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HOME MISSIONS.

BY A N.W.T. MISSIONARY.

For the Review.

WHILE nearly every congregation and individual in the Church have considerable knowledge of the Foreign Mission work and the difficulties and discouragements which beset the missionary's path, still comparatively few know much of Home Mission work in our own great North-West, and of the difficulties and discouragements with which the missionary has, there, to contend. THE PRESBYTERIAN REVIEW and the W.F.M.S. have done much to educate the people in Foreign Mission work. This is well and we should be thankful for it. But the people, and even many of our ministers in the East, need educating as to the wants of the West and the difficulties there to be met. Hitherto this burden has fallen mainly on Dr. Robertson and he has grappled earnestly with it, but from modesty or some other equally good reason the missionaries themselves have refrained from saying much about their own difficulties. However, as a missionary, I shall at present disregard the unwritten custom and venture to bring before the readers of the REVIEW some of the difficulties and discouragements with which the missionaries have to contend.

One of the first difficulties and by no means the least, is the hitherto insoluble problem of how to make one dollar salary pay two dollars expense and still save a little surplus for a rainy day. In many parts of the West, two dollars are no better than one dollar in the East, consequently \$900 here is no better than \$450 in the East, except that one has the pleasure of handling it, and even this vanishes when one's note is in the bank at 24%. But in very many cases the salary falls considerably below that figure. The people may be willing to supplement the Home Mission grant to that amount, but with bad markets and a failure in crops, it is simply impossible for them to do so, and the missionary must endeavor to content himself with what he gets and measure his coat by his cloth. So as to introduce nothing personal I shall illustrate by the case of a fellow-missionary. He came to his present field several years ago and, to begin, had to spend several hundred dollars in securing a travelling outfit. During these years, he never, till last year received a salary of \$800. His house rent alone cost \$150 per annum. For a portion of the time he was cook, housemaid, and servant all combined in himself, in order to save expenses and make both ends meet. During the rest of the time he has taken table board at one of the hotels at \$6 a week no other place being available, but still lodging in his own "shack." Add to this, at about the same rate as his board, expenses of keeping a house, clothing, travelling expenses to and from Presbytery, (over 100 miles) and various other items which an eastern minister escapes and you can form an idea of how much would be left out of a salary of \$650 or \$700 per annum. During all this time he lit the fires in his own church, swept the floor and cleaned the lamps—all this in order to get along. How much more comfortable might he have been in a small congregation in one of the older provinces, yet frequently we hear men in these provinces cry to cut down the Home Mission grants. His, I believe, is no very exceptional case, consequently I do not think that the western missionary can be accused of indolence or extravagance.

Another great difficulty arises from the scattered nature of many of the settlements, the long drives between stations and the severity of the climate in winter making these drives not only disagreeable but even dangerous.

Still another difficulty, and perhaps the most discouraging, is the lack of interest shown by many of the people in the higher things of life. The foreign missionary meets heathen on heathen soil, but the home missionary meets them on civilized soil. Many of the people have been so long on the outskirts of civilization that the more the missionary leaves them alone the better they like him. He requires to visit them and, as the western man says, "rustle them out" to Church every week and even then he may be unable to accomplish his object. Of course it must not be understood that the people are all of that character, though I fear the majority of them are.

During the last meeting of the General Assembly, a recommendation was presented by the Home Mission Committee to the effect that all graduating students and ministers applying from other Churches be requested to give at least one year's service in a mission field before being eligible for a call. This object was no doubt good, but, an external law usually has very little force unless supported by an internal law. It would no doubt be most beneficial both to the students and the Home Mission cause, should the recommendation be followed voluntarily. But would it not have a good influence if the members of the Home Mission Committee and other members of our Church who never did such work, would lead the way in this, and show an example by obtaining leave of absence for three or six months and coming out to some of our destitute fields in the West during the summer or particularly the winter. Every year quite a number of our ministers spend several months holidays restoring energy in Muskoka, at the sea side or, on a trip to Europe. Now, if they would spend their holidays for one or two years in a western mission field, and ride on a "bucking broncho," from fifteen to forty miles every Sunday and several times during the week, I think that the rocking might prove as beneficial as a sea voyage, and the bracing atmosphere as a Muskoka tonic. Of course, to obtain a knowledge of mission work in the West it is not sufficient to travel along the C.P.R. and remain for a few days at Winnipeg, Calgary and Vancouver. To see it in all its variety one must go back from the railroad from fifty to two hundred miles. In this way, a knowledge of the needs, discouragements and difficulties of mission work in the West can be obtained as in no other way, and a good example shown to graduating students and ministers from other Churches. I do not see that well organized congregations in the country towns or cities would suffer much from such a course, particularly during the winter when other supply could be obtained. In cities like Toronto and Montreal where congregations and ministers are almost crowding on one another, if two or three ministers would volunteer such work for a few months, surely their fellow clergymen, students and theological professors would see that their congregations suffered in no way.

This, of course, might not be a very pleasant experiment for those who enjoy pleasant congregations and comfortable homes in eastern towns and cities, but it would have the merit of giving them a practical knowledge of the needs and difficulties of mission work in the West, and of relieving Dr. Robertson of much difficulty and anxiety in securing winter supply for destitute fields.

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Toronto, August 30, 1894.

In Harness.

THE summer vacation is a thing of the past and next week will see the pastor in his own pulpit and the people in their pews. As the night after a day's weary toil so is the summer interval after a year of hard labor. In olden times when the world moved at a slower pace than now, the holiday was not a general necessity, but in these days of hurry and worry, a change and rest become an essential part of life. And thus tired nature, mentally and physically is recuperated and restored, and fitted for the arduous duties of the coming year. With September the children get back to their lessons, the business man to his desk, the pastor to his people and the church agencies to their varied duties. The Sabbath school, the Bible class, the prayer meeting, the various societies receive new vigor and start afresh the programmes for the year. It is a season which calls for much prayer and communion with God. There are causes for thankfulness for renewed strength, for rich mercies, and thank offerings will be presented at the throne of grace for many blessings received. There is need for divine guidance in the future, for divine grace to fit the worker for the duties which, one and all, call for consecration to acceptable service. This also is a season for resolutions. It is a period on the journey. The burden, laid down for a short time is once again taken up in the strength of the Lord. It is good to have a firm resolve as to the march Zionward. The best ought to be promised and the best out to be given. What shall be our resolutions? Let them not be merely general. This is an age of specialization. We have learned the advantage of the division of labor, of excellence in a special calling. So with our purposes towards the Kingdom, let us have some definite work before us for this year, something we may reasonably aim at accomplishing before the end of next June strikes the hour for the vacation of 1895. There need be no lack of special objects. Look around. You see on every hand work that can be done by you, be it little in itself or great. There is no congregation that has not its own needs towards the supplying of which you

may bear a useful and profitable hand. There is not a scheme of the church that does not open an avenue of usefulness to you should you feel willing to help. There is no lack of comrades to associate with in your chosen path. The close of the holidays brings with it many thoughts, but none more noble than those which prompt to a better, more intelligent and efficient interest in the work of the Lord.

Looking for Union.

The remarkable conference at Grindelwald—and it has been remarkable, notwithstanding the belittling comments of the press—is another evidence of the growing desire for a better understanding between the various Protestant denominations into which the church is divided. The British press in which much space has been devoted to the conference, has now conceded that one result may be a movement for the union of the Methodists of Great Britain. There has been a rustling among the Presbyterian trees also, and surely a union between the Scotch churches and the Presbyterians of England and Ireland is not a consummation to be eternally despaired of. Speaking of the more remote possibility of a union between the Presbyterian and Anglican Churches Dr. Monro Gibson said at the conference that he believed his Church could agree with the Lambeth Synod on the point of having bishops; but he emphatically pointed out that the Presbyterian view was in strict accordance with the many important passages in the New Testament which proved that the "bishop" and the "presbyter" was one and the same person. He refused to distinguish between the presbyter and the bishop, or to separate the offices—in fact, he maintained that he, personally was a bishop. He looked forward to reunion on the ground of federation and mutual recognition.

The Theory of Evolution.

On the 8th of this month the British Association opened its annual meeting at Oxford, and was addressed by its president, Lord Salisbury. Toward the conclusion of his able effort, he touched upon that pet theory of some modern scientists—evolution. Quoting from Professor Weismann, who says "It is inconceivable that there should be another principle (other than evolution) capable of explaining the adaptation of organisms without assuming the help of a principle of design," the noble speaker said, "I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science among us, Lord Kelvin, and to quote as my own concluding words the striking language with which he closed his address from this chair more than twenty years ago:—'I have always felt,' he said, 'that the hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology. I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.'" We commend this manly statement of faith in a personal God to our

embryo scientists among the young men in our colleges and universities, coming as it does from such an authoritative source. One of the world's needs is statesmen and scientists of just such convictions.

A Magnificent Edifice. Rev. R. Lawson, of Maybole, a well-known descriptive writer, states that the Thomas Coats' Memorial Church, Paisley, is the most magnificent Non-conformist Church in Europe. It was built for the body of which he was long a leading member by the estate of Mr. Thomas Coats, the great thread manufacturer, and Rev. Dr. Flett is the pastor.

Established by Law. The days of tyranny still flourish in England as witness the following incident: At a parish in Wiltshire, the Duke of Beaufort gave all his tenants notice to quit because they had chosen Admiral Close as church-warden, unless the Admiral withdrew. To prevent the threatened eviction the Admiral did withdraw, but the laws which confer upon the Duke this right are anti-Christian as well as uncivilized.

The Jerusalem Railway. In order to secure the advances made on the Jaffa-Jerusalem railway the Rothschild's have had to take the road over—and will continue it under their direction. Speaking of the failure the *Journal and Messenger* says: "It was an expensive undertaking, and there was no good reason for supposing that the business possible to it would pay for the work; but those who furnished the capital easily parted with their money. We should not be surprised to learn, in the course of a few years, that the road has been abandoned because of lack of patronage sufficient to pay running expenses. With all the talk about the rehabilitation of Jerusalem something more than sentiment must enter in before what is said of the spiritual Jerusalem can be realized in the physical and earthly city of that name." It is to be said, however, that this precious and impecunious bit of railway has only followed the example of one hundred and fifty-two railroad companies here in the United States. And its receivers are men likely to take an interest in it beyond its mere pecuniary value, and that is more than can be said for our 43,226 miles of road that are now in the hands of, for the most part, mere Gentile receivers!"

