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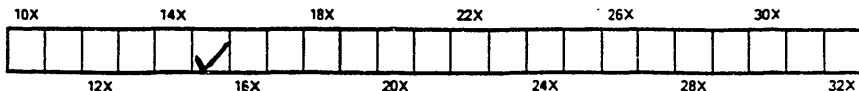
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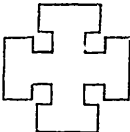
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"THE LOVE OF CHRIST CONSTRAINETH US."

Letter Leaflet

OF  THE
Woman's Auxiliary

TO THE

Board of Domestic and Foreign Missions

OF

THE CHURCH OF ENGLAND

IN CANADA

Vol. X. No. 11

SEPTEMBER, 1899.

Yearly Subscription
15 CENTS

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. September—Qu'Appelle, Chinese in America. October—Selkirk, All Islands.

PROVINCIAL.

The Provincial Dorcas Secretary begs to call attention to her change of address, which in future will be 890 Bathurst Street, Toronto.

THE INDIANS IN THE DIOCESE OF QU'APPELLE.

In the Province of Assiniboia and Diocese of Qu'Appelle, there are four different tribes of Indians, viz., the *Sioux* and *Assiniboines*, who are akin to one another; the *Cree* and *Saltaux*, whose languages are alike, and between whom there is a good deal of intermarriage.

The work of our branch of the Church is among the Crees and Saltaux. There are three districts where Mission work is done, viz. : (1) Fort Pelly, under the Rev. O. Owens, at the North East corner of the Diocese; (2) Touchwood Hills, subdivided into (a), Gordon's (b), Poor Man's and Day Star Reserves; (3) The Saltaux Reserves at Fishing and Nut Lakes.

(1) FORT PELLY—This is an old post of the Hudson Bay Co. The work in the earliest days was done by the C.M.S. Agents; for the last fifteen years by clergy appointed by the Bishop, and partially supported by S.P.G. It is now mostly Pastoral and Educational, and the great need is a small but effective Boarding School, which might well be of a semi-industrial character. The workers here have been Rev. S. Agassiz, Mr. H. Dee, and now Rev. O. Owens, late of Gordon's School.

(2) TOUCHWOOD HILLS—Here again the earliest work was done by C.M.S. Agents. The memory of the good and earnest work done by the Rev. ———, and Reader and Catechist, Pratt, still survives.

(a) Gordon's Reserve has for many years had a Bearding School, which should be made more industrial in character, and teach at least carpentry, blacksmith's work, and farming. It is at present the school of the Diocese, and has children, both Indian and Half-breed, from all over the Touchwood Hill Agency. The great need now is a Priest as Principal, who would give a general supervision and religious tone to the place, but who, by the aid of a good lay teacher, would be set free to go forth on evangelistic tours, which would also lead to the recruiting of children for the School. The work on the Reserve is mainly pastoral, though there are still a few heathen families.

(b) POOR MAN AND DAY STARS—These Reserves are both heathen, and it is cheering to know that the Bishop has appointed the Rev. E. H. Bassing here as Missionary, under the C.M.S. Grant. At his new quarters there is a charming Church of S. Andrew, at Kutawa, which, though at present used by the white people only, will, we hope, be soon used also by Christian Indians.

3. THE SAULTAUX RESERVES OF FISHING AND NUT LAKES—Here is a most interesting field of work, which was begun by the Rev. Leonard Dawson, and was carried on by the Rev. A. C. Kettle, for a short time, but is now vacant. We hope that this district will be effectively occupied again, not only by a Priest, but by a School-master.

Missionary work among Red Indians is difficult, but most interesting. They are an intelligent religious-minded people. In their own religion there is much which is interesting, and containing elements of truth, which the evangelist does well to seize hold of, and then lead them on to Christian truth. Thus, to put it shortly, Indians believe in a personal God, whom they call the Great Spirit (Kiche Manitou), whom they consider the Creator and Almighty, but absolutely without love or sympathy, and unable and unwilling to hear the prayers of his creatures. To meet the natural want for a nearer and more sympathetic God, they worship many gods good and bad. Among the good ones are the N. wind (Keewatin), who brings the snow, which enables them to hunt better; the S. wind which brings the much needed rain; and the Sun, in whose honour they hold religious dances and feasts in the month of June. Among the bad gods is Piasoo, the god of thunder and lightning, to whom they make vows, pray, and give alms to propitiate him. They believe also in a life after death, with crude ideas of heaven and hell.

There is no more interesting and important work than evangelization of the Red Indian subjects of our Queen. Attempted by those who simply believe in God's promises and commands, the work must be blessed as it has been in the past. As in all Christian work, we want a due proportion of Evangelistic, Pastoral and Educational work. We want now especially to ask the prayers of our readers that an Evangeliser may be raised to be the instrument, in God's hands, of drawing these Touchwood Hills Indians into the fold of Christ's Church.

N.B.—The above was written, with a very slight alteration, for obvious reasons, by the Rev. Leonard Dawson, for the November *Occasional Paper*, of last year, the organ of the Qu'Appelle Association (the band of workers for that Diocese in the Old Country). The Rev. L. Dawson, formerly worked in that Diocese himself, and was enthusiastically interested in the Indians, giving up his own more comfortable charge as Rector of Regina to take up Indian Missionary work at Kutawa, where he was doing a splendid work, but was obliged to resign on account of his wife's continued ill-health; he is now one of the S.P.G delegates in London, England, and still continues his interest in all Missionary work, in the Dominion specially.

Letters from our Missionaries.—Domestic.

QUEBEC. From *W. R. Haynes, Victoria Home, Peigan Reserve, Pincher Creek, Alberta, Aug. 2nd, 1899, to Miss VonIffland.*

"I beg to acknowledge receipt of barrel of clothing, which you so kindly allowed the Rev. Hockley to transfer to us. It is indeed a great boon. The Girls' flannelette under clothing was especially welcome; we have been trying to use this entirely for the girls, and what you so kindly sent us has partly filled this want; and the dresses were such useful ones, and what we were in extreme need of; I had been wondering what to do for them, in fact, if your barrel had not arrived as it did, I should have had to buy stuff to make for them. The boys are always the worst off for clothing, so little of this is sent to us, so the piece of blue duck, and two pairs of pants were especially welcome, Mrs. Haynes is going to make the duck into pants at once, and then the nice well knitted soft socks will fill a real want when the

cold weather comes, in fact everything was useful and good and well packed. The jelly and fluid beef will be first-rate for the sick ones, of which we have quite a number. We have at present 17 girls and 11 boys, and are expecting to take more every day, so that as our numbers increase so do our needs. I shall be heartily glad if you can in future work for us, for it was a real pleasure to unpack such a barrel. If at any future time you require any information about our work, I shall be most happy to give it you. I would especially request your prayers at this time for our Indians who are preparing for baptism, and those who request to be married according to Church rules. My hands are full with the work of the house and the adults seeking baptism and marriage. Again thanking you sincerely for the excellent barrel of clothing."

TORONTO. *From Rev. Geo. Holmes, St. Peter's Mission, Lesser Slave Lake, Peace River District, July 26th, 1899.*

To our dear Friends and Helpers of the W.A.

"Never before have I written a letter from St. Peter's Mission under such a deep sense of responsibility for its contents, nor did I ever feel that so much depended upon any appeal I ever sent forth. We hate to be constantly before the Christian public as chronic beggars, but at the present crisis, circumstances compel us to choose between that or resigning the work, and that at present we are not prepared to do.

Ever since the Government notified us of their intention to treat with the Indians and Halfbreeds in this Diocese, we have anticipated a crisis in our work, especially in connection with our Boarding Schools. That crisis has now come, and I am sorry to say, that the result of the Treaty here does not brighten our future prospects, but otherwise—the outlook is anything but encouraging.

