

# PRESBYTERIAN REVIEW.

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For the PRESBYTERIAN REVIEW

TALITHA CUMI.

"TALITHA CUMI." Memory, vigil keeping,  
Sees artist Fancy paint the picture well;  
The darkened room, the snowy couch, the  
weeping  
Of mourning friends, who all her virtues tell.

But, see! a Stranger nears the stricken  
dwelling,  
A Presence sheds a radiance round the  
bed,  
And One, in tones divine, is gently telling,  
"Fear not; the maid but sleeps, she is not  
dead!"

"Talitha cumi." And she wakes from  
slumber!  
He gives her to her wondering friends  
again,  
And full of joy rings out in sweetest num-  
ber:  
"As happy voices join the glad refrain!

When the life-sand in thy time glass,  
slowly  
Sinks lower, lower, and the last was gone,  
We would believe the Presence, glorious,  
so  
With precious life-gift near thee brightly  
shone.

"Talitha cumi!" Ah! those tones so ten-  
der!  
I bid thee rise from earth, from death,  
To fields of light, to lands of fadeless splen-  
dour,  
To all the bliss my own redeemed can  
know!

"Talitha cumi," far above earth's weeping,  
"Talitha cumi," far above earth's sin;  
"Talitha cumi," where glad souls are keep-  
ing  
High festival with choirs of seraphim!"

"Talitha cumi," human hearts are breaking;  
The world's great tide flows towards the  
eternal shore;  
And nations strive, and empire seats are  
shaking,  
But thine is peace, deep peace, forever-  
more!

Oh! longed-for morn, that from earth's pale  
horizon,  
Shineth than sunburst round our graves

THE MANSE, Broadview, N.W.T.

THE PRESBYTERIAN REVIEW.

SCRIPTURE ILLUSTRATIONS  
OF THE SHORTER  
CATECHISM

BY REV. A. B. MACKAY, MONTREAL.  
CVI.

PETER was the leader among the  
apostles. Fervid and frank, open and  
impulsive, he always came to the front,  
therefore when Jesus said that all His  
followers would forsake Him, Peter  
declared that he would die rather than  
deny Him. He said what he meant,  
and what he felt. He could not con-  
ceive it possible that any one who once  
knew Jesus could ever deny Him, cer-  
tainly though all men did so, he could  
not. This confidence he maintained,  
notwithstanding all the warnings of  
Jesus.

When Jesus was arrested in Geth-  
semane and conveyed to the high  
priest's house, John, keeping as much  
as possible out of the clear light of the  
full moon, followed the crowd, and as  
he lagged outside, a hand was sud-  
denly laid on his shoulder,—the sturdy  
form of Peter stood by his side. He  
also had followed afar off. They both  
wished to see the upshot of these  
things, so it was arranged that John  
should go in alone, and, as he knew  
the servants, ask permission to bring in  
a friend.

This was done, and they both en-  
tered. In order to avoid observation  
they separated. We do not know  
where John went, but Peter boldly  
mingled with the crowd gathered round  
a fire that was burning in the middle  
of the court. There, the servant who  
let him in, saw him and said "You  
also were with Jesus of Nazareth."  
Every eye was at once fixed upon Peter,  
and affecting indifference he said "I  
know not the man."

But he felt very uneasy, and as soon  
as possible slipped away from the bright  
light of the fire and sought to hide  
himself by mingling with another group  
which stood near the door, under the  
whispered porch. As he stood there  
the cock crew, but Peter heeded not.  
The companion of the porteress, re-  
turning to her post at the door, caught  
sight of him there and said confidently  
"This fellow was also with Jesus of Naz-  
areth." Then the men around began  
to question him, one of them asking  
"Are not you one of his disciples?"  
He will not be badgered by them.  
Calmly and testily he answered "Man,  
I am not."

Lurking on his heel, he stalked  
angrily back to the fire, and putting on  
a swaggering air talked away as fast as he  
could, trying to lull suspicion. Little  
did he know that the more he talked,  
the more the suspicions of his hearers  
were confirmed; and the true state of  
affairs only dawned on him when a con-  
temptuous listener said, with a sneer,  
that that fellow who talked so loud  
must be one of them, for he had the  
true Galilean brogue. At that moment  
a kinsman of Malchus, looking keenly  
at him, asked, "Did I not see you with  
him in the garden?" At these repeated  
sneers and questions Peter became  
furious. The old oaths he had learned  
when a fisher lad on the beach of Beth-  
saida came rattling to his lips, "He  
began to curse and to swear, and to  
say, 'I know not the man.' In the  
midst of this frenzy his eye wandered to  
the spot where Jesus stood, with his  
back towards him, and lo! the Lord  
turned for a moment, and looked upon  
him. At the same instant the cock  
crew.

As by a lightning flash, Peter realized  
his danger. He saw the black gulf of  
apostasy gaping at his feet. He re-  
membered the warning of the Lord and  
his own foolish words. He knew the  
meaning of that calm look. It said to  
him again, "Simon, Simon, behold  
Satan hath desired to have you that he  
may sift you as wheat. But I have  
prayed for thee that thy faith fail not."  
Its mingled reproach and love broke  
his heart, yet saved him from despair.  
Immediately he fled from the place and  
wept bitterly.

After His resurrection, Jesus restored  
the soul of Peter, and laid on him the  
blessed commands, "Feed My sheep,"  
"Feed My lambs." Thus he well knew  
that all was forgiven, but he could  
never forget his fall, and it made him  
very tender-hearted and very watchful.  
It is said that to the end of his days he  
could never hear a cock crow without  
being moved to tears. We can well  
believe it, for the truly penitent and  
contrite heart is one that says, "My  
sin is ever before me."

Indeed, from his connection with  
Peter's fall and restoration, has not the  
crowing of the cock, received for all of  
us, a blessed consecration. Is it not a  
remembrancer of our great weakness  
and sin's great might, of Satan's un-  
relenting power, of our own helplessness  
and need of God's grace?

THE PRESBYTERIAN REVIEW.

SCRIPTURE ILLUSTRATIONS  
OF THE SHORTER  
CATECHISM

BY REV. A. B. MACKAY, MONTREAL.  
CVI.

WORK ON THE ASSINIBOINE  
RESERVE.

SIR,—Permit me to say for the ben-  
efit of those who are interested in our  
Indian Mission on the Assiniboine Re-  
serve that our teacher, Mr. John Mc-  
Lean, is doing good work. I visited  
this reserve and school last October. I  
found then the average attendance was  
eight, whereas now it is sixteen. Be-  
sides this, Mr. McLean has engaged an  
interpreter, John Thunder, who is a con-  
verted Indian, and of whose Christian  
deportment Mr. McLean speaks in the  
highest terms.

On Sabbath the 17th inst. a service  
was held in one of the Indian homes,  
when a congregation of thirty gathered  
to hear from their teacher the story  
of the "Fall and Redemption of Man."  
We think that this first congregation  
was very good, especially when it is  
remembered that at the same time an  
Indian "Dance" was going on in another  
part of the same reserve. Those who  
came to hear the teacher were very  
attentive, and some of them went on  
the Monday and asked Mr. McLean to  
tell to them "over again" some of the  
story which they said they did not quite  
understand. And of course it was  
repeated.

Who can say what may be the result  
of this first service.

Let me just here say that Mr. and  
Mrs. McLean are fully devoted to their  
work, and are having a good influence  
over the Indians. They are worthy of  
the confidence of our Church, and  
ought to have every encouragement  
which the Church, or any member of  
the Church can give.

They have special difficulties and  
are making special personal sacrifices.  
Let me just state, as an instance, the  
house in which they are living is hardly  
as good as an ordinary stable, and yet  
they are uncomplainingly doing the  
best they can, trusting the day is  
not far distant when the Church will  
be in a position to give them a better  
house. Yours, etc.,  
Feb. 23, 1880.

A VISITOR.

## Mission Work.

### WHY OUR SOCIETY DID NOT DISBAND

I'm only a plain, unlearned old wo-  
man, Miss Mary, and never had no  
knack of story-telling, but as you're so  
anxious to hear about it, I'll tell you  
how it all came about that we've such a  
live missionary society, as you say, in  
our little town.

You see, three or four years ago—  
yes, four years next April—our other  
minister's wife, Miss Allison, she was vi-  
siting her people in one of those towns  
where the Annual Meeting was going  
on, and she went to the meetings all  
the time and got just full of missions.  
And when she came home nothing  
would do but she must have a missionary  
society here; and so she talked and  
begged till she got most of us to say  
we'd join if she'd do the leading. And  
we did have some downright good  
meetings as long as she was here. But  
when she moved to California, and we  
hadn't no minister for a long time,  
we got kinder downhearted and lost our  
interest in the heathen and in our  
society.