Self-Denial. Now that the attention of church members has been directed to the falling off in contributions to some of the deserving objects of church work and the appeals that have of late been made for both men and money, particularly for the North-West Territory, and in which the response has been rather half hearted, the following from *Night and Day* is appropriate. It is impossible to read the story of our Lord's life, or to study His words and teaching, without realizing how important it is to exercise self-denial; neither can we fail to notice from our Lord's teaching and that of His followers that the salient feature in the action is, *the mortification of self for the benefit of others*. To practice self-restraint solely with a view of self-improvement partakes of the nature of selfishness. The example of Christ shows us that we must deny ourselves *for the sake and benefit of others*. It undoubtedly follows that as we catch the Master's spirit we will grow more like Him who came not to be ministered unto but to minister and to give His life a ransom for many. Thus, I am deeply impressed with the belief that the opportunity of

exercising even occasional self-denial for a definite and practical object, to all those who enter it in the right spirit, is a great help and privilege to the spiritual life. Some of the great Missionary Societies, Home as well as Foreign, and others, have their allotted season for a special effort of this kind; but hitherto those who pray and work for the Orphan and Destitute Waif Children of the Slums have never been given the opportunity of showing what they can do by this means, and the lack of such an occasion has been complained of. I am certain that thousands will regard this new departure, not as the mere imitation of a successful scheme to gain money, but as a modern organized method of applying the historic principle of alms-giving and self-denial to God's people, on behalf of *the Children*, a thing which has been really too long deferred."

Colonies for Jews. There is something very encouraging in Baron de Hirsch's sanguine views as to the future of the Argentine colonies. He believes sturdily that Russian Jews can be farmers, and the success already achieved by his colonies make him hopeful. He deplors that rich Jews as a class are so apathetic, but he will continue undismayed and will soon purchase three or four million acres more in the Argentine. Meanwhile he will send out four to five thousand people yearly. "The time will come," said the Baron in a recent interview, "when I shall have three or four hundred thousand Jews flourishing on their homesteads in the Argentine, peaceful and respected citizens, a valuable source of national wealth and stability. Then we shall be able to point to them and contrast them with their brethren who have been demoralized by persecution. What will the Jew-haters have to say then? I have made up my mind not to stop in this work." The Baron's utterances are remarkable, and prove that he has as large a heart as purse.

Church Going in New York. The *Outlook* has these particulars of church growth in New York City:— It is common enough to hear New York spoken of as a non-church-going city, yet she has 522 churches, valued at about fifty-five millions of dollars, and having a seating capacity of four hundred thousand. There has been a gain in the last twenty-three years of 188 in the number of churches, and about one hundred thousand in the seating capacity. The gains, however, have not, it is true kept pace with the enormous increase in population. The following table will show the relative gain in the number of churches in the various denominations:

	1871.	1894.
Protestant Episcopal.....	74	103
Presbyterian.....	51	70
Methodist.....	50	65
Roman Catholic.....	40	84
Baptist.....	30	50
Jewish.....	25	46
Reformed Dutch.....	20	27
Lutheran.....	15	21
Congregational.....	5	7
Universalist.....	5	3
Unitarian.....	4	3
Friends.....	3	2
Miscellaneous.....	18	41
Totals.....	340	522

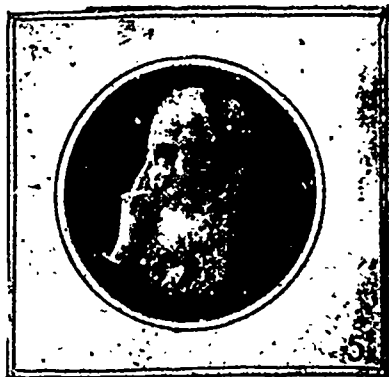
The percentage of increase is seen to be the largest among the Roman Catholics, who have more than doubled the number of their churches. The Hebrews come next, the Baptists next, while of the larger denominations the Lutherans and Reformed Dutch show the least ratio of increase.

CANADIAN PULPIT.

No. 44.

Outlines of discourse preached in St. Andrew's Presbyterian Church Niagara, on the 19th of October, 1894, on the occasion of the Centennial Celebration of the organization of the congregation there in 1794; by Rev. William Gregg, D.D., Professor of Church History in Knox College.

TEXT "Remember the days of old," Deut. xxxii: 7.—These words form part of the Song of Moses in which he recounts God's dealings with his church in ancient times. They suggest the propriety of reviewing the history of the church in later times, as well as in the days of old.



REV. WILLIAM GREGG, D.D.

I propose, therefore, in connection with this Centennial Celebration, to sketch the history, especially the earlier history, of the Presbyterian Church in these provinces, hoping that by the blessing of God, a brief retrospect may serve to awaken gratitude for the past and inspire confidence for the future. During yesterday's meetings, the most important particulars

were narrated respecting the Church in Niagara and its neighborhood. It seems proper that a more extensive field should now be reviewed. I intend, therefore, to call your attention to some particulars in the history of our Church throughout these western provinces of the Dominion. I would like also to say something respecting our Church in the Maritime Provinces; respecting, for example the Nova Scotia Colony of the Huguenots, who were the first Presbyterians in British North America; respecting the Dutch Reformed who were also Presbyterians, and over whom a pastor was ordained in 1770, respecting the Presbyteries of Truro and Pictou formed in 1786 and 1795, which represented the branches of the Secession Church, usually called the Burghers, and the anti-Burghers, and respecting the union of these Presbyteries along with representatives of the Church of Scotland, in 1817. But I think it better to confine my review mainly to these Western Provinces.

The capture of the City of Quebec in 1759, was the crowning epoch in the series of events by which, in the providence of God, the provinces which constitute the Dominion came into possession of the British Government. At this time the Province of Quebec which then included the Province of Ontario, contained a population of about 70,000 of European origin. There were besides upwards of 7,000 converted Indians. Almost all these, of both origins were Roman Catholics. There were only a few hundred Protestants. In one of his despatches, General Murray describes the French Roman Catholics as frugal, industrious, moral and devout, but very ignorant. Of the Protestants he says, "They were the most immoral collection of men I ever knew." Very poor therefore at this time were the prospects of Protestantism.

Soon after the capture of Quebec a Presbyterian congregation was organized in the city. It met for worship in an apartment in the *Jeux de Paume* College. Its first pastor—the first Presbyterian minister in these western provinces was the Rev. George Henry. He was a minister of the Church of Scotland, had been a military chaplain, and is said to have been present at the capture of Quebec. He died in 1795. He is described as a good and faithful minister of the gospel. It may be stated that two years previous to his death Dr. Jacob Mountain was appointed Bishop of Quebec. He was the first bishop of the Church of England in the western provinces, which had previously formed part of the diocese of the Bishop of Nova Scotia.

The first Presbyterian minister of Montreal was the Rev. John Bethune. He had officiated as chaplain of the Royal Militia during the revolutionary war, had been imprisoned, and after his release had suffered great distress. In 1786 he came to Montreal, and there organized a congregation, to which he ministered till the following year, when he removed to Williamstown, in the County of Glengary, where he continued to labor as a good and faithful

minister till his death in 1815. One of his sons became Dean of Montreal, and another Bishop of Toronto; one of his great-grandsons is at present Presbyterian minister of Beaverton, in this province. He was succeeded in Montreal, by the Rev. John Young, who in 1802 removed to Niagara. After Mr. Young's removal, application to become minister of the vacant charge was made by Mr. John Strachan, then conducting a classical school in Kingston, but Mr. James Somerville, who occupied a similar position in Quebec, was chosen as pastor of the Montreal congregation. Mr. Strachan afterwards took orders in the Church of England, became Archdeacon and then Bishop of Toronto, a member of the Legislative and Executive Councils and President of King's College. For more than half a century he took a prominent part in the educational, ecclesiastical and political affairs of Canada, the history of which would probably have been very different from what it is, had he been elected pastor of the Presbyterian congregation of Montreal.

In the year 1791, the old Province of Quebec was divided into the two provinces of Upper and Lower Canada, now Ontario and Quebec. At this time, the population of Lower Canada numbered about 140,000, and of Upper Canada 20,000. In Upper Canada there was scarcely a town or village except Kingston and Newark, now Niagara; Newark was the seat of government. Mr. Bethune was then the only Presbyterian minister in the Upper province. The next who came to it was the Rev. Jabez Colver, who had been invited to come by General Simcoe, and who was settled in the County of Norfolk, where he labored with great fidelity till his death in 1818. After Mr. Colver, came the Rev. Robert Dunn, whose organization of the Church in Niagara in 1794 we now commemorate. He remained pastor for only two years and then retired from the ministry of the gospel. Two other Presbyterian ministers came to the province before the year 1800, both from the Dutch Reformed Church of the United States. One of these was the Rev. John L. Broeffle who came in 1795. He labored faithfully in the Counties of Stormont and Dundas till his death in 1815. The other was the Rev. Robert McDowall who came to the province in 1798, and who labored chiefly in the townships bordering on the Bay of Quinte, where his memory is still cherished as that of a faithful and laborious pastor, and who died in 1841. In the earlier years of his ministry, the ministers of the Methodist Church were not permitted to unite in marriage, even the members of their own congregation, and, on this account, the services of Mr. McDowall were called into requisition by Methodists as well as Presbyterians. The number of marriages celebrated by him, up to 1836, is estimated at 1,100.

In the year 1800, there were altogether only four Presbyterian ministers in Upper Canada, namely, Messrs. Bethune, Colver, Broeffle and McDowall. The number of Methodist ministers was six, of Baptist ministers four, and of Church of England ministers three. The three Church of England ministers were Messrs. Stuart of Kingston, Langhorn of Ernestown, and Addison, who became chaplain of the Parliament which met at Newark, now Niagara.

