

one, or let them smoke less cigars. Let the women make a last winter cloak, bonnet or dress do in the same way. Well, God so moved their hearts, that on following Sundays I received envelopes, in one of which was a cheque with the remark, price of winter overcoat, another the price of new curtains, another the price of a new dress, some the price of gloves, and so on. Even the children helped, with the price of doll or sleigh, until I knew from the number of offerings that nearly all had responded to my appeal, so that by Christmas Day, by their self-denial, their church was free from debt." Let us, then, deny ourselves some pretty thing we purposed getting with which to adorn ourselves, or our homes, and send the money, or its equivalent, to some one or other of our missionaries, either to supply his wants or to beautify the Houses of God throughout the land, which in many places are very meanly furnished. At each meeting of each branch, let us keep alive the flame of interest by examples of the results of our own or of other's self-denying labors, and so hasten the coming of our Lord's kingdom, and prove to ourselves that it is "more blessed to give than to receive."

A TRIP THROUGH OUR MISSION FIELDS.

By MRS. WILLOUGHBY CUMMINGS.

II.—RUPERT'S LAND.

OME confusion exists, it appears, in the minds of church people and others who have not followed the course of Church history in the north-west portion of our Dominion between the diocese of Rupert's Land and the ecclesiastical province which bears the same name. Nor is this surprising, for from 1849 until 1872 the *Diocese of Rupert's Land* did comprise the whole of the country which now is divided into the Dioceses of Moosonee, Saskatchewan, Athabasca, Qu'Appelle, Mackenzie River, Calgary and Selkirk, (now in prospect of formation), all of which together form the *Province of Rupert's Land*, with the Bishop of Rupert's Land as metropolitan.

The first Diocese of Rupert's Land was established in 1849 under the charge of the pioneer, Bishop Anderson. When he was called to his rest, Bishop Machray was consecrated his successor in 1865, and it has been during his episcopate that one diocese has been divided into eight. The boundaries of the present diocese are:—on the north the Diocese of Saskatchewan and Moosonee, on the east, the highland twenty miles west of Port Arthur, on the south, the boundary line of the Dominion, and on the west, the diocese is coterminous with the Province of Manitoba.

There are at present fifty-six clergymen on the bishop's staff, and some of the missions are 400 square miles in extent.

The Church's work in this diocese may be divided for convenience into two classes—that among the white settlers and that among the Indians.

Although the great rush of emigrants is somewhat a thing of the past, still the population of this diocese is increasing far more rapidly than the Church can keep pace with. The majority of these settlers have no capital, and to get a start have been obliged to borrow from loan companies, so that, for some years at least, they will be unable to contribute much to the support of the Church's services. The diocese is at present divided into about twenty-six districts, as far as work among the whites is concerned, and in a central point in each district a clergyman is placed. Many of these districts are entirely too large to be worked by one man, and many new stations ought to be opened further afield, but lack of funds forbids any such extension at present. Among the pressing needs, we were told, are the following:—A log church in the Lake Dauphin district, the nearest church being sixty miles from the settlers there. The Oak River district should be divided. The incumbent, Rev. F. Roy, has about 400 square miles and six stations under his charge, and more stations should be opened in the same district. Birtle district, now in charge of Rev. T. Mitten, needs subdivision. Clearwater (where there is a beautiful little church) and Pilot Mound, with its six surrounding stations, are vacant and need subdivision.

In the south-western portion of the diocese there is great need of men, and of money to pay them. Some one is needed at Carberry, and some one also for the district between Carberry and Brandon, and again some one for the McGregor district, and in all these cases funds would be required for the stipends. There is also no clergyman or services of the Church held between Rat Portage and East Selkirk.

Now, it is well to remember, that the financial aid thus needed would probably cease to be required in the course of a few years. For instance, in 1874, Trinity church, Winnipeg, was receiving a grant from the Society for the Propagation of the Gospel, now, it is not only self-supporting—as are all the six Winnipeg churches—but contributes largely to missions. The Cathedral church, St. John's, in Winnipeg, is in every sense truly the mother church to the parishes and missions of the diocese. The members of the cathedral chapter are here, there and everywhere each Sunday filling vacancies, and certainly their offices are no empty titles. Is it not also like a mother's love to deny herself for the benefit of her children? And such is the case with St. John's. The money, it seems,