent statistics of the number of total abstainers in the Congregational ministry show a remarkable increase. Out of 5,800 ministers in England and Wales, no less than 2,480 are abstainers, while in 1890 only 703 out of 2,080 ministers were returned as advocates of the principles of temperance. In most of the denominational colleges the whole of the theological students are also abstainers.

A farmer stepped into a printing office and said to the editor: "I'd like to take your paper, but I'm too poor." "Go home," said the editor, "and pick out a hen call her mine, sell or save the eggs from her for me, and if she wants to set, let her, and next fall bring her and the produce from that hen. I'll send the paper." When fall came he found he was paying the price of two papers. After that he was never too poor to take a paper.

In most of congregations the defined duties of the deacon are supposed to be performed by trustees, but as they are not defined to the popular sense, they are frequently not performed at all.

Now comes a Cleveland pastor and affirms that the Confession of Faith was a good thing in its day but that now it might be said of it as of John Bunyan: "Good, but dead." This is just what Arminians Universalists, etc., have been saying for years. One of their stock phrases is that "Calvinism is dead." The assertion is too musty and absurd to even require denial.

The fashion of giving war names is now all the rage in Wales. Numbers of boys have been christened Redvers, while Roberta, Tegela, and Lady-smith are popular names for girls. One baby is said, on good authority, to have been named Modderina Belmontina Methuena Jones. The mother is the widow of a reservist. At least one child has been called Robert Kitchener.

The Churchman (Protestant Episcopal, New York), bursts forth bands of an exclusive ecclesiasticism and comes out forcibly on the side of true Catholicity in the following words: "That Christ came to found a church we are all agreed; that His church is now in existence we know; that Christ will carry on His work of redemption through the church, and that the church will be sufficient for the work, all churchmen believe; but from this to the assertion that the American church is the whole of that church, or that the Anglican communion is the whole of the church, or the Anglican with the Geek, or the Roman, or both, or any other combination or aggregation of Catholic, bodice, seems to us astounding assumption."

The wholly impracticable scheme of dominant temperance reformers of this country have their counterpart in Great Britain. In a recent interview The Christian (London) says: "We are sorry to see a rather unpractical attitude on the part of some temperance workers. It is obvious to all students of the problem that retrogression, instead of progress, has been made in the past four years, and some change of policy is essential. The enormous growth of the liquor interest and the distribution of its influence call for a serious union of all reformers. This must mean concession of individual views for all the common achievement of the great task. We hope this course will be adopted in view of the importance of the issue."

The annual report of the Dominion Bank found in another column of this issue must be gratifying to the shareholders and will be seen by all to be of a most satisfactory character. It shows the net profits for the year amount to \$214,812, which is 14.29 per cent. on the paid-up capital. The four quarterly dividends of 3 per cent. each absorbed \$180,000, so leaving \$34,812 of profits to be otherwise disposed of. The proposal to increase the capital was favorably received by the shareholders and fully justified, as shown by the vice-president, Mr. E. B. Osler, in his address, by the increasing business of the bank, which has extended its operations to Manitoba and Montreal. Owing to the limited circulation the bank has been worked at a disadvantage heretofore. The position of the Dominion Bank is excellent and the hopeful forecast of the vice president will, it may safely be anticipated, be fully realized.

Our Young People

In Christ

Topic for June 17.—"Abiding in Christ"—John 15: 1-10.

"Ye in me, and I in you."

For Dominion Presbyterian.

Abiding in Christ.

BY WOODFORD.

Topic.—Jesus, in this allegory, teaches that He and His disciples together form one whole: neither being complete without the others—stem and branches together form one fruit-bearing tree. Through His disciples then, was His life to be expressed. Through them would He continue to live; through Him would they continue to live. One common life unites them, so that the self-centred, selfish man is to be as an arm severed from the body, as a branch lopped off the tree. The life and death of Jesus are alike a setting forth of how He submitted Himself to the husbandman's knife, so that the hard, rough bark being opened here and there, branches might be received. It is not quite with us as with the branches of a tree; too often reluctantly we sever our connection with the root we have grown from, and to which we have become so firmly attached. And even when the severance is affected and the graft made how often it is that the vinedresser comes to find us dangling with signs of withering upon us. The Husbandman sees to it that the branches do not become loosened, there must be nothing to tamper with the attachment. That the branches may not run to wood and leaves, patiently the Keeper of Israel watches and prunes where there is danger of a wasting of life in the attaining of size, rather than in the bearing of fruit. The lives and acts of good men are the fruit, the adequate return alone, that can justify the expense, the care put upon the world. To this end abiding in Christ, where and how the Husbandman places us is the means.

Monday.—It is passing strange how so many who feel their weakness to the extent that they worry and fret almost ceaselessly, never come to understand the deliverance and protection there is for them in God. For those in Him the expected nor the unexpected has any terror. As bringing fear nothing can come: for they are able to say in all confidence "Even so Father, for so it seemeth good in Thy sight." To such men the frowning mask of the angel of death is lifted so that in him they see God's messenger of peace. How foolish, how sinful then it is of us not to avail ourselves of the privilege of dwelling in the secret place of the Most High, so that we may abide under the shadow of the Almighty.

Tuesday.—As bearing fruit is the outcome of the branches abiding in the Vine: as abiding under the shadow of the Almighty follows from dwelling in the secret place of the Most High, so the

rest Christ gives is the effect of which learning of Him is the cause. The Christian life is not casual but causal; rest can no more be given away than laughter—both are the effects of certain causes. "Rest," He says then, "by learning of Me meekness and lowliness of mind." Had we less conceit, did we not so much of the time go about looking for slights, there would be less misery, worry and consequent unrest in our lives. With Him we so learn the art of living that though the mountains be cast into the midst of the seas we shall not be afraid, neither shall ours be terror and unquietness. For us there shall be the repose of a heart set deep in God, by learning of Him who when He was being dogged to death could turn to His disciples and offer them "My peace"

Wednesday.—Here we have the secret of how Christ accomplished His work. His prayer is that the branches may be consciously to the Vine, what the Vine has consciously been to the Husbandman. To be one with Christ, and so with the Father here is to bear such fruit, is to become such men and women, that the world shall believe and know that the Father sent Christ. And when the time of harvest comes such fruit shall be garnered to be, with Him, where He is; to behold the glory given Him by His Father who loved Him before the foundation of the world.

Thursday.—Present opportunities rightly used, terminate in the rest which, when once obtained, is never lost—the going no more out from the temple of God. A sweet foretaste of this rest is given to the inward rest which the believers' soul has in Christ. If being in Christ means such calm and peace, such possessing one's soul in patience amid all that is so disturbing what will it mean where nothing can enter the defileth, where is outward peace to correspond with the inward peace such as was Christ's all through, and which in part is the portion of all who are His. Unbelief—not learning of Jesus—prevents the obtaining of rest here; and in this passage as, elsewhere in the Bible, here and hereafter are closely connected. It was Ruskin who wrote, "People are always expecting to get peace in Heaven; but you know that whatever peace they get there will be ready-made. Whatever of making peace they can be blest for must be on earth here." Let us strive diligently therefore, through the union and communion with Christ, that may be ours here, to enter into that rest lest we, as others, fail for time and eternity, because of unbelief.

Friday.—By these fruits ye shall know them: men do not gather figs of thorns,

nor grapes of thistles—one that abides in Christ walks even as He walked. It is not possible for one who abides in the light to hate his brother; sin may be hated and necessarily is hateful, but the person is to be saved. So then as out of the personal relationship between the soul and Christ come the fruits of holy living, out of abiding in Christ is the life of the believer to be such that he will seek to lead an erring brother back to Christ. This is a kind of fruit that is well-pleasing to the Husbandman—one who bore much such fruit, did much such work, explained the same by saying, "Not I but Christ which liveth in me." Truly by abiding in Christ Paul bore much fruit.

Saturday.—To bring this reading into line with the others on the Topic one must read into repentance the meaning of Christ, as this is set forth in Mark 1: 15. For John, repentance meant the surrender of evil practices; for Jesus, repentance meant the acceptance of a saving power. The time with Christ is fulfilled, the Kingdom of God has come, and a divine Saviour giving the command to repent implies that the human soul may look unto Him and be saved, may attach itself to His redemptive person, and renouncing the vain attempts to make itself good, may be grafted in that vine—stock of perfect goodness and fruitfulness which is tended by the hand of God—so fruits shall be brought forth worthy of repentance. Until we have turned from our own thoughts to God's, from our own righteousness to His, from our own fair promises and intentions to His life-giving power of a present Saviour we can make no advance in righteousness or love or peace.

For Daily Reading.

| | |
|--|-----------------|
| Mon., June 11.—Abiding. | Ps. 91: 1-11 |
| Tue., June 12.—Resting. | Matt. 11: 28-30 |
| Wed., June 13.—Where Christ abode. | John 17: 20-24 |
| Thurs., June 14.—The Christian's rest. | Heb. 4: 1-11 |
| Fri., June 15.—Abiding for fruitage. | 1 John 2: 6-14 |
| Sat., June 16.—The manufacturing branch. | Luke 3: 2-9 |
| Sun., June 17.—Topic. Abiding in Christ. | John 15: 1-10. |

Failure.

BY AGNES I. BUCHANAN.

To fail, and then to strive again,
Till we at last succeed,
Nor count the cost, nor grudge the strain,
Ah! that were well indeed!

To fail, and yet to fail again,
In spite of all we've striven,
And still to strive, yet never attain—
Such failure's blest in heaven!

What is Death?

These are beautiful words from Rev. Norman McLeod: "We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, 'You must go from earth,' let us hear the voice of Christ saying, 'You are but coming to me!'"

Hopes and Promises For the Future.

If we possessed a limited but unknown amount of money, it would make us somewhat concerned to think at the end of the year that it was three hundred and sixty-five dollars or pounds less than it was at the beginning, and that year by year it would decrease further and further, till it should come down to a single dollar, and then—to nothing. It would be no comfort to think that by no conceivable process could we ever add to our store, it must be subtraction all along. Or, to put the supposition a little differently, suppose we had two funds on investment, and that every year so much was transferred from one to the other, it would be a serious question, on which careful men would think very earnestly whether the transference made one richer or poorer. For the new investment might be a losing one of those miserable concerns in which you have to pay up fresh sums from time to time of indefinite amount; you not only put your money into a bag with holes, but into a bag that has a way of sucking in more and more, only to pass through the holes. Surely you would be all eagerness to be done with such a concern! Never again, if you could help it, would you be in such a predicament! With investments of that kind you would be done forever!

In more than one sense, time is money. At the end of this year when we reckon up our property in time, it will be less by 365 days than it was a year ago. And year by year, if we live for years, it will be further diminished to the like extent. Nor can there ever be the smallest increase. And then, there will come a time when our stock will be reduced to a single day! And that day too will pass away. And then?

But time is not lost to all. He that uses it well transfers it to a better investment, where it will be represented by ever-increasing assets. He that uses it ill transfers it to a losing investment, where every item will bring fresh liability and loss, and instead of increasing assets there will be increasing destitution, misery and despair.

Are we using this changing investment to any good purpose? Have we used the year past to any good purpose? The question may be answered by asking, What is the judgment on our past year that will be passed by our own consciences, by our neighbors, and by our God?

1. By our own consciences. "The path of the just is as the shining light that shineth more and more unto the perfect day." Have we any reason to think that at the end of this year our path will be in any degree brighter than at the end of last? Have we been paying more heed to the great purpose of life? Has any besetting sin been conquered or weakened? Are we more like Christ in anything? Are we less selfish? Tried (let us say) by the Ten Commandments, of the Beatitudes, or the twelfth chapters of Romans, or the thirteenth of I Corinthians, has there been any improvement? Might it be said of us, as of the Thessalonians, that our faith groweth exceedingly and our charity aboundeth?