In 1802, as has already been mentioned, the Rev. John Young, who had succeeded Mr. Bethune in Montreal, became minister of the Church in Niagara but remained only two years. He afterwards went to Nova Scotia, where he died in 1826. He was succeeded in Niagara by the Rev. John Burns, during whose incumbency the church and town of Niagara were burned by the Americans in the war of 1812-1815. He himself was taken prisoner, but was permitted to preach to his captors. After his release, he resumed his labors in Niagara and neighborhood. He is described as an earnest, scholarly and effective preacher. He died in 1822. His eldest son was the late Judge Robert Easton Burns, who was named after the Rev. Robert Easton, of Montreal. Both ministers had belonged to one of the Secession Churches of Scotland.

The same year, 1802, in which Mr. Young came to Newark there was settled in the Niagara peninsula another Presbyterian minister, the Rev. Daniel W. Eastman, who was a native of the State of New York. Long-continued, faithful and effective were his pastoral and missionary labors which were carried on, oftentimes amidst great difficulties and perils. He died in 1865. During the closing years of his life, he was compelled to retire from regular pulpit labors on account of failing eyesight; yet continued to preach occasionally even after he became entirely blind. Like Mr. McDowall he was frequently called upon to marry Methodists and others as well as Presbyterians. He is said to have married 3,000 couples during the course of his ministry. One of his grandsons is now minister of the Presbyterian congregation in Oshawa.

Another Presbyterian minister and missionary in the Niagara peninsula in the early part of this century, was Rev. Lewis Williams, who was a native of Wales, and who came to Canada in 1808. He was the first resident Presbyterian minister in St. Catharines. He died in 1822. His remains are interred in St. George's churchyard where a tablet erected to his memory attests that he was a faithful minister and servant of God.

In the commencement of the year 1817 there were only six Presbyterian ministers in the Province of Ontario. These were Messrs. Colver, McDowall, Eastman, Burns, Williams and Smart. The Rev. W. Smart came to Canada in 1811 and was settled in Elizabethtown, now Brockville. Before the end of 1817 three other ministers arrived, these were Mr. Bell, who was settled in Perth, Mr. Taylor, who was settled in Osnabuck, and Mr. Jenkins who was settled in Markham. There were at this time only three Presbyterian congregations in Lower Canada, one in Quebec and two in Montreal. In the end of 1817 an informal meeting of Presbytery was held which adjourned to meet in Montreal in the following year, and which was then and there formally organized as the Presbytery of the Canadas. It was composed chiefly of ministers from the Secession Churches of Scotland and Ireland. It afterwards became the United Synod of Upper Canada. This was the first permanently organized Presbytery in the Western Provinces.

Other organizations followed which can only be briefly referred to. In 1831, was organized the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, with nineteen ministers on its roll. With this Synod was united the United Synod of Upper Canada in 1840. In 1833, was organized the Presbytery of Niagara which consisted of ministers from the United States. In 1834 was organized the Missionary Presbytery of the Secession Church, which afterwards became the Synod of the United Presbyterian Church in Canada. In 1836 was organized the Presbytery of Stamford of the Associate Church of North America. The disruption of the Church of Scotland, in 1843, was followed by disruptions in these provinces. In 1844 occurred the disruption of the Church of Scotland Synod in Canada, the seceding members constituting the Synod of the Presbyterian Church of Canada, usually called the Free Church. With this body was united in 1861 the Synod of the United Presbyterian Church—the united body assuming the name of the Canada Presbyterian Church. The General Union of almost all the Presbyterians both in the eastern and western provinces was consummated in 1875.

Since the year 1817 the progress of Presbyterianism in the western provinces has been very great. In 1817, the whole number of Presbyterians in the two Provinces of Ontario and Quebec was almost 47,000; according to the census of 1891 it was 507,747; in the whole Dominion it was 755,199. In the north-western provinces and territories, where there was no Presbyterian minister till 1851, there are now about 140 ordained ministers, missionaries and professors of our Church.

Since the General Union of the Presbyterians in 1875, the progress has been very satisfactory. Thus, in 1876, the number of ministers, including ordained Home and Foreign missionaries and retired ministers, in the united body, which assumed the name of the Presbyterian Church in Canada, was 672; sixteen years afterwards, that is, in 1892, it was 1033. In 1876 the number of communicants was 88,220, in 1892 the number was 173,904. In 1876, the contributions for extra congregational purposes such as missionary and educational purposes, was \$93,610; in 1892, the amount was \$290,434. The contributions for all purposes, in 1876, was very nearly a million dollars. In 1892 it was a little more than two million dollars.

In other respects the progress has been remarkable. Up till 1842, with the exception of Pictou Academy in Nova Scotia, established in 1817, we had no college for the training of ministers; now we have colleges in Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg. Half a century ago, we had no missionaries in the Foreign Mission field. Now we have missionaries in the New Hebrides, in Trinidad, in India, in the Island of Formosa, and in the continent of China, and also among the Chinese, the Indians and Roman Catholics in the Dominion. We have missionary colleges, also, in Formosa, Trinidad and Indore.

I hope that the rapid sketch now given may serve the purposes which I said, at the outset, it was intended to serve. It is surely, brief though it has been, fitted to awaken gratitude for the past, and to inspire confidence for the future. Be it ours, in our day and generation, to labor and pray as did the fathers and founders of our Church in the days of old. To-day, we recall the memory of the state of affairs a hundred years ago. May we not fairly hope that

when another hundred years shall have terminated the number of Presbyterians in the Dominion will have increased from hundreds of thousands to millions?

But, whatever may be the state of the Church at the end of another century, let me ask you to consider, as a matter of infinite importance to each of us—what are our own personal prospects for the future? It is almost absolutely certain that, before the close of another hundred years, not one of us—not even the youngest, will be alive on earth. Far sooner our summons from time into eternity may come. The snows, even of the coming winter, may fall on our new made graves. The earliest beams of to-morrow's sun may shine upon some of our faces, pale and cold in death. What shall be our condition when the change shall come? Blessed be God, it is my privilege as a minister of the Gospel to hold out to you the offers of mercy. God has sent his Son into the world to obey, suffer and die for our salvation. Whosoever believeth in Him shall be saved; he that believeth not, on him abideth the wrath of God. I know not what your sins may be, what their number and what their aggravations; but whatever they may be, God is willing to grant to you peace and eternal life, if only in the exercise of sincere repentance and genuine faith, you cast yourselves at the feet of the gracious Saviour, whose blood can cleanse from all sin. God Almighty grant that we all may be found among the company of those who, having washed their robes in the blood of the Lamb, shall be permitted to pass through the pearly gates, to tread the golden streets of the New Jerusalem, and to drink of the crystal stream, that ever flows from the throne of God and of the Lamb.

The Service of Song.

BY THE REV. A. E. KITTEDGE, D.D.

The Church began to sing at the institution of the Supper, when before that little circle separated, our Lord Himself joined in the hymn, whose rich melody had scarcely died away before the anguish of Calvary began. And since that hour the singing has never ceased; but in gloomy catacombs, within dungeon walls, beneath vaulted domes of cathedrals, in humble sanctuaries, and on plain and mountain, wherever believers are met together, under bright skies or in the dark and stormy days, the songs of Zion have been a comfort, a strength, an inspiration. And the prayer-meeting must be brightened by hymns of praise, for much of our work for Christ is too barren of all joy and enthusiasm, and we need the cheer of praise. The English plow-boy sings as he drives his team; the Scotch Highlander sings as he labors in glen or moor; the fisherman of Naples sings as he rows; and the vintager of Sicily has his evening hymn. When Napoleon came to a pass in the Alps where the rocks seemed impassable for the ammunition wagons, he bade the leader of the band to strike up an inspiring march, and over the rocks on a wave of enthusiasm went the heavy wagons. Earthly battlefields have resounded the praises from bleeding Christian soldiers, and pain has been forgotten as the lips of the dying have sung "When I can read my title clear," and "How sweet the name of Jesus sounds." Martin Luther has well said, "The devil cannot bear singing," and we know that David's harp drove the evil spirit out of King Saul. If Christians sang more, temptations would have less power; the feet would be lighter in the sowing and reaping; there would be more sunlight in our daily pathways; and the Church would easily surmount the giant rocks of seeming impossibilities. Fill the prayer-meeting with songs of praise, and it cannot be dull, nor lacking in the fruits of comfort and inspiration. Not a hymn of four or five verses, but one verse at a time—thrown in between petitions and remarks.

Dangersignals warn the summer pleasure-seekers of their danger, and their warnings are generally heeded. Now here is one who warns people of even greater danger than the cry of the life-guardsmen or the danger flag floating in the morning and evening breezes points out. He is the pastor of a church in Independence, New York, and this is the kind of warning he sends out to church members and Sunday-school teachers and scholars:

DANGERS OF THE BUSY SEASON.

IF NOT SPECIALLY ON GUARD.

- | | |
|--------|--|
| WE | To consult personal ease, and neglect the House of God. |
| ARE | To neglect daily study of the Word of God, and to omit family and secret prayer. |
| LIABLE | To be so absorbed in business and pleasure as to stay away from means of grace. |
| | To lose the warmth of Christian love, and to find spiritual languor instead. |

(Mark xiii. 35-37.)

"Watch ye, therefore; for ye know not when the master of the house cometh. And what I say unto you, I say unto all, WATCH."

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XI.—SEPT. 9.—JOHN III., 1-16.

(Jesus and Nicodemus.)

GOLDEN TEXT.—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John iii: 16.

CENTRAL TRUTH.—Regeneration.

ANALYSIS.—The Earnest Inquirer. (vs. 1, 2, 4, 9.) The Divine Teacher. (vs. 3, 5-8, 10-16.)

TIME AND PLACE.—Passover Week (March-April.) A. D. 27, in Jerusalem.

