

I have been thinking a great deal (she says) about my confirmation, though it will not be yet for two years; it seems such a solemn vow which you then take upon yourself. Oh, shall I have strength to keep it? It is one of my most constant prayers, that if I am spared to be confirmed, I may never act as if I had not been so.

The daughter of a devoted and faithful Church of England minister, Frances Ridley Havergal lived and died in its communion, for which she had an unwavering attachment. From first to last she strenuously adhered to the evangelical section of the Church. She distrusted the Broad Church, and was strong in her opposition to ritualism. In one of her letters she tells of a visit she paid to some friends who were pronounced in their High Churchism. She describes them as very lovable and kind; but while singing a hymn whose doctrine she believed unsound, she ceased singing and pointed out its erroneous teaching. It would be a mistake to infer from this incident that she was captious, pragmatical and argumentative. She was the very opposite of this, being singularly amiable and gentle, and gifted with such delicate tact that, while always endeavouring to be faithful, she never seemed obtrusive. She had read Robertson of Brighton's sermons, being much impressed by them, but cautions her correspondent in reference to tendencies which she thought out of harmony with Scripture teaching.

While conscientiously attached to the Church of England, Miss Havergal was in sympathy with Christians of all denominations. Hers was not the narrow-souled ecclesiasticism that could see no good beyond the pale of her own communion. She speaks of the help she got from the writings of Dr. Candlish, and of the high admiration in which she held Dr. John Ker. With all sincere Christian workers she was in deepest sympathy. To her Christianity was greater, truer and deeper than any denominationalism.

These letters afford valuable evidence of what must enter into every true Christian life, the harmony of being and doing. Hers was not a life of passive receptivity of blessing, nor a life of unreflecting activity; but the advancement along the lines of experience and duty till the harmonious life reached its rounded completeness. It was a life of devoted and unreserved consecration. The submission to her Saviour was rare in its singular beauty. The many trials and sorrows through which she had to pass revealed its strength and completeness, not in formal phrases and morbid analysis, but in the language which bears with it the genuine ring of sincerity. In prayer she was fervent, carrying out in spirit the Apostolic exhortation: Pray without ceasing. Her devotion to her stepmother was strikingly dutiful and affectionate.

Then what a worker for Christ! Her paramount aim was to bring souls to Him, and her efforts were singularly owned and blessed. The tact and delicacy of her methods are revealed in these letters. Her high musical and literary attainments and her personal conversation were designedly employed to lead souls to the Saviour. Many are the instances she gratefully records. One must here be given. In a letter to one of her publishers she says:

I was taken on speculation to call on a clever young gentleman, just an infidel, knowing the Bible and disbelieving it, and believing that nobody else really believes, but that religion is all humbug and mere profession. I was not primed at all, only knew that he was "not a religious man." In the first place, I had no end of fun with him, and got on thoroughly good terms—then was asked to sing. I prayed the whole time I was singing, and felt God very near and helping me. After a Handel song or two, which greatly delighted him, I sang "Tell It Out!" I felt the glorious truth that He is King, and couldn't help breaking off in the very middle and saying so, right out! Then I sang "Whom having not seen ye love," and felt as if I could sing out all the love in my heart in it. Well, this young infidel, who seemed extremely surprised and subdued by "Tell It Out," completely broke down and went away to hide his tears in a bay window. And afterward we sat down together and he let me "tell it out" as I pleased, and it was not hard to speak of Him of whom I had sung. He seemed altogether struck and subdued, and listened like a child. He said: "Well, there is faith then, you have it anyhow—I saw it when you sang, and I could not stand it, and that's the fact." He was anxious for me to come again.

Miss Havergal conducted meetings, took part in the services of Mission Week, devoted much attention to work among the young in all ranks of life. She was busy with her pen as long as strength and life remained and, as her sister says: "She passed into the presence of her King, June 3, 1879." These letters, like her other works, will, with the Divine blessing, remain a power for good in many ways.

A CONSTITUTION FOR WOMAN'S MISSIONARY SOCIETIES.

