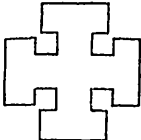


"THE LOVE OF CHRIST CONSTRAINETH US."

Letter Leaflet

OF  THE
Woman's Auxiliary

TO THE

Board of Domestic and Foreign Missions

OF

THE CHURCH OF ENGLAND

IN CANADA

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OCTOBER, 1900.

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MEMBERS' PRAYER.

O LORD JESUS CHRIST, who in the days of Thy flesh didst vouchsafe to accept the services of faithful women, we beseech Thee to grant Thy Blessing upon our endeavours to aid and encourage Missionaries. Put into our hearts the things that we should do and say to promote Thy glory, and further the object we have in hand. Grant that we may never be discouraged under difficulties, but go forward in faith and hope, — looking unto Thee. Have pity on those who know Thee not, on those who are far from the Church of their fathers in a strange land. Visit them with Thy Salvation. Hasten, we pray Thee, Thy Kingdom, that all may come to the knowledge of the truth. Hear and answer us O Lord, our strength and our Redeemer, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

TORONTO.

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Letter Leaflet of the Woman's Auxiliary

"The love of Christ constraineth us."—2 Cor. v. 14.

REMEMBER AT NOON TO PRAY FOR MISSIONS.

Subjects for Prayer and Reading: October—Selkirk and All Islands. November—Algoma, South America and Mexico.

PROVINCIAL.

A meeting of the Provincial Board of Management was held in Kingston, September 25th.

Holy Communion was celebrated in the Cathedral at 9.30 a.m., the Dean of Ontario and Rev. G. L. Starr officiating.

The members assembled in St. George's Hall immediately the service was over, but only nine answered the roll call, representing the three Dioceses of Toronto, Ontario and Ottawa.

The Provincial Officers present were the President, the Recording Secretary and the Corresponding Secretary.

The Annual Reports of the Officers and Standing Committees were read, all sounding notes of increase, and the Treasurer was able to report \$26,597.74 in cash, and \$12,453.81 spent on sales, making a grand total of \$39,051.55 for the year, for which to be very thankful. The Dorcas Secretary reported eleven sales less than last year, but those sent were more valuable, as the increased expenditure testified. Other reports will be given in next month's LEAFLET.

Miss Jennie Smith, our Lady Medical Missionary, lately returned from Japan, was warmly welcomed by the Board, and gave a most interesting and practical account of her work in the past, and her wishes for the future extension of missionary efforts in Japan.

Rev. Canon Spencer, Secretary of D. and F. Mission Board, visited the meeting, when several matters were brought before him for consideration.

The resignation of the Prov. Cor. Secretary was read and accepted and it was resolved that, so few members of the Board being present, a nomination paper for her successor be sent to each member, and the names so sent in, presented to them by correspondence, to be voted upon by ballot.

A Committee was formed to arrange a tour for Miss Jennie Smith, subject to the approval of the Dioceses.

The Board wish it to be known that their express desire is that Miss Smith should not address more than two or three meetings a week, owing to the impaired state of her health, resulting from her trying work in a climate such as Japan. Our Lady Missionary has come home to recruit and prepare herself for fresh efforts on her return, and we should see to it that she is not called upon to exhaust the strength she is gaining by too great a strain. She is ready to sacrifice herself if it will interest any one in the work in Japan; so we must take her in charge and not over-work her. Arrangements were made for the Triennial Meeting of 1901, it being decided that instead of beginning in the early part of the week, the Board of Management and Standing Committees meet on Wednesday, September 11th, the Woman's Auxiliary Service be held on Thursday; that Friday be spent attending the Missionary Day at the Synod, and the regular work begin on Saturday and continue into the following week. In this way the strain felt by many at the last Triennial will be relieved by the rests on Friday and Sunday.

Details of the various reports presented will be published in the December number of *The Church Mission News*, in the same tabulated form found so convenient last year.

A very large and enthusiastic Missionary Meeting was held in the evening, when the Dean of Ontario kindly took the chair and spoke some wise words to the Woman's Auxiliary.

The three first addresses were, strangely enough, all contrasts. First, Dr. Rogers spoke of the contrast between Missionary work one hundred years ago and at the present time. Then Mrs. Willoughby Cummings gave a most interesting and wonderful account of the changes at several of the North-West Indian Schools, since she saw them ten years ago, and when on a visit to them this summer. Next came Miss Jennie Smith, who pictured the dreadful insults and persecution she and her nurses suffered when they first went to Nagano, and the farewell given in their honor last spring, and the many entreaties to return soon. The hearts of those present who heard these descriptions of what Missions have been enabled to do, by God's blessing, could but rejoice and sing "We Praise Thee, O God; We

acknowledge Thee to be the Lord." After a hymn, the next address was given by the President of the Provincial Woman's Auxiliary, Mrs. Tilton, recalling to mind the earlier days of the Association, etc. Then we were honored by the first appearance, in public, of the *Bishop-elect of Ontario Archdeacon Mills*, who won the hearts of the W.A.'s by his manifest interest in Missionary work. Two points distinctly dwelt on were, the nearness of the second coming and the giving of the tenth. On Monday evening the Vice-President of the Ontario W.A., Miss Gildersleeve, entertained the members of the Board, and others, at her house, where a most pleasant time was spent in friendly greetings with fellow-workers, and examining the many works of art and curios with which the rooms abound.

The one regret was that so few of the Board of Management were able to avail themselves of the hospitality of the Kingston W.A., so warmly extended to those who enjoyed it.

Letters from our Missionaries—Domestic.

TORONTO. From Mrs. Spendlove, Peel River, Mackenzie River Diocese, July, 1900.

• We are still working in this Diocese, my 20th year of work in the Master's cause. We are almost quite cut off from civilization, having communication with the outside world twice a year. I am very busy and happy all the time. We have seven children in England, five in the C.M.S. Home; our eldest son doing well in London, and our youngest with friends. We have been much blessed in our work during the past few years, God has allowed us to see the work of His Holy Spirit in our midst, during the last two years 21 children have been gathered into our Diocesan school; we can truly say these poor Indians were wild and naked. My husband and I left our home, Fort Norman, three weeks since, he to attend the Missionary Conference at Peel River, I to attend a Missionary wife in her confinement. We have met many Eskimos, also Mr. Stringer. I leave for home in a few days, taking with me the new baby now ten days old. I am going to keep it for one year while the parents visit Canada, May God bless you all in your work for Him. My address is Trinity Mission, Fort Norman, Mackenzie River, N.W., Canada."

Letter from Mr. Geo. Ley King, to Mrs. Banks.

• "We have at present 12 girls in residence in the Wawancsh Home,

and are expecting the arrival daily of five more, and this number will probably be increased to 25 before navigation closes. With one or two exceptions those admitted are wholly untaught and only speak a word or two of English. They range in age from 4 to 16, and are bright, intelligent looking girls, and promising pupils. They seem very happy in the Home, and take kindly to their surroundings and new order of life. At present they have not the slightest idea of time, method or cleanliness. They will need years of training, and we must go slowly and be most patient. I shall be most grateful for your kind influence with the Branches on behalf of both girls and boys. If any Branch prefers sending complete outfit for an individual child, I will gladly afford them a charge and send measurements and requirements."

Miss Wilgrass letters continued. Near Fort Chippewyan, June 21.

"We are getting on slowly but surely in our journey. Our loving Father's promises have been daily fulfilled, and we have been preserved and guided all the way along. We have passed safely over all the rapids and escaped all the shoals and sand bars, of which the lower part of the river is full, and are now out in Lake Athabasca. Fort Chippewyan, where we are to leave these letters, is the only place with more than a dozen houses that we pass after leaving Edmonton, and is almost half way to Hay River, so it is the chief landmark in our journey. It was amusing yesterday to see the preparations for our arrival at a place of such importance! White men shaving, Indian lads washing themselves over the side of the boat, some washing their clothes, too, and even putting on a clean shirt. It has been so strange, going on day after day, floating down river and seeing no one but those in the boat with us. When we see smoke rising among the trees, or a teepee or shack on the shore, there is almost as much excitement among the men as when a sail is sighted at sea. Yesterday we were delighted to see a camp of about 15 teepees, a small village in its way, on the edge of the bush; 4 or 5 canoes soon came gliding over the water to us; each of the men had fish to sell, and one asked if we could give him medicine for a sick boy, 'sick inside,' he said, pointing to his chest; so Miss Veitch gave him some pills out of her useful, little medicine chest. I have tried to learn the Slavi syllabics, and know some of them pretty well, but they