2. By our neighbors. Have they had more cause to thank God on our behalf? What have we done to brighten their lives? Have we been more amiable in

our homes, more serene and sweet in our temper, more patient, forbearing and forgiving? Have we had more of the mind "at leisure from itself to soothe and sympathize?" If we profess religion, have we done more to commend religion? Have we shown more of the loving spirit of Christ, so as to draw our neighbors to him and to the fellowship of his followers? Have we contributed more to make the Church like Bunyan's House Beautiful, with the pure and kindly maidens who contributed so much to the pilgrim's comfort?

3. By our God. Has he found us more attentive to his will, more careful not to grieve his Spirit, more watchful against sin, more thankful for the exceeding riches of his grace in Christ? As his creatures are we more submissive? As his redeemed creatures more grateful? As his subjects, more loyal? As his children more loving, obedient and helpful? As his servants more faithful? Are we more thankful for present mercies and present discipline, and more exuberant at the thought of our coming inheritance? Do we trust him more, praise him more, pray to him more? Have we more of the spirit of wonder, and do we often say, "Behold, what manner of love the Father hath bestowed on us that we should be called the children of God!"

The flight of time, the rapid passing of youth into maturity, the maturity into old age, has often been the theme for gloomy moralizing. Why should it be so, if on the one hand we are ever borne "a day's march nearer home," and on the other are constantly increasing our best treasures by becoming more "meet to be partakers of the inheritance of the saints in rest?"—St. Louis Observer.

Undisturbed Faith.

The man whose mind grasps vast things and whose faith rests firmly on God's Word is not disturbed by every new guess or assumption of pretended scientific investigators. One who knows that true science and the teachings of the Bible are in perfect accord, will be able to say a hearty "amen" to the following from the pen of one whose belief is fashioned by his faith. "I can accord to the scientist nearly all he can claim without in the slightest degree affecting the foundations of my faith. Does he tell me this universe was created millions of years ago? I do not deny it, for my Bible tells me it 'was in the beginning,' which may have been long before the millions of ages which he claims. Does he tell me that the laws which are in operation to-day have been in operation for millions of years? I admit; and only add, that the great Law-giver existed before these laws. Does he tell me of the boundlessness of space, of the infinitude of worlds? I rejoice the more, for all are the work of my Father's hand. Does he tell me that the laws of evolution show a development from the less to the greater? I accept all that; for under the Gospel, from a sinner I became a saint, and from a saint I shall be exalted above the angels and shall sit down with the Saviour on his throne. I believe in the survival of the fittest for the Christian shall survive 'the wreck of matter and the crash of worlds.' Does he tell me

that this evolution dispenses with the Creator? I say not so. There are many things which are claimed in evolution, to which I must give the verdict of the Scotch jury, 'Not proven.' Yet, were I to admit them all, they would not effect my faith in the wisdom and skill and power of the great Father."

"My Times are in Thy Hands."

I saw a beautiful child held high in the hand of her tall, strong father. It seemed so perilous I trembled lest the little one should fall. "Who's got you?" asked her father. Without a shade of fear, with a merry laugh of delight, the baby said "Papa!" So safe, so sure, so happy, even in a place of apparent danger, because her father held her there! Oh, for the simple faith of a child! In theory we do believe God holds us in his hand, and that our ways are directed by him; but how often in our real life do we doubt it, especially in hours of greatest need. My times are in thy hand." What a pillow for your weary head, my friend is this! Your head tired with regrets, disappointments, failures, mistakes, of the days gone by; weary with plans, and, perhaps forebodings for the future, what a resting place for you is here! Think of that past which you so wish might have been different; what will you do with it? You can not alter anything now; what is written, is written. But if you carry it with you into the new year it will weigh down so heavily that you will make you sorry progress. The only disposal of it is to leave it in the hand that controls all the forces of the universe, material and spiritual. The hand which fashioned many beautiful worlds out of nothing can make something beautiful out of mistakes and failures if he chooses; and he will choose to do it if it is best for you. It is safe to leave it all with him and go unburdened into the opportunities of the future. "The heavens and the earth shall shake, but the Lord will be the hope (or the place of repair, or harbor) of his people, and the strength of the children of Israel." Broken and disabled, we can put in here for repairs, and then set sail out upon the unknown sea courageously.

The future with its questionings, what can we do about it? Jesus said if we can not do the thing which is least, why should we be carefully anxious about greater things concerning our well-being, as if we had the whole matter in our own hands?

"God holds the key of the unknown, and I am glad." My times, my circumstances, my opportunities, my training, my discipline, the answer to my prayers, all that concerns me, are in his hand.

When David said, long ago, "My times are in Thy hand," he was full of trouble. His was a human heart, just like our own. He was a sinful man, a repentant man, a forgiven man, a trusting man. His faith was not perfect, for he said in his haste, "I am cut off from before thine eyes." He thought sometimes that God had forgotten him. But even when his faith was small God heard the voice of his supplication when he cried unto him. He is the Lord he changes not. He will hear us also. Even though we have not honored him with that unvarying faith which is his due we may confidently say, "Thou art my God. My times are in thy hand."

THE
Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.
232 ST. JAMES ST., MONTREAL & TORONTO

TERMS:

\$1.50 per Year. \$1.00 in Advance.

The receipt of subscription is acknowledged by a change of date on address label.

The Mount Royal Publishing Co.

C. BLACKETT ROBINSON, Manager.

All communications intended for the editor should be addressed to Belleville.

The editor can not undertake to return unused Mss. Correspondents are asked to note that anything intended for the first issue should reach the office on Tuesday morning.

Thursday, June 7th, 1900.

In after years Thursday, the 31st of May will be quoted as one of the memorable days of the closing year of the century. It will not be remembered as the day when Pretoria was taken, for unfortunately that feat was still to be accomplished. It will mark the breaking loose of a nation from restraint, and the casting of all the customary bonds to the winds. So, we imagine, have men broken bounds before, when military discipline has been suddenly removed, and license took its place. There was little that was regrettable in the mad rejoicing of Thursday last, except that liquor flowed too freely, and some men became beasts. But looking back upon it one shudders to think how thin a partition separates madness and sanity, even among the best of men.

◆ ◆ ◆

If non-combatants were so enthusiastic what must have been the effect upon the men who have seen active service? It means ten times as much to them as to us. But the lust of fighting is upon them, and it may be that there was just a tinge of regret and a good share of contempt for the foe, when so little opposition barred the way to the Transvaal capital. Yet there are dangers in success. The nation becomes suddenly conscious of power, and grows arrogant. The victor remembers how dearly victory has been purchased, and thirsts for revenge. In this war unhappily, there are memories of many acts of dastardly cowardice and treachery, and one can understand the wish to get back at the man who shot men down under the white flag. It speaks well for British soldiers that, with all these temptations upon them they have shown self-restraint.

◆ ◆ ◆

There were men who were not moved by the news from the seat of war last

week. The ringing of the bells woke them, they muttered a malediction, and turned to sleep again. The roar and boom of the fireworks roused them again and they expressed an ardent wish in connection with the fool who was out in the night, but they felt no thrill of patriotic fervor. To them the following day was one long, horrid nightmare. All men were mad, all men except the impassive himself. But these men are never impressed. They have a set of nerves that run in a nonconducting sheath, and outside impressions never reach them. When all others are swept with emotion they look on with mute surprise. To music, either that of Wagner or that of Beethoven they are irresponsive. To the marvellous appeals of nature they are unimpressionable. It is not that they repress emotion, they do not feel it. How much these people miss, both of sorrow and of joy!

◆ ◆ ◆

On the thirteenth instant the General Assembly opens at Halifax. It will not be numerously attended, indeed doubtful if more than one-third of the number appointed put in an appearance. And yet some most important legislation will come before the Supreme Court at this meeting. The method of the nomination of the presiding officer, introducing the consideration of a principle for which men have contended earnestly in the past, will come up for settlement. The mode of administering the Fund for the support of the aged minister will demand a most careful consideration. The whole question of the apparent failure of our present Sabbath School system will demand something more than the enunciation of worn-out apothegms. The question of increasing the power of the Synod, and of reducing the number of meetings of the Assembly might well occupy several seditious. Then there is the Century Fund.

Associate or Assistant?

Recent events in Toronto have made it plain that if the work of some of the larger congregations is to be carried on satisfactorily, there must be two to do work that is now laid upon one. Had Cooke's church been fully manned, we should not have been obliged to release one of the greatest of Canadian preachers that he might assume another charge. Had Knox Church given its minister an assistant ten years ago, there was no need for its late pastor to lay aside his harness for many years yet. The men who are yet in charge show signs of the strain, and there are sections of the work that worry most of them, because it is not done, or is imperfectly done.

What is the remedy? Shall the congregation put an additional thousand dollars, or more, into the hands of the minister and ask him to select an assistant, or shall the Session take the matter

into its hands and call an Associate pastor? In the two instances we have cited, the latter would, in all probability, be the better course. The man thus called would have a stated work to do, work assigned to him, not by the senior pastor, who would of course be the nominal head of the pastorate, but by the Session, with the senior pastor at its head. With many others as assistant, chosen by the minister, and responsible to him, would meet every requirement. This might well be a student who has completed his college course but is not licensed, or a licentiate who is not yet ordained. Such a one would lighten the burden of the overworked minister to a considerable extent and, in most instances, would find the year so spent the most valuable one of his course of study.

The Need of Creeds.

It may be set down as indisputable truth that every great movement arises out of and responds to a great human need. This is especially true of a great intellectual movement, which arises slowly, meets great obstacles and leaves behind a long abiding influence. The movements out of which the great creeds of Christendom have sprung are certainly of this order. The Nicene Creed, which today seems to many to be so classic and so cold, came out a life as quick and intelligent, as warm and throbbing. Men fought for clear definite intellectual statements of the faith, with the feeling that they were fighting for the life of the church. Thomas Carlyle in his youth made merry over the battle about a diphthong, in his later days he confessed that this battle was necessary to present the Christian religion from being swallowed up by the swarms of half pagan systems.

The Westminster confession which is now regarded by many as a sting of hard cold dogmas came from men who with all their limitations helped to make the freedom of the modern world. This is now acknowledged by impartial historians who have no special sympathy with the details of the Calvinistic creed. What then is this need? It is an "intellectual" need, it is an important side of human nature which craves expression, and which has as much right to expression as the emotional or practical side of life. In fact without this intellectual activity, the other sides of life would become shallow and barren. This need springs from the very constitution of human nature, which, broadly speaking, is three fold. Of course you cannot dissect the mind in the same external and mechanical way as you can the body, and there is no need to think of separate and independent faculties, but we are compelled to make these broad distinctions. When we speak of a man as "emotional" we do not mean that he has no intellectual power and no practical

activity, we refer simply to the predominant aspect, the one which impresses us most. The power of thought, feeling and will, act and re-act upon each other.

That which really takes hold of a man touches all sides of his nature. It must be so for the effect to be real and deep. So it is with a community or nation, if a movement is merely a matter of feeling it will be simply a flash in the pan, if it merely ministers to the practical needs of the hour, it will be short-lived. A great movement which directly affects the religious life of several nations and exerts an indirect influence on philosophy, politics and other spheres of life, must find adequate intellectual expression. That only comes to pass through intellectual toil, the friction of controversy and the clash of competing views, but when the movement completes itself on a large scale, much of the best thought of the past is gathered up and crystallized and so made available for future service. It follows from this that a creed may in some respects get out of date, but when the time comes to criticise or reconstruct, it will give the reverent spirit that is needed, if we remember the need that gave birth to the great creeds and the rich service they have rendered. —J.

Number One.

With most men Number One is synonymous with their own personality. There are few who live up to the scriptural injunction to "love thy neighbor as thyself," and few of this small number approach the inference that there are times when we are called upon to love our neighbor better than ourselves. Number Two is, as a rule, the other man. The second place is given to the neighbor. When we are satisfied we begin to think of the need of others. The man is a fool, in the eyes of most of us, who does not provide for himself first.

