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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

SEPTEMBER, 1895.

ISSUED FROM THE DIOCESES OF

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NIAGARA.

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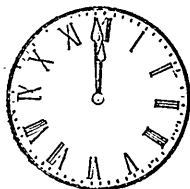
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Letter Leaflet of the Woman's Auxiliary

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



PROVINCIAL WOMAN'S AUXILIARY.
MISS L. H. MONTIZAMBERT, *Ed. Prov. Pages.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—PSALM II. 8.

Subjects for Prayer and Reading: September—
Qu'Appelle. Chinese in America. October—
Selkirk. All Islands.

TRIENNIAL MEETING.

The Lord Bishop of Quebec has kindly consented to preach the sermon at our W.A. service in Christ Church Cathedral on Thursday September 12th, at 9.30 a.m.

The many members of the W.A. will learn with regret that Mrs. Tilton, our loved President fell downstairs and has been laid aside for some weeks suffering from a broken elbow. She is recovering from the shock of the fall but is still unable to use her left arm. We have great cause for thankfulness that she escaped more serious injury for the fall was a very nasty one.

The following graphic account of the Diocese that calls for our thoughts and prayers this month is from the pen of Mrs. Burn, wife of the Lord Bishop of Qu'Appelle who has become our W.A. correspondent in the place of Miss Hozee, whose ill health has obliged her, very reluctantly, to give up the post. Our cordial thanks are due Miss Hozee for the interesting letters she has written us, often too when her strength was really not equal to the exertion. A hearty welcome is extended to Mrs. Burn from her fellow workers in Eastern Canada.

The work is divided into two distinct parts. I will take that amongst the settlers first. (1) We have a very scattered population which makes the work difficult. There are 16 parishes; two self-supporting and one more which is to be self supporting next year. All the rest of the work is of purely Missionary character. The people in the district are wholly dependent on the crops and their cattle and owing to the run of bad seasons are very poor indeed; we are all hoping for a more prosperous season this year. Things look a little better. There are certainly in this district some very poor people, they are not the same class of poor one meets in the towns but a very respectable people that have known better days. This winter was a very hard

one for some of them, a good many living on tea and bread and many had to be helped. Each parish helps to a certain degree to support the clergyman and I must say they certainly give according to their means, but many have been quite unable to do anything last year. Of course the numbers are so small that it makes it difficult to raise the full sum for the clergy and this accounts for the need of outside help. The churches have to be built and supported besides the clergy's stipend raised and very often a vicarage built. All this is hard for a thinly populated parish when they are just beginning. There are 16 clergy working amongst the settlers and one lay reader, Mr Harold Dee, of Fort Pelly, is preparing for ordination. The districts worked by each clergyman are very large, in two or three cases about 100 miles by 50, with 4 or 5 out-stations. You will have a very good idea of the clergyman's life and work from your own country Missions, only our climate in the winter often 40° below zero with a strong wind blowing is a great trial to those whose constitutions are not of the strongest. With our secular schools and the small number of clergy and teachers one is grieved at the ignorance of religion in many of our parishes. In one place where we have just opened a Sunday-school, children over 10 did not even know the Lord's Prayer. The settlers are constantly asking for Services but more cannot be done with the present staff, for they already have more to do than they can really manage.

(2) Now we come to the Indian work which is most interesting. The Bishop is most anxious to increase the work amongst them. We have a boarding school on Gordon's Reserve (Touchwood) and a day school at Day Star's the same at Fort Pelly and a boarding school to be completed at Medicine Hat. There are three clergy and Mr. Dee working amongst the Indians. I went up to Touchwood with the Bishop this spring, it is about 70 miles from here (Qu'Appelle Station) and of course one has to drive the whole way. There is a new school being finished on Gordon's Reserve, it is stone and larger than the old one and will be very nice, capable of holding 50 children. The school is in charge of Mr. Owens who has been there several years and thoroughly understands the Indians. He is most kind to them. The school teacher is Mr. Lallemand who was ordained last Trinity. He had been teaching in the school for one and a half years before that, is a most devoted man and has quite given himself up to the Indian work. He is with the boys all day long and takes an interest in their play as well as in their work and religious life. He teaches the girls too but out of school they are with Mrs. Owens who is most kind and good to them. There are about 20 in the school but we hope to increase it to 50. It is surprising how quickly they learn especially as they are taught everything in English which must make it very hard for them at first. The writing is beautiful and it is wonderful how well they read and spell. There is a very nice Church and the Indians go most regularly, many of them being communicants. It seems so strange to see them in

church; it is a very reverent congregation and they join in the prayers and singing so well. Those boys, who are at the school who are old enough have been confirmed and are communicants. The work is most hopeful amongst them, not all on the Reserve are Christians but a great many are, and we have all the children, so they are the hope for the future. We also went to see Day Star's Reserve, the teacher there is a layman. None of the children are baptized yet, but they are being taught and are very interested, they say the Lord's prayer and the Creed every day. The first step towards civilization is to clothe them in English dress, but we have not enough for them all at present. There was one specially wise boy in the school that I very much took to. They all wear their hair in plaits and it is very hard to get them to have it cut. On Day Star's and Poor Man's Reserves they are almost entirely heathen still, but the Rev. A. Cooke, C.M.S. Missionary visits their tents and reads with them being very well received. Mr. Dee, from Fort Pelly, and his sister are staying with us now for a short holiday. That Reserve is a long way from any white people and about two hundred miles from here. All the Indians there are Christians except one family. There is no clergyman there at present, so the clergyman from Saltcoats, 60 miles off, takes the celebrations. Mr. Dee, takes all the other services and teaches in the school. He and his sister are such good people. The school at Medicine Hat is prettily situated just on the banks of the river. It has been standing there unfinished for three or four years and the Indian children round it are ready to come in. Mr. Nicols, who is in charge is very anxious to raise the sum required (\$600) and to start the school as soon as possible, and then there is the furnishing and a matron to be supplied. Besides there are two Reserves of Indians at Fishing Lake and Nut Lake; they are quite uncivilized and live entirely by hunting and have never been touched by religious influences. The Bishop is most anxious to open work there and quite hopes to make a start next spring or summer if the means are forthcoming. The special wants for the Indian work are: (1) Means to supply clergy and teachers; (2) Means to finish Medicine Hat school, (3) Means to start work at Fishing and Nut Lakes; (4) Clothes for the children at Gordon's school, Fort Pelly, Medicine Hat, (when started) Day Star's and Poor Man's. Fort Pelly has not had many clothes for the children and they would also like pieces of print and flannelette that Miss Dee could teach the children to work themselves. Gordon's will require more when the school is enlarged and Day Star's and Poor Man's have had very little. The clothes ought to be made very strongly and well for they are copied at home by the mothers. Print dresses and pinafores are required in the summer and warm wollen ones in the winter, also flannelette under clothes. Boys' clothes of all sorts, mitts and mufflers. If any one wishes to know any thing special that I may not have mentioned I shall be most pleased if they will write to me. I hope I have given

you some idea of our work and wants and thank you heartily for giving me the opportunity of doing so, and also for the kind invitation of the W.A. to the Triennial Meeting, which it has been a great disappointment to me not to be able to accept."

Yours etc., W. MAUD BURN.

The terrible news from China regarding those faithful Missionaries who were with us so short a time ago, Dr. and Mrs. Stewart, has been so widely circulated in the daily press that we will not repeat it. What we want to do is to pray for those poor lawless souls, that God's Holy Spirit may touch their hearts and make them his. For Dr. and Mrs. Stewart, we can but rejoice. They have gone to their rest and well earned reward, but that poor child left all alone, how one's heart aches for it. Let us all ask God's special loving guidance and care for this desolate one.

The Editor of the *Church Evangelist* has arranged for a reduction of the subscription from \$1.50 to \$1.00 per annum to members of the W.A. and we trust that all who can will take this interesting paper so as to show how grateful we are for his kind consideration and liberality. A written application stating that the writer is a member of the W.A. is all that is needed to secure the reduction and money should be sent with the order.

For a most interesting letter from the Bishop of Mackenzie River see the W.A. part of the September No. of the *Church Mission News*.

Jack Strong Buffalo who our readers will remember went to England with Mr. and Mrs. Hinchliffe to see the great Mother has dictated his impressions in the following letter to the Gen. Cor. Sec.—

"When I went to the island beyond the Big Water I saw many holy white men's tepees (churches) and heard many holy men preach I was greatly astonished at the Big Water.

I saw people making glass. In my house there is a bottle I made myself. I saw them make iron and cloth but I did not see them make paper, I saw them make boards. I went down into the earth very far and saw them take out coal. In this country coal is not deep in the ground, it is near the top. If we go far we find water. I saw no water there, tho' it was very far down under the ground.

P. S. I am going to see the sun-dance. I shall not paint my face nor dress in dancing clothes nor join in the sun-worship I shall only look in and look on. Many white people go there and they like dancing on the Big Holy Day (Christmas)."

JACK STRONG BUFFALO.

The D. and F. Missionary Society and its W.A. have been incorporated and so are capable of receiving bequests for the furtherance of their works.

Toronto Diocese.

Woman's Auxillary to Diocesan, Domestic and Foreign Missions.

