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# The Presbyterian Review.

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## TORONTO'S BEST ADVERTISEMENT.

*For the Review.*

THE world knows Toronto. Wherever newspapers have awakened an interest in communities other than their own, there Toronto is spoken of and written of, ridiculed and praised, until we are led to ask ourselves the question—why? What is there in our favored city that centres upon it the world's comment of jealous scorn on the one hand, and sincerest admiration on the other; that lifts it far above all other cities of its size and places it in a position of world cynosure, "the observed of all observers?" It will be interesting to seek the cause, for, if it be a matter of merit, we should as citizens seek to conserve it, if for no other reason than that it is Toronto's best advertisement.

A little thought tells us that we are not the only city in America of our size, situated on the lake shore and having handsome streets and buildings. Many towns there are whose claim for notice on these grounds is as good if not indeed better than that of our own. Nor, intelligent as is our population, can we with propriety arrogate to ourselves a position of eminence on this account; for one of the marks of nineteenth century civilization, wherever it is found, is a high standard of intelligence. No; good qualifications as these are, they are inadequate of themselves to raise Toronto from the level of mediocrity to the position of renown which it undoubtedly holds. These are all but accessories to one unique feature, the handsome setting of a brilliant gem whose rays spread a helpful influence throughout two continents—Toronto's Sabbath. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday; these days are all much the same here as in Buffalo, Detroit, or any other similar town; but Sunday stands out from among them all with a character unequalled in the New World, and unexcelled in the old. No clang of trolley desecrates its quiet; from early matin to twilight vesper the melody of the church bells calling to prayer, and fraught with suggestion of devotion and rest, alone breaks the silence. The places of merchandise, the busy marts of trade, are closed in token of regard to Him who owns the cattle on the thousand hills, and asks of man one day in every seven. The halls of pleasure are empty, and the noise of revelry and merriment has given place to the murmur of a people's prayer and the music of their praise. The streets, usually busy with jostling crowds, now echo to the sound of reverent steps as the many houses of God give forth a throng of worshipful people. This is Toronto's claim to notice; this is why our city has risen above the many of its size in the estimation of the world. Is it not wisdom, regarding the question merely from the low ground of commercial expediency, to preserve our one distinguishing feature? Introduce the Sabbath of America. Run the trolleys, open the shops, cater to the amusement loving public,

and Toronto at once sinks to the insignificant level of every other town of 200,000 inhabitants in America. No longer will we be held up as an example, in cities without number, of a people who regard God, and who are blessed and benefitted because of our sacred reverence for His laws and institutions. We are now on the mountain top. Let us maintain our place of vantage, and by and by others will clamber up and take their stand beside us. Those in the valley are even now looking up to us with longing glance, an evidence of which we find in the following quotation from the *Presbyterian Banner*, Pittsburgh, Pa., which in an article on the Sabbath in Toronto, says: "A correspondent writing to the *Christian Observer* of Louisville, from Toronto, Canada, a city of 240,000 inhabitants, says:

"Perhaps the most noticeable characteristic of Toronto—and that which is its crowning glory—is the manner in which the Sabbath is observed. I had recently seen some mention of it in the *Christian Observer*, but was hardly prepared for all that I have seen and heard in regard to the Sabbath, since coming here. On that day there are no street cars running, no mails delivered, either at the postoffice or otherwise, and no Sunday newspapers. Except at the hours for going to church, almost absolute quiet reigns throughout the city, during the whole of the day. Rest and calm repose the silence of the country—settles down and prevails universally.

At the church hours, both morning and evening, however, the streets swarm with men, women and children, many, if not most of them, with Bibles in their hands. The whole population seems to be going to church.

With the Sabbath thus observed and honored, is it to be wondered at that Toronto is prosperous and thriving in every way? "Them that honor me, I will honor," is the language of God's Word.

And the city has prospered and is prospering amazingly. It is growing in a remarkable manner. From a comparatively insignificant village, a few years ago, it has become the second city in size and material wealth in the whole Dominion. From 1880 to 1890, it doubled its population—a population, too, of the most desirable and very best class of people. They have no strikes, no anarchists, no paupers and no beggars.

The example of Toronto in this matter of making the Sabbath a day of real physical as well as spiritual rest is beginning to attract attention elsewhere in Canada. Hamilton, the next largest city in Ontario, is now working for the same condition of affairs. A mass meeting of her citizens is called for a date in the near future to set the ball in motion. Doubtless other cities and towns will follow the example, if Hamilton is successful.

## The Presbyterian Review.

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Toronto, September 27, 1894.

### Men and Methods.

DEALING with the Methodist Quadrennial Conference, the well-known and able Ontario correspondent of the *Montreal Witness* thus muses on annual as against Quadrennial meetings of the supreme courts of churches: "The Methodists were, so far as experience has shown, wise in deciding at the time of their union to hold a meeting of the General Conference only once in four years. The intervening blank serves two good purposes—it brings some questions into mature prominence and thus secures for them a decisive settlement and it side tracks others, and thus puts them out of the way. It would probably have been better for the Presbyterian Church had it adopted a similar policy and decided to hold meetings of its General Assembly at intervals longer than a year. It would probably be found good policy for that church to make such a change now, and to enlarge the sphere of the local Synods so as to hand over to them some of the functions of the Assembly, making the latter, as the Methodist General Conference is, for all practical purposes an ecclesiastical legislature."

The advantage which the annual meetings of the General Assembly has over the Quadrennial meetings of General Conference is that the church as a whole is kept in closer touch with the supreme court. Frequent meetings in which the interests of the whole church, extending from Newfoundland to the Pacific coast, are discussed and questions pertaining to the various departments of church work in which the church as such is concerned, are a source of strength, not weakness. It is true the Synods ought to be made more useful but it is questionable if it would be a gain to the church were they to be placed on a par with the Methodist Conferences. The Presbyterian Church is more democratic in its constitution than the Methodist Church and its highest court wisely keeps in fresh touch with the membership. Its arrangement of courts has stood the practical test of years and has been found to work well.

The same correspondent is even less to the point when he institutes a comparison of the personnel of both bodies. He says: "The General Conference is noted for the great and varied ability displayed by its members. One reason for this is that owing to the elimination of the minor questions relegated to the annual conferences it has to deal almost exclusively with those of greater importance. Another is that the method of selecting the delegates is admirably calculated to secure the appointment of the ablest clergymen and laymen in the whole denomination. Unfortunately for the Presbyterian Assembly it is practically an assembly

of clergymen, and if it is ever to become anything else some different mode of securing lay representation will have to be adopted. The number of Presbyterian laymen who rise to prominence in the General Assembly is insignificant; the number of Methodist laymen who become influential in the legislation of the Church is quite as great as the number of the clergy of whom the same thing may be said."

It is not necessary to draw attention to the prominence and ability of the lay representation in the General Assembly nor to place it side by side with that in the General Conference, but as to the system of appointment of lay and clerical members we certainly prefer our own, viz., the system of rotation. Our leading ministers are seldom left at home, as their duties on the standing committees require their presence, and it is only to have justice that all ministers (their standing being equal), should have an opportunity of taking part in the business of the church when their turn comes. The church, indeed, the country, has always taken no little pride on the high character of the General Assembly, from every standpoint, the calibre of the ministers and laymen, the business methods pursued, and the great importance of the business transacted, and both church and country will not think the less of it, because an upward tendency is to be observed in the supreme body of a sister church, whose prosperity we delight in and whose zeal we admire.

### Knox College Jubilee.

In the last number of "Knox College Monthly," A. L. B., writes:—"We sing of our Alma Mater, but some of us use her like an old nag, very far from like a mother. Some never spent a dime on her yet. Her old dress, her old hat, her old laurels seem good enough. Sons of Knox be ashamed! To-day is the Jubilee, let every man bring a present! Let us make her glad for once even if it costs us a little!"

This must be of necessity the last appeal that we can make on behalf of the Jubilee Fund, for before our next issue the Jubilee will have come and gone. We are glad to know that a number of the graduates are making strenuous efforts to remove the incubus of debt, and make Knox College glad indeed. Should not everyone of the graduates especially, but also every friend of Knox, do something at once to accomplish the very desirable object in view?

There are very many who are perhaps waiting to be called upon, a moment's thought will suggest the impossibility of making a personal call upon everyone who is desirous of doing anything, and the simple matter of enclosing the amount would accomplish the object, as well as a personal call. It is true that some may be disposed to do more if a personal appeal were made to them, would that for once true-hearted voluntarism would pour such a gift into the treasury as would remove the necessity for the laborious work of personal canvass. We would suggest, also, that promptitude would be a valuable factor in the contribution, as it would make it possible to intimate at the time of the Jubilee what had been accomplished. To one and all we say, be up and doing. Actions speak much louder than words.

On Tuesday afternoon there will be a special meeting of the Alumni of the College, in connection with their special work in Honan. The missionary, Mr. Goforth, who is now in Canada on furlough, will address

the meeting and present more fully than it is possible to do in a paper, the work in which he has been engaged in Honan, during the last six years. This meeting will be of profound interest to the Alumni Association and should be largely attended. Then on Tuesday evening and on Wednesday addresses will be delivered by prominent Knoxonians and leading men from sister institutions.

It is expected that the City congregations will set aside their prayer meeting for the occasion, and it is expected that attendance in Cooke's Church will be something like the meetings we had during the Pan-Presbyterian Council. Only the younger members of the community can expect to see a second Jubilee of Knox College, then let everyone take the fullest advantage of the services on this occasion.

The railways have agreed to give return tickets free if 300 attend holding Standard Certificates. This will include all who come to attend the Jubilee services. Standard certificates must be procured on purchasing the ticket, and must be handed to Mr. Burns or Mr. Martin on arrival in Toronto.

Prof. H. P. Smith.

*The Evangelist* announces that Professor Henry Preserved Smith, D. D., has left for a year's absence for study as well as for rest. "For the health of one of his children," it adds "the winter will probably be spent in Algiers, a retirement congenial, where Synods cease from troubling and Assemblies give a rest." In a recent number of *The Evangelist*, Dr. Smith has an article on the decision in his case, in which, repudiating those who are seeking the *via media*, he says: "It is untiringly asserted by the majority that this decision makes inerrancy a fundamental doctrine of the Church. 'The Supreme Court of the Church has settled the question.' All office-bearers are bound to respect this decision, not only to refrain from promulgating the doctrine decided against, but to avoid agitating in any way for a reversal of the decision.' The courts of the Church are bound by this decision not only in cases of discipline, but in examining and ordaining officers. To do anything else is 'ecclesiastical anarchism.'" What I am trying to say is, that in the face of this condition of things, all men who do not believe that inerrancy should be lifted to the place of a fundamental doctrine of our system, should rally to reverse the obnoxious decision. Such men are placed in a false position, if by their silence they help impose a yoke which neither we nor our fathers have been able to bear. I would far rather be a suspended minister in such a Church, than to seem to consent to its tyranny."

