

the Indore Missionary Society, Quebec, organized by the Rev C Haney, in 1879. It has supported two Bible-women in Indore, by the contributions of its members, and by quiet sales of work. They, last summer, enjoyed a stimulating visit from Mrs. Murray Mitchell, of Edinburgh, and had lately received a letter from her, describing the many openings for woman's work in India.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF KINGSTON.

Miss A. E. Dickson, Kingston, read a brief historical sketch of the Woman's Foreign Missionary Society of the Presbytery of Kingston, organized five years ago. It was formed on the principle that Presbyterian Societies, gradually growing into groups with convenient centres, would be the best basis for the growth and prosperity of Woman's Foreign Missionary Societies, and it has therefore restricted its efforts to the bounds of the Presbytery of Kingston. Ten Auxiliary Societies have been organized since its organization in 1876, one or two not being in active operation at present, owing to various adverse causes. The Presbytery is itself, to a great extent, a Home Mission field, and therefore it is a work of some difficulty to establish and maintain societies which frequently cannot meet monthly, or even quarterly. Some of these societies, however, give liberally in proportion to their numbers, one country auxiliary, consisting of three members, having sent in \$12. The Society originally contributed to the support of a lady missionary in India, but now sends its contributions to the general mission work of the Church.

FRENCH EVANGELIZATION.

Mrs. Campbell, of Montreal, read a statement of the work of the Ladies' French Evangelization Society, which has existed ever since the union of the Presbyterian Church in Canada. It was organized in the expectation that it would have an Auxiliary in every Presbyterian church in Canada, but as yet this has not been the case, and the ladies of Montreal have been left to work almost alone. Their Society is the successor of the former Ladies' Society of Montreal, which long worked faithfully for French missions. It has various methods of work, a relief committee, visiting committee, mothers' meetings, and employs a colporteur, who, with his wife, resides in the Mission House, visiting at the homes of the people and ministering to the sick. A very important and necessary part of their work is that of endeavouring to assist with clothing and to find employment for converts from Romanism, who are suffering temporally, owing to their change of faith. They would be glad to be aided in this respect by friends of the mission in other parts of Canada. A letter was read from Dartmouth, N.S., which referred to the many openings for mission work, and to the need for greater devotion and self denial among Christian women for the sake of advancing the cause of missions.

A KIND GREETING.

A very interesting letter was addressed to the meeting from the Philadelphia Woman's Foreign Missionary Society of the Presbyterian Church, the largest of the Presbyterian Woman's Foreign Missionary Societies of the United States, extending a cordial and sisterly greeting to this union meeting of Christian workers. This letter will be given in full in a future issue. Telegrams of greeting were also received from the Halifax and Whitby Societies, the latter being then in session, and received appropriate replies.

AN INTERESTING CONFERENCE.

The meeting was then thrown open for conference, and an interesting discussion followed, concerning the best means of organizing Auxiliaries and awaking interest among the children, in which Mrs. Harvie and Mrs. McDougall made some valuable suggestions, and gave earnest, practical Christian counsel in regard more especially to the formation of Auxiliaries and of interesting the young in mission work. At a quarter to one the meeting adjourned, to meet again in the afternoon.

DR. M'KAY'S STIRRING ADDRESS.

The first address was given by the Rev. Dr. McKay, who discussed at some length the question of mission work among women and children in Formosa, expressing his opinion against sending out at present lady missionaries from Canada, owing to the state of the country there making this inexpedient. He considered that the most economical way of working among the Chinese, whether women or children, was to

employ native teachers. A native school could be maintained for \$72 per annum, and there should be one in connection with each chapel. In six years there were already seven schools in connection with the mission, and there should be many more. He made some remarks as to the position of women in China, which, making allowance for the difference of custom, he did not consider inferior. He closed by an earnest, practical appeal to keep up interest in missions by keeping the love of Christ in the heart, and to stand fast in that love and faith forever.

SKETCH OF THE M'ALL MISSION.

The Rev. G. C. Haney, lately working in connection with the McAll mission in Paris, next addressed the meeting. He was glad to be able to tell those present something of the interesting work now going on in France, where many were earnestly looking for clearer light. Many French ladies of high position were actively engaged in this work. Madame McMahon, mother of the ex-President, Madame de Pressense, wife of the celebrated preacher, Mesdames Dalencourt, Andre, and Monteith, who take every means of bringing the influence of Gospel truth to bear on the people about them. There is a home for deaconesses, who devote themselves to Christian work, and assist the pastors in the work of visitation. An English lady was in Paris for the express purpose of inviting to her house the students, and bringing sceptics under the influence of those who were Christians. A most successful medical mission is conducted by Mdlle. de Broen, prescribing for 20,000 people, all of whom are brought under the influence of Christian truth. Their influence in the Communistic district is indispensable, as they assist in many ways at mothers' meetings, in working rooms, in following up Gospel preaching by personal visitation. Christian ladies of all denominations go as volunteer workers, defraying their own expenses out of pure love to Christ and this most interesting work.

A FRENCH CONVERT'S ADDRESS.