WOMAN'S influence in practical Church work and active Christian benevolence is steadily advancing. Missionary Societies—originated, sustained and managed by Christian women—have been eminently successful wherever instituted. They are increasing in numbers and usefulness. In almost every instance steady advances are reported. The movement is destined to attain much larger proportions in the not distant future. Already these worthy agencies have been the means of arousing a warm interest in the advancement of the missionary cause, and of evoking liberal contributions for its extension. The General Assembly instructed the Executive of the Home Mission Committee to prepare a model constitution for Congregational societies, and the following is submitted by the energetic Convener, Rev. Dr. Cochrane, of Brantford:

The General Assembly, at its last meeting in Montreal empowered the Home Mission Committee to prepare a constitution and rules for the formation of

WOMEN'S MISSIONARY SOCIETIES

on behalf of Home Mission work. The Executive of the Home Mission Committee submit the following for the formation of Congregational Societies. As these societies increase in number, a constitution and by-laws will be prepared for Mission Bands, Presbyterian Societies, and a General Woman's Home Missionary Society of all the Presbyteries of the Western Section of the Church.

WOMEN'S CONGREGATIONAL HOME MISSION SOCIETIES.

I.—The Society shall be called the "Woman's Home Missionary Society of the," in connection with the Presbyterian Church in Canada.

II.—The object of the society shall be to aid the Home Mission Committee in its work in destitute localities by contributions in money, or by assistance in other ways to the missionaries and their families in distant parts of the Home Mission field.

III.—The officers of the society shall be a president, a vice-president, a corresponding and a recording secretary, and a treasurer, to be elected annually, and to hold office until their successors are appointed.

IV.—The president shall preside at all meetings of the society, and perform such other duties as are incident to the office. She shall call special meetings upon the request of three members, and shall be, ex-officio, a member of all standing committees. She shall sign all drafts upon the treasury before they are paid.

V.—In the absence of the president, the vice-president shall perform all the duties of the office.

VI.—The treasurer shall receive and hold and keep an account of all money given to the society, and shall disburse it as directed by the society.

VII.—The recording secretary shall keep a record of the proceedings of each meeting, give proper notice of special and stated meetings, and prepare the annual report for the society.

VIII.—The corresponding secretary shall conduct the official correspondence generally, and in particular shall correspond with the Home Mission Committee, with missionaries supported by the society, and with churches and individuals regarding the formation of new societies, in order to awaken still greater interest in Home Mission work.

IX.—Besides the annual meeting for the election of officers, the society shall hold stated meetings, at which papers on Home Mission work and extracts from letters of Home Missionaries may be read, addresses be given by members of the society or others invited, and the general business of the society transacted.

X.—Each person paying \$1 annually (or such other sum as the society may decide) shall become a member. The payment of by one person at one time shall constitute life membership.

XI.—Where there are not Presbyterian societies, and until such time as these are formed, all moneys collected may be sent direct to the Rev. Dr. Reid, Toronto, or to the Convener or Secretary of the General Assembly's Home Mission Committee. The Convener and Secretary will gladly give any further aid and instructions that may be desired in the formation of such societies. The annual reports of such societies should, in the meantime, be sent to the Convener on or before the 1st of May in each year in time for the annual report for the General Assembly.

XII.—Several adjacent congregations may unite in forming one society, where this is thought more desirable than the establishing of a separate society in each congregation.

As it is exceedingly desirable that there should be a "Woman's Home Missionary Society" in every church, the Committee ask your kind assistance in putting this draft constitution into the hands of the women of your congregation who are interested in this work, or bringing the matter before them in such a way as you deem best, in order that steps may be taken for the formation of such a society without delay. Any number of copies of this constitution will be forwarded you as desired.

THE NEW MOON. (Lovell, Mass.: New Moon Publishing Co.)—This cheap and popular magazine continues to supply its readers with varied, instructive and entertaining literature.

GRACE MURRAY. A Story. By Ella Stone. (Toronto: S. R. Briggs.)—This is a well-written, illustrated story, conveying, as well-told stories ought, valuable lessons to young readers.