It is the application of this principle that works havoc with the sophemes of the minister to do more aggressive work in the congregation and beyond it. When he calls upon his people, there is a very inadequate response. One must add a new wing to his warehouse, another has concluded to buy the adjoining property. The carriage of this one has become out of date, and that one must really visit her friend in Washington this winter. So the multitude of personal wants crowd in, and there is absolutely no room for the plea of the church.

To press an appeal is to be as unreasonable as only a minister can be, who, in the mind of the average parishoner, is the most unpractical of men. Yet the real cause of irritation is not that the appeal to sometimes, at least, put God first is unreasonable, but that, in his secret heart, the man knows that his minister is right so despises himself for his selfishness.

A Pleasant Outing.

By the courtesy of Mr. J. R. Booth the members of the House of Commons Press Gallery were last week given an excursion over the Canada Atlantic Railway, from Ottawa to Depot Harbour, Parry Sound. About thirty press men took advantage of the invitation. In the unavoidable absence of Mr. Booth, the secretary treasurer of the company, Mr. A. W. Fleck, discharges the duties of host in a manner that left nothing to be desired.

The Canada Atlantic Railway, for the greater part of its extent west of the Capital, traverses an almost entirely new country. For the first sixty miles the traveller passes through a rich, well-cultivated farming district. Then the train swiftly carries him across the southern portion of the far-famed Algonquin Park. From the western portion of the Park, till the terminus is reached, there is a continuous succession of rapid streams, suggestive of good fishing; placid lakes, embowered in beautiful woods; and rocky elevations clothed with verdure,—forming an aggregation of attractions to the pleasure seeker and lover of nature difficult to find elsewhere in Canada, and made easy of access from east and west by this road.

Depot Harbour is almost land-locked and possesses a great depth of water. The largest and more heavily laden steamers, at all seasons of the year, find no difficulty in coming along side the various docks; and there are large warehouses and tall elevators to take in the vast quantities of grain and freight which the Canada Atlantic Railway has already attracted to this port from Chicago, Milwaukee, Duluth and various points on the Canadian upper lakes. Here already may be seen the nucleus of another Buffalo! At any rate there is little doubt a prosperous town will soon be the result of the enterprise of Mr. Booth.

Across the bay from Depot Harbour is the thriving town of Parry Sound, with its numerous mills and factories; its summer hotels and shops; and its numerous comfortable homes, churches and school-houses—all picturesquely situated on the lake shore, hillside and along the deep ravines. Parry Sound has of late years become an attractive summer resort; and it well deserves its popularity in this regard. The town is having a "boom" just now, and there is a demand for a large number of dwelling houses. As mentioned in these columns a few weeks ago a new Presbyterian Church is soon to be built. It is intended to be a handsome brick structure which will give abundant accommodation to this growing congregation. When the pressmen reached Parry Sound they were given a warm welcome by Mr. Johnston, the mayor, whose efforts in this direction were ably seconded by Councillor Gladman and Town Clerk

Haight. It this connection Mr. Ireland, editor of the "North Star," was also very much in evidence, and greatly helped to make the visitors feel at home.

The Canada Atlantic Railway, although about 400 miles in length, is the property of Mr. J. R. Booth. Its construction and successful operation are the result of his indomitable energy and public-spirited enterprise. Commencing in a humble way many years ago, Mr. Booth now gives employment to thousands of men; pays out large sums of money weekly; is the moving spirit of vast business enterprises; is indeed a great "Captain of Industry." Such men in Britain are selected for a knighthood or some other mark of the royal favour. Indeed in this Dominion decorations and titles have been given to many less deserving; and if in this "rough, raw Democratic country" such distinctions are awarded and accepted, why should Mr. Booth be overlooked while honours are being distributed to Canadians distinguished for eminence in politics, literature, science, etc. Surely the great captain of industry is worthy of recognition in this connection.

College of Moderators.

A correspondent writes: "Now that a College of Moderators is in the air, it might be interesting to know who the Moderators have been since the Union:

| | |
|---------------------|--|
| 1875 Montreal, | John Cook, D.D., Quebec. |
| 1876 Toronto, | Alexander Topp, D.D., Toronto. |
| 1877 Halifax, | Hugh MacLeod, D.D., Sydney. |
| 1878 Hamilton, | John Jenkins, D.D., Montreal. |
| 1879 Ottawa, | William Reid, D.D., Toronto. |
| 1880 Montreal, | Donald MacRae, D.D., St. John, N.E. |
| 1881 Kingston, | Principal MacVicar, D.D., Montreal. |
| 1882 St. John, N.B. | W. Cochrane, D.D. Brantford. |
| 1888 London, | John M. King, D.D., Toronto. |
| 1884 Toronto, | William MacLaren, D.D. Toronto. |
| 1885 Montreal, | Principal MacKnight, D.D., Halifax. |
| 1886 Hamilton, | J. K. Smith, D.D., Galt. |
| 1887 Winnipeg, | R. F. Burns, D.D., Halifax. |
| 1888 Halifax, | W. T. MacMullen, D.D., Woodstock. |
| 1889 Toronto, | Principal Grant, D.D., Kingston. |
| 1890 Ottawa, | John Lang, D.D., Dundas. |
| 1891 Kingston, | Thos. Wardrope, D.D., Guelph. |
| 1892 Montreal, | Principal Caven, D.D., Toronto. |
| 1893 Brantford, | Thos. Sedgwick, D.D., Tatamagouche, N.S. |
| 1894 St. John, N.B. | Geo. L. Mackay, D.D., Formosa, China. |
| 1895 London, | Jas. Robertson, D.D. Winnipeg. |
| 1896 Toronto, | D. M. Gordon, D.D., Halifax. |
| 1897 Winnipeg, | William Moore, D.D., Ottawa. |
| 1898 Montreal, | Robert Torrance, D.D., Guelph. |
| 1899 Hamilton, | Robt. Campbell, Sc D., Kenfrew. |
| 1900 Halifax | |

Of the above names, the first five are deceased; also Dr. Cochrane, Dr. King, Dr. McKnight and Dr. Burns. The whole number is twenty-six, including the one to be appointed in June at Halifax; so there would remain seventeen, a sufficient number to be entrusted with the duty of nominating the Moderator of Assembly. The present system is undignified, to say the least of it, besides being unjust to the nominee, who should have some time to consider the responsibilities of office."

The Quiet Hour

The Feeding of Five Thousand.*

BY WAYLAND HOYT, D.D.

"Whence are we to buy bread? (v. 5.) Ours is a prescient Christ; He knows beforehand. In His gracious design He had already made provision for the hungry multitude. No future you front can surprise Christ; you may sing with Miss Waring,

"Father, I know that all my life
Is portioned out for me."

and you may be sure that the clear foreseeing of Christ beholds and will provide for that future.

"This He said to prove him" (v. 6). Think of the meaning of our trials; Christ was proving Phillip; that is the meaning of our trials; they are provings. Often in our lives we come upon some great, baffling duty, question, problem, just as Philip now did. We cannot see how in the world we are to get through. But "He Himself knew what He would do." Where we cannot see, Christ sees. And the issue of our provings shall be, as His was to Philip, a larger conception of the loving power of Christ, and so a serener, more trustful living. So do not be disheartened when you find yourself amid provings. Some great beneficence is to come out of them. Certainly Philip could not spare this proving out of his life, nor can you your provings.

"Two hundred pennyworth of bread is not sufficient for them" (v. 7). Thirty dollars' worth of bread, and that, as money was valued then, and compared with the little store in the disciples' treasure bag, was an immense sum; and the worst of it was, that even such a sum would purchase only enough for every one to "take a little." The hunger of the multitude would far overpass even such provision. Such plight is not bad for us when it forces us to Christ.

"Andrew, Simon Peter's brother, said unto him, There is a lad here which hath five barley loaves and two fishes" (vs. 8, 9). It is a good deal better to follow Andrew's example than Phillips. Philip only despairingly questioned; Andrew hunted up what resources were available, and found the lad with the five barley loaves and the two fishes. Even though Andrew must ask, "What are these among so many?" it is far better to ask it concerning gathered resources with Andrew, than with Philip just despairingly to complain. There was some action and therefore some hope in the one case; there fore some hope in the one case; there was neither action nor hope in the other. Anyway, when a great problem or duty confronts, get together what resources you

can. See, too, how important a link that lad was in the chain of the gracious miracle. Never in the least despise a boy or girl, as he did this lad. Be full of reverence for childhood. Measureless possibilities are in it.

"Make the people sit down" (v. 10). The other evangelists tell us about the organization of the crowd. It was not a pell-mell throng, in which the stronger would get advantage of the weaker in their grasp for food. It was an ordered company, disposed "in ranks," as St. Mark tells us. So not the weakest would miss their share. Organize your church, school, Endeavor Society. Organize your life, your duties.

"Jesus therefore took the loaves" (v. 11). Though they were such scant resource. He took them. He did not despise them; He took them. Great heart-helping lesson here. Christ will accept and honor with the using even the little I can give Him. O, give to Christ what you have and can, and do not hold it back because you think it small. If only we would trust more in the gracious Christ, instead of faithlessly bewailing our littles! As Christ could not make our littles grow to more! He can so increase your littles that you may be lavish with them, you may distribute "as much as they would;" nor shall supplies fail.

"When they were filled" (v. 12). Christ is no partial Saviour; He is a complete one. There is no want that He does not to the brim supply.

"Filled twelve baskets" (v. 13). Our Christ is so great and large He can more than supply humanity's various and cavernous hunger.

"With broken pieces" (v. 13). Do not despise fragments—of time, of service, of opportunity, of money. How much more achieving our lives would be if we gave more heed to the various fragments of them! You have not much time for reading, but you have fragments of time; use them. Your daily duty is so engrossing you have little chance for distinctively Christian service, but you can do wonders of it in the bits of hours everybody has left over. In York Cathedral there is an entrancing window made from the splinters of glass left over from the other windows. How much better to use them thus than to sweep them into the dust-heap!

"When therefore the people saw the sign which He did, they said, This is of a truth the prophet" (v. 14). Christ does not ask us to believe in Him without furnishing us reasons for our faith; He is affluent of "signs." What He was and wrought when He was on earth, what He has wrought since, what He is working now in the changed hearts and lives you yourselves are knowing, are "signs," are reasons enough, why you should hail Him as your personal Saviour and personal Lord.—C. E. World.

For Dominion Presbyterian.

Judas,—One of The Twelve.

BY GEO. W. ARMISTONG.

If a man is known by the company he keeps, then Judas must have been a fairly good man—one of the twelve, an apostle of Christ. He must have been a good man.

1st. Because he was selected by the omniscient, the all seeing Christ who needed none to testify, for He knew what was in man, and had he detected evil beyond what was common among average men he would not have "chosen" Judas for the apostleship.

2nd. He must have been a good man or Christ would not have sent him forth to preach the kingdom of God, and endowed him with power to work miracles. Mark tells us (6: 7) "And he called unto him the twelve, and began to send them forth two by two; and gave them power over unclean spirits."

For a man possessed of evil to have power over unclean spirits and dispell them would be like a kingdom divided against itself.

Judas was endowed with this wonder working power.

3rd. He must have been a good man or he would not have been selected to hold the important office of treasurer. He was the first treasurer of the first Christian society. He had the "bag" and bare what was put therein. "For some of them thought because Judas had the bag that Jesus had said unto him: Buy those things that we have need of against the feast; or, that he should give something to the poor."

Treasurers are appointed because they are respectable, responsible, reliable and trustworthy. The world with its mercantile and financial institutions only entrusts its funds, in the hands of men who have the reputation of integrity and honesty. Judas must have had this character.

But it may be said the funds he would have to handle were small and insignificant; perhaps not; they may have been considerable. There were those outside the twelve who were disciples of Christ who held high and responsible positions in the nation. Nicodemus was a ruler of the Jews. Zachæus was "chief among the publicans and he was rich;" and Luke tells us how benevolent he was. Luke was the beloved physician. Most of the apostles may have been "unlearned and ignorant men," still they were not all poor men. Matthew sat at the receipt of custom. James and John were employers of labor, for, we are told, when Christ "called them" they left "their father Zebedee in the ship with the hired servants." Other apostles were property owners in the shape of boats and nets. So that taking the first disciples and apostles they were an average of fairly well-to-do men.