Food for Thought.

Once in a while the liberty may be taken of having a few plain words about the value of the religious newspaper. The following from an esteemed contemporary may strike the eye of a delinquent: "For illustration of the economy and value of the weekly church paper, take the fifty-two numbers of the year and estimate the amount of reading. It will be found to equal that contained in eight volumes of 300 pages each, exclusive of advertisements. All this for all the members of the family weekly, for three or four cents. Surely you must be very poor indeed, or this information on religious and literary things must be of very

little interest and profit to you, if you cannot afford to pay for it three or four cents a week. Surely it is not very much of a compliment to the tastes, and literary and religious wants of a man's family for him to say he cannot afford four cents a week to put them in possession of such literature. There probably are families in such extreme poverty that they cannot, without actual suffering, spend three or four cents a week for food for the mind. But we are not much afraid to make a good round guess that nine tenths of the families who are depriving themselves of a weekly religious newspaper spend from five to twenty-five dollars a year for things not half so necessary to their happiness as a weekly religious newspaper. They may not think so. But a careful and candid investigation of the matter would probably convince them of the truth of our supposition. Four cents a week would make very little difference in the setting of your table, my news-hungry brother. Four cents a week would make very little difference in the wardrobe of your family. You must dress very economically indeed, if, for the sake of bringing more than 7,500 ordinary book pages of good literary and religious reading matter into your family during the year, you could not, without bad results, cut down the expenses of the family wardrobe four cents a week. Now once more, just let us whisper in your ear, (too low for even your family to hear,) and ask you if you have not some *personal* expenses which you could diminish at the rate of three or four cents a week, without curtailing the comforts of your family any, so that you could give them the advantage of a good religious newspaper?

**Home Mission Committee.** Rev. Dr. Cochrane has called a meeting of the Home Mission Committee for the 9th of October, in the lecture room of St. Andrews church, Toronto. The indefatigable convener has returned from his visit to Great Britain greatly benefited in health.

**A Glorious Record.** The rapid growth of Presbyterianism in Belfast is apparent from the fact that while in 1841 there were only twelve Presbyterian churches in the city, now there are thirty-seven, and the Extension Committee have the erection of ten others in prospect.

**One Hundred and Twenty-four Years** These are the days of centenaries, and it is with pleasure we note the very successful celebration of the 124th Anniversary of the organization of the First Presbyterian Church, Truro, N.S. May the congregation, by the blessing of God, long continue to be a centre whence Gospel light may shed abroad.

**Leaving for Indore.** Rev. J. Wilkie, M.A., who is about to leave for Indore after a visit to Canada, has collected about \$7,000 for the college, one good friend subscribing \$4,500. This amount will be sufficient to complete the college, but not enough to carry out all that is necessary to be done; and contributions will still be in order.

The attention of friends of the helpless young is called to the excellent work done by the Children's Aid Society of Toronto, accounts of which are from time to time published in the daily press, and information as to which will be gladly furnished by Mr. J. Stewart Coleman, Secretary-Treasurer, Confederation Life Building, Toronto.

## THE ASCENT OF MAN.

*Editorial Correspondence for the Review.*

Much has already been written on Professor Drummond's new work, "The Ascent of Man." And while the interest it has thus awakened continues unabated much will still be written upon it. The fine faculty of dealing with technical and abstruse topics in a popular style, which is one of Professor Drummond's enviable gifts, will go to increase largely the quantity written. Were the book composed in the only style in which it is possible for the majority of authors to express themselves, in dealing with similar subjects, criticism favorable or otherwise would necessarily be limited to the skilled pen. But since the Professor's usual style prevails throughout "The Ascent of Man" any person accustomed to consecutive thought, though not very familiar with the science of the day, may make bold to express his estimate of the book and pass judgment upon its statements. Then too it is not to be overlooked that "The Ascent of Man" is more of a philosophic than a scientific treatise. Evolution is rather a philosophy than a science. This too brings the book and its theme within the range of the thoughtful though unscientific reader. While the scientist confines himself strictly to the field of science he may justly claim immunity from the criticism of those who have never entered the field of scientific research. As soon, however, as he enters the field of philosophy he is upon ground common to all the thoughtful, and has therefore no just cause of complaint if his views are submitted to their unscientific scrutiny and judgment. It is, therefore, to be expected that while this book occupies its present prominence it will be the theme of not a few paragraphs by a variety of writers, especially in the religious press. Whether all these will be as favorable in the future as they have been in the past remains to be seen.

The method adopted by Professor Drummond throughout the work is to take evolution for granted and to describe what he conceives to be the history of the process by which the results of evolution have been secured. Every chapter in the book is indeed evidence in support of the theory. The use, however, to which the author puts his material is to show one of the ways in which evolution may have taken place. He does not say that the view given of the process of evolution has been the actual process. He rather means that it is one of the possible ways along which the process of evolution moved to its final results.

The author takes for granted that the phenomena of life, as it here appears, has in the course of the ages, developed out of a primordial form of life. Life first appeared as protoplasm. Where it came from he does not tell us. From this form of life, under the influence of two forces, Nutrition and Reproduction or the struggle of life and the struggle for the life of others, the phenomena of life in its present form, has developed. For instance, man with his reason and conscience, his power of thought and feeling, his moral and religious nature, has developed out of protoplasm under the influence of those two forces. This process of development is what the author understands by evolution. To quote his own words,

Evolution began with protoplasm and ended with man, and all the way between the development has been a symmetry whose secret lies in the two or three crystallizing forces revealed to us through this first basis.

The method pursued then throughout is to take such evolution for granted and to describe the course along which the process of development may have moved.

The method is thoroughly legitimate. No one can quarrel with such a method. The only objection to it is that it may mislead some readers in regard to the position that the theory holds throughout the thinking world. For there are those who are not prepared to admit that evolution as Professor Drummond understands it, is an established truth. They may accept evolution as many others have understood it and as, he says, Darwin understood it, but evolution as he understands it they are not yet ready to take for granted. And for this reason among others, that they do not see that the theory as so understood has yet been reconciled with some facts discovered in the phenomena of life. One fact is this: That there are what seem to be impassable gulfs separating different departments of the great world of life. Animal life seems to be separated by such a gulf from vegetable life, and the life of man from the merely animal life. In speaking of the gulf in these cases as impassable the meaning is that there is no possibility of developing animal life out of vegetable life, or human life with all its powers out of animal life. The only way in which vegetable life can be made animal is by bringing animal life into union with it

from without. The only way by which animal life can become the life of man is by bringing into it the contents of man's higher nature from without. A moral nature cannot be developed out of a non-moral nature, or a religious nature out of a non-religious nature. There cannot be developed out of any life what is not potentially in it. There is required, therefore, an interference from without to secure animal life from vegetable life, and the life of man from the life of the animal. There may be development within each of these departments of life. But development from one into the other is what staggers the thought of many. It is this difficulty that is understood by the phrase, impassable gulf separating the different departments of the universe of life. Professor Drummond himself evidently feels this difficulty where he speaks of the occasional necessity of an invisible hand to carry men over a bridgeless gulf. In fact the last chapter in the book is chiefly occupied with this difficulty. But to this additional reference will be made further on. Enough now to say that he does not meet the difficulty in such a way as to satisfy every reader, and that the difficulty still remains an obstacle preventing some accepting his theory of evolution.

In Professor Drummond's own opinion the most important part of his book is that dealing with "The struggle for the life of others." The leading notices that have appeared in the press also regard these chapters as the most important. In fact, the author and his critics unite in regarding them as an important contribution to evolution literature. Two things are supposed to have been established. The one that altruism has been a prominent force in the process of evolution, the other that altruism has not been a development from egoism as has been claimed by materialistic philosophers. The difficulty that such writers usually meet in their ethics was to show how egoism could pass into altruism. And the general opinion has been that they failed to clear away the difficulty. Professor Drummond meets the difficulty by claiming that altruism in the form of "The struggle for the life of others," was found in life from the beginning even in the protoplasm and that the highest form of altruism as seen in man is only a development from the primordial form. He thus solves the problem by showing that the problem did not exist. Many will find it difficult, however, to see that the altruism that exists in the lower forms of life is the same as that found in man, that the instinctive care of the animal mother for her young is the same in kind as the deliberate, voluntary, self-denying conduct of the Christian philanthropist. Rather will they be forced to believe that the two are essentially different. Indeed, the Professor himself as much as admits this, but tries to bridge the gulf by saying that the one glides imperceptibly into the other which is the same as saying that it is yet unbridged. The "unseen hand" must be called in here to carry the evolving man over the gulf that separates the egoism of the animal world and the altruism of spiritual man.

In regard to altruism as a moving force in the process of evolution it must be admitted that a strong case has been made out. Without such a force there could not be the preservation of the higher forms of life much less their continued development. Professor Drummond, however, was not the first to notice this. Other writers have given it as prominent a place as he has, though none may have illustrated it at so great a length. For instance, Spencer in his "Data of Ethics" makes use of such language as this: "From the dawn of life altruism has been no less essential than egoism." Again, "Self-sacrifice is no less primordial than self-preservation." Again, "Altruism has been evolving simultaneously with egoism." Indeed, Spencer has some chapters on egoism and altruism almost as effective as those by Professor Drummond in his "Ascent of Man."

An apparent defect in those chapters is that sometimes altruism is regarded as a final cause and at other times as an efficient cause. That is to say it is sometimes regarded as the end towards which evolution is hastening, at other times it is regarded as a natural force acting independently of ulterior ends. Thus we are told that "Love is the net result of evolution" meaning that this was the intended result. Elsewhere it is regarded as a force acting parallel with the struggle for life. In one case it is regarded as the effect at which evolution aims, in the other it is regarded as one of the causes carrying on the process of evolution. This ambiguity is sometimes perplexing to the reader and will be regarded by those who notice it as a blemish, going to make the work less effective.