READINGS FROM MACAULAY. With an introduction by Donald G. Mitchell ("Ik Marvel"). This volume contains Lord Macaulay's Essays on "Dante," "Petrarch" and "Machiavelli," "Lays of Ancient Rome" and "Pompeii."

THE MISSIONARY WORLD.

THE SALLE BALTIMORE.

If Paris is the heart of France, the Boulevards are the heart of Paris. Here it is that journalists, artists, politicians and capitalists, all the rulers of the times meet daily. A set of people more sarcastically disposed, more indifferent to anything outside of this world, more refined in their manners, and more corrupt in their hearts, could hardly be found elsewhere. Our friends, therefore, may understand that we felt a little anxiety in looking forward to the opening of this new Salle.

But there was much to encourage us. First of all, it was not easy to find, ready made for us on the Boulevard, such a Salle as would perfectly suit us. It must not be too near the pavement, otherwise we might be prevented from singing, on account of the crowds which would gather about the doors. It must not be too much hidden, or the people would not find us out. The Salle secured is well adapted for our purpose: It opens at the end of a broad passage, about twenty yards long, and thus we are spared the noise of the street, while we are visible from it, thanks to our gas illuminations. It is covered with glass, and is very easily ventilated. It seats upward of 300 persons.

That which also encouraged us greatly was the approbation and sympathy of all our Christian friends. Every one was struck with the suitability of the spot, and with the great importance that the gay population of the Boulevards should be reached. Promises of hearty co-operation came from such men as Pasto Recolin, de Pressensé, Theod. Monod, and we could but feel that, under guidance of God, with the help of these dear friends on the one hand, and that of our beloved American friends on the other, we must succeed in this place, opened in the most civilized and yet the most heathenish spot on earth.

At the first meeting, a little before eight o'clock, a small number of the workers gathered in a side-room, with Mr. McAll, around the throne of grace. It was a brief but solemn service. A few of our friends stationed themselves at the entrance of the long passage, and invited the people to come in. Over their heads a brilliant gas illumination set forth the word *Conferences*, which is repeated half-way down the corridor, and yet once more on the doors of the hall, where also are painted the words "Salle Baltimore, Mission McAll." The people, astonished to receive a free invitation to a place of entertainment, as they thought, entered suspiciously. The ladies quietly greeted them, and pointed them to seats. Nothing could be more interesting, and even more amusing, than the bewildered look of some of these people, utterly ignorant of what was going to be done in this strange place.

When our noble leader, looking to my eyes not a whit weaker or more worn than ten years ago when I saw him for the first time, in yonder hall of Ménilmontant, gave out the first hymn, and when the first strains of sacred music rose up from a spot which never before had witnessed such things, I could not help, as a French Christian, feeling deeply moved. It had, for my heart, a solemn and prophetic significance. "About 200 yards from this house is the Porte St. Martin, built in honour of Louis XIV. There he is represented as Hercules, holding under his foot the hydra of heresy. But now, 'heresy' is lifting up its head, while the royal persecutor has long been sleeping in his grave, and his posterity destroyed." Such was one of my thoughts, looking back to the past. As to the future, I dare not write down what I thought. Those who believe they know France, because they have seen the outside of it, would laugh at me if I expressed what my hopes are. But God and time will show whether my hopes are illusions.

After the hymn, a short passage of Scripture was read from the Gospel of Luke, the parable of the Good Samaritan. Then, in few words, Mr. McAll explained the object of the undertaking. Pastor Recolin, of the Reformed Church, then rose and gave a magnificent address, which might have been called the programme of the new effort. He managed, without speaking controversially, to show his hearers that this was not the religion they were accustomed to despise. He explained fully and clearly to them God's plan of salvation, which has been so much marred by human additions to it. He was pathetic and eloquent, especially when he alluded to the devotion and Christian love of Mr. McAll, and to his indefatigable labours. He ended his speech in the form of a prayer, consecrating to God, for the salvation of souls, the building in which we were assembled.

(To be continued.)