Editor Toronto LEAFLET, MRS. A. E. WILLIAMSON, 83 Wellesley St.

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

Subject for Reading and Prayer. September—Qu'Appelle, Chinese in America.

The Diocese of Qu'Appelle was formed in 1884 out of the Diocese of Rupert's Land and Saskatchewan, Bishop Burns succeeded Bishop Anson in 1893. Readers of the LEAFLET know a good deal of the work of this Diocese from letters relating to the Gordon Schools, Day Stars Reserve, etc. The Diocesan work is aided by the S.P.G. to the amount of £1,200.

The subject of the Chinese in America is of very great importance, and while the recent massacres in China call forth our horror and indignation, should we not feel more strongly than ever the vital importance of caring for the souls of the large numbers of Chinese at our doors? The Chinese population in British Columbia is, speaking roundly, between 6,000 and 7,000. The Rev. E. Lipscomb, recently at work in Victoria, B.C., says of them: "These Chinese are principally of the laboring class. Their coming to this country dates from about the year 1858. The Church of England Mission was established in 1891 by Bishop Hills, and a grant of \$500 was made by the Board of D. and F. Missions to this Mission." The Rev. E. Lipscomb was placed in charge, and work progressed with most gratifying results. Letters from Mrs. Lipscomb and Jim Lee have appeared in the LEAFLET. Converts were made, who were baptized and confirmed. One report says: "In the many confirmations I have witnessed all over the world, nothir. has impressed me so much as when the solemn rite was administered to these Chinese converts. Their reverence and earnestness were most remarkable. They know that their coming to Christ in this public way will expose them to much persecution and many adverse remarks from their fellow countrymen." Owing to the unfortunate withdrawal of the grant from the Board of D. and F. Missions, this promising work had early this year to be closed, and Jim Lee, the earnest and devoted catechist, has returned to his native land." May God grant that the seed sown among the Chinese in our own Dominion may not have been in vain. Many of our members will remember the burning zeal of Mr. Stewart as he addressed the missionary meeting at St. James' school house, held during the General Synod in 1893. The sweet earnestness of Mrs. Stewart when

speaking of her work in China can never be forgotten. Mr. Stewart's last report, headed "With kindest remembrances," lies on your Editor's desk as these lines are penned, and space must be found for the closing paragraph.

"P.S.—Since writing the above, the vegetarians have rustered in force and looked so threatening, the mandarin ordered the gateways of the city to be walled up at night. . . . And for three days we were closely shut up. . . . The danger passed over and we need expect, I think, no more interruptions to our work. The effect of these troubles on the native church has been to bring them nearer to God as their only help. . . . Last Sunday four men from A-dong-bang, where the persecution began, and was most severe, came to me for baptism. It was encouraging."

No words can add to the solemnity of the thought of the death of these missionaries, but these shining examples of workers, even to death, should stimulate and encourage us as members of the Women's Auxiliary to more steadfast zeal for Missions, and more prayerful consecration of our lives to His Service. "*Be thou faithful unto death and I will give thee a crown of life.*"

AUXILIARY NOTES.

THIS LEAFLET will be in the hands of most of our readers during the time of the Triennial Meeting. Your prayers are asked for the officers and delegates, that they may be given wisdom in discussing all matters tending to the advancement of our Auxiliary. The September Board meeting will be over when the greater number of our subscribers read their LEAFLET. Have members of the W.A. endeavored to carry out the spirit of the resolution, which was passed with much enthusiasm at the June meeting of 1893. Moved by Mrs. Nixon, seconded by Mrs. Gilmore, resolved, "That the members of this Diocesan Board will, during their summer vacation, do all in their power to make known among their friends, the objects of the Auxiliary; will endeavor to secure subscribers to the LEAFLET, and with God's help will do all in their power to influence others to aid in the great cause of Missions." Our members best know to what extent they have fulfilled their summer responsibilities.

Mrs. Hines writes from England to say one gift which they have received towards their church in Saskatchewan is "a beautiful Indian shawl, scarlet ground, beautifully embroidered with white silk, It cost about \$132 and we would sell it for \$95. Do you think any one in Canada would buy it if we bring it over?" Mr. and Mrs. Hines hope to return to their distant mission next year.* Miss Marsh who has gone to join her brother at Hay River, a tributary of Great Slave Lake, writing to the Diocesan President from the Hudson Bay steamer "Athabasca," says, "I am the only woman on board, everyone is

very kind. Mr. Weaver is expected on board to-morrow. He goes to Grand Rapids, where he is to meet his bride. The Bishop will meet me at Fort Smith. Bishop and Mrs. Young had not returned to Athabasca Landing, but arranged for me to stay at their house. Thank you for the badge and card. May I ask for the continued prayers of the W.A. that I may be strengthened in my work for our Master's cause."

[“Mrs. Hines has been written to saying, “try and sell the shawl in England.”—Ed.]

The Rev. J. R. Settee, The Pas, Sask., writing to the Vaughan W.A. says:

“Your bale, for which I am greatly indebted to your noble Association, came in the nick of time. The past winter has been a very hard season for us, the people have suffered deplorable destitution. Our children were so much in need of clothes, I cannot thank you enough. I have been visiting the out stations where our native Christians live, and am now about to visit the Pas Mountains-Christians. Your barrel and box came safely after eight months on the way. The delays are in the forwarding. Any further help you can give I shall be so thankful for. We are sore pressed by poor widows, old people, and our school children's needs. On my trip I hope to baptize some converts whom I instructed last winter, they are most earnest enquirers. Pray for us at your meetings that these people may persevere in their Christian course. Our mission work is prospering. Many congregations have been brought together greatly through the aid of your Association. I will soon write a more complete narrative of our work to you. Your gifts did much good. (The Indian agent says of this mission, “The schools of the agency have done good work, especially those of Sandy Lake.”—Ed.) Mr. Settee also makes special mention of the great usefulness of the electric oil sent by the Vaughan Branch.”

Miss Child, Matron of Emanuel College, writing to the Streetsville Branch of the Auxiliary, says:

“I thank you so much for the bale of clothing. What things we required for the college, we have kept, and arranged the rest for distribution on the Reserves. The trousers were just what we needed, and the three warm quilts make three beds look very cosy. The shirts were what our big boys were most in want of. Our girls with myself do all the work between school hours, so you can imagine we lead a busy life. The Archdeacon and the boys do the heavy work of the gardens, and as we keep sheep as well as cows, they have to raise a lot of feed to keep them through the winter. Each one does their fair share of work. It is amusing to see the smallest girls standing on blocks of wood at the washing tubs, being taught to wash. We have had a good deal of sickness, and a lad of nineteen is now

slowly passing away in consumption. He was organist of our little chapel. It was a great trial to him to pass his beloved work on to another boy. Poor lad, he never will play again. We have several scrofulous, but our doctor, who is very clever, hopes to cure them. All this is expensive, so your tale was most welcome, as such help means so much saved to us for other expenses. Please give my grateful thanks to all who helped."

From Mrs. Lipscomb, lately of the Chinese Mission, Victoria, B.C.

"In a recent number of the LEAFLET the remark was made, 'When will the W.A. have its own missionary in China.' May I be allowed to suggest that *Jim Lee*, lately our devoted catechist, might be adopted by the W.A., such help being given to him as could be afforded from time to time. The question would then be answered, and the village, *Jim Lee's Home*, would be the special point of interest to the Auxiliary. *Jim Lee* is quite able to write a fair English letter, and would be delighted to correspond and furnish interesting particulars, which no doubt would appear in the LETTER LEAFLET, and encourage those who doubt the possibility of conversion of China, when they have such proofs before them. Letters written by the loving Christian women of the W.A. would, I know, give *Jim Lee* immense pleasure and would be translated by him to his wife and in the school. *Jim Lee* possesses a very great measure of 'faith, hope, and charity,' his disposition is naturally calm, and during the time he was working in Victoria he never flagged or became disheartened by the various obstacles which he met with, indeed his steady perseverance in spite of all kinds of difficulties was remarkable, and a proof to all who watched his life and conduct that he is a chosen servant of God. His life and conversation were 'ruly consecrated to His Master's service, and he indeed lived 'Looking unto Jesus.' I believe *Jim Lee's* faith to be so strong that he will never relax in his efforts to evangelize his countrymen, even though no help might be given him."

(With reference to the above, Bishop Burden of China has been communicated with regarding *Jim Lee* and the possibility of carrying out Mrs. Lipscomb's suggestion. No answer has yet been received.—Ed.)

In recent letters from Mr. Tims he reports that Miss Symonds has taken temporary charge of the Blackfoot Home (girls). She can only remain a short time. Mr. Tims therefore expresses a most earnest hope that a matron is now on her way to Gleichen. Mr. Tims has been appointed Archdeacon of Calgary and will have the oversight of the Indian schools. He says Mr. Stocken has been written to as to taking charge of the Blackfoot Mission, but no answer has yet been received. All the children are back in the schools, and help in money and assistants is most urgently required. Surely among the many devoted women of our Auxiliary one can be found to offer herself for

the Master's work. Mr. Tims says all he has received for the schools for the past two months has been \$43. The Government do not pay for anything but the actual number of days the children are in the Institution, and the expense of teachers has to go on just the same. Miss Turner wrote regarding the terrible financial worries of Mr. Tims, saying the strain was at times overwhelming. Mr. Tims in writing to the Dio. President lately says, "If people who speak so strongly against Missions, and their expenses, and against sending money to this Diocese, only had two or three months here in the work they would soon think very differently."