As I have before stated, the natives of Athabasca, with the exception of the Beavers and Chipewyans, are of mixed blood, though from a Missionary point of view, they are as much Indians as either of these tribes. The Commissioners were empowered to treat all as Indians who were willing to accept Treaty; but to our great disappointment, and the severe loss of the Schools, only a small minority accepted it, the rest all choosing "Scrip" instead. They regarded

the term "Indian Treaty" as much below their dignity, though they saw that the Treaty would be of the most practical and lasting benefit, both to themselves and their children. Pride of origin and not the future welfare of their families, decided their choice. The only advantage which the "Scrip" offered over the treaty, was that it, for a short time, placed them in the position of "Okemows," viz., Chiefs or Masters. Some, with large families, realized as much as \$300; but I fear that in the majority of cases, it will prove a hindrance instead of a benefit. Through this foolish choice, our Schools will now be deprived of the present support grant from Government. There are not more than half a dozen children in our School who will come under the head of Treaty Indians, all the rest being children of parents who have taken "Scrip," which means to our School, a loss of over a thousand dollars a year, unless we turn out all the Scrip children and admit Treaty children only, merely for the sake of Government support. The North West Council may allow us a small grant towards a teacher's salary, but beyond that, we cannot expect any Government help for educating and training Scrip children. The majority of those who have accepted Treaty are Roman Catholics, so in any case, our share of these will be a small one.

At Whitefish Lake, from which place we had, last winter, ten scholars, the Indians absolutely refused to meet the Commissioners, or to discuss the subject, consequently we need not expect any Government support for their children. We hear of several new families, who intend to place their children with us, but unfortunately they are Scrip Indians; and what will be their surprise when they learn that by their acceptance of "Scrip" they have made themselves responsible for the support of their children. In less than a year from now, their Scrip money will be exhausted, after which they will be as poor as ever, and the possibility of supporting their children at school as distant as ever.

Under these circumstances, and in the face of such uncertainty, we dare not venture to order our usual outfit of provisions for the Home, but we have sent for a small supply which we hope may enable us to support our usual number of scholars, 34, until the end of January next; that is for a month over the first quarter of the school year. As to whether we shall be able to keep the Home open

longer than that will all depend upon what we hear in the meantime. Had all our people accepted treaty, we might have been independent of any other help than the bales; with \$60 or \$70 per capita for all the children on our books, we could not only have supported them, but from the same source we might have gradually increased our accommodation; as it is, we shall not only be dependent upon the bales even more than before, but shall also be dependent upon the Church in Canada and England for the necessary funds to carry on the work.

The whole question resolves itself into this—must our Home be closed or not? I feel sure that many loving hearts will respond with a decided no. Thirty lambs of Christ's flock, already rescued, like brands from the burning, must not be turned adrift into the immoral atmosphere of camp life; these promising blossoms which now encourage us to hope for an abundant harvest, cannot be left exposed to the blight and mildew of heathenism—the light which has begun to shine in this dark place, through the grace of God manifested in the lives of these children, must not be pushed under a 'bushel'—the song of praise, which, from these young lips, has filled our Church with the savour of sweet incense, must not cease—the good substantial buildings which have been erected at such a cost of money and hard labor must not fall to ruin. But if none of these threatening clouds are to darken the present bright horizon, hearts and hands must be awakened and called to the rescue.

I am not writing from the chambers of despair, but from the 'Watch Tower' of Faith; nor do I believe that I am sounding the alarm in ears that are deaf, or sending forth this appeal to hearts that cannot feel and sympathize. There are many, I know, who would be willing to stand by the door of our Home and keep it open if they had the means, yet if we cannot give our 'thousands,' we can give the 'widow's mite.'

If circumstances did compel us to close our Home, it would be a crushing blow, and one which would be a great temptation to resign St. Peter's altogether; but we do not forget the blessed truth that 'the Lord reigneth,' and yet another, which has so often cheered us in times of discouragement, 'not by might nor by power, but by my Spirit saith the Lord.'

But if we can, with our tongues, hands and pens, keep open St. Peter's Children's Home, we shall lose no opportunity of using all to the utmost of our power.

While I am writing and appealing for this Mission in particular, I am also writing on behalf of St. John's, Wapuskow; St. Andrew's, Whitefish Lake; Christ Church and St. John's, Peace River, over which the Bishop has asked me to superintend during his absence from the Diocese. Wapuskow and St. Peter's are the only two places where Boarding Schools have been established, therefore their needs are the most urgent at present. The other Missions will not be immediately affected by the result of the Treaty, as they are in no way dependent upon Government support. We still hope that the Whitefish Lake Indians (about 170 all told), will accept Treaty next year, if so, the Government may sanction the erection of a school, and become responsible for its support. The Beaver Indians on the Upper Peace River, did not wait to meet the Commission, consequently the Rev. H. Robinson, who is struggling to erect a small Mission House at St. John's, is much discouraged and thoroughly disheartened. What could a carpenter or a smith do without his tools? no reasonable person could expect him to begin work until he had them; yet, missionaries in this Diocese are compelled to attempt the impossible task of building up Missions without means—no wonder that the progress is slow, and the isolated workers wishing for release of such responsibility. The attitude of the Indians towards the Gospel is everywhere encouraging, and the work only needs adequate support and there would be a corresponding result.

I have just been making out our statistics for the year, and they show a Native membership of 85, the largest in the Diocese; besides these, there are about 50 Europeans to whom we have to minister. Considering that this Mission was not established until 1887, when there was not a single Native member, it is not altogether discouraging. In the absence of the Bishop, he allows me as Superintendent, to recommend appeals. Please pray for this Diocese in its distress." *From Rev. John G. Anderson, St. Peter's Parsonage, Manitoba, July 18th, 1899, to Miss Jackson of Emily W.A.*

"Your nice bale of clothing arrived in good condition last week. We were very glad to get it indeed, especially for the reason that we

hardly ever get a bale so early in the season, and we are generally badly in need at the beginning of the cold weather. Your bale will be very useful to us in this way, and I am sure the contents will be much appreciated by the poor people who will receive them.

I do not think you need to apologize for the size of the bale or the number of the articles contained in it. You have indeed done well, and have sent us a fine assortment of things. Mrs. Anderson has appropriated several of the baby things, the chair cushion, and two undergarments for herself, articles which she needed very much; and she wishes to thank you most sincerely for asking us to take anything we required. Thanking you again very much for your valuable help, and praying that God's rich blessing may rest upon your labours of love."

From Rev. C. E. Whitaker, Peel River, to Mrs. Kuhring, Church of Ascension, Toronto, Jan. 19th, 1899.

"I think I acknowledged receipt of school books which you sent me. Unfortunately they were part of a cargo that was drowned in the Rapids, and though they were fished out they were soaked with water, and not being dried, on arrival here they were all stuck together with mildew. However that was not your fault, and we fortunately had a supply sent from Winnipeg, which escaped. Now I am going to try if the W.A. still have latent energies, and whether any Branch would kindly consider the needs of the Indians of Peel River. Such useful things as boys' and girls' clothing of all sorts; women's chemises, petticoats and skirts; men's shirts; stockings and mittens of all sizes, especially small ones; hoods, mufflers, remnants of wool or cotton material, thread, needles, quilts, blankets, etc., would be very acceptable. When I tell you that the freight from Toronto to this place is \$20 per hundred pounds, you will not wonder that I say to you, let nothing be put in which is of doubtful value. Second-hand clothing that a pawnbroker would handle, would be worth here less than the freight; not that I think any of your friends have known anything of the pawnbroker, but I want to illustrate. I want to tell you, that as a rule, we do not give away this stuff except to old and very destitute people. It has been the custom of the W.A. to pay the freight as far as to Edmonton, the Missionary having to pay the balance; and the use of the goods in food or country clothing

is made, if possible, to cover this balance. An Indian is a queer being, he will gladly pay for a new thing, while an old garment, even if good, would hardly be taken as a present by some of them. Let me say a word or two more of caution in what is sent here. Do not put in patches or unfinished patchwork: don't put either pins or needles loose or stuck in garments; bales have to be handled many many times before they reach us, and I beseech you think of the hands of the porters. Bales to reach here the same year, should be sent off in April to Edmonton, c/o. of H. B. C., charges prepaid that far. Some one may say to me 'Beggars must not be choosers,' but I do not consider myself in the light of a beggar, rather as one on the ground, knowing the need, telling those who have the means and the desire to fill the same. There has been much sickness among the Indians this fall and winter, but most of them are away now in the country, and I trust faring better. Personally, you will be glad to know I have now some one of my own to get a lunch for me if I come in late. My wife enjoys life here very much, although it is rather hard for one delicately reared. This year our fishing failed, and as we usually count on fish as a staple, we are rather in straits; but we know whose we are and do not fear. I hope you do not forget us on the 24th, which is the cycle of prayer date for this remote part of the world. Really I believe the Stringers and ourselves are as much isolated as any one in the whole Church Missionary Society; that is to me really the greatest hardship in the country; even now it is a year before we can get an answer to a letter"

Written by the Bishop of Moosonee.