EXPLANATORY.—THE SEEKER AFTER TRUTH.—Vs. 1, 2. Nicodemus—a Greek name, meaning Conqueror of the People, but was in common use among the Jews. All we know of him is recorded by John. *First.* A PHARISEE. The strictest and most religious sect of the Jews, who believed in a future state, studied the Scriptures, and were looking for the Messiah, whom they expected to be a temporal deliverer and king. *Second.* A MEMBER OF THE SANHEDRIN. A ruler of the Jews. This phrase is indefinite; but it would appear from John vi: 50 that he belonged to the Sanhedrin, a body of about seventy men, whose position was dignified and much respected. *Third.* A SCRIBE. An authorized religious teacher, as we learn from verse 10. *Fourth.* A MAN OF GREAT INFLUENCE. Tradition reports him to have been a man of great wealth and a rigid observer of the Pharisaic forms. *Fifth.* HIS LATER LIFE. Twice, later on, we obtain a glimpse of Nicodemus. After this interview he seems to have become a secret disciple, or at least strongly inclined to accept of Jesus as the Messiah, for he, in a manner, defended Jesus before the Sanhedrin a year or so after this interview (John vii: 50). But it was not till the crucifixion that he came out boldly and decidedly as a disciple of Jesus (John xix: 39).

THE TEACHER SENT FROM GOD.—The true teacher was (1) sent from God, taught of God. (2) He knew the truth (vs. 11, 13). (3) taught the truth. (4) He came with proofs of his authority, deeds that showed that God was with him, and were signs of God's goodwill, kindness, power, and opposition to all evil.

THE FIRST GREAT ESSENTIAL NEED OF HUMANITY.—NEW LIFE FROM ABOVE.—Vs. 3-8. Except a man (any one) be born again, or anew, he cannot see the kingdom of God. The declaration is explicit that a new spiritual life is necessary; not only to enter into but even to form any correct conception of the kingdom of God. Christ's answer is equivalent to, "It is not learning, but life, that is wanted for Messiah's kingdom, and life must begin by birth." Except a man be born of water and of the Spirit. Our Lord here speaks of the second birth as completed by two agencies, water and the Spirit. John the Baptist baptized with water for the remission of sins, but he was always careful to disclaim power to baptize with the Holy Ghost. His baptism symbolized the washing away of sin from the soul. Assurance of pardon John was empowered to give. Those who humbly submitted to his baptism with confession of their sins went from it forgiven and cleansed. But more was needed, a new life in the soul implanted by the Holy Spirit, a new love, a new purpose, a new motive power, new affections. The declaration is that no man can enter the kingdom of God except by (1) a public acknowledgment and confession of sin, a public putting off of the old man and entering into the new; and (2) a real and vital change of life and character wrought by the Spirit of God in the heart of the believer. By the one act he enters into the visible and external kingdom; by the other, into the spiritual and invisible kingdom.

THE TESTIMONY OF JESUS.—(1) As to these spiritual and external things, we need the authority of one who knows. Hence we have the testimony of an eye-witness. (2) Jesus Christ was peculiarly fitted by his nature to make this revelation to us. Being God, he knew all things. Every hope, every possibility was plain to him, and what he reveals to us from heaven bears the stamp of perfect, universal truth.

Application and Illustration.

BORN AGAIN.—An old Irishman having chanced to hear the expression, "Ye must be born again," was greatly exercised as to its meaning. At length his anxiety became unbearable, and sick in body and soul he dragged himself to a mill near by, and asked for one of the proprietors, whom he knew was a Christian. He was not in, but his partner went to him. "Well, Mike, do you want a drink? Here's a sixpence for you," he said. "No," said the old man, refusing the coin, "I am dying, and unless I'm born again I can never see the Kingdom of God. What is it to be born again." Touched by his earnestness he sent for the Christian partner, who among took the old man to the hospital and on the way gave him Christ's answer to his question. The next day he called early, and asked, "Well, Mike, do you know what 'born again' means now." Raising himself in his bed, he replied, "Not altogether; but if I'm born again, and loving Christ is being born again, I am born again." And so he went home. He had learned the mystery, "Everyone that loveth is born of God."

When the saintly Sumnerfield was lying ill he was asked by a clergyman, "How old are you?" His answer was "I was born at Preston, in England, in 1738, and was born again at Dublin, in Ireland, in 1817." His reply led to the conversion of the then unregenerated minister.—S. S. Lesson Illustrations.

GOD SO LOVED THE WORLD.—"Darling, don't you think that wonderful?" asked a mother to her little girl, as she read to her Jno. iii: 16. "No, mother," replied the child. "And why not,

dear?" was the surprised enquiry, "Because," answered the little one, "it is just like God."

GATHKRED GOLD.—Men cannot earn life, so God gives it. Rom. vi: 23.

As the fish cannot live on land, so cannot the natural man dwell in Heaven. V. 3.

The "how" of honest inquiry never goes unsatisfied. V. 4.

As the unseen wind is manifested in its effects, so is the unseen Spirit revealed in the lives of new born men. V. 8.

We have in this lesson the "must" of man, and the "must" of God. Regeneration and Propitiation. Vs. 7, 14.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—Death or life—John vi: 47-58.

Second Day—Sin or holiness—1 John v: 12-21.

Third Day—Poverty or plenty—Isa. xxxii: 9-20.

Fourth Day—Unrest or peace—Ps. lxxviii: 12-35.

Fifth Day—Weakness or strength—Ps. xviii: 1-50.

Sixth Day—Sorrow or joy—Ps. xliii: 1-5.

Seventh Day—THE ALTERNATIVES—John iii: 16-21, 31, 36.

PRAYER MEETING TOPIC, Sept. 9.—"The Alternatives," Jno. iii: 16-21, 31, 36. A young lady lay dying. Her pastor was by her bed-side pleading with her for Christ. Her answer came with awful decision, "I can't, I can't! Two Sundays ago as you solemnly urged the need of conversion I wrote something awful in my hymn book, and I can't take it back!" Thus rejecting Christ her soul went out into the darkness. In her hymn book the sorrowing pastor found these three dreadful words, "I'll chance it!" Comrades in Christian Endeavor make this meeting one of decision. Use every effort to gather to it those you know to be unsaved, your associate members and others of your church unconnected with the Society. Let no one leave the meeting without feeling that the alternative, life or death, depends upon their choice.

Receive CHRIST NO Condemnation.
Reject Condemned already.

"The next step" should be urged upon associate members, and some opportunity given to all for decision. May God bless this topic to the saving of souls throughout the world. Reference passages: Gen. xiii: 8-13; Deut. xxx: 15-20; Josh. xxiv: 14, 15; 1 Kings xviii: 21, 36-39; Matt. iv: 18-22, vii: 13, 14, xxi: 28-30; Luke xiv: 25-30.

JUNIOR TOPIC, Sept. 9.—"Christ's Scholars; who were some of them, and what did they learn!" Simon and Andrew learned to be fishers of men, (Matt. iv: 18, 19.) Nicodemus learned the need of being born again, and that "God so loved the world," (Jno. iii: 1-21.) The woman at the well learned of the water of life, and true worship, (Jno. iv: 7-26.) Teachers of Juniors, learn how Jesus taught. He talked fishing to the fishermen; water to the woman at the well; and theology to the learned Pharisee.

The First National Chinese C. E. Convention.



MR. LING, OF FOOCHOW,

The first Chinese Christian Endeavorer.

China there are 1,069 Endeavorers.

The first annual convention of the United Society of Christian Endeavor for China was held last June in the City of Shanghai. Delegates were present from north, south and east, the greater number being native Chinese. Among the eleven banners which decorated the convention meeting place, was one bearing an immense dragon with a golden cross planted on its head. "China for Christ," was the sentiment which found greatest favor among the many devices.

Endeavor work in China was begun in Foochow in 1835, and here the first one to take the pledge was a Mr. Ling. Within the last few years the Society has grown rapidly, and now among the 50,000 converts of

Christian Endeavorers are returning now from their holidays, and societies will be planning for their winter campaign. We would like to hear from you on two points. First, what did you do for C. E. during your vacation? Second to what work are you going to devote yourselves during the winter? Drop us a postcard. We will consider it a favor.

An English pastor, in a printed address to his people, says: "I am persuaded that everywhere in Christ's Church the great requirement is not more meetings, more organizations, more active work, but first more leisure to look into his face. For extensivity of work you need intensity of life; for much labor you need much life. Is he our life? If we are too busy to walk with Christ, we are only idly busy." Do not those words show us why many Christians are cypfers in the church and the world?—Inquirer.

MISSION FIELD.

Telugu Mission.

Not success, but a divine command is the authority for, and the never failing motive in mission enterprise. Had there yet been no occasion for a phrase now become so deservedly popular, "the triumph of Missions," there could be no cause for hesitation, and the certain assurance that ultimately, however long delayed, the world will be conquered for Christ. He who gave the command is guarantee for its fulfillment. But our faltering faith is greatly strengthened by such reports of victory, and times of refreshing as are vouchsafed in the Telugu Mission.

The Telugu country is in the south east of the Hindustan Peninsula, which is bounded on the east by the Bay of Bengal, and has a population of about 15,000,000. The greater part of it is under British control, the north west portion being under the Mazam of Hyderabad, who has a British resident to aid him in government. A large body of British troops is stationed at Secunderabad, both to protect British interests from the Mizam and the Mizam from his enemies.

Whatever may be said against British rule in India, no one questions that the advantages have been many. The history of India for seven hundred years, previous to British control is deeply stained with blood. The successive waves of Scythian, Aryan and Persian invasion were not conquest in the modern sense, but universal carnage, and unspeakable bloodshed and cruelty.

"Peace was only one of the many blessings England has secured to India. Crime has been repressed; thugism has been rooted out; the cruel rites of suttee (widow-burning) have been abolished; human sacrifices to Hindu demons have been prohibited; law and order have been established, the health of the people has been promoted; famines have been mitigated and the resources of the country developed; education has been extended, the liberty of the press has been conceded; and absolute freedom of worship and propagation of religion granted without regard to creed or nationality." With such an influence for good, how unfortunate that England's glory should be tarnished by the perpetuation of the iniquitous opium traffic. May the day speedily come when a more worthy and Christian policy will prevail.