The most important chapter, however, is the last, that entitled "Involution." Here the author grapples with the difficulty of developing out of the primary form of life quantities that it does not contain. Were the question asked, has man with all his powers of

body, soul and spirit developed out of protoplasm? the answer to this chapter would be, no, he has developed out of protoplasm and its environment. The protoplasm received contribution after contribution permits environment, until ultimately man arrived at his present stage of development. The process which produced this result has not been "to unfold from within but unfold from without." This view of evolution which is not the ordinary one is illustrated at considerable length. Still, it proves very unsatisfactory. What appears to be a fatal objection is that no form of life can make use of any environment but that which corresponds to itself. Thus physical life can make use only of physical environment, and can make no use of the moral and spiritual environment, and intellectual life, if there be life merely intellectual, can make use of only intellectual environment, it can appropriate nothing from the moral and spiritual environment. Consequently the fact that protoplasm had an intellectual a moral and spiritual environment cannot account for its development into man. It could make no use of its intellectual environment until it was possessed of intellectual powers. It could appropriate nothing from the moral and spiritual environment until it had attained moral and spiritual powers. The protoplasm must, therefore, have arrived at the stature of a man before it could draw upon the environment that is taken to be the source of human powers. Even environment cannot develop out of anything what is not potentially in it. Indeed the only way in which this chapter goes to remove the difficulty of the impassible gulfs in the phenomena of life is to suppose it to mean by evolution the self-imparting by God of Himself to the world. In that case evolution would mean that God began to impart Himself to the world in protoplasm and that He continued to impart more and more of Himself, until at last self-conscious man was reached. This, however, is something very different from evolution as commonly understood. To adopt such a view would be to throw up evolution and to adopt a phase of pantheism. This certainly would remove the difficulty of developing out of protoplasm what is not in it but it would raise still greater difficulties.

#### Foreign Missions After a Century.

This is a course of lectures delivered in 1893, at Princeton College, N.J., by Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. There are now 280 Missionary Associations, and their operations are so widely scattered and varied in method and result that ordinary readers are bewildered. We read an incident here and there, which in a few days or hours is forgotten, but we have no intelligent grasp of the situation. Where have we reached? What are the obstacles? How far have they been conquered? What is yet to be done? These are questions many have been asking, and Dr. Dennis in this course of lectures tries to answer them. The undertaking is so vast that he necessarily gives but outlines, yet they are so clear and satisfactory that any who will carefully study the volume, will be greatly helped in the classification and retention of future readings.

There are six lectures, and readers will be interested some in one and some in another according to their tastes. It is thus a volume for reference. Speakers, especially clergymen, who deliver addresses on Missions and want to lay their hands on facts, in a ready and condensed form will find this volume invaluable.

LECTURE I.—The significance of the Macedonian cry is first defined. Foreign Missions are God's thought—and indicate universal redemption. Should that alone not be an inspiration to the Church? God's thought! Universal dominion by Jesus Christ! The reign of the Prince of Peace! What a call to the Church as to opportunity, duty and privilege! It is in that light incomparably the noblest and most ennobling service given to man. It is the counterpart in the Church of the sacrificing service rendered by Christ Himself through which He has received a name above every name.

LECTURE II.—In this lecture a condensed statement is given of the population, government, religions, and Christian successes in Japan, Korea, China, India, Persia, Syria, Africa, South America, Mexico and the Islands of the South Seas. This is a chapter of statistics that must have been overwhelming when delivered in one lecture, but will be invaluable to any one seeking facts. Although as Dr. Dennis says, "Our religious statistics change so rapidly that although they may be sent to America by the swiftest steamers that cross the seas, they grow old and out of date before they touch your shores."

LECTURE III.—In this the forces that are against us are marshalled in formidable array. Truly, we wrestle not with flesh and

blood, but with the human heart, at enmity with God, fortified by all the devices of the devil. There are the selfishness of governments, of ecclesiastical hierarchies, of devotees of false systems, and the prejudices and superstitions of the untive mind. Added to selfishness at home, and the misrepresentations of Christianity by life and influence on the part of those who are called Christian abroad. Any one of these is formidable enough, but when presented cumulative force, the heart turns sick, who is sufficient for these things! Only "the Mighty to Save."

LECTURE IV.—The practical working of missions is next discussed. The questions of finance, and co-operation, and method, (educational, and evangelistic, and native development are all discussed here. Not on any one of these subjects is there unanimity in the Church, and this is a valuable contribution. But underlying all this is a deeper—a more radical question. What is the motive in Missions? Are they actually necessary? Are the heathen lost? That is a question that silently lies unanswered in the minds of many. They do not utter it, but still feel that in some way the heathen will be saved, and thus their interest in Missions is neutralized. Dr. Dennis very cautiously discusses this difficult problem and reaches the conclusion that there is no hope for the Christless, and that therefore we should hasten to give the message.

LECTURE V.—It is only honesty to give due credit to all religions for any good that is found in them. What the religions of China and India have to offer are here discussed—and the sublime message of Christianity placed in contrast. This is a parliament of religions in which the failure of ethnic religions is revealed, and also the triumphs of Christianity.

LECTURE VI.—Is a chapter on successes. We are apt to think of conversions alone, when thinking of results, but these, numerous as they are, are but the first fruits of wide and deep processes of preparation that are going on. The heathen systems are being undermined and honey-combed by European modes of thought. The whole fabric is hastening to an end, and whilst much of their education is tinctured with European scepticism, yet the ground is being cleared of the hoary superstitions of centuries and better days are drawing nigh. The actual results in conversions are of thrilling interest. When the numbers are surveyed as a whole, none can doubt that missions are a success. Yet the greatest results are underground so far and cannot be tabulated.

This volume we commend to all teachers who wish intelligently to instruct others, and will be offered at a special price as our monthly offer for October Coupon No. 3.

#### By Divine Right.

The old tragedy of the Garden of Eden continues to be played. It is one of the curious fads of modern rationalism that the story of the temptation and fall cannot be regarded as historic, because it is improbable. And yet we have this tragedy, with slight modifications, enacted every day. It was the struggle for authority, and that has been the struggle of the ages. This is the "missing link" in Professor Drummond's recent romance, "The Ascent of Man." He gives us the "Struggle for the Life of Others" as the missing link in Darwinism. We now suggest the "Struggle for Authority" as the missing link in Drummondism. What do we mean by this? The Kaiser's speech last week, at Königsberg, the old coronation city, suggests the answer to our question. Some of the nobles of the Eastern Province seem to have expressed sympathy with the agrarian agitation which has been going on in these parts for some time. This fact was reported to the Emperor, and his remarkable speech expresses his own view of their conduct. This speech has excited widespread attention, not only because of the personal rebuke which it contained, but also because of the autocratic sentiments it proclaimed. The Emperor gave all to understand that he was not only King, but a king who meant to rule, and in order to buttress his strong utterances he announced that he held his position by the grace of God. In other words, William II. maintains that he holds his position by Divine right. Now, we like this plain, outspoken manliness. Nor is there much in the Kaiser's statement that ought to create special excitement. We think it would be difficult to prove that the Emperor holds his position by any right at all unless it be a Divine right. The people of Germany certainly never voted upon the question of his right to occupy the Imperial Throne. We do not say that the Emperor's claim can be justified by the facts of the case, but we do say that if it cannot be justified, then he has no right to the position he occupies at all. Hence we are driven back to the old question again—namely, by what authority are these things done? Evidently we are face to face with an important issue at the close of the nineteenth century. The old doctrine of the Divine right of kings has been gradually superseded by the doctrine of the Divine right of the people. The *rex populi rex Dei* has become the rallying cry of the democratic forces which have grown so rapidly and so powerfully during the last few decades. Really the Kaiser's clarion note sounds almost like a voice in the wilderness, and yet it will have its influence, and will probably still the surging tide of agitation in Germany for a short time. But the smothered fires will break out again, and so there is no rest in either the extreme of autocratic despotism or democratic anarchy. *Christian Commonwealth.*

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XIV.—JESUS AT NAZARETH.—OCT. 7.

Luke iv. 16-30.

CLERKS TALK "See that ye refuse not him that speaketh." Heb. xii. 25

CENTRAL TRUTH Scripture fulfilled.

ANALYSIS The MESSIAH Reading, 16 19 revealed, 20-27. rejected, 28-30.

TIME AND PLACE April A. D. 28; the beginning of Christ's second year of public ministry. The scene is Nazareth, in Galilee, sixty-five miles north of Jerusalem; his early home.

I. THE MESSIAH READING. Jesus now came to preach among those who had known him in his youth as the carpenter's son, for many of whom he had doubtless labored. This made it difficult for them to believe that he could be anything else than what he had always seemed, a humble artisan. As his custom was, v. 16. Jesus is an example to us of regular attendance upon divine worship. Stand up to read, v. 16. There were no regularly appointed ministers in the synagogue. The ruler could call on any competent person to read or speak at the services. The Book, v. 17. Not like our books, but in the form of a roll. The place, v. 17. Isa. lxi: 1-2. Hath anointed me, v. 18. The anointing with oil in Old Testament times, was a symbol of the coming anointing with the Holy Spirit which Christ received at His baptism and which is now the privilege of all believers, Ex. xxix. 7; 1 Sam. ix: 16; Acts x. 38. To preach the Gospel, v. 18. Proclaim the good news, that the poor may have all their needs supplied "according to his riches in glory," Phil. iv. 19. That the broken heart may find healing in Him whose heart was broken for them. That Satan has been paid his ransom, and the captives now are free. The blind eyes may be opened under the blessed influence of the Light of the World; and that those who are "bruised by the fall," may in Him find solace for their aching hearts. What a glorious gospel! To preach, v. 19. same as second preach in v. 18, to herald or usher in. The acceptable year, v. 19. "Year" is used here with the force of "era." Acceptable means "specially favored." The allusion is doubtless to the year of Jubilee, Lev. xxv: 8-17.

II. THE MESSIAH REVEALED, 20-27.—Sat down, v. 20. The custom while speaking. Fastened on Him, v. 20. Eager to hear what He had to say. This day is this scripture fulfilled in your ears, v. 21. Christ reveals Himself as the Messiah. "I am the fulfillment of this Scripture. The anointed one, the preacher, the liberator and healer. How beautifully He lived out this conception of Himself. All bare Him witness, v. 22. They were deeply impressed. Gracious words, v. 22. His voice and manner were winning and tender. Joseph's son, v. 22. Now jealousy begins to work in their hearts. This proverb, v. 23. A common saying of the time. Physician heal thyself, v. 23. Do in your own home the mighty works you have done elsewhere. Elias, v. 25, Elijah, 1 Kings xvii. 1-16, Sarepta, v. 26, Zarephath, on the Mediterranean, near Sidon, Eliseus, v. 27, Elisha, Naaman, v. 27, see 2 Kings v: 14.