The Rev. R. Campbell then introduced Mrs. Giam, herself a French convert from the Roman Catholic Church, who gave an interesting address in French, and a short supplementary one in English, describing mission work among the French emigrants in Montreal and the Italians, of whom an interesting colony exists there, with an ex-priest as missionary. She also described interesting evangelistic work in a new settlement of French emigrants at a place called Namur, on the north shore of the Ottawa. She herself had been brought up to believe that there was no salvation out of the Church of Rome, but had come to see that the Protestant religion was the true one, disencumbered of the inventions and abuses that had been introduced since the time of primitive Christianity, and returning to the true foundation given in the holy Scriptures.

LADIES' WORK IN AMERICA.

A paper on "Woman's Work for Women in America," by Miss Machar, was then read by Mrs. Macdonald, but owing to press of time it could not be given in full. It contained a sketch of the noble work now being done for foreign missions by the women of America, and in particular of the six Woman's Foreign Missionary Societies of the Presbyterian Church, whose united contributions to the work of missions last year amounted to \$476,000, entirely supplementary to the other mission funds of the Church. Some of their methods of success were also briefly noticed, and some practical suggestions made.

A DELIGHTFUL REUNION.

The meeting was appropriately closed by an earnest practical address from Mrs. Harvie, impressing the importance of entire consecration to Christ as the first requisite for successful Christian work. After prayer and the singing of a hymn, the formal meeting broke up, and was followed by a very pleasant reunion in the rooms attached to the Hall, where a good many of the members of the Kingston Society met the representatives from a distance, and an hour or two of social converse was much enjoyed. The Woman's Foreign Missionary Society of the Presbytery of Kingston is to be congratulated upon the success of this pioneer Union Conference of the Missionary Societies of the Presbyterian Church in Canada. Much of this success is attributable to the unwearied efforts of the officers and members, especially Miss Machar, Corresponding Secretary of the Kingston Society, and it must be a matter of rejoicing to know that their most sanguine expectations have been more than

realized. Both morning and afternoon sessions of the meeting were marked by a deep solemnity and spirituality, and cannot fail to inspire the Christian women of our Church to more earnest and self-denying efforts for the salvation of their unrepentant sisters, both at home and abroad.

THE TRUE MAN.

Andrew Marvell, Milton's friend, favoured the Restoration, but he satirized the vices of Charles II. and the corruptions of his court. The satires caused such a sensation that the king determined to win Marvell over to the court party. Threats, flattery, caresses, and bribes were tried, but Marvell's honour kept him steadfast to the right.

Lord Treasurer Danby had been Marvell's school-fellow, and Charles's Ministers employed him to offer a bribe to the honest old patriot, who would vote in Parliament for his country. He called upon Marvell in his garret, and at parting, slipped into his hand an order on the Treasury for £1,000.

"My Lord," calls out Marvell, having looked at the paper as the nobleman was getting into his carriage. "I request another moment."

They went up again to the garret, and Jack, the servant-boy, was called.

"Jack, child, what had I for dinner yesterday?"

"Don't you remember, sir? you had a little shoulder of mutton that you ordered me to bring home from a woman in the market."

"Very right, child. What have I for dinner to-day?"

"Don't you know, sir, that you bid me lay by the blade bone to broil?"

"Tis so; very right child; go away."

"My Lord," said Marvell, turning to the Treasurer, "do you hear that? Andrew Marvell's dinner is provided. There's your piece of paper. I want it not. I knew the sort of kindness you intended. I live here to serve my constituents; the Ministry may seek me for their purpose; I am not one of them."

When Andrew Marvell died, his constituents carved on his headstone: "Beloved by good men; feared by bad; imitated by few; and scarce paralleled by any."

"I do not care for what I have done in the past," says a letter before us. "I trust in the blood, and Jesus has paid it all." But the conduct of the past had been criminal and abominable, and the fact that the writer was indifferent to it because he supposed that Christ had borne the penalty, and that he was free and safe from the consequences of his conduct, is the best evidence possible that he would do the same thing again if he supposed that he could do it with impunity. That man had been taught by someone who did not understand the nature of salvation. The vicarious sacrifice is stigmatized as the "commercial theory of the atonement," chiefly because it has thus been travestied by those who profess to understand and teach it. No soul is pardoned until from grief over and hatred of its sin it arises from it with a full purpose and endeavour to lead a pure and righteous life. The redeemed soul will never cease to be ashamed in the memory of a mean act that it has committed, whether that act be toward God or toward man. Those hymns and homilies which represent the saved as glorying in the shame of their lives before supposed conversion are misleading and mischievous. It is setting vice up as virtue to extol depravity as a background necessary to magnify God's mercy. Repentance is not part of a bargain, or of a shrewd speculation by which a wicked man imposes on the generosity and good nature of God. The test of its genuineness is nothing else than hatred of sin because of its moral repulsiveness, and love of righteousness for its own sake. The theologian who instructs gallows-saints how to preach when the rope is about their necks, and that pernicious clerical liberalist, and all liberalists like him, who apologized for the murderer of Mr. Cram, and promised the homicide a new probation under better conditions—such preachers need indocrination in that hard-headed little summary, the Shorter Catechism. The contempt and ridicule which is heaped upon such performances by the rationalistic press is fully deserved, but we protest against accrediting such immoral sentimentality to evangelical religion.—*Interior.*

The present Jewish population of Jerusalem is between 13,000 and 14,000; in the whole of Syria it is 40,000.