

cipal Caven or other "eminent biblical scholars" being identified with it. All that kind of thing was said of the book that has just been discarded.

It seems that Mr. Houston is ready to accept my position as enunciated roughly in my last letter. I am glad of it. It is better to agree. Perhaps if he carefully reads my first letter now he may yet come to the conclusion that there is not much in the one that may fairly be said to be inconsistent with the other.

And now, in answer to his "square" question whether I "would like to compel all teachers to give religious instruction"? if he means by that to the disregarding of conscientious scruples, I would ask him in return where and when I said so? If he has special reference in his question to this ubiquitous agnostic, I would answer very squarely, "no." If he will turn to my first letter he will see that I would not have such a man teach my children anything if I knew it, and could help it. I know that Mr. Houston has said that he may so conceal his views that nobody would know it. In that case even Mr. Houston has no right to say he is an agnostic at all.

I thank you, Mr. Editor, for so much of your space. I have endeavoured to answer both fully and briefly. I hope I can let his complimentary references to the clergy, and to myself in particular, pass without any loss; only with regard to the threat as to what certain legislators will do if the "clerical crusade" goes on, I shall not hesitate to refer to it when he gives the names of the legislators by whose authority he makes it.

A. HENDERSON.

Hyde Park, March 3, 1888.

P.S.—I was forgetting to acknowledge Mr. Houston's declaration that he is in favour of "the principle of religious instruction in the public schools," and desirous to see it "made as effective as possible. I am sorry to have him any injustice in that respect, and henceforth shall be delighted to see him direct his energies to assist us to have this obnoxious clause deleted that prohibits any explanation by the teacher, which may be necessary to a proper understanding of what is read. We will expect him to build up, by his counsels, rather than pull to pieces by mere criticism.

A. H.

Pastor and People.

WOMAN'S FOREIGN MISSION SOCIETY.

The Twelfth Annual Meeting of this flourishing organization was held in Knox Church, Guelph, on Tuesday and Wednesday of last week. A large number of delegates, some of them from great distances, were present. Mrs. White, of Guelph, read a cordial and fervent address of welcome. Next morning the secretary's report was presented, from which it appears that there is steady progress in every department. There were 150 new societies formed during the year, an increase of fifty-seven over last year. The older societies have maintained their usual good record. Some have doubled and some trebled their contributions and a larger proportion of the members contribute to the success of the meetings by taking part in the exercises. One of the chief features of the year is the number of mission bands formed, and their large membership. The present strength of the society is twenty-one Presbyterian societies, 351 auxiliaries and 124 mission bands. Among the means of increasing interest are circulating libraries (a nucleus as yet), leaflets issued by the Board, and a *Monthly Letter Leaflet*, containing the letters from missionaries and matters affecting the society's work. About 40,000 pounds weight of clothing were sent to Indian women and children in the North-West, a great deal of which was new and valuable. The new clothing was sent at full freight, but through the kindness of the railway company the second-hand material was sent at half rates.

In the afternoon delegates from the following societies were received. Canadian McAll Mission, Mrs. Howitt; Baptist Society, Mrs. Thompson; Methodist Society, Miss Sarah Smith, Montreal Woman's Missionary, Mrs. Parker, Queen's College Mission Band, Mrs. Robinson; Indian Woman's Missionary Society, Beulah, Manitoba, Mrs. Bryce.

Reports of the society were then presented in the following order: Foreign Work, by Mrs. Macdon-

nell; Home Work, by Mrs. Campbell; Financial Statement by Mrs. MacLennan, report of the Board of Management, by Mrs. MacMurchy; which were received and adopted.

From the reports it was shown that the number of mission bands was 124; members, 3,829; auxiliary societies, 351; members, 9,025; life members, 247, members of both local and general society, 2,336, number of Presbyterian societies, twenty-one; total membership, 12,854, increase in membership, 4,291; new Presbyterian societies, three, new auxiliaries, ninety-eight; new mission bands, forty-nine; new life members, eighty-five.

The financial statement showed contributions by missions bands to be \$5,273.25, auxiliaries, \$17,856.19; from other sources, \$528; total amount contributed, \$25,657.54.

The following ladies were elected to form the Board of Management for the coming year along with the presidents of Presbyterian societies, auxiliaries and mission bands. Mrs. J. M. Alexander, Mrs. Breckenridge, Miss Bruce, Mrs. H. Cassels, Mrs. M. A. Cooper, Mrs. W. M. Clark, Mrs. T. Crombie, Mrs. Creelman, Mrs. N. Campbell, Miss Haight, Mrs. Ewart, Mrs. Harris, Mrs. Harvie, Mrs. J. C. Hamilton, Miss Leaman, Mrs. T. McGaw, Mrs. J. McCracken, Mrs. T. McCracken, Mrs. MacMurchy, Mrs. MacLennan, Mrs. Macdonnell, Mrs. J. McMurchy, Mrs. J. McLachlan, Mrs. H. H. McLachlan, Mrs. Milligan, Mrs. D. McKay, Mrs. J. A. Patterson, Mrs. Playfair, Miss Patterson, Mrs. Pierce, Mrs. J. Reid, Miss Snively, Mrs. Telfer, Mrs. Thom, Mrs. Tennant.

