

the blessed influences of the Gospel, and cheered by its glad tidings, will, ere long, be beyond the reach of its promises and its blessings. Amid the numerous pressing claims of the Church in these provinces, it may justly feel exempt from obligation to share in the noble missionary enterprise which the mother church is now carrying on in every quarter of the globe; but the Indians of British North America are in a peculiar manner committed to our care; a grave and solemn responsibility rests upon us, as a Church, to rescue them ere too late from the degradation of heathenism and to make them sharers with ourselves in the blessings of salvation.

The Governor-General—Lord Dufferin—who is at present on a visit to Manitoba, is deeply interested in the welfare of the Indians, and at the laying of the corner stone of the Shingwauk Home at the Saulte St. Marie in 1874 enunciated the true policy which ought to be adopted in regard to them. His Lordship said: "I am always glad to have an opportunity of showing the sympathy which I feel, and the interest which I take in the welfare of our Indian fellow subjects. We are bound to remember that we are under the very gravest obligations towards them, and that the white race in entering their country and requiring them to change their aboriginal mode of life, incurs the duty of providing for their future welfare, and of taking care that in no respect whatsoever are their circumstances deteriorated by changes which are thus superinduced. It must also be remembered that although we ourselves have the advantage of living under parliamentary institutions, and that the humblest person in the land is able to feel that his representative is in a position to plead his cause and watch over his interests in the High Court of Parliament of the Dominion, for obvious reasons those advantages have not yet been extended to the Indian population. On that account, therefore, if no other, we are bound to be very solicitous in our endeavors to advance civilization, to settle the country, and to bring it under cultivation, that we do them no wrong or injury. I must say that no better nor surer method could be adopted to secure those results than that which we have now assembled to inaugurate. It is very evident that so great a change as that from the wild life of the hunter, to the occupation of the cultivator, could scarcely be effected at all, unless those who are thus invited to alter all their habits of thought and life are educated with that intent. For this purpose it is obviously the best method to lay hold of the younger generation by instructing them in the arts and habits of civilized life, and to put them in a position to join with us on equal terms in our endeavors to build up the great country, so that the various races may be united by common interests in a common cause. I am happy to think that with this interest there is further joined the influence of our holy religion, which is even a greater and stronger means of cementing the hearts of men together than that of patriotism. But when the two are united and combined, as they are on this occasion, it is impossible but to anticipate the happiest and most successful results. I can assure you, Mr. Wilson, on behalf of those—and they are perhaps many more than you can imagine—who take a deep interest in this work, and on behalf of your Indian friends, that you deserve and have our heartiest and warmest sympathy."

These wise and philanthropic views of His Excellency are, I am persuaded, held by a large majority of the inhabitants of this Dominion; and it only requires that proper measures should be adopted to enlist the co-operation of all in this righteous work that would draw down the Divine blessing on our land. I may be blamed for volunteering the assertion that other denominations are doing more in this work, in proportion to their means, than we are. In this opinion Bishop Machray, from observation in his diocese, coincides, and gives them credit for their "really noble efforts."

It is high time, therefore, we understood our position. Even if the times are depressed, let a beginning be made. The subscription for membership (\$1) is surely what every one could afford and would feel the better for identifying himself with the cause. Minor instrumentalities should be used; and collecting books and boxes have

been prepared, and distributed, from which it is hoped a constantly increasing revenue will accrue. The clergy in the several parishes and missions of this diocese are earnestly requested to take an interest in this enterprise, and it will be found that it will not interfere with parochial prosperity, but, on the contrary, promote it. Arrangements are being made to hold an influential missionary meeting in this city during the autumn, (probably in November next) when it is hoped Bishop Whipple—the apostle to the Indians in the West—and another American laborer in that field, will come over and help to stir us up. It would be very desirable that at that meeting a satisfactory report of our efforts in the several parishes should be presented, and I hope that every parish will be represented on that occasion. From our small beginning mighty results may accrue, and in a work of this nature in which all—no matter what their views may be—ought to unite on common ground. It would really be refreshing in these unhappy days of strife and division in church matters if all would lay aside their—what shall I say?—and heartily unite as brethren in Christ in this glorious enterprise; it would, under the Divine blessing, be more likely to regenerate the Church, by healing our divisions, and inspiring her with love and energy to do her Master's work, than anything else. What could we not accomplish if heartily united "like an army with banners?" Let us all labor and pray for this blessed consummation. This perhaps is too much to hope for from the present "stiff-necked and rebellious generation," but it will come. Meanwhile let me, with a view to the improvement of our opportunities, again direct your attention to the principle upon which our society is intended to operate, viz.: that each individual giver be left at liberty to designate the particular diocese or mission to which he wishes his contribution to be sent. In the absence of such designation by the donor the Society will each year determine by vote to what particular objects its unappropriated funds shall be devoted. For the current year they have been assigned to the diocese of Algoma, and will be handed over to its Bishop.

That there is not a more earnest and devoted missionary spirit amongst us, I humbly conceive, is owing to ignorance of our people in reference to their obligations to extend the kingdom of Christ in the world. They take a lively interest in the warfare of this world; they know all about the unhappy contest now carried on between the Russians and the Turks, but they know little, and apparently care less, about that universal war which the Captain of our Salvation is waging, and in which we have pledged ourselves as good soldiers to take part "under his banner," but in which, it is to be feared, we are proving recreants.

It appears to me that if the clergy took the same pains to post their people up in missionary warfare that the editors of the secular press do, we should not have to complain of a want of interest on their part, nor of a want of support. A series of interesting lectures—giving an account of the missionary operations of our Church throughout the world—would be listened to with great attention. Might not these be delivered on Sunday evenings during winter, accompanying them with suitable hymns and some of the excellent collects from the mission service put forth by the Bishops? This labor might be lessened by the clergy in different localities agreeing to prepare lectures on particular spheres of missionary labor, and exchanging pulpits, due notice of their delivery being given. Interesting materials for these lectures may be obtained from a recent publication—"Under His Banner"—by the Rev. Mr. Tucker, one of the Secretaries of the S. P. G. F. P. "The Great Conquest," by the Rev. Mr. Ellinwood, of New York; and in addition to the well known periodicals of the Mother Church, *The Spirit of Missions*—the organ of the American Board of Foreign and Domestic Missions—will be found very valuable. It can be obtained from the Rev. Mr. Kimber, 23 Bible House, New York, by enclosing \$1 per annum.

Our most hopeful supporters, however, are the children of the Church through their Missionary boxes in the Sunday School and at home. From this source, if perseveringly kept up, a large and increasing stream of contributions will flow, while they are gradually learning their duty as working

members of Christ's body—the Church—and, let us hope, will perform it more faithfully than their predecessors have done.

And while laboring faithfully in this great and good cause, let us not forget the duty of imploring the "Lord of the harvest" for his blessing on our feeble endeavors. "Let us pray for the peace of Jerusalem"—i.e., for all blessings on the Church of Christ—and our reward shall be, prosperity in our work, for our Divine Master has promised "they shall prosper that love Thee."

Respectfully submitted,

SALTERN GIVINS,

President Soc. P. C. & F. Missions.

Toronto, 3rd Sept., 1877.

#### WIDOWS AND ORPHANS OF THE CLERGY.

MR. EDITOR,—As the Rev. Mr. Checkley, in his communication on the above subject, invited suggestions and opinions, and as I had a good deal to do with the management of the W. & O. Fund, at Quebec, I take the liberty of asking room for a few remarks.

The following appears to be a summary of what has been proposed: That the lives of the clergy generally should be assured with some company, and that the Synod should pay the premiums. That the annuities or pensions should be paid out of the interest only of the capital sums expected to be received from the Assurance Co. That the assurances are to be effected with profits. That the annuities might possibly be increased. That the clergymen desiring to secure such benefits for their widows should be required to pay a small portion of the respective premiums.

From the Journal of Synod, I gather that there are 121 clergymen in the Diocese besides the bishop, and that the estimate for the present year is \$3700, to be paid out in annuities to fifteen widows and their children. This is an average of \$246 for each widow and family.

Assuming then that 100 of these clergymen are desirous of securing pensions for their widows, that the average of their ages is over thirty-four, and that provision ought to be made for the payment of a pension of at least \$246 per annum to each of such widows,

We have now the basis of a calculation, which we may proceed to make.

It would not be safe to count on being able to make permanent investments with first-rate security (and none other should be made for a fund of this description) at a higher rate of interest than 7 per cent; a manager of an assurance company would tell you that you should not count on more than 6 per cent. Counting on 7; however, it would require a capital sum of \$36500 to yield an income of \$245 per annum, and each clergyman's life must be insured for that sum.

On looking into a life assurance company's tables, I find that the premium required to assure \$3500, with profits payable at the death of a man aged 35 next birthday, is within a shade of \$90. The Synod would, therefore, be required to pay \$9000 a year in advance to enable that body to promise the 100 clergymen that the widows and orphans they might leave behind them will have a small allowance such as has been hitherto paid to the widows of those who have already been removed by death.

The question that now presents itself is: How is this money to be found? Not from the existing fund, nor from the expected income, for I find by the report of the Committee that they have not been able to meet the current demands without borrowing from the capital. The churchmen of the Diocese would then be obliged to tax themselves to even a greater extent than they have done to make good existing promises, and would have to contribute a sum of \$9000 a year besides. The proportion to be contributed by the clergymen interested must necessarily be very small indeed. The prospect, therefore, looks rather blank. There appears, however, to be some expectation that an arrangement may be made with some company for a large reduction on the ordinary rates. It must indeed be very large to make the scheme at all practicable. If it could be accomplished the effect would be to create a large capital, after some years, sufficient indeed, to make the Synod independent of the assurance company. But it would be done by the present