But what use had this nucleus of the church for a treasurer and money? It was not needed for Evangelistic purposes, for we read in Mark 6: 8, "And he commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse."

It was not used for the personal needs of Christ and His followers, for we are told that when money was needed for personal demands, a miracle was perform-

S.S. Lesson for June 17—John vi., 5-14.

*Golden Text.—Give us this day our daily bread.
—Matt. 6: 11.

ed to meet the tax collectors calls. Its use was for benevolent purposes—"that he should give something to the poor." "The poor ye have always with you and when ye will ye can do them good."

It was used for ceremonial purposes to "buy those things we have need of against the feast."

Judas having the reputation of being a trustworthy man was made the treasurer.

Judas was devoted to the interests of his office. He wanted his bag to be well filled. He may have had wrong conceptions of Christ but he had kindly consideration for the poor. When Mary anointed Jesus "with a pound of ointment of spikenard, very costly" it was Judas, the treasurer, who asked: "Why was not this ointment sold for three hundred pence and given to the poor?"

Judas, one of the twelve, was doubtless a good man, but like many good men, since he fell from his high estate; by allowing a covetous, sordid spirit to get possession of him—that which was good in him gave place to evil, and his good name and reputation were completely reversed, and has, throughout the ages, been the synonym for that which is despicable and treacherous!

Judas, one of the twelve, and the worst! In all the others there was room for improvement—one denied Christ; the rest were cowards,—for they all forsook him and fled. Judas, alas! betrayed him!

Matthew records the names of the chosen apostles—He begins the list with Simon, who is called Peter and ends with Judas Iscariot. It is somewhat singular that both should have been under Satan's power—"Jesus said to Peter for his presumptuous rebuke, "Get thee behind me Satan." And we read of Judas: "Then entered Satan into Judas, surnamed Iscariot, being one of the twelve."

What crimes will not men do when Satan enters unto them?

When Peter denied Christ he went out and wept bitterly and exercised the repentance of reform; when Judas betrayed Christ he did it with a kiss; he did it for gain; and when he realized the heinousness and stupendous wickedness of his act he exercised the repentance of remorse for he "cast down the pieces of silver in the temple and went out and hanged himself." When Peter "went out" he repented and was restored. When Judas "went immediately out, it was night."

A Meditation.

God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly "Our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough for what he wants us to do; and we may always be sure, whatever we are doing, that we can not be pleasing Him if we are not happy ourselves—John Ruskin.

How to Fill a Church.

If the pastor fills the pulpit, his people ought to see that the church is filled. Spurgeon said that his people did this for him when he came to London by speaking kindly but earnestly to outsiders both

about him personally and about his preaching, and inviting them, week by week, to come and hear him. "Let him that heareth say come."

The Glories of the Saviour.

The following is a sermon preached by Rev. Dr. Alex. Mackay, in Gaelic, in Knox Church, Toronto, the subject was "Iongantach," i.e., wonderful, Isaiah ix., 6: There are many names given to our blessed Saviour in Sacred Writ, all of which are very precious and comforting to true believers. He is the dearest object of their affection, the main subject of their thoughts and the leading theme of their conversation. His name to them is above every name. Five of them begin with the letter W—way, wisdom, witness, word and the one in the text. Christ is wonderful in the constitution of His person. He is God and man in two distinct natures and one person forever. He is the union of man and Deity in one conscious personality. Christ is in some mysterious sense separate from the Father. There is a wonderful unity, but at the same time a distinction. Christ was not the mere apparition of humanity, as the ancient writers maintained, but He took to Himself a true body and a reasonable soul, a veritable man. His humanity was only a constituent part of his personality. His humanity was no more Himself than the body is man. He is the everlasting logos or word, the effulgence of the Divine majesty, the brightness of His Father's glory and the express image of His person. The hypostatical union will always remain, the mystery of mysteries, incomprehensible to all finite minds. Men and angels are called the sons of God, but He stands alone unequalled and unrivalled as the only begotten of the Father. The declarations about Christ's eternal Sonship claim for Him a uniqueness and solitariness in that relationship. He possesses with the Father and Spirit the incommunicable essence of Deity, for in Him dwelleth all the fulness of the Godhead bodily.

Christ is wonderful as the eternal revealer of the Father. All the phenomena of nature, all the operations of His power, all the dispensations of His government make Him known, but Christ by His word and spirit reveals to us the will of God for our salvation. As a priest He has offered up Himself a sacrifice to satisfy Divine justice. He entered Heaven with His own blood to appear before His Father to intercede for the salvation of all who would believe on His name. "He was made after the order of Melchisedec." Through His sacrifice. He "puts away sin." As a king He subdues sinners to Himself and makes them a willing people in the day of His power. He rules and defends them. He is the King of Kings. He directs and controls all the hierarchies of celestial worlds. As a physician He could heal all kinds of bodily diseases and every kind of spiritual maladies. As a captain He overcame all His enemies and makes His people more than conquerors. He never lost a soldier on a battle-field, for He gives complete and everlasting victory to all who are His true followers. He is an all-powerful commander. He is thus wonderful in all His mediatorial

aspects. Whatever view we take of Him this famous title applies to Him. He was wonderful in His majestic deportment, in His sublime doctrines, in His illustrious deeds, in His atoning death, in His glorious resurrection and triumphant ascension to Heaven.

He is also wonderful in His love to His people. This is the grand theme of revelation. If it were not for the love of Christ there would not be good news for the sinner in the Bible, but this subject is often mentioned there, as great, self denying, transcendent, free, unchangeable and abiding love. Human love is awakened by some excellency or worthlessness which the object has, called out by congeniality, and is attracted by beauty. Human love is drawn forth by love. None of these properties is found in man. "He loved us." Precious words! This fact sheds light on His incarnation, sustained Him in His severest trials, and led Him to Calvary to suffer the painful death of the cross for man. The greatest and most glorious work of Christ is human redemption, which fills immensity with wonder and admiration. When millions of ages have passed away the glory of this achievement still remains. He is wonderful in the blessings He bestows on His people; these are temporal, spiritual and eternal. He is the bestower of bodily health, soundness of mind, food and raiment and innumerable other good things for this life that our bodies require, spiritual blessings, such as pardon, peace, purity, adoption, joy and many others both in this life and that which is to come.

He is wonderful in the Divine promises which are all yea and amen in Christ Jesus. The Bible is a book of promises as well as doctrines we are to believe and duties we are to perform. There are over 30,000 promises in the Old and New Testaments, but the greatest of them all, and which includes all the rest, is found in I. Cor., vi., 18, "And I will be a Father unto you and ye shall be my sons, and daughters, saith the Lord Almighty." He is wonderful as to the home He has prepared for His people. He will bring every one of them to heaven at last, which is a state of perfect blessedness, unbroken rest and eternal glory. When they get there they will always feel at home, there more so than they ever did here. It is a place distinguished for the absence of all evil and for the presence of all good. Heaven is supposed to be at the centre of the universe, the capital of immensity, the metropolis of the vast empire of Jehovah, a world that transcends in beauty and glory any other part of space, where the triune God gloriously and specially manifests Himself to all holy intelligences. Only to live in the constant expectation of reaching that blessed home where there will be no sin, no sorrow, no separation of friends, but to be forever with the Lord and behold the glory of Him who is called "Wonderful"! His name shall endure forever." This name will live on earth and extend in its influence when the names of the most distinguished statesmen, kings, artists, poets and authors shall be buried in the dead sea of oblivion. Let us therefore believe on His name and serve Him with gladness, and say with the saints of every age, "And blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and amen."

Ministers and Churches.

OUR TORONTO LETTER.

A patriotic service in a Presbyterian church on a Sabbath evening, and with the church decorated and draped for the occasion was so unusual a thing that many good Presbyterians left their own pews and filed into St. Andrew's last Sabbath evening. There was an attempt to satisfy the Presbyterian conscience an observer would say, by having the special service, and it was quite an hour in length, and then going on with the usual service. Has the lecture on "Ruth" not been exceptionally interesting the preacher would have learned by many infallible signs that he was keeping the people there an unconscionably long time for a Sabbath evening service.

There was a patriotic service also at the cathedral and at All Saints, but that was somehow expected. The one was the representative Anglican Church of the city, and the rector of the other was a military enthusiast. For the rest, the preachers contented themselves with references to it, often a merely illustrated reference.

It is wise to ignore so completely, so strong a popular sentiment as that of that memorable Thursday? There is a cheap kind of notoriety gained by flying in the face of the public feeling, quite as cheap in its quality as the popularity gained by floating back and forth on the crest of the popular wave. Some are already decriing militarism and bidding the people beware of an idol that may become most cruel. The very excess of the present public sentiment is the best corrective. Already there are some who have grown tired of military display and ere our soldier lads have fairly settled into their accustomed places after their return the pendulum will have swung to the other extreme. Let us hope that the enthusiasm may keep up till the men who have represented Canada so well shall have been welcomed home again.

Many would have been glad to say—God Speed—to Wm. Patterson on Friday evening of last week but, remembering the pain it gave him they sent up the prayer for him and did not come. It was the most kindly of many kindly acts. In his over wrought condition it was well that the leave taking was quiet, and even commonplace. He will be back again, the ties in Toronto are too strong to snap at once, and some of them will speedily bear him to us again if only for a brief visit.

We passed by Knox College the other day and wondered how long the fence that has been for some years tottering to its fall could hold itself upright. It was fortunate that there were no bonfires in the vicinity on Wednesday or Thursday nights. The temptation to the small boy would be irresistible. Surely this could be replaced not by an elaborate iron fence, such as often shut in the academic lawn, but by a simple iron tube running round the plot. It may be that the temptation to the several hundred of small humanity in the near vicinity would be too great were there no semblance of a fence around the College grounds.

Rev. Jas. Watt of Laskey, was released from his charge of Laskey and West King on Tuesday. In this year of rearranging there is room for some change where Mr. Watt has been working, and working well for some years.

The majority of the men into whose hands Principal Caven put diplomas in April last, have been or are about to be settled. Some six of them were licensed by the Presbytery on Tuesday last, and some of these will soon be in settled charge.

Changes are rapid nowadays. On Monday next the Presbytery will at an adjourned meeting consider a call to Rev. Robt. Martin of Markham to Erskine Church, Hamilton. Mr. Martin will probably accept and will be an excellent successor to the Rev. J. C. Shearer. He is a man of kindred spirit. But one wonders who shall be the next to break ranks.

OTTAWA.

In Bethany church, Rev. Robt. Eadie conducted both services last Sunday. Communion will be dispensed on Sunday, June 17.

There was a large attendance at the Communion Service in Bank St. et Church, last Sabbath morning. The same remark applies to a similar service in Knox Church.

The Sunday School Singing class of Knox church, will give an evening of song next Friday under the direction of their instructor, Mr. J. Edgar Birch. A silver collection will be taken up to buy music for the class.

Rev. A. B. Winchester, of Victoria, B. C., will occupy the pulpit of Knox Church next Sabbath-morning. Mr. Winchester has been a successful worker among the Chinese of the Pacific coast for several years; and is a preacher of more than ordinary power.

Rev. Dr. Campbell preached last Sabbath morning in the Concession Street Mission Hall on Christ's agony in the garden, taking his text from Luke 22: 39-46. He said that nothing could account for this mysterious agony, but the old-fashioned doctrine of substitution. The Saviour was suffering for the sins of the world.

A situation in the present war furnished an excellent illustration in yesterday morning's sermon by Rev. Mr. Ramsay, of Knox. He spoke of the supreme effort that is made by the British to keep their line of communication open with the base of supplies. If we would fight the good fight of faith successfully, he said, we must put on the whole armour of God, and ever keep open the communication with Jesus Christ, who supplies our spiritual need.

