

I may say that the plan has been very successfully introduced into St. John's Cathedral parish and Holy Trinity parish, and I hope it will be generally adopted.

The Synod is also to be asked to give the Whitsunday offertory, which has been hitherto for the Endowment fund, to the Home Mission Fund. I rather regret this change, as I have been anxious to have some witness for the importance of Endowment, but the Mission Board were anxious for it. The Home Missions require urgently the money, and I do not doubt the object will be generally more popular than that of the Endowment fund, so that the receipts may be expected to be much larger.

I hope that by these proposals there may be a considerable augmentation of the funds at the disposal of the Mission Board. I trust, too, that the parishes and missions now being aided, will endeavor to aim at two things,—first, to raise for their clergyman not less than \$300; secondly, to return to the Mission board as much as possible, if not all, of the \$122 received from the Home Mission Fund, so that the church may be prepared for coming as soon as possible to the resolution that no parish or mission receiving from any source, outside the voluntary contributions of the people, £100, shall after assistance for three years receive any further grant from the Home Mission Fund.

But secondly, we should consider how we can best help ourselves by supplying services where we cannot give a clergyman. Now, I think we should endeavor as far as possible to make use of the services of duly qualified laymen, who will be willing to act voluntarily and gratuitously as Readers. We do not require any further legislation at present for this, as I think the canon already passed is sufficient. I have given my license to several gentlemen. I intend to do this more formally, and to bind them together by forming an association of such voluntary workers. I shall look to the clergy to encourage the application of pious, earnest, and competently educated churchmen. Much will depend on judicious and creditable appointments.

—But in addition to this employment of laymen, I think we may utilize to some greater extent our present clergy.

For this purpose I contemplate dividing the settled part of the diocese into rural deaneries. I shall not generally appoint a rural dean until there are three or four clergy in the deanery, but there may be a rural deanery marked out where there is even only one clergyman at present. In England the rural dean chapter consists properly of the clergy—but there are also now meetings for conference consisting of churchwardens or delegates in addition to the clergy. I think there may be thus very well meetings with us, to which the licensed lay readers, and perhaps the churchwardens and delegates to the Synod, might be invited. However, I think we are not quite ready yet for defining particularly the nature and duties of a rural dean chapter. It is intended at present simply to propose a canon committing specially to the care of the rural dean chapter the investigation and supply of the spiritual necessities of the district. Such a supply will often entail expense. Sometimes our people are not sufficiently thoughtful on this point. It will be advisable as far as possible to get districts, that have stated visits from a clergyman, to defray any expenses.

On the other branch of our missionary work—the Indian missions—I have little to say. There is not very much aggressive work being done in the way of forming new missions. The Church Missionary Society that carries on all our Indian work except one mission, which it also assists, has felt itself forced to limit and rather reduce its expenses in this diocese. During the summer I spent nearly a month visiting the eastern missions. I was much gratified at the progress of the Ishington Mission, where I opened a new church, and had the

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