The Telugus belong to these races that dwelt in the south of India before the Aryan invasion, and known as Dravidian, a term at first applied only to the Tamils, the southernmost tribe, but now applied to the Telugus, Canarese, and some other tribes in that neighborhood. The language of the Telugus has been called the Italian of the East, and in religion they are Hindus, who profess to believe in three principal gods, and 333,000,000 of lesser divinities. The London Missionary Society began work at Vizagapatam, about 400 miles north of Madras, in 1805, and published a translation of the New Testament in 1818. In the year 1835, the American Baptist Board appointed Rev. Samuel S. Day and Rev. E. L. Abbott to labor among the Telugus and they arrived in Calcutta in 1836. It was afterwards decided that Mr. Abbott should not go to the Telugus, but to the Karens of Burmah. Mr. Day went to Madras in 1837, where he labored for three years, and in 1840 he went to Nellore, which is about 180 miles north of Madras or about half way between Madras and the station occupied by the London Missionary Society.

Henceforth for 35 years the history of this is similar to that of other missions but more discouraging. The failure of health on the part of the missionaries, the meagre results and the want of interest and funds at home led on three different occasions to a discussion as to the propriety of closing the mission. It was on the first of these occasions in 1853, that Dr. S. F. Smith wrote the lines entitled the "Lone Star," which not only saved the mission, but were a prophecy of that future success which the event fully justified, although there were ten years more of patient waiting needed. It was in 1865 that Rev. John E. Clough joined the mission, and he was permitted to reap the abundant harvest which his predecessors had sown. In 1866 he made Ongole his headquarters, and from that centre in all the surrounding villages preached the Gospel and freely distributed literature. Soon the results began to appear. There were added to the church companies of 40, 60, 70, and 324, making in all 648 baptized in the year 1869, and 1,658 in the year 1871. The years 1876-77 are memorable on account of the great famine, which affected 55,000,000 of people, and in which 3,000,000 died either from starvation or the diseases that usually

accompany such visitations. Great and successful efforts were made for the relief of distress. Mr. Clough took a contract to cut four miles of the Buckingham canal as a relief work for the Christians at Ongole, and by this means many lives were saved. During the fifteen months in which the missionaries were engaged in relief work they refused baptism to all applicants, lest they should be members received from wrong motives. In the meantime evangelistic work was vigorously carried on under circumstances in which the people were peculiarly susceptible to impression. Seeing the missionaries engaged in such works of self-denial as they had never seen among their Hindu co-religionists, the way was prepared for the reception of the Gospel. But after the relief work ceased, pentecostal times began. They began baptizing on the 16th of June, and by the end of December had baptized in profession of their faith in Christ, 9,606 converts, as many as 2,222 being added to the church in one day. This began one of the most notable mission triumphs of modern times, and the work still continues, there being at the present time over 30,000 communicants enrolled.

These converts are almost exclusively from the lower castes, and in receiving that character is seen a beautiful illustration of the manner in which the Lord directs the steps of His servants. In the year 1867 several high caste people came to Mr. Clough at Ongole, asking for baptism, but objected to being received into the same church with the low caste people, who had already been received at another station. The missionary was perplexed and on turning to his Bible for direction, it opened at 1 Cor. i:26-29, in which the Apostle describes the character of the early church, that God had chosen the poor of this world to confound the mighty. Soon his wife, who had been considering the same question in another room, came in with her finger on the same passage, to which she had also been directed. That settled the matter, it was to them the hand of God pointing out their path, and henceforth no concessions were made in order to conciliate the prejudices of the higher castes. It is all one church and all may come who will, but on the same terms.

This is one of the miracles of grace that inspire faith in the future of India. The movement among the Mangs in Indore is of the same kind, may it also be in like proportions.

Richards' Landing Mission.

The west half of St. Joseph's Island, known as the Richards Landing Mission Field, was the scene lately of two ceremonies that mark a very important advance in the cause of Presbyterian Missions.

On Sabbath the 18th inst. a beautiful frame church, capable of accommodating 200 people was opened and dedicated for the worship of God. Three services were held and conducted by Rev. J. K. MacGillivray, of Tarbutt Field, Moderator of Session, and Rev. W. A. Duncan of Sault Ste. Marie, Ont., ex-Moderator of the Presbytery of Algoma, who preached three excellent discourses to crowded audiences. Liberal collections were taken up.

On Monday, in the presence of a large crowd, the corner-stone of a fine stone church was laid, Messrs. MacGillivray and Duncan conducting the services and Mr. James Steele, the missionary, performing the act. Mr. Steele has been unusually successful in bringing about the erection of churches, no less than three others standing to his credit in a former field of labor, Providence Bay, Manitoulin Island. The honor, therefore, was very fittingly bestowed when he was unanimously chosen by those concerned, to officiate in this latest monument to his untiring zeal in building up the Redeemer's Kingdom.

Another sign of progress in this part of Algoma may be noticed here. In the Tarbutt field on the north shore, and at MacLennan's Corners, work has been begun on the erection of a commodious manse, frame, and two stories high. This was much needed and will be greatly appreciated by the ordained missionary and his family.

Mr. Cecil Rhodes has joined hands with the Scottish missionaries at Livingstonia with a view to furthering his great enterprise of establishing a telegraph line from the Cape to Cairo. The mission is extending its operations and influence, and with a view to the head institution becoming a central station on the telegraph line, the Cape Premier has given £50 a year for the training of Christian natives to work the instruments which Dr. Laws has taken out with him. Lord Overtoun has presented several valuable meteorological instruments, so that the mission will shortly be abreast of the highest civilization in the West.

Mrs. HARVEY and Mrs. Jeffrey, of Toronto, who are making a tour of the North-West Indian Missions, on behalf of the Woman's Foreign Missionary Society, have visited Portage la Prairie, Rolling River, Okanasi, Crowland and Birtle, and have been very much pleased and impressed with what they have seen. They expect to return in the latter part of September after spending some six weeks on their tour.

News From Corea.

AN interesting letter was received by Dr. W. Harley Smith, Toronto, from Dr. R. A. Hardie, who went out to Corea in 1890 to represent the Canadian Colleges' Mission there, and who is now located at Gensan, a seaport town on the north-east coast. Gensan is the point which the Russians are reported as aspiring after. Their own seaport, Vladivostok, is somewhat farther up the eastern coast, within the borders of their Siberian empire, and is ice-bound in winter. It is for this reason that they are said to desire possession of the more favourably situated Korean town. In Gensan there is one other Canadian besides Dr. Hardie, namely, Mr. James Gale, also a graduate of Toronto University, who is a missionary there.

The letter is dated July 10th, over two weeks before the actual declaration of war, and does not therefore contain anything concerning the more recent developments which have taken place. Dr. Hardie first speaks of the work of the colleges' mission, which he says has progressed most favourably during the past year. The building which he occupies has been greatly enlarged, and the facilities for medical treatment much improved. The mission garden is bearing bountiful crops, and he expects this season to have red cherries, grapes, apricots, pears, peaches and nectarines; the fruit, however, is of inferior quality, being rather tasteless as a rule.

The writer then deals with the political unrest which was at that date so apparent throughout Corea. A little over a year ago, he says, a new political party arose, bearing the name of Tong Hok (meaning in English "Eastern religion"), which appears to have a considerable following in the southern provinces. This party sent representatives to Seoul to present their grievances to the King. By a Korean custom, anyone appearing before the palace gates with a petition considered unworthy of the King's attention loses his head; nevertheless, a number of men took this step. They sued for political reform, particularly in the matter of the public examinations. It has been complained that for many years competency has passed for little or nothing at the examinations, and that the degrees—the possession of which means official rank—were obtainable only by those who could pay for the privilege. Of late years the corruption, avarice and oppression of the official class has greatly increased, and the situation is becoming unbearable even to this patient and unresenting people. That the opening of the country to foreign trade has had much to do with precipitating the present state of affairs, Dr. Hardie says, no one can successfully deny. Twelve years ago Koreans knew scarcely anything of Western Powers beyond their mere existence, for all intercourse was strictly prohibited. Nothing foreign was brought into the country, and nothing native sent out of it, the produce of the field and fisheries being abundant for home supply, the cost of fuel and food was never high, while the manufacture of her own cloth and other necessities gave employment to all those not engaged in husbandry and fishing. There was little in the country to tempt extravagance, even on the part of the prodigal court. Since the opening of treaty ports, however, everything is changed. Foreign cotton has, because of its cheapness, largely displaced the native article, the manufacture of which gave employment to a large percentage of the population. A market has been found for rice, beans and fish, and, in order to get a little ready money, every farmer within reach of the ports sells all he does not require for his own use. Consequently, not only is food scarce in the country, but the price is four or five times higher than formerly, and a comparatively small proportion of the population being engaged in

husbandry, the hardship caused by this change is very wide-spread.

But there is yet another feature of these new conditions which has demanded attention. With the opening of foreign trade many articles new to the Koreans were brought into the country, and everyone possessing money, especially members of the official class, desirous to indulge their fancy, watches, clocks, and household ornaments must be had if possible. Furthermore, the Government have spent sums, enormous according to the Korean idea, in providing for the King a new palace with electric lighting, the old palace with electricity, in the erection of a mint, in building telegraph lines connecting Seoul with Peking and each of the treaty ports, in the purchase of two or three small steamships, and in the employment of foreign advisers, foreign military officers, and foreign teachers. With much of her native industry destroyed, writes Dr. Hardie, with the cost of rice four or five times its former cash value, and with the extra demands in taxes to support the growing and reckless extravagance of the nobility and official class, it was little wonder that the people should imagine that only by ridding their land of all foreigners could they obtain relief.

This proceeding the Tong Hoks consider the first necessary step in the introduction of reform. When they were informed that the King was powerless to help them in this respect, placards were posted up near the gates of the capital calling on all to unite and expel the Japanese and Westerners. This caused but a passing comment, and nothing more was heard of the Tong Hoks until a couple of months before the date of Dr. Hardie's letter, when it was reported that they were in rebellion in the south. The kingdom of Corea is tributary to China, and a Chinese force was consequently at once sent to Corea to quell the uprising.

