

This is heated and ventilated by three Smeade Down Furnaces. (b) A two story frame laundry 18x25, and a store 18x12. (c) Two stables and a coach house. (d) A two story workshop 32x65.

The farm—This consists of 383 acres of meadow and arable land, with a frontage of about 12 chains on the Red river. About 16 acres have been broken this year, making 30 ready for crop next season. The produce this year has been 450 bushels of coarse grain, 700 bushels of potatoes and 416 of other vegetables, 50 tons of hay, 150 lbs. butter—value \$600. The stock consists of three horses and eleven head of cattle.

Equipment—The greater part of the necessary furnishings, farm stock and implements, have been purchased out of the Government grant for the purpose.

(To be Continued.)

## CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE EXAMINATIONS.

The following is the list of subjects for next year.

### TEACHERS' EXAMINATION, 1891.

Revised Scheme.—The examination will consist of four divisions:

#### Division A.—Preliminary.

1. Holy Scripture—St. Luke xviii. 31 to end of Gospel.
2. Church Catechism—Christian Duty and Christian Prayer (i.e. the Commandments, Duty to God, Duty to Neighbour, Lord's Prayer, and the Desire.)

#### Division B.—Intermediate.

1. Holy Scripture—St. Luke xviii. to end of Gospel.
2. Prayer Book—The Preface, "Concerning the Service of the Church," together with the Te Deum, Benedicite, Benedictus, Jubilate, and the Apostles' Creed.

#### Division C.—Advanced.

1. Holy Scripture—St. Luke xviii. 31 to end of Gospel.
2. (a) Prayer Book—The Preface, "Of Ceremonies," and "The Order how the Psalter and Holy Scripture are appointed to be read," together with the Te Deum, Benedicite, Benedictus, Jubilate, and the Apostles' Creed.  
Or (b) Church History—From the Accession of James II. to the Death of Queen Anne.
3. Lesson—To be selected from St. Luke xviii. 31 to end of Gospel.

#### Division D.—Special Examination in the Art of Teaching.

This Examination will consist of

1. Questions on the Art of Teaching.
2. The giving of a Lesson.

Candidates entering for Division D. must have taken at least a first class certificate in Division C.

The examination will be held on Monday, April 27th, 1891.

The last day for receiving applications from candidates is Monday, March, 30th 1891.

We want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers to the CHURCH GUARDIAN? One or two wishes in each diocese should give us this number.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

## CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

### A LIVE MISSIONARY SOCIETY.

To the Editor of the Church Guardian:

SIR,—I have read with deep interest the letter of the Rev. E. F. Wilson with the reply thereto in your last issue by Dr. Mockridge; and the thought which has presented itself to my mind is this—that whether or not Mr. Wilson has just complaint against our Board of D. & F. Missions, there is yet good reason for profound dissatisfaction with the policy hitherto pursued by the Board with reference to foreign missionary effort.

I was present last week at a service held in the Crypt of St. Albans Cathedral to bid farewell to the Rev. J. G. Waller—the first foreign missionary sent out *officially* by the Canadian Church. It was an occasion of great thankfulness and one of the most hopeful and inspiring meetings to many of us that we ever attended. Why so? Because, we hoped that it was the beginning of the end of that fatal and faithless policy hitherto pursued by the Board in its disposal of the monies intrusted to it for the work of foreign missions. What is more calculated to dampen enthusiasm than its past refusal to send out to the foreign field our own men, and the continuance of that miserable dependence upon the agencies of our Mother Church which is accountable in no small degree for our heart-breaking lethargy in carrying out our dear Lord's great commission? To us outsiders it seems that the Board has at length only been *shamed* out of its inaction by the sight of men being sent out by private agencies.

I have no theological sympathy with Wycliffe College, but I say, all honor to that institution for its refusal to acquiesce in the laggard steps of those whom we have a right to expect to be our leaders in *bold* zealous action. Several years ago three unmarried priests of well known ability and piety offered themselves to the Board for work in Japan and their offer was rejected! Thus were we deprived of what would have been a tremendous stimulus to the liberality of our people—the ability to go to them and say—"Your own flesh and blood have given themselves to this great work and are looking to you to back them up—will you fail them?" Who can doubt the result of such an appeal? Our contributions would have increased by leaps and bounds, and would have been double and treble what they are now.

