

its worst aspect, and note the now historical fact that on the date of her accession to the throne the girl Queen Victoria, then only on the very threshold of her long and glorious reign, publicly declared her wish and intention to foster and protect all designs undertaken for the glory of God and the spread of the Gospel, and then turn our thoughts to the array of facts presented by even this partial retrospect, may we not say that the Church of England "has had a Queen for a nursing mother," and as predicted by the same prophet "her daughters have been nursed at her side?"

Our paper would be incomplete indeed without more than a mere passing allusion to the magnificent record presented by our sisters of the Woman's Auxiliary of the Board of Missions of the United States of America, in which we most heartily rejoice. Established only fifteen years ago it has branches in 44 Dioceses, and 300 Diocesan officers; and when we read that the sum total of their gifts in money, clothing and other things for a single year was \$234,000, it seems marvellous, and we, yet in our infancy, have just cause to glory in our elder sister.

The too feeble words in which the work of all these noble women is touched upon cover great facts, conveying great lessons which address themselves to all women present and to come. If we are humbled by a knowledge of the little accomplished by us who dwell in green pastures and beside the waters of comfort, still let each woman do what she can. If our lives are mute and inglorious to outward seeming, let them the more be "hid with Christ in God." That our aspirations should be checked, our desires thwarted, by the relentless force of what we call circumstances is a most familiar experience, but let us be strong and of a good courage, and having our lamps trimmed and burning, express in our deeds the true meaning of the simple lines—

"Do thy duty that is best,  
Leave unto thy Lord the rest"

## Society of the Treasury of God.

THE following letter from the West Indies, is an example of what the clergy can do if they will but believe that their people are only waiting to be taught. The Rev. Harold Gresham, who is mentioned therein, is the Organizing Secretary of the Society in the West Indies:—

"My operations in starting a branch of your Society were cut short by an illness which made it necessary for me to leave my cure. The matter, however, had not been entirely dropped, as two or three of my people had, through reading your literature, adopted a principle of paying a tithe with very satisfactory results to my funds. A subscriber of ten shillings monthly, on reading your monthly paper, No. 4, at once agreed to tithe his income, and the result has been that he now pays \$25 monthly. Another has increased his subscription to \$96 a year.

"Your post card reached me at a most appropriate time. Encouraged by the success met with by Rev. Harold Gresham, whom I know very well, I determined to bring the matter before my congregation on the first Sunday after Epiphany, and to invite them to commence this year to give one tenth of their income to God. On the Thursday following I received your card, and on the following Saturday my subscriber of \$96 per annum came to me in the vestry of my church and handed to me \$60 as the unexpended balance of his tenth for the year 1887.

"Encouraged by all these concomitant circumstances, I decided at once to start an association, and I did so on Monday, 16th of January, when I enrolled nine members. I intend, God helping me, to persevere, as I believe it to be the only right way of giving. I shall be glad to receive the *Systematic Giver*." Please send me (I will remit next mail, D. V.) 100 copies each of the *Tithe Scriptural* and the *Tithe Primitive*, and send me monthly from January, 1888, a copy of your monthly paper. I shall be glad to get any other literature you can spare. I send you a copy of my Report for 1886 that you may see how my funds stand. With best wishes for the society and with kindest regards for yourself. I remain, etc."

A priest of the American Church thus describes his method of teaching. It is not the first poor parish in which he has met with success:—

"In reply to your card I will give the account of our way here with this caveat. The ground of confidence is not system or method, but principle. The peculiarities of persons give strength to methods of their own devising, but the most perfect methods cannot be relied upon; even with them principles must be kept definite and lively.

"The congregation to which I minister is gathered in a small stone building, holding about 200 from the toilers in the mills. With but two or three exceptions the families are all connected with the mills, holding subordinate positions. The exceptions are mechanics and musicians, butchers or workers in iron. There is no one who can be called rich, or even well to do, save in comparison with those who live upon bare necessities. They are frugal however, and well contented; mostly English in birth. Fifty five are communicants, but we have not so many families, three and sometimes four being of one family.

"The church was built as a mission some twelve years ago, but it came to grief and was in charge of lay readers, when I agreed to take it upon three conditions:—

"1. That it should be independent of any other parish.

"2. That fifty people would promise in writing to attend its services with regularity.

"3. That these should also promise to offer of their substance to God, weekly, as He prospered them.

"I received admission for it as a church into our Diocesan Convention, upon Articles of Association