"We left Moosonee on Wednesday, May 31st, for our prolonged absence. For some time we had been very busy making arrangements as there was a great deal to do. The new house will not be shut up, but a part of it will be inhabited by members of the mission staff, while other rooms will be ready for visitors at packet time, the Archdeacon or Mr. Lackey. Sometime back I wrote to the latter asking him, if still possible, that he would come and take up work in this Diocese, he having offered before, when other things blocked the way. It was now hoped that he might meet us at the line returning with our men as far as Moosefort afterwards going on to Rupert's House to join Mr. Swindlehurst. Our start was early, 8.30 a.m., but 'the-

'place' was there to wish us God speed. Flags were flying and many hearty good wishes were uttered before we all embarked in our roomy canoe and paddled round the corner of the island, and so out of sight. Our crew consisted of 5 men, one of them being John Jeffries, an earnest, Christian man, from whom I hope to get help as a reader later on. The water was high and our progress good at first. At our camps we were able to appreciate the thoughtful kindness of the friends left behind, as we opened our basket and sustained nature with sweet home made bread, cookies and other country luxuries. The little ones were particularly grateful to the good friends. Poor children, the discomforts of camping told rather roughly on them at times. The weather was good for our start, but we were not too early for the flies, which soon began to make life a burden. The heat was very great, indeed, at times we hardly knew how to keep smiling, and it was a vexed question whether it was better to smother under our veils, or to raise them to breathe and then be devoured by flies. Still we were making progress, which was the chief thing. We were so anxious to reach the line early that we broke camp daily about 4 a.m., continuing till after 7 p.m., that no time should be lost. But a check was coming to our speed. On Thursday, June 8th, we had reached our second portage, and were within a few miles of the half of our journey. We had made the portage ourselves, and I was waiting with my camera to catch the men as they came in sight carrying the canoe, when, instead of the men, there was only my guide, informing me that the steersman was too ill to go any further. I placed my stock of medicine at his disposal and exhausted my arguments, all was in vain, he had made up his mind that he would get worse if he went on, besides he had nothing to lose by returning as he had drawn full pay and rations for the trip. The other men sided with him as they were not in good condition, one having injured his leg, another being disabled from carrying. As it was impossible to go on, all we could do was to pitch camp and to urge the men to make their best speed in fetching fresh help. This they did, paddling all day and drifting down the stream at night, so reaching Moose by Saturday night. Meantime there was no fear of starving in camp, as our rations still held out and we hoped to add some fresh food to our larder. John, who remained with us while the others returned, set his snares and

looked for birds or other game, while I also set snares and fished. All the time we were there, 9 days, we saw no bird, a fact which partially explains why the poor Indian so often suffers from hunger. I caught fish every day and John snared 3 rabbits. We had often pictured the delights of a holiday taken with the family, but this holiday hardly came up to our imagination. What between the stifling feeling occasioned by being obliged to wear our veils in the intense heat and the torture of the numerous flies who were most unremitting in their attentions, we found life rather hard. Still the days passed, and one evening we were surprised by a very pleasant visit from an explorer. On the last day when we were watching the bank for our returning crew, we were astonished to see another exploring party, 4 white men, this time. They had expected to see us as they had heard at the line that we were due, so they brought our mail. Think of the joy of hearing from many friends after being shut off from the world for so long. Just then our men returned bringing us fresh food and so many contributions from kind Mocse friends. We had a joint camp and enjoyed it on both sides. Our friends were surprised to see such "babes in the wood," and were most cordial. We had such pleasant intercourse together. After our pleasant talk was over I had an interview with our men. We now had a crew of 6, all big and strong, and three of them capable of acting as guides or steersmen. The fresh canoe was very roomy, 20 feet long and 5 wide at the widest part. I told the men that we must push through with all possible haste, as the time was late and our friends would all be very uneasy as they had received word that we were to be at the line on 17th, and that I might again miss the Missanabie Indians who had already been twice disappointed. On our side we were willing to fall in with any arrangement that they might make and would not delay for meals or any other reason. The men were willing to do their best, but thought it hardly possible to reach the line by the 24th. On Saturday, 17th, at 4 a.m. we bade good-bye to our new friends and our old camp and started off on our forced journey. The crew were very good, working their best, and we all bore our share, some days they were so tired that they dropped asleep over their paddles till roused by the laughter of their companions. We reached the line as we had hoped on Saturday, 24th, and lost no time in sending a telegram to set our anxious

friends at rest. We found that our delay had made quite a little commotion as owing to the impossibility of sending information, there was no means of finding out what had caused the delay. We arrived just in time to stop a search party which had been organized to bring us food and help if needed. There were more white men at Missanabie as there is a talk of valuable mineral in the vicinity. We had a quiet and restful Sunday after the 25 days in the bush."

MONTREAL. *From Mrs. Matheson, Onion Lake, July 12th, 1899, to Miss Ramsay.*

"Your two bales reached us safely, and have given us all a great deal of pleasure already. Miss Shaw was glad of all the girls' clothing, as she requires a lot for her family; and Miss Phillips and Miss Marsh together take charge of the boys. All the clothing will be a great help to us. The men's clothes were just in time to help Mr. Matheson in paying wages to his builders, log-cutters, well-diggers, etc. Last week he had six gangs of men working, and he paid out on Saturday alone, \$112.25 for wages. The samples, thread, etc., were sent to the sewing-room, with the yarn, which is all given out to the girls to be knit at the Camp ready for winter. They expect to go out next week, and hope to get some knitting done. The groceries were very acceptable, and many of them quite a treat, because of their rarity here. There can be no doubt as to the contents of the bales giving us all both comfort and happiness.

One of our Indian women died suddenly, Monday, she left four children with us, two girls and two boys, the youngest two and a half years old. In the afternoon our second girl fell down the well, but fortunately escaped with a flesh wound and dislocated wrist; I set the wrist at once under chloroform, and to-day she is quite bright and happy, but in bed of course, and stiff from the fall. The well was 37 feet deep, but there was only about 18 inches of water, or we could never have got her out alive. One of the men carried her up, and she was undressed before I ever knew of the accident. We are so glad that instead of mourning we can give thanks to-day for her wonderful escape. We are very busy building, and it was for this reason that Mr. Matheson asked me to acknowledge the bales. Love from all the workers to the members of the Sunbeam Branch."

Extract of letter from W. R. Haynes, Victoria Home, Peigan Reserve, Pincher Creek, June 21st, 1899, to Mrs. Marling.

"Just now one of the girls is lying at the point of death, dying from consumption, and with not a friend in the world, for she is an orphan. She is such a good little patient. I had to get a doctor to see her last Sunday, and for his visit had to pay fifteen dollars, but he said he could do nothing for her. Thank God she is ready when the call comes! If only we had a hospital and a nurse, or even a nurse, it would be a great boon, and save many valuable lives. It is very hard on us to have to do our daily work and attend to the sick; we have six other cases of scrofula which have to be carefully attended to and dressed every morning. If only I could convince you of this, *our great need, I feel sure the trained nurse would be forthcoming.* We are just about played out ourselves, with the work and worry, and this will make the fourth death this year. Oh! if only someone could come and help us, how thankful we would be."

From Emily Reeve, St. David's Mission, Fort Simpson, Mackenzie River, March 29th, 1899, to Miss Mudge.

"The pocket Font so very kindly sent by the St. George's Branch Working Party, reached us by the day train, March 28th, in perfect condition. Will you please thank the members of the Working Party, and say how pleased we were to receive so handsome a Font. I have always disliked the idea of using an ordinary basin for Holy Baptism, and sometimes the cup from the Communion Set has been used for that purpose. May I suggest the sewing up of such like packages for the "far North," in strong cotton or something of that kind. The wrapping paper was worn through in several places, and the lid of the packing box had become loose. Then too, curiosity often enlarges the holes made by rough travel, and consequently the contents of such-like packages are frequently damaged, and sometimes lost altogether. Very many thanks for your kind wish to see us sometime in Eastern Canada; I do not know when we can be spared to visit civilization, our Diocese is already very short-handed, and we have been and are likely to be again disappointed of any incoming help for the work. With kind regards and many thanks."