are nearly as bad as Greek, and you can't study in the open air as you can in your own room. You would be amused at the look of our boats when we are sailing, the mast is merely one of the great oars, used on all the boats; it is put up whenever there is a favorable wind, and stayed on each side by ropes, then a second oar is taken for a cross piece, and a large square of heavy, water-proof canvas tied to it, and this is hoisted up by means of a rope run through a hole in the top of the mast. It looks very primitive, but answers the purpose and helps us on our way." Hay River, July 16th.—"I can hardly believe that I am really writing to you from Hay River. I have been here 12 days now, and this is only the second letter I have begun. When the mission buildings came in sight, and I realized that we had at last reached the end of our long journey, the words of Ezra came to my mind, who said he came to Jerusalem, 'according to the good hand of his God upon him;' for our God had, indeed, kept His hand over us with protecting care, and brought us safely across so many hundred miles, and kept us from every evil. From the water the mission premises make a very pretty picture; the house is very much nicer than the photographs give you any idea of. When we first caught sight of it, they were just running a flag up the pole on the roof, in honor of our arrival. The house is close to the river, with a pretty flower-garden in front, between it and the water, neatly fenced in, and for some distance on each side is the vegetable garden, where any number of potatoes are growing. We were so warmly welcomed, it would have done your heart good to see how glad they were to see us; they did not know, till the boat came within talking distance, who was coming. Mrs. Marsh thought it would be Mrs. Oxly and me, perhaps. They are all so delighted to have Miss Veitch back again. Mr. Marsh and the two lay-workers were out at the landing place to greet us when we arrived, and Miss Tims came running out of the house to bring us in, and Mrs. Marsh and the baby were in the dining-room; the steamer's whistle had wakened them all up in a hurry. Miss Tims took me into the children's play-room and introduced the children to me; they did look so tidy and clean in contrast with the little Indians I had seen on the way; and they shook hands so nicely. Of course, they were very shy at first, but as soon as I could learn their 19 names, they began to be friendly. Before the

first day was half over, two of the boys had brought me bunches of flowers, one of them wanted to find me, and told Mr. Marsh the flowers were for the 'new woman.' Mr. Marsh said he had heard a good deal about the 'new woman,' but he did not expect to see her in Hay River. The boat had to stay in the river all day, as it was too rough on the lake for them to go out. Oh, how glad we were that He who rules the winds and waves had kept it calm till we were safely in our 'desired haven.' The baby is a very loveable little girl, but is a special pet of Miss Tims, who had charge of her for so long when she was born. But, indeed, everyone loves Miss Tims, and leans upon her, I never knew such a wonderful worker as she is, there seems to be nothing she cannot do, and she is always bright and cheerful, too, I could fill a whole sheet if I told you all she does. You would be amused if you could look in and see me at meal times, sitting at the end of a long table of 18 children, and serving them to fish. They live on fish, altogether, as a rule; but when it is stormy, or the catch is small, they have a little bread as well, or fish soup, thickened with flour, and on Sunday they also have their weekly treat of rice pudding, or a cup of milk. You may think it strange, but, at first, I found serving the meals the hardest part of my work. Only five or six of the children can talk English well enough to answer questions, and those who can speak, talk rather broken English, and to talk Indian to one another is against the rules, so there is, generally, a trying silence. It seemed to me at first that the only words they knew were 'yes please,' when asked if they would like some more fish. But now that I know them all individually, and am getting used to their voices and ways, we get on better, and I either read a story to them, or encourage them to make a little conversation. When I go up with them to their room at night, I feel the charge a very solemn one, as they kneel down, one by one, and say their simple prayers. It is touching to hear their voices in broken English, and I feel that both they and I need grace and strength from above. The knowledge that you and others are praying for me is then a great help. Some of the children are very loveable, and all are obedient; their chief faults are deceit and laziness. My first Sunday in the mission was a wonderful experience, I enjoyed seeing our 19 children take their places for the morning service; they looked so nice in

their best clothes; the girls with colored handkerchiefs tied over their heads; and then to see the village people coming in, looking so dirty and unkempt, in comparison, with uncut hair and miscellaneous styles of dress, and yet taking their places so quietly, and kneeling or standing so reverently, and to hear them all joining in the hymns and responses in their own tongue, and then to sit for the first time to hear a sermon in an unknown language, preached to men and women just struggling out of heathenism, was enough to fill my heart with thankfulness at what had been done, and what was possible for the future."

From Miss Marsh, Blackfoot Hospital, to the young people of the Auxiliary, September 17th.

"As you are all members of the Society which tries so much to interest you in missions, and so many of you help to keep up this hospital, you will like to know the impression of a new comer, like myself. There is a drive of five miles from the Gleichen station to the Blackfoot Mission, all across prairie country; not a house or tree to be seen; the pure, bracing air is delightful; from the edge of a hill the mission buildings come into view, surrounded by Indian huts and tepees, right in the centre of what has evidently been a large lake. It has quite the appearance of a good-sized village: any number of ponies and dogs running about; as every Indian must have his dogs, which he eats when short of food; and his ambitions seems to be to get as many horses as possible, even though he has no use for them. Many of them look like savages, with their long, matted hair hanging down their backs and over their faces; some only partly clothed, and many of the children without a stitch of clothing on, but their little arms covered with brass rings, and all kinds of ear-rings hanging from their ears; large, horn buttons are sometimes used. These poor, little creatures are running wild; know nothing about our God and Saviour, just living in heathen darkness; their parents not willing that they should come into the school and be taught. Those who have come to school are so different, and, we trust, will grow up and become Christian men and women; but while we work, must also pray that they may be brought out of darkness into light, and that some day all the children on the reserve will learn to know and love their Saviour. The life in the Hospital is a very busy one;

Indian men, women and children coming in all through the day, suffering from sore eyes, abscesses, bruises and cuts, and other diseases, all talking in the Blackfoot language, which sounds very strange to one who cannot understand a word; one good thing is they are learning to trust the white people more and more, and to see and know that the hospital is here for their good; and, we trust and pray, that they will also believe in the white man's religion; which, as you know, is the aim and motive of the work here, and of yours at home. You help to keep this up by your gifts and acts of self denial, but most needed of all is much earnest prayer for a blessing on all the efforts made, and we do hope that many of you dear girls will be led to give yourselves to the work of caring for the sick and suffering, and spreading the Gospel of the Lord Jesus Christ; one of you may be working here some day, and I feel sure you will be so happy and interested in all the work of this Blackfoot Hospital."

From the Indian Hospital, Lytton, B.C., to Mrs. Baldwin, Deer Park.

"The bale of goods arrived in good order a few days ago: the instruments will prove most useful to us, the pocket lances and amputating case, especially. Please thank all the members of Christ Church, Deer Park, warmly for us. The night-dresses, old linen and jellies are all things so much needed; the carpet is lovely. The Indian Reserve is 200 yards from our little hospital, which is a great advantage in visiting the Indians when ill in their homes. They have gardens and grow their own vegetables, and are quite self-supporting, and nearly all eager to work; women do washing, and rock for gold in the spring; the men team on the roads and work at anything they can get; in the fishing season many leave for work in the canneries; as a rule, white men object to their being employed on public works, and the Indian of to-day finds the struggle for existence not altogether an easy one. Our Indians are a most peaceable race, living quietly on their reserves, and on good terms with their white neighbors; they attend service regularly, and are attentive and devout in church; a great many are communicants. The Indians have a true friend in Archdeacon Small; he devotes his life to them, and happiest when working among these people he loves so well. The little scales were just what I wanted, and I do indeed thank you and all members of the Branch for the great kindness shown to us."

AGNES BULL.

From Mrs. Young, Athabasca Landing, to St. Luke's W.A. Sept. 13.

"Your most liberal bale from St. Luke's does indeed call for our hearty thanks. Miss Young doubtless acknowledged receipt of it, and I see, with much gratitude, how many and what useful articles you have sent. The men's clothes are so useful—so good, too. Today, for instance, a young lad was here, and I was asking him why he was not at church last Sunday, in fact, many Sundays. Lack of proper trousers, I discovered, was the reason; so after employing him to fetch in wood, and carry water, and use the scythe a little, I presented him with a pair of trousers. He is being taught daily, and is quiet and willing to be led aright. This and similar instances will shew you how we prize mission bales, and such valuable articles as you put in yours from St. Luke's. I am sure you will tell your workers how grateful we are, and how we appreciate the kind thoughts for us in the work we are called to do. I am glad to tell you that the Bishop bore his three month's journey and visitation better than I could have thought he would. He looks well now, and we are so happy to be here again. We trust that it may be a useful winter to us and many. We know we are remembered in your prayers. Our fellow-laborers are, we believe, working earnestly. There has been good progress made in Lesser Slave Lake—St. Peter's, where we stayed a fortnight, White Fish Lake Mission, Upper Peace River, Vermilion, Peace River, Chipewyan—Confirmations were held and one ordination. Many camps visited as well as houses. Some Indians welcomed us very heartily. We have had much cause for thankfulness, for all the way God has led us and ours."