Well, we met and met, but couldn't  
scarce ever get enough together to have  
a meeting, and when we did, nobody'd  
pray 'cept Miss Barton and Miss White,  
and we'd nothing to read, for we'd  
stopped a-taking the magazines, so we'd  
mostly spend the time a-talking about  
everything under the shining sun  
but the heathen, and then go home.

So, after things had dragged on that  
way for a long spell, we allowed we  
might as well give it up, and one Sun-  
day we had it given out in church that  
we'd have a special meeting the next  
Tuesday for the purpose of disbanding.  
But when Tuesday came round and  
a cold, drizzly rain set in, and never  
let up a minute till noon, I'd a'most  
made up my mind 'twan't no use for  
me to take that two-mile ride to town,  
for there wouldn't be nobody at the  
meeting such a day as that. Howsom-  
ever, as I'd promised to take three  
pounds of my best Jersey butter to Miss  
Judge Scott, who'd invited most of us  
church women to supper that evening  
to her house—you've seen that fine  
house—just across the street from the

one where you unawares. That which  
fell among thorns are they which are  
choked with the cares of this life and  
so bring no fruit to perfection.

Then Miss Nichols, whose big farm  
joins ours, you know, put in her plea:  
"O Lord, we have been trying to do  
something for missions, but this year,  
Thou knowest how the crops have  
failed; the harvest has been scant, and  
there is little money for what we actu-  
ally need." But He didn't say there  
was no call for her to do anything, but  
"Every man shall give as he is able,  
according to the blessing of the Lord  
thy God, which He hath given thee."  
There it that scattereth yet increaseth,  
and he that watereth shall be watered  
also himself."

And then Miss Peterson, with her di-  
amonds a-sparkling in her ears, and her  
silk and cloak a-snuggled round her—  
her as had told us she couldn't afford to  
give to Foreign Missions any longer, be-  
cause there was so many calls for  
money, she had the face to get up and  
say, "Some of us, O Lord, have means,  
but our expenses are so great, and we  
have to live. When times are so hard  
and money so scarce, those of us who  
have money are called on for every-  
thing, and it is to give, give, all the  
time. Isn't there a limit to one's ability  
to give?"

I tell you, I daren't meet His eye, I  
was that 'shamed for her; but He just  
said a little more stern, "The silver is  
mine, and the gold is mine. That shalt  
remember the Lord thy God, for it is  
He that giveth thee power to get  
wealth. Will a man rob God? Yet  
ye have robbed Me. Bring ye all the  
tithes into the storehouse."

Then little Miss White spoke up  
again. "O Lord, we do want to bring  
in all the tithes, but there are so many  
little mouths that must be fed; so many  
little bodies that must be clothed, that  
when that is done there is little left to  
give." And then He just give us the  
Bible way of doing these things.

"Upon the first day of the week let  
every one of you lay by him in store,  
as God hath prospered you. The tenth  
part shall be holy unto the Lord."

Just then up spoke Miss Wilson, who  
hadn't said anything before. "But,  
Lord, there is so much to do at home.  
There are heathen at our own doors—  
the poor and the needy, right here,  
a-suffering for food and clothing. Does  
not charity begin at home?"

And His answer come quick and  
strong, "These ought ye to have done,  
and not to have left the other undone."

Then Miss Hunter, who don't believe  
in Foreign Missions, but who had stop-  
ped in with Miss Peterson, asked,  
"Lord, have

feeling of all our hearts. And the  
dear Jesus answered, "Be not weary  
in well-doing. Forsaking not the as-  
sembling of yourselves together. No  
man having put his hand to the plough  
and looking back is fit for the kingdom  
of God."

Then Miss Barton said, a little more  
satisfied-like, as if she had a good ex-  
cuse to back her, "But, Lord, there are  
so few of us, that it seems useless to  
keep up our meetings any longer."

But the Lord didn't appear to think  
that was much of an excuse, for He  
said, "There is no restraint to the  
Lord, to save by many or by few.  
Where two or three are gathered in  
my name, there am I in the midst of  
them."

But Miss Barton went on, not com-  
plaining, but as if she really didn't  
know what to do, "O Lord, we are so  
feeble, we are so feeble! What can  
our little society accomplish among so  
many millions of heathen?"

And His answer come, sweet and  
comforting, "They that wait upon the  
Lord shall renew their strength. He  
giveth power to the faint, and to them  
that have no might He increased  
strength."

But when Miss Lester spoke up and  
said, "Lord, how can we hope for the  
conversion of the world, when it takes  
so much money and so many years of  
hard work to establish one feeble little  
church in heathen lands?" I made  
sure He'd reprove her for her presum-  
ing, but He only said, in a patient,  
loving way, as if He was thinking of  
the poor lonely missionaries, "Fear  
not, little flock, for it is your Father's  
good pleasure to give you the kingdom.  
A little one shall become a thousand,  
and a small one a great nation. I, the  
Lord, will hasten it in His time."

Then little Miss White, with her six  
children at home, and her childish old  
father to take care of, said, "Dear  
Lord, I do pray Thy kingdom come,  
and want to do all I can to bring that  
good day; but my hands are so tied  
and my life is so full of care, that I  
have no time for so many meetings.  
Am I not serving Thee in caring for  
my family?"

And He looked at her so lovingly  
that I thought sure He'd excuse her;  
but He only said, "Seek ye first the  
kingdom of God and His righteousness,

and all these things shall be added  
unto thee, and wherein have I  
wearyed thee? Ye have said, 'It is  
vain to serve God.'"

"I gave my life for thee; my precious blood  
I shed  
That thou might'st ransom me, and quick-  
ened from the dead,  
I gave, I gave my life for thee.  
What has thou done for me?"

And His voice was so sweet and  
pleading-like that the tears streamed  
down all our faces, and I couldn't stand  
it a minute longer, but just got right  
up in my seat and blurted out: "No-  
thing at all, dear Lord, just nothing at  
all. God be merciful to us poor sinners!"

And then I heard a sort of titter be-  
hind me, and, would you believe it,  
there I was standing and a-crying right  
in our own meeting, and the women  
were singing the second verse of that  
hymn, and then I knew I'd been asleep  
in meeting and had dreamed all that,  
while Miss Barton was reading that long  
psalm.

If it hadn't been for the dream itself  
I'd have felt most awfully pestered, but  
I was that lifted up above common  
feelings that I didn't care 'or nothing  
of that kind; but when they was done  
singing I just got right up, without  
waiting for 'em to introduce disbanding,  
and I told 'em how the Lord had ap-  
peared to us, and of all the excuses  
we'd made to Him for not keeping up  
our society, and how fimsy they looked  
when He answered 'em right out of His  
Word, and how we'd have to take up  
their excuses to the judgment bar of  
God, and how we wouldn't get 'em off  
our tongues there as glib as we do now,  
and how I hoped the Lord would for-  
give me for not even trying to pray in  
meeting. And then I told 'em if we  
couldn't any of us talk in meeting, as  
some of us had often said, why it must  
be a particular kind of meeting, for  
when we got over to that party to Miss  
Scott's, I'd warrant we'd talk fast  
enough to make Satan laugh in his  
sleeve at having put that silly excuse  
into our mouths. And as to the hard  
times and the poor crops, I wouldn't  
wonder if we'd all spent more in get-  
ting new things for that same party than  
we had in two years for Foreign Mis-  
sions, or Home Missions either, for  
that matter. And as for the bad roads,  
and the cold days, and the hot days,  
and the rainy days, wasn't it a mighty  
pity we couldn't have a party next door  
to our meeting every month? And  
that, as for me, I was going to stick to  
the society through thick and thin, if I  
had to be president and secretary and  
meeting all at once, for I wasn't going  
back on the Lord that way again.

And, would you believe it, they  
wasn't one mite mad, but some of 'em  
was crying and all of 'em was solemn,

as if they had seen the Lord as well as  
me.

And then I asked 'em wouldn't they  
all kneel right down with me and help  
me to ask the Master what He wanted  
us to do about it, and I tell you, I  
found that if I couldn't never pray be-  
fore it must have been because I'd  
nothing particular to say to the Lord  
for the words come quicker'n I could  
speak 'em, and I never once thought  
about what Miss Peterson and Miss  
Nichols was thinking about my poor  
prayer, but most forgot there was any-  
body there but me and the Lord, as I  
told Him how wicked we'd been feel-  
ing, and how ashamed we was, and  
begged Him to forgive us and help us  
to follow Him wherever He led; and  
before I'd hardy got done praying,  
Miss Barton, she begun and prayed  
pretty much the same way; and then  
Miss White, and another, and another,  
and we each took our old excuses and  
laid 'em at His feet, and they did look  
so little and mean lying there, that we  
just wondered how we'd ever come to  
let 'em lord it over us as they had.

Well, the upshot of it all was that  
we determined then and there that,  
God helping us, we'd never stop work-  
ing for the heathen till He called us  
Home; and that we'd do anything that  
the Master wanted us to do, speaking, or  
praying, or leading; and if we weren't  
main sure what He did want, we'd keep  
on asking Him till we found out.