History is being made every day in South Africa, remarked Dr. Herridge in St. Andrew's, last Sabbath, and we should be proud Canadians that our own soldiers are taking such a prominent part in history. The heroic defence of Mafeking and the bloodless march of Lord Roberts almost to the gates of Pretoria will live in history and among the great deeds of the British army. There will arise from the war a new imperialism that will make its influence world-wide.

Rev. Mr. Milne, of the Glebe Church, on Sabbath morning, preached on the anointing of Jesus by Mary. He said that a great many people of the present day, joined with those of that time, who looked upon the act as one of extravagance. We must recollect, he said, that it was her way of expressing her love, and that this more than counterbalanced extravagance in the purchase of the ointment. He thought that we should be slower to judge others by our own standard, and to accuse them of poor judgement if they did not do things just as we would do them ourselves.

Rev. Dr. Armstrong, in St. Paul's, referred to the near ending of the conflict in South Africa, and said: The war has taught not a few wholesome lessons both to Britain and to Boer. War is a terrible judgement, and the development of militarism is a national evil, but there are also beneficent results. We rejoice to feel ourselves nearer to the heart of the empire and to feel stronger than ever the mighty heart throb of Empire. Moreover, this war will tend to bring in the universal peace we sigh for. Africa will become a missionary centre. Christian missions alone can bring in the fulfilment of the prophecy of earth-wide peace.

WINNIPEG AND WEST

Rev. Dr. Bryce has returned from Emerson, where he presented the claims of the Century Fund, and succeeded in getting \$1,100.

Rev. S. W. Thomson, B.A., of Qu'Appelle, preached morning and evening in Augustine Church, Winnipeg, last Sunday.

Rev. Robt. Knowles, of Toronto, is visiting his son, Rev. R. E. Knowles in Galt.

EASTERN ONTARIO.

The collections of the Everett Church Anniversary Services amounted to \$66.

Prof. Scrimger of the Presbyterian College, Montreal, preached in the Brick Church, St. Elmo, Sunday evening.

Rev. W. S. Smith, of Middleville, filled the pulpits for Rev. J. A. Leitch of Watson's Corners on a recent Sunday.

Rev. Alex. McAuley of Pickering, formerly of Woodville; has received and accepted a call to Mitchell, Ontario.

Communion was dispensed in Knox Church, Cornwall, on Sunday, June 3. Rev. W. D. Reid, B.D., of Montreal, preached. Preparatory service was conducted by J. U. Tanner, of Lancaster.

The annual picnic of Knox, Ottawa Sunday school will be held at Gilmour's grove, near Chelsea, on Saturday June 10th. All who are privileged to attend, are sure of an afternoon of unmixt enjoyment.

Rev. Colin Campbell, of Rossland, B. C., occupied the pulpit of St. Paul's Church, last Sabbath evening, preaching a thoroughly evangelical sermon from the text, 1st Peter, 2 and 7: "Unto you therefore that believe, He is precious."

Rev. J. McLaren, of Ottawa, who has charge of the Presbyterian Mission at Plantagenet, has filled the pulpit for the last two Sabbaths. On Friday evening he gave a very interesting talk on Music—principally the music of the hymns of the Presbyterian Book of Praise.

The building committee of the Presbyterian Church, Vankleet Hill, have had the plans of the church altered somewhat. The church when completed will have a much higher tower than was at first intended. This will not mean much of an increased cost.

Rev. Mr. Bennett of Almonte preached in the Presbyterian Church, Bradford, last Sabbath evening to a good congregation. He gave an excellent discourse from the words "For all things are yours; and ye are Christ's; and Christ is God's." Rev. Mr. Bennett remained in town over Monday, visited a few families in the congregation and attended the Endeavor meeting in the evening.

The Perth Courier says: Rev. W. J. McDonald, who not many years ago, officiated as temporary pastor of Calvin Church, Bathurst, has been appointed minister of the First Presbyterian Church, Hyde Park, Massachusetts, at a salary of \$2,500 a year. The reverend gentlemen is a son of the late Mr. W. J. McDonald, P.L.S., Arrprior and grandson of the late Mr. Duncan McDonald, of this town.

The Presbyterian S.S., Greenbank, preserved its reputation for successful anniversaries on Thursday last. A large crowd partook of tea served in the basement. The concert was listened to by a full house and consisted of short addresses by Rev. Mr. Macfarlane of Port Perry, J. A. Miller and Geo. Miller, solos by Miss Carrie Scenes and J. Balfour of Prince Albert, recitations by Miss T. Scenes and anthems by St. John's Presbyterian choir of Port Perry. The patriotic sentiment largely predominated. The proceeds of tea and social were about \$90.

The anniversary services in connection with the Presbyterian church, Prescott, were held on Sunday last, when Rev. Robt. Laird, M.A., of the First Presbyterian church, Brockville, preached two very eloquent sermons. The evening sermon was of a patriotic nature and was much appreciated by a very large congregation, the beautiful church being crowded to the doors. The musical services were very fine. On Monday evening the anniversary services were continued, when the Rev. D. Strachan, of St. John's church, Brockville, lectured on a tour through Italy. The able lecturer held the attention of his hearers throughout the whole of the lecture. A social was also given by the ladies of the church and after the lecture refreshments were served in the dining-room of the church.

WESTERN ONTARIO.

Next Sabbath the Rev. R. W. Ross, Guelph, will preach morning and evening in Knox church, Elora.

Rev. W. J. Jamieson, a retired missionary from India, has been called to the Presbyterian church at Oil Springs.

Rev. Dr. Jordan of Queen's University Kingston, who has been visiting Rev. B. B. Williams of Guelph for several days, has returned to Kingston.

The sacrament of the Lord's Supper was observed at Knox Church Stratford on Sunday morning. Some twenty-one new members were received into the church.

Rev. Thomas Wilson, of King Street Church London delivered his lecture on the "South African War" in the Presbyterian Church Delaware, before an audience that crowded the church to the door.

At a social on Tuesday evening, the 22nd May in the Presbyterian church, Cookstown, the congregation surprised the retiring pastor and his family with the presentation of an address and a purse of \$40.00 in gold.

Knox Church Sunday School Galt took up a collection for the India Famine Fund on Sunday, which amounted to \$56.45. This is the second collection taken up by this school since the first of the year. The previous one amounted to \$50.51, making a total of \$106.96.

Rev. A. J. McGillivray, of St. James' Presbyterian Church, and Rev. Dr. Grant, of Orillia, exchanged last Sunday. The congregations at both services in London, were very large. The sermons of Dr. Grant were thoughtful and beautifully expressed, and were greatly appreciated by the friends and many members who attended the church.

At the last meeting of Hamilton Presbytery arrangements were made to have the induction of Rev. Mr. Martin to the pastorate of Erskine Church take place on Thursday evening, June 28th. Rev. Dr. Lyle was appointed to preside; Rev. P. J. McLaren of Strabane to preach; Rev. Dr. Fraser to address the minister; Rev. Dr. Fletcher to address the people.

A concert and social was held in Chalmers, Presbyterian Church London under the auspices of the Ladies' Aid Society, to mark the third anniversary of the induction of Rev. Walter Moffatt as pastor of the church. A large attendance was present, and the affair was a decided success. Addresses were delivered by Revs. Dr. Johnson, W. J. Clark, J. G. Stuart, and the programme was furnished by Misses Templeton, Sample and Colquhoun, and Messrs. H. K. McDonald, A. Wicks, Ward, F. Penny, F. Christie and the McDonald Male Quartet.

The death took place yesterday, 31st ult., says the London Advertiser, of Mrs. D. Millar, widow of late Capt. D. Millar, Royal Canadian Rifle Regiment, at the advanced age of 85 years. Born at Jedburgh, Scotland, she possessed the most sterling qualities of her nationality, and was a fitting representative of those old worthies who are fast passing away. She was a great reader; a woman of strong faith; the Bible was her text book. She was an exemplar of practical Christianity, putting it into every day use, as all who were acquainted with her could testify. A family of five children survive her—John and David, residing in Toronto; Robert D. of this city; Mrs. John Cameron and Mrs. D. A. McDermid.

The anniversary services of Knox Church, Burlington, were held on Sunday, June 3rd, and were conducted by the Rev. Harry Grant of Honan, China. A social held on Monday evening was of more than usual interest, it being the 56th anniversary of the opening of the church, the 20th of the pastor's induction, also the 20th anniversary of the marriage of the Rev. Dr. and Mrs. Abraham. A good musical programme was rendered and addresses were given by Rev. H. Grant and Rev. J. Young and Rev. Neil McPherson of Hamilton. The members of the congregation took this opportunity

of expressing their esteem and affection for Dr. and Mrs. Abraham by presenting the former with a handsome oak chair, upholstered in leather; also a beautiful china dinner set to Mrs. Abraham. The presentation was made by Lieut.-Col. Kerns. Dr. Abraham made a feeling reply in behalf of himself and wife.

NORTHERN ONTARIO.

Rev. J. McD. Duncan of Woodville, arrived home last week from his vacation.

Rev. P. Reich of Knox College preached in Knox Church Beaverton, on a recent Sunday.

Markdale—Tenders have been called for remodeling and otherwise improving Cooke's Church.

Revs L. W. Thom, of Flesherton, and A. E. Neilly, of Horning's Mills exchanged pulpits last Sabbath week.

F. C. Harper, B. A. of Barie has taken charge of the Presbyterian congregations of Angus and New Lowell for the summer.

The Rev. A. L. McFadyen late of Mount Albert took the Rev. Mr. Johnson's work last Sunday at Harkness, Hortell and Sundridge.

Maxwell.—The Ladies' Aid Society of Rev. Peter Fleming's congregation held a successful social at Mr. McCallum's on the Queen's birthday.

A special service of thanksgiving was held in Knox church Owen Sound, on Sabbath evening, for the surrender of Pretoria, and the end of the war.

Rocklyn—"The Soul" was the subject of a very interesting and impressive sermon by Rev. Dr. McLaren to a crowded congregation last Sabbath week.

The Sabbath School classes taught by Mrs. Rev. Hunt and Mrs. T. Morrow, Markdale, picnicked at the latter's home on the 25th ult and the scholars highly appreciated the kindness of their teachers.

A meeting of the united congregations of Beaverton and Gamebridge was held in Knox church, Beaverton on Monday last to consider the matter of calling a minister to the vacant charge. Rev. J. McD. Duncan of Woodville, presided. After some discussion the Rev. A. C. Wishart, B. A., of Knox College, Toronto, was unanimously called to be pastor of the congregations.

Owen Sound—"This is the victory which overcometh the world, even our faith," was the subject for a patriotic sermon in Knox Church last Sabbath week. The Rev. Dr. Waits as reported by the "Sun" pointed out that strategy as well as hard fighting had gained the victories in South Africa. So must the church use strategy to gather young men into the fold. Thousands of young men would be enrolled in the Christian army if common sense were only used. All through the sermon Dr. Waits pointed out parallels, his theory being that strategy was as important in the Church as it was in the battlefield."

Presbyterian Century Fund.

The following subscriptions have been received from ministers upon behalf of the Century Fund, to 31st May, 1900:—

| | | |
|--|-------|-------|
| Rev. D. Wright, Springhill, N.S. | ..... | \$100 |
| " William Grant, Grand River, C.B. | ..... | 25 |
| " John Rose, River Dennis, C.B. | ..... | 50 |
| " W. J. Fowler, Carleton, N.B. | ..... | 40 |
| Ordained Missionary | ..... | 10 |
| Rev. W. Foss, Mayne Island, B.C. | ..... | 10 |
| " J. R. Johnston, Preston | ..... | 25 |
| " H. Ross, Elfrida | ..... | 40 |
| " Robert Young, Pakenham | ..... | 40 |
| " P. Fleming, Maxwell | ..... | 25 |
| " J. A. Turnbull, Toronto | ..... | 200 |
| " Dr. Kellock, Richmond, Que. | ..... | 50 |
| " J. A. McDonald Richards, Lending | ..... | 20 |
| " A. E. Reeves, Campbellford (from \$50 to | ..... | 75 |
| " S. G. Livingston, Moore, (from \$50 to | ..... | 70 |
| " Hugh McLean, Godfrey, Ont. | ..... | 10 |
| " Dr. Armstrong Black, Toronto | ..... | 50 |
| " J. M. Goodwillie, Metcalfe, Ont. | ..... | 25 |

MARITIME PROVINCES.

