

withdrawal there was a compensation for the life interest of individuals which has greatly encouraged the formation of considerable endowment funds. England too has been asked to contribute to a still further enlargement of those Funds. Thus the S. P. G. gave £7,000 to the Diocese of Toronto, and only last year a large sum was raised in England to assist an Endowment Fund for the Diocese of Jamaica. We start without any such aid, and I think it very doubtful if we can without it obtain any assistance in England for an Endowment Fund. Excepting therefore such a small Fund as we may raise ourselves, we must depend beyond such assistance as the English Societies can afford to us, on the voluntary principle. As things are in the Christian Church, that is far from satisfactory. We must expect what has been the experience elsewhere. The larger Settlements—the small towns—will be a sort of battle-field for all bodies—the smaller settlements supplied with any means of grace with difficulty. But we must have no discouragement. The consideration of the whole subject just gives the practical lesson that we must without delay ask our Lay Members to give their assistance generously as God has blessed them. And whatever we undertake to do for other things—for churches or their fittings—we must remember that the first charge—the first cares should be the support of the living agent. The question of the scheme for the Diocese to adopt to bring out self-support has engaged my thoughts ever since I have been Bishop.

I have always felt drawn greatly towards such a general Sustentation Fund with equal dividends as has been so successful in the Free Church of Scotland. This gives great independence to the Clergy—indeed much of the advantage of an endowment. But I am coming unwillingly to the opinion that for its working well it would require to be started with a greater enthusiasm than we can hope to command. It

sacrifices the wealthier congregations for the sake of the poorer. It has a tendency, unless there is much life and a strong self-denying spirit, to stop the extension of the Church in poor districts. In most of the Colonies every Congregation raises an income for its own Minister which in the case of the poorer is supplemented from Mission Funds. On the whole I think we are yet too much in a state of transition to set about the settlement of the question.

Our old population is small, and with some exceptions not able to do much. Those who have come in amongst us are not yet sufficiently settled. We do not know what we can depend upon. Two or three years hence we shall be able to form a better judgment on the course to be pursued. We should be able to consult the laity, and have their full approval and hearty co-operation before forming final plans. At present, then, I would simply recommend an extension of what was resolved upon last Synod, with the adoption of some means for bringing the plan into practical working. I would propose that any missionary within the Province of Manitoba, not having from his society or from any incumbency he may hold more than £200 and a house, or £250 without a house, should receive from the diocesan fund what may be required to make up that sum, provided that in no case he receive more than £50 or more than double of what those he ministers to, pay into the diocesan fund, from the offertory or otherwise, on account of his stipend. I trust that in every parish there will be an effort to raise at least £50 for the clergyman by the offertory or by subscriptions—£25 of this when sent to the diocesan fund, would secure £50 under the circumstances stated. In this case a Clergyman with a grant from the English Society of only £100 would receive in all £175. I think there should be no real difficulty at the present day in any of our Parishes in