From Rev. G. Cook, Staggsville Mission, to Mrs. Lockhart Gordon, President M.C. League, All Saints'.

* * * "I wish to thank, through you, the M.C.L. for their kind gifts to the different members of my family. The children were delighted with the many useful articles found in the bale. Having no mother to attend closely to the patching and mending, their clothes were beginning to look very shabby. How cheering to us in our up-hill work to feel that friends in eastern Canada are praying and working for us—sympathising with our sorrows and our work. We may at times appear to fail in gratitude, and our letters lack interesting details, yet you do not slacken your efforts to lighten our burdens and share in our anxieties. Our community now is made up of twenty-eight families, settled along the west shore of Manitoba, where there is only a narrow strip of land. Most of the people live by fishing and hunting, but all depend to the greater extent upon the fish, our stand by for the daily meal all the year round. Some go snake root digging and sell the commodity at Gladstone in exchange for flour and groceries. This has become a great industry throughout the Province, and one gentleman in Winnipeg pays out large sums for this root which is exported to China for the use of the celestials, who are reported to be exceedingly fond of it. Very little grows about here, but the establishment of a market for this root has been a blessing to many of our people. We have a nice little church, well finished and neatly furnished. I put in an instrument which cost me \$100. Miss Armit, daughter of the H. B. Co. officer, has been kind enough to play for us for nearly three years. I feel extremely grateful to her for this service. We have the commandments, epistles and gospel in the Cree language, at times. We do need a bell very badly; our tiny school bell is not heard more than a mile and a half. Ethel was so pleased with her doll, and sends best thanks to your little Elsie for the gift. I thank your M.C.L. most sincerely for all their gifts, and pray that God will abundantly bless and prosper their work of loving kindness for others."

It gives the LEAFLET Editor much pleasure to insert the above letter. The V.A. realize that the affiliation of the M.C.L. with our

J. Auxiliary will be of great benefit to both organizations. We feel sure the children of the All Saints' Branch of the M.C.L. will not forget to thank God, who has given them this opportunity of working for Him.

JUNIOR AND M.C.L. REPORT.

Annual Reports have been sent to all Superintendents or Secretaries of the Junior Branches in town and country, with *pages turned* and the name of the place *marked*, so that all can find at once the reports of their own Branches. Some interesting and encouraging notes have been sent, which may perhaps help others. Brighton is sending a bale of their own to the Shingwauk Home in the early autumn, though a young Branch, they are shewing a good example in wishing for missionary stories, and (a most important request) for a representative at the monthly Board meetings. Who will help me in this writing of a bright monthly letter to the Brighton Juniors?

Omemees has "just finished Susie's outfit, and it will be very nice." Five quilts are ready for quilting and the Branch is to have a special meeting for that purpose. The freight on this bale to go to Fort McLeod was a stumbling block, as the spare cash had gone for material. But something had to be done "and a bright idea came into our heads, and on the 12th of July we made button hole bouquets and sold them to the Orangemen for five cents each," and so the freight on the 100 lbs is provided for.

Peterborough Branch under the supervision of Mrs. Sailsbury, reports an average attendance of fifteen, and has been very busy sewing carpet rags, and when asked if a carpet needle should be procured to make up the carpet, a chorus of voices said "Oh! No! Let us sell the rags and get presents for children as we did last year" (for the "Christmas appeal"). Though the members are all young they are practising a Cantata, to be given early in the winter, and this summer closed their meetings with a Mission Band Picnic. Through the exertions of the energetic little Secretary, "busses were provided free!" After tea the Branch gave an impromptu entertainment, principally of songs and pieces learned at their meetings.

We have great pleasure in noticing the good work done by the M.C.L. as follows. "The parcel of clothing, 30 quite new articles and 8 second hand, and everything so good and pretty and well made, also included some gifts for play hours, was made up by the members of the M.C.L. Branch, which meets at Mrs. Lockhart Gordon's, and the missionary work done by the little Band has been completed with the most loving interest, and they are delighted that the parcel has given such pleasure and satisfaction."

Members cards sent out, 44, members' badges sent out, 69.

M. FORSYTH GRANT, *Dio. Sec. Junior Branches.*

From Mrs. Beal, Qu'Appelle Station P.O., to Mrs. Frank Hodgins, St. Simon's W.A.

Your bale has been received by Mr. Sargent, and the contents will be of the greatest use to sell at the Bazaar they are going to have for this parish. My husband is vicar of Grenfell. We are most anxious to enlarge our church by the addition of a Chancel; our Ladies' Aid have done a great deal, and intend holding a sale, any contributions of money or work, indeed anything saleable will be most gratefully received by us.

My husband's parish is over 40 miles square, he holds services in seven out-stations, besides the parish Church. Some places are 25 miles distant. He drives eight miles to Wolseley for afternoon service, returning here 18 miles distant for evening service. We badly need more clergy in this Diocese, but money is most difficult to collect. Will you kindly let your Society know about our wants, I do hope you will be able to help us.

Extracts from Miss May Hoskin's letter, All Hallows School, Yale, B.C.

During these summer days we have been so busy not only in school work but in cultivating our gardens. The Indian girls take great pleasure in outdoor work, and under Miss Moody, who is a most enthusiastic and successful gardener, our work has been most profitable, providing our table with what would otherwise be unknown luxuries. The fruit too has been most plentiful, we have made a liberal supply of jam, and also made \$30 by sending cherries to Kamloops for sale, none growing there. Instead of our Chinamen we have now a Japanese boy, Kefeto, and Mr. Croucher's Jim has given place to Horibe. They are both small slender intelligent boys, Christians, and learnt English in a sort of a way in Japan, it is taught in all the schools by Japanese teachers. I take them after school time for an hour or two and find them very bright and pleasant to teach. The village boys have quite made friends with them, sharing their books in Church, and bringing them into their games, and are greatly interested in their tales of Japan. Kefeto tells me there are many Christians in Japan, and that as many as fifty went to his teacher's Church, Mr. Okomoto, a very good man. Both boys were educated in Kobe. Prize day in the Mission School was on the 15th, the Indian School will be later in the month, my girls acquitted themselves very well, and Mrs. Schistoe in her bright interested way gave the prizes, which Miss Moody had gone to New Westminster a few days before to buy. It was a busy day with me, I had scarcely time to feel that I was parting with the pupils I had grown fond of, and it was mid-night before I saw my last child into bed. We had to be up bright and early the next morning to get them all to the train, it was a quiet

lonely house to come back to. A few more weeks work and then I will have to say good-bye to Yale and to the happy busy life of a year's work in a Mission School.

TREASURER'S STATEMENT.

RECEIPTS.		
Undesignated P.M.C.		
Otonabee.....	\$ 2 25	
Barrie.....	33 35	
Deer Park.....	2 75	
All Saints'.....	7 02	
Diocesan P.M.C.		
Ashburnham.....	9 22	
St. John's, Toronto.....	20 30	
Otonabee.....	5 33	
St. John's, Port Hope.....	2 85	
St. Mark's, Parkdale.....	8 45	
Cobourg.....	10 95	
Deer Park.....	5 25	
All Saints', Toronto.....	9 97	
Colborne.....	5 00	
Uxbridge.....	5 45	
Diocesan W.A.		
Dixie.....	5 00	
Oleanders.....	25	
Toronto Jewish Miss., P.M.C.		
St. Paul's, Toronto.....	45	
Algoma, P.M.C.		
All Saints'.....	7 10	
St. John's, Port Hope.....	1 30	
Cobourg.....	75	
Deer Park.....	50	
St. Paul's, Toronto.....	25	
Thornhill, for Church, Rich. Landing.....	4 56	
Temiscamingue,		
Deer Park.....	10	
All Saints', Toronto.....	40	
North-West P.M.C.		
Otonabee.....	1 25	
St. Mark's, Parkdale.....	1 50	
All Saints', Toronto.....	55	
Rupert's Land P.M.C.		
St. John's, Port Hope.....	4 95	
Mackenzie River Education Fund.		
St. Margaret's Junior.....	10 00	
" Rev. J. O. Stringer, P.M.C. St. Paul's, Toronto.....	12 10	
Blackfoot Home.		
Deer Park.....	15	
" Matron's Salary All Saints', Toronto.....	50	
Foreign P.M.C.		
All Saints', Toronto.....	5	
Japan P.M.C.		
St. John's, Port Hope.....	2 45	
Zenana P.M.C.		
St. John's, Port Hope.....	30	
China P.M.C., Rev. S. Boyd.		
St. Paul's, Toronto.....	4 50	
Donation Holiday Money.	5 00	
Triennial Thankoffering		
York Mills, a life member.....	10 00	
Miss Vicars.....	1 00	
Education Fund.		
Deer Park.....	10	
All Saints', Toronto.....	25	
Rent Central Room.		
Deer Park.....	10	
Magazines P.M.C.		
Barrie.....	60	
Aid to Miss'y, St. Luke's, T ...	5 00	
		\$208 95
EXPENDITURE.		
Rent Pavilion Annual Meeting ...	10 00	
Blackfoot Home.....	19 08	
P.M.C. Magazines.....	60	
Secretary P.M.C. postage.....	3 00	
Treasurer's postage.....	2 00	
D. Kemp, undesignated P.M.C. ...	56 92	
" Diocesan P.M.C. ...	119 91	
" Toronto Jewish Miss ...	45	
" Algoma P.M.C.....	11 76	
" Northwest P.M.C. ...	5 55	
" Rupert's Land.....	4 95	
" Mackenzie, Rev. J. O. Stringer P.M.C.....	12 10	
" Foreign P.M.C.....	35	
" China, Rev. S. Boyd, P.M.C.....	4 50	
" Japan P.M.C.....	9 00	
Mackenzie River Mission Fund... " Education Fund	6 00	
Rupert's Land Indian Missions... " Hospital...	10 00	
Qu'Appelle Mission Fund.....	4 00	
	1 00	
	2 00	
		\$283 17

Buron Diocese.