And since that day, two years ago,  
we've never missed having a meeting,  
rain or shine, and you seen yourself to-  
day how the women come out and how  
they take hold of everything, and we  
don't hear no more of them old ex-  
cuses, but we just keep on a-working  
with all our might, so that if the dear  
Lord should come down suddenly  
some day to any of us, we needn't be  
afraid to have Him ask, "What hast  
thou done for me?"—Mrs. J. N. Mc-  
Cord, in Woman's Work for Woman.

[Specimen copies of the REVIEW  
containing the above paper may be  
had gratis on application to PRESBYTER-  
IAN NEWS CO, Front Street, Toronto.]

MISSION NOTES.

The following, from the *New York  
Evangelist* of the 7th inst, has more  
than passing interest for our readers—  
"From entirely reliable religious papers  
India, we gather some unpleasant  
facts regarding the teaching required in  
each of the so-called missionary schools  
of that country as receive aid from the  
Government, and of the results of that  
teaching. A professedly missionary  
journal declares that because such  
teaching may involve political dangers,  
the British Government should not  
continue the teaching of the Bible in  
subsidized missionary schools. The  
same Government, it however, sees no  
danger in making a sacred Hindu book  
a textbook in such schools, and keeps it  
in them. Missionaries teach from it  
for the sake of retaining a Government  
subsidy. The result is that a good  
education and a Government appoint-  
ment are generally the sole objects of  
young men in some subsidized mission  
schools, who remain heathen because  
from these schools the Bible is care-  
fully excluded. This statement is con-  
firmed by the fact that when more than  
a dozen young men from such schools  
recently appeared for examination in  
mental and moral philosophy, and as  
candidates for the degree of A.M., at  
the University of Calcutta, not one took  
up the papers on the Evidences of  
Christianity which had been selected  
for them by the authorities. Under  
these circumstances, the Free Church  
of Scotland has decided, according to  
*The Indian Witness*, to close its school  
at Poonah, and the C. A. Indian  
College at Indore is to be closed this  
month."

In reference to the above, we would  
say that it is very doubtful if our  
country will be closed as early as the  
intimates. Moreover, the reason given  
by our contemporary for closing the col-  
lege at Indore, is not the reason that in-  
fluenced our Committee to take steps in  
that direction, but one entirely different.

We learn from recent letters from  
India that our Missionary Rev. J. H.  
Buchanan, M.D. was married January  
25th, in the Canadian Mission church,  
Indore, to Miss Mary Mackay, M. D.,  
one of the lady Medical Missionaries  
of our Central India staff. In a subse-  
quent issue we hope to give some  
details in regard to this interesting  
event. We also learn that Rev. George  
McKelvie, having intimated a prefer-  
ence for Mhow as his field of labour,  
was appointed by the Mission Council  
to take charge of that station from the  
beginning of January, 1880. Rev. Dr.  
Buchanan writes to a friend in this  
city: "Good tidings of great joy are  
coming to our ears. Mr. Wilson bap-  
tized four at New Year's time and now  
two more are seeking baptism at In-  
dore. Praise the Lord! The reaping  
time is at hand. We expect to see  
great things in our day." This news  
from Neemuch is indeed cheering and  
will bring great joy to the whole Church.

The Family.

THE SLEPT BEFORE THE DAWN.

"You have done your work," God said to the world... One day in the dark November... "Now take your rest, go to sleep and dream... Nor try to think or remember..."

LITERARY TIPLING: A WORD TO GIRLS.

THE man who tipsple may be seen frequently dipping his can in the beer barrel and drinking, not because he is thirsty, for then he would take a good draught and be done with it—but because he likes the sensational excitement of the beer...

stances, led to lamentable consequences. Our medical men could give abundant evidence in this direction. "Whenever I see a young boy with a pipe in his mouth, it would please me much to have it knocked out, so, if I see a young girl intent on reading a trashy novel, I would cheerfully snatch it from her and toss it on the back of the fire..."

WHAT MIGHT HAVE BEEN.

"We shall call for you as we go to the concert to night." "I'm a little afraid I can't go, Janet." "Why not, Helen?" "Mother is not coming home until to-morrow night, and Hessie has one of her bad colds..."

home," she said, as she sat down to indulge the little girl with a bedtime rock, and an unusual number of nursery ditties. Two hours later she grew sleepy over her book, and leaned back in her chair for a few moments. HESSIE'S soft breathing just reached her ear, she would be quite well by the time mother came home...

She meant to marry John C—, to whom she had been engaged for years, and who had worked hard to prepare a home for her, but at the last moment she married another man and left poor honest John to the laughter and sneers of the village. She meant to be a good mother and caressed her children when they were in good humour; when they were fretful and sick, she had a nervous attack, and left them to the care of her husband...

A HINT TO GIRLS. At a trial for divorce in New York, the wife, who had been a gay, fashionable girl, testified that difficulty first arose between herself and her husband on his discovery, soon after their marriage, that much of her jewelry and bric a brac had been given to her by former admirers... THE MOTHER'S CRADLE SONG. [The following beautiful song is a translation from the "Home Songs" of Sweden. It is crooned by the mother as she is putting her little one to sleep.] Oh, little child, lie still and sleep; Jesus is near, though needs'nt be near; No one need fear whom God doth keep By day or night. Then lay thee down in slumber deep Till morning light. Oh, little child, be still and rest; He sweetly sleeps whom Jesus keeps; And in the morning wake to bless His child to be. Love every one, but love Him best— He first loved thee. Oh, little child, when thou must die, Fear nothing, then, but say, "Amen" To God's demand, and quiet lie In His kind hand, Until he say, "Dear child, come, fly To heaven's bright land." Then when thy work on earth is done Thou shalt ascend to meet thy friend, Jesus the little child will own. Safe at His side; And thou shalt dwell before the throne, For He hath died. —American Messenger.

it does or not, they who have achieved such a comradeship, have made already one high and great success.—Youth's Companion. "I WONDER IF EVER." I wonder if ever the children, Who were blessed by the Master of old, Forgive He had made them His treasures, The dear little lambs of His fold? I wonder, if angry and wifely, They wandered afar and astray— The children whose feet had been guided So safe and so soon in the way? One would think that the mothers at evening, Soft smoothing the silk tangled hair, And low leaning down to the mamma Of sweet childish voices in prayer, Oft bade the small pleaders to listen, If haply again they might hear The words of the gentle Redeemer Borne swift to the reverent ear. And my heart cannot cherish the fancy That ever these children went wrong, And were lost from the peace and the shelter, To the days of gray hairs that were given, I think, how the hands that were given, Were laid on their heads when He uttered, "Of such is the kingdom of heaven." He has said it to you, little darling, Who spell it in God's Word to day; You too may be sorry for sinning; You also believe and obey. And I will grieve the dear Saviour in heaven, If one little child shall go wrong— Be lost from the fold and the shelter, Shut out from the feast and the song. —The Child's Paper.

The Children's Corner.

A FACE AND A HEART.

ALICE PATTERSON walked home from church behind two ladies from the hotel. They were talking about her. She could hear every word. "I think she is such a pretty girl," said one, "so bright-looking, and her complexion is so very clear." "She has such graceful ways," said the other; "I could not but notice her when the children were reciting the Lord's Prayer; her voice was so grave and reverent; every word was spoken as distinctly as though she were reciting alone. I wonder who she is?" "Her name is Alice Patterson; I asked a little girl who sat next me. I inquired if her mother was there. I thought I would like to know just as a matter of curiosity whether she succeeded in dressing herself in such exquisite taste as she did her daughter; but she was not present." "This was the first sentence which made Alice sure they meant her, though she suspected it. She had heard people remark on her beautiful complexion and clear voice before. She laughed softly over the query whether her mother dressed as well as she did. "I guess mamma never thinks much how she looks," she said to herself...

A STORY ABOUT NILSSON.

WHEN Christine Nilsson first appeared in public, twenty or more years ago, she was a bony and freckled Scandinavian lass, like scores one sees in Western towns. Now she is a magnificent woman, commanding in carriage and countenance. She is a woman of noble impulse, which was once illustrated at the house of a retired Chicago millionaire near New York. A distinguished company had been invited to meet her at dinner. On entering the dining-room she dropped her bonnet, arm, hurriedly in the hall, and the waiter and the entertainer looked on in astonishment. "That man," she explained to the group, when they were seated "is the son of a kind old nobleman on whose estate my father worked as a day laborer when we were children. Fortune has smiled on me, while it has frowned on my old playmate, whom I find here under such changed circumstances." —The Lutheran.

MOTHER AND DAUGHTER.