III. THE MESSIAH REJECTED, 28-30. Filled with wrath, v. 28. Truth embatters those whom it does not enlighten. Rose up, v. 29. Broke up the service in confusion. Brow of the hill, v. 29. A perpendicular wall of rock some forty or fifty feet high. Passing through, v. 30. Alford thinks this was miraculous. Many think not. Christ does not seem to have used His miraculous power for His own safety, and this would be an exception to that rule. Jac. xviii: 4-6.

Application and Illustration.

WHAT CAN I DO?

ATTEND CHURCH REGULARLY, v. 16.—Some of the Chinese converts trundle their wives for miles in a wheelbarrow on the Sabbath in order to hear the Gospel, a rebuke to many of us who are often absent for no better excuse than a shower of rain. Those who risk most for God get the biggest blessing. You will never regret having risked the spoiling of your bonnet, if a weight of doubt or sorrow has been lifted from your heart.

KNOW HOW TO FIND THE PLACE, v. 17.—Be acquainted with the

Word. When a farmer wants to plant corn he won't go to the wheat bin; nor to the barley sack when he would sow rye. What is the use of looking in Jeremias, the book of backslidings for the promise, "Peace I leave with you, my peace I give unto you." It is in Jno. xiv: 27. How many there are who quite lose themselves when looking for a minor prophet. Just the way a clerk locates the wares of a shop, so locate Scripture promises. Here comes a customer. He wants "assurance of salvation." You take him over to John's room, third division, thirty-sixth shelf, "He that believeth on the Son hath everlasting life." And he goes away rejoicing.

GIVE THE REJECTED MESSIAH A PLACE IN MY LIFE.—Herman Warteziak in his home in Poland, having found the truth, dared to preach the Atonement through a suffering Messiah. His people rejected him, his father sought to place him in an asylum, and pursued him, in his flight to England. At last, accounted as dead by kith and kin, he found a welcome in the hearts of strangers and is preaching the Atonement to-day in New York city. Christ came unto His own, and His own received Him not. Let us make for Him a place in our hearts and lives.

GATHERED GOLD.—The truth enfolded in the Old Testament is unfolded in the New. Like the red cord in every inch of the Royal Navy rope, Christ is to be found in the Bible from Genesis to Revelation.

CHRISTIAN ENDEAVOR.

Daily Readings.

- First Day—Christ's example—John xviii: 19-24.
- Second Day—Paul's example—Acts xviii: 1-7.
- Third Day—The church a constant witness—Acts xv: 14-21.
- Fourth Day—"Dwelleth not in temples"—Acts xvii: 22-31.
- Fifth Day—Reverent churchgoing—Eccl. v: 1-7.
- Sixth Day—Churchgoing and prosperity—Pa. cxvii: 1-9.
- Seventh Day—THE DUTY AND REWARDS OF CHURCHGOING.—Heb. x: 25.

PRAYER MEETING TOPIC, Oct. 7.—"The duty and rewards of churchgoing," Heb. x: 25. (To be led by the Pastor.)

"Christian Endeavorers give special prominence to church-going. They not only pledge themselves to support the church in every way, but they say they will do it "especially by attending all its regular Sunday and mid-week services." They make this a matter of conscience and will suffer nothing to prevent their attendance, except it be some reason they can conscientiously give to Christ. Their pledge to attend church comes before their pledge to attend the meetings of the society, and I think that the obligation to attend church is greater than that to attend the meetings of the society. The Church of Christ is a divine institution, with divine appointments and ordinances, and with a divine commission. It is the glory of the society that it is within the church and subordinate to it. It is the church's training school. The duty of church-going is distinctly recognized by every active member of the Christian Endeavor society, and as a rule, this duty is strictly observed."—The Lookout.

Some of the rewards of church-going may be briefly noted as follows:—Revival of spiritual life by the close contact of many souls actuated by the same motives, thrilled and filled with the same devotion. Strengthening for week-day work, through coming to the source of power and being charged, like storage batteries with Divine electricity for the battle of life. Opportunities for good, through example, a spoken word, united prayers. Purer, truer views of life, on account of the murky, distorting atmosphere of the world, being for a time superseded by the clear, fresh atmosphere of God's love. These are but a few of the rewards; more we have not space to mention.

Reference passages:—Heb. x. 25; Eccl. v. 1, 2; Eph. iii. 20, 21; v. 25-27; 1 Tim. iii. 15; 1 Cor. xi. 22; xiv. 23-25; xvi. 2; Acts xi. 26; xvii. 1, 2; xx. 7; Luke ii. 46-49; iv. 16; John xviii. 19, 20; xx. 24; Pa. lv. 14; lxxiii. 16, 17; lxxxiv. 2; cxxii. 1.

JUNIOR TOPIC, Oct. 7.—"How can we always keep happy?" Jno. xv. 11-14.

KEEP HAPPY.—By having sins forgiven, Rom. iv. 7. In the Lord, Hab. iii. 17, 18. Through the Comforter, John xv. 18. By contentment, Phil. iv. 12. By godliness, 1 Tim. vi. 6. By following the Lord, Pa. xxiii. 1, 2. By loving Christ, 1 Pet. i. 8. By godly conversation, 2 Cor. i. 12. By learning of Christ, Luke ii. 10.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894		FOURTH QUARTER.				1894	
1894	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY				
			PROOF.	GOLDEN TEXT.	CATECHISM-QUESTION.		
Oct. 7	Jesus at Nazareth	Luke 4: 16-30	The Scriptures are the Word of God	2 Tim. 3: 16	Hob. 12: 25	96	
14	The Draught of Fishes	Luke 5: 1-11	We are all sinners in God's sight	Rom. 3: 10	Mark 1: 17	97	
21	A Sabbath in Capernaum	Mark 1: 21-34	Jesus was always doing good.	Acts 10: 38	Mark 1: 22	98	
28	A Paralytic Healed	Mark 2: 1-12	Unbelief is sinful.	Heb. 3: 12	Mark 9: 10	99	
Nov. 4	Jesus Lord of the Sabbath	Mark 2: 23-28	We should remember the Sabbath.	Ex. 20: 8	Mark 2: 28	100	
11	The Twelve Chosen	Mark 3: 6-19	God honors faithful service.	John 12: 26	John 15: 16	101	
18	The Sermon on the Mount	Luke 6: 20-31	God's people may expect persecution.	John 15: 20	Luke 5: 31	102	
25	Opposition to Christ	Mark 3: 22-35	God cares for His people.	Pa. 103: 13	John 1: 11	103	
Dec. 2	Christ's Testimony to John	Luke 7: 24-35	We are to be witnesses for Christ.	Acts 1: 8	Luke 7: 27	104	
9	Christ's Teaching by Parables	Luke 8: 4-15	God's word is precious.	Pa. 119: 72	Luke 8: 21	105	
16	The Twelve sent Forth	Matt. 10: 5-16	The gospel is for all.	Mark 16: 15	Matt. 10: 7	106	
23	The Prince of Peace	Isa. 9: 2-7	Jesus is the Only Saviour.	Acts 4: 12	Isa. 9: 7	107	
30	REVIEW		Christ will be victorious at last.	Rev. 21: 15	Heb. 13: 8	REVIEW	

Fleming H. Revell Co., Toronto.

## MISSION FIELD.

Rev. Jonathan Goforth.

BY REV. R. C. TIDD, D.A.

ONE of the most interesting figures at the approaching jubilee celebration at Knox College will be the Rev. Jonathan Goforth, the representative of the Alumni in the Foreign Mission Field. It is singularly fortunate that he is present at a time when so large a body of representative men of Knox will be together. It will be a benefit to them; they will catch some of the enthusiasm that always surrounds a man in downright earnest and that is especially characteristic of this man. It will afford him an opportunity to look into the eyes of the men who are pledged to support him, and tell them his story. There is a wonderful simplicity and directness about this story. It has all the beauty of artlessness, it tells itself. The heart is full, it wells up, and out in a full forceful stream.

Mr. Goforth is now in his prime. He was born in West Missouri, thirty-five years ago. His earlier years were spent on his father's farm, and he probably owes to these years the well-knit frame, and vigorous constitution he possesses. He received the usual elementary training at the public school, and when well on in his teens attended one of the Commercial Colleges in London, and obtained a diploma from that institution.

At eighteen, under the ministry of Rev. Lachlan Cameron, Mr. Goforth was converted. His mother, with a woman's intuition, as well as with mother-pride, urged him to enter the Christian ministry at once, but the idea, at that time, was exceedingly distasteful to him. It was two years before he yielded to her persuasions, and then only when the "inner voice" clearly called to the same work. With characteristic energy, as soon as this decision was reached, he set about the work of preparation, entering on his studies at the Ingersoll High School.

And now a series of events began in his life, gradually determining its course, till he was led to Honan. His spiritual perception has always been filled with one great idea, a sense of the world's need. "There are so many who know nothing about Christ, and there are so few to tell them." This has been the refrain in his life, iterating and reiterating itself in increasing intensity, as he came closer to the world's need. As soon as he received his commission to become one of Christ's messengers, his mind turned instinctively towards those whose need was greatest. His desire was to preach the Gospel to the heathen. A visit of the Rev. G. L. Mackay, of Formosa, to Ingersoll, led him to take the next step, and fix upon China as the field for his efforts. He had heard Mr. Mackay before, and had been interested but not moved. In his present state of mind, with the missionary spirit fully awakened, his heart responded to the call for another to go out and tell the millions of China of Christ.

In 1881 Mr. Goforth entered Knox College. Here he was a man of one idea. Everything was made to contribute to the attainment of his cherished object. His spare money went towards the purchase of missionary books, and periodicals; his spare time to the special study of the Great Commission. His desire to reach China grew as his knowledge of her Christless state became clearer, and so intensely did the great need weigh upon him that after spending two years in study, he wrote to the China Inland Mission Board, offering to go out at once. Receiving no answer to his communication he continued his studies at Knox College. Two years afterwards, he noticed an item in the *Globe* to the effect that Mr. Randall, a missionary just returned from China, was remaining for a few days in Toronto, and would be glad to meet any who desire to go out to China as missionaries. Mr. Goforth lost no time in seeking out Mr. Randall, and as a result of the interview, he determined to make another effort to reach China at once. Doubtless Mr. Randall said many things to the ardent young student, but in describing the interview Mr. Goforth condensed it all into two sentences. "He said to me, 'I have a parish of 15,000,000 souls.' He asked me to come and help him." He at once offered himself a second time to the China Inland Mission Board, but they could not send him out.