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

Before this September number of the LEAFLET is in the hands of our readers, the third Triennial Meeting of the W.A. will be a thing of the past, and our own Semi-Annual Meeting drawing near. This will be held in Woodstock, on Wednesday, October 2nd. The business meeting will be at ten a.m.,—probably in the school house of New St. Paul's Church—the Bishop's address will be at four p.m., and a general public Missionary meeting, which will be addressed by the Rev. Cooper Robinson, of Japan, will be held in the evening. This Semi-Annual Meeting will be of more than usual interest, from the fact that it will follow so quickly on the Triennial, therefore it is much to be desired that every Branch be represented, and, in the interval, will not all our members pray devoutly that a very special blessing may rest upon its deliberations and its work.

From the Strathroy Branch comes the following “ In Memoriam ” “ We have recently lost our 1st Vice-President, Mrs. Bettridge, one of the most zealous workers in our Branch, she died July 7th, after a painful illness of two years, during which she never lost interest in our work. Her deft fingers were busy all winter and spring preparing a quilt for our bale, but before it was finished they were cold in death. Her removal has caused a great blank, and her place will be hard to fill, but we look forward to a joyful reunion in the home beyond the tide. Another of our most valued members Mrs. Bisel, has also passed recently through deep waters through the death of a loving devoted husband. She has the sympathy and prayers of many friends.” St. Jude's Branch, Brantford, has lost one of its oldest and most faithful members, Mrs. Kennedy. Though prevented by years and delicate health from taking any very active part in W.A. work, no one was more deeply interested therein. She never missed a meeting if able at all to go out, one of the last occasions on which she left the house was to be present at the June business meeting; and no one helped more generously with our bales or more unostentatiously and with that truest generosity, which is the result of rigorous self-denial. God help us all to follow her gentle example.

The appalling news of the murder of the Missionaries in China has filled every heart with horror. To many of our Branches the martyred Stewarts were known personally, and from one of their friends, the Rev. F. Newton, of Strathroy, we have received a touching “ In

Memoriam, too long for insertion here, but from which we gladly make following extracts. "The other day I had chosen as my text for the coming Sunday, St. John, 13, 7, 'What I do thou knowest not now, but thou shalt know hereafter,' but it would not go there was evidently something either of knowledge, sympathy, or experience lacking in the preacher, or some circumstances yet to be known that would emphasize the teaching of the text and make it a moving power, and then came the news of the martyrdom of the Stewarts at Ku Cheng, and turning to my Missionary autograph album. I found opposite poor Stewart's name, these very words 'What I do thou knowest not now, but thou shalt know hereafter.' A new lesson has been given to the teaching of the passage, that, that trust is sure to triumph, though its thrill be the throe of death. Only on the 19th of July I received a letter from him, full of hopefulness concerning his work. He was much encouraged by the evidence of sincerity among the native Christians, and their desire to support the preaching the gospel by voluntary offerings. One native clergyman, Ling-Shuy-Mi has contributed \$700 to the endowment fund, intended to supply what is being gradually withdrawn by the Home Societies. Mr. Stewart writes in terms of sincere gratitude to God for the work accomplished by his fellow martyrs, the ladies of the Zenana Missions, they had worked and prayed with such power that in *two years* a mighty change had been wrought. One of their methods is to get the women from the villages to their house, it is wonderful what they learned, and what they do voluntarily on their return to their homes to spread the message. This indirectly but surely affects the men of the household and the children."

Not alone from the foreign field, from the nearer mission field too, comes tidings of death and sorrow. The beloved wife of the Rev. F Frost, of Sheguandah, died there on the 24th July. Another brave patient life laid down in God's cause, another Missionary home rendered desolate. May God comfort and succour these mourners, with whom we so deeply sympathize.

The *novelty* of the W.A. is wearing off, and with it perhaps, something of the ardour and enthusiasm of its members. Perhaps the work is in danger of becoming perfunctory, or it may be discouragement steals over many as the vastness of the task we have taken up discloses itself more and more. The published letters of our Missionaries tell of so many needs, so many perplexities, and those that are not published are not less painfully eloquent. A friend writes to know if something cannot be done for the two young daughters of a Missionary who are beyond the teaching of the primary school in their neighbourhood, and who yet have to be prepared for the battle of life. Another Missionary, one of those whose wives have died in harness is compelled by ill health during the coming winter to seek a milder climate, and of his domestic difficulties his Bishop writes. "His elder

boy could shift for himself, but what about the youngest, a poor motherless bairn of nine?" These are life problems, but there are minor (comparatively) trials which are also "cruel hard" to bear. Let our readers turn to the letter from the Rev. J. O. Stringer, given under the heading "From the Mission Field" where he tells how he saw the last boat that could carry his letters steam away before he could reach his destination. It meant not only disappointment at the moment, but long regret for others, for the friends at home looking anxiously for those delayed letters, anxiety and uncertainty to be borne as best they might during six long months. Pondering these things, the W. A. should be stirred up to ever increasing efforts to help - at the best it is so little we can do in comparison with what these Missionaries are doing.

We also print this month an appeal from our Lady Missionary at Omoksene on behalf of the much needed hospital for the Blood Reserve. The Rev. F. Swainson has added a new wing to the Kissock Home, and has thirty boys *waiting* to come in. The building has been paid for by an anonymous donor in the Diocese, but there is not a cent available for furnishing it, and he intreats the Huron W. A. to do all it can towards raising the necessary sum, \$150. Mr. Swainson writes, "There are two wrong impressions abroad about these Homes, one is that they are endowed, and need no outside assistance, the other is that we receive more than a lion's share of the subscriptions for Indian Homes. *We are not endowed with a single cent, and as for the subscriptions for Indian Homes we have never received anything from this source, no subscription ever reaching us unless specially mentioned.* These reports have done us harm, subscriptions that would have been sent to us are gone elsewhere, and now we have to face a deficit of \$900 I cannot bear to think of giving up the work, or of curtailing it, but unless I can right matters. one thing or the other will have to be done. But for this debt everything is flourishing, the Homes are full up with children, their health fair, their progress good." We of the Huron W. A., to whose fostering care the Blood Reserve is specially committed, know by heart the history of these Homes which we have watched grow with such marvellous rapidity from very small beginnings. It is five years since our first Huron Lady Missionary, Miss Busby, went to help Mrs. Trivett with her few little girls who then formed the members of the Homes. We have not forgotten Miss Busby's devotion and generous self-sacrifice, nor have we forgotten under what difficulties Mr. Swainson began his work at Omoksene. How diligent in well doing he has been, and how greatly God has blessed his efforts is proved by the fact that when the new wing is finished and the thirty *waiting* boys admitted, there will be somewhere about 100 children in the Homes, and should not these blessed results, and the thought of all the care lavished by the Swainsons and our successive Lady Missionaries on these children, brought to them wild,

ignorant, and often alas diseased, incite us to do what we can to help? For one thing, we can help to keep them clothed, an outfit for one or two children is easily "got together" by a Branch, and we have—seniors and juniors—over a hundred Branches. Several children are provided for, but many, especially in the boys' Home are asking the Matron to "write and ask the kind ladies to send them some clothes."

Mrs. Boomer, who, although Mrs. Mills is, we rejoice to state, fairly convalescent, has not been able, this month either, to undertake LEAFLET work has sent the following communication, *re* the circulation of our little Messenger. "To correct a mistaken impression that Huron has gone backward in orders for the LEAFLET, the following memorandum, supplied by Mrs. Fletcher, who so kindly mails the several budgets to subscribers, will suffice Branches, 1,552; Individuals, 51; England, 16; Missionaries 45; margin to meet additional orders, 36; Total, 1,700. Mrs. Boomer would be glad of orders for that 36—8cts., *with back numbers from June included, to end of the year.*"

BRANCH NOTICES.