In order to fully understand how the subsequent complications arose, it is necessary to go back to 1884, when rivalry among certain Korean political factions caused a serious disturbance at the capital, in which China and Japan became involved. At the settlement of this dispute a treaty was made whereby China and Japan agreed that neither country should thereafter send soldiers into Corea without having first notified the other of their intention to do so. China did not notify Japan of her sending troops to quell the late uprising until after the forces were on their way, and Japan therefore claimed that China in so doing had ignored their treaty relation. Under the pretext that her subjects in Corea required protection, she at once sent a large force to Chemulpo, and while the Chinese troops were in the south settling the disturbance there, the Japanese landed and strongly entrenched three large forces, one at Chemulpo, the second midway between that port and the capital, and the third just outside the walls of Seoul. In the beginning of July they had about 10,000 men at these points, and also a small force at Fusan. The steamers of the Nippon Yusen Caisha, the Japanese mail service, were taken off their routes and engaged in carrying troops and supplies to Corea, and the construction of a military telegraph line between Seoul and Fusan was commenced.

Dr. Hardie says that though the actual outlay of the Japanese in this quarrel may be great, yet it is small compared with the loss she is sustaining in the cessation of her trade at home. The Chinese, at the time when the Japanese took steps to pour their troops into Corea, had only 1,500 soldiers in the country. It was rumoured, at the time the letter was written, that the Japanese Minister had set a day previous to which the Korean King must let him know whether or not he would renounce his allegiance to China, but nothing definite concerning this has since been heard of. At the time when Dr. H. H. wrote the Koreans were much alarmed at the situation, and business in Seoul and Chemulpo was at a standstill. Most of the women had been sent away from the capital, and many of the men had also left, while most of the Chinese merchants had left for home. The letter concludes with the remark that there is a little satisfaction in the knowledge that any change, however great, must of necessity be for the good of the poverty-stricken Koreans.

There are many points in the letter which

are entirely new to those Canadians who have taken an interest in the contest now being waged. The development of the Korean country, which was brought to the verge of insolvency by the very means which embody some of the first principles of modern political economy, is interesting in the extreme, and the knowledge gained from the interesting communication of Dr. Hardie will be of assistance to many in following the present quarrel to its ultimate issue.

Church News.

In Canada.

THE Rev. Bryce Innis has been inducted as pastor of the congregation of Morris, Man.

THE second summer session in Manitoba College closes on the 30th inst. There have been thirty-seven students in attendance, of whom ten graduated this year.

THE Presbyterians of Ellisboro, N.W.T., under the pastoral charge of the Rev. Alex. Campbell, are building a church. The material is concrete on a stone foundation.

THE congregation of Gretna, Man., enjoyed a communion service conducted by the Rev. Dr. Bryce on the 19th inst., when twelve new communicants were received. Mr. D. Oliver is the student in charge.

REV. PROFESSOR BAIRD last Sabbath conducted communion services at Meadow Lea, where Mr. John Russell has been the student in charge for the summer. The names of nine communicants were added to the roll and one adult was baptized.

A MEETING of the General Assembly's Sabbath School Committee will be held in the Board Room of the Y.M.C.A., Toronto, on September 5th, at 10 o'clock a.m. As the minutes of last Assembly have not yet been issued, the convener is not certain that he has notified all the members, particularly those added last June, and he requests all who have been overlooked to accept this instead.

REV. MR. HAMILTON, late of the Presbyterian Church of the United States, during the minister's absence on vacation, has filled the position of pastor of Knox church, St. Thomas, to the entire satisfaction of the congregation. He preached with great acceptance, conducted the prayer meetings with marked ability, and in his pastoral calls won the hearts of those whom he met by his simple earnestness. To a congregation in quest of a minister he would prove a fortunate choice.

IN the Presbyterian church on Sabbath, Rev. Dr. J. R. Smith, of Port Hope, delighted his hearers with two deeply spiritual sermons, and ably sustained his reputation as a Gospel preacher with a broad and deep grasp of the truth. His text in the morning was from Romans xiii. 14: "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof," and in the evening he delivered a grand sermon from II. Cor. v. 14: "The love of Christ constraineth us," exhorting his hearers to be enthusiastic in the service of Christ. The evening congregation was particularly large, and so long as his ministrations are such as he gave on Sabbath the church will continue to be well filled. The Presbyterians are to be congratulated on securing such able supply during Rev. Dr. Grant's vacation.—Orillia Weekly Times.

THE Tilbury News says: "The popular young pastor of the Presbyterian church here, the Rev. J. Hodges, B.A., before starting on his vacation about a month ago, startled the members of his congregation with the announcement that he would return a benedict, and during his absence the ladies of the congregation proceeded to discuss the most fitting means of welcoming the bride and their beloved pastor. The Ladies' Aid took the matter in hand, with the successful result shown at the church on Friday evening. It was not a public affair, nor was any effort made to keep it quiet or make it exclusive. It was merely a festival prepared for the welcoming of the pastor and his bride by his attached congregation. No formal invitations were issued, but all who wished to pay their respects to the young couple were expected to do so by their presence. The church was beautifully decorated and presented a very

pretty appearance. Mr. and Mrs. Hodges arrived on the afternoon train and were invited to the reception in the evening. Dr. Ferguson occupied the chair. After prayer and an anthem by the choir, the chairman explained the object of the meeting and called upon Mrs. D. Smith to read the address of welcome. Mrs. H. Richardson assisted in the presentation. The present to the bride was a very handsome china salad set and to the groom two vols. of Encyclopedia of Missions. Mr. Hodges made an appropriate reply. All adjourned to the lawn of Mr. Moffat where a banquet was spread. Everyone present wore a happy smile and rejoiced at the return of their pastor with his bride."

Presbytery of Glenboro.

THE Presbytery of Glenboro', which had been formed at the last meeting of the General Assembly, met in Glenboro', on August 7th. This Presbytery consists of the congregations and mission fields along the Glenboro' branch of the C.P.R., together with Routhwaite and Hilton on the N. P. R. After the Presbytery was constituted, Rev. A. McD. Haig was nominated moderator, Rev. T. Campbell, clerk, and Mr. W. R. Ross, treasurer. The standing committees were appointed with the following conveners: Home Mission—Rev. H. W. Fraser; Foreign Mission—Rev. A. E. Driscoll; State of Religion—Rev. H. C. Sutherland; Sabbath Observance—Rev. R. Gollan; Temperance—Rev. A. Currie; Systematic Beneficence—Mr. W. R. Ross; Sabbath Schools—Rev. T. R. Shearer; Statistics—Rev. D. Campbell; Theological Department of Manitoba College—Rev. A. McD. Haig. A request was granted to Hilton to moderate in a call and the meeting adjourned to meet in Holland, Oct. 8th.—D. CAMPBELL, Clerk.

Presbytery of Barrie.

A *pro re nata* meeting of the Presbytery of Barrie was held at Barrie, on Thursday, 23rd August, for consideration of calls, which were disposed of as follows:—A call from Uptergrove and Longford, to the Rev. John Buchanan. Stipend promised \$765, with manse and glebe. Mr. Buchanan intimated by letter his intention to accept the call, and the Presbytery agreed to meet within the church at Uptergrove on Tuesday, 4th Sept. at 1.30 p.m. for the trials for ordination, and should these be sustained, at 2 o'clock for the ordination and induction. Dr. Gray to preside, Mr. W. R. McIntosh to preach, Dr. Grant to address the minister and Mr. N. Campbell to address the people. Call from Airlie, Black and Banda, to the Rev. William Gallagher. It was agreed on condition of Mr. Gallagher accepting the call, and certain arrears of salary being paid, that the induction services be held at Airlie, on Sept. 20th, at 2 p.m. Mr. Henry to preside, Mr. McLeod to preach, Dr. McCrae to address the minister and Mr. Burnett the congregation. Call from Gravenhurst, to Rev. John Burton. Mr. Burton, who was present and had been invited to correspond, addressed the court and reserved his decision till next week. In hope that his answer will be favourable it was provisionally arranged to meet at Gravenhurst on Thursday, 13th Sept., at 7.30 p.m., for his induction.—Dr. Gray to preside, Mr. Buchanan to preach, Dr. Clarke to address the minister and Mr. McLeod the congregation.—ROBT. MOODIE, Clerk.

Presbytery at Ottawa.

THIS Presbytery met in Knox church, Ottawa. There was a large attendance of the country pastors, only four being absent. The city was not so well represented as there were only three of the city (including Hull) pastors present. The Rev. T. A. Nelson, of Bristol, was appointed moderator for the next six months. Dr. Armstrong presented a short report on the Home Mission work. He stated that Mr. Russell's appointment to Litchfield having ended with June, the field had been applied for a few Sabbaths by the Rev. J. C. Campbell, and will be supplied till the end of this month by Mr. Colin Campbell. Mr. Danby, our missionary at Stittville, had

been called to Augusta, in the Brockville Presbytery, and had therefore requested to be relieved of Stittville. This had been done and Mr. Stitt, a student, had agreed to take charge of this field for the next two months. Rev. H. T. Kaleun, the missionary at Eardley and Onslow, asked permission to purchase a property which would be exceedingly suitable for a manse. It was situated opposite to the Eardley church and could be obtained for \$500. His request was granted and as the field is a very poor one he is cordially recommended to the generous support of those who desire to see our cause prosper. Mr. Beatt introduced one of the young men of his congregation, Mr. Thurlow Fraser, to the Presbytery. He said he intended joining the University at Kingston this winter to study with a view to the ministry. He was examined by the Presbytery and recommended to the College. Messrs. McLaughlin and Lough were appointed assessors of the session at Rockwood until such time as extra elders there can be secured. There were only four of the Commissioners to the General Assembly—Messrs. Dr. Moore, J. M. Goodwillie, J. Bennett and W. Hamilton—present when their reports were called for. After giving their reports they received the thanks of the Presbytery for their diligence. The standing committees were appointed for the year. The following are the conveners of the various committees: State of Religion, Rev. D. Findlay, Manotick; Sabbath Schools, Rev. Orr Bennett, Russell; Home Missions, Rev. Dr. Armstrong, Ottawa; Supply of Vacancies, Rev. Dr. Campbell, Ottawa; French Evangelization, Rev. R. Gamble, Wakefield; Statistics, Rev. J. H. Beatt, Cumberland; Sabbath Observance, Rev. J. C. Campbell, Ottawa; Temperance, Rev. T. A. Nelson, Bristol; Systematic Giving, Rev. Dr. Campbell, Ottawa; Church Property, Rev. Dr. Moore, Ottawa. The Presbytery adjourned to meet again in Knox church, Ottawa, on Tuesday, the 25th September, at 2 p.m.—JAS. H. BEATT, Clerk.

