

of a reaction before very long; but be that as it may, I feel fully convinced that our several denominations will never be able to withstand the assault of rationalism, unless they are able to present a more united front to the enemy.

Yours,
E. J. HEMMING
Drummondville, Oct. 14th, 1890.

DOMESTIC AND FOREIGN MISSIONS.

To the Editor of the Church Guardian:

Sir,—I was somewhat surprised to see a letter from Rev. E. F. Wilson in our church papers, for a 'Live Missionary Society,' with a strong implication that the one now in existence, (the Domestic and Foreign Missionary Society of the Church of England in Canada) is not possessed of life and with a clear statement, that it is a mere 'figuring Society.' I was surprised, because Mr. Wilson has not scorned to seek the aid of this 'figuring society' more than once; but, as it is well known, Mr. Wilson has not shewn himself particularly amenable to Church Missionary Societies, but has preferred to carry on his Indian work, on the 'independent' system, and has even threatened to hand his Indian homes over to the general public, as 'non-sectarian' institutions,—making them and himself 'independent' indeed. But, Mr. Wilson surely must be aware of the fact that if the most 'live society' in the world existed in Canada to day, it would be a matter of grave doubt to what extent he would be helped by it, or indeed, as to whether he would receive any assistance whatever from it. Because, what is Mr. Wilson's work? The general idea of his work, is that he seeks out children of pagan Indians, and bringing them into his homes, teaches them the ways of Christ, and the beauties of the Christian religion—a work which, of course, would be, in every sense of the word missionary, and which should command the support of any right minded missionary society. *But that is not Mr. Wilson's work* He was very careful to tell our Board of Management last spring in Ottawa, that such was not his work, and that it could not be considered direct evangelistic work. He does not seek for the children of pagan Indians, but takes the children of Indians *already Christianized* and has them instructed in history, geography, arithmetic and all such subjects, taught in our public schools, and then has industrial departments where the boys are taught to be shoemakers, carpenters, tailors &c., and the girls to be practical workers in such lines as might be open to them; of course, along with this, they receive religious instruction, but so do the boys at Dr. Bethune's school at Port Hope, who are being trained for lawyers, physicians or other walks of life; and the girls at the Bishop Strachan school, who are fitting themselves for their future duties. In what sense should such schools be regarded as worthy of support by a Missionary Board or Society?

This has been the real trouble with regard to Mr. Wilson and the Board of management of the Domestic and Foreign Missionary Society. The members cannot see that his work comes really within the scope of their duties as a missionary organization, and I am afraid Mr. Wilson's ideal society, would be troubled with the same question. In all his work Mr. Wilson seems to have acted entirely upon his own responsibility; and if after undertaking too extensive for him to continue, he finds himself face to face with financial difficulties he surely ought not to find fault with missionary societies. The Board of Missions has voted a special grant (at its session just closed in Kingston) to the Bishop of Algoma (Mr. Wilson's Bishop) to be used in the work of evangelizing the Indians in his diocese, leaving it to the Bishop, as to what use he will make of it; every one knows that his Lordship will make a strict and proper use of it in the direction indicated. This is the nearest that I imagine any missionary society however 'live'

could come to rendering assistance to Mr. Wilson, who receives large aid from government for the very reason that his Institutions are educational and industrial. Were they but evangelistic, what aid would he get from government?

I have not the slightest desire to depreciate Mr. Wilson's work. He has always had my greatest admiration, and so far as it has gone, individual help; but I think it is scarcely fair for him to speak unkindly and slightly of the official Missionary Society of our Church in this country, simply because he does not get from it that aid which he seems to think he ought to get. And at the same time I may say that this mere 'figuring society' has just arranged to send out and support a young married missionary for Japan, and to undertake other missionary work which the Church of England in Canada before its existence could not have undertaken. The funds coming into our Society are increasing every year. It is the authorized Missionary Society of the Church, and twice a year through all the bishops of this Ecclesiastical Province, she appeals to the members of the Church, for aid in prosecuting missionary work, both Domestic and Foreign. The greatest economy is practised in the management of its affairs, and it already evidently, has the confidence of the Canadian church. The large and energetic band of workers known as the 'Woman's Auxiliary' should alone shield it from being called, what I am sure Mr. Wilson will some day regret having called it, a mere 'figuring society.' He evidently knows but little of its work. Instead of needing another missionary society, apparently for Mr. Wilson's benefit, we need more zeal and earnestness among the sons and daughters of the Church of England in Canada, to make the existing one a tower of strength for all work of a truly missionary and evangelistic nature. Yours truly,

CHAS. H. MOCKRIDGE.

Honorary Secretary of the Domestic and Foreign Missionary Society.
Toronto, Oct. 11th 1890.

A SUGGESTION CONCERNING SHINGWAUK HOME, &c.

SIR,—After having recently paid a visit to the Shingwauk Home and conversed with Rev. E. F. Wilson respecting the financial difficulties under which he is at present laboring in the prosecution of his plans, I have been trying to think of some general practicable scheme for the removal of the existing embarrassment and the prevention of a similar halt in the march of future progress. Mr. Wilson states that he had hoped that the Sunday schools of the Dominion would more generally support him, but that in this he has been disappointed. I must confess my own blameableness for not having hitherto tried to do something through the agency of the Sunday school. The truth is, however, that I have never supposed that any Sunday school under my charge was able wholly to support an Indian child or bear even half the expense. Perhaps the majority of the clergy have considered their schools to be similarly situated. Still, although our schools cannot *individually* do as much as Mr. Wilson asks, they can in effect fulfil his wish by *uniting with several others*. If "forty more Sunday schools" cannot be found able and willing to contribute \$75 a year each for the full maintenance of a pupil, nor eighty more schools be enlisted in the project of providing in each case for half such maintenance, cannot four hundred or even a greater number be discovered which after a full explanation on the part of the clergy or superintendents would undertake each to contribute a *small* portion of the sum needed for an Indian boy or girl? I believe the thing possible. I go even further. I believe that if all the clergy would lay the matter before their schools and ask the scholars

to allow *one of the weekly collections or offerings* to go every month to the support of missionary work among Indian children, the response throughout Canada would be such that there would be ample funds not only for Mr. Wilson's work, but also for Mr. Burman's and Mr. Timms' as well as for that of any other missionary similarly engaged. Last Sunday I acted as I now suggest, and my scholars readily consented to adopt the plan.

I have made a calculation which leads me to suppose that outside of Algoma and the Northwest there are in our Sunday schools 6,000 children that give about one cent a week as an offering. One collection a month would, accordingly, bring \$600. The annual revenue would be \$7,200. Would not this, coupled with government aid and contributions from other sources, be sufficient?

I suggest that this plan be tried. Let us have a *Missionary Sunday* with missionary offerings in all our Sunday schools once a month. Let the money be sent monthly or quarterly to our respective diocesan secretaries-treasurers, to be forwarded by them to the Indian Homes as promptly as possible. Let us begin at once, for "he gives twice who gives quickly." Let us not become "nearly in well-doing" but keep the subject continually before the young members of our flocks. Let the rod children of this fair Canada become the special care of their more favored white young brothers and sisters. How does this strike you.

Yours, &c.,

R. L. SPENCER.

St. John's Rectory, Thorold, Oct. 14, 1890.

SIR,—I take the liberty of sending you a line, hoping to call the attention of those church people of Nova Scotia, who might perhaps overlook it, to the address delivered by Bishop Courtney on June 27th, at the opening of the last Session of the Synod of Nova Scotia. It is, I understand, now being published for general circulation. Once read, it needs no word of praise from me, only I trust that all members of the Church throughout the Diocese will read it. If all should work earnestly on the lines suggested in the address how greatly would the Church of England prosper and increase in Nova Scotia. It would be a Church full of zeal and good works. I think one can discern in the course of the address that his Lordship has some cause to be discouraged with the churchmanship of this Diocese. At any rate, it shows that we have a Bishop who takes a deep and earnest interest in its welfare.

A LAY DELEGATE.

Dartmouth, Oct. 5th.

COMPANY CALLED.

Not infrequently we are told during the week: 'We missed last Sunday night's service because company called.' Is that a valid excuse for not worshipping God in the Parish with which we are identified? Is there any canon of etiquette, any fashionable courtesy, that has the right to interpose itself between us and our religious obligations? If they who call on Sunday are religious people, they probably will accompany us to Church if invited. If they are not religious, then ought we to set them a good example by telling them 'it is our custom to attend both morning and evening service, and ask them to go with us.' If they decline and remain, then do they virtually dominate over our conscience by neither going themselves or suffering us to go, and to interfere with ones conscience in religious matters is to move the hand on the dial of time backwards. We think a man's religion is 'watered' if he has not the moral courage to boldly say to his guests, 'It is Church time. Will you go and say your prayers with me?'—*Dr. Corbett, in Church Helper.*