

New Edinburgh: of Birchtown, and also of St. James's Church, Hull, in the Diocese of Montreal, held a *conversazione* at the school room of the Church of St. John the Evangelist on Mackenzie Avenue. The reception was given by the Rector and Sunday School Teachers of the Church of St. John the Evangelist. The Committees were composed as follows:—*Programme of Amusements*.—Rev. Henry Pollard, and Miss Porter, *Fancy Tables*; Miss Bowie, Mr. George Bowie, and Mr. Gemmill. *Decorations*, Mr. Bagnall, Mr. Surtees, Mr. G. Steacy, Mr. Joynt and Mr. Kirkpatrick. The rooms were beautifully decorated for the occasion and few of the invited but were astonished at the elaborate nature of the means taken to make them happy, the modest invitation not giving the least expectation of such a lavish expenditure of time and taste. About two hundred teachers exchanged greetings. The Rector, the Rev. H. Pollard, in the name of the teachers extended a hearty welcome to all present. He said they had two objects in inviting their friends and fellow teachers. The first was to unite and bring together all who are engaged in and around Ottawa in advancing the work of the Church. The second was of a similar nature, namely, to hear of the same work going on in the world around, and to bring all present to feel they are part of the great army on this earth, fighting the good fight of faith, and moulding the character of those they came in contact with. He then drew attention to the bill of fare and concluded his remarks by saying that he and his staff did not want their hospitality returned, but at the same time they wanted the teachers of the other Sunday Schools to do the same. The following programme was much enjoyed.—Song, Miss Steele; address, Rev. H. Pollard; song, Miss Steele; recitation, Mr. Jackson; address, the Venerable the Archdeacon of Ottawa; song, Miss Hayton. Mr. Jackson's recitation was very appropriate, being a poetical description of the glory and dignity and saving power of the Church. The teachers of the various city and suburban Sunday Schools evidently felt really at home at the re-union, their happy faces evincing that the kind hopes of the Rector and Teachers of the Church of St. John the Evangelist had been realized.

DIOCESAN COMMITTEE MEETINGS.—The various committee meetings of the Diocesan Fund are in session this week at Kingston, and have disposed of a great deal of business. The Bishop, Archdeacon Jones, and a large number of members are in attendance.

JOURNALISTIC.—A Church paper called *The Canadian Missionary*, devoted to the Home and Foreign Missions of the Church, has just been started at Arnprior, by the Rev. K. L. Jones. It is published for Mr. Jones, by Messrs. Munn and MacDonald at 50 cents a year. It is a sixteen page magazine well printed on superior toned paper.

KINGSTON.—*Lay Delegate elected.*—A meeting of the congregation of St. James' Church, was held on Monday evening the 14th of May for the purpose of electing a Lay Delegate to the Synod, in the place of the Hon. George Kirkpatrick whose term of office has expired. Mr. Kirkpatrick was, on motion, re-elected unanimously.

BROCKVILLE.—On the evening of Whitsun-Day, at Saint Peter's Church, the Rev. Canon Mulock, delivered a special sermon to the children of the Sunday School from the text, "And Jesus increased in wisdom and stature and in favor with God and man," Saint Luke ii. 52. It was an impressive discourse and was listened to with the deepest interest and attention by a large congregation. The musical portions of the service were very pleasingly rendered and were heartily joined in by the children.

The Rector of Trinity Church—the Rev. F. P. Crawford, is soliciting further subscriptions for the *Trinity Church Parish Magazine*. The circulation of this little paper is rapidly increasing.

Province of Rupert's Land.