From Miss Scott, Wapuskaw, Athabasca, August 26th.

"I miss the services and meetings of our church very much indeed, as all our services here are in Cree; the only English we get in the service is the Psalms, and an occasional hymn; but I can sing all the Cree hymns, written in the English, so I can join in the singing; my ear is getting quite accustomed to it, and I understand quite a few words. I landed in Wapuskaw on the 13th of July. I enjoyed my trip from the Landing here very much indeed, especially the canoeing. We left Edmonton on the 17th of May, and reached the Landing on the evening of the 23rd. We had a very busy and interesting journey. We left the Landing on the evening of July the 4th, and

camped about six miles down the river, starting next morning about six o'clock; it was very nice down the Athabasca. I was very comfortable and treated with the greatest kindness and respect by all the men. We reached the Pelican portage on the sixth, at noon; my tent was put up, and I had a good rest; we did not leave here until the evening of next day, when we started across the portage. This was the worst part of the trip, as there was about a mile of muskeg to go through, and I was wet above the knees; it is a dreadful place to bring freight across, but they bring as little freight as possible in the summer, and after the snow comes they bring it in by dog-train and horse-sleighs; it saves a great deal of expense as they can cut across country. It took us about an hour and a half to cross the portage, which brought us to Pelican River; it has a winding course all the way, this is where we began our canoeing; it was lovely going up the river; there were beds and beds of wild roses, just at the water's edge. I did some reading and singing. I could not talk to the men who were rowing me as they could not understand. We were three days going up the Pelican river, when we came to Pelican lake; we were about 45 minutes crossing it; this brought us to Sandy Lake portage, about three miles long. I walked over in company of two Indian girls who treated me to some berries that they picked along the way. When we got to the lake, all the women and children who were camping there came to see me. I shook hands all round and went into the tent; I was there as long as I could stay, and went out for some fresh air. We started for our journey again, crossed Sandy Lake, a river, another lake, a river, and we reached Wapniskaw Lake about half past four that afternoon; the lake being rough we could not complete our journey, so we camped about half way over the lake, but on shore. Next morning we left about five, and reached the mission at seven, just in time for breakfast. I received a most hearty welcome from Mr. and Mrs. Weaver; everything was so comfortably arranged for me. Mrs. Weaver's little baby girl arrived August 11th, the best baby I ever saw. The canoes are leaving so my letter has to close. One thing I must say, now I see the great work the Auxiliary is doing. Mrs. Weaver says they would have to close the mission but for the bales and other help; so you see what a noble work you all do at home. It may not seem much to each individual, but it is honored and accepted by God. Love to all my friends."

MONTREAL. From Mr. L. N. Wood, Lay Missionary, Blood Reserve, to King's Daughters, Sutton, P.Q., July 2nd, 1900.

“DEAR FRIENDS,—Through the kindness of your Dorcas Secretary, I have been made acquainted with your kind and loving work to the Missionaries and their work at large in the N.W.T. Here we have one of the oldest—a Branch of the Blackfoot nation, named Blood; they speak the same tongue as the Peigan. When the rebellion took place they stood firm as friends, and have always been friends of the whites from the first, although, as among all nations and tribes, there are some who like to be at war and are ready for an excuse to make trouble. I have been amongst them for four years, and I have found them very nice in many ways; I have found out a great deal about their customs, ideas, etc. They are much civilized now and are willing to copy their white neighbors in their way of living. Their difficulties are many, therefore, we cannot compare them even to the lowest and poorest of our own people. They have souls, even as we, which is the chief possession we covet of theirs, and so we lose sight of all in order to gain that which we desire, that which is best. Many are working and are doing well; some have cattle numbering as many as 15 head or more; some have wagons, mowers, etc., but there is always room for improvement; as with us, it counts for loss if their souls are not improved at the same time. To do this it is necessary to prove what you preach—Faith, hope and charity. Faith they have, poor misguided creatures, if wrong; Hope they have, but how inferior to the hope we possess; Charity they have, yes, it would often put many to shame. At the same time their customs, habits and an undeveloped mind cause them to be poor when they might be well to do. Here is the secret of working. They point at us and say, ‘You preach Charity from the Bible, how much do you act upon it?’ I show them what is being done; ‘we do not see how that affects us!’ But the greater secret is this, one I see coming to the fore every year plainer. These Indians have remained poor because what was one’s property was another’s just as much and the lazy ones dragged the ambitious back; but as they became more civilized they became more selfish because, until the present, the love of God had not entered into their hearts. Therefore, thankfulness is a feeling almost unknown to them. To show you how true this is I

will give you their word for thankfulness, nit-okt-si-tuk-kim-pin-ar-sie (we are pleased, mark you not thankful). The same word means satisfied, this really is the interpretation. As they are becoming richer their poorer brethren—not the lazy ones only, but earnest workers, faithful ones—are becoming despised, and those who are amongst the members are sometimes very, very poor. Again, many a lazy man has a good wife and children; these suffer as a white family would through the neglect of their parent, and in cases of sickness in such a house or tepee, the scene is heartrending. Poor little children lying sick and neglected and needing better care, but owing to their superstitions and density of mind they go on in their misery. The garments which you so kindly sent will prove most useful this winter in many cases of this kind. Even as you have done the best you could, so will we, that it may bring glory to the one Great King. It is a dying race, sin has brought with it sickness and disease, and sometimes in a camp of about thirty homes I will find as many as 20 or 25 sufferers: scrofula and consumption are the two greatest enemies." Extract from letter from Mr. L. N. Wood, to the Dorcas Sec.

"The Indians revived the sun dance this year again, which is a great pity. At the same time I feel confident that God works through it all and will show them the great difference between His real message of love and their imaginary idols and superstitions. In many cases the minor chiefs were obliged to go around the Reserve and compel them to come, and I think I can safely say that not one half believed in their profession and were there by compulsion, custom or gain. The worship, I hear, was hurried and heartless, showing the little faith in the present time. May it please God to send His power among them and convince them of His Great Presence and Divine Love. The trouble is they feel they are different, and therefore their God must be different, too; and at present will not accept Christ as a Saviour. They are, it might be said, in the balance. Let us pray that they may be convinced of their foolishness in the past. It is only by the help of God this can be done. In St. Paul's Mission we are having an Indian marriage, between a boy from the Calgary Industrial School and a girl belonging to St. Paul's School. It will take place to-morrow and they are to work for the Mission and live on the grounds. An Indian, the only neighbor we have, has applied

for baptism; we hope and pray he may stand firm. The feeling throughout the Reserve is much better towards our Church and gives us much encouragement; withal we have given less than any previous year."

HURON. Rev. I. O. Stringer, Herschel Island, writes to Warwick Branch, under date of November 9th, 1899.

"This year we are more alone here than ever; there are no ships here, and no white person nearer than Peel River. Last summer we went there and it was a pleasant change; we left in May on the ice by sled, and hauled our skin boat over the ice till we came to open water, and then worked our way through breaking in till we reached the river. We met the Bishop at Peel River, and Mr. Whittaker, and Archdeacon Macdonald, returning to his work after completing the translation of the Bible and the printing of it in England. We are kept busy holding school daily, we have prayers regularly, and generally every one on the Island attends. We live in a large house, and have plenty of room. Our supplies this year are small, but we have all we need of most things by living economically, and this is a splendid place to get a practical knowledge of the science of economy. Mrs. Stringer is as well and as happy as ever. Herschel Island is as lonely as ever it has been pictured, I never quite realized this before. I used to read and study and so I never got lonesome, but this winter I have to give up using my eyes almost entirely, and I find it a terrible deprivation, and Mrs. Stringer has also to be careful; so much sunlight part of the year, and so much lamplight in the winter is very trying to the eyes. There is nothing new to tell you; we sow the seed and leave the rest with God. It is a great help to know that we are remembered by our friends before the Throne of Grace."

Mrs. Stringer writes to Mrs. Newton.

"We did not receive what you sent us; we got one bale from the Berlin W.A., but that was all. One was sent from home but has not come; I suppose they are somewhere on the way. We thank you and other kind friends for your donations towards Mr. Young's support. I don't suppose there is another man in the Diocese who receives merely his expenses and yet is of such intrinsic worth. In my opinion no one could take his place. If a woman had come in his stead, what could we do when Mr. Stringer would go away? He

simply could not go at all. Some of these people are very quarrelsome; lately a fierce Eskimo ran after his wife with a big knife to kill her; she ran to me to save her, and he followed her, but Mr. Stringer came and quieted him down."

Mrs. Ley King, Shingwauk Home, writes to Warwick Branch.