ONTARIO. To Mrs. Young, Trinity, Brockville, from Mrs. Hardyman, Bull Horn School, Blood Reserve, Macleod, Alberta, Nov. 14th, 1898.

"My last letter was written in such a hurry I was not able to tell you much about our work. My husband is not ordained but he is a lay-missionary. We are very happy here, and the Indians on the whole are easy to get on with. Yesterday, there were seven children in Sunday School; my husband is teaching them the hymn 'Jesus loves me' in their own language. Last Saturday I had 11 children to dinner; the Indian Department supply me with meat, biscuits and rice. I have no one to help me; I do all my own work, and my little son is just 18 months old. Servants are so hard to get, they want larger wages than we could possibly afford. There are one or two families who keep their children so nice and clean. This afternoon one little girl wanted a new dress, and sad to say, I had none, and she cried so, her mother could not make her understand the bales had not arrived. I am sure the ladies of the W.A. would be so glad if they could only see the faces of some of the children, especially the younger ones, when they receive anything out of the bales. I was going to mention that I have to pay an Indian woman twice a week to fetch the meat ration; I pay them with sugar and tea. The rations are issued at the lower Agency, seven miles from here. The Indians go with their travoies, they receive flour and meat; they nearly all keep a number of dogs. The Turnips family have a string of eight dogs following them to the ration house. When they are going to have a prayer-meeting in their own religion, the man of the house goes outside and calls at the top of his voice for the people to come. They are very reverent during praying time. Their great idea is that a white man can't be poor. One Indian woman laughed so at me one day because I said I could not buy her bead work because I had no money; she thought I was not telling her the truth. We have a very nice large school-room, with a large bell on the top, but unfortunately, they take no notice of it when it is for school. They are always quite willing to listen to you when you wish to read them a portion of the Bible. The old custom of cutting off one of their joints when a relation dies is dying out, but it is dreadful to be near a house or tent when a death occurs, as they simply howl, one woman died within a few yards of our house this summer, and her mother kept up her

howling at intervals for nearly a month, and the daughter was buried quite close, on a hill. We have a most lovely view of the Rocky Mountains. I am seven miles from the nearest white woman, she is Mrs. Hockley, so you can think we are pretty lonely. Mrs. Hockley was the only white woman I saw from Jan. 1st, till April 4th, as we were not able to afford a horse and rig for seven months after we came here, there were so many other expenses. We are 30 miles from Macleod, our nearest railway station. They nearly all come to me when they are sick, for medicine; one man and woman came with a baby of four months old last Friday, poor wee thing, it was dying of inflammation of the lungs, it was done up in a moss bag, with its chest all bare, and a handkerchief tied tight round its forehead. It is often a puzzle to me how the babies live, they certainly go through many trials. We are gradually getting our own house improved and made warmer, it is the coldest house I was ever in, it is not properly finished off inside, there are no ceilings to any of the rooms, of which there are four, two upstairs and two down, and both front and back doors are all broken, and patched with paper and cardboard, the former is never used, it is banked up on that account, but we have put a small lean-to at the back door to hold our coal and wood for this winter, and next summer we hope to finish it off as a summer kitchen. Very many thanks to the ladies of your Branch for taking up our little school, I am sure God will reward them in their noble work, and I ask them to remember us and our school in their prayers, that we may be blessed in our work."

To Mrs. H. Simpson, Cataragui, from Mrs. Andrews, St. Peter's Parsonage, Dynevor, Nov. 8th, 1898.

"I suppose you have got fairly started on your winter work again in the Auxiliary Meetings. May each one of you be richly blessed in your own life in your work of love helping others. The Children's Guild's little girl, here, 'Bella Chief,' worked some nice little watch pockets in deer skin, for the three leaders, in token of her gratitude to them; I hope they got them all right and were pleased with them. We were very much pleased ourselves, as we knew it would be an encouragement to the dear little workers. We have had a number of changes here since I last wrote you. The Indian Hospital has changed hands; the Rolstons having left rather suddenly last

summer for B.C. The trained nurse who came out from England to help has had to take entire charge, and I believe is doing very well; of course everything was very new to her just coming from England, and there were a good many discouragements, but I think she is over that now, and I hope will be a help to us in the parish. Miss Lockhart (the nurse), has just started a girls' class on Thursdays, to try and help them, she intends opening with prayer and a little Bible study, and then doing a little needlework, and reading some interesting book, most likely Missionary literature, which I trust will help to lead their minds to better things. Would you ask your ladies to kindly remember them in prayer on Thursday afternoons; poor girls, they do need all the help they can get, their heads are so easily turned by a little dancing, etc., and they are so childish it is difficult for them to realize that there is any other than the present moment to think of. I am sorry to say I have never been able to re-commence my woman's Bible Class, it is not for want of will I assure you, but I have not had either the time or the strength."

To Miss Simmons, Newboro', from Rev. F. Britain, Welford Station, Algoma, Dec. 21st, 1898.

"Received safely and in splendid condition, your splendid bale of goods; accept my own most hearty thanks and the thanks of the prospective receivers, we were all most grateful. Yours is a grand work, working for others, it is the happiest work in the world. I was ordained on Sunday last, at the Cathedral, Sault Ste. Marie."

NIAGARA. *From A. E. Wilson, Esq., Washakada Indian Home, to St. Mark's W.A., Niagara-on-the-Lake.*

"Thank you very much for the \$25 received in your letter of the first instant, towards the support of Peter Anthony. I also wish to thank you for the splendid bale of clothing, which arrived safely, and which we are very thankful to have. Peter Anthony is making splendid progress, both in studies and at his trade, and we have every hope of his doing exceedingly well after leaving the school. Thanking you and our many kind friends for their support and help in this work, believe me, etc."

From Geo. Ley King, Esq., Shingwauk Home, to St. Mark's W.A. Niagara-on-the-Lake, May. 1899.

"The very acceptable bale of clothing and quilts, kindly sent by

the members of St. Mark's Branch for the Shingwauk Home, arrived safely to-day. We were very glad to receive it, and I beg you will convey to the members our most sincere and hearty thanks for their kind aid. All the articles sent are most useful, and will assist us much; the cloth clothing and quilts were greatly needed, and have already been distributed. The ribbed and double heeled hand knitted socks are especially welcome, and I have been admiring them ever since their arrival; I never saw socks better made, for strength and durability, and whoever knitted them, if I may be permitted to say so, must be a very practical person and understand boys.

We have just finished our annual spring cleaning, which in our large household is no small undertaking. The day schools have been closed for ten days, to enable all hands to assist; whitewashing, painting, scrubbing, kalsomining, and general renovating of all the buildings, inside and out, has been the order of the day. The boys revel in it and go at it with a will, and boy-like much prefer it to their classes."

From Rev. Maurice Sanderson, to Miss Milledge, re St. Jude's bale, Oakville.

"Please excuse me for not writing you an account of my work sooner, as I had promised. But first let me thank you very very much for those very useful bales of clothing you sent me. These poor people, especially those who got them, are exceedingly pleased with those pretty dresses. How thankful they all were to get something, and how happy it must make the hearts of the kind givers to know what comfort their work brings to these poor people. You ought to see the beaming smile of happiness on the face of a poor little boy who gets a good warm coat or pants, or a little girl who gets a nice warm dress or jacket from one of your bales. I may say you ought to see that smile before you can realize fully what joy your good work brings to their little hearts. I have been asked over and over again by these poor people to thank those kind friends who sent them such nice warm clothing, and I do heartily thank you for the very kind help you have given me, and may God bless the good work you are doing. I was asked quite often for any old coat or pants or any old pair of shoes that I did not need or could possibly give them; of course I gave them all I could, which was not much, as I am pretty poorly off

myself. And now a few words about my work. During the first part of the winter we had reading and singing classes in the Mission House, which were always well attended. These poor people just love singing, and the only trouble I had with them in that direction was that I could not get them to stop soon enough when they once got started; we used to sing from six till about half past eight, or more, sometimes. How joyful it is to hear now, instead of the conjurer's drum, the praises of God sung by these people who were once in the blackest darkness of heathenism. In reading I find them rather difficult to teach, the older ones especially; the younger ones can all read English well, though they do not speak it, and in reading over the responsés with them, in their own language of course, they seem to be able to read them quite readily, but in church, am sorry to say, very few of them try to read; this may be on account of the very small number of books we have. We are very greatly in need of more Prayer and Hymn books (Ojibway). I visit each house fortnightly, which is as much as I can have time for on account of having to teach school too, in nearly every case they seem so very glad to have me read and pray with them. In some houses I often ask the father of the family to offer a short prayer, and it is very, very gratifying to hear these poor sons of the forest praying to Him whom they had been so long ignorant of. They are all baptized, and all belong to the Church of England, and I think that a few, at least, do try to live up to what the 'Big Book' says. Since New Year we have had Wednesday evening service in the Church, but am sorry to say very few attend; this is no doubt on account of so many being laid up with the grippe. They are very poorly off for food just now. Last fall they killed very few fish, and moose and deer are scarce, even rabbits are few, consequently they are having rather a hard time of it; but I think too, some at least, are too lazy to go out to hunt, they do go out for a day or so, but of course they can't go very far in that short time, and therefore can't find any game."