Mr. Goforth was now becoming a potent influence in College thought. His eagerness to go to China became known, and some of the students who had come to know his worth, urged him to remain at College till he had completed his course of study. One of these, Mr. John McKay, dropped a suggestion that took hold upon Mr. Goforth's mind, and contributed very largely towards his ultimate decision to complete his course. "Our Church can start a mission on the mainland," McKay said, and Goforth, ever loyal to the Church, and cherishing this suggestion till it became a hope, again settled down to study.

In the early summer of 1885 the idea of a missionary, chosen and supported by the students and graduates of the College first originated. It seemed to arise simultaneously in both Queen's and Knox Colleges. In Knox some of the moving spirits were J. M. Gardiner, A. J. MacLeod, and John McKay. The idea, once mooted, grew rapidly in favor, it was seriously discussed by the Alumni Association at its next meeting, plans were formed, all Alumni consulted by circular, the idea was well-received, and eventually Jonathan Goforth was chosen as the representative of the students and graduates of Knox College.

Many things contributed to make this choice a happy one. Mr. Goforth was possessed by an intense missionary zeal, and the mainland of China would have been his own choice. He entered upon the work with all his heart. Then, too, in the years of preparation he had received valuable practical training, and rendered splendid service to the Church in St. John's Ward, first in connection with the Elizabeth Street Mission, and then in the work of the Toronto City Mission. Here he received valuable lessons in personal dealing with souls far from God, and has since declared that some of his successes in Honan

are due, under God, to the training he received in St. John's Ward. No warmer friends followed him with earnest prayer than some of his fellow-workers there, and some of those whom he was instrumental in saving there.

Honan was the definite field chosen. Some months were spent in the memorable campaign of '87, when Goforth, McGillivray, Mackenzie, and Webster went through Western Ontario, addressing every congregation that could be reached, and awakening them to the claims of the people of China upon the Christian sympathy and effort of the Church in Canada. At length, in the early days of 1888, Mr. and Mrs. Goforth were fairly on their way to China, and the cherished wish of seven years was being realized.

It was the year of the great flood in China. The Yellow River had burst its bounds in the northern part of Honan, and the consequent distress was terrible. The missionaries, for Dr. Smith, representing the Alumni of Queen's College, also went out at this time, hastened their departure, that they might give whatever relief was possible. Arriving in China they made Chifu, their headquarters, and spent the first six months there in hard study. At the end of this time Mr. Goforth and Dr. Smith went off on their first tour, working southward toward Honan. At its close they removed to Pang-Chia-Chuang, where the American Board had a station. Eight months were spent here in further study, and then they again moved nearer their goal, to Lin Ching, another station of the American Mission Board. From this point several tours were made towards Honan, and a Honanese teacher was engaged to teach them. He was so suspicious of foreigners, however, that after five days of terror because of the spirits over which he believed they held unbounded sway, he left them.

After two years spent in this preliminary work Messrs. Goforth and McGillivray, who had meanwhile arrived there, moved into Chu Wang, and until very recently they have made this the base of operations. Chu Wang was, however, only a temporary vantage point. Chang-teh-Fu was the objective point, and attempt after attempt was made to gain a foothold there. It was in one of these attempts that Messrs. McGillivray and McClure were so roughly handled. They were driven out, it is true, but the spirited and determined demand they made for restitution, and its success, marked a step towards their final establishment in that city.

In the early days of September Mr. Goforth received a letter from Mr. McGillivray, characteristically beginning,—"We are in possession. Praise the Lord. Stop right here and sing the Doxology." It was the announcement that the point they had been so long striving to reach had at last been gained, and that day Grant and McGillivray had taken possession of the coveted compound in Chang-teh-Fu. This will now be the headquarters of our Mission in Honan.

Some "incidents" may serve to indicate both the nature of the work and the temper of the workman. Similar incidents might be related of the other true men there, but we speak in this article only of one of these, the one now with us. Mr. Goforth went on one occasion to Chang-teh Fu, to preach on the street. Placing his chair and table at a convenient point he was soon surrounded by a crowd. The officials soon heard of it, and at once despatched runners to say to him, that he must leave the city. Mr. Goforth stopped preaching and listened to them, then said, "Tell your masters that I am not going away from the city, and that if they want me out they must come and carry me out." He resumed preaching and was unmolested, for a time. One day, however, an officious guardian of the district came and ordered the crowd who were listening to Mr. Goforth to disperse. He then took up the chair and table the preacher was using, and carried them into the inn-yard. Mr. Goforth at once went to the head official and asked by what authority this subordinate officer had acted. He was assured that the man had acted entirely on his own authority. "Then," said Mr. Goforth, "I want my chair and table taken back and placed where they were before." And it was done.

The most hopeful work in Mr. Goforth's estimation is the "village work." This is carried on in the winter, and in it the women are reached. The work among them is most promising. An excellent sketch of "one day's village work," is given in a letter from Mr. Goforth published in April of the present year.

Another part of the work that promises well is that carried on at the great yearly fair held at Hsuan-Hsien. Thousands congregate at this annual fair, ostensibly to buy and sell, but really to worship the great goddess who is supposed to reside in that city. The missionaries attend this fair, go among the people, enter into conversation with them, and preach where possible. The work has been most encouraging. At the last annual fair five missionaries and eleven native teachers were present, and the interest manifested was most encouraging.

What are the prospects? What has been accomplished? When asked this question Mr. Goforth immediately brightened. We give as nearly as possible his own words: "Considering the difficulties encountered the work has been successful. The outlook is promising. In one centre alone, at Hsuan Hsien, there will soon be more enquirers than we can manage." Such words from such a man, from one who feels the need as he does, from one who has seen China's sin, as he has, are most significant. As he uttered them the missionary did not look, as was his wont, into the eyes of the interviewer, but at the men who come to ask him the way in Hsuan Hsien. His eye glaucated as he saw them again, and said, as if among them, "There will soon be more than we can manage."

Mr. Goforth wants to go back at once. It is his intention to sail in November. Knox is well represented in Honan by such men as the intense scholarly McGillivray, the sunny hearted Grant, and the zealous vigorous Goforth. Perhaps her sons may be pardoned if they feel a special interest in the man who represents them. They support him, and count it a privilege to do it. As her family grows it will be possible to do more than support him, they will be able to put into his hands annually such liberal means as shall enable him to carry out plans for furthering the work so dear to his heart.



### Bruce Presbyterial of the W F M S

THE seventh annual meeting of the Bruce Presbyterial of the W. F. M. S. was held in Knox church, Tara, and was attended by a large number of delegates. The meeting opened at 2.30 p.m., the president, Mrs. Johnston, of Paisley, in the chair. After singing, and reading the 60th chapter of Isaiah, Mrs. Johnston gave an earnest and inspiring address from the words "Arise, ahine, for thy light has come." Miss Hamilton, of Tara, then cordially welcomed the delegates and Mrs. Brown, of Chesley, very graciously responded on their behalf. The secretary's and treasurer's reports for the year showed progress in every department. One new auxiliary has been organized and one new mission band. The membership has increased and the amount raised is larger than the previous year. Four boxes of clothing has been sent to Rev. Mr. Moore, Pasquah's Reserve, N. W. Four life members have been added and all the auxiliaries report a successful year. A duet "In the Shadow of the Cross" was very sweetly sung by Mrs. Crawford and Miss Smith. A model auxiliary meeting was conducted by Mrs. Grant, of Paisley, during which Mrs. Gourley, Port Elgin, read a most interesting and instructive paper on the life and work of Henry Murtyrn. A solo "Who will go and help to save," by Mrs. Kippin, Tara, was very much enjoyed. Miss Baird, of the Church of England Ladies Aid Society; Miss Butchard, of the Methodist Ladies Aid Society, and Miss Wilson, of the Baptist Mission Circle, conveyed greetings from these sister societies. Mrs. Johnson was assisted in the devotional exercises by Mrs. Craigie, Hanover; Mrs. Gourley, Port Elgin; Miss Smith, Tara; Mrs. Adolph, Chesley, and Mrs. Kippin, Tara. At the close of the afternoon meeting the delegates and visitors were very cordially invited to the old church where a splendid tea had been prepared by the ladies of the Tara Auxiliary. The public meeting in the evening was a most interesting one and was well attended. Rev. Mr. Kippen occupied the chair and gave a short address. On the platform were Rev. Mr. Phillimore, Mr. Henderson, Mr. Hall, and Rev. Mr. Gourley, Port Elgin, who gave a very able and much appreciated address on "China." Music by the choir—a duet sweetly sung, and a solo "Pray for Us" beautifully rendered by Miss Froeborn, added greatly to the enjoyment of those present. Mr. Phillimore pronounced the benediction, closing meetings of much interest and profit. The next annual meeting will be held in Paisley.

## Church News.

### In Canada.

THE congregation at Vanhook have extended a unanimous call to Rev. J. L. Lawrence, B. A. Mr. Lawrence, who was a distinguished student at Knox College, taking the third place in the graduating list last spring, is also under call to Cayuga, Newberry and Fort Erie. It is understood he has decided to accept Vanhook.

THE 19th anniversary tea-meeting in connection with the pastorate of Rev. W. P. Walker, Knox church, Binbrook, was held recently in the drill hall. The weather was unfavorable, but the meeting was very large. Excellent addresses were delivered by Rev. Messrs. Murray and Thomson, of Hamilton. Prof. James Johnston, with a large staff took charge of the music, and it was all that could be desired. The young folks waiting on the tables were dressed in the garb of fifty years ago, and looked picturesque. Proceeds over \$102.

A VERY interesting evening was afforded in the Kraske Presbyterian church last week, when Miss Martha Smith, B.K., and teacher of elocution at the Presbyterian Ladies' College, entertained a large audience with selected sacred readings. The entertainment was in every way a success. Miss Smith possesses a very rich voice, which resounded through the church, every syllable

being distinct in the most remote corners. Miss Smith intends shortly to make a tour of all the important towns and cities of the Province, giving readings similar to those of last night. The choir was in attendance under organist A. Hewitt, and rendered several anthems and solos during the evening. The Rev. W. A. Hunter, pastor of the church, occupied the chair, and was assisted in his duties by Rev. A. McMillan, of Mimico.