STRATHROY—Has sent one bale to Rev. Mr. Clarke, Battleford' ST. THOMAS'—The juvenile W.A. sent one box to Elkhorn. GRANTON—One bale and sixteen yards of rag carpet has been sent to the Rev. D. D. Macdonald. LONDON—Christ Church has sent a bale to Miss Thompson, now Mrs. Weaver, on the occasion of her marriage. Miss Thompson, it will be remembered, was a member of Christ Church W.A. KINGSVILLE—We have resumed work after a season of trouble and sickness among our members, and hope soon to send a large bale to the Rev. Mr. Mills, Fort Macleod, containing twelve quilts and clothing. SAINTSBURY—Mrs. Dickins writes for three copies of LEAFLET, adding "Our last minister always supplied me with it before he left, and I am lonesome for it." WILMOT—In the August LEAFLET there is an error about our Branch; it should have been, Wilmot two barrels, Christ Church, Haysville *Juniors*, one bale to Jack's Head. Wilmot takes in three Churches with a Junior Branch at each. BRUSSELS—The President writes to Mrs. Boomer, "Please add another LEAFLET to our package. We are looking forward to your visit to us in September. I am delighted that our Branch is joining in the Thankoffering; though the amount is small, the participation will do good; particularly as some have imbibed the idea that the Consolidation of the Canadian Church is a serious menace to Protestantism! To counteract this absurd idea I asked our Branch to make a Thankoffering for what is a very great blessing. BRANTFORD—St. Jude's Branch sent a bale containing sixteen yds. rag carpet, curtains, writing materials, and articles for household use, also a bureau to

Mrs Eldridge, Muskoka, who was burnt out more than a year ago, also a parcel to Omoksene for "Maggie," who says in her letter of thanks "I very sorry Miss Wilson go way."

FROM THE MISSION FIELD.

The Bishop of Mackenzie writes To Mrs. Boomer:—"Being rather short of paper, and there being no stationer's shop within a thousand miles, I hesitated about sending a circular letter this summer, but the accounts of Mr. Stringer's visit to the "Huskies" (Esquimaux) is so interesting that it seems a pity to withhold it. He intends (D. V.) visiting Ontario next winter, when I trust many opportunities will be afforded him of telling about his work, and that our Lord's stewards will furnish the help we need for the support of another labourer among this attractive heathen people, there is work for *two* more, but one we ought to have at once at Herschell Island. This is a whaling station, fifteen vessels have wintered there this year, so there is quite a colony of white people, whose presence attracts the Esquimaux from all parts of the Arctic Coast, and this fact, conjointly with the opportunity thus afforded of reaching at once so many different tribes, their desire for instruction, the danger from the presence of unscrupulous white men, the restraining influence that the presence of a Missionary might have upon the drink and other sinful traffic—everything points to the necessity of a Missionary being stationed there without delay. Mr. Stringer's journey to and from the Island was not accomplished without difficulty and danger. Accompanied by two Indians in a canoe, he started from the village at the eastern mouth of the Mackenzie, proceeding westward from island to island, at two places forced to make a traverse of fifteen miles on the open sea. A storm detained them a week, and they ran out of provisions, this happened fortunately in the neighborhood of some friendly Esquimaux, who shared with them their scanty store of fish. On reaching the Island Mr. Stringer held school and service every day, singing was a difficulty at first but after a few days, some sailors happening in, remarked on its excellence, so eager were the Esquimaux to learn. In an old whale boat that was given him, he accompanied some Esquimaux eastward, and was much encouraged by his short sojourns with large parties he met. One evening he heard singing in a tent, it was a hymn he had taught them, and at its close they all knelt in prayer, this was their daily custom, not done for effect, they said nothing about it, but in their humble way were trying to carry out what they had been taught. His stay at the Eastern village in August was pleasant, the time was spent in going from camp to camp holding services and attending to the sick, gaining the friendship of the young, and receiving from young and old the expression of great thankfulness for what the Lord had done for them. I ask for your prayers on behalf of all our Missions, we greatly need

an outpouring of the Holy Ghost to arouse dead souls, and that more unction may be imparted to *workers*, that their efforts may be accompanied by divine power, and that they may perfect holiness in the fear of the Lord."

To Mrs. Newton, Strathroy, the Rev. J. O. Stringer himself writes, "I have been nearly two weeks with the Huskies, my first visit to them was rather trying, but I do not find it so bad now. The Huskies are easily offended, and the constant strain of trying to keep out of scrapes, and of giving offence when asked for things it would not be wise to give, is trying. I am depressed at times, I know that a word of cheer and encouragement would put me all right when in such moods, but the word is often a long time in coming. The Huskies have brought me fish, and whale-fins and other delicacies; the Chief and others are in my tent now, and one has just asked me what I am writing, I said I was writing to a friend, and asked if they wished to send any word, one of them said they would like to have some tea. The Huskies have a passion for tea. I started to day to gather drift-wood to build me a house, I need some sort of place where I can have a fire these cold days. I have a new canoe made of thin boards, covered with painted canvas. I intend to visit Hershell Island. I am getting some supplies from San Francisco by the whalers, and want to get them up home by open waters. Never forget that I always need your prayers." The letter from which the above extracts are taken is dated August 1894, but was enclosed in one dated February 1875, in which Mr. Stringer says, "After writing the enclosed letter, I crossed the river, and tried to push rapidly on the Hershell Island, in order to send my letters by one of the ships leaving for San Francisco, but alas for human hopes, I was stormbound for nearly a week within two days of the Island, and reached there only to see the last ship bound west steam out before me, and so the packet of letters I had with me were delayed for another winter. I returned to Peel River on October 2nd, and have been much away since. I am in good health, have plenty to eat, and more work than I can do."

From Miss Aldridge, our Lady Missionary at Omoksene, comes the following appeal. "For a long time we have been wishing to build a hospital for our Indian Children, it is so needed. We have constantly cases, which, in consideration of the health of the other children, ought to be isolated, but how can it be done? Mrs. Swainson has given up her kitchen for an extra dormitory, a shed replacing it. We have been compelled to send our bad case of scrofula to the Roman Catholic Hospital, twelve miles off, the poor little thing cried so bitterly, it was so hard to leave her among strangers, the more so that the nuns are French, speaking hardly any English. Mr. Swainson has been promised a considerable sum towards a Hospital, if others would help it might be built this Autumn. Miss Wilson has offered

to come and take charge of the Hospital when it is built; the children are in the greatest excitement, they say to me 'Did peoples send money yet for Hospital?' 'When it be built that Hospital? and when come Miss Wilson?' They are quite sure that the money *will* come, and surely it will." . . . In regard to this matter of a Hospital for Omoksene, have our Branches done for it *all* they possibly could? Our Diocesan Treasurer's report shows that from 1893 up to the present time only \$91 has been contributed towards it, \$50 of this being Life Memberships, and \$15 from Junior Branches in London. Only five Senior Branches have helped and the *need is so pressing*. Does any one say "but there are so many needs and all of them so pressing." It is true, and it is also true that it is Jesus Christ who commits to our care the needs of our brethren, and true, too, that He will enable us to supply these needs if we pray to him for guidance, and deny ourselves as he has bidden us,

From Miss Wilson herself comes the following: "I have had a letter from Mr. Swainson, he is very anxious to get their Hospital and to have me back there, and of course I should like it better than anything else; but I am afraid I shall have to remain idle this winter, though I have applied to get into the General Hospital in Montreal for my training course. I went to a specialist lately, and he tells me that I positively must have a year's perfect rest.

The Bishop of Moosonee writes as follows to the Editor of the *Winnipeg Star*: "I only learned at Winnipeg that your valuable paper had unwittingly given a slight misstatement as to the result of my visit to the chief Canadian cities last winter. I do not know whether I was credited with receiving \$5,000 from Montreal, or \$9,000 from all Canada, but either statement is, unhappily, wrong. The fact is that I only received a little over \$3,000 from *all* Canada, chiefly from the Maritime Provinces, and the Diocese of Montreal." In connection with this we may remind our readers that the C.M.S. is gradually withdrawing all its grants, except that for the Esquimaux, from this vast Diocese, which can never (as far as can be foreseen) be self-supporting *nor nearly so*, consequently, it becomes necessary to provide in some other way for the continuance of the work, which, commenced by the sainted Bishop Horden, has been so wonderfully blessed. The C.M.S. is withdrawing its grants to Indian work because Indians are not now reckoned as heathen. Is not this bidding the Canadian Church "begin first at Jerusalem then Judea." From Mrs. Eldridge, wife of a settler in Muskoka, and a faithful worker for the Church came to one of our Branches the following touching and inspiring account of how their school and Mission room was built. "A few years ago we started in prayer and dependence upon God to build a log school and mission room, all came willingly to work cheerful and singing, you could hear them a mile off. We collected enough

to buy lumber and shingles, the building was raised and roofed ; then I was sick three years and it stood just so, but all through my long illness the message that came to me was to bid the children of Israel go forward. During this time many who had wanted it at first began to say that they could live without a mission house as they had done before. I asked God to raise up some one else to do the work, but my prayer was not answered, so I resolved to go forward in God's strength. I walked to Rosseau and collected \$40, a gentleman collected another \$31 for me, some tourists at Rosseau gave a concert to help us, and other friends helped, and the work went on and was finished, and stands to-day a blessed memorial of God's love to His people. I have often groaned in spirit over the trials and disappointments of our people here, but I have *never* been disappointed in God's promises, so I say as a worker in Christ's vineyard with you dear sisters of the W.A., to go onward and forward always trusting in His love and power.

TREASURER'S STATEMENT.

RECEIPTS.