"Your very acceptable bale reached us safely; all the articles are most serviceable indeed. The coats, trousers and quilts are especially needed. The new Home for Indian girls, here, increases our cares and responsibilities, and we shall be, from now on, more dependent than ever on the W.A. for assistance. We hope that the members will see their way to carry out their kind plan of sending fruit and apples; such gifts greatly facilitate domestic arrangements in our large household."

Rev. G. White, St. Andrew's Mission, Lesser Slave Lake, writes to Petrolia Branch.

"Mrs. White and I thank you for your kind wishes for us, and we are very thankful to know that you are again sending us some bales, as we fear that the White Fish Lake people will be poorer than ever next winter. Thousands of white fish died last winter, besides over thirty horses. I am afraid that our poor people will find it increasingly difficult to secure food and, through God's blessing, the number of those we feel especially bound to minister to are being added to. A heathen man, wife and five children, who had been under instruction, came forward and were baptized a few Sundays ago."

Letter from Fort Norman, Mackenzie River Diocese.

"I wish to place on record the story of the Spiritual enlightenment of Chontsi, who has been well-known as one of the wildest mountain Indians on the Mackenzie River. Besides being a 'medicine man' and conjuror, he is credited with having committed some dark deeds, including murder. He has several times approached white men in daring opposition, and has regarded the missionary as his enemy. I have more than once had to bear his insults and resist his anger and evil devices. Professing to be a Romanist, he has always ridiculed the priests; in fact, his demeanour was that of a strong, wild nature and bad character. But the Holy Spirit has changed this servant of satan. During 1898-9, I was at Fort Wrigley, a very lonely mission

station, and was led to pray definitely and continuously that the Holy Spirit would enlighten and bless the soul of some poor red man. Towards spring, Chontsi came to visit us, and I was led to do as I had done all winter to all who visited us, viz., to join in private prayer to God. I was astonished at the readiness of my visitor, at his earnest and most reverend manner in prayer. I observed something different in his conduct; others noticed it, too. When departing he called to say he had an important experience to tell me. He came again during the time I was preparing some Indians for Confirmation, and asked to be allowed to join them, wishing to reserve his experience till he had joined us. At first I thought he was jesting, but he showed signs of great tenderness of heart; soft, subdued manner, quiet speech and simple earnestness, which indicated a power within, controlling a motive I could not, as yet, understand, except by sympathy of spirit. I laboured long and hard preparing eleven, including Chontsi, for the solemn rite of Confirmation. It was a pleasant sight to see these red men submitting themselves to our noble Bishop, especially our once wild friend, meekly kneeling with the rest. After the service, he said, 'I wish to prove my sincerity by giving you one of my boys for Christian education.' I accepted the gift, promising to send him to our mission school. This proved an obstacle, but was finally overcome. On my return to Fort Norman, Chontsi turned up there, and came to me at once for prayer, after which he related his experience. He said, 'I was with those Indians last fall, when God suddenly took many by death. I made medicine till I got sick and nearly died, too. Oh Yate (minister), you don't know what a bad man I have been. In that sickness my medicine failed, *it is gone.*' Here his lips quivered and his voice trembled. He continued, 'God sent His good Spirit, and I heard a voice saying, "Go to the white man's minister at Wrigley." I resisted, tried the conjuring, it failed; tried to put the priest's book on my forehead, the words seemed crooked. At last I yielded, came to you, you took me in your house to God in prayer, and to the Bishop. He knowing I had been bad, let me in the Christian Church.' We have further evidence that the Holy Spirit has been dealing with the poor red men."

ONTARIO. To Mrs. Buell, Trinity, Brockville, from Rev. L. F. Hardyman, Bull Horn's School, Blood Reserve, Macleod, Feb. 4th, 1900.

"To continue my account. I have just brought you to Bull Horn's School; it is very well situated; we have a panoramic view of the Rocky Mountains; we are about 30 miles distant, and the view is most lovely, and each day one feasts on the sight. As the sun rises in the morning the light on the tops of the mountains makes them look like masses of silver of red and white; and the sunsets also are gorgeous masses of gold. Since I came I have put up a fence round the front, with an entrance gate painted red; the fence is put up to form a semi-circle, with the gate half way, and I cut out a roadway with a large double bed in the centre, and erected a fine flag staff with an arrow, and N, S., E., W. on top, and I had a fine display of flowers, especially sweet peas, marigolds and pansies, and I have also been successful with trees. I got several from the Indian Head Government Experimental Farm. I am a great lover of flowers and trees, and if, in the fall, you collect the seeds I shall be delighted to plant them. This year I hope to have a much better show of flowers as the ground will be better, I hope, and I shall not have so many other necessary things to do. I should like some seeds of good and rapid climbers, as the building is a log one, and it will be much beautified if covered with green. Our only white neighbor on this side of the Reserve is Mr. Clarke, Farm Instructor; his house is in sight of this, about a quarter of a mile off, but all summer he is away under canvas attending the Indians as they cut logs and make hay, etc., and in the winter his time is spent in riding about seeing that the Indians take care of their cattle. He is a bachelor, so as a neighbor he does not benefit us much. This school has been running for some six or seven years. The Rev. J. Hinchliffe was the first teacher, and then he was followed by Mr. Mills, who lived here alone for about six years and no one knows what a lonely life he spent. The building was never finished inside, no ceilings either upstairs or downstairs, and it was not fit for habitation during the winter season; but we have been, by degrees, making sundry improvements upstairs through the generosity of St. Matthias' W. A., Westmount; we have ceiled our bedroom with lumber and we hope to be able to get the other bedroom done; if it

could be managed it would make a tremendous difference to our comfort, because the cold wind blows straight through and makes the whole house cold; to do it would cost \$25. Downstairs we have put ceilings in the sitting-room and dining-room, and we have built a small kitchen and a nice porch with a small pantry, and to keep the cold out we have a ceiling on the kitchen, and we also have a porch at the front door; and thanks to the W.A. our floors have carpets and mats, which is appreciated by us daily. We also have storm windows and we hope to get them for the school; four are needed, at \$2 each. The school is attached to the house, is 20x30 feet, and makes a nice schoolroom, but it is a cold and uninviting room because it ought to be ceiled; and I have no proper desks, only hand made, rude benches, and how can a teacher make good writers with such makeshifts? We also need a school cupboard, as children are the same the world over, it is natural for them to destroy, and much to Mrs. Hardyman's annoyance, I have to bring the school material to the house. Last summer I painted the building outside, the roof dark red, and the points light blue and the body of the building is whitewashed; it looks neat and fresh, but the porches and stable and coal shed will need a coat this spring, and if done then will not take quite so much as if left too long. I do not know whether I judge you right when I believe you will like to be informed of what has been done and what is required, as I look at it in this light—this is a Mission of the Church and we are sent here as your representatives, and I believe the outposts should, if possible, be made a credit to the Church, and it is only by giving full information that we can expect to be equipped and it remains with those at home to carry out as we cannot do so on our small salary. I feel sure, too, were you to see how the Roman Catholic Missions have everything done so thoroughly that you would say why should not the Church of England be, at least, on a par with them, and you may be quite sure the Indians notice all these things. My next letter I will devote to the Indians living round us."

OTTAWA. N. Williams, Fort a la Corne, to Mrs. Acres, Archville.

"The goods sent on May 12th, came to hand just as I was starting for my Sunday work, but I could not resist the temptation of opening it at once. I found everything very nice—the coats will come in good to get work done on the repairs on the parsonage. I am very proud

of my school at Palionan ; 52 scholars on the roll, average attendance between 40 and 50. When you know that all attempts to open a school here for the last seven years has failed, I am sure you will say I have good reason to be elated over my success. The children are mostly halfbreeds."

Rev. Owen Owens, Fort Pelly, to Mrs. Morse, St. Alban's, Ottawa.

"Your goods came to hand last week and as far as I can say will be most useful. When Mrs. Owen has had time to look over the things I shall write again. I have a camera and am anxious to send illustrations of our work and surroundings to all who take an interest in Indian Missions at, or near us. The Bishop will be with us on the 7th or 8th of August (D.V.) and that will be a great treat for us who only see the Bishop once in two years. Most of your gifts will be kept on hand till September or October, but after that they will leave us very rapidly. I hear that the hunting Indians are not likely to make much of a living this coming winter, as the arrival of settlers to the North-West has destroyed or driven away all the game, viz., moose, deer, lynx, minx, etc., etc., upon which they chiefly depended. Please thank all the donors and members of the W.A. for their very useful work in helping these poor people at a crisis in their history. It is certainly one of the best ways of fulfilling the command of our Saviour, 'A new commandment I give you that ye love one another.' He surely will bless you."