THE mother and daughter who stand closely side by side to face the world, are sure of friends; affection attracts affection. "I like to do anything for Mrs. Hernam," says one, "it pleases her daughter so!" "It is a delight to give a pleasure to Amy," says another; "her mother enjoys it so much more than she does." "Did you see Amy Hernam promenading with her mother at the school reception?" asks another. "It was worth going, if only to see two such happy people." "Amy and her mother always look happy when they are together. The brisk, little woman is well known to all Amy's friends. They feel at ease in her presence, and like to have her with them, and never fail to ask after her with interest when she is away, while 'Mrs. Hernam's Amy' is a favorite among the older people wherever her rosy face is known. She is still a school girl, but already her learning is far beyond that of her busy mother, whose chief source of pride is her ability to earn for her studious girl the advantage which she did not have herself. Amy holds a Greek grammar in her hand while she runs upstairs for an extra tumbler, and plans compositions for the literature class as she goes down town with a shabby shopping bag to do the errands. Always gay and willing, never seeming tired, cross, or "blue"; never leaving behind her, when she goes to join her young friends, a sense that she has gladly escaped, never impatient of her mother's wishes or opinions; never meanly mortified at her little mistakes—such is Amy! Many a mother whose child may be prettier, brighter and more gifted, may yet envy Mrs. Hernam, as she marks how cheerily the pair go on their way together, the mother giving day by day unstinted labor and unstinted love, the young girl blessing her in return with gaiety, hopefulness and youth. The work of these two, whatever it may be, is likely to succeed. Whether

RELIGIOUS CANT.

THE use of cant phrases seems more or less natural to men. It sometimes becomes wearisome and nauseous to minds which do any considerable amount of thinking. And nowhere is it more disagreeable than in the Church of Christ. Yet it is here that it easily becomes common. Certain words and phrases which have at first a degree of fitness, and it may be, of force, are put to constant use, till their repetition is unbearable to many. A few years ago the word "Jesus" became the fashion, and the one who could repeat it oftentimes, had the reputation of most piety. It is of course a name dear to all Christians, but the constant use of it, in all connections and out of connection, degraded it. Another very sacred word seems to be getting the like position in some quarters. I allude to the sacred word "Father," in constant repetition in prayer. Very precious names thus become unpleasant by excessive familiarity. It may be from persons without gift in prayer, and for want of something else to say, that the frequent repetition of the phrases "O God" and "O Lord" will occur, and though unpleasant by such over-use, we excuse them. But the names above mentioned, as complained of, have no such excuse, not being resorted to for such reason, but for the supposed expression of pious fervency. Another class of cant phrases is fairly rife to death in our day. In all religious notices, whether in the newspaper or from the desk, none is thought complete without the caudal termination, "All are invited," or "All are welcome." What are such notices for, if not to invite? And when each of a long string of notices at the desk is supplemented by a long and urgent speech explaining and enforcing, the burden is enough to break down the Brooklyn Bridge, to say nothing of the patience of a suffering congregation. Make people welcome when they come, and they will know it without dinging it into their ears. The Westminster Church of Minneapolis publishes a small calendar, weekly, of notices, which is circulated through the congregation, and none others are given. A city church, if large enough to need a long list of such things, and able to print them, may profitably copy this arrangement. At all events do not slay us with numberless notices.—"Ambrose" in N. Y. Evangelist.

DORA.

DORA B— was famous as "a charming person," even as a school girl. She had a winning appealing loveliness, a sympathetic voice and numberless gracious, fascinating, little ways that won every stranger. At school she was always clinging to her teachers and caressing them, but she invariably kept the class waiting, and had forgotten her book and slate when she came. She hung about Bob at home, and called him her darling; and Bob was very proud of his lovely sister. But she never remembered to mend his gloves or to cover his ball, though he asked her a thousand times, and she meant to do it. She was very late to every meal, and wore out the one overworked maid in errands for her, which she meant to do herself, but had forgotten, and in trifling services which she was too thoughtless to regard as her own duty. "Dora," said her father to her once, you could help me greatly by copying these papers for me. My eyes are failing fast from so much night work." She flew at him to embrace him. "Oh, dear papa! It will make me so happy!" she cried, enthusiastically, and told all her friends "how delightful it was to help papa, who was so overworked!" But she never found time to copy the papers, though she meant to do it. We, ignorant of ourselves, Beg often our own harm, which the wise Powers Deny us for our good: So find we profit By losing of our prayers. —Shakespeare.





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Fourth General Council.

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THURSDAY, MARCH 14, 1889

HOME RULE.

YES, we believe in Home Rule as opposed to all attempts to rule a nation by a power without itself...

In theory, to speak generally, the Dominion rule is supreme in all matters which do not affect Imperial interests...

(4) An alien Society, of the sworn enemies of Protestantism, has been incorporated and \$100,000 paid out of provincial funds...

(5) Roman Catholic parishes, involving civil rights and obligations, have been erected according to the will of the hierarchy...

(6) There has been legislation which makes the control, direction and use of public funds subject to the Bishop of Rome...

THE JESUITS AND THE "MAIL"

THE chief topic of conversation in the political and ecclesiastical worlds of Canada last week, arose from the news that the Society of Jesus had entered an action in the Superior Court of the Province of Quebec...

"We did not undertake to prove, nor can we undertake to prove, the authenticity of the document, any more than we could undertake to prove the authenticity of the 'Secret Instructions'..."

"In dragging us from our place of publication, where, if anywhere, the suit ought to be brought, the Fathers have a very palpable object in view..."

nalism, irrespective of party, and of all to whom the liberty of the press and British justice are dear. The Mail cannot be muzzle...

Undoubtedly the Mail is right in assuming that its cause in this instance is the cause of all Ontario and British journalism, irrespective of party...

EDITORIAL NOTES.

THE publication of the salient points of the Report of the National Divorce Reform League, soon to be issued from the Department of Labour at Washington, has roused public attention...

granted during this period reaches the appalling number of 328,716, an increase of about 157 per cent, involving 688,432 persons, exceeding the entire population of Connecticut...

A unique gathering assembled in the lecture-hall of the City Temple, London, at one o'clock, on Monday, Feb. 18th. It was a conference of ministers and workmen to give the latter an opportunity of stating why they do not attend public worship...

ward and Not Back, The Duty of Forgetting Sorrow, People Who Fall, Living Victoriously, Sit In, Helpful People, Tired Feet, Lands, A Study, Learning our Lessons, Broken Lives, Coming to the End.

At the late meeting of the Presbytery of Toronto Rev. D. J. Macdonnell tabled the following resolution:—Whereas, the Church of Christ should be careful not to exclude from the ministry any man whom the Lord of the Church would receive...

It is humbly overtured to the Venerable, the General Assembly to take such action as it may deem best in the premises in the way of altering the relation of ministers to the Confession of Faith...

LAST week a very pleasing event took place in Upper Canada College, when the bronze medal of the Royal Humane Society, of London, England, was presented in the presence of a large assemblage...

THE attention of ministers and congregations is invited to the statement made by Rev. Dr. Reid respecting Mission contributions, in another column. It is most desirable that the response to the call for contributions to the support of our Home and Foreign Mission work should be prompt and liberal...

In the in memoriam notice of Professor Young, given in last week's issue of the Review, an error occurred as to the University from which he received the Degree of Doctor of Laws. It was from Queen's and not Aberdeen that he received this distinction...

Literary Notices.

PRACTICAL RELIGION: A Help for the Common Days. By J. R. Miller, D.D. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. London, N. T. Wilson. 16mo, pp. 320. Price, \$1.00.

It is not necessary to speak of this new book further than to say that it is designed to be a companion to the author's 'Week-Day Religion,' which has met with such kindly and continued favour. 'Practical Religion,' as its title suggests is meant to help its readers to live out the religion of Jesus Christ in their daily common lives...

A HUNGRY LITTLE LAMB. By Helen J. Brown. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. N. T. Wilson, London, Ont. 16mo., illustrated, pp. 336. Price, \$1.15.

This is a simple story, simply told. Without any perfunctory preaching in it, it preaches through all its pages by its tender and elevated spirit, and by the beautiful exemplifications of the mind of Christ in its incidents. The book is one which will interest quite young children, as it is written in plain and easy words...

THE SILENT MAN'S LEGACY. By Annette L. Noble. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. N. T. Wilson, London Ont. Price \$1.25.

Once before we have met the same family in the author's book, 'The Professor's Girls.' Here we have the story of the household during times of anxiety and considerable distress, and learn many good lessons on the true way to endure such experiences...