OTTAWA. From Mrs. Hines, Devon Mission, Pas P.O., Sask., to Miss Grand, Ottawa.

"The parcel of Altar Linen reached us safely, and Mr. Hines took both it and your letter to Mr. Pritchard, that he might understand that the set belonged to the Mission and not to the clergyman. Mr.

Pritchard says he had to use his own table linen, as there was none belonging to the Church when he arrived there last Fall. We have had cold rainy weather since Mr. Hines left, which rather troubles us, for he was taking in a number of Indian children for the Industrial School, Winnipeg, and although both we and the Indian Agent did the best we could to give each child an outfit, we know they were not prepared for the inclement weather we have had. Now that a beginning has been made, we hope every year a number of the school children will be transferred to the Industrial Schools, where they will be taught trades, and be thus enabled, in time, to become useful members of society."

FOREIGN.

Letter from the Bishop of South Tokyo. Matsumoto, May 15th, 1899.

"I wish now to redeem my promise to write to you about Miss Paterson's Bible Home in this place. I have looked at it carefully, thought of it much, and talked it over with Mr. Kennedy, as well as with Miss Paterson. The result is that I wish to commend it very heartily to your support as an Institution: (1), Very important to the future of Church work; (2), very well placed; (3), capable of useful expansion by which also some not very important defects which experience shows might be remedied; (4), in practical proof of this I should be very glad to contribute to its extension, and am prepared, jointly with Mr. Kennedy or any one that may be thought fit, to be Trustee for the property under proper conditions, if the Canadian W.A. does not consider that such an arrangement would interfere with its support of the Institution. On each of these points I should like to write something.

(1) The importance of the Institution consists very largely in this, that Christian *women* are far harder to get and keep, and far harder to teach effectually in these up-country stations than Christian men; hence the great need for us, even at comparatively heavy cost, to secure and train as many suitable persons as we can get to become Bible women, and very likely after that wives and mothers to be help-meet for Christian husbands, and to show what Christian homes should be. The disproportion between the sexes may be shewn in different ways; for instance, Mr. Waller is not seldom asked to find in Tokyo wives for his Nagano Christians. Again at Matsye, last time I was there, I confirmed, I think, 15 men and 3 women; at

Hawada, 2 men, no women ; at Hirt Shima, 7 men, no women ; and here yesterday, 4 men and 2 women ; one man was expected from a distance, but he did not come. It is plain that woman's work needs to be pressed. We need Bible women, and it is well that they who come to the Bible Home engage to do work for two years at least after they have graduated. At the age at which they come to the Home they could hardly engage for a longer time (though here and there one of them may stay and work right on), for Japanese girls can scarcely be called free in the matter of marriage, and a daughter that has not found a husband is thought of as a discredit to the family. Nor could we use any great number of girls of such an age as Bible women, for we could not send them out alone ; they would have to work under direction, and generally in the company of foreign ladies or older Japanese women. But then a foreign lady can hardly do anything really effective without a Japanese assistant, and a *girl* who is zealous and well educated can give the help required. The waste of power for the want of such help is very great. And then no one who has not been in Eastern lands is likely to have an idea of the extent to which the wish of a Christian man (a catechist perhaps), to make his home what it should be, a model to others, is made ineffective for want of a wife who has been a Christian for some time past. It is true that if he can persuade a heathen father to give him his daughter, that daughter may become a Christian. We cannot approve for reasons which I have not time to state here, though with the disparity in the sexes we cannot specifically forbid such marriages. And what becomes of them ? The woman is no companion for her husband ; she is pretty, gentle, stay-at-home, only too obliging, for she will look upon it as only natural that he will not stay at home with such a silly thing as she is ; and she will always welcome him with a smile, and will probably keep his house beautifully clean and tidy ; but there will be no companionship of mind, for she will have no thoughts about things outside the four walls of his house, and she will probably be a mother almost as soon as she is a Christian, with no time for her husband to train her to higher ideas of womanhood and care of children before family duties are upon her ; and unless she has wider thoughts and interests in life before she is married than are usual with women in Japan, she is little likely to get them ever. I consider

therefore that those who give two years to the work of evangelistic Bible women and then the rest to married life and the Christian bringing up of their children, and to showing the model of a Christian home are probably serving the Church and repaying the cost of their training as well as any others.—(*To be continued*).

MONTREAL. *From Anna M. Hall, Tokio, June 27th, to Miss McCord.*

“The parcel of things you sent for the sale I held at my house, for Miss Smith’s Hospital, at Nagano, arrived just in time (the day of the sale). Miss Smith was staying with me at the time, and very pleased we both were with the lovely contents of the parcel. I think I may say everything sold. We made altogether \$370, and I know this will be a great help to Miss Smith in furnishing the New Hospital; the amount does not seem much, but for Tokio, really more than we expected. With kind regards, and thanking you and all the ladies who have helped in this work.”

Extract of letter from Miss Paterson, Matsumoto, Japan, to Mrs. Holden.

“It is some time since I heard from you, but I received a letter from Mrs. Mills, Cor. Sec., with the Resolution passed at the Annual Meeting of the Montreal W.A., and I wish to offer my grateful thanks to all the officers and members for the kind wishes therein expressed; and will you kindly thank Mrs. Mills for sending me the Resolution. I should like much to write her, but I find it utterly impossible to write all the letters I would like to. I teach nearly every day three, four, and sometimes six hours, then I have many compositions and letters to correct for my pupils, and this is no easy matter, as they get their sentences and ideas terribly mixed up at times. I have my Bible Class on Sunday, and I think you would be astonished if you could hear the questions I am often asked—here are two or three of them: Who made God? Who made the devil? What did God make the world from? and so on. And now I want to tell you something of the Bishop’s visit. He came on Saturday and stayed till Wednesday, Mr. Awdry also came with him, it was the first time we had met, as during his visit last year I was too ill even to see him; you can imagine how glad I was to have this opportunity of talking over the affairs of the Bible Home, and to be able now to tell you that on the 16th of May the ‘Home’ was dedicated by the Bishop, and my heart was more at rest than it has been for a long time. The Bishop was

very much pleased with the work, and said he would like to see it enlarged so as to accommodate ten girls, this being the only Bible Home in the interior. This Province of Shinano has been given to the Canadian Church; it has a population of about 2,000,000 souls to be saved, and to carry the Gospel of glad tidings to this number we have two Foreign Priests, one Native Priest, one Medical Missionary, and a few Native Catechists. Can you blame me that from my very soul I desire to help on this work in the very best way it can be helped, by sending Native Women out to teach their sisters, for until you win the women of Japan for Christ you will never win Japan.

And now I must say a few words about our present misfortunes. One of our Catechists has been ill with typhoid fever; the doctor did not think he could pull through, but so far he has. He is a perfect wreck, and the Dr. says will never again be strong. He is a young man, and his father and sister are entirely dependent upon him; as a Catechist his pay is small, and the expenses of his illness will be heavy. Then a couple of weeks ago one Ragisho (Meeting Station), in the town was burned down, and everything was lost, all the Church books, our lending Library and the organ, which fortunately was only a little cheap thing—one of our Christian families was living in the house, and they too lost everything. On Sunday our only other Catechist was taken ill and we fear it may be typhoid fever, as there is a great deal of it about; he is a delicate man and I fear it will go hard with him. He has a wife and three children depending on him. It is terrible the way they marry in this country, they may not have a penny but they will have a wife. I will perhaps say, Who is that young boy? to find out that he is married and has one or more children. We trust that as they grow in wisdom these early marriages will be done away with. You will not receive many more letters from me, written in Japan, as I expect to leave here in three months time."