M. Drew, Dynevor Indian Hospital, to Mrs. Harley, St. Barnabas, Ottawa.

"We are indeed most grateful for everything the bale contained and for the sympathy, of which it was the expression, which so strengthens our hands and gives the dear friends of your Branch of the W.A. a share in the joy of being fellow-workers with Christ and with us. Is it not beautiful, how, in Cor 1, 12, God tells us each member has a part and each one is necessary to make a complete whole; so your part is equally acceptable in His sight, and the joy of knowing He accepts your gifts must be far greater than any thanks I can offer. There are many on the Reserve who need clothing and other comforts. only to-day I was obliged to send a poor, old woman away without a frock for her little grand daughter. The people are so grateful and when they have eggs or anything that they can bring, they will

offer them in exchange for clothing, and this helps us in another way, as so large a family, as we often are in the hospital, means much provision ; but it is all a blessed work, and while ministering to the bodies we have great opportunities for trying to lead the sick one to our dear Saviour as the Great Healer of the soul."

FOREIGN.

MONTREAL Conclusion of Miss Paterson's letter to Mrs. Holden.

"I had arranged to spend three weeks in Frisco, but unfortunately a couple of days after my arrival I was taken ill and for three weeks was an invalid, so I had to leave everything undone. I must tell you of a young man (Japanese) who lives as servant in the house of my friend. Many Japanese who are of quite good position in Japan will go as servant or anything else if they can only reach America. This young man was very bright, about 20. He had only been here a short time and knew little English. When he knew I had just come from his country he was delighted. He carried up the meals and I would talk to him in his native tongue. My friend says he asks for me every day. I hope next autumn to take up the work in San Francisco among the Japanese. I hear from Mrs. Kennedy that one of the men in my English class has been baptized. He has desired to be a Christian some time, but being the head of the family, and all his relations strong Bhuddists, he could not declare himself publicly on the side of Christ. He came and talked to me a couple of hours before I left, and wanted to be baptized then because, otherwise, he said, I would not believe he was in earnest, but he wished only the Kennedys and myself to be present. Mr. Kennedy would not agree to this ; he said the Catechists and students of the Bible House must all be present ; this the young man would not then agree to, but at last he has consented, and I cannot tell you how delighted I am, for this is a case of true conversion ; he has nothing to gain, but much to lose, as far as this world is concerned in being a true Christian, and those are the kind of Japanese Christians we want. One of my other pupils wrote me that he first wished to study Christianity thoroughly, because he did not wish to do as many Japanese, follow Jesus Christ in the morning and some of the Japanese gods in the evening, and that I fear is what many do ; therefore, I would never become impatient, even if I had to teach several years before they accepted the truth,

The truth of it is, that the Missionary Societies at home are too anxious to hear of baptisms, and if there is not a good report they are apt to think that the missionaries are not zealous workers and do not make the most of their time, there is, therefore, a great temptation to the missionary to hurry on baptism before the candidate is properly prepared, and this is the cause of so many falling away. I am very grateful to the Montreal W.A. for the support they have promised to my successor in St. Mary's Bible Home, and I ask their prayers, that God may continue to bless the work."

HURON. Miss Kirkby's letter of June 11th, from Foo-Chow, continued.

"It is dreadful to see the number of diseases among the poor here of the city. The bad cases I always recommend to go to the hospital on the Island about three miles from here, but they are afraid at first to put themselves into a foreigner's care, and one can hardly wonder at this when they believe that we take out people's eyes to make medicine, etc. Sunday, June 3rd, I spent with Miss Stevens, and had the pleasure of seeing eight women and several children baptized, some of the former belonged to our station class. They are all, we think, fully trusting in the Lord Jesus Christ as their Saviour. Some of the women of the station class were unwilling at first to do their share of the week's cleaning, having the idea that work was beneath them. Miss Stevens found this out one Saturday morning, so she called for a pail, cloth, etc., tucked up her skirt and began scrubbing vigorously. They implored her to stop, that indeed they were willing to scrub now, but Miss Stevens would not give in until several patches had been done. The poor women were greatly distressed and almost pulled her off her knees. They had learned their lesson and nothing more has been heard of unwillingness to keep their house clean. When I go back to my old work in the villages I hope to have the matron of the station class to go with me; she is a very good Bible-woman, and I expect we shall have some very blessed times. Will you please pray for us both very earnestly, that we may be prepared vessels, and that the ground may be ready to receive showers of blessing. All the station class women, except four to be baptized, went home the last week in May, and were followed by the baptism class, who came for a week's special preparation; they had all been in the station class in previous terms, and been tested, but they

needed a quiet time of preparation before taking so important a step. And now let me say that the best way to help us in our work is by undertaking the support of a child in a boarding school, or of a day school teacher, a woman in the station class or in the Bible woman's training school. A boy or girl in a boarding school can be supported for the modest sum of seven dollars a year; a blind child would be more, for in many cases they have to be fed and clothed during the holidays, being often nothing but outcasts. A day school teacher gets about twenty dollars a year, but as the price of everything is greatly increased, this may have to be increased to twenty-five dollars. About ten dollars will support two women in a station class for one year. There are two terms of three months each in the year and, as a rule, the women come for one term only, a new class not being at all difficult to gather for the second term. The most earnest and clever, if they wish it, are handed on to the Bible woman's school for two years further study, during which time they have the opportunity of teaching in Chinese homes with the foreign missionary or matron in charge. The cost of training a Bible woman is about thirty dollars. In most cases the person or persons who undertake the training of a Bible woman like to continue her support after she has left the school to engage in regular evangelistic work."

ALGOMA.

TORONTO. From Mrs. Geo. J. Priddle, Silverwater, Ont., to Mrs. Johnson, St Philip's W.A., Toronto.

"It is with a very glad and thankful heart that I again address you. Thank you and the other members of St. Philip's W.A. for your great kindness to us. I am sure you will be pleased and also surprised, as we ourselves were, at the result of our sale. We realized from all sources, \$82. As there had never before been anything of this sort in this part of the country, people came from far and near many of them not knowing what a bazaar really was. All those beautiful fancy articles you sent us were sold at once, as nothing like them as been seen here before. All our goods went at a fair price. We also had refreshments, candy, nuts, lemonade and ice cream for sale. I think we owe you ladies a great many thanks, and we will always remember your kindness. We intend to pay for our pulpit and reading desk. Our church needs painting outside, and a shed

built for horses in the winter, as the climate here is very severe. Then we intend to work for an organ for our church. I have written to the member of your W.A. who so kindly sent us the carpet for our chancel. It was a generous gift. We have a student here now; he is liked very much, and is very interested in getting our church furnished. Thanking you again sincerely for your great help."

Diocesan Branch Notes and News.

[QUEBEC]. DIOCESAN MOTTO:—"Ye have done it unto Me."

The Quebec LEAFLET Editor much regrets, that, though she has waited beyond the appointed time for sending the copy for October, *nothing* has been sent to her. No official news: no missionary letter, and no news from any Branch.

The first Diocesan Monthly Meeting is to be held on Tuesday, the 2nd of October.

The time for the Quarterly Meeting has not yet been fixed as far as the Editor is aware.

[TORONTO]. DIOCESAN MOTTO:—"Whatsoever thy hand findeth to do, do it with thy might."

The September Board Meeting held, by invitation of St. John's Branch, in West Toronto Junction, was, both in attendance and interest of members, a hopeful promise for our winter work. Our kind hostesses carefully arranged the details, and all enjoyed meeting together during the lunch hour. Mr. DuVernet spoke most kindly words of welcome at noon, also taking the prayers and scripture reading, then giving a short and most practical address, based upon Numbers 28, 3, showing from the burnt offering consumed morning and evening by fire from God, its meaning to us. Our whole life should be a steadfast offering; the morning prayer and dedication of our day by the fire of the Holy Ghost, the evening prayer influencing us even through the night, the smoke of the burnt offering never ceased to ascend to God; morning and evening we definitely offer ourselves to the service of our Heavenly Father; therefore, however busy we may be, our inner life continually ascends in silent worship; this is the offering made by the daily sacrifice of ourselves, the fire being kindled in our hearts by the Holy Spirit. (We hope to arrange for a series of addresses upon the sacrifices as emblems of the Spiritual Life). We had also the pleasure of welcoming Miss Lock-