THE contents of the Popular Science Monthly for March, are 'New Chapters in the Warfare of Science,' 'Demerit Possession and Insanity,' 'The Chemistry of To-Day,' 'Prof. Ira Remsen: 'Glass-Making,' 'A Pane of Glass,' by Prof. C. Handford Henderson, (Illustrated), 'South Slavic Moon-Myths,' by Dr. Freidench S. Krauss, 'Competition and the Trusts,' by George H. R. 'Law as a Disturber of Social Order,' by Benjamin Reece; 'Among the Fiji Islands,' by Coult's Trotter; 'The Foundation-Stones of the Earth,' by Prof. T. G. Bonney; 'Natural Science in Elementary Schools,' by J. M. Arms; 'The Aryans in Science and History,' by Horatio Hale; 'The Americanists in Congress,' 'Sketch of Pierre Belon,' (with portrait). Correspondence: 'The Great Southern Turbulence Again,' 'The Way of Man,' 'Editor's Table,' 'What is the Matter with the Popular Mind?' 'Notes.' The Monthly is indispensable to every one who wishes to keep abreast of the science of the day. [Appleton & Co., New York.]

THE March number of The Treasury for Pastor and People contains a portrait of Rev. Albert J. Lyman, of the South Congregational church, Brooklyn. His sermon on 'The Redemptive Element in Christianity' is the initial article. A sermon, 'The Great Question,' by Dr. Moses D. Hoge of Richmond, Va., is worthy of the man. 'A Talk to Business Men,' by Dr. J. K. Paxton should be read by all, and the Exegetical Comment on the Edenic Apocalypse, by Prof. Terry, is a scholarly production of great interest. 'The Leading Thoughts of Sermons,' are by Revs. J. Edward, C. H. Spurgeon, G. Smith, C. S. H. Dunn, H. Bird and Dr. Hendrick. The Editorials are on Christian Citizens, Sympathetic Interest, Church Profit and Loss, Translate Talking into Doing, 'No Religion.' [E. B. Treat, New York.]

Allen's Cyclopaedia of Universal Literature, Vol 2, contains 478 pages of closely packed biographical sketches and selections from the works of authors of all lands, from Arthur to Boiardo. In this volume over 100 names are treated with satisfactory fulness. The principle writers of the day have an important place assigned to them, and many interesting particulars of living men and women are given which it would be difficult to find in trustworthy form elsewhere. The Cyclopaedia of Universal Literature is publishing in volumes of 500 pages each, Ideal Edition, large type. It will be completed in not less than 15 nor more than 20 volumes, issued at short intervals. Price per volume, cloth, gilt top, 50c. half morocco 60c. [John B. Alden, 393 Pearl, St. New York.]

The Manitoba College Journal, for February, comes to hand in a new cover, with illuminated initial, and illustrations suggestive of study, and college sports amid prairie scenes. The Monthly pronounces strongly in favour of lengthening the college session and suggests beginning work on September 15th, and closing not earlier than May 1st. The chief articles are 'The Homer of the Celts' by Isaac MacDonald, and 'The Philosophy of Plato,' by W. B. Elkin. The whole number gives a vivid picture of college life in our North-West under the fostering care of our Church.

Rev. A. S. Carrier. The New Testament Supplement presents four links in the series of Inductive Bible Studies from the pen of Professor Harrier of Yale University. [Old Testament Student, New Haven Conn. \$1.50 a Year.]

THE Dominion Illustrated continues to grow in literary and artistic merit. Recent numbers contain portraits of the late Judge Armstrong, the late C. Brydges, G. W. Wicksteed, J. C. Canadian Chess Association, W. VanHorne, Dr. Selwyn, Hon. McKenzie Bowell, Hon. Sir Richard Cartwright and other more or less prominent Canadians, besides many illustrations of scenery and public buildings. E. Desbarats and Son, Montreal. \$2 a year.]

The Popular Science Monthly for April will contain a scientific explanation of the power to ensure the human mind possessed by the leading delinquents of the present day. The article is by Prof. Joseph Jastrow, and is entitled 'The Psychology of Spiritualism.' It contains accounts of the manifestations by the Fox sisters, Dr. Sladef, Easton and other mediums, all of which have been proved to be "gross intentional fraud throughout."

THE English Illustrated continues to be the prettiest magazine of the day. Nowhere else can be found such beautiful pictures of English life and scenes and delineations of the olden times of modern life. In the March issue are two papers of special attractiveness, "Leeds" and "Kensington Palace." No more elegant gift-book can be presented than a bound volume of the English Illustrated. [Macmillan & Co. New York \$1.75 a year.]

Contributed.

A VISIT TO THE UNIVERSITY MOSQUE, CAIRO, EGYPT.

In fulfilment of a somewhat long promise, I snatch a few moments from the laborious pleasures of sight-seeing to write you a letter from the land of Mizraim. Rather than inflict on your readers an itinerary of travel by the well known route per P. and O. Steamer from London to Port Said, I shall plunge at once in medias res, by writing you from the capital of Egypt. It is hardly to be said that the transition from the New World into this essentially oriental city affords material which awakens the traveller's imagination and supplies the traveller with subjects of life-long interest.

Perhaps the most remarkable institution in Cairo is that known as the University Mosque; and as some of the readers of the Review have particularly requested...

I secured the services, through the American Mission, of an intelligent Copt as interpreter, and set out for the University. The entrance to the Mosque is reached through a confined net-work of narrow streets, in which I found many small shops for the sale of note-books, Arabic grammar, copies of the Koran, and articles for students' use. The building itself is so surrounded by Arab dwellings of the poorer sort, that only the gateway and part of a wall are visible; and what is seen, being in the Turkish florid style, possesses no particular architectural attraction. The six brightly painted minarets may, however, be seen wherever the openings at corners of the narrow streets permit the visitor to catch a glance at the intense blue of the Egyptian sky. The Mosque is in the form of an immense quadrangle. Originally the area appears to have been entirely open, and to have been surrounded by buildings of one or two storeys in height, with colonnades running around the interior. Now, however, these colonnades have been divided into numerous small one-storey apartments of very rude construction. At the east or Mecca side, about 5,000 square yards are covered by a low wooden ceiling, supported by about 400 columns of granite and marble of very ancient workmanship. In the centre of the court is a fountain, or cistern, in which the students perform their ablutions. At the east side, which is called the Sanctuary, there are four sacred niches, being one for each of the four Mohammedan sects, viz. the Shaficites, the Malckites, the Hanbalites, and the Hambalites. The chambers round the other three sides under the colonnades, and in the buildings, are called riwaks. They are set apart for natives of different countries, and are called by their names. For example, the apartment for Kurds is called Riwak el-Akrad, and that for students from Yemen is termed Riwak el-Yemen. On entering, our order of admission was carefully scrutinized, and from the expression of the officials at the door, it was evident that we were no welcome guests. One young man cursed the Government for giving such an honour to an elderly doorkeeper reprobate, but an elderly doorkeeper reprobate, zeal by remarking, that one God made us all. We were supplied with yellow slippers, which were tied over our shoes, lest our unshod feet should soil the sacred precincts of the Sanctuary. We then stepped into the riwaks, and saw thousands of students sitting on grass mats in groups...

ten to fifty, round their various professors. Some were under the colonnades, and some sat under the intense sun light. As all were reciting aloud, the noise of so many voices was considerable. All were clad in turban and robe, the latter being usually black, and the former white. Some classes were composed of little boys of from eight to twelve years of age, while others consisted of young, middle aged, and even elderly men. There were among them all nationalities owning Islam. Persians, Indians, Arabians, Soudanese, Syrians, Egyptians, and Turks, and all were being instructed in the faith of the Koran. The students number from 10,000 to 12,000, and are instructed by 231 sheiks, or professors. Some reside outside the walls, but many sleep and live in the Mosque, not leaving it for months at a time. As we threaded our way among the crouching groups, we were much struck with the numerous types of countenance, and could not fail to note, that while some even studied at the stranger, yet the majority looked askance at the Infidels. Whenever we lingered at any particular class, we were immediately hurried on. In walking through the quadrangle the heel of the writer's boot slightly projected over the slipper. Immediately he was stopped, and two men readjusted the heel and returned scowling to their seats. One cannot be too careful in visiting this institution to avoid doing anything which might excite displeasure or offend prejudice, for it is one of the centres of Mohammedan fanaticism, and a single spark might here kindle a great fire. We observed along the walls numerous rude wooden cupboards of all sizes, and on enquiry found that they chiefly contained small stores of food brought by students from the country. Here and there we noticed some of the pupils taking food. The comestibles consisted of boiled beans, saturated with oil, and hard bread. The latter was used as a spoon. After the work of the day is over, the wearied student lies down on the floor of his appropriate *riwaq*, and without any alteration of toilette, composes himself to sleep, till awakened by the call of the muezzin to prayer. Good order seemed to prevail, and nothing could be heard but the hum of thousands of voices, as rocking themselves to and fro, they committed the Koran to memory. It seems, however, that occasionally correction has to be administered in the Solomonic fashion, as we witnessed a youth getting the benefit of the rod and some others languishing in a sort of cell. The large majority of students are from Egypt, and they seek to obtain such education as the University affords, in order to qualify themselves for petty Govern-

drawn by the Prophet from sufficient material afforded by the Koran." The Koran is thus the source of all knowledge. Logic, rhetoric, the art of poetry, the proper manner of reciting the Koran, and the correct pronunciation of its letters are also taught. The beginning and end of the teaching in this college is the Koran. Nothing is known of natural science and arithmetic, geometry and algebra, formerly so assiduously cultivated, have fallen into oblivion. All attempts made by the Khedive's Government to introduce some better order of things, have been strenuously resisted.