THE Committee on the Reception of Students, Mr. Milligan, convener, will meet on Tuesday morning, October 2nd, at 9.30 in St. Andrew's church for the purpose of hearing the discourses prescribed by Presbytery.

A VERY successful peach social was held at St. Andrew's church, Vorschoyle. Addresses were delivered by Rev. J. S. Dracoon and W. J. West, B.A., while an excellent programme of music, singing and recitations was presented by Woodstock and Ingersoll talent. The proceeds amounted to about seventy five dollars. This congregation is only two years old but has every prospect for a bright future though Satan was allowed to enter the hearts of some to despoil the good work. We are pleased to know that the good work has prospered in peace under the pastorate of W. J. West, B.A., student of Knox College.

THE communion services held at Ravenshoe and Queensville last Sabbath were of an unusually interesting character. At the former place in the morning, seventeen names were handed in, three by certificate and fourteen by profession of their faith, while at Queensville in the afternoon, fourteen names were added to the roll, four by certificate and ten by profession of their faith. Rev. W. Amos, of Aurora, conducted the services. The office bearers at both places are very much encouraged, and their regret is that Mr. L. McLean, of Knox College, who has laboured amongst them so acceptably for the past five months, will be obliged to return to college at the 1st October, in order to pursue his studies.

THE annual meeting of Picton Presbyterial W. F. M. S. (E. D.), was held at Durham. At the afternoon meeting, held in the neat and comfortable new hall, 200 were present, delegates, officers, and visitors from nearly all the auxiliaries in the Presbyterial. Miss Burnside, of Antigonish, presided. Mrs. J. Thompson welcomed all to the hospitality and pure air of Durham, and all the historical associations, connected with this "Lovely vale of West River." Mrs. J. H. Turnbull replied, thanking for the welcome, good cheer, and thoroughly appreciating all the other advantages associated with the "Lovely vale." Miss Burnside in her address, took as her motto, "The world for Christ." The great need of our times was—ready workers—and that we love as much as we work. The secretary's report showed encouraging progress. Mrs. I. and the treasurer's report which shows \$1328.55 contributed to date. The invitation of Ferrona auxiliary to meet with them next year was accepted.

THE new Presbyterian church in Christie that has just been completed, was opened by the Rev. Professor Campbell, of Montreal College, who preached two very instructive and edifying sermons. In the morning his text was "Immanuel, God with us." In the afternoon he preached from the text, "Fear thou not for I am with thee." The building was filled both morning and afternoon and the people received a spiritual feast from the rev. gentleman long to be remembered by them. There was a tea meeting Monday evening which proved to be a decided success. When the people had done justice to the good things provided by the ladies, it was moved that Mr. M. J. Leith (who is the student on this field) be chairman. After he called the meeting to order there was a very good programme which consisted of speeches and readings, also excellent singing by the Parry Sound choir. Up to this summer the services were held in a school house which was far too small, and the work was greatly impeded on this account. The people did not see their way clear to begin to build until Mr. Findlay (the superintendent of missions) informed them that there was

fifty dollars granted them out of the church and manse fund which Mr. Findlay has been collecting for. This gave quite a start to the building and now we have a comfortable and cheery place to worship in. The church and manse fund is one that should be well supported by stronger congregations, for there are many places like Christie where the work is greatly hindered on account of not having a building fit to worship in. It is to be hoped that the fund will grow, for it is the very thing that is needed in back places to give a start to fields where the people have the will but not the means.

DR. COCHRAN has received the following contributions for Home Missions and Church Building Fund.

Free St. George's, Edinburgh....	179. 16. 0
Free Barclay, Edinburgh.....	50. 0. 0
Jas. Macdonald, Esq., W. S., Edinburgh .....	£ 10. 0. 0
Mr. J. Macle, Edinburgh .....	5. 0. 0
A well wisher .....	5. 0. 0

£240. 16. 0.

(£100 of the amount sent from friends in Free St. George's goes to Church Building Fund.)

Also from the United Presby terian Church, a friend.....	£ 0. 2. 6
A friend, Edinburgh.....	20. 0. 0
Broughton Place, for support of 2 stations .....	50. 0. 0
A. C. Glasgow.....	2. 6
St. James, Paisley, for support of St. James and Stanley Stations	100. 0. 0

£170. 5. 0

These amounts have been transmitted through the secretary of the Free Church Colonial Committee, and the treasurer of the United Presbyterian Church.

### Presbytery of Orangeville.

THIS Presbytery met at Orangeville, Sept. 4th, Dr. McRobbie, moderator in the chair. Elders' commissions were received on behalf of Messrs. E. W. McCulloch, Grand Valley; Thos. Knox, of St. Andrew's, Proton; John Mather, Pricoville; Wm. H. McIwell, Hillsburg; James Martin, Mono Mills and Wm. Kiernan, Mansfield. A petition was presented from 64 members and 47 adherents of Camilla congregation, supported by Messrs. Anderson, Canning and Marshall, and by Messrs. Glover and Turnbull, of Mono Centre, asking that Mr. J. A. Ellison, student, be allowed to remain with them during the ensuing year as they were not yet prepared to call. On motion of Messrs. Elliott and Bell he was allowed to remain until the first of April. Dr. McRobbie dissented. Mr. Hughes reported that the deputation of Presbytery met with the people of Rosemont, Mansfield and Everett congregations, and it was agreed that Everett be received into union with Rosemont and Mansfield on condition that a rental of \$50 per annum be paid to Rosemont for the manse—all three stations paying in proportion to their strength. Messrs. Gilbert and Fleming, from Mansfield, stated that their congregation were willing for union but unwilling to pay manse rent. Messrs. Gilmore and Gallaher, from Rosemont, stated that their people had changed their minds and did not want union on any condition. Messrs. Dr. Hunter and Tate from Everett, stated their people wanted union and were willing to pay \$150 per annum and their share of manse rent. A deputation composed of Messrs. Fowle, McRobbie, Orr, Farquharson and McKenzie, ministers, and Smith and R. Allen, elders, was appointed to visit those three congregations and effect, if possible, a union, with power to issue the case. Delegates from Ballinacree and Melville churches requested that Mr. D. L. Campbell, the student now in the field, be permitted to preach for them while attending college during winter. The Presbytery's mission agent was instructed to ask the senate of Knox College to allow him to preach there as often as possible. Mr. A. E. Hannahson was examined and licensed to preach the Gospel. Mr. Farquharson reported that the Presbytery's committee had conferred with Messrs. James J. Patterson, D. L. Campbell,

Geo. Milne and A. Fowles and recommend that they be certified to college, and that Messrs. Patterson and Milne be certified as fit to enter theology. The recommendations were adopted. An extract minute of the Presbytery of Saugeen was read proposing union between the congregations of Esplin and St. Andrew's, of Proton. A committee composed of Messrs. McLeod, Harrison and Wells was appointed to visit St. Andrew's, Proton, and Proton Station, and the clerk was instructed to obtain more definite information from the Presbytery of Saugeen. The next regular meeting of Presbytery will be held at Orangeville, Nov. 13th, at 10.30 a.m.—H. CROZIER, Clerk.

#### Presbytery of Portage la Prairie.

THIS court held an adjourned meeting at Portage la Prairie on 10th inst. There were present Rev. Messrs. Wright, Douglas, Ross, Carswell, McRae, Munro and Paterson, ministers, and Messrs. McLeod, Grant and Hay, elders. Leave was given the congregation of McGregor to moderate a call to a minister. Rev. Mr. Carswell asked to be relieved from McGregor, having completed more than his term there. At the request of Presbytery and congregation he consented to continue for some time longer, the Home Mission Committee being empowered to accept his resignation should he feel disposed to leave before the next meeting of Presbytery. There was a proposal to join McDonald to Lakeside, thus forming one strong congregation and to unite Burnside to Bagot. After some discussion it was agreed to appoint a committee consisting of Rev. Messrs. Ross, Carswell, McRae, and Mr. Hay to collect more information regarding the district within reach of Bagot and report at next meeting of Presbytery. The Committee appointed to strike Standing Committees and to nominate suitable persons for the offices of clerk and treasurer reported making the following recommended alterations which were adopted in their entirety: Clerk, Rev. Farquhar McRae; Treasurer, Mr. W. W. Mills; Home Missions—Rev's Messrs. Munro, Wright, Paterson, and Messrs. Hoggie and Grant; Foreign Missions—Rev's Messrs. Wright, Claxton, and McLeod; Examination of Students—Messrs. Douglas, Wright and Ross; Sabbath Schools—Mr. W. W. Miller, Rev's Messrs. Carswell, Paterson, and Mr. Wesley Neelies; Sabbath Observance—Rev's Messrs. Ross and Gordon and Messrs. Beaton and Young; Temperance—Rev's Messrs. Wright, Douglas, Paterson, and Messrs. Hay and McIntosh. The next meeting of Presbytery is to be held at Portage la Prairie on the first Monday in Nov. at 8 p.m.—FARQUHAR McRAE, Clerk.

#### Presbytery of Brandon.

THIS Presbytery met at Alexander on Tuesday, 11th inst. G. Lockhart, moderator in the chair. Mr. Urquhart placed his resignation of the Brandon congregation in the hands of the Presbytery and the clerk was instructed to cite the congregation. Mr. G. Lockhart's resignation of Alexander was considered. Representatives from congregation spoke of the excellent work accomplished during Mr. Lockhart's pastorate, and of the deep regret that the congregation felt at the prospect of losing their pastor. The resignation was accepted and Mr. Hodges appointed to preach in Alexander on Oct. 21st, and declare the pulpit vacant. The following minute regarding the resignation was adopted:—The Presbytery has to express its deep regret that any necessity should have arisen leading Mr. Lockhart to place his resignation in the hands of the Presbytery, and cannot let this opportunity pass without recording the high esteem in which he is held by his brethren as a Christian gentleman, a faithful pastor and a diligent member of the Presbytery. Indeed the Presbytery can speak with confidence of the success which has followed his labors since his induction. His resignation is therefore a loss on all sides, and while accepting it the Presbytery fervently prays that the Great Head of the Church will guide him to a future field of labor, and that the same success may attend his labor in the future.

the past, and that God's choicest blessing may rest on him and his partner in life. The students labouring in the mission fields during the summer were certified to their respective colleges. A committee was appointed to examine the draft copy of Book of Praise and report at the next meeting. Arrangements were made for the supply of the mission fields for the winter months. An adjourned meeting will be held in Brandon on Oct. 2nd at 10. a.m.—T. R. SHEARER, Clerk.