Rev. Geo. A. Grant has been settled as ordained missionary at Wentworth and Westchester, N.S.

Forest fires have wrought great damage in the vicinity of St. John. At one time the buildings in Rockwood park were in danger and two of the engines were despatched to drench the woods around. A number of barns and dwellings were burnt last Wednesday and the pretty village of St. Martin's was more than one-third destroyed. Loss, nearly \$100,000. Many families are destitute and outside aid is solicited for them.

The University of New Brunswick has celebrated its centennial with dignity and éclat. The date of the charter is 1870, but its first graduates were "capped" in 1828. For 45 years Dr. Brydson Jack, a graduate of St. Andrew's, and a staunch Presbyterian, was president. The present incumbent is Dr. Harrison, an old graduate, but also an M.A., and LL.D. of Trinity College, Dublin. Amongst the old graduates are: Principal Parkin of Upper Canada College, Prof. McCurdy of Toronto University, Prof. Goodspeed of McMaster and Principal Sheraton of Wycliffe, Chas. D. G. Roberts and Bliss Carman, the poets, are also graduates. The University was lavish in the bestowal of honors. No fewer than 42 received the degree of LL.D. Amongst these were Prof. Falconer of Halifax and Rev. J. D. Fraser of St. John who represented our colleges Halifax and Montreal respectively.

A vigorous campaign against Sunday trains on the I.C.R. is going on at New Glasgow and other points in Eastern Nova Scotia. Last Sabbath Rev. A. Rogers and H. B. Grant exchanged pulpits and treated their congregations to vigorous and plain speaking regarding "Sins committed in our midst on the Lord's Day."

The Centennial celebration of the U.N.B. was saddened by the sudden death of Dr. T. H. Rand, lately a professor of McMaster University and for many years superintendent of education in Nova Scotia and in New Brunswick.

Your correspondent had an interesting view of the eclipse last Monday. He was strolling over the hills in Rockwood park and the sea and the city with the surrounding meadows and mountains lay spread out like a panorama at his feet. Over all lay the weird, ghostly hue characteristic of the phenomenon—a sight to make one feel "creepy." He did not wonder that the "untutored savage" thought on such an occasion that nature lay a dying. Coming across two workmen, who were erecting a new fence around the perambulatory of a captive moose, he asked if they had provided themselves with smoked glass for the occasion. "Don't need any smoked glass," was the reply, "can show you the eclipse without it." Placing himself back to the sun he said, "Look down there on the grass and you'll see it." And sure enough where the shadow of the rim of the man's hat lay, was a beautiful silvery crescent of light, the exact reproduction in miniature of the un eclipsed portion of the sun, but with the horns pointing up instead of down. The other man's hat was much better ventilated and when held up and moved about made the greensward glitter with the fairylike spots of light, everyone a perfect crescent. Don't you think that St. John carpenters are uncommonly well posted in astronomy and optics? Can any of your young readers explain the curiosity?

The first public meeting of the St. John Lord's Day Alliance was a success. The papers try to belittle the movement because it is going to prove an awkward one for the politicians to handle. It does seem a little peculiar to a "layman" that one of the provincial government, Mr. Pugsley, should be counsel for the cigar dealers who are attempting to prove that he and his colleagues have exceeded their powers. He can influence the action of the government in the interests of his clients and to its own humiliation and confusion.

Is your subscription over due? If so kindly remit.

The Inglenook

David's Summer in the Country.

David is a little boy nine years old who had never been as strong as he might be. He always loves to go to his grandmother's in the country, and last summer he had his wish gratified more fully than ever before, as he spent the whole vacation. He said he had broken a wish bone with Justin, the girl, and that this time his wish came true. At grandma's he found the people, and Nell, his favorite horse, all glad to see him again. They haven't any little boy at grandma's when David isn't there, and so he was installed as errand boy immediately. He had to bring Grandma, who is an invalid, drinks of water from the spring, had to hunt her spectacles when they got lost, bring her fresh apples from the orchard, and so forth. For Aunt Catharine and Sophia he brought the cows; and for Uncle Jim he carried water to the fields, rode the horses to water, and all such things. Not everybody realizes that the boy is often the busiest person on the farm and can get his time to grow.

During the summer David learned how to put the halter on Nell and how the harness is put on a horse. He soon grew able to hitch up his side when the horse was put in the shafts of the carriage, and became so expert that his side was generally finished first. He learned how to plow, to "roll," to make hay, to harvest with a binder, to "haul in" and he saw the thrashing done. David and his grandmother had been away to the nearest town and knew the thrashers were coming. Just before they came he went up to the top of the hill to watch for them. The chief thrasher said, when David saw them coming, the traction engine ahead he jumped two feet straight up in the air like an Indian and ran to give the news. But the thrasher went on to say: "That isn't very strange; I know of some men who get excited when the thrashers come." For you must know that thrashing day is the great day of the year to the farmer. When David carried water to the thrashers, he carried a big pail nearly full at double quick. His father knows of his taking much more time when he had a much lighter load on other occasions. But who does not know that circumstances alter cases!

When he is at home, being of an impulsive nature David hears a good many "don'ts." It is "don't do this, David" and "don't do that." At his grandmother's he heard very few of them. Even when, like General Grant as a boy, he hung to the horses' tails, nobody said "stop that." I wonder whether there might be other children who too many here "don'ts." At any rate, in David's case, it was a good thing. He had a rest for a while.

Can David drive Nell? Of course, he can. One trouble, however, with his driving is that he is often tempted to drive like Jehu. How did Jehu drive? (See 2 Kings ix, 20). On such occasions, his grandmother, instead of saying "don't," used diplomacy. She said: "David, won't you drive slower? We can't see the corn when we go fast." Or, "if you drive so fast, we will get home so late, no, no, and then our drive will be over." These are all associated such reasons.

Sunday mornings David goes to church with his mamma. But he has been to church in the school house. He has been to Sunday evening services. He has been to church when the sermon was meant to be a sermon on the place? At any rate, before that he had harbored the view that sermons are not intended for boys to listen to. Was he right or wrong?

When David went back to his home in a distant state he went stronger than he had been for a long

time. Perhaps the best commentary on his vacation was that of David's teacher, who said: "What has happened to the boy? He seems so different from what he was before. He appears so happy; why he is even radiant."

David summed up an account of his vacation to two or three of his friends by saying: "It was a picnic."—The Herald and Presbyter.

Queer Little Historians.

Just a raindrop loitering eastward,
All alone,
Leaves a tiny "tall tale story,"
In the stone.

Gravel tossed by teasing water
Down the hill,
Showed where once in merry laughter
Flowed a rill.

In the coal bed dark and hidden,
Ferns (how queer)
Left a message plainly saying,
"We've been here!"

You may see here tiny ripples
On the sands,
Leave a history written by their
Unseen hands.

Why, the oak trees, by their bending,
Clearly show
The direction playful winds blew
Years ago!

So our habits tell us, little
Mails and men,
What the history of our whole past
Life has been.—Boys and Girls.

Star Distances.

Probably you know that the stars are suns, and that they look like mere shining points of light because they are so far away. The nearest is so far that a cannon-shot fired in Adam's time from the Garden of Eden and flying continually with undiminished speed, would even now hardly have started on its journey. It would be as if a train bound for an other town had just pulled well out of the station.

On a summer evening you may see Arcturus high up in the south or southwest, in June or July, and farther down in the west in August or September. You will know it by its red color. The star has been flying straight ahead ever since astronomers began to observe it, at such a speed that it would run from New York to Chicago in a small fraction of a minute. You would have to be gory to rise from your chair, put on your hat and overcoat and gloves and go on the street while it was crossing the Atlantic Ocean from New York to Liverpool. And yet if you should watch that star all your life and live as long as Methuselah, you would not be able to see that it moved at all. The journey it would make in a thousand years would be as nothing alongside its distance.

Many, perhaps, most, of the stars are really much larger and brighter than the sun. Canopus, as it appears to us, is the second brightest star in the heavens. It never rises in our northern latitudes; to see it well you would have to go at least as far south as the Gulf States. Although it shines to us only as a very bright star, it is really thousands of times as bright as the sun. If our earth should fly as near to it as it is to the sun, the whole sky would seem ablaze, and everything combustible on the earth's surface—forests, house and fences—would be burned by the fervent heat as if thrown into a hot fire. But the distance of Canopus is immeasurably great, so that

astronomers have not been able to learn anything about it. The most interesting conclusion from this is that Canopus, although it is only a star in the sky is really thousands of times brighter than the sun.

Canopus is not the only star of which this is true. Rigel in the constellation of Orion, is a star of the first magnitude; yet its distance is beyond all that the most powerful instruments of astronomers can fathom. There may be yet other stars ten thousand times as bright as the sun, and yet so far away that we do not see them as very bright stars.

There are now about sixty stars of whose distance astronomers have been able to get some idea. The distance of a few of the nearest of these have been measured with some approach to exactness, but the farther a star is the harder it becomes to secure exactness in such measurements. But astronomers are always trying to improve their instruments, and every year they are finding out more and more about the arrangement of the stars.

Perhaps in the twentieth century shall be half gone they will know how far off the Milky Way is—something they have as yet no certain way of learning.—Prof. Simon Newcomb, in Youth's Companion.

Worth Remembering.

Do your work well no matter what it is. Study your business. Make yours. If master of it by putting your head and heart into it. If it is book-keeping, then keep books in such fashion that the Angel Gabriel will want to lend you his crown as a token of approval. If you are a mechanic, or artisan, or farmer, be proud of yourself, and the rest of the world will soon come to be proud of you. Nothing is needed so much in this generation as a man with skilled fingers. You may have a long pull, but the clock will strike an unexpected hour, and the opportunity—which comes to everybody in turn, but which most people miss—will present itself. Study the building, and when you get your teeth into a big thing, let them stay there.

Save money. The coward runs in debt; the brave man has a \$5 surplus in his pocket. The world may laugh at you because you can't have a four-in-hand necktie. All right, let it laugh; you are your own world, and the people who sneer are simply outside barbarians. When they see that \$5 bill growing bigger, they will all want to shake hands with you and send you to parliament. Keep well within your income and you will save yourself from skulking round the corner like a kicked dog when the dun is on your track. The handiest thing on the planet is the penny laid up for a rainy day.

Now, young sir, get rid of the nonsense that you are a genius; settle down to the conclusion that you are just an average North American boy; and then start in. Keep yourself alert look after your digestive apparatus don't smoke cigarettes, get to bed early, be square toed in all your dealings, and we will wager a cookie that at 60 you will have to look backward for those who began the race when you did.

Two Little Feet.

O life, so prodigal of life!
O love and destiny at strife!
O earth so full of busy feet!
O woods and hills and all things sweet!
Was there no room amidst you all
For two more feet, so soft and small?
Didst envy me, where thousands sing,
The one bird that made all my spring,
My dove, that had so many ways
Of making beautiful life's days?
No room! Or rather it may be
Earth was too small 't' impression thee.
God only knows. I know I miss
Thy sweet caress, thy loving kiss,
The patter of thy dear small feet,
Thy hand in mine through lane and street;
While all that now remains to me
Is just a precious memory.
Two little feet 'neath earth's brown sod,
Two white wings somewhere safe with God.
—Sydney Dayre in Chamlier's Journal.

DOMINION BANK.

Proceedings of the Twenty-Ninth Annual General Meeting of The Stockholders.

