

But while I see no doubt that as the country grows and means increase in it, we shall have good schools for the secular subjects of Education, it is with me a matter of regret that it seems so difficult to maintain in our Protestant Schools the giving of a religious education. If the leading Protestant denominations were unable to accept the same translation of the Bible, or if they differed from each other on the essential truths that are found in the Apostles' Creed, then it might be hopeless to come to any understanding. But it is not so. There is nothing to prevent in our schools the daily recognition of the necessity of the Divine Blessing and of the Word of God as the source of all wisdom and knowledge in the opening and closing of the school by a simple form of prayer and the reading of God's Word. Further, there is nothing that should prevent the learning of the Apostle's Creed, the Ten Commandments and the Lord's Prayer, and the use of a Catechism explaining these that would bring before the minds of the young the leading facts of revealed religion and of the Christian faith. Personally I should be prepared to go further, and whilst I do not think the Bible should be used for ordinary English or grammar lessons, yet I should see no greater difficulty, from a denominational point of view, in the reading of it and in examining on its facts and in illustrating them, than in teaching English History. I acknowledge the first importance in these days of a good secular education, and it is perfectly impossible for any separate Protestant denomination to undertake the work of efficiently supplying primary education in its parishes. Therefore we must endeavor to work heartily with the system that is established by the State, and, as far as we can, supply its deficiencies. For example, we might hold examinations in religious knowledge with prizes for excellence. But I make these remarks because I see no necessity for our Protestant schools being deprived of what I consider the precious privilege of religious teaching. It need not be compulsory. As in England, it might be restricted to the beginning or the close of the day's work, so that no child need be present whose parents disapproved. But for various reasons I view with deep regret and suspicion its absence. God should be honored by our looking to His blessing and teaching. Religious teaching will rarely be effective unless given in the school in the week-day. Such teaching is necessary for setting up what is the only true standard of right and wrong. Above all, the tone of an education is to be dreaded from which the Word of God and religion are purposely shut out, by which they are made to seem subordinate. There is the danger of the encouraging of a spirit antagonistic to revealed religion. For there is not a little teaching on secular subjects at the present day by which facts and theories are presented in a way unfavorable to the truth of the Word of God.

As regards Higher Education, I hope we shall have the means of securing a sound and religious education. St. John's College continues in a satisfactory state as regards both its studies and its discipline, but for a term we have suffered seriously from being unable to receive the applicants for admission. We should have at least room for thirty more boarders to meet the wants we have experienced in the past two years. The expenses of building and refitting since the first addition of a kitchen to old St. Cross have, from the piecemeal character of the alterations, been very great—exceeding \$5,000. Though this has been mainly met by funds given to the College, still the interest required to meet the purposes of these funds, though at a low rate, are a burden on the institution and are not met by the charges. The Rev. Canon Grisdale is going to England for the purposes of the Diocese, and his first effort will be to raise what may enable all such burdens to be paid off and the funds invested for the purposes of their trust.

We hope in the course of the summer to have another great addition to our institutions in the erection of St. John's College Ladies' School. This will supply a want that has been much felt. We owe this to the generous help of a friend of the C. M. Society, interested in us on account of the labors in this land of that Society. The Board of Governors found that the comparatively small difference of cost would make it false economy not to erect a solid brick building with a stone basement. This will, however, make the building more costly than was first calculated. Every effort will be needed to meet the expense of the building, with the preparation of the grounds and the furnishing. It is to be hoped that every member of Synod personally and by friends will do what he can to obtain funds.

Advancing from Higher School Education, I have to congratulate you on the passing of an Act last session creating the University of Manitoba. On the whole it has a constitution about as satisfactory as could be devised for the immediate condition of things. It unites all the Denominations and Colleges in the examinations for Degrees in Arts, Sciences, Medicine, and Law. By its recognition of denominational colleges with their own internal government secured to them, it satisfies those who feel the first importance of a religious character and control while it does not prevent the future affiliation of Colleges independent of such direction. It also at the same time secures for the different denominations, with the consent of their governing bodies, the power of establishing in their Colleges a Faculty for conferring Theological Degrees. I feel very much gratified with the result. All is gained that I desired.