

proportions given. It is a matter of profound regret that outside of British Columbia and Rupert's Land so little has been done for the Indians by our Church. Making every allowance for the severe struggles through which the Church has passed in Eastern Canada, and the disappearance of whole tribes of Indians, one cannot help feeling that more might have been numbered with us had more strenuous efforts been made on their behalf.

Surely, when we consider our position as a Church in this Province of Rupert's Land, we cannot ignore the immense value of the work of the C.M.S. We must bless God for His goodness, in laying so strongly upon it the needs of our native tribes, for the work undertaken has been of untold value both to them and to the Church at large.

Now what shall we say of the spiritual results of all this expenditure of toil and money? Obviously the attainment of such results is our great aim. Our justification for all that has been done in the past, and that we charge the Church to undertake in the future—is the plea, that the work has resulted, and will result, in the winning of souls for Christ.

I always shrink from any attempt to express such results by statistics. That which is spiritual cannot be discerned by the eye nor expressed by any mathematical formula. We may, however, say this much—that judged by the same test as we would apply to the work elsewhere, probably no country in the world has a fairer record. When we remember that in Moosonee there is scarcely a heathen left, and that, in the other dioceses, out of a scanty population, 8,000 are professed members of our Church, we must feel that the work done has been much blessed. Here and there a tribe or band has steadily set itself against the Gospel, as presented by our own Church or any other. But generally the missionary has been well received, and where it has been otherwise, indifference or a dislike to change has been the cause, rather than active hostility. Past experience has taught us to expect that even the most hardened and indifferent will in time give way, and heathenism be driven out of the land.

(To be continued.)

RENTED PEWS.

REV. DYSON HAGUE, Rector of St. Paul's Church, Halifax, in his recently published pamphlet on "The Past, Present and Future of Evangelical Churchmanship," has the following well-timed words on the pew rent system:—

"The Church of the future must have neither bazaars and fairs for raising money nor pew rents for supporting the expenses of the Church. Unobjectionable as bazaars are to many, they

nevertheless introduce *commerce* into a place where it should not be; and convenient and time-honoured as is the system of pew-ownership and pew-renting, it is nevertheless opposed to the plain command of Him who said: 'Make not my Father's house a house of merchandise.'

"I believe that the day is fast coming when every Evangelical will see that there is an absolute and irreversible antagonism between the proclamation of a Gospel without money and without price in the pulpit, and the presence of a system with money and with price in the pew. When, in the fervour of their heaven-given zeal, the first apostles went forth to preach the Gospel, it was upon this most explicit and oft-repeated understanding, that there was to be neither price upon the blessed message of salvation, nor tax upon the privilege of receiving it. It was absolutely free. And as the Gospel was free, so was every sanctuary absolutely free to whomsoever chose to enter. They learned the lesson from the Master Himself, nor did they ever forget that memorable day when Jesus drove from the temple those that sold oxen and sheep and doves, and the changers of money, nor the teaching of His blessed Spirit that there is no respect of persons with God.

"The modern system of pew rents is to make God's house a house of merchandise, of buying and selling, of praying and bargain, on the principle of *quid pro quo*, a value for a value.

"But, says one, 'Is it not fair and just and business-like to get what you pay for, and to have your choice according to what you pay?'

"That's just the point.

"It's because it is business-like that it's wrong. In the market of the exchange you take your place according to your ability to pay, but in the house of God this ought not to be. On the market this principle is right, but in the house of God it's out of place, and it is because it is *out of place* that it is wrong. No. If Christ's will were carried out, not the rich, but the poor would have the best places, and the rich would give the best places to the poor and would not please themselves."

"IN FAR OFF FIELDS."*

BY MRS. DAVIDSON.

ONE hundred and fifty years ago a paper on Missions would have embraced but very few spheres of action.

Now, thanks be to God, Christian Missions are spread all over the habitable globe. Not only so; for each has its history, full of thrilling adventure; noble self sacrifice; patient endurance, hopeful, expectant

*A paper read at the Quarterly Meeting of the Woman's Auxiliary, held recently in Cobourg.