hart, on her return journey from England, accompanied by Miss Mitchell, also a trained nurse and voluntary helper. There are 16 beds in Dynevor Hospital. All the Government assistance is \$125 quarterly; the expenses are about \$200 monthly. A gentleman in Seikirk offered a telephone to the hospital if the Indians would dig the holes and give the posts; to this the Indians agreed and willingly gave the time to dig 65 holes, and donated the posts—some gave five, others hauled, even distances of eight and ten miles. All the water has to be carried to the hospital, and a windmill to raise it would cost about \$100 or \$125. As a slight proof of admiration for the work of faith carried on at Dynevor, the Extra-cent-a-day, amounting to \$48.56 was voted towards the price of the sorely needed windmill. Misses Lockhart and Mitchell left Toronto on the 18th, and the W. A. had pleasure in providing their food required on their journey. Our Corresponding Secretary, Mrs. Cummings, also spoke during the afternoon session, telling us the wonderful progress made in the North West during the past ten years: mines were visited and the need that we should earnestly pray for the miners, and aid in all church efforts made on their behalf was forcibly told. Mrs. Cummings visited the Blood, Sarcee and Blackfoot Reserves; the hospital, our special pledge was visited, and the wonderful sight of the Indian Catechists, Paul Pu-ka-pi-ni and David holding services described. The resignation of Miss Gibson, our matron at the Blackfoot Home, was regretfully accepted; also of Miss Esam, nurse at the hospital. Miss Gibson had the offer of a very good position in Montreal, which her mother preferred her taking; Miss Esam is no longer able to bear the strain of the hospital work. Resolutions of thanks and regret that they must leave were carried; also a warm vote of thanks sent to Miss Marsh, who most kindly went to the Blackfoot Hospital to help as she was most needed. Our members are asked to remember the needs of the Blackfoot Hospital and Home, now that they are re-assembling for work, and remit to the Treasurer, Mrs. Webster, money to enable her to meet the quarterly salaries now over due.

A dear young member of St. Thomas', Millbrook, taken to her eternal rest early in the summer, willed \$50 with which to make Miss Isabel Turner and Miss Needler Life Members of the W.A. The

Collingwood Branch have also added a new Life Member to the ranks.

The Chinese in New Westminster are greatly in need of our aid. We trust our members did not omit earnest prayer on their behalf during September.

LITERATURE DEPARTMENT.

The Convener of Literature wishes to draw the attention of members to the increasing value of the Toronto W.A. Missionary Library which is free to all Diocesan Members.

Miss Boyce, 704 Spadina Avenue, who kindly acts as Librarian, will be glad to attend to any orders for books.

These books are invaluable to those who are preparing papers on Missionary topics, as well as for general reading; they will be a boon to those Branches that have wisely adopted the plan of reading about missions at their sewing meeting.

The Librarian and her assistant, Miss Dee, attend at the Library, 563 Yonge Street, every Friday, where a stock of Magazines, LETTER LEAFLETS and Reports are also kept on hand.

See advertisement on last page.

[MONTREAL] DIOCESAN MOTTO—*“Go work to-day in my vineyard.”*

The Quarterly Meeting of the M.D.W.A. was held in St. Philip's Church, Montreal West, on September 11th. Owing to unfavorable weather and the fact that many members have not yet returned from the country, the meeting was not well attended. The devotional exercises were conducted by the Rev. Mr. Pratt, and a short address of welcome was given by the President of the Branch. Mrs. Holden concluded a few remarks with the announcement of a new Life Member, Mrs. Nicholson, of St. Martin's Branch. Miss Lockhart was present, as she is now on her way back from England to Dynevor Hospital, accompanied by her new assistant, Miss Mitchell. In speaking of the Hospital, Miss Lockhart stated that they had about 12 to 15 indoor patients, as a rule, and about 1,500 outdoor. Miss Lockhart has brought a clock from England, until now such a luxury was out of the question, as every farthing is needed for food, medicine, etc.: drugs and medical appliances are always in very great demand. The subject for the month being Chinese in America, Mrs. Macleod Moore spoke for a few minutes upon the work in Montreal, and also exhibited a Chinese idol hitherto worshipped on St. Catharine St.

East, but lately surrendered to the Missionary in token of Christian faithfulness on the part of the converts. At the close of the meeting the ladies adjourned to the residence of Mrs. Kirkpatrick, who courteously entertained them at afternoon tea.

[HURON] DIOCESAN MOTTO—“*Looking for and hastening unto the coming of the day of God.*”

The Acting Editor regrets that through a misapprehension on her part, Branch notes sent from the Warwick West Branch appeared under the heading Bervie. She tenders an apology to both these Branches, and to the President of the Warwick Branch who sent the notes.

Mrs. English, Convener of the Chancel Committee is anxious to know if there is anywhere a Communion Service available for a country church in our own Diocese, where there is none. There is, perhaps, some church which has a second or discarded service, or is there any Branch or member willing to make a gift of one to this Church? Kindly communicate with the Convener, Mrs. English, Hellmuth College, London.

Mrs. Boomer desires to make an earnest appeal for contributions for the continued care and support of Sydney Pritchard, the crippled son of a North-West Missionary. In the report of the Education Committee presented at the Annual Meeting, it was stated that his condition had very much improved, but that he still required every care. By the kind help of friends and those who compassionate the sufferings of childhood, by means, also, of the offerings of children, much has been done for him, but now, writes Mrs. Boomer, “we are absolutely without funds altogether.” This afflicted child, in addition to his lameness and weakness, was suffering from cataract, but now this has been removed by the doctor, who performed the operation gratuitously. The child is now eight years old, but still requires care and treatment, for which he is dependent on the gifts of those who have it in their power to give to them who have not. Will not those to whom God has given many good gifts—that “enough” of which there is always to spare—home comforts, healthy, happy children, bear in mind this crippled child, (one, alas, of thousands of suffering children in the world), to whom the Huron W.A. is trying to secure the care which may, under God’s blessing, enable him to gain such a measure

of health and strength that he may be able to make his own way in the world. Left in his own isolated home he must have remained a helpless, blind cripple.

Will our Branches in Huron carefully read, remember, and act upon the directions *re* the addressing of bales given on the second page of the September LEAFLET—that they are needed is proved by Rev. J. Hines' letter given on page 332.

The full and interesting account given in the September LEAFLET of the Deanery W.A. meeting of Deanery of Norfolk, held in August, at Port Rowan, recalls the excellent paper read at our Annual Meeting, last March, on the subject of Deanery W.A. co-operation, and that Branch Presidents and Secretaries make a point of acquiring all the information they can in connection with these Deanery Branches. As yet this W.A. co-operation is fully organized in two Deaneries only, Waterloo and Norfolk, but in both it has proved most successful and inspiring. The Deanery W.A. Meetings are held either at the time of the Ruri-Deanal meetings, or at a time chosen by the Branches. The three features of these Deanery W.A. Meetings are a business meeting, where reports are read, W.A. matters discussed, missionary letters and short papers on missionary subjects read; a co-operation bale packed for some distant mission, and some special work—clothing and educating a missionary child, help towards the salary of a nurse at Omoksene, or a cot for the hospital undertaken. If we could have Deanery W.A. co-operation throughout the Diocese, some help might be given to the work of our Lady Missionary in China, by the Deanery W.A. supplying funds for the maintenance of a child in a boarding school of women in station classes, of day school teachers, etc. What one Branch alone could not do, several Branches combining their efforts might easily achieve.

Now that our Branches are beginning to pack Christmas bales, it may be well to remind them of the prayer before sending out bales, which was specially asked for at the Annual Meeting of 1899, and with which our patron, His Lordship, the Bishop of Huron, has provided us; it is printed on the 70th page of the annual report. It is a very beautiful prayer and fills a long felt need, and every faithful member of our Huron W.A. will find in it the language of her own heart.

Recently, in England, Bishop Westcott, of Durham, speaking on the subject of "Giving," said, "Giving is as much a part of worship as praise and thanksgiving; the duty of giving requires great and careful thought, whereas we are not in the habit of thinking about it at all. The usual way is to satisfy every want and every fancy out of our income, then, if anything is left, to distribute it almost at random. But we shall never fulfil our duty in this matter till we make our almsgiving the first charge on our incomes; till we consider what we are able to give, and lay that sum aside deliberately, reserving for the future only the question of how it is to be distributed?" Oh that we women of the Auxilliary, and all who heard or reads them, might lay these words to heart. One of our Branch Presidents said some time ago to your acting Editor, "Could not we women of the Auxilliary do something in the matter of giving the tenth? Could we not urge this duty upon our members? In my own Branch a few of us agreed to do so and, since, others have adopted the plan, among these some of the men of the parish." The speaker was right, the women of the Auxilliary could assuredly do something; they can pray to God whose are the silver and gold, to incline the hearts of his servants to liberality and right doing, and those who have adopted the plan could tell others of the satisfaction it is to bring the offering to God's treasury, and how, from feeling that they can not spare it, they generally find that when it does not suffice for the demands made on it, they are able to suppliment it. If only all our Auxilliary members would do this we would not only never have deficits in our pledges, but so much could be done that is now left undone.