Held at the Banking-House of the Institution in Toronto, on Wednesday, May 30th, 1900.

The Annual General Meeting of the Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday, May 30th, 1900.

Among those present were noticed Col. Mason, Messrs. William Ince, Wm. Spry, Mr. Boulton, E. B. Osler, William Hendrie John Stewart, Walter S. Lee, W. D. Mathews, Chas. Cockshutt, Wm. Ross, A. W. Austin, Thos. Walmisley, J. K. Niven, Timothy Eaton, W. C. Crowther, Dr. Andrew Smith, T. D. Brown, B. Cumberland, A. Hoskin, G. W. Lewis, John Long, J. Stewart, A. R. Boswell, jr., J. H. Horsey, T. G. Brough, and others.

It was moved by Mr. Wm. Ince, seconded by Mr. W. D. Mathews, that Mr. E. B. Osler do take the chair and that Mr. T. G. Brough do act as secretary.

Messrs. Walter S. Lee and W. G. Cassels were appointed Scrutineers.

The Secretary read the report of the Directors to the Shareholders and submitted the Annual Statement of the affairs of the Bank, which is as follows:—
To the Shareholders:

The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th April, 1900:

| | |
|---|--------------|
| Balance of Profit and Loss Account 29th April 1899..... | \$ 42,714 14 |
| Profit for the year ending 30th April, 1900 after deducting charges of management, etc., and making provision for bad and doubtful debts..... | 214,812 24 |
| | \$257,056 88 |

| | |
|--|---------------|
| Dividend 3 per cent paid 1st August, 1899..... | \$ 45,000 00 |
| Dividend 3 per cent., paid 1st November, 1899..... | 45,000 00 |
| Dividend 3 per cent. paid 1st February, 1900..... | 45,000 00 |
| Dividend 3 per cent. payable 1st May 1900..... | 45,000 00 |
| Written off bank premises..... | 15,000 00 |
| | \$ 195,000 00 |

| | |
|---|--------------|
| Balance of Profit and Loss carried forward..... | \$ 62,056 88 |
|---|--------------|

It is with great regret your Directors have to announce the death, during the past year, of their colleague, Mr. Edward Leadley, who has been a member of the Board since the year 1879. The vacancy has been filled by the appointment of Mr. T. Eaton.

With deep sorrow your Directors have to record the death of the late General Manager, Mr. R. D. Gamble, who has been the chief Executive officer of the Bank since 1895.

Mr. T. G. Brough, who has been in the service of the Bank since 1875, and who has until lately been the manager of the Toronto Branch has been appointed General Manager.

All branches of the Bank have been inspected during the past twelve months.

FRANK SMITH,
President,

Toronto, 30th May, 1900.
The report as read, was adopted.

A bylaw to increase the Capital Stock of the Bank from \$1,500,000 to \$3,000,000 was passed unanimously.

The usual resolutions of thanks to the President Vice-President, Directors, and Officers of the Bank were passed.

Directors for the ensuing year were elected as follows: Messrs A. W. Austin, W. R. Brock, T. Eaton, Wm. Ince, W. D. Mathews, E. B. Osler, and the Hon. Sir Frank Smith.

At a subsequent meeting of the Directors the Hon. Sir Frank Smith was elected President, and Mr. E. B. Osler, M. P., Vice-President, for the ensuing term.

In moving the bylaw for the increase of the Capital Stock of the Bank the Vice-President remarked that it had been the policy of the directors since the organization of the Bank to keep the capital stock at a comparatively small figure, but that the general expansion of trade and business in the country having forced the Bank to extend its operations to Manitoba and Montreal, it was found that owing to the limit of circulation the bank had been worked at a disadvantage, and the directors felt that if they were to keep pace with the increasing and enlarging business of the country the capital of the Bank must be increased. He stated that the shareholders were aware that the dividends paid by the Dominion Bank for many years had been able to pay these dividends in consequence of its small capital. With an increase of capital it was felt that the true policy would be to pay a regular dividend of 10 per cent., and from time to time, as earnings warranted, to pay a bonus to the shareholders. The Vice-President stated that he had no apprehensions as to the future, that he had no reason to believe that the earnings of the Bank would decrease, but that after very careful consideration the Directors had come to the decision that it would be in the interests of the Bank and of the shareholders to adopt the course outlined—namely to place the ordinary dividend on a 10 per cent. basis, and, as occasion warranted, to pay bonuses to the shareholders.

GENERAL STATEMENTS

| | |
|---|-----------------|
| LIABILITIES. | |
| Notes in circulation..... | \$ 1,172,769 00 |
| Deposits payable on demand..... | 1,236,737 55 |
| Deposits payable after notice..... | 11,553,814 02 |
| | 15,790,491 57 |
| Balance due to London agents..... | 240,339 57 |
| Total liabilities to the public..... | 17,508,510 14 |
| Capital stock paid up Reserve Fund..... | 1,500,000 00 |
| Balance of profit carried forward..... | 62,056 88 |
| Dividend No. 70, payable 1st May, Former dividends unclaimed..... | 45,000 00 |
| | 24 00 |
| Reserved for interest and exchange..... | 158,281 05 |
| Rebate on bills discounted..... | 55,576 14 |
| | 1,820,637 57 |
| | \$20,824,147 71 |
| ASSETS. | |
| Specie..... | \$ 666,470 00 |
| Dominion Government demand notes..... | 1,166,965 00 |
| Deposit with Dominion Government for security of note circulation..... | 75,000 00 |
| Notes of all and cheques on other banks..... | 576,040 82 |
| Balances due from other banks in Canada..... | 243,089 41 |
| Balances due from other banks in United States, Provincial Government securities..... | 737,892 84 |
| | 324,968 16 |
| Municipal and other debentures..... | 2,190,586 58 |

| | | |
|--|-----------------|----------------|
| Loans on all secured by stock and debentures..... | 1,747,963 68 | \$7,728,675 81 |
| Bills discounted and advances current | 12,710,912 54 | |
| Overdue debts (estimated loss provided for)..... | 12,793,13 | |
| Real estate..... | 45,416 57 | |
| Mortgages on real estate sold by the bank..... | 9,571 19 | |
| Bank premises..... | 3,690 74 | |
| Other assets not included under foregoing heads..... | 8,407 70 | |
| | 13,095,471 87 | |
| | \$20,824,147 71 | |
| T. G. BROUGH, General Manager. | | |
| Dominion Bank, Toronto, 30th April, 1900. | | |

A Boy's Rebuke.

In the neighborhood of Haddon Castle, Dorsetshire, there was once a tower called the "Tower of Repentance." What gave the tower its name we are not told, but it is said that an English Baronet walking near the castle saw a shepherd lad lying upon the ground reading attentively. "What are you reading, lad?" "The Bible, sir," "The Bible, indeed," laughed the gentleman; "then you must be wiser than the parson. Can you tell me the way to heaven?" "Yes, sir, I can," replied the boy, in no way embarrassed by the mocking tone of the other; "you must go straight by way of yonder tower and then keep to the right." The gentleman saw that the boy had learned right well the lesson of his book.

THE Provincial Building and Loan ASSOCIATION

AUTHORIZED CAPITAL, \$5,000,000.

Our revised plans are now complete and copy of pamphlet may be had on application.

PERMANENT STOCK PAR VALUE \$100 PER SHARE

Interest 6% per annum payable half-yearly on 1st January and 1st July.

DEBENTURE BONDS \$100 EACH.

Interest 5% per annum payable half-yearly on 1st October and 1st April.

Issued for periods of from one to ten years.

TOTAL ASSETS under sworn valuation \$1,620,000 on which we loan \$710,050.90 or 43.81%.

THOS. CRAWFORD, M.P.P., A.D. JOHN BUNN, PRESIDENT. VICE-PRESIDENT. FULL PARTICULARS FURNISHED. Temple Building, Toronto, Ont. E. C. DAVIES, Managing-Director.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York

Branch Office, 65 F. St., Washington, D. C.

World of Missions.

Letter From China.

Through the kindness of Rev. R. P. McKay, D.D., secy. F. M. Committee, we are enabled to publish the following letter:

Chang Te Fu, Honan, 1900.

My Dear Mr. McKay:—I began a letter to you a few days ago but was not able then to finish it so I will begin another. We are just past the Chinese New Year though not past the New Year holiday season yet. Visitors are coming to see us these days with their "New Year" clothes on and wishing us a happy New Year. The weather has moderated greatly the past few days and we are thinking of spring now. Work is opening up again and patients are coming to the dispensary, and street preaching is going on in the city. The last few weeks of the year are always unfavorable for work as people generally are collecting accounts or dodging them. We all here feel that we are specially favored this winter for though at times we expected trouble, and the native Christians were much alarmed, yet we have suffered nothing, while our sister missions in Shantung and Chih have suffered sadly from the rebels. Many scores of the Christians have lost all their all, and the trouble is not over we fear yet. Then too, you will have heard of the murder in Shantung of Mr. Brooke by the rebels.

We are, as you are, very much distressed over the war in South Africa and trust that it may soon be ended in a way that will be for the good of mankind and for the glory of God. We get news every week but though the telegrams are at least two weeks old, there is something like a small mool around my study (the post office) when the mail arrives. We are proud of Canada and what Canada has done and is ready to do, and we have no fear that the British Empire is in danger of falling to pieces. It would be a bad day for the far East and the world generally if that should happen.

As you will have the presbytery minutes long before this reaches you I will not tell you what was done there, but would only say that it was I think, one of the best meetings we have ever had. We had several knotty problems to solve and a good deal of work to do, but our meeting was most harmonious and enjoyable except during the hours we sat trimming and paring and squeezing, and contradicting our estimates to make them compare with those you sent us. We will feel the cutting down here, but I suppose it is necessary, and we cannot but sympathize with the committee in their efforts to divide up the funds among so many needy ones. I know, and we all have felt, that the way we set home our estimates in the past was not a good way, for it gave the church at home no say in the matter till after a good deal of the money had likely been

To the Deaf

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9926, The Nicholson Institute, 790 Eighth Avenue, New York

EPILEPTIC

LIEBIG'S
FIT CURE

Will cure Epitapsy, Fits,
St. Vitus Dance and Falling Sickness. A TRIAL BOTTLE sent FREE of ALL CHARGE to any sufferer sending us their name and address and mentioning this paper.

Address THE LIEBIG CO.,
179 King St. W.,
Toronto.

FITS.

spent, but I don't think the plan was ours. I would like to say to the committee however, that the presbytery of Honan is a "saving" presbytery, I mean in the expenditure of the Church's money. I know whereof I speak, for during the past year a good deal of the money spent passed through my own hands and the past two years I have helped audit the accounts of the mission. In proof of the above statement let me give you a few figures that may be of some use to you in bringing the financial side of mission work before the church at home. You need not be afraid to use these figures for they are genuine. If I were a missionary supporter instead of a missionary, I would certainly like to know how the church's money was being spent on the field, for many excellent men though good at preaching are not much use at figures and our training for the mission field did not call for any special preparation in that line. Here in Honan, our money comes to us in gold dollars, and a dollar is 100 cents, and a cent isn't much use outside the church collection plate. Well we take those cents and change them into silver cents and they are worth about .69923 of a gold cent, and we change those silver cents into copper cash worth about .68722122 of a silver cent and in our buying material for building here we divide up those cash into tenths and even hundredths so there is not much money goes to waste.

In our nearest neighbor mission which is nearer the coast than we are and thus relieved of part of the heavy freight bills we pay in Honan the estimate for a missionaries house is \$3,000. In other missions in North China, so far as I have been able to find out, the amount allowed per house is \$1,500 to \$3,000.

The allowance for the last house built in Honan and for the next two to be built is \$1,800 each. Other missionaries say the estimate is ridiculously small, and some of our own people said "it can't be done." When we made up our accounts this year we found that our house had cost \$1,275, but it could not have been built much cheaper. It is well and substantially built, and will, I hope, prove very cool in the summer as it is warm in the winter.

