

maintenance and comfort. When the Bishop was well and strong he saw that sufficient funds should be always ready so that his clergy should not want. As his presence unfortunately has been much taken from them, these clergy rely all the more upon the Church at large.

Plainly, there is money needed for these missionary clergy in Algoma. The Board of Management of the Domestic and Foreign Missionary Society is always anxious to grant all the money it possibly can for their benefit. They get no princely income; they do not expect it—but a certain income, a definite income, we have taught them to rely upon, and their hopes should not be blighted.

Every Church should care for her own members. It will not do to say that people who live in the bush can find some religious denomination near them whose services they may attend. It will not do to say this, because people who have loved the Church in days gone by yearn for her services still, and, in many cases, nothing else can ever take their place. They yearn for the words of the Prayer Book, and for the dignified solemnity which it always gives to the public worship of Almighty God. There are many other things that they yearn for, things which, perhaps, they did not prize very much when they had them, but the value of which they have learned, now that they are not within their reach.

THE DOMESTIC FIELD.

The domestic field of the Dominion of Canada is not by any means a deserted field, for English missionary societies are helping it, and have helped it for many years. But they are gradually withdrawing that help, for the plainly expressed reason that Canada is growing in importance and wealth, and must learn to support her own missions. They point to the fact that elsewhere in the world eight hundred millions of people are yet without any knowledge whatever of the Lord Jesus Christ, and that they must bend their energies towards the attacking of these dark citadels.

And surely this is but reasonable. Canada ought soon to qualify herself to take care of her own missions. The English societies are not withdrawing their grants suddenly, but by slow degrees—by slow degrees, at least, then, the Church in Canada ought to learn the great lesson of self-support. There is no support like self-support. Let all Church people become interested in the work of their own mission field, and they will find that it will not be a very heavy tax upon them to take full charge of it, and store it well with things needed for its sustenance.

This is what is being done by other religious bodies in Canada; is not the Church to which

we belong able to do it too? All that is needed is a prayerful interest in what is going on around us—a steady and devout system in alms-giving, so that there shall be a continuous supply of means for the help of the Church in the places where her members are not strong.

No man ever feels the value of his physical strength more than when his powerful arm is holding up a sinking brother. When he has told him how to cling to him without danger to himself, and then, with all that extra weight, pushes on to safety, he rejoices in his strength. He feels it the noblest gift that God could give. And so it is—for the fortunate to help the unfortunate, for the strong to support the weak, is a noble principle.

It is a noble principle; and it is exactly this principle which lies at the foundation of every missionary society. It is a consolidation of strength—a combination for the express purpose of helping the weak.

And this is especially so with regard to the domestic field. In the foreign field the work is general. All is gloom; and the light must penetrate somewhere—all places are the same—whether in China or India, Africa or Japan—all are the same; and the places are indeed many, for "darkness covers the earth, and gross darkness the people"; but in the domestic field there is already (except in the case of heathen Indians and foreigners) a knowledge of Christ. In some places people may be strong enough to build their own church and support their own clergyman; in others they are unable to do so. If a missionary society is to be of any value at all, it should have the power of granting aid to those places that are weak. It should be placed in such a position that it could be like the strong man holding up his sinking brother. Circumstances have made him differ from ourselves. Perhaps those circumstances are not his fault; but whether they are or not, we cannot escape the responsibility of extending help to him.

And this help should be regularly given. Last year the Church of England in Canada raised through the Domestic and Foreign Missionary Society, for domestic purposes, the sum of \$26,516.74, the greater portion of which was appropriated to special missionary objects. This sum, most men will acknowledge, ought very largely to be increased. It is scarcely enough for this ecclesiastical province to give. It can be increased; shall it be? If every congregation would add a little to what was given last year the increase in the aggregate would be considerable.

We venture to ask, therefore, all members of the Church to take a deep interest in this society. It is a regularly incorporated society, and can receive legally any gifts or bequests, either in money or in lands, for missionary purposes.