

stantial help to the schools. The \$10,000 realized last year by the Lenten Offerings would for instance allow of an average grant of \$500 per annum to each of our schools ; this would, for example, wipe out the \$2,000 deficit on the four Calgary schools ; practically wipe out the \$1,600 deficit on the three in Saskatchewan ; would reduce the task which faces us in Rupert's Land to something within measurable compass ; and would save the Shingwauk School from being fatally crippled in its splendid work. It would not involve M.S.C.C. in a vague and indefinite financial responsibility. It would encourage among our young people that interest in the Indian problem which is absolutely essential if our Church is to grapple with it successfully. Finally, it would give heart and hope to our Indian Missionaries and workers, and help not to be measured merely in dollars and cents ; for we could no longer be told when we ask for support in our own localities, that an object which our Church, through its representative body does not think fit to assist, cannot be a very worthy one. It would make us feel, that, like the others, we had our Church at our backs.

This then is the policy which we are sent to commend to you. It is, we submit, a sane and a constructive policy. It is a policy which, in the words of *The New Era* " covers the whole ground " ; for it looks both to the immediate needs of the present and to the aims of the future. It provides for that definite information which is the pre-requisite of concerted and successful action. It takes into consideration the improvement of day schools as well as the maintenance of residential schools, and leaves room for reasonable experiment and greater elasticity of method. It recognizes facts without ceasing to strive after ideals. Let none say that it is a policy condemned by the small number of the Indians, and the consequent slender numerical results of Indian work. Missionary work cannot be estimated by counting heads, or computed on a basis of dollars and cents. The Indians, be they few or many, are our Church's nearest neighbors, and our duty to our neighbor cannot be discharged if we ignore them. In aiding them, we shall win a blessing for all our work. To-day settlers are beginning to pour into Athabasca, and soon they will come in with a rush there, as they have come into Saskatchewan already. They will find in Athabasca, as they have found in Saskatchewan, a Church in being,—weak, it may be, for its tremendous task,—but organized with its Bishop, its Synod and its regular services. White men will reap the benefit ; but to whom will they owe it ? They will owe it, under God, in Athabasca, as they have owed it in Saskatchewan, to the Indian, to the Indian Missionaries and to the Indian Schools, and to nothing and no one else. Truly, in grace as in Nature, God's seeds bear fruit slowly, but are never sown in vain ; and the " Dioceses on paper " have proved and are proving fortresses in time of need. The Indian, in the striking phrase of the late Canon Burman, is " God's challenge to the Church in Canada." Let us fear lest—like the Church in North Africa, once rich, well organized, strong in number and prestige, yet neglecting to minister to the natives at its door, and in consequence doomed to decay—we, if we fail to meet the challenge of the dispossessed, lose our own rich heritage, and awake to find our candle-stick taken away.