Reference has been made to the growth of the Woman's Auxiliary—I cannot see what part of that growth is due to the Board of D. & F. Missions. If I am not much mistaken the movement originated in the zeal of a few ladies. The Board indeed when approached smiled a gracious approval—what less could it do? The secret of the success of the W. A. is simply this—that from the first it has stood upon its own feet; it is distinctly a child of the Canadian Church; it has boldly undertaken its own work and have taken means to diffuse knowledge about its work.

With the earnest prayer that the Board of Domestic and Foreign Missions may only be endowed with the same zealous faith, I would sign myself

A CANADIAN CHURCHMAN.

Toronto, October 24th.

### THE SHINGWAWK HOME.

To the Editor of the Church Guardian:

SIR,—I have just opened my *Guardian* and find the Rev. Canon Mockridge's strictures on me and my work. I had already read his letter in the two Toronto Church papers, and had sent replies, so that it seems scarcely necessary to enter very fully upon the subject for the

third time. In this letter to you I would rather, if you will permit me, refer to the Canon's communication with the very kind letter of my late visitor, the Rev. R. L. Spencer, which follows it. I think it particularly kind of Mr. Spencer to give so much thought to the needs of my Indian Homes, for the reason that when he came to visit us this summer (just when I was starting to Elkhorn) I was so overpressed with work and worry that I was able to render him but the scantiest courtesy and attention. I would like most heartily to endorse Mr. Spencer's suggestion for enlisting the sympathetic help of Sunday Schools far and wide throughout the Dominion in the Indian cause. It is in fact an old proposal of my own enlarged upon and presented in a very practicable form. But now, in connection with the Rev. Canon Mockridge's strictures; my own work, as he says, has been too independent, and it cannot expect, as at present organized, to merit either the confidence or the support of the Church. Well, what I want to do, is to have this work of mine—these Indian Homes at Sault Ste. Marie and at Elkhorn and at Medicine Hat placed in such a position that they will deserve both the confidence and the support of the Church. Nay, further, I desire that they should emerge altogether from their present quasi-isolation—that they should be no longer 'Mr. Wilson's Homes,' but should be merged into the general Indian Mission work of the Church. Long before either my letter, 'Wanted a Live Missionary Society,' or Dr. Mockridge's answer to it appeared, I had written to Dr. Mockridge, as Secretary of the Board of Domestic and Foreign Missions, urging this very thing and asking him to lay my letter before the Board at their meeting in October. In this letter, dated Aug. 28th, I said, 'I think after these years of uphill labor in building up and establishing the work, I have some claim on your Board to recognise these Homes in Algoma, Manitoba and Assiniboia, acknowledged and approved as they are by the Bishops in whose Dioceses they are situated, and to make such annual appropriation towards their support as may enable them to hold on upon their way.' Then, after giving extracts from our account books to show our present financial difficulties and asking for an annual grant towards the support of our work, I added, 'Should the Board see any way of placing these Church of England Homes on a basis which would be more satisfactory than that which they at present occupy, I shall be only too glad to fall in with the movement, my aim being simply, with God's help, to see these poor Indians cared for, and their children elevated whether it be through my own instrumentality or that of others.' And, in a supplementary letter, which I sent Aug. 29th, I added, 'How would it be for the Domestic and Foreign Mission Society—following in the lines of the great English Societies to take over not only my Indian Homes, but also the Rupert's Land Home, and any other Church of England Indian Homes that may have sprung or be springing into existence, and appoint a Secretary to act under the Board to collect money and keep up an interest through publications, &c., in that special branch of the Church's work. The 'reproach' of independence might in this way be done away with, and the work might become more successful than it has been hitherto.

To this letter I have up to the present received no official reply, which has been a little bit of a disappointment to me. I hope, however, that the Rev. Mr. Spencer's letter may have its effect, and that some big scheme may ere long be set on foot by which the Sunday School offerings may at certain fixed times be set apart for the special object of training up in the paths of virtue, honesty and Christian love the children of these Indians whose hunting grounds we occupy. Yours, &c.,

E. F. WILSON,

Shingwaw Home, Oct. 25th, 1890.