THE JESUITS IN CANADA

In the Montreal Witness 27th Feb. 1889, there is an article entitled "A Serious Affair," in which it is shown that so long as Mr. Mercier had his place to win he was generous towards the Protestant minority in Quebec; but since his alliance with the Jesuits, he treats the Protestant School Commissioners with contempt, and refuses to do them justice. It says that Mr. Mercier will find that he has made the worst mistake of his life, in thus insulting men of the eminence of Sir William Dawson, Ven. Archdeacon Lindsay, the Hon. Mr. Justice Church, Mr. R. W. Jenker, Rev. John Cook, D.D., and Mr. J. L. Matlan. The Witness says, the Protestants of the Dominion have been inclined to treat the French Catholics with generosity. But if Mr. Mercier thinks he can force Protestants to pay taxes to give Roman Catholics Roman Catholic education he will find himself mistaken. What surprises me is that Mr. Mercier should call himself a "Liberal" and yet ally himself with the Jesuits, and incorporate their Order in Canada. Any one acquainted with the principles and history of the Jesuits, as set forth by Dr. Duff, Taylor, etc., knows that they are the sworn enemies of liberty, civil and religious, and the subverters of all moral principles on which the well-being of society is founded. They have taught that it is right to lie and deceive if it will serve the interests of Jesuitism. Talk of their missionary zeal! What has it accomplished for the interests of pure Christianity? Scarcely anything. Prescott, in his History of the Conquest of Mexico, and South America, shows that their

for the conversion to Mahomet of the tribes of Central Africa, I made diligent enquiries from Copts, Mohammedans, and the American Presbyterian missionaries, regarding this point. I found that this was not the case, and that no missionary organization has existed since the time of Mehemet Ali. It is part of the creed of Islam that every man is bound to be a missionary, and possibly some fanatics from this college may go on a warfare at their own charges. Such cases must, if they exist at all, be extremely rare, for self-sacrifice is not a Mohammedan virtue. My observation leads me to believe that while in the country among the peasantry much fanaticism prevails, in the cities the Koran is losing ground. I have never in Cairo seen anyone observe the hours of prayer, while among the fields I have seen the fellahs at their devotions. To-day at noon I went to one of the mosques in a Mohammedan quarter, and waited for the appearance of the muezzin to call to prayer. At the hour, two appeared, and looking towards Mecca, called from the gallery of the minarets on the faithful to pray, not one person among the crowd of passers or loungers obeyed the summons, on the street or entered the mosque. I may be wrong in my conclusions, but I write what I have seen.

The students pay no fees, but an annual grant or allowance from the hands of the mosque is made to each *shaykh* for their support. It is said that the teachers receive nothing from the Government or mosque, but live by private teaching. I have been informed, however, that they get about \$4 per month, and obtain gratuities from wealthier students. The president certainly is paid 10,000 piastres per annum. Students remain from four to six years in the college. They begin their course by learning the Arabic grammar. Their next course consists of lectures on the twelve attributes of God: existence, eternity, independence, unity, omnipotence, will, omniscience, vision, hearing, speech and source of being. Then follows the study of Law, religious and secular. Both branches are taught from the Koran alone. In order to illustrate the manner and extent to which the Koran is used in Mohammedan education, I may be permitted to quote from an Arabian writer:—"Jurisprudence," says he, "is a knowledge of the precepts of God in relation to the actions of men, some of which it is our duty to perform, while others are forbidden, recommended or permitted, and this knowledge is derived from the Book of God—the Koran—from tradition, and from inferences

party. It is not because Mercier and the French Canadians are Catholic that we write thus. We have always sought to promote peace and good fellowship with them, and there are many earnest Christians and excellent persons among them. But the Jesuits have always been the most dangerous Society that the world has ever known. And all true patriots, all lovers of liberty and of the best interests of mankind should unite in opposing their establishment in Canada, and, if necessary, an appeal should be taken to the Privy Council of the Queen.

Correspondence.

SUPPLY OF VACANT PULPITS. (To the Editor of the Presbyterian Review.) SIR,—I am glad to see that at least one Presbytery has taken action against the supply of vacant pulpits by laymen, and in order to bring the matter before the next General Assembly. Students having in view the office of the ministry, some of whom, perhaps, may never enter it, are allowed to scour the vacancies, far and near, with a view to a call long before they have graduated. Classes are given up on Mondays because of their absence. Ministers having charge of vacancies ask them to preach, and Presbyteries quietly allow all this to go on in violation of the laws of the General Assembly, while ministers without charge have nothing to do. "No student shall," enacted the Assembly, in 1886, "under ordinary circumstances be appointed to supply a vacancy before he is licensed"—and, "liceniatees and ordained ministers shall be regarded as having the first claim for employment." In the face of such laws it is amazing how these laymen can allow themselves to occupy the most important vacant pulpits and supply nearly all the vacancies, more or less, and far and near, and how pastors and Presbyteries can countenance such an irregularity. I submit the following considerations:—

1. It is an irregularity that is demoralizing in its tendency. Do these young men know that every time, except under extraordinary circumstances, they supply a vacant pulpit they are violating a positive law of the Supreme Court of the Church? Do those who encourage them, or commend them for a hearing before they are licensed, consider how they are encouraging insubordination? Do pastors and Presbyteries who employ them not consider how they are not only doing the same, but inflicting an injury on brethren out of a charge and who have the first claim to be heard in the vacancies?

2. This irregular course of conduct is degrading to the office of the Gospel ministry. "I magnify mine office," said St. Paul; but this degrades it. Our Church has hitherto regarded it with much respect and maintained its importance. The more it is respected and guarded the more will be its influence for good, and the more efficient will it be in the discharge of those important duties which we are entrusted with. In the manner in which they are treated we reflect honour or dishonour on the King who has sent them. Other professions are guarded and magnified. The medical profession is protected against quacks, and even that of the Common school master against the unlicensed teachers. Why should not the Christian ministry be protected against unlicensed laymen? But, now-a-days, almost anyone may assume the functions and discharge the duties of this office to the degrading of this sacred calling, and with no great advantage to the cause of truth and righteousness, law and order.

3. It even retards the settlement of vacancies. How many ministers have visited these with a view to a call to find that some laymen have been there before them and expectations have been excited and matters so far arranged as that there is an understanding or an agreement to delay a call until these men are eligible? This may be in six months or a year, and in one case the congregation waited for over two years and heard more than eighty ministers from Dan to Beersheba—aye, and all the while kept on praying that the Lord would send them a pastor! But recently two cases of this kind were mentioned in the REVIEW, in one of which, it is said, the person was requested to supply them in the meantime, as often as he could. There are other cases—indeed, they are constantly occurring and congregations are kept waiting for some young and inexperienced person who after all may not become their pastor, while ministers of ability and experience, both as preachers and pastors, are prevented from obtaining a charge. The former can say and do as the latter would neither say nor do. Besides, the former may be cheaper though not more efficient. The whole of this irregular course is based for all parties concerned, on the blessing of God be well expected upon it. The sooner it is stopped the better.

could give to each those on their list but four Sabbaths—four Sabbaths only in three months. But suppose some of them were left without supply occasionally might it not be a good thing? Might they not be less fastidious in their choice of a pastor? Might they not the sooner call some one, and the unseemly preaching matches, kept up for months and sometimes years to the distraction of congregations, the injury of ministers, if not to the cause of Christ itself, come the sooner to an end? The facts, vacancies are so well and so cheaply supplied that many of them are in a haste to call Congregations that gave \$1,000 a year and the use of a manse, can, in their great generosity very complacently give ten dollars a Sabbath for supply which is not one-half of the former sum. I know of one case, and that a large and wealthy congregation, in which a minister without charge, with a family depending upon him, supplied the pulpit for three Sabbaths, preached eight times, officiated at four funerals, made more than twenty five sick visits, and all he received was the usual ten dollars, out of which had to pay, of course, his travelling expenses. In another case he supplied the pulpit for two Sabbaths and the treasurer after telling him "he believed it was to be ten dollars in the future but they had not yet been officially notified by the Presbytery," paid him at the rate of eight dollars per Sabbath. You see how much cheaper it is to be vacant and then at the expense of poor ministers, debts can be paid or improvements can be made. And, I suppose, if a layman can be secured at a still less rate all the better.

It is nothing to ministers in charges that their brethren without charges, in just as good standing in the ministry as themselves are so treated? Are they sure that none of themselves will never be in like circumstances and never know what it is to be ignored by Church Courts and their claims for employment disregarded? Hoping that an efficient remedy will be applied to this grievance by the next General Assembly. Yours etc., A PRESBYTER. ONTARIO.