INCLUDING THE DIOCESE OF RUPERT'S LAND,
SASKATCHEWAN, MOOSONEE & ATHABASCA.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Christ Church.*—The Rev. J. Bridger, Immigrant Chaplain at Liverpool, arrived on the 5th May with a party of immigrants. Mr. Bridger addressed them at the City Sheds on Sunday afternoon, and preached at Christ Church to an overflowing congregation in the evening, largely English people. The service, which was full choral, was taken by the Rector, Rev. E. S. W. Pentreath, assisted by Rev. A. L. Parker, of St. John's College. The first lesson was read by Mr. Bridger, and the second by Rev. J. B. Soaman, M. A., late Curate in charge of Writtle, Chelmsford, who in his old age has come out with a grown-up family of two sons and a daughter to settle on a farm in Manitoba. Mr. Bridger preached on the lessons of Ascension-tide, and spoke to and in behalf of the newly-arrived immigrants. After service the Rector and Mr. Bridger were kept busy for some time seeing strangers, several of whom connected themselves with the congregation. Mr. Bridger's assistant returns in June with another party.

PERSONAL.—The Bishop visited Stonewall May 6th and High Bluff May 13th.—The Very Rev. Dean Grisdale arrived in Winnipeg from England May 14th.—The Rev. W. H. Cooper, F. R. G. S., of London, England, arrived in Winnipeg last week, and is a guest at Bishop's Court. Mr. Cooper preached in the Cathedral in the morning of Whitsun-day, and took part in the service at Christ Church in the evening. He leaves shortly for a trip through the Diocese of Rupert's Land and Saskatchewan, and will visit the S. P. G. Missions, returning here in September.

HOLY TRINITY.—The plans of Messrs. Chisholm & Wheeler have been accepted for the new church. It will be a stone building, to seat 950 persons.

SYNOD.

THE BISHOP'S ADDRESS.

Reverend Brethren and Brethren of the Laity:

In again addressing you at the opening of Synod, I wish that my address could be of a somewhat different character. I grieve that our circumstances imperatively call our thoughts and attentions so largely from what is spiritual in the work of the Bishop and of Ministers of Christ, to what is secular. Our time is to a great degree spent on what the apostles termed "serving tables." No doubt the object of our efforts is for some department or other of Church work, as in my own case, especially for securing the education and support of the ministry itself. Still the efforts are mainly directed to raising of the temporal ways and means. And we cannot at present have it otherwise. It is in fact the same with the laity as with the Bishop and the pastor. We live in a time of bustle and change—nearly every one is engrossed in the business arrangements he is forming or extending or with the home that he is building up. There is a pressure of business that gives no rest. But this, for the present, necessary strain on the thoughts for the things of this life is altogether unfriendly to growth and vigor in spiritual life. Surely amidst this unrest the Lord's day comes in as a divine blessing. It must be felt by God's children in our midst as an unspeakable blessing. But religion cannot thrive and take its proper position with the individual, the family or the congregation, when it is so much driven into one day. Still, if the necessity of putting forth every energy for establishing religious ordinances in this country, is so brought home to the hearts of our people, as to lead to real self-sacrifice for it, we may hope for such an interest being aroused and taken as well as such a blessing from God on our exertions, as will prepare the way for a higher spiritual life when there is more freedom for thought.

Our attention, then, in the present crisis of the country, from the ever increasing population and settlement, must as in past years be still almost restricted to the perfecting of our organization for furnishing the means of grace.

Nearly 13 months have passed since the last meeting of Synod. The progress of which I then spoke has gone on in an increasing ratio. Our population has nearly doubled since the census in 1881. There may now be said to be uninterrupted railway communication from Lake Superior to the Saskatchewan, a distance of about 1,000 miles. Winnipeg, the hamlet of a few years ago, distances in foreign importations the ancient city of Quebec, and stands third in the list of Canadian cities.

I shall not attempt to speculate as to the future. One eminently qualified to do so by his calm and clear judgment and thorough knowledge of what has been real in the business and progress of the past, lately described it in no faint-hearted words, as he pictured the change awaiting the Northwest during the next twenty years, by which time he expected the face of the country to be covered by a network of railways, and our prairie, now looking so bleak, to be cultivated and planted and dotted over with the comfortable homes of an intelligent, a prosperous and a contented people. In so short a period he considered that this city and Province might not be behind any in Canada. Well might he add, "with such a future before us, we may well work, and hope, and wait." For myself, as far as the country, and its resources are concerned, I have little fear. But, unfortunately the growth of the country does not altogether depend on itself. It is difficult to say how far its advantages may be neutralized by its inland position, possible providences, on the acts of others.

