

and the scaffold to depend on. If life indeed had no other end but to secure the means of life, if the one object of a school for the minds of human beings was to teach them how to earn their bread, if men were but animals, then perhaps the three R's might suffice. Behind the clerk, behind the artisan, behind the laborer, stands the human being, stands the immortal man, made in the image of God. If you have not tried to save him from the world, the flesh, and the devil, you have not educated a man at all. Your three R's without religion will be but straw to the flame; your so-called education will be as dust and ashes in the hour of death and in the day of judgment. Religion is the foundation of every life which is a life at all. Man has a body, and he has a mind, but he is a spirit; if you neglect the divine part of him, you are not training a man, but a monster. Neglect the spirit, and you even neglect the body, for you cannot train his body, without the temperance, sobriety and chastity which comes from faith alone. You cannot even train his mind to things which transcend, unless you baptize his studies in the fountain of Christ. You may make a man a writing machine, a bricklaying machine, but you cannot save him from misery on earth."

THE NAME OF THE DOMESTIC AND FOREIGN MISSION SOCIETY.

To the Editor of the Church Guardian:

SIR,—While I have been visiting the Diocese of Niagara and Ontario on behalf of the Domestic and Foreign Mission Society of the Province of Canada, I have frequently found that there is very considerable confusion in the minds of many people as to the sphere of work of that Society, and I have had reason to feel very strongly that the name of the Society is largely responsible for such confusion of thought.

It is hard to make people realize, and perhaps one can scarcely wonder at the difficulty, that "Domestic" includes the vast and far distant Dioceses of Moosonee, Mackenzie River, and Athabasca, to say nothing of the more southern dioceses of the great district usually known as the Northwest. To the imagination of most people the work, especially the work amongst the Indians, in those dioceses, is as distinctly "Foreign" as the work in Japan or in India. It may be wrong that it should be so considered, since those dioceses are comprehended in one great Dominion. But the fact remains that it is so. And it is for this reason, I believe, to a very great extent, that the work there is left to be done by England rather than considered as part of the responsibility of the Church in this country, to be taken away from England as quickly as our Church here has the power to undertake the responsibility. Each diocese, also, has its own "Mission fund," and people when they have contributed to that fund think that they have done sufficient for what seems to them strictly "Domestic" work.

Moreover, the name is not strictly accurate. The society is not the Mission Society of the Church in the Dominion of Canada (would it not be better if it could be so?), but in that Ecclesiastical Province that is called the Province of Canada; hence, "Domestic" work would strictly be confined to work within that Province, the home and sphere of the Society, and not include work outside thereof, even though in the Dominion.

Again, the name of the Society in no way emphasises or even directs attention to the two great branches of work to which the Church is bound beyond that which is merely parochial and diocesan: (1) The evangelization of the heathen; (2) the maintenance of religious ministrations amongst settlers in the early years of the settlement of new portions of the country. If the distinction is recognized at all, Foreign Missions are regarded as synonymous with the former, and Domestic with the latter. And thus the enormous work that we, in this coun-

try, have still to do in the former branch of the work, or that is being done for us by England, is almost entirely (practically) lost sight of.

Would it not be at once a simpler and more duly descriptive title to call the Society, "The Mission Society of the Church in Canada (or Province of Canada), for (1) The evangelization of heathen; (2) the maintenance of religious ministrations in new settlements"?

The brief title, "The Mission Society of the Church," or "The Mission Society," would be ample for all ordinary purposes of designation, while in all printed documents and appeals the full title would certainly remind people of the two fold character of its work.

One appeal in the year would then be made for work amongst the heathen, and the other for work amongst the settlers, and thus both would be more thoroughly distinguished and emphasized.

It may be said that this would involve a withdrawal, at least for a time, from work beyond our own Dominion, and that many think that, however great and pressing may be the work within our own country, we ought not entirely to forget or neglect those beyond. I do not think that it would necessarily involve this, for the Society might resolve to give a portion (say a tenth, or whatever other proportion the Board might think well) to such entirely foreign work, while of course any parish or individual might apportion offerings to special work.