GENERAL FUND—	
London, St. Paul's.....	\$1 00
ZENANA—	
Aylmer	5 00
LADY MISSIONARY, N.W.—	
Chatham, Holy Trinity, less expended	3 65
London, St. George's.....	1 00
Aylmer	5 00
LADY MISSIONARY, JAPAN—	
London, St. George's	1 00
OMOKSENE—	
London, St. George's	1 00
ALGOMA —	
London, St. George's	1 00
LION'S HEAD—	
Aylmer	4 00
Brussels	2 00
KANYENGAH—	
Aylmer	1 00
Brussels	2 00
RUPERT'S LAND MISSION FUND—	
London, Memorial Church, G.H.M.B.....	54 50
THANKOFFERING—	
Brussels	2 00
DISBURSEMENTS.	
To Rev. G. Rogers.....	54 50

Quebec Diocese.

DIOCESAN MOTTO:—*"Ye have done it unto Me."*

Many hearts have been saddened by hearing of the death of the Christian Missionaries in China. At such a time the following letters from the Rev. Robert W. Stewart are of deep interest, both are dated from Ku-Cheng, the last on April the 8th, to the C.M.S., and are taken from the *Times* of August 7th. "Another institution here is the Girls' Boarding School. This, too, has so increased that though the school was enlarged considerably last year, and in spite of a new rule that each must pay a fixed portion of the expenses and must also unbind her feet, every bed is full. There are now 60 girls, and if they fulfil the hopes of their teachers they will do much towards elevating and Christianizing the country. The founding institution was built at the expense of one Irish clergyman and is being supported entirely by individual friends; and this girls' school was erected and is supported in a similar manner, chiefly through the exertions of Miss Hessie Newcombe, whose return we are joyfully expecting. Thus, neither institution draws anything from the Society's fund. The three other ladies who regard Ku-Cheng as their headquarters are Miss Gordon, Miss Marshall, and Miss Stewart. Miss Stewart is still working for her examinations. When she has got through them her sphere of labor will be in the country, in the western section of the district. Miss Gordon's station, where she spends the greater part of the year is Dong-Gio, the chief centre of the Ping-Wang district. Miss Marshall's section lies north of Ku-Cheng, and covers more than 300 square miles. She has several centres in this region, where she stops for a few weeks or two months at a time, collecting the women together and visiting from house to house. Our plan is for your missionaries to travel in pairs, accompanied by a Bible-

woman and Christian servant, and to put up at chapels where a married catechist is stationed. Your other fixed station in the Ku-Cheng district is Sa-Yong, where Miss Codrington and Miss Tolley are stationed, the latter still learning the language, while at the same time doing many little useful bits of work. The chief feature in Miss Codrington's work is her station class. This is a new departure in our mission, and she is the first to try it. The idea is to gather a class of women from neighboring villages, and keep them for three months at a time in her house, and assisted by a well instructed Bible woman, to teach them, day by day, the fundamental truths of Christianity and the chief incidents of the Bible, and then send them back to their homes to be voluntary workers among their people. It was thought by many that three months' teaching would be of little use, but experience has shown the reverse. We have been having some rather exciting times here lately. Ten days ago I was called up at four o'clock by our native clergyman and other Christians, who had crossed the river to our house to bring the startling news that the Vegetarian rebels were expected at daylight to storm Ku-Cheng, and that the gateways of the city were being blocked with timber and stone as fast as possible. We have for a considerable time been aware that the Vegetarians were recruiting in large numbers, and the expectation that something of this kind might happen led the better-class people to subscribe large sums for the rebuilding of the city wall, which in many places had fallen down; the gates, too, had been either broken or were gone. At the time when the alarm was given we had, with women, girls, and children, nearly one hundred sleeping in our compound. The rebels expected in an hour! What was to be done? As we talked and planned and prayed the dawn began to break: then came the rain in torrents. What part this played in the matter I do not know; but as we saw it falling heavily, and remembered the Chinese fear of getting wet, we said to one another, "That rain will be our protection." At daylight we roused the schools, and after a hasty meal all left in a long

sad procession to make their way across the river in a small ferry boat, which came backwards and forwards for them all until at last the whole party had reached the other side. It was a long business, all in the rain, and then the wall had to be climbed by a ladder, for by this time the blocking of the gateway was complete. Near our chapel the wall had not been rebuilt to its full height, and the chapel ladder, the only one to be obtained, just reached to the top. This was one of the many incidents that showed us that the hand of God was controlling everything. The next day that part of the wall was built to its proper height, and the ladder would then have been several feet too short, and we could never have got the women, with their cramped feet, and the children over the wall. For the next three days the wall was guarded by bands of citizens, posted at short intervals from one another, and armed with the best weapons they could find; but, indeed, they were poor things, old three-pronged forks, centuries old to judge from their appearance, with moveable rings on the handles, to shake and to strike terror to the hearts of the foe. Rusty, too, were their swords and rarely to be seen. We watched the proud possessors washing them in a pool and scraping them with a brick. The majority had no scabbards, not that the "braves" had thrown them away, but they had lost them. One I examined had a useful sort of scabbard; it covered all but the last couple of inches of the blade, so you could stick your enemy without the bother of pulling it out, a good thing if you were in a hurry. Those three days while the city was straitly shut up were anxious ones. Then the gates were opened. What took place between the Mandarin and the Vegetarian leaders we do not know, but no one believes that we have seen the end of the matter. Such a serious affair cannot be so easily patched up; probably we have as yet had but the beginning. Much depends upon the course that the war takes. If a treaty is arranged during the present armistice of three weeks, I think perhaps all will be quiet. Soldiers can be spared from Fu-Chan, and some arrests of the ring leaders can be effected, and

that will quiet it ; but if not, the rebels will have recruited in sufficient numbers to make a rising a success. Our girl's and women's schools have, of course, been disbanded, and your ladies have left for Fu-Chan, I need hard'y say very sorely against their will. It was hard for them to leave their loved work and their many friends among the Chinese ; but they saw clearly that it was best, for they could not help them in the event of a disturbance, and might rather hinder their flight and make concealment more difficult. Our Consul wrote strongly urging that this step should be taken, and the American Consul wrote to his people in the same strain ; so the ladies have gone very obediently, but very sadly, all of them wishing they were men, and so not obliged to retreat. But I think they see in all that is happening the finger of God pointing to a cessation of their work for a time ; perhaps that they may leave Him to work alone. When they come back they may be astonished to find the wonders the spirit of God has done in their absence."

These letters show the spirit in which Mr. Stewart and the devoted band with him worked in the midst of imminent danger. They died Christian martyrs and one sure sign of their triumph is the fact that five missionaries, two men and three women have volunteered to take their place as soon as the mission can be re-established.

FROM TORONTO'S LETTERS.

Mr. King, Shingwauk Home, to Diocesan President. August 1895.

* * I am thankful to say the Home is now in better order, but our funds are desperately low, we need help in every way. At present we are so much in want of boys' clothing. * * * I take charge of all the younger boys myself, there are eighteen, ages varying from five to twelve years. We also need a medium sized Surplice for our Chapel use. I cannot describe to you the great struggle it is to provide these poor children with food and clothes, especially during the long winter. * *.

Niagara Diocese.

DIOCESAN MOTTO.—“*Lo! I am with you always.*”

Subjects for Reading and Prayer: Qu'Appelle, Chinese in America.

BRANCH NOTES.

NANTICOKE has received letters from Mr. Weaver, Wabiskaw, acknowledging receipt of bale sent; he says, “Tell the members of your Branch that it is not the mere value of the things (valuable as they are to us), but the love and thoughtfulness which prompts the sending that touches our hearts.” The Secretary writes: “At present there is a young man, Mr. Weston, staying in Nanticoke who is very anxious to become a missionary and has written Mr. Weaver, offering himself as an assistant. His services have been gladly accepted and, God willing, he hopes to go out in September. The Auxiliary here are getting on nicely and are now doing what they can to help Mr. Weston prepare for his journey.”

The Niagara Branches will receive a collecting card from the Dor. Sec. on behalf of the Chancel and Vestry Fund of St. Paul's, Uffington, Algoma, one of the Missions on our own list. She hopes they will collect what they can at once and return the cards and money to her. If only a little is collected, every little helps and will be thankfully received.

From Rev. G. H. Hooper, Shoal Lake, to Miss Counsell.

“My Mission is only 1,080 square miles. I came here last June and found it completely run down. It was vacant over a year. About five people took an interest in getting it started again. I have now 53 families on my list, 34 communicants and a guarantee of \$400. It will take me another year to get things in right shape. At present I have two services every Sunday. One station during the winter was 17 miles away, the way the road ran, it is now about 12 or 15, the other 10. I expect to take up another place shortly which will give me three services every second Sunday and 30 miles of a drive. I have often driven 40 or 50 miles a day, visiting my distant parishioners. I was 11 years in one Mission, near Winnipeg. I had it in good working order but I met with heavy losses. Four children died, doctors' bills, etc., \$300 or more. I paid \$600 for horses and I have only one left. Then I took la grippe, ending in pneumonia. I was completely knocked out and could not work. The Archdeacon gave me three months holidays, but as poor parsons cannot afford to lay off, I had to go to work again. The only rest we get is to change work and a pretty change I made. I left a hard place to get one a great deal harder. I left a Mission in good working order and

took one dead and disorganized, but I intend by God's blessing to put life in it yet. We want a parsonage very badly. I am getting a house built and will have to rent it till the Mission is in shape to buy. Do Ladies' Aids ever help poor Missions to get houses, and are there any wealthy people in Hamilton disposed to send us \$300 or \$400 to help pay for one? It will cost about \$600."

