

(Continued from page 265.)

The chairman created some amusement by introducing a Chinese kitchen god, made of coloured paper.

Rev. John Macdougall, a missionary returned from China, followed with a story of life in that home of heathenism. He looked upon the Society as the highest example of Christian worth in the land, and the most exalted organization of their Church, and it was with much joy that he addressed them. Having seen of the woes of heathenism in China, his heart burned within him at their remembrance. China was rich in natural wealth, and possessed a fine, stalwart race of people. The Chinese that we saw here were not fair specimens of the race. Mentally, too, they were no mean class, and with their physical strength and intellectual vigour they were destined to take a forward place in the history of the world. How important then that the Gospel should be early carried to these people whose influence was eventually to be so great. Then the speaker went into his relation of the trials which fall to the lot of the missionary among the Chinese.

Rev. W. A. Wilson, missionary to Central India, said no one could properly realize at home the condition of things as they were in foreign lands, but the progress of the world was bringing the people closer together, and if those of heathen lands saw dissensions among Christians in this land, was it not natural that the onward march of the Gospel would be greatly retarded? The women, he said, had a most powerful influence for good or evil, depressed by their husbands, though they were. Woman had her influence, and could not be robbed of it. It had been said that "The hand that rocks the cradle rules the world," and it was just as true in India as in this country.

Mr. Wilson aroused much amusement by reading the Buddhist catechism, wherein women were denoted as a great evil to be feared and avoided. A number of idols worshipped by the Hindoos were exhibited and explained. The religious instinct, strongly developed in the men of India, was still more strongly developed in the women. It was the one great thought of their lives to reach wider spheres. He could count upon his fingers all the women to whom he had preached while in India. Often when lost in the jungle, he had inquired of women the way to the village, but they only covered their faces and refused to listen. Everywhere, in their darkness and ignorance, the native women were undoing the work of the missionaries. There was no hope for India until the homes had been reached. All honour to the noble women at home and abroad, who were labouring to reclaim their benighted sisters in Darkest India. Concluding, the rev. gentleman drew a bright picture of the future.

Miss Gilmour and Mrs. Cooper contributed greatly to the interest of the meeting by singing several solos appropriate to the occasion.

The meeting closed with the singing of the Doxology.

THURSDAY MORNING SESSION.

The regular business session did not open this morning until 11.30. A devotional meeting, lasting for an hour, was held previously, with a small attendance owing to the prevalence of the severe storm.

A practical paper on "The Duties of Officers," was read by Miss Drummond, of Newcastle, and it was followed by an animated discussion. The paper outlined the work of the several officers in connection with all the branch missionary societies, auxiliaries and bands, and evidenced a thorough knowledge possessed by the writer of the paper, of the many little ways in which officers help, or hinder, the work in which they are engaged.

It was decided to hold the next annual meeting of the society in Ottawa in April, 1894.

The session closed with a special prayer for all the officers of the society, led by Mrs. Cameron, of Barrie.

AFTERNOON SESSION.

The convention re-assembled at 2.30 p. m., the President in the chair.

The Board having met in the morning and elected officers, the following was announced as the result: President—Mrs. Ewart; Vice-Presidents—Mesdames McLennan, G. H. Robinson, Harris and McMurich; Foreign Secretary—Mrs. Harvie; Home Secretary—Mrs. Shortreed; Assistant Home Secretary—Miss Shortreed; Supply Secretary—Mrs. Jeffrey; Publication Secretary—Mrs. Telfer; Treasurer—Mrs. McLennan. All the officers belong to Toronto, and were re-elected.

Mrs. Baty, of Westminster, led in special prayer for the Board of Management.

It was resolved to hand over to the Foreign Missionary Committee, for expenditure in the foreign missionary field, the sum of \$39,968.70, being the amount of estimate for the year, \$45,287.25; less \$5,318.55, already paid over to Dr. Reid. Six hundred dollars was also ordered to be transmitted to Dr. Reid, to be ex-

pendent as follows:—\$100 each to be paid to the three missionaries in the New Hebrides, and the remaining \$300 for mission work in the New Hebrides.

The address by Mrs. Wilson, wife of Rev. W. A. Wilson, missionary to Central India, was the feature of the afternoon's proceedings. Mrs. Wilson is a bright little woman, and her story of mission work in India, was listened to with very evident interest. There were people there, she said, who had a very poor opinion of the native Christians, while some of the missionaries, she was afraid, had too high ideas of their worth. She would rather have a good heathen servant than many of the Christians. Roman Catholic native servants, were nearly always inveterate drunkards. Many natives in India drank to excess, but thought they were excused because they called themselves Christians. Children attending the Mission Schools were quite important in their own estimation, and when Mrs. Wilson brought a little sweeper-girl into the Mission School three-fourths of the other girls left and never returned. The outlook for Christianity in India was bright, but continued and increased missionary effort would be necessary.

