

they live and labour together. Mr. and Mrs. Wilkie with their youngest child are now on their way back to India. They left Toronto on July 30th. We are sure that they will be followed by many earnest prayers, that their journey may be accomplished in safety, and that they may be supported in the sore trial of parting from their dear children.

A special meeting of the Board was held on June 27th. It was called at the suggestion of the Rev. Dr. Mathews, Secretary of the World's Alliance of the Reformed Churches, who was visiting Toronto for the purpose of making preliminary arrangements for the Council of the Alliance to be held in this city in September, 1892.

Those who were present at the Annual Meeting of our Society, in 1889, will recollect a message conveyed by Mrs. MacLaren from ladies in Britain, in regard to a proposed assembly of ladies interested in Foreign Missions, to be held in Toronto during the sessions of the Council. It was in reference to this meeting that Dr. Matthews asked to confer with the Board. It was arranged that the Woman's Foreign Missionary Society should take the initiative in calling the meeting, should fix the time and place, decide the subjects for discussion, and invite such other societies to join them as they may deem proper. It is likely that sessions extending over either one or two days, and terminating with a public evening meeting will be held. Dr. Mathews stated that ladies of the American Woman's Foreign Missionary Societies whom he had met during the Assembly of the American Presbyterian Church at Saratoga, were willing to co-operate with us in this matter, likewise also ladies in Britain and on the Continent, special mention being made of societies at Paris, Lausanne and Rotterdam.

Only Foreign Mission work will be considered. Topics suitable for discussion on the occasion were suggested by Dr. Mathews in reply to inquiries. Interesting and valuable information was brought out in the address, relating to Foreign Missionary Societies on the Continent of Europe which differ very materially from those in existence here, the majority of such Associations being undenominational, with the exception of one at Lausanne, which is wholly Presbyterian. The reasons given for this plan of working were the relations between Church and State in European Protestant countries and the rationalistic