

records show that a church was erected at Glastonbury in very early days, it is believed before the year 300, but whether this site fixes the first Christian settlement in Britain cannot with certainty be alleged.

A charter granted by Henry II., in A.D. 1185, for rebuilding the Abbey of St. Joseph, Glastonbury, after it had been destroyed by fire, speaks of the church as that which was anciently styled "the Mother of the Saints."*

EARLY BRITISH SANCTUARIES.

The Britons were no great hands at building. Before the Roman occupation the uses of brick and stone were altogether unknown in Britain. Naturally most of the early British edifices were erected of timber, which everywhere grew in abundance; the roof thatched or boarded, the walls composed of mud, the openings for light covered with cloth for want of glass. Such would be the general appearance of an early British sanctuary.

The writings of this early period of the Church's life are necessarily scarce and obscure, but the early Christian Fathers agree that long before the year A.D. 200 the inhabitants of Britain were "subdued to Christianity;" indeed, it is averred by old chroniclers that there was a Bishop of London as early as the year 180, and the Western Church, then rapidly growing, rejoiced over the news that pagan Britain was gradually becoming Christianized. The earliest missionaries almost certainly came from Gaul, certainly not, as far as we can judge, directly from the East.† In the year 363 St. Athanasius reckons the Britons among those who were loyal to the faith.

Tertullian, an early writer who flourished in the reigns of Severus and Antonius Carracalla (between the years 193-216) says: "Christ is preached among the barbarians. He reigns among the people whom the Roman arms have never subdued, in the furthest extremities of Spain, and Gaul, and Britain."

* An old historian tells us that Aristobulus was the first Bishop of Glastonbury, that he died A.D. 97, and that his death was commemorated on March 15th for many years afterwards.

† Canon Bright's Early Church History, p. 3

Who is it that, when years are gone by, we remember with the purest gratitude and pleasure? Not the learned or clever, but those who have had the force of character to prefer the future to the present, the good of others to their own pleasure. Give us a character on which we can thoroughly depend, which we are sure will not fail us in time of need, which we know to be based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—*Dean Stanley.*

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.

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ANNUAL REPORTS OF THE PROVINCIAL WOMAN'S AUXILIARY.

THE annual reports as given below, and to follow, were sent in at the usual time, but owing to the Provincial Board not having met, they have not been accepted, so are published as they stand, but are subject to correction at the next meeting of the Provincial Board.

RECORDING SECRETARY'S REPORT FOR 1897.

Since the last annual meeting of the Provincial Board of Management of the Woman's Auxiliary was held at Toronto on November 12th, 1896, the work of the Auxiliary has gone steadily forward. New Branches have been formed, and a deeper and wider-spread interest has been taken in both Domestic and Foreign Missions.

Membership—The Dioceses of Quebec, Montreal, Ottawa, Ontario, Toronto, Huron and Niagara, report 482 Branches, of which 147 are Junior, with a total membership of about 12,000 so far as reported, many Country Branches still neglecting to mention their reports.

Missionaries in the North West and by what Dioceses Supported.—The work of spreading the Gospel of Christ in the great field of the North West still goes on widening and increasing. The Auxiliary has been able by God's blessing to cheer the hearts and lighten the labors of many of His faithful servants in their far distant homes. In addition to much material assistance, each diocese supports or aids in the support of one or more missionaries. Quebec is responsible for half the salary of Miss Crawford, Girls' Matron at the Sarcee Home, and also contributes to the salaries of Miss Smith, Japan, and Miss Phillips at Onion Lake.

Montreal has undertaken the salary of Miss Shaw, who in answer to an appeal from Rev. J. Matheson, has gone out to Onion Lake to assist Miss Phillips. She left for her distant home in March. Montreal also takes its share in the two lady missionaries, Miss Smith and Miss Phillips.

Ottawa and Ontario sent out and are supporting Miss Brown at the Piegan Indian School. Both dioceses contribute to the two lady missionaries.

Toronto, in addition to paying a portion of Rev. J. Hinchcliffe's salary at the Piegan Re-