From Rev. C. Wilson, Salt Spring Island, B. C., to Miss Beaven, Niagara-on-the-Lake.

"I think my daughter, Winnifred, has already written to thank you and the other ladies for your kind presents, but I must also add a line, especially as Mrs. Wilson is unable to write. We all feel so very grateful. I really think a bale of that kind is almost more acceptable here than it was at the Shingwauk. There we had so many, but this one is, I think, the first. The people here in B. C. are very different to Ontario people and rather difficult to get along with until one gets to know them well. I am sorry to say church life is at a low ebb—so much shooting and fishing on Sundays, and even, I am sorry to say, work going on in the fields—consequently congregations are very fluctuating and any attempt to raise money for church purposes very difficult. To give an example: Last week to help pay off the debt on our new church at Fulford Harbor the people got up impromptu what they called a strawberry festival. It consisted in eating strawberries and cream, and dancing all night to a fiddle. I think you know well that this is not *my* way of raising money for church purposes, and certainly it is not the Bible way. Only \$4.50 was raised and there is still considerable debt on the church. The building also is bare of carpet, matting, lamps, bell, etc., and I know not whom to look to to supply these needfuls. The same evening that we received the bale Mrs. W. gave a good armful away to an overworked mother, living near us, whose husband is rather idle and drinks, and she was so thankful and grateful. Next day I took a big bundle down to Fulford Harbor and sold nearly all within an hour or two towards paying off the church debt. We should be so glad if the W. A. in one or two places would take up our work here and give us a little help sometimes. The people live comfortably enough in their houses, but certainly have very little money, and of that little they do not seem disposed to help much in any church work, unless there is some eating and dancing. I do trust by God's grace there may some day be a change. Pray for us that there may be. Very many thanks for personal presents to myself, which were most acceptable."

From Rev. R. Inkster, Red Pheasants, to Miss Ridley, Cathedral Branch.

"Once more it is my pleasing duty to acknowledge the receipt from your Branch, 3 barrels and 1 bale. I did not search to the bottom of barrel containing the lamps, but as far as I did go found all

safe. The contents of the other two were not in the least damaged and the bale was quite dry, and everything in it in good order. I must say your present to this Mission is a noble one. Oh! how I wish that my poor Indians were capable of appreciating the greatness of the gift, but alas, poor creatures, self denial for the good of others is a virtue never practised by themselves and consequently they have no idea of gratitude, or if they feel any I am quite sure it is the 'Morning cloud that passeth away.' But I know how my own heart feels with respect to these precious gifts. I am grateful for everything you have sent. But the lamps and fixings! O dear friends in Christ I do thank you for them. I was just beginning to despair of ever having anything decent to light up our little church in the winter, when it is so needful to have service after nightfall. Now I am all right as far as that goes. The quilts are simply grand, the trouble is I can only give the very plainest to some of my Indians. It would be a real pity to give them the fine ones only to be spoiled in a very short time. But you may be sure I will do the very best I can. The groceries will be a very great help, for the like are not easy to get in this far western country. I am particularly thankful for the large supply of rice sent; it is always needed and can be so quickly prepared for the sick. We have three on the list just at present, two of which will in all human probability succumb before the end of the coming winter. Let us devoutly and unceasingly pray for the outpouring of God's Holy Spirit to convert the unsaved. P.S.—The cartage from Saskatoon is at the rate of fifty cents per hundred pounds."

From Rev. J. Pardoe, Novar, Muskoka, to Mrs. Wright, St. Mark's, Hamilton.

"I beg to thank you and the members of St. Mark's Branch very much for the lamp, which will meet a long felt want and be very useful in this Mission and which, I am glad to say, reached me safely and in good condition. May I also thank you for your kind note with 35c., cost of freight, enclosed."

Also following from Mr. Williams, Day Star's Reserve, Kutawa, to same Branch.

"I am most lappy to inform you that I received the box of clothing and found everything all right, as stated in letter from M. C. Bates, except three towels. I thank you most heartily for same. It will be quite an acquisition to the appearance of the children. I must also say that the dresses made out of denim are just the thing for the girls, something that will wear. I would also suggest that when making new material it be made out of the above, woolen goods so soon wear out. The children don't seem to have any idea of taking care of their clothes like white children. I sincerely trust that another Branch will kindly send another bale before long. With best wishes to the W.A. of St. Mark's, etc."

From Rev. T. Robinson, Lesser Slave Lake, to Mrs. Lemore, All Saints' Branch.

"Your kind and welcome letters of March 12 and May 30 safe to hand. They gladdened our hearts and filled us with joy and thankfulness. I have the pleasure of meeting Mr. White here at Lesser Slave Lake, and hear from him that your bales are the only ones coming from Canada for White Fish Lake. So we can rejoice together and thank our Heavenly Father for thus guiding you in your decision. You will be pleased to hear that other friends are providing medicines. Though great are their needs 'the Lord will provide.' We have had a very mild winter and scarcely any snow. The thermometer seldom registered 50 below zero. We don't feel the cold here as you do in Ontario, the atmosphere is so dry. I am thankful to say that we have enjoyed good health and had a very pleasant winter. Our family is not large, one girl of two years and one boy of seven months; both are healthy and strong and the little girl will soon be talking the Cree language better than myself. We have also three more children to care for and bring up. Two of them are left motherless and one is a little boy aged four, perfectly helpless, he cannot move any part of his body without assistance. We are entirely dependent on our Christian friends for their maintenance and clothing. With regard to the bales you sent us last summer, judging from the contents you mention, they must have reached us safely before Mr. Brick left—*no bales came after*. The Christening robe and garments for old Down-the-Stream came in one of the bales that was opened just before Mr. Brick left us. *I don't know anything about the groceries*, but our own baby boy was baptized in the Christening robe, and when old Down-the-Stream received the garments she left an impression on my mind that I can never forget, with tears rolling down her cheeks she said: 'My grandchild thank you, thank you. Where could I get any clothing if not from you? These that I am wearing the minister (Mr. Brick) gave them to me; my husband and all my children are dead, and I am left alone. Thank you, thank you, now I will not be cold.' Dear helpers if you could only have seen old Down-the-Stream for one moment when she received the clothing you would always believe that 'your labors are not in vain in the Lord.' I would just like to mention that we are anxious to build a church and school house combined. We have already promised us \$200 towards the same object. This is sufficient to build and complete the external part of the building but we require \$200 to finish the work inside. We also need church furniture and a bell. I commend the work and its need to your sympathy and prayer. *Pray for us*. I conclude with many thanks to all who have taken any interest in the work and prosperity of Christ Church Mission, and may we have the joy of seeing at least some brought to a saving knowledge of Jesus."

Ontario Diocese:

DIOCESAN MOTTO:—"She hath done what she could."

Subjects for Prayer and Reading for September: Qu'Appelle and the Chinese in America.

The Board Meetings of the Ontario W.A. are held in St. George's Schoolroom Ottawa, the 1st Tuesday in every month at 4 o'clock p.m. All members of the Woman's Auxiliary, whether residents of Ottawa and its adjoining parishes, or visitors to the city, are cordially invited to be present.

CHERRY HUMPHRYS. *Recording Secretary.*

The words "The blood of the Martyrs is the seed of the Church," have been quoted more than once, with reference to the late Chinese Massacre, which has so rent our hearts. Strangely enough they were used by Mr. Stewart himself, in his address in Ottawa, with reference to the church in Africa. When a hero falls, his words become in a manner sacred. We will tell what was gathered by one listener at the time. It was in November 1893; she says:—"I was never more impressed by anyone than by Mr. Stewart. He was not the ordinary Missionary begging for his own needs, and thoroughly impressed with the claims of his own little corner before those of others. He was not asking for money, that was made very clear, he wanted workers, he wanted interest, and above all, he wanted to impress his hearers with the thought of their own responsibility in the matter of foreign Missions. "We are not told to convert" he said, "God does that but we are told to preach the gospel," and one was almost compelled to believe that the life of a Missionary was the happiest lot on earth, so deep was his earnestness. And Mrs. Stewart too, had that same power of impressing one; she was shy about speaking in public, but Mr. Stewart, said that it was really good for her, because it made her pray so much. Mr. Stewart, began his lecture by reminding us that China was a closed country 50 years ago, and not only were its harbours closed to foreigners but that on account of the difficulties of the language, the