#### Presbytery of Saugeen.

THE Presbytery of Saugeen met in Mount Forest on 11th September. Mr. Munro was appointed moderator for the next six months. An extract minute of the Presbytery of Orangeville was read intimating that said Presbytery had appointed a deputation to visit St. Andrew's, Proton and Proton Station with a view of union with Esplin. The Presbytery appointed Messrs. Ramsay, Aull and Young to visit Esplin, Cedarville, Woodland, North Luther and Gordonville with a view to arrange the whole field so as to save mission money and make the charges workable, also to confer with the deputation of Orangeville Presbytery in the matter. The moderator was appointed to address the W. F. M. S. at the annual meeting. Messrs. Morrison, Skene, Beattie and Hall, read discourses which were approved, and the clerk was instructed to certify them to the Senate of Knox College. After hearing all parties concerned with the petition from Arthur and Minto Townships, it was agreed that the petition lie on the table, that Mr. Ross and Mr. Johnstone be asked to find out how much would be subscribed by the petitioners for the building of a church and for the support of ordinances on condition that a new church be built at least four miles and a half from Cotswold, and that Mr. Cameron be given charge of the congregation which shall worship in it. Honour certificates for repeating Shorter Catechism were granted Elizabeth Beckner, Maggie Beckner, and Mary Ann Beith from the Sabbath school of North Luther; Janet Donald Murdock, from the Sabbath school of Woodland, and Janet Mainland, from the Sabbath school of St. Andrew's church, Arthur. The clerk was instructed to grant a Presbyterial certificate to Mr. R. C. H. Sinclair, B.A. The Presbytery sustained the action of the clerk in granting a Presbyterial certificate to Mr. William Gallagher. Mr. Aull gave in the Home Mission report which was received. The supply of the Mission fields was left in the hands of the Home Mission Committee. The Presbytery adjourned to meet in Palmerston on the 11th December next, at 10 a.m.—S. YOUNG, Clerk.

#### A Western Evangelist.

THE Rev. Alfred Fowler, B. A., who has been acting as evangelist for the past nine months under the care of the Synod of Manitoba and the Northwest Territories, has come eastward to enjoy a few weeks' rest and relaxation, and has kindly given some facts in regard to his work to a representative of the PRESBYTERIAN REVIEW.

You are the first evangelist, are you not, who has been employed under the direction of the Synod?

Yes. Christian people in the western mission field, which comprises 750 mission stations, had for a long time felt the need of evangelistic work which should reach the remoter parts of the country, and which should also be carried on under proper supervision. The cities and larger towns lie in the track of evangelists, who have visited them repeatedly; but many of the smaller places had never received any stimulus of the kind, and at least two of the Presbyteries, those of Brandon and Regina, had taken steps to inaugurate the work under their own auspices. The matter was brought before the Synod at its meeting in Portage la Prairie last November, and I was appointed to give my whole time to this work. I had been recently ordained and had been in charge for some time of the congregation of Morris in the Red River Valley. I had not only

long cherished a liking for this work, but had some experience in carrying it on in association with Messrs. Crossley and Hunter and other well known workers in this line. What plan do you pursue in carrying on your meetings?

In every place the work has been carried on by invitation and with the co-operation of the pastor in charge, and the meetings are conducted in a quiet and serious way, the pastor or some local clergyman taking part in every meeting. A prominent place is given to music, and the gospel is presented in solo as well as in sermon by the evangelist. The plan of pledge card is used, and no outward demonstration is asked in the meeting. Great stress is placed upon getting people to act at once and upon the knowledge they have of the Gospel. A short after-meeting is held every night. Much emphasis is laid upon getting Christians to take some more or less public part in the meetings, such as leading in prayer, quoting a passage of scripture, offering a sentence on the topic of the evening, giving out a verse of a favorite hymn or a word of testimony. This has been found most valuable in bringing out the latent talent in the churches, and when once the ice is broken the people take courage and are ready to assist. Great stress is laid upon personal visitation, and the afternoons, and in many cases the mornings, are spent in going from house to house, inviting the people to the meetings and speaking personally with those who are interested and upon whose minds the Spirit of God is working.

In what parts of the country have you been working?

Meetings have been held in nineteen different places—Morden, Ninga, Greta, Birtle, Portage la Prairie, Wolseley, Prince Albert, Regina, Moose Jaw, Qu'Appelle, Indian Head, Broadview, Grenfell, Sinaluta, Kirkwood, Moffat, Chater, Humesville and McDonald. There have been gracious gatherings of souls at all these places; some places more, some less. The work is organized for the Christians as well as to reach the unsaved. Every dependence is placed upon the power of the Holy Spirit. People of all denominations are in the habit of attending the meetings, and this is a feature which has made the work most enjoyable. It has been found most profitable to hold meetings for two weeks in each place, for the best results attend the constant presentation of the Gospel in song and address when it is continued night after night.

What use do you make of literature in carrying on your work?

There is great need of good material for this purpose. Such pamphlets as "Why should I join the Church?" and others of a similar kind have been freely used. If someone could be found who would contribute to the maintenance of this branch of the work, the assistance would be highly appreciated. The Moody and Sankey hymn books are used in the meetings.

In what way is the work provided for financially?

When the evangelist was appointed last autumn a number of wealthy persons in Eastern Canada generously agreed to provide the necessary amount of money for his support. This money is sent to a committee of the Synod which is appointed for the purpose, and is disbursed as required. The object of the movement was to have the work arranged in such a way that the congregations which are the weakest financially might be reached as well as those which were wealthier, and it was felt that if the meetings could be carried on without unduly obtruding the collection plate, especially during the earlier stages of a series of meetings, an objection would be obviated. Besides, the evangelist was anxious that all matters of financial management should be in other hands than his, so that he might be altogether free from any suspicion of self-interest in the monetary success of his meetings. It needs to be considered also that the small congregations in the West are in many cases contributing to the apparent limit of their ability for the establishment of ordinances in a new country where churches and manse require to be built, in addition to the support given for the

maintenance of their own ministers, a support which is usually generous in proportion to their means. A voluntary thank offering, however, is taken up at the close of each series of meetings in aid of the work. This in many cases has reached a most liberal amount.

And what about the supervision of the work?

That is in the hands of a small committee appointed by the Synod, and the evangelist has found it, so far, a great pleasure to labor in this relationship and the utmost harmony has prevailed. The committee, at the time when the work began, held several interviews with the evangelist and a mutual understanding was arrived at in regard to details. Much freedom is allowed him and he feels the responsibility of the position in this high and exalted work, and is putting forth every endeavor so that, with the blessing and favor of God, it may be a success. The prayers of the Lord's own people are asked for His continued blessing in the coming days so that many souls may be garnered for the Master, and the Church built up.

What of the future, Mr. Fowler?

There is a very bright prospect before the work. It is desired that it should not in any degree supersede the work of the faithful pastor, but in conditions such as those which prevail in the West, where ministers are so far apart, where facilities for travel are often inadequate and where every man has so much work within the limits of his own widely scattered field, the minister often feels the burden of loneliness, and welcomes for his own sake as well as for the sake of his people, a new voice which will present the old truths. The liberality of friends has made it possible for the evangelist to spend his time amid scattered populations, altogether irrespective of the prospect of pecuniary return. It is hoped that by the blessing of God, much good may yet be done by the effort, which thus far has only been begun.

Highly successful re-opening services have been held at Lyn, Ont.

The corner stone of the new church at Acton was laid last week.

Rev. William McKie is holding evangelistic services at Westville, Pictou.

The fourth anniversary of the induction of Rev. J. M. MacLaren to Menheim has been celebrated.

A call has been given to Rev. Dr. Archibald from the South Richmond and Kirkland, N.B. congregations.

Rev. Mr. Quinn has accepted the call tendered by the congregation of Gore and Kanescook, Hants Co.

The jubilee of Rev. John Cameron has been celebrated at Nine Mile River, Hants Co. Mr. Cameron is a native of East River, Pictou.

The Presbytery of Pictou has nominated Rev. A. Falconer for the moderatorship of the Synod which is to meet at New Glasgow, Oct. 2nd.

The Victoria Daily Colonist publishes a full report of an able sermon delivered lately by Rev. P. McF. MacLeod, on "Christianity versus Theosophy."

The wife of Rev. Charles McKillop, of Lethbridge, Alberta, well-known in Almonte and Ramsay, was recently presented with an address and purse of money.

The Presbyterian College Board will meet at New Glasgow, Oct. 3rd, to nominate a professor of systematic theology. The appointment will be made by synod.

GRATEFUL Presbyterians are fortunate in their choice of the Rev. John Burton, B.D., as pastor. Mr. Burton has for years been known as one of Toronto's ablest divines.

The services in connection with the re-opening of Saugan church, proved most successful and will be memorable. The church has been thoroughly repaired, and the occasion of re-opening was taken advantage of to hold

a series of "delightful and profitable" meetings.

The Synod of the Presbyterian Church of the Maritime Provinces is to meet in New Glasgow, October 2nd. Rev. Allan Simpson, retiring moderator, will conduct the opening services.

The Ladies Aid of the Springfield church, held their annual Harvest Home Festival on Sabbath and Monday, 9th and 10th inst. Rev. Mr. Clark, student of Knox's, who has been acting as pastor during the summer, preached on Sabbath to a crowded house, and on Monday night tea was given in the basement of the Methodist church kindly lent for the night, and the addresses, recitations and music were given in the Presbyterian church by Rev. Mr. McGregor of Tilsenburgh, Rev. Mr. Going, Methodist, Springfield, Messrs. Carron and Rasial, of Aylmer. The proceeds amounted to \$70.20.

The ladies of the Presbyterian church of Russelltown and Covey Hill, over which the Rev. D. R. Drummond, B.A., was ordained pastor a few weeks ago, held a most enjoyable and successful lawn social at the home of Mr. Joseph McDowell. The evening was all that could be desired and the attendance the largest known in the vicinity. Over three hundred persons were present. The house and grounds were beautifully decorated and enlivened by over fifty Chinese lanterns. The net proceeds amounted to \$65.55 with an outlay of less than five dollars. The congregation has completely renovated the manse, re-painting, re-papering, re-shingling and in fact re-modelling the whole building. A hearty spirit of work and good will prevails and in all departments of church work the prospects are promising.