Presbytery of Sydney.

THIS Presbytery recently held a meeting at Loch Lomond for the visitation of the congregation. Mr. McLeod reported that he endeavoured to preach the gospel faithfully, that he holds diets of visitation, visits the afflicted attentively and labors to discharge all the duties of the ministry as far as he is able. The session also submitted a record of their doings which satisfied the Presbytery. The elders seemed to know their duties and appear to be conscientious in fulfilling of them. The managers also appeared to good advantage. The congregation is composed of two sections. Francoise section raised last year \$360 for stipend—the number of families being, as reported, 65. Loch Lomond has 80 families and raised \$369.70. In all \$756.70. For schemes of the church \$108; this department not making such a good record. The managers have system in their department and showed determination to adhere to their own arrangements, which seem to be very satisfactory to Presbytery. The congregation have a very fine manse, in good repair, and all around there is an air of comfort and prosperity. After suggesting some improvements in minor matters, which were cordially accepted by pastor and people, and settling a few local difficulties, Presbytery expressed its satisfaction in finding the different departments of the congregation so efficiently operated. There is reason to anticipate that the visit of the Presbytery to Loch Lomond will be productive of good. There is no reason why the people of that locality should not be happy. A kind providence has done much for the place. The lakes are beautiful; the land is fertile; and the landscape, varied with hill and dale, is surely pleasing to the eye. A hardy and industrious race possess the land; they come of a religious stock, and when the affairs of the present and the future blend harmoniously there lack no elements of prosperity and happiness. But it is easy to mar the best and fairest prospects. To create strife is not a difficult task; requiring neither much wit nor strength; a godless anarchist can turn a nation's joy into mourning and an obscure old woman can lay Chicago in ashes!

A call from Whycoomagh, addressed to Rev. John Fraser, North Shore and North River, was laid on the table of Presbytery; also a letter from the brother, the object of the call, expressing his unwillingness to leave his present charge, and positively refusing acceptance of the call to Whycoomagh and asking the Presbytery not to proceed with it. The Presbytery accordingly agreed to act in harmony with Mr. Fraser's strongly expressed desire and set the call aside. Next meeting of Presbytery was appointed to be held in Falmouth street church, Sydney, on Wednesday, the 5th day of September, at 11 a.m.

Correspondence.

Believers' Meetings.

EDITOR PRESBYTERIAN REVIEW.

SIR,—A correspondent of THE REVIEW in last week's issue muses at some length upon the Believers' Meetings at Niagara-on-the-Lake. His comments, while kindly withal, elicited a smile from more than one of those who hold the premillennial view of Christ's coming, and whom he seems to regard as a peculiar and distinct class of Christian people. As one of "these Christians" I would like to offer a few remarks in comment upon his own. In the first place he notices that we have "a tenacious grasp upon the fundamental truths of Scripture," that we "refuse diluted and adulterated doctrines," and that we, "with fearless dogmatism, declare that we have found the truth," all of which is spoken in kindly commendation. Why should this be so noticeable in the meetings of "these Christians?" Because, for one reason, the premillennial truth has opened up our Bible to us in such a marvellous manner, that it is more precious than ever, and so much is it used by the apostles as a golden clasp to fasten, as it were, upon our lives the mightiest Scripture-truths, that believing it we cannot but be strengthened in the faith.

In the second place our impartial friend says that we "are thoroughly in earnest," and that the "marked earnestness went far to still any lingering prejudices that the thought of a distinctive opinion is so apt to arouse." Let me just say that this "distinctive opinion" is to a great extent the source of that earnestness. We are looking for the speedy coming of that "same Jesus" (Acts i. 11) in person, to receive from us the account of the talents and opportunities He has placed in our hands. We know not the day nor the hour, but "the fig tree is putting forth her leaves and we know that summer is near," so it behooves us to be in earnest, that when our Lord comes He may find us not waiting with folded hands, but working in earnest expectation.

In the third place he says the leaders "are saturated with the idea that it is the work of the church to save believers over the world and out of the world." Just exactly what he means I am not certain. Believers are already saved. The work of the church is to "preach the Gospel to every creature," and leave the result with God. This, he will find, those who are looking for Christ's speedy, personal return, are most earnest and active in doing. The work of the Holy Spirit, in this dispensation, is to choose from among the people of the world, a bride for Christ, the bridegroom—a church, ecclesia, chosen ones, call it what you may; and when his work is completed, and the bride is ready, the Bridegroom will come. He tells us the work of the church is "to make universal the way of Christ's Kingdom," and quotes "ye are the salt of the earth," "ye are the light of the world," as proofs. But the need of salt surely implies corruption, and the fact of Christians being the light implies the existence of opposing darkness. He refers also to the parable of the leaven. But in our interpretation here and in Biblical use of the word everywhere else, leaven is a symbol of evil. What, on the other hand, does he make of the parable of the net, where good and evil are only separated at the Day of Judgment?

The church is nowhere commissioned to convert the world, but to be in it as "salt," "a light," "witnesses," "preaching the Gospel." Nowhere is the church encour-

God to believe that the millenium will dawn upon the world through its efforts. Only the personal presence of Christ, the King, can usher in that happy time. What would a kingdom of a thousand years be without the presence of the King?

Our hope is the hope of the apostles, and the hope of the early church, unhappily lost during the Middle Ages, as was the truth of justification by faith. It is rapidly regaining a hold upon evangelical Christendom, which to-day is making itself apparent in increased missionary zeal and activity. Spurgeon had this hope. Moody rejoices in it, Hudson Taylor, of the China Inland Mission, works under its inspiration. The man whose heart is possessed by it, cannot be an idler in the world's harvest field.

In no spirit of controversy, I am,
S. JOHN DENCAN-CLARK.
TORONTO, Aug. 13th, 1894.

Time.

TIME is the essence of nearly every legal contract; on its axis is borne the governments of the earth, through its channels flow the deeds of the high and lofty, and of the low and mean estate. A great many scientists agree that Old Father Time had been running the race thousands of years prior to the earth's being peopled, and the advent of our first parents, Adam and Eve, was but an epoch in its future history.

Time has been referred to by a popular writer as a mighty river, on whose waters the commerce of the earth is borne, with never ceasing regularity, and on whose banks the nations dwell. Who can picture in their inmost imagination the joy and sorrow which come to people during the onward flow of the river of time?

Time carries the resident of the Temperate Zone from lovely budding spring to the balmy breezes of summer, thence onward to golden autumn and cheerful winter.

Golden opportunities are wrapped up in time, and the recipients of such are well aware of the important part time plays in the drama of life.

Time also has been referred to by a well-known poet as a great bird, on whose wings rest the earth and all that therein is.

The old proverb, "Never put off till tomorrow what you can do-day," shows plainly the important and essential part time bears to the action of man.

Every intelligent man knows perfectly well that a lease cannot be taken of life, hence it is in his own interest and of those dependent upon him that affairs of great consequence or import be attended to in time.

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We call the attention of our subscribers to the advertisement in this issue of the Canadian Musical Agency, which has its office at 15 King St. E. this city. The Agency has the exclusive management of the majority of the leading musicians, and can supply all information regarding rates, terms, etc., upon application. The book containing portraits and press notices of the different artists is now in press and promises to be the handsomest prospectus ever published in the city. We can heartily recommend a concert and entertainment given to drop a line to the Agency and get full information.

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HOME IMPROVEMENTS

IN FURNISHED ROOMS

Independence has its attractions in spite of its drawbacks, and the "old campaigner" soon learns to carry certain odds and ends with her that mitigate to some extent the unattractive surroundings and lack of home comforts inseparable from life in lodgings. A trunk should be devoted to these unconsidered trifles, so that they can be packed last of all when leaving old quarters, and when settling down into new ones, everything can be found ready to hand without the necessity of a wearisome search through half a dozen trunks. This special box should certainly contain a couple of soft down-cushions in pretty, but plain silk or cretonne cases, and one or two serge cloths in some subdued tone—dull brown, dark Indian red, for instance—

in the center there was a distorted and out-of-proportion photograph of a pug's head, encircled by a wreath of huge pink dog-roses, worked in the brightest and crudest of pink and green cretels. My own lamp always accompanies me on my wanderings, and as it is one of the low brass ones with a metal oil-container, it is as easily, and without danger of breakage. The wire shade-supporter folds flat, and pretty shades of crinkled paper can be easily made as required. A silver torch candle-lamp is nice for the bedroom, and does away with the tiresome "extra" for gas. I generally find room in my box for a couple of cheap art vases for flowers, a pair of brass and wood letter-racks—flat ones, that hang against the wall—two or three good Spanish and Japanese fans for decorative purposes, plenty of

For one's bedroom, four or five fine linen pillow cases are desirable, if one is particular about such things, and a couple of large Turkish towels, a few fine ones, and a small bath-blanket will be found blessings. I invariably take a cheap Japanese comb-tray, a couple of smaller trays for "oddments," and a substantial cushion. These add considerably to the tidiness of the toilet-table, as it is very rare to find either one or the other in apartments. I generally keep one of my trunks, a flat-topped one, in the bedroom, relegating the rest to the landing or store room; and this I cover, first with a thick folded rug, and then with a cretonne cover made to fit, thus forming a decidedly comfortable and far from unsightly seat. A spirit-lamp, with kettle and sauce-pan, is invaluable, as hot water at short notice is often difficult to obtain, and when out of health, or very tired, it is a great thing to be able to get a cup of beef-tea quickly, which is easily so-

easily that they need considerably care in packing. I generally pack mine with my bonnets. Capital folding newspaper-racks can be bought unpainted for 1s 6d each, and they look wonderfully well enamelled white, and adorned with a scarf of puce, lemon, willow-green, or shrimp-pink, twisted in and out of the strips of wood composing the sides. A fashionable color for picture frames is a dull olive green, a color produced by enameling hardwood and rubbing it down to a smooth surface with pumice stone. Frames of this kind are effective on sepia-colored pictures. There is usually a roccoco band in gold inside the frame, next to the picture. There are some water colors which may be attractively mounted in this way, but it requires the judgment of an artist to use the mounting properly. A dull green frame cannot be as generally used as the white and gold frame has been.