On the subject of "Trained Nurses," an English writer says, "If we value nurses here in England, how far more valuable are they in the mission field, where ideas of nursing are not simply rudimentary, but *nil*. There the opportunity of the Christian nurse none may dispute. Trying, indeed, must it be to see sick rooms with no appliances for comfort; fever patients lying on a damp, mud floor; mouths parched with thirst, to which no water may be given, because the patient is a widow, or it is a fast day. Still something may be done by skill and ingenuity, and the little touch of comfort added which will send the nurse away with the sufferer's unspoken blessing on her head. We want trained nurses multiplied a hundred fold in the mis-

sion field. They carry the Gospel message wherever they go, even to homes closed against the missionary. Let us, therefore, pray that those who thus publish the Gospel may become a great host."

[ONTARIO] DIOCESAN MOTTO:—" *She hath done what she could.*"

The Board met on the second Monday in September, after the August holiday. A letter was read from Mrs. Ryerson, acknowledging the resolution of sympathy sent to her at the last meeting, and also one from Mrs. Baldwin with reference to the arrangements connected with the meeting of the Provincial Board which is to take place in Kingston. A resolution of deepest sympathy with Mr. Starr and Mrs. Ladd in their recent sad bereavement was moved by Mrs. Crisp and seconded by Mrs. Worrell, and carried by a standing vote. The members of the W.A. in Kingston will ever cherish a fond recollection of Mrs. Starr, who was for some time one of our Vice-Presidents, and whose bright face and kindly manner endeared her to all. A resolution was passed to convey our warmest greetings to Archdeacon and Mrs. Mills, whom we are so soon to welcome to our Diocese. Mrs. Mills has been for long a well-known worker in the W.A., and we feel that her coming amongst us will strengthen our hands. We pray that God's richest blessing may rest upon her in this new sphere of labor, and upon him who has been chosen to be our Bishop. The excellent paper on "Excuses," by Mrs. Loucks, is now in print, and we trust every Branch will order some copies of it. We would also like to see our library better patronized, as it is of the utmost importance that missionary literature should be as widely circulated as possible.

KEMPTVILLE reports a membership of 22 and hopes to do good work during the coming winter. NAPANEE has 62 subscribers to the LEAFLET; this congregation and that of St. George's Cathedral, head our list in point of numbers. We trust ere long our friends in Napanee may see their way to forming a Branch of the W.A. in that town.

[NIAGARA]. DIOCESAN MOTTO.—" *Lo! I am with you alway* "

The Quarterly Meeting was held on Friday, September 21st, in All Saints' School-room, Hamilton. An invitation had been received from Orangeville, but owing to the difficulty of getting there it was regretfully declined. The meeting began with a celebration of the

Holy Communion in the Church by the Rev. Canon Forneret. The attendance was only fair for a quarterly meeting. We notice that the roll has been arranged alphabetically, which will be a convenience, particularly at the Annual Meeting, the delegates can be more easily on the alert, knowing when the name of their Branch will be called. The business of the meeting was suspended at the request of Mrs. Gaviller to allow her to move a resolution of condolence with the members of St. Thomas' Branch, who had recently lost their Honorary President, Mrs. James, wife of the Rev. C. J. James, to whom, also, sincere sympathy was extended. During the two years that Mrs. James has been connected with St. Thomas' Church she has endeared herself to all; though her health did not permit her to be a very active worker, she always took a deep interest in all the church organizations, attending the meetings of the W.A. with the rest as often as she could. It has been a matter of sincere regret to the Branch that she was not strong enough to accept the position of President. Her kind words and bright face will be much missed.—ED. A resolution of condolence to Mrs. Ker, St. Catharines, in the recent terribly sudden death of her son, was moved, both resolutions being carried standing. As Miss Paterson and her young Japanese helper, Ich Mura San, were on the platform, the business remained suspended to hear them speak. Miss Paterson is no stranger to the Board and needed no introduction to most of those present. It was nine years since she had been here before, and then she spoke of the North-West Missions. As Mr. Kennedy had so recently spoken to the Board of the Bible Training Home at Matsumoto, at the June Quarterly, Miss Paterson confined herself more to the general outlines of her work. She told of her first experiences in Japan, and the difficulty of obtaining a native Bible woman to help her. She found Ich Mura San at the Union School, an undenominational school for girls. She studied hard for two months and was confirmed, and since has been her right hand for nearly four years. At first Miss Paterson was in Nagano, but that place being a very strong Buddhist stronghold, as well as a centre of education, she gave up the idea of establishing a school there. She then went to Matsumoto, which is quite in the interior, a day's journey over the mountains from Nagano, not in the near neighborhood as many imagine, and the second largest place in the Canadian

Diocese. It was easy to choose a place for a school, but not so easy to get a house. Miss Paterson was obliged to appeal to the Canadian W.A. for help; she got a grant of \$200 for the support of six girls. While the home was being built Miss Paterson took an interest in the young men of Japan. She gave some interesting details of her work among them, and of the difficulties thrown in her way by so-called missionaries of the Unitarian sect, one of these having told a young man, who had difficulty in believing that Jesus was Divine as well as human, that he did not believe that either, and that it was of no consequence. At last the home was opened. It is small and semi-foreign, that is half Japan style and half European. The girls must be trained to do everything for themselves, as that will be a great essential to their success as Bible women; they must also be well educated, or the men will think nothing of them, and they will have little influence. Miss Paterson was greatly helped in her work by Rev. Mr. Kernedy and his wife. She appealed in vain to the Canadian W.A. for a helper to be sent to her. She has lately heard that a Miss Sharpe has been sent by the Bishop to help the lady who has taken Miss Paterson's place. There are no funds to support her, so the Bishop is doing it from a private purse he has at his disposal. Miss Paterson feels that this shows great confidence in the work, and she can leave it now knowing it to be in good hands. She, herself, is going in a fortnight to San Francisco to work among the Japanese there. In closing she laid great stress upon the fact, that in the present war Japan is siding with the Christian nations, and that in China over 50,000 native Christians have given up their lives rather than their religion. It is not fair for people to say that there is no use in sending the Gospel to Japan and China, when the results have been what they are. She urged that every effort should be made to push on the work as being the greatest work any one can do.

At the conclusion of Miss Paterson's remarks, Rev. Canon Forneret kindly welcomed the Board to All Saints'. He then gave a short address upon the work of St. Matthew and the lessons to be drawn from his life. He sets us an example of devotion and obedience, and suggests how we may serve the Lord in many ways. St. Matthew went out as a Missionary, but before that he used the opportunities he had in his own house to the best advantage. Mrs. Gerald Guyn, of

Dundas, read an interesting and instructive paper on the Bi-Centenary of the S.P.G., which was so much appreciated that it was decided to have it printed for circulation among the Branches. Ich Mura San then gave a short address. She said Christianity was first introduced into Japan 350 years ago by the Roman priests. She showed the contrast in the Japan of to-day to that of olden time. Then the high class ladies only went out two or three times a year; now all is changed. She spoke of the difference between their marriage customs and ours, and of the difficulties Christians have who marry unbelievers. She concluded by thanking all present for what is being done for Japan.

It was to be regretted that Mrs. Leather, President of All Saints' Senior, was unable, through illness to be present.

There were no letters from the Branches for this issue, a most unusual occurrence; we will be glad to receive any that may be on hand before the 15th of October.

The American Magazine, "The Spirit of Missions," has been donated to the Library, the donor sending it month by month. It will be found a most interesting paper, full of news and nicely illustrated. The Library is now well supplied with books, and the Librarian will be pleased to be applied to for them.

It is expected that Miss Smith, Medical Missionary from Japan, will be about a month in the Diocese this autumn. She will be present at some of the meetings, and will visit outside places to lay the claims of her work before the different Auxiliaries.

[OTTAWA]. DIOCESAN MOTTO:—"God is love."

The Organizing Secretary reports that March Branch held its second anniversary meeting at "Oaklands," South March. It was most enjoyable and the large attendance of 50 was very encouraging to those who recalled, with what trepidation, the "earnest few" had first joined our Auxiliary circle.

Satisfactory as was the highly creditable statement of the work accomplished in two years, how powerless are dry figures to show the happy, joyous children, the thankful parents, the sick and suffering comforted by this labour of love. Above all, do we not know that love is of God, and everyone that loveth is begotten of God.

The Rev. Mr. Clark, of Metcalfe, writes to the Secretary of Junior work, asking her to convey to the members of the J.W.A., on behalf of himself and congregation, heartfelt and grateful thanks for the Font given to the Church at Vernon: and states that he feels sure that no work can be undertaken of more value, than supplying Fonts for Churches in such places as Vernon. The Church can best be shown by the due and proper administration of the Blessed Sacraments.