In all this summer we spent here in building something less than \$3,000, and we have to show for it a church seating 300, a dispensary, an operating room, 14 chieh of hospital buildings, 1,200 ft. of brick wall around our compound 8½ ft. high, and a dwelling house at \$1,275. It was only done by constant watchfulness and the roasting of the missionary in charge all day on the walls. I think we have reason to feel satisfied with the results of the year so far as building is concerned, but I am mentioning these facts that you may know that we here in Honan are taking good care of the church's bawlers.

The prospects for work are very bright just now. Almost every day we are hearing of new enquiries in different places where we did not expect to find them, and some places we feared were dead are showing signs of life again, and in one such place there are now meeting together for worship about twenty persons.

But I must close now. Kindly excuse mistakes as my typewriter is not very good at spelling yet.

We are all enjoying good health at present, for which we give God thanks.

Mrs. Menzies joins me in kindest regards.

Faithfully yours,
(Sgd.) JAS. MENZIES.

Korea is two days' sail from Japan and twenty-four hours from China.

A Buddhist temple near Ningpo, its idols, and adjoining land, have been presented to the Free Methodist mission of England for the establishment of a Christian mission.

At the great missionary conference Dr. Arthur T. Pierson happily calling the Bible "the greatest missionary," remarked that it goes to all lands, never needs or takes a vacation, is never sick, and never dies.

Dyspepsia's Victims.

THE CAUSE OF THE TROUBLE AND HOW TO OVERCOME IT

It Frequently Produces Headache, Heartburn, Dizziness and Other Distressing Symptoms—A Victim Tells of Her Release.

From the Telegraph, Quebec.

The primary cause of indigestion or dyspepsia is lack of vitality; the absence of nerve force; the loss of the life-sustaining elements in the blood. No organ can properly perform its functions when the source of nutriment fails. When the stomach is robbed of the nutriment demanded by nature, assimilation ceases, unnatural gases are generated and the entire system responds to the discord.

A practical illustration of the symptoms and torture of dyspepsia is furnished by the case of Mrs. A. Labonte, who lives in the village of Stadacona, Que. When interviewed by a reporter of the Quebec Telegraph, Mrs. Labonte looked the picture of vigorous health, showing no traces of the malady that had made her life for the time miserable. Speaking of her illness, Mrs. Labonte said: "For about two years I suffered dreadfully. My digestive organs were impaired and the food I ate did not assimilate and left me with a feeling of flatulency, pain and acidity of the stomach, and frequently heartburn. This condition of affairs soon told on my system in other ways, with the result that I had frequent headaches, dizziness and at times a dimness of vision with spots apparently dancing before my eyes. I became so much run down that it was with difficulty I could do my household work, and at all times I felt weak, depressed and nervous. While I was at my worst, one of my friends, seeing that the doctor was not helping me, urged me to try Dr. Williams' Pink Pills. My husband then got me half a dozen boxes and I began taking them. After I had used two boxes I began to enjoy my meals and the various symptoms of my trouble began to disappear. I continued the pills until I had used the half dozen boxes, when I again felt perfectly well. My stomach was as healthy as ever it had been. I could sleep well and my head was clear and free from the dizziness and aches that so long helped make me miserable. It is more than a year since I stopped taking the pills, and health has continued better than it was for years before." Mrs. Labonte added that she will always feel grateful to Dr. Williams' Pink Pills for the misery they have released her from, and she always friends who are ailing to use them.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen then nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Health and Home.

Strawberry Shortcake.—To one pint of sifted flour add two teaspoons of baking powder, one teaspoon of salt and sift again. Rub into the flour a heaping tablespoon of butter; add one teacup of milk and mix with a spoon; turn out on the well floured board. Do not knead or handle the dough any more than is necessary. Roll it out, spread with butter, fold and roll into two sheets, to fit pie plates. Rub the top with sweet milk, and bake in a hot oven for twenty minutes. Pick over a pint of strawberries, removing the hulls, and mash them slightly, add a cup of powdered sugar. On taking the shortcake from the oven, split open and butter generously. Spread a layer of berries over the lower half of one short cake, invert the top crust, spread that with berries, put on another layer spread with berries, then put on the top piece right side up. Serve hot, with or without whipped cream.

Strawberry Fritters.—Sift one cup of flour, one-fourth teaspoonful of salt and one teaspoon of baking powder. Beat an egg until light, add half a cup of milk, and gradually stir into the dry ingredients; add one cup of hulled strawberries cut in half. Drop by spoonfuls in hot fat and fry to a golden brown, drain on soft paper and serve with sauce.

Sauce.—Beat together one whole egg and half a cup of sugar; set the sauce pan containing these ingredients into hot water and beat vigorously while half a cup of water is added. When the mixture thickens, remove from the fire and add a tablespoon of lemon juice.

Strawberry Mousse.—Crush a pint of strawberries and press through a sieve. Soak one tablespoon of granulated gelatine in two tablespoons of cold water, then dissolve in two tablespoons of boiling water, and strain into the strawberry juice. Add one cup of sugar. Whip one pint of cream until thick. When the strawberry mixture begins to thicken, add the cream. Turn into a mould. Pack in ice and salt, and let stand for four hours.

Strawberry Salad.—This is a dessert salad, and it may be served in various ways. It makes a delightful summer dessert, and is agreeable to all who like a touch of novelty. Hull a pint of strawberries, sprinkle with four tablespoons of powdered sugar, pour over two tablespoons of orange juice and one tablespoon of lemon juice. Stand on ice until chilled and serve with wafers. Currant juice, chestnuts in lemon or vanilla syrup, or an equal bulk of raspberries all make delightful additions to this form of salad. It is delicious served in orange cups, with the oranges cut small and mixed with berries. The orange cups are made by cutting the top from the orange, scooping out the contents with a spoon, and soaked in ice water until wanted for use.

Frozen Strawberries.—Wash and hull a pint of berries, add a cup of sugar, one cup of orange juice and mix lightly. Place this in a glass fruit jar, adjust rubber and screw on the lid. Bury in ice and salt and let remain for four hours. Serve in small, thin glasses. The juice will be partly frozen, resembling a frappe in consistency. The top may be covered with a spoonful of whipped cream, but it is delicious without. Nice for lawn parties or summer luncheons.

MERIT WINS THE SOUL
 THAT ACCOUNTS FOR THE GREAT POPULARITY OF
"SALADA"
CEYLON TEA
 Which has the merit of being absolutely Pure and free from all coloring matter and adulteration.
Sealed Lead Packets Only. **All Grocers**
 25c, 30c, 40c, 50c and 60c.

SPRING TIME
 IS THE **RING-TIME**
 The participant's anxious interest in weddings is greatly increased by the fact that present requirements for
Artistic Wedding Stationery
 are unusually exacting. With the better classes everything must be a la mode. We have made special preparations to meet these requirements, and our invitation Paper Cards, etc., are exquisite in their design and finish. They have caught the AURA POPULARIS. Ask your stationer for the goods of
The BARBER & ELLIS CO., LIMITED.
TORONTO, ONT.

Rice Lewis & Son
 (LIMITED)
BRASS AND IRON
BEDSTEADS
TILES, GRATES,
HEARTHES, MANTLES.
Cor. of King & Victoria Sts.
TORONTO.

THE INGREDIENTS OF THE..... **COOK'S FRIEND**

 are equal in quality to those of the highest priced brands on the Market.
 It is sold at a more moderate price and therefore the more economical to use. It is best to buy and best to use.

BEETON'S
Bible Dictionary
 A Cyclopaedia of the truth and narratives of the Holy Scripture with the correct pronunciation of the leading names and words and their original meaning.
 252 PAGES—CLOTH
25cts.
 POSTAGE PAID
Upper Canada Tract Society,
 102 Yonge Street, Toronto.

THE CITY ICE COMPANY, Limited
 26 VICTORIA SQUARE,
MONTREAL
 R. A. BECKET,
 MANAGER.
PURE ICE—Prompt Delivery.
SEBLY & COMPANY 21 RICHMOND ST. WEST, TORONTO.
 EDUCATIONAL PUBLISHERS
 SCHOOL AND KINDERGARTEN FURNISHERS
 BOOKBINDERS AND MANUFACTURING STATIONERS

Books of Sacred Songs.

Suitable for Home or Church Use.

The music is printed on good paper, from engraved plates. Bound in heavy paper, cloth back.

- 38 songs. Choice Sacred Solos. High voice
 - 31 songs. Choice Sacred Solos. Low voice
 - 27 songs. Treasury of Sacred Solos. (High voice)
 - 27 songs. Treasury of Sacred Solos. (Low voice)
 - 30 duets. Choice Sacred Duets. (Low voice)
 - 53 duets. Latus Dies in Sacred Duets.
- A list of contents of the above books given in new "Descriptive Circular A," mailed free.

MUSIC REVIEW.

Published monthly. Subscription 25c a year. Two or more pieces of copyright music reproduced in each number. Biographical sketches and portraits of composers, with reproductions of their compositions, musical news and notes, list and review notices of new music. Send 2c stamp for sample copy.

WE SOLICIT ORDERS FOR ALL MUSICAL PUBLICATIONS.

OLIVER DITSON CO.,

MUSIC PUBLISHERS.
OLIVER DITSON CO., - BOSTON
CHAS. H. DITSON & CO., NEW YORK
J. E. DITSON & CO., PHILADELPHIA

Black.....

Turkish Dye Black for Stockings

Is a perfect Fast Jet Black. Or course, you can dye WOOL of COTTON, SILK or FEATHERS, as well.

TRY JUST ONE 10c. PACKAGE. Get it at your Drug Store.

BRAYLEY, S. NS & Co.

Communion Cards.

Two Sizes.

Dominion Presbyterian,
Belleville.

MONTREAL, - TORONTO.

Collection ... Envelopes

Two Sizes

Samples on Application

Dominion Presbyterian,
BELLEVILLE

Montreal. - Toronto.

Practical Science--

TORONTO.

ESTABLISHED 1878.

AFFILIATED TO THE UNIVERSITY OF TORONTO.

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following departments:

- 1.- CIVIL ENGINEERING.
- 2.- MINING ENGINEERING.
- 3.- MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.- ARCHITECTURE.
- 5.- ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

- 1.- CHEMICAL 2.- ASSAYING 3.- MILLING
- 4.- STEAM 5.- METEOROLOGICAL 6.- ELECTRICAL 7.- TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see Calendar.

L. B. STEWART, Sec'y.

You can have

Canada's Best Family Newspaper

THE WEEKLY GLOBE and Canadian Farmer

from now until January 1st, 1901, and Marion Harland's Works "Bits of Common Sense" (4 vols.)

For \$1.00.

Ask your local newspaper, postmaster or agent about them, or send direct to

THE GLOBE, Toronto, Can

Church Printing

SERMONS, ANNUAL REPORTS, LEAFLETS, TICKETS, ETC.

First-Class Work on Shortest Notice at Close Prices.

DOMINION PRESBYTERIAN,
BELLEVILLE

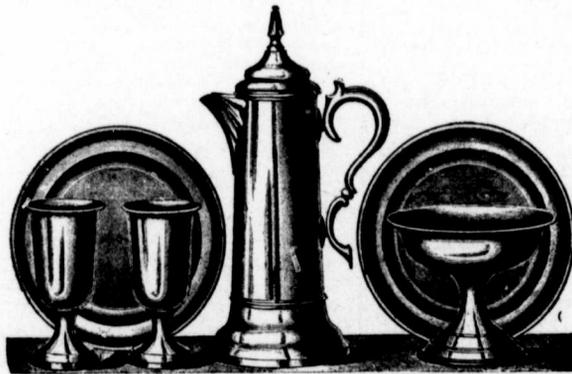
Montreal,

Toronto.

COMMUNION SET AND BAPTISMAL BOWL

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 silver ware 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.
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$16.50.
 - (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 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

MONTREAL.

THE DOMINION PRESBYTERIAN,
TORONTO. BELLEVILLE, ONT