The opening services of Knox church, Mitchell, were very successful, a large number who formerly belonged to the congregation coming from a distance to show their love for the old associations and to see the new edifice which is a credit to the town and the congregation. The morning and evening sermons were preached by Rev. Mr. Battisby, of Chatham, and the afternoon sermon by Rev. Dr. Williams, of the Methodist Church. Large congregations filled the church in every part and the collections amounted to nearly \$800. The dinner on Monday was served in a large tent beside the church. The ladies were busy all evening serving the food and other things which serve to fill up hungry mortals. After dinner the speech making was in the church lasting till after 10 p.m. The church choir furnished fine music, assisted by local talent.

### Biography of Dr. J. G. Paton.

The edition of Rev. Dr. Paton's biography specially issued for the young folks has so far met with the most gratifying success. The book retains all the thrilling interest of the original story and indeed gains in charm from the process of adapting it for the young. The book has been admirably done by Rev. James Paton, B.A., brother of the aged and venerable missionary and the publishers are Hodder & Stoughton. It is a book which ought to be in every family where there are young readers. No better written story could be placed in the hands of juveniles. The narrative of hair-breadth escapes, of peril, of devotion and heroism, and of the successes crowning the consecrated struggles of the faithful worker among the cannibals of the southern seas, cannot be read without abiding interest and moral profit. The illustrations are many, well executed, and furnish graphic pictures of many phases of life in the New Hebrides. Dr. Paton's work will ever remain as one of the most remarkable missionary enterprises of this century. Differences of opinion as to policy seems to be one of the undesirable necessities of missionary operations, and there have been differences of opinion as to some lines of action proposed and undertaken by Dr. Paton, but there is unanimity as to the value of his great services in the conversion of souls and his life record will be ever green.

### Obituary Notice.

Mrs. JOHN McCoy, DIED 4TH SEPT. 1894, At Kvergreen Villa, Brantford Township.

ELIZABETH JANE SCOTT was born in Caledon Co. Armagh, Ireland, the 13th day of December, 1827, so that at the time of her death she was in her 67th year. Her father was Hugh Scott, and she had one brother and one sister. She came to Canada in the spring of the year 1847 in company with her brother, Joseph Scott. The sailing vessel took some nine weeks to make the trip across the ocean. They made their home in the city of Hamilton, where Joseph died in the summer of the same year in which they landed. Her father also died in Ireland in the same year. Both died of typhoid fever. She was married to John McCoy by the Rev. Mr. Robb, pastor of Knox church, on the 27th of October, 1847. Her parents were members of the Church of England, but she was baptised by the Rev. Mr. Cunningham, Presbyterian minister, and when about 16 years of age she joined the Anglican Church by profession of faith and confirmation. After her marriage she and her husband joined Knox church, Hamilton, of which they continued members for 26 years when they joined the newly formed St. John's Presbyterian church in which they continued for 7 years, when they removed to their farm near Brantford and became members of the First Presbyterian church of Brantford, of which Mrs. McCoy was a member for 14 years. Her husband was an esteemed elder of the Presbyterian Church for about 32 years—18 years in Knox church, 7 years in St. John's church, and 7 years in Brantford. Her pastors were Rev. Messrs. Robb, Young, Irvine, Simpson, Little, Goldsmith, Lowry, Beattie, Tolmie and Hamilton. She was the mother of 14 children, 10 of whom survive her. The eldest son, Rev. Joseph McCoy, M.A., is settled in Chatham, N.B.; John lives in Hamilton and is inspector for the Provident and Loan Society; Hugh is engaged in G. T. R. works, Brantford; Samuel is a successful physician in the city of St. Catharines; Edward is one of the travellers for the enterprising firm of Messrs. Lucas, Steele & Bristol, wholesale grocers, Hamilton; David is on the farm. The eldest daughter, Susanna, is married to Rev. P. Musgrave, of McKillop, near Seaforth; the second, Margaret Ann, is the wife of Rev. J. L. Campbell, B.A., of Cheltenham, near Brampton; and the third, Jennie, is the wife of Rev. W. A. Stewart, M.A., at the present time in New Brunswick, and the fourth daughter, Lily, lives with her brother on the farm.

The departed was a consistent Christian all her life, and a church member for about 50 years. She was a humble disciple, always having a deep sense of unworthiness and need of mercy and grace. She was a model wife and mother; she showed piety at home—"a keeper at home." She trained her children well, putting their moral and religious training before all else. She guarded them with anxious care. She was a lover of good men, having a special regard for the ministers of the Gospel. She loved the Lord's house and day, and revered and hallowed them. She was hospitable, charitable and liberal, according to her opportunities and means. Her life was full of "labor and sorrow;" she buried four of her children, two in infancy, and Alexander, a bright, promising boy in his tenth year, and Reanna, a lovely girl, in her third year. Her husband died seven years ago. Her mother, now in her 87th year, survives her and was with her in her last sickness. Her only sister, Mrs. M. Brown, resides in the city of Hamilton. Her last illness was borne with great patience and Christian resignation. Her end was peace. Absent from the body, at home with the Lord.

**Messrs. GOURLAY WINTER & LEEMING.**

The Noted Piano Firm.

We copy the following article from the September 15th issue of *MUSIC TRADE REVIEW*, New York, whose editor has recently spent some time in Canada, and in this issue of his paper has made extended reference to many of the leading music firms throughout the Dominion.

In looking forward to our visit to Toronto and in all our plans for business and pleasure in the Queen's Dominion, the anticipation of meeting the firm of Gourlay, Winter & Leeming formed no unimportant part, in view of the reputation for enterprise and business capacity that this firm enjoys in New York music trade circles.

Not so many years ago it was the good fortune of the writer to meet from time to time the senior member of the firm, as, through his being at that time identified with one of Massachusetts's musical industries, his genial face and well-known form were often seen in the piano world of Union Square and 5th Avenue, so that within an hour or so after our arrival in the Queen City we presented our card at the elegant warerooms of the above firm, at 188 Yongestreet, and received a cordial welcome, which ended in an invitation to call again, as, ere our stay had lengthened into many minutes, the members of the firm were engaged displaying the beauties of their instruments to prospective customers, whose appearance indicated the requisite means and education to appreciate art in any form. In fact, during our stay in Toronto we found it hard to secure more than a brief interview with any member of this firm during business hours, as, despite its being the summer season and a dull year, their business was abnormally active, July and August, '94, we were informed, having broken the record of any other year.

Although individually Messrs Gourlay, Winter & Leeming have been identified with the Canadian trade for many years their partnership dates only from October, '90, a period so comparatively recent that we were not prepared for a business of such magnitude, and were led to wonder what forces had contributed to place this business in the front of the trade in so short a time, and what good fortune or combination of ability and circumstances led to their becoming so prominent a factor in the Canadian musical instrument industry.

Inquiry into the matter demonstrated beyond peradventure that whilst there have been a variety of causes at work in the evolution of this business, not the least among them lay in the fact that, to a remarkable degree, they enjoy, as a firm, the confidence of the music profession and the buying public in regard to their integrity and ability. It is admitted on every hand that in the management of their business they are guided by a standard of integrity that deems it a crime to allow a customer to be deceived in the slightest respect, regarding either the musical merit or intrinsic value of any instrument they offer for sale, whilst their many years' experience and ability is thoroughly exer-

cised in the service of their patrons, in order that their satisfaction may rest on the certainty that in dealing with Gourlay, Winter & Leeming they have secured the advantage of their discriminating taste in the selection of a piano.

Another factor may be mentioned here, namely, that they do not sell every and any make of piano, but have been very conservative and careful in selecting an aggregation of makes, that from an art standpoint are beyond rivalry in their totality of good qualities. To the cognoscenti the mere mention of such names as Knabe, Hardman, Fischer, Gerhard Heintzman and Karn as their chief instruments, will serve to emphasize this point in terse and vigorous language.

In referring to the above we must not forget that in the personnel of the firm they are a host in themselves, alert, aggressive, polite and tactful, with large experience of a buyer's wants and a fund of energy that is unailing; now planning a campaign involving large interests, now giving attention to some trifling commission of a customer, with a zeal that says they are bound to succeed, and withal, to win success by thoroughly deserving it.

As an instance of how this spirit is recognized, we publish here, a letter received by the firm during our sojourn in Toronto, and which they value highly, as it was tendered them by the head of an institution of which Toronto is very proud, "The Toronto Conservatory of Music."

TORONTO CONSERVATORY OF MUSIC.

20th July, '94.

MESSRS.  
GOURLAY, WINTER & LEEMING,  
Pianos, etc., 188 Yonge St.,  
Toronto.

GENTLEMEN: In renewing for the fourth time the contract for the Conservatory piano equipment, it is only due your firm to state that our Board of Directors and Conservatory Faculty appreciate the honorable and straight forward manner in which all orders have been carried out, and feel it a pleasure to record their gratification with the high musical character and mechanical excellence of the pianos supplied by your firm from year to year.

Our work necessarily tests in a very thorough manner the pianos used for daily work in the studio, and also on the concert platform, and it is therefore with pleasure that we record our entire satisfaction with their superior musical excellence, and their ability to stand in tune under conditions so exacting.

It is only just to your firm to say that at all times and under all circumstances you have invariably attended to requests made by us incidental to the nature of our contract with the utmost promptness and dispatch, even when done at inconvenience to yourselves.

In short, I can say truthfully that it affords us much pleasure to be associated in a business relationship with your firm.

Very truly yours,

(Signed) EDWARD FISHER.

In concluding our reference to this firm, we cannot do better than quote the following from one of their own circulars, as it establishes a claim of great importance in estimating the character of their business:



ROBT S. GOURLAY.

THOMAS LEEMING.

F. W. WINTER.

*"Where the Musician Lead  
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At one of the Paris stations of the McAll Mission an aged woman who had learned by heart many of the hymns, and seemed to find all her delight in them, came to the meeting leaning on a crutch, and evidently very feeble. The subject of discourse that night was "Dress"—the robe of righteousness, the wedding garment. At the close she said to the preacher, "I believe this is my last visit to the hall; if I can never come again, you will know where I have gone. My infirmities increase rapidly." "I will come to see you," said the preacher; "but if God called you in the meanwhile, have you any fear of appearing before him?" "O, no!" she replied, "I am too well dressed for that—too well dressed to dread the judgment. He hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness."