

population so much for the benefit of the town that the Buddhists and other enemies of Christianity seized the opportunity of persuading the people that the troubles under which they laboured were due to the religions rather than to the civilization of Europeans; but he spoke rather hopefully of the future.

Mr. Rogers, of Kingston, in his address referred to the blessings which Christ had conferred upon woman by her work in the Church, and went into some details with regard to the relative amounts contributed by the various cities and towns.

A most interesting and pleasant evening was spent, closing with the benediction.

On the second day the Rev. D. F. Bogert expressed his sympathy with the ladies in their work and asked God's blessing on their future endeavors. He said he had a junior guild in his church and hoped in time to have a branch of the Woman's Auxiliary.

The same officers were re-elected for the ensuing year, with the addition of Miss Macauley, of Kingston, Secretary for junior work, and the delegates appointed to the triennial meeting at Montreal in September were Mrs. R. V. Rogers, Kingston; Mrs. Muckleston, Ottawa; substitutes, Mrs. B. B. Smith, Kingston, and Miss Yielding, Ottawa.

In the evening reports from the junior branches of the Woman's Auxiliary and the Children's Church Missionary Guild were read. They were all very encouraging, showing great activity and earnestness in their mission work.

A paper written by Mrs. H. D. Shaw, Perth, on "The Young Church Women and Their Work for Christ," was read.

Mrs. W. Cummings, of Toronto, gave an address to the children, there was also an address by Rev. F. C. Powell.

A special meeting of the new Board was held next morning.

The officers of the Woman's Auxiliary of the Ontario Diocese are as follows: Hon. Pres., Mrs. Lewis; President, Mrs. Tilton, Ottawa; 1st Vice do., Mrs. B. B. Smith, Kingston; 2nd do., Mrs. W. J. Muckleston, Ottawa; Rec.-Sec., Miss Humphrys, Billings' Bridge; Cor.-Sec., Miss Anna B. Yielding, Ottawa; Treas., Mrs. R. V. Rogers, Kingston; Sec., Dorcas Work, Miss A. Muckleston, Kingston; Sec. Leaflet, and Leaflet Editor, Miss Baker, Ottawa.

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## Books and Periodicals Dept

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*Colonial Church Histories.* Society for Promoting Christian Knowledge, London.

(1) The Dioceses of New Zealand, by Very Rev. H. Jacobs, D.D., Dean of Christ Church (2) Eastern Canada and Newfoundland, by Rev. John Langtry, M.A., D.C.L., Toronto.

On looking at these two books, one wonders why the work on New Zealand should be so much larger than that on Eastern Canada and Newfoundland. Dean Jacobs had only seven dioceses to write about in a country whose missionary history did not begin till 1814, and in which no diocese was formed till 1841, while Dr. Langtry had ten dioceses to write about, embracing a period of time from the middle of the last century to the present, the first diocese having been formed in 1787. Why this difference was made does not appear, but Dr. Langtry might well say, as he does in his preface, "The writer of this volume has felt himself under very hampering constraint in the attempt to produce a History of the Ten Eastern Dioceses of Canada, in a volume not exceeding 256 pages. Fluency of style and freedom of treatment have necessarily been excluded and the book is deprived of that heroic interest which the history of the pioneer days of the Church's life in Canada ought to possess. While wondering why such curtailment should have been considered necessary on the part of the S.P.C.K., we nevertheless gladly welcome these two books on "Colonial Church History," and entertain the hope that they are to be followed by others.

The transformation of New Zealand from heathenism to Christianity, and its establishment as a settled Church community, with seven endowed and well-equipped dioceses is one of the wonders of the age, and shows the great vital power which exists in our holy religion. Dean Jacob's book is a wonderful recital of the triumphs of Christianity, and the thought comes as an encouragement to missionary workers, if New Zealand has been so wonderfully transformed and subdued to the cross, why may not other countries be won in the same manner? The hero of this book, of course, is George Augustus Selwyn, whose name can never be separated from that of New Zealand.

Though somewhat of a different character, the work in Eastern Canada and Newfoundland shows much personal zeal and devotion for the Church of Christ, and Dr. Langtry's book will always remain as a useful outline of the ecclesiastical history of this country. If he is ever able to produce the numerous items of "heroic interest connected with the pioneer days of the Church's Life in Canada," which have, no doubt, come into his possession in the course of preparation for his recent book, they will be warmly welcomed by a large class of readers.

*The Story of the Scottish Church,* by Rev. James Beale, Edinburgh: St. Giles Printing Co.

This is an interesting little sketch of Scottish Church History from St. Ninian in 397, "the first Scottish bishop known to us by name," to the present time. It is a troubled little history, and shows the great tribulation which episcopacy had to endure at the hands of those who sought to pull it down. Immediately before the Reformation, Scotland had thirteen bishops, sixty priors and abbots, 500 parsons and 2000 vicars, receiving in all about half the annual income of the land and having under their charge most of the great public buildings. Then, of course, that was all changed, episcopacy was suppressed and the Prayer Book abolished. Episcopacy, however, was restored in 1661, when four Scotchmen were consecrated bishops in Westminster Abbey. Their names were Sharpe, Fairfoul, Leighton and Hamilton. Afterwards William III., disliking the allegiance given by the Scottish bishops to the House of Stewart, caused the disestablishment and disendowment of the Church and the proclamation of Presbyterianism as the state religion of Scotland. Under this cruel blow the Church wilted and nearly died. Nearly the whole of this history is a melancholy one. Devotion to the House of Stewart nearly ruined the Church, but better days dawned, until, as to-day, she has a right to "freedom of worship." There are now seven bishops in Scotland, 300 clergy, and about 95,000 people, making their way slowly against the enormous amount of ground torn from under their feet.

By the same publishers is a capital little pamphlet by