HURON. In these sad days of deadly peril for our devoted Missionaries in China and their converts, the following from a letter received August 15th, from Miss Kirkby, will be read with painful interest: "Is it not beautiful! At Kien-sing Hospital, the very place from which the native Christians, as well as foreigners, had to fly, there are regular meetings for prayer and reading the Bible

among a few who had heard the doctrine, but had never been identified as Christians. Is it not grand that this persecution has brought these men out boldly on the the Lord's side? The Lord can and does work by Himself, and while we are up here, at Kuliang, near Foo-chow, and the Stations left in His care alone, we do trust Him to work mightily in each Station. Do pray that all may be able to go back to their posts very soon. We heard that the same placards which had been up at Kien-sing, had been seen in Foo-chow City too, and if so our position here is not one of safety. Humanly speaking, I do not think there is any place in China safe from danger just now, but in reality we are just as safe as in Canada or England, for we know we are the objects of the Loving Shepherd's *special* care."

Miss Young writes from Nagoya, Japan, to the Cor. Sec. of the Aylmer Branch: "While I am writing, having a few spare moments: I can hear the sound of the children's voices in the little Kindergarten we have started. There have never been more than 15 children present at once, and two of these are foreigners' children—only 12 native families have been touched by the Kindergarten as yet. They are very sweet, winning little children, most of them of upper-class Japanese. I purposely charge 25 cts. a month in hopes of getting a little acquainted with some of the upper-class women; especially here in Nagoya they are so exceedingly hard to reach, and though I have just called at most of the homes, and was unable to get into conversation about the one subject ever uppermost in my mind, that of telling 'the old, old story,' which is so new and strange to them, yet I feel a step has been taken that will open up opportunities for service, and gain the ears that in no other way could be reached. The children learn little hymns and texts, and of course the school is opened with a little prayer, in which they join. The first text given them was 'God is love,' and all the stories told them impress this truth upon their minds. They have a short text for each day of the week, connected with a picture and a story; they have already got so they can say the texts as soon as they see the pictures. When they are asked 'who made the butterflies and the birds, etc.?' they always reply 'Malroto no kami Lama—the true God.' They seem to understand that God sees them all the time, and that He loves them. They seem to take in the teaching better than the old women, whose minds are

filled with false teaching and superstition ; it is very difficult to teach old people, it is so hard to dispel their idea of a multiplicity of Gods. The wee ones accept the facts as they are given to them, while old peoples' minds are dulled by their dark, superstitious beliefs. On Saturday I have a class for poor children ; this has been going on for two years. Some children come regularly, and as they are taught a new text every week, learn hymns, and hear Bible stories, they are beginning quite to understand who Jesus Christ is Whom they hear spoken of in terms of ridicule as Christians are passing on the street. Many are very earnest little listeners, one little boy, especially so, learns all the lessons and texts, goes regularly to Sunday School, and generally to church ; I am much interested in him, and pray that when he gets older he may realize his personal responsibility. The two little girls we have under our special care are getting on nicely, they are earnest little Christians as far as they understand ; their progress at school is favourable, and they are well behaved. Please pray for these little girls that they may be used for God among their playmates. We know that nothing is too hard for Him. To keep in mind that the most powerful ones are those who trust Him most, this is the chief thing ; young or old, great or small, are alike only instrumental in God's hands for service, if the work is to be a success and to last. Let me ask your prayers for us and our work here—Prayer is the *power*, how thankful I am that God has taught me this, for it is something the most helpless of us can do, not only for ourselves, but for others." *Prayer is the power*, let us, the women of the Auxiliary, remember this sentence, and take it for our watchword, and we shall not grow discouraged, because in all our efforts we shall feel that we are doing only our bounden duty, and the results are not *ours*, but *God's*. The prayer of faith can achieve what nothing else can do.

Diocesan Branch Notes and News.

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

Mrs. Von Iffland regrets that only one letter from a Missionary has been sent to her for publication in the September issue of the LETTER LEAFLET, and Diocesan news in this holiday time is lacking. The President, Mrs. Hunter Dunn, is in England, also Mrs. Hall, the Corresponding Secretary. Miss Edith Carter, the Recording Secretary,

s at Murray Bay, and the other officers are recruiting for the work of the coming season. We are looking now for the publication of the Quebec Annual Report, to see what good work has been accomplished during the past year. Although it is holiday time we are sure that our members are not idle; work for the Auxiliary in one of its varied branches is still going on, though we rest from our more formal and regular labours—Missionary Meetings, Dorcas Meetings, Bargain Sales, Concerts, Teas and other entertainments by which we try to make money to aid in carrying on our important work. Will every Branch which receives a letter from a Missionary, kindly send the letter or a fair copy of it to Mrs. VonIffland, Bergerville, Que.

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

The Reports of the Toronto W.A. for 1899, may be had by application to Mrs. Williamson, 83, Wellesley Street, price 15 cents. The delay in sending out these Reports to the Branches, has been caused by the long illness of the brother of the Recording Secretary; the deep sympathy of our members goes out to her in the loss of one so young and promising, and so dear to his family and friends.

Miss Rogers, the Secretary for Booklets, has changed her residence; her new address is 3 Classic Avenue, Toronto.

In consequence of the long and severe illness of the Librarian, and the absence of others who might have taken her work through the summer, there has been no one in attendance at the W.A. Library, St. James' School House, for some weeks. This is a matter of regret to the Literature Committee who will make arrangements at their September meeting for the regular delivery of books to applicants.

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

The following verse is one of a series written by a member of the W.A., in which she has chosen for her theme the various mottos of the Dioceses. We hope to print the others at different times as space will permit:

"GO WORK TO-DAY IN MY VINEYARD."

"Go work in my vineyard" is my motto to-day,
'Tis God's great command, oh! heed it we pray;
From the North and the South, the East and the West,
Comes the wail of the perishing, never at rest;
The Vineyards are ready, the harvest is white.

The laborers few, Oh! send them the light;
 Time quickly is passing, oh list to their cry,
 And send them relief, e're they perish and die!

The Second Quarterly Meeting of the Montreal W.A. will, by the kind invitation of the Lachine Branches, be held at St. Paul's Church, Lachine, on Thursday, September 21st, at 3.30 p.m. Short papers will be read on the following subjects: 1, The Chinese in America; 2, The Diocese of Qu'Appelle. Will each member bring a Missionary fact? The electric cars will carry visitors to within two minutes walk of the Church, so we anticipate a large attendance from the city Branches.

The Junior Secretary has at her disposal a number of sample copies of "The Children's World" and "Awake," which she will gladly forward to Junior Branches upon application. As Miss Jackson can now offer these publications at the low rate of 20 cents a year, it is to be hoped that all our Junior Branches will subscribe to both these instructive Magazines. Address, Miss Jackson, 473 Argyle Avenue, Westmount.

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

The Eighth Semi-Annual Meeting of the Board of Management of the Huron Diocesan Branch of the Weman's Auxiliary will be held, God willing, at Ingersoll, on Wednesday, October 4th. The following programme has been drawn up: 11.30 a.m., Business Meeting, to adjourn at 1 p.m.; 2.30 p.m., Board of Management Meeting; 4.30 p.m., Bible Reading, conducted by the Lord Bishop of the Diocese, and *open to all*; 7.30 p.m., Public Missionary Meeting, with addresses by the Lord Bishop, the Rev. Macqueen Baldwin, of Japan, and the Rev. J. Thompson, Rector of Ingersoll. Branches will be represented by their Presidents, or substitutes appointed by their Presidents. As Ingersoll is almost as central as London, it is expected that the Branches will be well represented, the more so that our President, Mrs. Baldwin, writes that she has received a very kind letter from the Rector, promising all the members of the W.A.M.A., a very hearty welcome. Our Branches are asked, at their September Business Meeting, to offer special prayer for God's blessing on the Semi-Annual Meeting.

ECHOES FROM OUR ANNUAL.

