

once instruct Church people in their duty and aid them in performing it, originated with Bishop Strachan and his life long intimate friend, Chief Justice Robinson.—The fundamental principle being the contribution of property as well as money for permanent endowment and missionary work. Many persons at that time possessed large tracts of land with perhaps small money incomes. These two venerable men, set forth the programme and many staunch Churchmen rallied round them. It was first proposed by Bishop Strachan in his charge of 1841, and adopted at a largely attended meeting held in Toronto, 28th of April, 1842, when the subject in all its bearings was fully discussed. The society was incorporated in 1844. A similar society had existed for some years in Nova Scotia.

One object especially dwelt upon at the meeting in 1842 was the Widow and Orphan Fund. The widows of such clergy as had been paid from the military chest, were, on the principle of army chaplains, entitled to pensions. It was necessary to create a Church Fund to provide for those who were not on this favored list.

The constitution of the Society provided for annual meetings in Toronto of the whole, also for district and parochial meetings throughout the diocese, and thus the opportunity of benefitting the Church by gifts of land was suggested to the minds of many in every part of the country who never before had thought of it, and never would have done so. Evidence of this is found in the records of many of the first parochial meetings, when property was at once given for parish and public purposes. One provision of the Church Society which later on was changed had doubtless some good effect in the first instance. This was the permission given to parishes to retain three-quarters of their collections for parish purposes, the need of which was seen and felt, and thus wider beneficence was suggested. But when the work of the society was better understood, the inconsistency of such retention was generally seen and the change made.

This inconsistency was quaintly illustrated by a distinguished clerical member of the society by a reference to private charity. "My poor man I am deeply moved with the recital of your pitiful condition and feel bound to help you, therefore I will present you with \$4, but you know charity begins at home, so I must retain \$3 for myself and give you one."

Conspicuous in the list of the first and most generous donors to the society are the names of James Strachan, Col. Maklan Burwell and Dr. Burnside. The second of these gentlemen is doubtless the largest contributor of land in the Province of Ontario. Among the important results of this institution are, the creation of the Widows and Orphans' Fund, which is now fairly well established in the Diocese of Toronto and all its offshoots, the valuable endowment of many parishes, a consider-

able investment for missionary purposes, scholarships in Trinity College and many other important objects.

If it is said much more might have been done let us remember that such a verdict will apply, in a measure, to every human undertaking. Let us rather give credit where it is due, and look back at this old society as having prepared our way by laying the foundation and establishing the principles which have produced present results, and so stimulating those of the present generation to increase their zeal and widen their efforts in the same measure as a gracious providence has widened their knowledge and enriched their store.

TO-DAY thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools. Practically the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

#### DIOCESE OF NEW WESTMINSTER, BRITISH COLUMBIA.

**T**HE annual assembly of Indians in the mountains above Lytton, for the purpose of collecting edible roots, took place this year in Whitsun-week. The Bishop, for the first time in three years, was able to be present, and, accompanied by Mrs. Sillitoe, the Rev. G. Ditcham and Rev. Philip Woods, arrived at Lytton on Monday night and were accommodated in the two Mission Cottages. On Tuesday morning, horses having been provided by the Indians, the party proceeded in various detachments to the camp, which is situated about fifteen miles from Lytton at an elevation of 3,775 feet above the sea. The trail is, for the most part, good, but the ascent being steep, averaging, indeed, over 200 feet to the mile, progress is not very rapid, and the ride occupied nearly four hours. At about 5 o'clock the party were met by a "scout," who requested them to advance slowly while he galloped back to announce their approach; the purpose of which manoeuvre was made apparent when the race-track was reached, where a "reception committee" of 185 Indians on horseback was drawn up in single line. When the Bishop had passed they formed in twos and followed him to his camp, where all the horseless ones were drawn up to give him a second greeting. The numbers on the whole were disappointing, for only a few over five hundred were present, while three times that number had been expected; but the season was a very early one, irrigation had claimed the attention of the Indians