

WOMEN'S FOREIGN MISSION-ARY SOCIETY.

Our meeting at the manse on the evening of Thursday, April 12th, was an unusually pleasant one, a number of "The King's Messengers" having joined us to hear an account of the General Meeting at Guelph, on the 10th and 11th ult., which Mrs. Rogers, Mrs. Murray, Miss L. M. Fraser, the Presbyterian Secretary, and Mrs. Patallo had attended, and of which the latter had taken most copious notes, which she was to read for our information. As the ladies had just returned the night before, everything was fresh in their memory, and the notes very complete and distinctly rendered; it was quite a pleasure to all to listen and learn how very much the Lord is blessing this movement of believing women for the salvation of women and children in heathen lands.

There were 490 delegates handsomely entertained in the "Royal City" on this occasion. The combined reports give a large increase in organizations, members and money, the latter amount being upwards of \$25,000 this year, but as this movement does not include half the female membership of our churches, we must "feel the spur to press on." As a result of discussion of the subjects at the General Meeting, there is a movement here to organize Juvenile Mission Bands of both boys and girls, on the ground that the early training of boys will make them as men take an earnest, active part in the general mission work of the church. It was decided to have something like a spontaneous Bible-reading at the opening of future meetings, by hearing members respond to the roll-call with a text of Scripture bearing on the subjects—on prayer cards—for the month. Indeed, as all members have these cards in their Bibles at home, *absent members* could evince their thought and interest their spiritual presence during the month by *sending in* their written texts to Mrs. Murray at the church door the Sunday previous, and we should not wonder in this case if the writers became so "enthused" as before very long to give us their bodily presence. *Please note it!*

LADIES' AID SOCIETY.—The regular monthly meeting was held on Tuesday, April 3rd; 17 members present. Nine families were assisted during the month, and \$27 expended towards relief. The Visiting Committee reported making 100 visits, and an increased interest in the work of the Society manifested among the congregation.

THE KING'S MESSENGERS.—On Monday, April 9th, this Society met, and after devotional exercises by the President, the Secretary read the report, which was adopted with one or two corrections. The Treasurer's report was read and accepted; balance on hand, \$5.59. Miss Geddes read a missionary letter from Mrs. Tombs. It was

moved by Miss Lizzie Gourlay that 20 yards of goods be bought to make more dresses, seconded by Miss Laurie. Hymn 199 was sung. A missionary letter from Miss Oliver was read by Miss McDonald. The attendance was very large, much larger than ever before, and we hope the members will continue to increase in number.

THE ELDERS.

Session met on Thursday evening, 5th April.

Mr. Murray stated that he was desirous of taking a trip to the Old Country for the benefit of his health. The Session agreed that he should have three months' leave of absence, and that arrangements should be made for the best possible supply for the pulpit during his absence.

Session met on Monday evening, 16th April.

Rev. Mr. Murray submitted correspondence with reference to pulpit supply, and it was agreed that the services of Mr. Tolmie, of Toronto, who was highly spoken of by Rev. Dr. Caven, and the services of Mr. Johnson, of Montreal, should be secured, and Mr. Murray was instructed to conclude arrangements with these gentlemen accordingly.

BAPTISMS.

On Sabbath morning, 29th April, the Sacrament of Baptism was celebrated at the 10 o'clock prayer meeting, by the Rev. J. A. Murray. The following children were presented to the Lord in the holy rite:

TAIT, Bertha May, daughter of Robt. and Maggie Tait, born 28th December, 1887.

GUNN, Roy Kennedy, son of John and Emma Gunn, born 22nd December, 1887.

DEARNESS, John Walter, son of John and Emma Dearness, born 5th November, 1886.

FERGUSON, John Beaumont Mortimer, son of John and Carrie Ferguson, born 31st December, 1887.

FERGUSON, Hugh Telfer, son of Jas. H. and Margaret Jane Ferguson, born 7th February, 1888.

NEW BORN.

Thou, gracious Saviour, when on earth,
Took'st children in Thine arms,
Oh! take and bless our new-born child,
And save him from all harms.

We prayed, before he drew his breath,
That he Thy child might be;
And now we pray for grace, O Lord,
To bring him up for Thee.

Oh! may this child now born to us,
To Thee be born again!
Give us, each day he lives, to see,
We have not prayed in vain.

Show forth Thy power, rejoice our hearts;
'Tis possible with Thee,
That we should love this child of Thine
And not the less love Thee.

Watch over parents, over child;
And in our hearts, O, Lord,
Begin and carry on Thy work,
According to Thy word.

Then shall we all, while here below,
Live lives of praise to Thee,
And fight and strive 'gainst sin and self
Till we're from both set free.

CHURCH MUSIC.

BY MR. S. W. WILSON.

(Continued from April number.)

The Anglican Church was the first who carried out the idea of the union of the corporative with the devotional aspect of worship; for she recognized the fact that their union was essential to a complete expression of praise in the worship of God. Her progressiveness was plainly visible in her acceptance of hymns and anthems, and her fostering care of the Oratorio. The growth of church music now became phenomenal under ampler opportunities, and her history to the present time comprises a long list of valuable compositions.

Now in regard to the true type and style of music for choir and people it is necessary, in accordance with the two-fold idea of praise in worship, corporative and devotional, that an opportunity for its expression be had in the choir and in the congregation. A true service of praise therefore should be rendered (1), corporatively and by a choir; (2), devotionally, and by the congregation, assisted by the choir. The corporative act finds expression in certain anthems, with all their plenitude of grace and power; the devotional, of the congregation, in Psalms and Hymns and Spiritual Songs.

In order that these ideas may be carried out, the music must be bound within the limits of the capabilities of the choir and the musical culture of the congregation. Nothing can be in such bad taste as an attempt to soar into the higher realms of musical thought when scarcely able to creep. I have read somewhere of an incident in the experience of an English Bishop, who, being somewhat of a musician himself, was very much annoyed by the ostentatious display of certain organists and choirs in his diocese, who embraced the opportunity of his episcopal visitation to "show off" their compositions by "executing" the same. In a certain provincial town the organist had composed an elaborate anthem "after Handel,"—as he said, "a long way after him." First there was a prelude for the organ, followed by a chorus; then came a tenor solo, supplemented with a duet with the soprano; then a bit of a quartette, decorated with an alto solo; and, finally, the bass burst forth in sententious tones, "and the glory, and the glory, and the glory, and the glory"—"Let us pray," broke in the enraged Bishop, and the anthem terminated with a supplication for mercy. I do not wish to be understood as implying that church music should necessarily be plain and simple. I simply say that all performances which are born of conceit and designed to display personal gifts, and to exalt the individual, are a positive insult in the worship of the church. In the corporative act of worship every means, both vocal and instrumental, should be employed in order that music's grandest offering may be presented to the God of all praise. While the choir strives to present their best gifts in their offerings of praise, they should, in those acts of worship which belong by right to the congregation, use the greatest consideration for the spiritual aspirations of the people, and the desires they purpose to express. Let the congregation have a chance in psalms and hymns and spiritual songs, and then let the congregation, in the part assigned to the choir, compliment their undeniable privilege by "making melody in their hearts."