

has been swollen by the arrival this year of thousands from England and elsewhere, a large proportion of whom are the children of our own Church, who naturally look to her for the sustenance of their religious life at least for a season. Born within her pale, baptized at her fount, instructed in her Sunday-schools, confirmed by her bishops, and admitted duly to the Sacrament of the Body and Blood of Christ, it were unnatural, if, coming as strangers to a strange land, to found new homes for themselves and their children, she did not aid them materially in securing her ministrations, at least during the early years of their settlement in the country. Possessed frequently of little capital, compelled often to mortgage their farms in order to purchase the necessary agricultural implements, and exposed, further, to the possibilities, not seldom realized, of the loss of their crops by drought and frost, they find the first year of occupation a severe struggle for existence, which debars their giving much for the maintenance of the Church. Generous aid during this preliminary period will not only lay the Church's foundation broadly and firmly in their midst, but will guarantee her safety in the future by keeping her children securely sheltered within her fold.

We dare not, however, imply that our responsibilities terminate with the limits of our own Communion. According to the terms of her original charter, she is required to "preach the Gospel to every creature." Her function, therefore, is not merely the selection and spiritual oversight of a few scattered points where groups of her own children are to be found, otherwise uncared for. The command laid upon her, as upon Israel of old, is to go up and possess the land, wherever she can set up the altars of the true God, and find acceptance for that priceless treasure of apostolic order, evangelic truth and devout and reverent worship which she has received in trust for the souls of men. Her commission takes no account of those "unhappy divisions" by which human sin and prejudice have parcelled out the land originally given to the undivided Church for subjugation to its rightful King. All souls are His, and to all, therefore, without exception, must she send "the ministry of reconciliation," if she would show herself faithful to the stewardship committed to her keeping.

May we not appeal to you, brethren, in this behalf on the grounds of patriotism, no less than of our common Christianity? The problem before us involves interests the gravity of which cannot be over-estimated. It is morally certain that the pivotal centre on which the future development of Canada will turn, for its highest weal, will be the vast, far-reaching territory lying between Lake Superior and the Rocky Mountains. Within that area lie all conceivable possibilities. Formative processes are already

transpiring there which are destined to give fixed determinate shape to the domestic, social, educational, political, and religious future of millions yet unborn. A struggle is being inaugurated which the Church of England cannot afford to contemplate merely as an idle spectator. The interests of law and order, of public peace and general morality demand the presence of those conservative, leavening influences which she can best supply. What the country is becoming now, it will be to all coming generations. Only "righteousness exalteth a nation," and Canadian Churchmen owe it to this Dominion, no less than to their own Church, to sow this virgin soil with that "incorruptible" seed which bears "fruit unto holiness, and the end everlasting life."

The question of the religious enlightenment of our Indian population still confronts us. Originally the sole and acknowledged proprietors of the soil, whose right there was none to dispute, they now challenge our Christian sympathies with a mute, but eloquent appeal to which we dare not turn a deaf ear. That they are abundantly capable of social, industrial, intellectual and religious elevation, is attested by the best of all demonstrations, viz.: living witnesses, whose homes, occupations, and daily lives are "evidences of Christianity" as unanswerable as the most closely reasoned apology ever offered in its defence. The history of past experiments with the Indian, adults and children alike, guarantees ample encouragement for the future. From the reports received from all our Missionary Dioceses, it appears that the number baptized, confirmed, and receiving the Holy Communion is relatively as large as among the whites. During the past year, this Board has taken our Indian work under its protection, and, though not holding itself directly responsible for its detailed management, has by the appointment of a committee specially charged with the care of its interests, assigned it a place in the circle of its missionary operations which attests its merits as deserving of the Church's sympathy. We ask from the members of the Church the warm and generous support to which it stands justly entitled.

The question of the evangelization of the Chinese resident in Canada is also assuming increasing importance. Recent legislation on this subject in the United States will, undoubtedly, have the effect of swelling the number of the followers of Confucius who will land on the western shores of the Dominion. We are debtors to the heathen who are thus brought to our doors, and within the area of our Domestic field of missionary enterprise. Confucianism is, at best, a system of social, moral and political philosophy. It knows nothing of man's fall, of personal sin, or of a personal, atoning Saviour. The only redeemer it believes in, is knowledge and self-culture. It is for us