

preachers being themselves the principal donors :— "When I was in Arran, quite recently, I heard of a minister who preached in a certain church, and, at the close of the service, was strongly urged to promise for a future supply, the collection after his sermon having been unusually large. 'Dear me,' said the minister with becoming pride, 'what might your ordinary collection amount to?' Last Sunday it was twopence-half-penny.' 'What is it to-day then?' asked the minister, expecting to hear a large sum. 'Eightpence-half-penny,' was the reply. 'Woe is me,' said the minister within himself, 'for I gave the saxepece myself.'"

If matters were investigated it might be found that in God's eyes the principal donors to missions are not the so-called princely givers, who out of their abundance bestow thousands of dollars, but those who on the frontier work for a mere pittance, denying themselves every luxury and many comforts, and often giving no inconsiderable sums of money besides to push forward the work of evangelization.—*Missionary Review*.

THERE are parishes in which men familiarly handle thousands, and many members of which never think of curtailing a habit of their expenditures on luxuries and vanities, while the Rector patiently and earnestly makes calculation of economy in regard to every dime that passes through his hands. There is no more touching reality than poverty in the rectory. Poverty among the lowly is comparatively endurable, because it is not expected to be anything else than poverty. But to impose it upon those who, by their education and position, are expected to move in a different sphere, is cruel. To be doomed to live in a way which the means furnished will not warrant, to be expected to hide what cannot be hid, to be forced into a current of social life only to stand in palpable and painful contrast with it—this is the extreme of cruelty. What justice, what principle of Christianity warrants a people to demand the services of an educated man for a pittance, out of which he can barely, year after year, meet the most necessary expenses of his family, dooming him to an almost niggardly economy? What right thus to receive his labors during the best and most vigorous years of his life, when meanwhile his children are growing up to find him without the means of offering them a respectable education?—*Church Chronicle*.

Woman's Auxiliary Department.

"The love of Christ constraineth us."

Communications relating to this Department should be addressed Mrs. Tilton, 251 Cooper Street, Ottawa.

MISS BROWN AND HER WORK.

From Bishop Pinkham (Saskatchewan) to the President, Toronto Woman's Auxiliary:

MADAM,—It has occurred to me that the Toronto

Woman's Auxiliary would be glad to have a few words from me respecting the work it so kindly sent Miss Brown to do among the Blackfoot Indians, in the new Diocese of Calgary.

By a happy coincidence I was visiting Mr. Tim's mission last year, when Miss Brown arrived, and I had the pleasure of joining with the mission party there in giving her a hearty welcome, and speaking words of encouragement and hope.

In the early part of last month it was my privilege to visit the mission again, and while I was there I saw something of Miss Brown's work, and was greatly interested in, and gratified with it. In one of the schools I remained a good part of the time, during which she had her sewing and knitting class. It appears that since her arrival she has had upwards of fifty pupils in both schools. Some of those that I saw at work were knitting or sewing nicely. Nor was this all. I observed the girls seemed quite happy in their work. There could be no doubt of their feelings of regard for their teacher, they seemed most anxious to please her, and I could not help noticing that in many little ways the girls who had attended work regularly were greatly improved.

In a letter received from Miss Brown a day or two ago she says:—"With the exception of my sewing classes and my efforts to acquire the language, my work of late seems very trifling—only an occasional patient with sores to wash and dress, and a few bakings of bread for some of the Indians who bring their flour to me." In my judgment this is by no means "trifling," but it is not all. I noticed a marked change for the better in men, women, and children. I feel that the influence of such women as Miss Brown and Miss Tims, whose life is being lived in the sight of all the Indians there, is having a quiet and slow, but yet a most real and blessed effect upon those who see it, and I am much mistaken if the faithful and unselfish labors of this little band of missionaries, with the Rev. J. W. Tims at their head, will not soon be crowned with marked success.

Mr. Tims, whose knowledge of the language is better than that of any other white man, has written in a very hopeful strain since my last visit.

I commend you and the members of the Auxiliary to the blessing of Almighty God, and I earnestly pray that all the members may experience much comfort and joy in laboring for the benefit of our poor Indians.

DIOCESE OF MONTREAL.

The monthly meeting of the Woman's Auxiliary was held in the Synod hall, Dec. 6, 1888. The Lord Bishop of Montreal presided. The meeting was a large and influential one. It was opened with prayer by the Bishop.

The treasurer's report showed a fair balance on hand. The treasurer, Mrs. Holden, stated that although there was a balance on hand, nearly all the