Church News. DOMINION EVANGELICAL ALLIANCE. (EXECUTIVE CIRCULAR.) THE Executive Committee of the Evangelical Alliance for the Dominion of Canada begs to intimate that the Secretary, the Rev. Alexander Campbell, has commenced his work of organizing Branches of the Alliance, and otherwise promoting the objects of the Society by public addresses and private efforts.

Table with columns: Mar. 1888, Mar. 1889, Estimated amount per year. Rows: Home Missions, Education, Foreign Missions.

HOME MISSIONS. BY THE AGENT OF THE CHURCH. The Home Mission Committee is to meet on the 27th inst., it is most desirable that all contributions should be sent in by that time, as the amount in hand will influence and guide the Committee in determining the grants. I subjoin a comparative statement of receipts this year as compared with last year, giving also the estimated amount for the year, that it may be seen how much yet has to be done to make up the estimated amount.

Education. for educational purposes under the control of the Provincial Legislature, according to Imperial direction in 1831, and so clearly affirmed by the Parliament of Canada in 1856, and this application of the estates is, we believe, safe, patriotic and impartial, and further, that the recognition of Papal interference in our national affairs, as embodied in this Bill, is un-British and derogatory to the authority of the Queen. "And, inasmuch as under Confederation the interests of these Provinces are inseparably connected, we hold it to be the duty of all good citizens to oppose measures which seriously threaten the peace and perpetuity of the Dominion, and to use all legitimate means of preventing such legislation from being finally sustained."

MR. ROBERT JOHNSTON, B.A. of the Presbyterian college, Montreal, has intimated his acceptance of the call extended to him by St. Andrew's church, Lindsay. The stipend is \$1,400 per annum.

SYNOD OF Hamilton and London. The Synod of Hamilton and London will meet in Zion Church, Bradford, on Monday, April 3, at 7 30 p.m. Rules of Presbyteries and all documents intended for the Synod should be in the hands of the clerk not later than March 30.

Woman's Foreign Missionary Society, Presbyterian Church in Canada. WESTERN SECTION. The Thirteenth Annual Meeting of this society will be held in St. James' Square Church, Toronto, on Tuesday and Wednesday, 9th and 10th of April, 1889.

Every Branch of the Society is invited to send delegates, for whom homes will be provided on application to Mrs. J. Y. Reid, 17 Pembroke Street, Toronto. It is very desirable that names should be forwarded not later than April 1.

THE SUNDAY SCHOOL. Its Origin, Mission, Methods and Auxiliaries. The Lyman-Beecher Lectures before the Yale Divinity School for 1888. By H. Clay Trumbull. Cloth, \$1.50.

THE NONSUCH PROFESSOR. In his Meridian Splendour, or the Singular Actions of Sanctified Christians. By Rev. William Seeker, with introduction by Rev. T. L. Cuyler, D.D. Cloth, \$1.25.

THE TREASURY OF DAVID. Containing an original exposition of the Book of Psalms; a collection of illustrative extracts from the whole range of literature, a series of homiletical hints upon almost every verse; and lists of writers upon each Psalm. By Rev. C. H. Spurgeon. English edition; seven volumes. Cloth, net, \$15.00.

MY SERMON NOTES. A selection from outlines of discourses delivered at the Metropolitan Tabernacle. By Rev. C. H. Spurgeon. Four volumes. Cloth, net, \$3.50.

COMMENTING AND COMMENTARIES. Two lectures addressed to the students of the Pastors' College, together with a Catalogue of Biblical Commentaries and Expositions. By Rev. C. H. Spurgeon. Cloth, 90 cents.

LECTURES TO MY STUDENTS. A selection from addresses delivered to the students of the Pastors' College. By Rev. C. H. Spurgeon. Two volumes. Cloth, \$1.75.

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Brantford Young Ladies' COLLEGE. Special Term Begins April 1st, 1889. Special inducements offered to pupils who may enter this term. Science Lectures in Botany, Physiology and Hygiene continued by the Rev. John Stenhouse, M.A., B.Sc., Edin. Lectures on Painting and Sketching from Nature are special opportunities open to students in Art—Illustration, &c. In the Music Department, instruction and practice under the constant supervision of teachers. Professor Gerratt, Director. Culture and refinement secured through the social and home life of the students. Send for our catalogue. T. M. MORTIMER, Ph.D., Principal.

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Church News.

We are thankful for news of a church Newcomer...

The Halifax Witness says Rev. S. F. Johnson...

The Rev. A. Wilson was recently presented by the people of his congregation...

At a special meeting of the Presbytery of Paris...

At the close of the regular monthly meeting of the Kirkwall Auxiliary of the Woman's Foreign Missionary Society...

The congregation of Knox church, Scarborough, Rev. J. H. Mackay, pastor...

The annual report of Melville congregation, Fergus, Rev. Dr. Smellie, pastor...

The annual meeting of West Toronto Junction congregation, was held Monday evening, March 4th, the pastor, Rev. James A. Grant...

About seventy-five ladies, members of the different congregations in Winnipeg, assembled in the lecture room of Knox church recently for the purpose of organizing a Winnipeg Presbyterian Women's Foreign Missionary Society...

The annual congregational meeting of St. Andrew's church, Lewis, Que., was held on the 14th inst., the pastor, the Rev. Chas. A. Tanner, in the chair...

The annual meeting of Park St. church, Halifax, Rev. A. Simpson, pastor was held on Feb. 11th...

The thirty-third anniversary of the founding of the Westminster Presbyterian church of Brooklyn, New York, was celebrated January 27th...

On Tuesday evening, Feb. 26th, the occupants of the manse, at Arthur, Rev. W. L. Thom and Miss Thom, were visited by a surprise party...

The annual meeting of the O. Tawa Presbyterian W. F. M. Society was held in the lecture room of Knox church, March 5th, Mrs. Thorburn in the chair...

The annual meeting of St. Andrew's, Sherbrooke, Que., Rev. A. Lee, pastor, was held on the 9th ult., in the lecture hall of the church...

Tray, pastor, was held recently, the pastor in the chair. The treasurer's report showed receipts from ordinary revenue amounting to upwards of \$1,800...

The report submitted at the annual meeting of Mill street congregation, Port Hope, Ont., Rev. W. McWilliam, M.A., J. L. B., pastor, indicates a large measure of prosperity during the past year...

FROM the annual report of St. David's congregation, St. John N. B., Rev. Geo. Bruce I. A., pastor, which has been issued in neat pamphlet form, we glean some interesting particulars...

The report of the congregation of Knox church, Galt, for the year ending December 31st, Rev. A. Jackson, pastor, has been issued in a pamphlet of eighteen pages...

report gives evidence that this fine congregation under its new pastor will continue to prosper

THE annual meeting of Zion congregation, Brantford, was held recently, the pastor Rev. Dr. Cochran in the chair, and Mr. J. A. Wallace acting as secretary...

This fourth annual meeting of the Paris Presbyterial W. F. M. S. was held in Knox church, Ayr, on Thursday, Feb. 14th...

The new St. Andrew's church, for some considerable time in process of erection in New Westminster, B.C., Rev. Thos. Scouler, pastor, was formally opened for divine service, Sabbath, Feb. 10th...

Baking Powder. THE STERILIZED OLD COOK'S FRIEND Baking Powder. It is still at the service of its patrons and the public in general.

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Presbyterian Review

THURSDAY, MARCH 14, 1889

The Presbyterian Review has the largest sworn circulation of the Presbyterian newspapers in Canada

In entering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW

Copies of the REVIEW may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts. on Wednesday afternoon

PROCEEDS of entertainment given by the Ladies' Aid of Midland, \$30

THE tea and concert lately held by the ladies of the Warkworth church, netted \$122.

REV. G. E. FREEMAN, of Deer Park Toronto, has received a call to Cobourg, Ont.

EVANGELISTIC services have recently been held in Eganville church with gratifying results.

REV. L. PERRIN, B.A., of Kirkfield, has accepted the call to Pickering, Presbytery of Whitby.

THE special services in Knox church, Guelph, were conducted last Friday afternoon and evening by Rev. J. M. Caineron, of Toronto.

REV. W. A. MCKAY, of Woodstock, has been addressing large meetings in Ferguson and other places in behalf of the Scott Act.

THE tea-meeting held recently, under the auspices of the Ladies' Association of Knox church, Port Dover, was a very successful affair.

REV. PRINCIPAL KING, of Manitoba College, has presented to each of the theological students of the college a copy of the life of Dr. W. B. Robertson, of Irvine.

THE many friends of Rev. Dr. McLellan, pastor of Ashburn congregation, Presbytery of Whitby, will be glad to learn that he is rapidly recovering from his recent severe illness.