The work in India has been carried on by five lady missionaries, sent out at different times by the Foreign Mission Committee of the General Assembly; two of these ladies are graduates of the Woman's Medical College at Kingston, and two other young ladies are at present attending lectures at the same institution, with a prospect of shortly going to the same mission field. Besides providing for schools in Formosa, Trinidad and the New Hebrides, the society has paid sums varying from \$125 to \$450 toward the maintenance of schools on eleven different Indian reserves in the North-West, and has erected schools on three of these reserves at a cost of \$1,134. Another department of work is the sending of clothing to the Indian reserves. The society has done this for a number of years, and the missionaries are unanimous in their testimony as to the aid thus afforded to their work.

Mrs. McEwen, of Cornwall, took charge of the question drawer. Mrs. McTavish, of Lindsay, and Mrs. McCulla, St. Catharines, also took part in the business of the afternoon.

Words of cordial greeting from the Woman's Christian Temperance Union were presented by Mrs. Alexander, Ottawa.

THE PUBLIC MEETING.

A large and stirring public meeting was held on Tuesday evening week. Knox Church was well filled by a highly appreciative audience. Dr. Wardrope, Convener of the Foreign Mission Committee, presided. After the opening devotional exercises, Professor McLaren gave a brief historical account of the origin and progress of the Woman's Foreign Missionary Society, and spoke of the extended development of the missionary spirit and the cheering practical results to which it had led.

The next speaker was Dr. Parsons, who spoke of the intimate relation between Home and Foreign Mission work. He also spoke of the obstacles that impeded the advance of evangelical Christianity, instancing Romanism, worldliness, pride of intellect and spiritual pride. A pious will, he said, was ten hundred times the obstacle that an unconverted will was. He stated that there was in his Church a young business man who was willing to give \$500 a year to support a missionary.

Dr. Robertson, Superintendent of Missions in Manitoba and the North-West, gave a comprehensive and clear account of the Indians in the North West, and the work being accomplished by the Church for their material, moral and spiritual welfare. The schools among the Indians were doing a good work. There were twelve missions in fifteen reserves with 3,500 Indians, under the care of the Presbyterian Church. There were six ordained missionaries, one licensed, four women and six other teachers. Several Indians were offering for work. The Indians, he

said, appreciated the gospel of comfortable clothing and warm bedding, which the society had sent out last year and there was great need of the continuation of such good work. Responsibility rested upon them to do more for the India.

The last speaker was the Rev. Dr. Griffin, of the Methodist Church. He referred to the fact, that in practical Christian work the Presbyterian and Methodist Churches were uniting, and he looked forward to the time when they would unite on all lines. He expressed himself prepared to accept the Presbyterian polity, and was of opinion that Presbyterians were more disposed now towards Methodist doctrine. The meeting closed with the doxology and benediction at ten o'clock.

The election of officers took place next day. The names of presidents of auxiliaries and mission bands throughout the Presbyteries represented were taken, about one hundred being present. The voting was decided to be by ballot. The following was the result. Mrs. Ewart, president; Mrs. MacMurchy, first vice-president; Mrs. Macdonnell, second vice-president; Miss Haight, third vice-president; Mrs. J. C. Hamilton, fourth vice-president; Mrs. H. Campbell, home secretary; Mrs. J. Harvie, foreign secretary; Mrs. J. MacLennan, treasurer.

A paper on "Medical Missions," by Miss McKellar, of Queen's College, was read by Mrs. Robinson, of Toronto. The paper was an excellent one, and we regret that our space will not permit of its publication. It showed how the doors of India had been opened to Christianity through the agency of the medical missionary. The practice of medicine was a powerful agency in winning the confidence of those who were without God in the world. The hovel and the palace were alike open to the missionary physician, so that he had a chance of reaching classes which the ordinary missionary could not.

The disposal of the money was an important and interesting part of the proceedings. The recommendations carried are as follows: First, That the sum of \$1,923.71, the sum of which the actual expenditure for 1886-87 exceeded the estimate for that year, be paid. Second, That the sum of \$17,550, required by estimate for the work of the society for the present year, be paid to the treasurer of the Foreign Mission Committee. Third, That the further sum of \$1,000 be applied in addition to \$3,000 already appropriated for the same purpose in completing the Rev. Hugh McKay's boarding school. Fourth, That the sum of \$2,620 be paid to the Foreign Mission Committee to be applied towards the extra salary allowance to foreign missionaries who are married. Fifth, That the board be authorized, in case the actual requirements for the present year exceed the estimates to pay the Foreign Mission Committee the further sum, not exceeding \$2,000, of the funds in the hands of the treasurer.

BACK THE PASTOR.

No preacher can carry on the work of his Church single-handed. This is especially true in large towns and cities, and holds true whether his Church is large or small. To be successful, his hearers must support him not only by their financial gifts, but by their willing, sympathetic, continuous labours. He must be backed by all attending upon his ministry, with both work and money.—*Pulpit Treasury*.

VIOLENT LANGUAGE.

Whenever the feelings of persons are greatly excited, the tendency is to extravagance of language. As a rule, the taking down of such language and the reading of it to them will suffice to show them its folly. Thus it is said that a minister to whom a woman made a complaint with great violence of language against another, and called upon him to proceed against her in the church, took down what she said, and when the tirade had ceased said:

"You have noticed that I have been writing while you were speaking; this is what you said. I desire you now to sign your name to it preliminary to commencing proceedings."

When she heard it calmly read, she said with a gasp, as she resumed self-control:

"I guess we had better let the matter drop."—*Presbyterian*.