Bible was a closed book; but now, the doors of China are open, and the language written phonetically with only 22 Roman letters, making it so easy that ladies coming out are able to take part in public meetings in six months. The early days of the Fuh-Kein Mission were then described. The first Missionary had much to bear besides the usual small persecutions and trouble about getting land for a house. He worked at Fuh-chow for six years without getting a single convert. The silk bedecked High caste Chinese gentleman who would perhaps meet the Missionary on the street, look at him slowly from head to foot, then from foot to head, and turn away with a smile of contempt, as much as to say, what can such a fool teach *me*, was well described. In 11 years five men had come and gone with the same result, the committee at home were discouraged; not so the Missionary in charge, he begged to be left one year more, with the result that three men were baptized, and when he spoke (1893) in that province there were 10,323 christians. "Here are results and yet they say, stay at home and build five churches right on top of one another. How many clergy have we? On an average, *three* English clergy. It is hard to believe, come and see. It is not far." Then he went on to describe the means by which all this had been accomplished, and said he could attribute it chiefly, under God, to unpaid voluntary work. He said that here if the clergyman was away the church was closed, not so with them, there where many in the congregation to fill the gap. Each christian was a Missionary, each felt that he had a blessing which he must share with others; when itinerating in the villages he often overheard conversations which showed how the work was being carried on. The next agency he mentioned was that of English ladies who come out and train the Bible women. The native christians only require about \$25. a year to support them, and go from village to village carrying the Gospel message. Then came christian day schools, and he told how 40 men used to meet in Feu-chow to pray that God would open the way for these schools, and now in that province alone there were 102. The rule is that they shall read the Bible and other christian books for half the day, and that each is to be almost self-supporting only receiving help at the rate of \$20.00 a year. Often these schools were the nucleus of a flourishing christian community. He gave a description of a visit to one of these schools, and told how he would sit down and

gather the children closely around him, both for convenience in catechising them, and for the purpose of keeping off the crowd of curious listeners. His questions would be calculated to bring the truth before his audience. Confucianism he described as a "cold, dead system of morality, no God, no idol, no spirit; you and I tried it before we found a Saviour." When he would ask its followers "What of the world to come," the answer always was, "we know very little of the world about us, so how can we know anything of the world to come." He defended the Chinese from the charge of idol-worship, saying that they worship the spirit which they imagine is in the idol. They refuse to worship the true God, saying that they cannot see Him. There were several strong sayings in his address which have lost their surroundings in my memory, one was like this. There are many christians *sliding* into heaven who have just christianity enough to save themselves, but none to help others with. Another, Oh! christians, pray for us, if you hear of riots in China, say to yourselves, we have not prayed enough, it is our fault." And again, some people seem to think that God is *almost* Almighty. His appeal for prayer was most strong, and during his address he spoke of the wonderful answers to prayer which had encouraged the christians, and turned doubters into believers.

WALES W.A.—Has lost an earnest worker in the person of Mrs Bliss, widow of the late Rev. C. P. Bliss, B.A. and mother of Mrs. Sanwell, who has entered into rest after a long and painful illness.

Absence from home must be our excuse for giving such a very short report of the year's work of the J.W.A. last month. We now print the missing page.

KINGSTON (St. George's Cathedral)—A box of clothing and Christmas gifts was sent to the Rev. Mr. Burton, Madoc, Diocese of Ontario, and a parcel of clothing and a quilt to Newfoundland. Total Receipts \$93.40

KINGSTON (St. James)—A bale was sent to John Smith's Reserve, Prince Albert Diocese, Saskatchewan. Total receipts \$47.00

OTTAWA—An embroidered altar cloth and a bale of Christmas goods were sent to Rev. E. M. Rowland, Ompah, Diocese of Ontario, also a parcel of clothing later. A linen surplice was sent to Mr. Wilson, Diocesan Student in charge of a Mission, Diocese of Ontario. Total receipts \$65.26

Montreal Diocese.

Editor, MRS. H. J. EVANS, 497 St. Urbain Street, Montreal.

DIOCESAN MOTTO :—“ *Go work to-day in my Vineyard.*”

Montreal is deeply sensible of her privilege and pleasure in welcoming to her midst, on the occasion of this the third Triennial meeting of the Provincial Woman's Auxiliary, so many of her co-workers in the great cause of Missions, May the Holy Spirit be with us all in our deliberations ; guiding, controlling and illuminating. It is no light responsibility that rests upon us, assembled thus in our corporate capacity to give voice to sentiments, and to give effect to actions, by which we shall be judged as an Association by those within the church and without her.

Hence, it becomes us to be scrupulously careful in all that we say and do. For in this age of restlessness and chafing under authority, we have particular need of the restraining grace of the Holy Spirit, that we may have a right temper, as well as a right judgment in all things.

If there should be in our conduct or in our utterances any spirit of pride, or any disposition to arrogate to ourselves a place and power not allotted us by Divine appointment, then assuredly and justly offences will come, and we shall not be blameless.

If our Association is to be recognized and respected, and accorded the kindly and grateful sympathy and confidence of the clergy and laity generally, and is to become from year to year more and more valuable to the Board of Domestic and Foreign Missions, we must never forget the meaning of that word by which we are affiliated to this latter. And in doing this it is not necessary that we should be restricted in our methods of work, or in the designation of our offerings, so

long as we keep within our legitimate and constitutional bounds.

Again.—May the Holy Spirit guide and direct us in all things, for Jesus Christ's sake.

Mrs. Newnham, wife of the Bishop of Moosonee, who has been residing in Montreal during the past year, started on her homeward journey to Moose Factory in the early part of this week. She was accompanied by her sister-in-law, Miss Newnham, and took with her her three little children, the two youngest being twins less than a year old. From Misanabie the journey will be performed by canoe, in charge of Indians, and will occupy seventeen days at the least.

May God be with our dear friend and her loved ones, and bring them in safety over the lonely leagues of water, and through the pathless forests, to that remote land of their hopes; where the good Bishop and his heroic wife are laboring so devotedly in the Mission cause. We need not here enter into any description of Moosonee or the particular character of the work, as both have been already noticed at length in the LEAFLET. Only asking our readers again to remember them in their prayers and with their offerings.

The subscription list of every Diocese contains a certain number of unattached subscribers who do not take the magazine through any Branch, but have it sent or delivered to them direct, and hence are themselves responsible for its payment either to the LEAFLET Treasurer or to the person from whom they receive it.

Fifteen cents the annual subscription is a very small sum, but when it is multiplied by 20, 30 or 50 it makes a very ugly deficit in the Treasurer's book if delayed indefinitely. We would therefore ask any of our unattached subscribers who are in arrears to kindly send in the money to the LEAFLET Treasurer, Miss J. M. Gomery, 808 St. Urbain street, Montreal,

at their earliest convenience; and we would make the same request of any of our Branches who are behind hand. It would greatly simplify matters, if the money were in every case sent with the order.

Havelock is keeping up its record as one of our sturdiest and most progressive little Branches, and many of our larger towns might take a lesson from the following reported by the Secretary. The subject under consideration at a recent meeting, "Systematic giving," was dwelt upon at length, and a few of our members having adopted the system, testimony was given as to the benefit and convenience of setting aside a fixed amount for the Lord's work, not leaving it to chance; merely giving what we have in hand when a call comes, and thus robbing God of tithes and offerings. Two new members have been added to the roll, and work has been begun on the bale to be sent away in November. Mrs. and Miss C., of Montreal, had been present and from their experience in Diocesan work had been able to give valuable information as to the shipping of bales, etc.

How true it is that when we are most discouraged by apparent failure, when apathy and lukewarmness meet our most strenuous efforts, and our hearts sink within us in view of responsibilities laid upon us, with which we are unequal to cope, that often at that very time our merciful Saviour is preparing for us a larger measure of blessing.

Our Corresponding Secretary has put into our hands a letter from one of our most earnest Auxiliary workers which illustrates this point:—"You will perhaps remember," the writer says, "how discouraged I was about Auxiliary work here, when I wrote you not long ago. I shall write in a very different tune to-day. I received the Badges and your letter. The girls were all very pleased to get the former, and I think I may require four or five more, as two of our old members have rejoined us after a year's absence, and we are to have two other new members I think. This alone is encouraging, but

there is more to tell still." The writer then goes on to describe the means by which a more general interest was awakened and a handsome financial result obtained. "Of course," she says, "We cannot (in justice to Parochial claims. Ed.) raise money like this and send it all away, but we will prepare our bale to Piegan Reserve this month, and we will be able to pay all our pledges. I am more than ever convinced that we are chosen instruments in the hands of Providence to do a particular work in this parish."

One of our Presbyterian friends who subscribes for the LEAFLET, and enjoys reading it, has kindly undertaken to send on her copy to a missionary in the North-West. This is the true missionary spirit.

The Provincial Secretary has asked us to prepare a list of those to whom LEAFLETS either new, or after having been read, are gratuitously supplied by Montreal. We have never hitherto been able to do this with any degree of completeness. The only way would be if everyone supplying Leaflets gratuitously would send in her own name and the name of the person she supplies to the LEAFLET Editor, Montreal, or the LEAFLET Treasurer, Montreal. This would entail a little individual trouble, but would greatly assist in the systematic working of our free list, and we make the request of our friends.

The Battleford Industrial School has been formally taken over by the Church of England, on what is called the per capita system, the transfer dating from July 1st. The training given to all the pupils is one calculated to fit them for a useful position in years to come, to make them wholesome examples should they go back to live and work on any of the Reserves, to fit them for the high and noble work of raising their fellow natives to a higher and better plane of manhood and womanhood, and to enable them to take their proper place side by side with the other settlers of the country, as useful, law abiding citizens.—*Battleford Guide.*

BISHOP RIDLEY COLLEGE ST. CATHARINES, ONT.

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