We regret to note several omissions in the printed report, viz., The Bishop's letter, which expressed much regret at his absence from our Annual Meeting, and advocated the circulation of cards to enroll the names of Annual subscribers to the D. and F. Funds; the list of Diocesan Members; the report of Miss Philips, of Onion Lake, and names of officers in Renfrew Junior Branch, viz., Pres., Miss Lily Hyett; Rec. Sec., Miss Lottie Purvis; Cor. Sec., Miss Allie Dent; Treas., Miss Violet Brownlee. In Clayton Branch the Cor. Sec. is Nellie Nolan instead of Miss Nellie Slack.

Dorcas Reports.

[ONTARIO]. Belleville (St. Thomas')—Bale to Wawanosh Home, Sault Ste Marie, Dio. Al. A parcel of clothing from a Diocesan member to a clergyman in the North-West.

A. MUCKLESTON, *Dorcas Sec.*

[OTTAWA]. Bales have been forwarded to the following places. Archville, Fort a la Corne, Sask.; St John's, Emmanuel College; Perth, Moose Lake School; Moulinette, Little Pines; Carleton Place, Lake St. Martin; Richmond, Dynevor; Grace Church, Fort Pelly; St. George's, Kutawa; St. George's, Battle Harbor Hospital; Morrisburg, Sarcee Reserve. CAROLINE F. GREENE, *Dorcas Sec.*

Treasurers' Statements.

TORONTO—From 20th of August, to 20th of September, 1900.

RECEIPTS.			
St. John's, Toronto Junction.....	\$ 5 00	Geo. Parker	1 00
St. Thomas' G.A., Toronto	25	Miss Lawrence.....	25
Donations—		Extra-cent-a-day Fund.....	48 56
Miss Macklem	10 00	Collection Monthly Meeting.....	10 80
			\$73 86

TORONTO—Continued.

EXPENDITURE.	
Blackfoot Hospital—	Indian Famine Fund (per Miss Macklem)..... 11 25
Salaries (3 months).....\$125 00	Rent of Italian Mission Church, Toronto..... 5 00
Maintenance 25 00	Education of Reginald Chowne (Final)..... 40 54
" Home, salaries (3 months)... 120 00	Expense Fund—
Marjaret Durntall's sal., Lesser Slave Lake (half year)..... 75 00	Post cards, E.C.A.D. Treasurer 1 00
Education of Winifred Bell, Yale. B.C. 50 00	New cash book, for Treasurer... 10 00
C.C.M.A., Japan..... 25 00	
	\$487 79

EDITH WEBSTER, *Treasurer.*

MONTREAL—From June 4th, to September 4th, 1900.

RECEIPTS.		EXPENDITURE.	
Balance in Bank June 4th\$83 11		Hospitality Fund 2 00	
Cash in hand " 6 89			\$403 69
Members' Fees 1 00		Two Life Membership fees, (Miss Bulmer's and Mrs. Nicholson's), are included in above receipts.	
Printing Fund 3 00			
Japan Medical Missionary..... 10 50			
St. Mary's Bible Home 8 50			
Saskatchewan, Miss Shaw..... 12 50			
" Miss Phillips 1 50			
New Westminster Chinese..... 6 00			
Moosonee, Mr. Fred Swindlehurst 5 00			
Algoma, Bp. Sullivan Memorial. 10 00			
Rupert's Land, to nurse, Dynevor 10 00			
" to bell 3 00			
Caledonia 4 00			
Athabasca..... 4 00			
Diocesan Missions, Rev. R. C. Brewer 10 00			
Zenana Missions and Scholarships 26 00			
India Famine Fund 78 57			
Mission to Lepers China 4 00			
Mission to the Jews 5 00			
South America, Mr. Sadlier's Mission 4 00			
Educational, Weston Frost 4 50			
Extra-cent a-day Fund 62			
			\$403 69

S. MAUDE MARLING, *Treasurer.*

HURON—From May 16th to August 28th., 1900

RECEIPTS.		EXPENDITURE.	
General Fund\$27 65		Literature 50	
Zenana 23 60		Miss Phillips, Onion Lake..... 2 65	
Lady Miss, China 20 25		John Nzippo 25	
" North West 36 85		Omoksene Cottages..... 8 00	
" Japan..... 15 15		Omoksene 60 00	
" Kahyengeh 37 50		Nurse for Omoksene 5 00	
Education 38 00		Shingwauk Home 10 00	
Diocesan Mission Fund 47 00		Algoma..... 3 00	
Miss Young, Japan 5 60		Bishop Sullivan's Memorial Fund 25 00	
		Sidney Pritchard 17 00	
		Hospital, Japan..... 55	

HURON—Continued,

Mackenzie River	2 00
Mackenzie River Bale	2 00
Rupert's Land Mission Fund	66 50
Deficit in Mission Fund pledge...	8 00
Rev. C. Weaver.....	5 00
India Famine Fund.....	29 50
Mr. W. Barbrooke Grubbe	8 00
Mr. H. Watson.....	10 00
Lion's Head	1 00
Mrs. Fry, Seguin Falls	2 00
Calgary Mission Fund	5 00
Rev. C. H. Shortt, Japan	25 00

\$547 55

DISBURSEMENTS.

General Fund	\$115 88
Lady Missionary, N.W.	41 15
Kanyengch	25 00
Education.....	10 00
Sidney Pritchard	51 00
Freight, Mackenzie River bale ...	10 00
Rupert's Land Mission Fund.....	81 50
Rev. C. Weaver, freight on bale..	5 00
India Famine Fund	28 82
Mr. W. Barbrooke Grubbe.....	8 00
Mr. H. Watson	15 00

\$391 35

JESSIE SAGE, Treas.

NIAGARA—From June 14th, to Sept. 21st, 1900.

RECEIPTS.

Offertry and Collection at Quarterly Meeting held in Grimsby..	\$15 07
India Famine fund	
A friend	5 70
St. Jude's, Oakville	5 00
Miss Caddy's pupils	50
Japan Missions	
St. Andrew's, Grimsby, for St. Mary's Bible Home, Japan.....	5 00
Extra-cent-a-day Fund.	
Ascension, Hamilton	1 00
St. James', Dundas	1 00
Cathedral, Hamilton	2 00
Zenana Missions	
Christ Church, Niagara Falls. Cathedral, (H.), L. M., towards support of a Bible woman in China	30 00
Leper Missions	
St. Mark's, Hamilton	1 50
North West Missions	
Lit. Com., towards expenses of teacher to Emmanuel Coll, Dio. Saskatchewan ...	8 00
St. George's, St. Catharines, for Rev. J. F. Cox, Manitoba	1 50
Lady Miss. Fund	
St. Andrew's, Grimsby.....	5 00
Christ Church, Niagara Falls	5 00
Japan Medical miss Fd.	
St. John's, Stamford.....	4 00
St. John's, Stamford	2 00
Education fund	
St. John's, Stamford	2 00
Tax on Fees	
St. John's, Stamford	70

\$96 97

EXPENDITURE.

Expense Account—	
“Times” Printing Co., for advertising Annual Meeting.....	1 00
Recording Sec. for postage.....	3 00
Speakers' expenses to Grimsby	2 85
G. B. Midgeley, printing 400 Annual Reports.....	61 25
Postoffice order and draft.....	27
Loan of palms at Annual Meeting	1 00
J. G. Cloke, for minute books ...	1 50
India Famine Fund—	
Mr. T. Mortimer, Treas. C. C. M. A.	21 20
Lytton Hospital, B. C.	
Ven. Arch. Small towards building addition to Lytton Hospital, as voted at Annual Meeting	149 00
Zenana Missions—	
R. G. Macdonald, lay Secretary C. E. Z. M. S., towards support of Bible women in China	30 00
Zenana Missions	2 00
North West Missions—	
Miss Ridgeway, towards expenses to Emmanuel College, Saskatchewan	25 00
Educational Fund—	
Rev. A. H. Allman, Emsdale, Algoma Diocese... ..	30 00
Japan Missions—	
Rev. W. F. Kennedy, for St. Mary's Bible Home, Japan ...	20 00

\$348 07

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TORONTO.

P.M.C. from August 20th, to September 13th, 1900.

Ashburnham	\$ 6 75	St. Stephen's.....	19 00
Cavan, St. Thomas'	5 25	St. Simon's.....	18 50
Penetanguishene, All Saints'	5 10		
Toronto—			\$100 35
Ascension Church	5 00	DESIGNATED	
St. Anne's	8 00	Diccesan.....	\$91 55
Chester	7 30	Algoma.....	20
St. Matthew's.....	6 95	Northwest	6 05
St. Mark's, Parkdale	16 00	Foreign.....	2 55
St. Paul's.....	6 80		\$100 35

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