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there is a complete cleavage between the church and the working-man is far from true. In many of the 15,000 churches of Canada the toilers not only predominate but constitute the entire membership. Every industrial centre has its quota of churches, supported and conducted by its dwellers, and they are among the most aggressive and successful ones in the entire land, carrying on fine programmes of applied Christianity at home and abroad. The church is, in fact, largely supported by the so-called artisan, and if the farmer is to be included as a toiler, and his churches included in the total, it would provide yet another denial to the charge of alienation between church and worker, in the sweeping terms sometimes used.

The foreign missionary enterprises of the Canadian Churches is another phase of this big Church business that should be remembered. Whatever the non-churchman may say in criticism of missionary propaganda, and regardless of the current sneer or joke

at its expense, it is a striking fact that the majority of the denominations thoroughly believe in this department of their work and back up their belief by contributing millions in the aggregate to its support. Hundreds of Canadians of both sexes are engaged in the work, touching every continent and scores of foreign countries—not only along definite religious lines, but as doctors, teachers, industrial experts and social workers. Many varied types of the human family are thus helpfully reached, from the Chinaman, Japanese and East Indian of Asia, to the aborigines of Africa, the Indians of Peru and the Eskimos of the Arctic Circle.

Every missionary Church believes, as has been said, that it is part of the marching orders to go into all the world and preach the Gospel to every creature, in the challenging words of Christ; and, so far from receding from that position, every one is planning more vigorous campaigns for the future and is calling for more re-