Miss Adams, of Edinburgh, Scotland, was called to the platform and addressed the meeting briefly, expressing her pleasure at being present. A standing greeting was given Miss Adams to be conveyed to the meeting of the W. F. M. S. at Edinburgh shortly.

Mrs. Ball, of Vanneck, led in a dedicatory prayer.

The convention was shortly afterwards brought to a close by a prayer led by Mrs. Hassack, of Lucan, and the singing of the Doxology.

A WRONG IDEA.

"Must be branded as servants," says an American lady writing upon the dislike she affirms American girls have for housework. The words strike one as unseemly, ungenerous, false. For surely the name of servant is no brand. What are we all but servants?—of one another; of the Great King; or, indeed, in some cases as we must admit, sorrowfully but none the less positively, of the old arch-rebel against authority.

Whatever the dislike to housework, or rather to domestic service, may arise from, if it exists to the extent our writer would assume, it cannot be that it is because the women who are employed in keeping our houses clean, in cooking our food, in washing our clothes and napery, and in waiting upon us, and are paid both in home comforts and money for such service, feel themselves degraded, "branded" by their work. If they do, it is because they do not rightly appreciate the importance of their duties: duties which deal with the happiness of the home, the basis of human society. It is time, therefore, that they should think the matter over from a different standpoint, not from the point of money-earning only, which will certainly lead them to a low estimate of the standard of performance of such duties, making them careless, indifferent to the rights of their employers; indifferent, perhaps con-

"August Flower"

For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used your preparations

A worn-out with beneficial results, I procured a bottle of August Flower, and commenced using it. It seemed to do me good at once. I gained in strength and flesh rapidly; my appetite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES E. DEDERICK, Saugerties, New York.

W. B. Utsey, St. George's, S. C., writes: I have used your August Flower for Dyspepsia and find it an excellent remedy.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELIA A. GOFF, 61 Terrace Street, Boston.

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temptuous, to the quality of their work; but from the point of their work's value to the body politic as well as to the happiness of the home where they may find themselves, which it is their bounden duty to set before themselves as a serious matter which, in so far as their duties concern them, it rests upon them. From these points of view, which they must in all honesty acknowledge are the just ones, they will surely come to the conclusion that service to their fellows and the only significant name by which they can be called, servant, is no brand but a title of respect. There is also a word to be said not only to employees but to the public generally. If the term 'servant' has in any degree come to be regarded as a 'brand', it must be partially other people's fault beside that of the persons immediately concerned.

To them, therefore, is recommended a thoughtful consideration of the status of both the work and the persons who do it. If, as is the case too often, the work is ill-performed, is it not for want of some previous preparation, some training in the multifarious and exacting duties of the house-maid or mother. Young ladies who contemplate marriage need to acquaint themselves carefully beforehand with the routine of housekeeping, and also the proper methods of performance of each portion of family work. Cooking, cleaning, washing, waiting, have each its own sphere of knowledge, and demand upon intelligence, and to expect all that these require of a raw, untrained girl, is to expect what is not even looked for in any other department of human employment. Either a mistress must be able and willing to train a girl herself, or she must get an able girl who can do without her guidance, and from whom she herself can learn whatever she may lack in necessary knowledge. Thinking these things over, how can any one by word or manner 'brand' a girl as a servant. Rather should she receive all respect, the respect one human being demands of another no matter what their relative social stations may be. "Put yourself in his (or her) place," is an excellent guide for the average person, man or woman.

Perhaps the root of the matter of this idea of a "brand," comes from the duty of 'waiting.' We are all by nature conceited, more or less, some of us proud, cold, and haughty. But these are faults to be conquered, not merits to be cherished. Our manners—and in this matter women sin very generally—are not such as to make it a pleasure to do anything for us, nor perhaps do we care whether we hurt our servants' feelings or not. But this is not right, much less Christ like. And again, some masters and mistresses look for too much waiting upon; they keep a girl always upon her feet, they forget that the physical strain of daily labour at home is as hard and as exhausting, as in other branches of labour; often indeed, more so for various reasons that need not here be specified. Surely then the true woman will sympathise with her own sex sufficiently to prevent making domestic service mere slavery.

As in most cases the fault of a wrong estimate of the status of the domestic servant lies with both sides, but it lies greatly with the mistresses to change their own and consequently the public estimate of this class of the employed. But on no account should it once be admitted, neither in word nor manner, out-of-doors or in, that the word 'servant' is a 'brand'. Whenever such an idea shows itself let every woman fight it, and that from proper lines, some of which we have indicated above.

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It is utterly vain for any one to attempt to reason in opposition to the truth of God. Every word of God shall stand forever.—C. H. Macintosh.

The reason of man's unfaithfulness in promises, proceeds from some hollowness in his heart; a holy man, a good man, we say, "will be as good as his word;" to be sure a holy and good God will. How many times did Laban change Jacob's wages after his promise? but God's covenant with him was inviolably kept, though Jacob was not so faithful as he ought.—Gurnall.

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