But I must confess that, personally, I do not see the necessity for going beyond our own country for missionary work when we have such a vast amount of such work still within our own borders, for which we are, therefore, specially responsible; and while, moreover, so much is being done for us by those outside, in England and elsewhere. Surely our first duty is to our own people, and to those heathens who still dwell among us, and for whose evangelization we are specially responsible to God. When we have done all that is necessary for them, and when we have taken all the responsibility of the work that is now being done for our heathen by others upon ourselves, then we may go elsewhere. But at present every diocese in the Northwest needs more men and more means for work amongst those who are as yet untouched by missionaries; and England is expending some \$100,000 in doing work for us. It seems to be almost childish to send a few thousand dollars for the work in other countries when we ourselves are needing for work that ought to be done so many tens of thousand dollars, merely for the sake of being able to say that we are engaged in Foreign work. Moreover, I believe very greatly in the benefit of concentration of work; and I am certain that if our Church would act with greater force amongst the Indians in the Northwest, especially in the country that is now being settled with white men and where the work amongst the Indians is very greatly in arrears, it would have a far greater reflex power for good on our Church than if we leave that work to other religious bodies and go and seek other fields. It is very certain that we are not rich enough to attempt to do both adequately and effectually.

Last year, I see, there was collected through the agency of the Domestic and Foreign Missionary Society, for Foreign Missions, no less a sum than \$15,190. It is almost impossible to say what might not have been done amongst our heathen population if that sum, or even a considerable proportion of it, had been spent on our Indian work. It is true that about \$800 was given to societies in England that help us. But this is only to credit England with a considerable proportion of what is really given by our Church in Canada, for it comes back as a gift from England. I fully recognize the principle of the duty of helping societies that have helped us. But to pay with one hand, while we receive back with the other from the same per-

son, seems to me rather a roundabout way of doing things, and certainly it prevents our Church people in Canada being credited with doing as much for their own work as they really do. And in this world, where so many motives are at work, it is a good thing for a Church to have all the credit it can properly claim for what it does.

Even with the utmost showing our people have need to be roused very greatly to an adequate measure of self-denial in giving, especially for missions.

I trust that you will excuse the length of this letter, which I wish to be placed before the Board at its next meeting, and that neither you nor the members of the Board will think that I am intruding, by what I have said, into a matter out of my province. My visit, in answer to the invitation I received from the Board, has pressed the matter upon my attention; and the more I have considered it, the more I have been convinced of its importance. I may say also that having mentioned the subject upon which I have been writing to several clergymen of influence during my visit, I have found that, almost universally, they agreed with the opinions I have herein expressed. I cannot help taking this opportunity to add that I have very much enjoyed my visit, and I am exceedingly obliged for the most kind welcome and hospitality with which I was everywhere received.

ADELBERT, Bishop of Qu'Appelle.

CANADIAN BROTHERHOOD OF ST. ANDREW.

For the spread of Christ's Kingdom among young men.

NEW CHAPTERS.—No. 37, St. Mark's, Hamilton; No. 38, Colborne, Ontario; No. 39, St. George's, Toronto.

A meeting of the 'Working Men's Club,' of St. George's Church, Toronto, was held on the 8th of May, when the constitution was ratified and a Chapter organized.

The Brotherhood in Hamilton are much in favor of holding a Brotherhood camp, on the shores of Burlington Bay, one of the most beautiful spots in Eastern Ontario.

The month of May was a very stirring one in Brotherhood circles in Canada, the most notable events being the local conferences held at Hamilton and Berlin, and the opportunity given to official delegates of the Council to explain the methods and workings of the Brotherhood at a convention of the lay workers of the Diocese of Huron.

The President has had an opportunity of meeting some eight or nine more of the Chapters personally. He being called to Orangeville towards the end of April a men's meeting was arranged by the local Chapter. About 40 men attended and contributed to a very enthusiastic and successful meeting. The Chapter here is working on solid lines, with Bible class work and personal solicitation as its principal features. This thriving town affords a good field for the work.

The General Secretary visited Clinton on April 24, and addressed the Chapter there. Clinton is a small town, but has a Chapter of earnest young men who base their work chiefly on personal solicitation.

St. Jude's Chapter, Brantford, is doing good work in the parish and especially in Eagle Place, a suburban district. In addition a Bible class is held every Sunday afternoon and a Chapter meeting every Wednesday evening.

A year old Mission near Hamilton has been christened St. Andrew's Mission at the suggestion of the Rector in charge. A Sunday school has been opened with nineteen members, and the whole is to be served three Sundays in each month by members of the different city Chap-