THE St. John's congregation, Coulson's Corners, Presbytery of Barrie, it is stated, are contemplating church improvements, such as a new basement, new roof and seats, brick-cladding, furnace, etc.

THE corrected list of the officers of the Toronto Presbytery W.F.M. Society is:—President, Mrs. W. B. McMurich; 1st Vice-President, Mrs. Brimer; 2nd, Mrs. Argo; Norval; 3rd, Mrs. Bell; Newmarket; Secretary, Miss George; Toronto; Treasurer, Miss Reid, Toronto.

THE pulpit of St. Andrew's, Lindsay, was occupied Sabbath, 3rd inst., by Rev. W. Paterson, of Cooke's church, Toronto. The Post, in referring to the event, says: "Mr. Paterson is a young minister of fine talents and is worthily and ably filling one of the historic pulpits of Toronto. He was some years ago at Oakwood and Cambridge, and quite a number came in to hear him."

FOLLOWING is the list of officers for the Knox College Literary Society, session 1888-90, elected last week:—President, J. Crawford, B.A.; Vice-Presidents, N. Shaw, B.A.; J. Drummond, B.A.; Critic, J. W. McMillan, B.A.; Sec., A. Carrick; Cor. Sec., A. Stephenson; Treasurer, F. O. Nichol; Sec. of Committees, W. D. Kerwell; Curator, W. C. Ewing; Counsellors, W. H. Grant, T. Mitchell, J. Little.

THE Auxiliary W.F.M.S. of First church, Bramosa, has commenced the work of the new year under the most favourable circumstances. The following are the names of the officers elected:—President, Mrs. James Armstrong; Vice-Presidents, Mrs. Robert Doughty and Miss Rebecca Scott; Secretaries, Mrs. Flewelling and Miss Kennedy; Treasurer, Miss Black; Delegates to Presbyterian Society, Misses Mary M. Armstrong, Martha Scott, and Lizzie Armstrong.

THE corner stone of the new St. Andrew's church, Victoria, B.C., Rev. P. McP. McLeod, pastor, was laid March 7th, by the Hon. John Robson, Provincial Secretary, in the presence of a large concourse of people. Addresses were delivered by many clergymen who were attending the meeting of Presbytery; also by the Right Rev. Bishop Crige, Archdeacon Scriven and others. An historical statement of the church was read, and the document placed beneath the stone with coins, the daily papers, etc. The proceedings were very interesting, and were enlivened by the presence of a C. Battery band. The new church will be a credit to the city.

THE Strathroy papers report a Communion of great interest and impressive-ness, to St. Andrew's church, Rev. T. Macadam, pastor, on March 3rd. The attendance at the Lord's Table was the largest ever known in the church, and it is all the more satisfactory that the number partaking has gone on steadily increasing from less than half the number a few years ago. On this occasion three adults were baptized, and seventeen new members received, of whom eleven were on profession and six by certificate. A remarkably successful Young People's Church-Guild is also carried on, its meeting on the communion Sabbath evening being attended by nearly 200 young people. The Age says: "A profitable and memorable day was thus brought to a close, and it promises well for the future of the congregation to see such a number of young people taking an interest in religion. Indeed no one could be present during the day without feeling convinced that this congregation is doing effective and permanent work of a very real and valuable kind."

Meetings of Presbyteries. BARRIE—Barrie, March 10, 11 a.m. GLENORA—Glenora, March 19. GUELPH—Guelph, March 19, at 10.30. HAMILTON—Hamilton, March 19, 3 p.m. KINGSTON—Kingston, March 19, 3 p.m. LINDSAY—Lindsay, May 28, 11 a.m. MIRAUBICH—Chatham, March 19, 10.30. MONTREAL—Montreal, March 19. OWEN SOUND—Owen Sound, March 18, 7.30. PORT HOPE—Port Hope, March 19, 3 p.m. TORONTO—Toronto, April 2, 10 a.m. WHITBY—Whitby, April 16, 10.30 a.m. WINNIPEG—Winnipeg, May 7, 7.30 p.m.

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This powder never sours. A marvel of purity and strength and wholesomeness. More economical than the ordinary kind, and it makes the lightest and most delicious cakes. It is sold in competition with the multitude of low test, cheap weight, adulterated, and unwholesome powders.

CONSUMPTION CURFID.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by address with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N.Y.

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BIRTHS, MARRIAGES, DEATHS. Announcements under this head 25 cents each insertion.

MARRIAGES. FURBER—GLANSFILL. — At St. John's Church, Port Perry, on March 6, by the Rev. John McMechan, Joseph Forder, of Carwright, to Mary Fethia Glansfild, of Rosch. BROWN—GRAHAM. — On March 7, at the residence of the bride's parents, by the Rev. John McMechan, John C. Brown, of Port Perry, to Elizabeth Graham, eldest daughter of James Graham, Esq., of Clearwater Farm, Scogog.

MR. FORSTER, ARTIST, Portraits admitted to the Sales of Olafson, Studio, 41 King St. East. N.B.—Portraits in Oil a specialty.

THE FEDERAL LIFE ASSURANCE CO.

ANNUAL GENERAL MEETING OF THE SHAREHOLDERS.

The Financial Statement Shows Rapid and Vigorous Growth of the Business—Increase of Resources and Large Percentage of Reserve—A Satisfying Report.

The Seventh Annual Meeting of the Shareholders of the Federal Life Assurance Company was held at the head office of the Company in Hamilton on Tuesday, the 5th inst., at 1 o'clock p.m., the President in the chair, when the following report was read:—

DIRECTORS' REPORT. Your Directors have much pleasure in submitting for your consideration their Seventh Annual Report, accompanied by a statement of receipts and disbursements during the year, and of the assets and liabilities of the Company on the 31st December, 1888.

The aggregate amount of insurance in force on the Company's books at the close of the year was \$9,930,987, under 3,563 policies, an increase during the year of 18 per cent. in amount.

The assets of the Company (exclusive of uncollected Guarantee Capital, \$620,000) were at the close of the year \$166,484.10—an increase of \$32,673.89 or 24 per cent., and were more than double the amount of the Company's liabilities to the public, based upon the standard tables of mortality and interest, as to policies in force.

The marked progress of the Company, with its considerably increased resources and surplus over all liabilities to the public, are matters for congratulation in view of the character and keenness of the competition experienced. The Directors have good reason to believe that the Company's equitable plans, liberal policies, and fair dealing, will in the future, as in the past, secure for it a large share of business at a much lower percentage of expense for the amount of new insurance written than is sustained by its competitors.

It is a gratification to your Directors to present to you these facts with others contained in the financial statement herewith.

THE Directors all retire, but are eligible for re-election.

AUDITORS' REPORT. The President and Directors of the Federal Life Assurance Company.

GENTLEMEN.—We beg to advise completion of the audit of the books of your Company for the year ending 31st December last.

Abstract of Financial Statement for the Year ending December 31st, 1888. Premiums, \$193,158 61; Interest, rents, etc., \$5,542 34; Re-insurance, \$15,000 00.

In the LIFE DEPARTMENT this Association provides indemnity for sickness and accident, and substantial assistance to the relatives of deceased members at terms available to all.

ELIAS ROGERS & CO. G. T. MACDOUGALL, Dealer in all kinds of WOOD and COAL, 199 & 201 Queen St. East.

The Company's growth has been that of vigorous and healthy nature which not only builds up a strong institution, but will sustain it and add to its substantial foundation from year to year.

The amount of new assurances written during the year is very large, much larger than could have been reasonably expected in the face of a greater competition than has been experienced in former years.

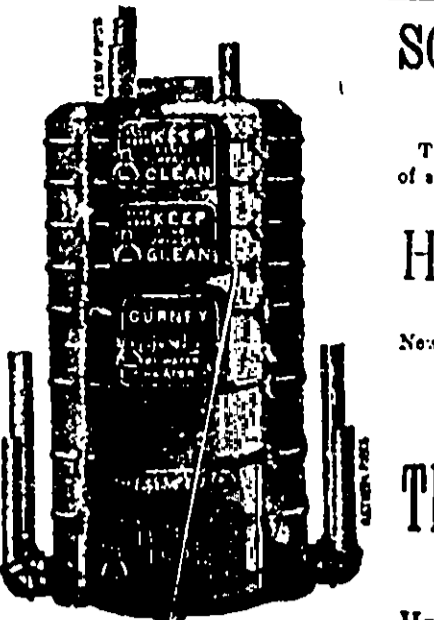
Again, some companies write the greater portion of their business on endowment and other high premium plans, the greater part of the premium on which must be set aside as an accumulating deposit and liability.

The mover has pointed to the prosperous condition of the Company, to which it may be added that the policy of the Company has been, while adhering strictly to scientific principles, to provide plans of life assurance directed of the banking element as far as safety would permit.

The Directors met subsequently, when the officers were re-elected.

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