A QUAIN SITTING ROOM

a yard and a half square, and edged with tall fringe, will be found useful for concealing hideous "gypsy" tables with worked borders, or worse still, aggressively shiny ones that must not be scratched. For very small tables, some of the cheap enameled African or Indian cloths are effective, and an Indian cover in rich, but subdued, tints to throw over the sofa—generally upholstered in deep pink and gaudy tapestry or ugly cretonne—will make the room look vastly better. A strip of art serge, about twelve inches longer and wider than an average-sized mantelshelf, edged with fringe and the corners lined with puce, is often wanted to drape an unusually ugly or stained mantelshelf; and, though anti-macassar are not unobtainable, two or three of the cheap, but artistic, Turkish ones are invaluable for the concealment of shabby or stained gaudy chairs, and Japanese lacquer screens are things to shudder at the entrance of one's hands on a rainy day. It saved many blue screens;

photographs, in flat leather screens and frames; a length of dull gold-colored Persian silk with which to drape any very objectionably ugly mirror, and a set of short blinds or curtains. The latter are made of cream cretonne, edged with fringe, and are made to suit the ordinary four-window so often seen in lodging-houses; but being amply full, they can be arranged to fit almost any kind of window, with a little ingenuity in raising the top, etc. If a room is up by running a wooden bath-room; a few pieces through the top hem of each curtain; loops of five to six are then put through hooks bored in the coils of the bath, and fastened to tiny brass hooks screwed into the window-sill. I find this plan answers quite as well for temporary purposes as any more elaborate arrangement. A pretty tea-tray takes up very little room at the bottom of the box, and a nice hem-stitched and embroidered tea-cloth and a little tea-caddy, with a lock, are both desirable articles.

complished with the aid of a bottle of Borax or a tiny pot of Liebig. Among other minor articles may be mentioned a couple of dustier, a chamois leather for the lamp-chimney, etc., two or three of the patent lock-up stoppers for wine and spirit bottles, serviettes and their rings with initials on them, and a little check in a leather case. If one does not possess an orthodox traveling time-piece. A good-sized work-bag, and one of the leather writing-pads, fairly thick, are always useful, but especially so in lodgings, where there is probably neither work-table nor desk; and if a pen is to be had, a piece of drapery—something that will not crush easily is best, such as striped tapestry or Chinese cloth—should be at hand, with which to conceal the lock. This can be easily fixed up by means of drawing-pin, without marks or injury to the woodwork. Cardboard covers for pens or fountain pens, covered with soft silk and cambric, are easily made, and are light, but they crush so

"burning off" old paint is one of the tedious and expensive items in the painting business. An improvement in this process, now recently, is probably new to most of our readers. A down town Philadelphia painter was seen to take a large wooden sign, perhaps two feet wide and seven feet long, lay it flat on the ground and sprinkle it liberally with kerosene oil about three or four feet. The kerosene, lighted, about a broad sheet of paper over the part of the sign on which it had been spread. Waiting a second or two, until the paint had softened, the painter in a few quick sweeps of a flat knife succeeded in a minute, removed the paint from that portion of the board on which the oil was burning. The rest of the board was cleaned in the same way, a small portion being treated at a time. The method appeared to be somewhat odd, quick and efficient, but would be well worth a try.

BOYS & GIRLS' COLUMN'S

Adventures of a Drop of Water.

H. M. STUART.

I was born a great many years ago—so many that I can hardly tell how old I am; but I was born in the world before the green fields and the trees and the flowers which you see had any existence. I am one of a very numerous family, and have generally lived in company with many of my brothers, but sometimes, too, I have lived alone. We are a very industrious family, never being for a moment idle, and we have lived singly or in company, as the nature of our work for the time might call for. I have been in every part of the world, and have lent a hand in almost everything done in it, so that the history of my life would be almost equal to a history

filled, and the magnitude of our work increased. A story (which I hope you have all read) is told of a prince, who by putting on a little red cap, became invisible, and he had then only to wish himself in any part of the world, to be there immediately. By joining hands with a sunbeam, I have often had the experience of the prince, at least so far as to be invisible. We had only to obey certain laws by which we were governed, to be at any place desired in a very short time. I have floated for days, or even weeks at a time through the air, generally making a visit to the earth at night, when I assumed a visible form and was called dew. On those visits my work was to refresh the tired and thirsty plants with which the earth became covered, and so help them to grow. In the morning I would rise on invisible wings, and floating again through the air, descend to repeat the same work on the return of night. At other times we would descend

and next time you see the snow coming down quietly, in large feathery flakes (for it is then that the stars are most perfectly formed), catch a few on a dark woolen cloth and look at them through a magnifying glass; quite a common, cheap one will do. You will see the most beautiful six-rayed stars you can possibly imagine. You will find them in more forms than you are likely to count, but with all the variety, they are all alike in this, that they are six rayed, and that each little projecting spear on the rays is set at an angle of sixty degrees from its neighbor. Perhaps you may think such beauty was only made to be looked at and admired, but in this form our special work is to keep the earth warm, to robe the flowers and grass and plants of every kind in a warm covering and keep them from the winter's cold. Our special work, I said—for near to us in our form of snowflakes lies yet another transformation, on undergoing which



THE DROP OF WATER HELPS TO FORM AN ICEBERG.

Engraved after Illus. for The American Agriculturist

of the world. But I am much better accustomed to doing than telling of things done, and moreover, a full record of my life would occupy not only a volume, but a library, so I shall at present mention only a few of the wonderful things that have happened to me, or in which I have at various times borne a part. One of the first works in which our family was engaged, was moulding the form of this world of ours—its continents and islands, mountain ranges, valleys and the like. In this work we had several powerful allies, chief among which was the sunlight. Indeed, in almost every enterprise in which we engaged, sunlight, as a powerful helper, went with us hand in hand.

This work of land-building occupied us for a long time, and in its performance we had many curious experiences. We had to quarry materials from the solid rocks, over which we flowed, and transport them to other regions. Our first deposits were followed by many successive ones, and as time went on, we were enabled to collect a greater variety of materials than was at first possible—so forming, in conjunction with the other forces before referred to, the different strata which underlie the surface of the earth. In these we left passages which we could traverse at will, and which we constantly re-visited in the course of our labors. Many a hill we climbed, and many a wild leap we took into depths that seemed unbottomable, but never once did we alter our purpose or lose our way. We established a perfect system of communication between the most distant parts of the world, and after a time, the part now called land was raised above the ocean, as we were named collectively. Since then the forms of our activity have been greatly multi-

plied, and the magnitude of our work increased. Our work was much the same as the dew, with several added departments. We sank into the soil to the roots of the plants, and carried their food which we had gathered in the air. We penetrated between the particles of soil and opened a way for the roots to follow us in search of other kinds of food which they found in the earth. We gathered in hollows of the rocks, from which we issued as springs, and ever increasing in number as we went, became rivers, and so travelled over the surface of the earth in channels, which we alternately found and formed. Some of these rivers, such as the Mississippi and the Amazon, are very large, and their influence can scarcely be estimated on the countries through which they flow. Others are so small as to be called merely creeks—but all, large or small, are engaged in the beneficent work of watering the earth and fitting it for the dwelling place of men and animals, as well as of vegetable life. In this form too, we have done a great deal of the same kind of work of which I spoke as done by the ocean, viz., changing the form of the earth by carrying portions of it along with us, and depositing them chiefly at our journey's end, which is always the sea. From this we again rise in an invisible form to repeat our journeys around the world.

But this is not the only transformation I have undergone. By the influence of the sunbeams we were rendered invisible—if they were then in a large measure withdrawn, we were changed into myriads of the most beautiful stars. You have seen them hundreds of times, though perhaps you have never looked closely enough to know how beautiful they were. You call them snowflakes.

our duties are widely different. We can only become snowflakes by the withdrawal, in a large measure, of the sunbeams, after we have been changed into vapor—in other words, when we meet a current of air cold enough to freeze us. As vapor, we traverse the regions of the air throughout the whole world, as snow, we can fall only in latitudes where the air will congeal us. In warm countries, the air near the earth is always too much heated to do this, but as air is not nearly so good a conductor of heat as the earth, as we mount upward we often find air cold enough to change us into snow. Of course we can only remain on land which is as cold as the air, so in these countries we fall only on the tops of high mountains. There we remain until layer upon layer has fallen, and the weight of the upper ones, with the cold continued or increased, has pressed the crystals in those below into a solid mass, known by the general name of ice, but in this particular form called glaciers. Then, as more weight is added above, the mass begins to move down the mountains, very slow is its progress, but still it moves. After a time it reaches warmer air, and its lower portions begin to melt. We have again become water. Some of us now sink into the soil and nourish a luxuriant growth of plant life, some form springs and streams, and travel on to carry refreshing and beauty wherever we go, never stopping, until as before, we reach our home, the ocean. But though some of the particles composing it have been set free, the glacier still remains. Fresh snow falling on the heights renews the ice as fast as it is melted, and forms an inexhaustible reservoir from which the streams are supplied.