In reference to the question asked in the July LEAFLET, as to how the Thank-offerings are made up—In our Branch, which is a small Country one, at one meeting in the year, generally the Branch Annual, we ask for special offerings from all the members for the Thank-offering. Towards this, we believe, some members put aside something throughout the year, being reminded of it occasionally. The matter of the Thank-offering has been somewhat of a difficulty with us, it has either been very small, or, when we had a fair balance in hand, taken from that; but this year at our first business meeting after the summer holidays, our members will be asked to put aside an offering according as they are able, whenever they are conscious of some special mercy or answer to prayer accorded them, or else after Christmas Communion, *in thankfulness for the fact that they are happy, honoured Christian women, whose lives are in such vivid contrast to those of millions of sad patient women in heathen lands.* If our members will faithfully do this, we shall have a true *Thank-offering*, acceptable in the sight of our Holy and Gracious God.

In our Branch, at the request of our President, our Rec. Sec., after the business meeting preceding the Diocesan Annual, sends a note, enclosing a small envelope marked W.A.M.A., to every member, asking her to make a Thank-offering for mercies received, to put it into the enclosed envelope and place it in the alms basin on the following Sunday. We have found this plan very successful.

We used to take our Thank-offering out of our funds till this last two years; some of us thought it was not the right way to make up a Thank-offering, so the Treasurer gave out boxes (which she collected in shortly before the Diocesan Annual), the result being that we were able to send twice as much as we had ever done before. This year we have six *more* boxes out than last year, and we intend always to raise our Thank-offering in this way.

May I send a few thoughts about the LEAFLET? I have watched for the opinion of each Diocese, and I think there are only three that desire a return to the old form. I cannot understand how any member who loves the work can want to continue the new form, where our Editors have not the same control as they had in the old. I think our first thought should be, is it going to benefit the work; now it is not,

when we are going to lose subscriptions if it continues. Then we should think about our Editors, they should have our full sympathy and help, if possible.

The Treasurer of the Education Committee writes that that Fund is "exceedingly low." The yearly fee of \$10 per annum for pupils at the High School will be a demand on the Committee's resources in the future. The need of help for this good work increases yearly; as our missionary daughters come nearer to the end of their school life the incidental expenses are necessarily increased. If our members would study the Annual Report they would be surprised to see how few of our Branches contribute to the Education Fund, and how small is the sum contributed directly from this source. The education of missionary children is not a "Diocesan pledge," that is, it is not a branch of W.A. work for which a specified annual sum has been asked for and guaranteed by our Branches; but all branches of work proposed to the delegates at our Annual Meeting, and accepted by a majority are *pledges*, claiming the sympathy and support of all the Branches. This special work may not appeal to us, but as loyal workers in God's Vineyard the minority must abide by the majority; and it seems strange that there should be any to whom our Education work does not appeal. We are an organization of women, and the women of to-day appreciate very keenly the advantages of education. What woman amongst us does not realize the worth to her of her own education, and what mother is not bent on securing to her own children every possible advantage. Our children can have every advantage; if they have to make their own way in the world they have every facility for preparing themselves to do so; but it is not so with the children of our isolated missionaries scattered through our missionary Dioceses. For these children the necessity of working is imperative, but the schools and teachers are not at their doors, they must be sent from home to obtain an education to qualify them to earn a livelihood; but this is an outlay the scanty stipends of our missionary clergy cannot cover. Securing a useful education to their children is universally allowed to be one of the surest means of effectually helping those who represent us in the mission-field. It is a branch of W.A. work accepted by our Branches in each Diocesan W.A. several years ago, and at our Triennial Meeting, last year, the

report of the Convener of the Provincial Educational Committee showed a total of "seventeen children being educated, five having returned home after finishing their school course." It seems a satisfactory result—it is a satisfactory result, but it suggests an infinity of labour and perpetual financial anxiety to the Educational Committees, as shown by the continual appeals in the LEAFLET, which should not be necessary. Every year appeals on behalf of children requiring the timely aid of our Huron Educational Committee, have to be laid aside for lack of funds, and for some time past the Fund has been at a very low ebb; but for the skilful management of the Treasurer, and the kindness of friends, it could not be made to cover the needful outlay. All the Committee asks is that the Branche will think over the matter prayerfully, and *all* do something towards the securing to our Missionaries' children the advantages so richly enjoyed by our own children. Were the need of doing so once *realized* by all our members it would most surely appeal to all

Will LEAFLET readers kindly note following appeal: "The Chancel Committee of the Huron W.A. is in urgent need of an Alta Cloth and Communion Linen, for a poor Mission in *Huron* Diocese. Any donations in material or money will be gratefully received. Address Mrs. Whitehead, 61 Craig Street, South London, or Miss Helen Weir, 95 Alfred Street, Brantford, Ont.

The President of one of our faithful "Country" Branches writes: "Could we not send a co-operative parcel of little gifts for the School mentioned by our own dear Lady Missionary, to China, in response to the suggestion in July LEAFLET? I do not know what the cost would be, but it is worth thinking of; it would be such an encouragement to her, showing we worked as well as supported her by prayer." The same idea has probably occurred to many of our members, followed by the hindering reflection, "But the cost, there are our pledges, and so many, many other things we would like to do." Can any Branch offer any suggestion? our difficulties are only just in our path that we may surmount them.

By the time this issue of the LEAFLET is in the hands of our members our Branches will have resumed work after the holiday season. This month of September begins, as it were, our Auxiliary working year. To our first business meeting we should each of us come with the

earnest intent to do all that within us lies to forward and extend W.A. work. There should be three prominent features at our September business meeting—the presence of new members, attracted by the work to join us; the thank-offerings in money, material, or garments, of those to whom God has given the refreshing and stimulus of a pleasant trip, or sojourn in the country; and the work of those faithful ones who, though no meetings were being held, did not forget the Autumn and Christmas bales. With what joy do we not come to a meeting where none of these features are wanting? And a September Meeting should be one of grave deliberation by those who have earnestly prayed at home; some definite plan of work should be made for the coming months, and the many needs of the great Mission-field well considered, with a view to discovering where and how our own particular Branch may most effectually help. If the interest seems flagging, perhaps the best way to revive it is to undertake some special *extra* work, such as clothing a child in an Indian School, making some special provision for our missionary children, supplying some hospital needs, building a school in China, or providing some new mission church with suitable furnishings, sending Communion vessels and linen to places where they are much needed. Even if the full accomplishment of these purposes is deferred to even three years; if the necessary funds have to be gathered up cent by cent, the blessing on them, asked in earnest prayer, will be there, and the very difficulties to be contended with will stimulate the zeal of the workers.

Our Branch notices are few this month. SARNIA—We held the closing meeting of the season on July 21st, at the Rectory. After the opening exercises, Canon Davis, on behalf of the Branch, presented Mrs. Robert Jones with a Life Membership. The remainder of the evening was spent listening to vocal and instrumental music contributed by the members. Mrs. Davis served some light refreshment, and a delightful evening was spent. Mrs. Jones designated the \$25 as follows: Lady Missionary, China, \$10; Mackenzie River Diocese, \$10; Education Fund, \$5. On August 3rd, a bale valued at \$75 was sent to Rev. R. E. Coates, Poplar Park, Manitoba. WOODSTOCK—Old St. Paul's has undertaken the special work of building a school in China. STRATFORD—St. James' Branch and St. Thomas' Branch both report their July packages of LEAFLETS as not delivered. If any

other Branches have received them, will they kindly forward them to the Acting-Editor.

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

North Augusta reports a membership of fifteen, with an average attendance of six. This Branch meets weekly, and is preparing a bale which it is hoped will contain seven quilts. Parcels have been sent to the Prov. Dor. Sec. for the Japan bale, from Bancroft, containing sheets, pillow-cases, and night-gowns; and from St. George's Cathedral, Kingston. There was no Board Meeting in August as so many of the officers were out of town. The printed Report of our Thirteenth Annual Meeting is now out, and copies have been sent to the Branches; it will be well for them to devote a little time to the careful consideration of each department of Auxiliary work, as recorded. We much regret that in our "List of Branches" three of our Juniors have been omitted. Both St. James', Kingston, and Deseronto have flourishing C.C.M.G's, and Bath has a very promising J.W.A., though not mentioned in the printed list. We trust to the kindness of our young friends to pardon the oversight. Our Branches will soon be re-organizing for winter work. May we never forget to seek the guidance of the Holy Spirit in all our plans, that His blessing may rest upon our labours.