But the hopes that fill us in this country, and to which expression is often so enthusiastically given, had led to strangely erroneous estimates of our present position and ability. What are the real facts of the case, when we reflect on the vast expanse of bare prairie which the settlers of this country have been grappling within the last few years, under the greatest difficulties? There are very large districts with a sparsely settled population to-day in which there was no inhabitants four years ago. What labor and expense in these districts, often far from railways, are brought up to our minds in the occupying and stocking of their farms, and in putting up the necessary houses and out-buildings. The cost of everything is great. The incoming immigrants bear so large a proportion to the existing population, that a heavy importation is required, even for the supply of food and farm stock. In addition to this, the farmer is weighted with the heavy duty added to the necessarily heavy freight on so many articles, and when he comes to sell, distance from railway often greatly reduces what he can obtain. It is very far from the case then, that our people are, as has been said, saving their millions. The majority are, I believe full of hope, and in the face of abounding obstacles are, I trust, holding their position, and even making themselves constantly more comfortable, but there have been some unequal to what they have had to do and have succumbed. There were doubtless considerable sums, though not millions, made by some persons, not by any means all residents here, about the time of the last synod. That arose from an exceptional and very undesirable state of things, and a number of such persons is so inconsiderable as not to be deserving of mention in any solid calculation. I have felt it necessary to refer to these enormous estimates, because unfortunately they seem to have made a deep impression on many churchmen in Eastern Canada.

There has also been a further misapprehension outside of this country, that the Church here has acquired a great deal of wealth from the sale of land, which should be available for our mission work. I took occasion, when my portrait was so kindly presented to me for the See at the close of last year, to state fully what had actually been received by the sale of land. The sales of St. James' and Headingly glebes had produced very moderate endowments for those parishes. The sale of the Cathedral land produced about \$100,000 (£20,000) in addition to what was appropriated for residences. There are glebes belonging to several other parishes, but they could not be sold with any advantage so as to secure a fair endowment. All these glebes were tied to their respective Churches, but the Legislature has provided against any possible abuse, by enabling us to deal with the excess over a fixed maximum. In the case of St. John's Cathedral, statutes have been laid down making the Cathedral income as helpful to the general diocesan work as possible. As we have never possessed any lands for general Church purposes, I need scarcely add that we have absolutely no funds from the sale of land for mission purposes in the new settlements. As to the property of the other Churches in Winnipeg, it belongs to themselves. It is certainly not more than will be required to help them to exchange their present wooden Churches for Churches of a more permanent character—more especially as there may be a division of parishes. But though correct information was most fully supplied by me, the old erroneous stories survive and are still circulated; and they are, I may say, almost officially brought to my notice, as furnishing grounds for want of sympathy and help from our Canadian brethren. I can only repeat in the presence of those that have access to all the facts, that they are utterly baseless. I would add that I am ever glad to give any member of the Church who may call on me the fullest information respecting any of our funds.

And now what is the bearing of the large influx of immigration and the extensive settlement of country by a sparse population on the work of our Church.

More than 50 municipalities have been formed for local government in the part of Manitoba now being settled. In only 15 of them is a resident clergyman of our Church. In the others, containing nearly 700 townships, each township consisting of 36 square miles, we have no clergyman. Yet there are few of these townships without settlers, and they are as a whole being rapidly taken up and sparsely settled on. In fact, in the municipalities in which we have a clergyman there are several having only one clergyman for from 14 to 40 townships. But to feel the full gravity of the position of the Church, we have to look beyond Manitoba. A large part of the immigration this year is passing into a part of this diocese in the Northwest Territory, lying west of the Province of Manitoba, or what is the proposed Province of Assiniboia. There is yet only one clergyman in all this new