

in the early days, when the S.P.G. missionaries had a stated salary from England, making them largely independent of their people. But, however that may be, surely the importance given to that past action is out of place with us. The methods and views of Churchmen, whether in England or the Colonies, have so changed that that past experience is inapplicable. There is not the slightest risk of the evil consequences conjured up by the Dean of St. Paul's, if generous help be extended to our Western Dioceses. The measure of self-support attained to in this Diocese, notwithstanding our very limited numbers and means and the very special burdens and duties falling upon settlers in an unoccupied land, will, I am sure, challenge comparison with anything in the experience of the Dean of St. Paul's. Our population is but a handful at the best, and that handful sparsely scattered over a territory. Our fellow-churchmen in the East, when they sometimes speak of our missions as only in like circumstances with their own, can hardly understand our position. We do not probably, most of us, ourselves realize how sparse the population is and how wonderful the merely material progress of this Province is, not to speak of the efforts put forth for religious services. Last year there were 786 school districts. Of these 740 had not an average attendance of 30 children, 637 had not an average of 20, 462—much more than half—had not an average of 15, and there were 211 schools that had not an average of 10 children. If this population is divided among the different denominations so as to give our church between a fourth and a fifth, is it strange that in many of our missions there are not 60 families besides a number of individual adults, and often only 10 families for an out-station. Yet most of these slender missions contribute from £60 to £80 towards the salary of their missionary. How worthy of all help and sympathy is such a people! Yes! I may well dwell with admiration on what the small population of this Province, without reference to any Church, is accomplishing. Think of what it is doing for itself, of the homes it is rearing, of the farms it is bringing under cultivation, of the institutions of all kinds—educational, charitable, worthy of comparison with those of old countries—which it is building up. Any church might feel a pride that it is able to give a helping hand in forming a Christian people in a community doing so much for itself, and I am sure that the Church that does this will be well repaid. There is no fear, if the venerable society withholds its hand, that this will not be a Christian country, but we should like to see the immigrant of our faith coming to the country met in as hearty a spirit as others, and our beloved Church, so true to Holy Scripture and so attached to order and stable government, and loyal to the mother country, firmly established. There could be no greater good for the country itself. There is a time for giving and a time for withholding, but I am much mistaken if the venerable Society will not find in the future that, if it withholds now, it will have made a much graver mistake for the Church in withholding from these Western Dioceses, than it ever made by what it now deems profuse or inconsiderate giving to the Eastern.

Then what is the prospect of the continuance of the aid

from Eastern Canada, which is of vital importance? Our able secretary, who deserves our very warmest thanks, had this year more difficulty than usual in obtaining access to congregations, partly perhaps owing to the period of the year. Still he met with many friends and obtained about \$3,000. This will be very helpful, and we are grateful for it, but we are not without anxiety for the future. The S.P.G. and the C. M. S. state that they are largely influenced in withdrawing aid from us by their belief in the duty and ability of the East to help us. And we share to some extent in the belief in England that the Church in Canada could and should help us more than it has done. This belief on our part is no doubt largely owing to the very large help in all directions given to the Presbyterian and Methodist bodies by their co-religionists in the East. When, for example, we pass in review the generous sums given yearly to the Presbyterians here for missions, for the augmentation of the stipends in missions becoming self-supporting, for their college, and for churches and manse, and consider the comparatively small sum simply for missions that we get through our own Deputation, we feel perplexed, and perhaps at times hurt. But we have to take things as they are, and, notwithstanding the belief in England, unless there is a change in the system of mission work in the East, we have little hope of any appreciable addition to our present aid. There is no small risk of our getting less. This leads me to consider with you the mission scheme adopted by the late General Synod of our Church.

I had hoped that within two years it would have been in full operation, and have relieved us from making in Eastern Canada any appeal on our own account. But this is now doubtful. The General Synod, at its meeting in Toronto, in 1893, appointed a committee on missionary work of the Church, having an Eastern Division for the Province of Canada, and a Western for the Province of Rupert's Land and British Columbia. The Western committee, in January, 1894, formulated a scheme for mission work in the Dominion. It was no scheme for pulling funds. It did not propose to interfere with any endowments, special grants from outside, or local funds for any purpose. It merely contemplated one combined mission system for the whole Dominion, as in the Presbyterian and Methodist bodies, for raising funds for all mission needs in the various Dioceses not met by local funds, and for foreign work in its various branches. However, the Eastern committee, when it met in Montreal, at the time of the Provincial Synod, in September, 1895, did not see its way to adopt this larger scheme, but unanimously approved of a draft scheme for mission needs not met by the Diocesan mission efforts, which was submitted to the Western committee. The Western committee, while believing that its own scheme, by consolidating mission efforts and presenting larger needs, would be much more effective, at once accepted the main proposals of the Eastern committee. The joint committee reported to the General Synod in favor of these, with some modifications suggested by the Western committee. I cannot speak for the Lower House, but certainly in the Upper House the scheme, with a few amendments, was harmoniously and unanimously