


and other denominations of Canada carry their missionary zeal, not only to the North-West, but also to India, Japan and other foreign countries, it would be a crying shame that the Church of England in Canada, should have to confine all its generosity to its own territorial limits. Does the Bishop of Qu'Appelle for one moment suppose that the sums of money raised (small though, unfortunately, they are) for foreign missions, would be given merely and solely for American Indian work? The great cry for all the years before the Domestic and Foreign Missionary Society was formed was that the "Canadian Church is doing nothing for foreign missions," and that was regarded as a reproach to her, and now that she is learning to do something for them, not to the exclusion of domestic work but side by side with it, it seems strange that she should be taken to task for it, and especially by one of such self-denying zeal as the Bishop of Qu'Appelle.

3. That when we said that "the Bishops of the North-West seemed to be greatly in need of money," we meant, of course, for the work of the Church in their diocese and not in maintenance of the "pestiferous notion" that the Bishop speaks of.

While we regret as much as the Bishop does that the amounts contributed by the Churchmen of Canada for North-West mission work, are not by any means as large as they ought to be, yet we can scarcely endorse the strong language and somewhat impatient spirit betrayed by it, with which the Bishop closes his letter. Should he not also in speaking of the "paltriness of the contributions," at least have mentioned the fact that the Churchmen of Eastern Canada are maintaining a missionary diocese of their own in the North-west of Ontario, and that this largely absorbs their energies in the domestic field?

We write these words only in a spirit of self-justification and defence also of the principles of the Society we represent, principles which we believe to be Scriptural and correct, and not a "mere sentiment," and to breathe the true missionary spirit,—which is, to assist our own people and the strangers in our own land—and also to go beyond to those regions on which as yet the Sun of Righteousness has but faintly, if ever, shone.

A LETTER FROM THE BISHOP OF QU'APPELLE.

 HE Bishop of Qu'Appelle writes to us as follows:—"May I say a few words in reply to your editorial comments on the letter that I addressed to the Board of D. & F. Missions, and which was published in the Church papers?"

"1. You say that the name I propose is longer than the present one. Surely not. The name I suggested was simply the Church Mission Society or Board. The rest being only an explanation of its purpose for official documents. As it is now, it is always called the 'Domestic and Foreign Missionary Society.'

"2. You seem to think that the proper division of mission work is 'Domestic and Foreign' rather than 'Heathen' and 'Our own scattered people,' and that, consequently, however many heathen there may be within our own Dominion, it is more in accordance with the spirit of our Lord's commission that we should leave them to themselves, or just touch the work amongst them, and expend our energies on other parts of 'the world.' I venture still to contend for just the contrary—that the proper division is 'Heathen' and 'Our own people,' and that the heathen within our own borders ought, by every principle of justice and of the Christian religion, to be our first care.

"3. You ask 'Would it not be a selfish policy to make our Dominion absorb all our energies, while there is the great world thirsting for the truth?' I would answer most emphatically, no. While there are heathen 'thirsting for the truth' in our own country, they are in a special manner ours. We have taken their lands; and it is a debt we owe them first of all, to do all we can for them by giving to them the precious gift of the Gospel of Christ. Where is the selfishness of this? Is it not only justice? There are opportunities for the exercise of the most genuine missionary zeal and fervour in work among the 'aborigines of our own country'—in the far North-West, on the Mackenzie river, within the Arctic Circle, and around the shores of the Hudson's Bay—to say nothing of the comparatively easier, but by no means light or soft work among the Indians of our plains—as great as anywhere to be found in the whole mission field of the world.

"You say, 'There is surely wealth sufficient among the Churchmen of Canada to help the struggling settlers and the Indians of the North-West, and do foreign mission work as well.' I am delighted to hear it. But may we not ask where is it? What has the Church of Canada done? What is she doing—really for the first two of those works? Put side by side what Canada is contributing towards 'helping the struggling settlers, and the Indians of the North-West'—and what is being expended from other sources in that work—and what, still more, ought to be expended if our Church did her work thoroughly, and I hesitate not to say those words could never have been penned. 'Why should the Church of England, in Canada, be behind others [pardon, but I would say the] denominations in this respect?' You may well ask that question. I have been asking myself that question ever since I have been in the