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

By the time this goes to press, members will be returning from their summer holidays, refreshed and strengthened for the winter's work. The first opportunity of meeting together as a Diocesan Board, will likely be the Quar. Meeting to be held at Niagara Falls, on the second Thursday in September. It is by the joint invitation of the Branches of Niagara Falls, Stamford and Queenston, and it is hoped that a large gathering will reward their efforts to entertain the Board.

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

It was the painful duty of the officers present at the August meeting of the Executive, to pass a resolution of sympathy with our President, whose aged father had passed away to the unseen land.

The Organizing Secretary begs the Corresponding Secretaries of each Branch to note the months mentioned in a list following the

directory in the Annual Report, in which the Branches in each Deanery are asked to send a report to their representative on the Diocesan Board, if they have one. If not, the Organizing Secretary will be delighted to present it. Mention any special plans of work, any increase of membership or LEAFLET subscriptions, or any particular event which has been an encouragement.

A stirring appeal has come from Bishop Awdry, from far away Japan, to the Woman's Auxiliary of Canada, asking for assistance for "Miss Paterson's Home," which, owing to ill-health, she is obliged to place in other hands, and resign the work so dear to her heart, and which she so generously inaugurated at her own personal expense. We Canadian Auxiliary Women are asked by Bishop Awdry, to see our way clear to give five hundred dollars a year, for five years, to enable the noble work begun in the Home to be continued. Men in Japan are, as you all know, much easier of access than the women. When the men have become Christians, they begin to enquire for Christian wives who will understand their ways, customs, religion, etc., the native women no longer being congenial to the tastes of men who have heard of "Him who came into the world to save sinners." Bible women, foreign or native, *must* be obtained. If we do what is required of us we must do all we can for this Home, the object of which is to help educate women who can go out afterwards and teach those who are in darkness, and lead them into the light. Our Diocese will have to pledge itself for about one hundred dollars a year, for five years. I would suggest that each Branch would make use of its little purple trimmed Diocesan box for this purpose, remembering that "God is love," making an extra effort to contribute what you will find your Branch assessed for, feeling in your hearts that these *special wants* are *commands* from Him who knows all. An acknowledgment has come from the Bishop of Saskatchewan and Calgary, for the money sent to the Peigan Reserve (special appeal), towards the purchase of horses, cows, etc. He expresses his deep gratitude for the gift, assuring us the money will be spent profitably. The Bishop speaks of the four Indian Missions in his Diocese, and their satisfactory progress under the management of Mr. Haynes. The Bishop of Algoma has also written, thanking the Ottawa Diocese for its generous contribution, the Annual Thank-offering, towards the Bishop Sullivan Memorial

Fund, and desiring his warmest thanks to be given to all associated in this kind act. The Treasurer will be glad if all persons who send money orders, postal notes, or express orders, to save unnecessary trouble would make them payable to her, signed, Mary E. Perley.

Dorcas Reports.

[MONTREAL]. Dorcas Sec. reports—Grace Church sent 1 bale to Victoria Jubilee Home, Peigan Reserve, containing 43 new articles, 6 quilts, 1 pair blankets, and 20 second-hand articles. Borne Juniors sent 1 bale to Rev. T. J. Hay, for Murillo, Algoma, containing 50 new articles, inclusive, 6 quilts, 2 second-hand articles, 17 lbs groceries, Prayer and Hymn Books.

A silver Communion Set, Chalice, Paten and Flagon, has been sent to the Rev. J. T. Cox, Sioux Mission, Griswold, Dio. of Rupert's Land, by Miss Mary Gowle, V.P., in memory of her mother, Elizabeth Ellerton, of Hallerton, P.Q.

A portable organ has been sent to the Rev. E. C. R. Pritchard, Diocese of Ruperts' Land, by Miss Bond's and Mr. C. E. Gault's S. S. Classes, and other friends.

[HURON.] Following bales have been sent out: To *Wabigoon*, Berlin Girls' Aux., 1; *Sandy Lake*, Seaforth, 1; *Uffington*, London, St. Matthew's, 1; *Miss Kerby*, St. Thomas' Juniors, 1; *Jack Head*, New Hamburg Girls' Aux., 1; *Lesser Slave Lake*, Stratford, St. James', 5.

Treasurers' Statements.

TORONTO—P.M.C. COLLECTIONS for July and August.

RECEIPTS.

Ashburnham, St. Luke's	\$ 9 30
Barrie, Trinity Church.....	21 30
Brighton, St. Paul's.....	1 80
Cavan, St. Thomas'	11 35
Colborne, Trinity.....	8 35
Collingwood, All Saint's.....	14 30
DeCobourg, St. Peter's	11 70
Deer Park, Christ Church.....	19 95
Norwood, Christ Church	28 30
Penetang.. All Saints.....	8 08
Orillia, St. James'	26 00
Shanty Bay, St. Thomas'	7 80
Uxbridge, St. Paul's	2 55

Toronto—

St. Alban's Cathedral.....	8 25
All Saints'	19 80
St. Matthew's	3 40
St. Mark's, Parkdale	25 10
St. Paul's.....	18 65

\$245 98

Designated as follows—

Diocesan	\$201 03
Algoma	15 70
North West	14 80
Foreign	14 45

\$245 98

JESSIE HOSKIN, P.M.C. Treas.

HURON.

RECEIPTS

General fund

Strathroy.....	\$ 1 90
Strathroy Girls' Aux.....	75
Dresden	1 50
Exeter	1 00
London, St. George's.....	1 00

Diocesan mission fund

Port Rowan	5 00
Tyrconnell	5 00
Dresden	2 00
Exeter	25

Kanayengch

Friends for Miss Kerby.....	18 00
Strathroy.....	1 00
Circles King's Daughters per Mrs. Tilley.....	25 00
Port Rowan	1 00
Tyrconnell	1 00
Port Dover	1 00
Brantford, St. Jude's	2 00
Exeter	25

Lady miss., Japan

Tyrconnell	2 00
Brantford, St. Jude's	2 00
Exeter	25

Lady, miss., N. W.

Port Rowan.....	5 10
Tyrconnell	5 00
Dresden	1 50
Exeter	25
London, St. George's.....	1 00

Lady miss., Onion Lake

Brantford, St. Jude's	50
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Miss Young, Japan

Tyrconnell	1 00
London, St. George's.....	1 00

Mackenzie River Bale

Strathroy.....	50
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Prov. Bale, Japan Hosp.

Wilnot.....	8 65
Woodstock, N. S. P., Mrs. Lindsay	1 00

Zenana

Tyrconnell	7 00
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Lady miss., China

London, Christ Church	25 00
Tyrconnell	3 00
Dresden	2 00
Sarnia, Mrs. Jones' Life Mem	10 00

Bishop Sullivan Memorial Fund

Port Dover	5 00
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Education

Interest in H. and E	22
London, Memorial Ch., Mrs. Graydon	2 00
Port Dover	5 00
Brantford, St. Jude's	5 00
London, St. George's.....	2 00
Sarnia, Mrs. Jones' Life Mem	5 00

Mackenzie River

Sarnia, Mrs. Jones' Life Mem	10 00
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Literature

Dresden	25
Port Dover	50

Shingwauk Home

London, Memorial Ch., Mrs. Graydon	2 50
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Calgary Mission Fund

London, St. George's	1 30
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Emmanuel College

Port Dover.....	5 00
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Sidney Pritchard

St. Alban's, Toronto, Girls' Aux. per Mrs. Boomer	3 00
Stratford King's Daughters...	1 00

Rev. W. G. White

London, Memorial Ch., Mrs. Graydon	2 50
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DISBURSEMENTS

\$194 67

Stamps	\$ 1 30
Post cards and P.O.O.....	2 60
Ledger	50

To Miss Kerby—

Salary	50 00
For her work.....	2 00
Special	18 00
Rev. H. G. Stocken, salary.....	50 00
Lady Missionary, N.W. — Mr. Hepe for Miss Young	15 00
Rev. H. G. Stocken, Omoksene...	3 00
Rev. H. G. Stocken, Hospital cot	10 00
Rev. A. Owen, for two girls.....	50 00
Mr. Pope for Rev. Mr. Westgate.	20 00
Miss Penny for S.P.....	20 00

Total\$242 40

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The school premises include upwards of twenty acres of land which afford spacious grounds for play and exercise. A large and substantial Gymnasium and winter play-room has also been erected.

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