

cussion that took place upon the Canon on Prohibited Degrees (two days) and equally lengthy discussion of the question of the validity of the appointment of the Metropolitan extending over about the same time, the reception of delegations, a long discussion upon the canon respecting missions, and other business; the time of the Synod was consumed, so that when the House of Bishops on Wednesday, 19th September, sent a message to the Lower House that they wished the Synod to close its business at 5 o'clock that day, nearly half the notices of motion on the order of proceedings having precedence of Chief Justice Allen's motion to adopt the report of the Committee on the Memorial of the Diocese of Niagara, were not yet considered by the Synod. Therefore, when the Synod adjourned at 6 o'clock, in accordance with the desire of the Upper House, these motions and the above-mentioned report were relegated to unfinished business, to be taken up at the next session. I trust this explanation will make it clear to Mr. Sutherland that the Provincial Synod had no opportunity to discuss or take action upon a matter that, owing to adjournment and no other cause, was never brought before them, as it would have been if Chief Justice Allen's report could have been reached in the order of business before the adjournment took place. I will close with an extract from the report of the committee, which (or a more stringent amendment of which notice was given) would likely have been adopted by the Synod had it reached them—the last clause is, "They would recommend that this Synod should urge upon all clergymen having cure of souls within this ecclesiastical Province the duty of submitting to the ruling of their diocesan in all matters connected with the public service of the Church, as to the legality of of which doubts are entertained or controversy shall have arisen." Thanking you, Mr. Editor, for the space allowed me.

I am, yours respectfully,

GEORGE ELLIOTT,

A lay delegate of the Diocese of Niagara.

Oct. 2, 1888.

#### THE CHURCH IN THE NORTH-WEST.

SIR,—Before proceeding to the continuation of the account of our movements in Rupert's Land, permit me to refer to some of the late proceedings of the Provincial Synod of Canada. I have just seen the Rev. Mr. Pentreath, of Christ Church, Winnipeg, who with the Rev. Mr. Fortin, of Holy Trinity, attended the Synod as delegates from the Provincial Synod of Rupert's Land, and I learn from him that the scheme of the Rev. Mr. Campbell, as to Home and Foreign missions, is very different from that which I supposed he intended to introduce. So far as I understand it, matters will be left very much as they are. If I am correct, all the funds raised in each diocese for mission purposes will virtually remain under the control of the diocese—that is, each diocese will raise funds for its own missions, and spend it as to it will seem proper, but that all funds (if any) raised specially for foreign missions will be paid into a central fund, which will be distributed by a central board. If this be a correct view of Mr. Campbell's plan, it will fall far short of what is needed, and will be practically useless. Each diocese can now raise, if it be so minded, whatever sum it pleases for foreign missions, and can distribute it in any way it may choose. What then is the use of the complicated machinery of the Central Board? Where is the central power to compel each diocese to assist in the support of foreign missions? What is needed is, first, that all the dioceses of the Church in the Dominion be confederated—that all the funds raised for stipendiary as well as missionary purposes be paid into one central board, who shall apportion it according to the needs of the whole Church of the Dominion, without regard to diocesan boundaries, without regard to the sources whence it came, and with regard solely to the needs of the Church, whether these exist in the Maritime Provinces, in the provinces of Quebec or Ontario, or in the Northwest. Such a system would do more in five years to unite the Church than all the Synods, Diocesan and Provincial, and all the sermons of a thousand clergymen will accomplish in half a century. But I can now merely indicate what I strongly feel to be the true system. I must defer to a future occasion all discussion on it. Mr. Pentreath also informs me that when he suggested the idea of a confederation of the metropolitan provinces and the dioceses of the whole of British North America, he was applauded. This is unquestionably the true policy. It must come if the Church is to be kept from sinking to a third or fourth rate position in Canada. Comparing small things with great, we are now the collection of a lot of little, jealous, squabbling feeble German principalities; we would then be the powerful German empire. Or, to come nearer home, though descending in the scale of

importance, we are now the lot of little, jealous, squabbling, feeble Canadian Colonies; we would then be the powerful confederacy of Canada. But to become this, some ecclesiastical Bismarck must arise, who would crush under foot the petty objections and the selfish claims of the small minds which are to be found in all countries, and in all organizations. German statesmen, and Canadian statesmen accomplished the great political works I have mentioned; we must wait for an ecclesiastical statesman to accomplish the religious work which must soon be performed, if the Church of England in British North America is to advance *quo pede* with her sister bodies of Christians.

I must now proceed to explain the proposed alterations in the Constitution of the Provincial Synod of Rupert's Land. I must first, however, tell you that this ecclesiastical province is entirely independent. It has no connection whatever with any other power or organization, excepting the authority of the Archbishop of Canterbury, and to define this would, I think, puzzle the Archbishop himself. It consists of the old dioceses of Rupert's Land, Saskatchewan, Athabasca, and Moosonee, and of the lately formed ones of Assiniboia and Southern Athabasca. The boundaries of the diocese of Rupert's Land are the same as those of the Province of Manitoba and the district Keewatin, and contains about 140,000 square miles, a territory considerably longer than Ontario. The diocese of Saskatchewan comprises the two provisional districts of Saskatchewan and Alberta, and contains about 214,000 square miles. The boundaries of the new diocese of Assiniboia are the same as those of the provisional district of that name, and contains about 95,000 square miles. The new diocese of Southern Athabasca comprises the celebrated Peace River district, where the finest wheat in the world is produced, and contains about 100,000 square miles. The other two dioceses of Athabasca and Moosonee comprise all the remaining portion of British North America lying north to the pole, and between the Rocky Mountains and the diocese of Montreal. Their population never can be large as the country is not fit for agriculture; but the other four comprise one of the finest and richest countries in the world. One stands almost appalled at the herculean work which this empire will cast on the Church. Warned by the evils of the diocesan system of Eastern Canada, we propose to confederate the present dioceses of this ecclesiastical province of Rupert's Land, as well as those hereafter to be formed, and it is intended to frame a constitution for this purpose built on the lines of the British North America Act, 1867, which brought into existence the confederacy of the Dominion of Canada. It is proposed that all mission and stipendiary funds be paid into a central board to be composed of clerical and lay members in equal numbers from each diocese, who shall appropriate them as they may see fit, regardless of diocesan boundaries and of local influences or wishes. A strong central monied power will be created, which will act for the benefit of the Church as a whole, and not in the interests of any particular diocese or locality. This central power will control the payment of the stipends of all the clergymen of the ecclesiastical province, and will designate where and when missions shall be opened, and the amount of the salary of the incumbent or missionary. In this way every clergyman will be paid according to his value to the whole Church, and the unseemly and unjust system by which one man now receives \$2,000 per year, while another who does more valuable work for the Church is paid half that sum, will be abrogated. To make this plain: Why should the rector of St. James', Toronto, receive a stipend of \$5,000 per year, while the rector of All Saints' receives, say \$2,000? Or why should the rector of All Saints' receive \$2,000, while there are perhaps many men doing a more valuable work for the Church, in the receipt of but half this sum? Or why should the Toronto clergymen, working in ease and luxury, receive \$1,500 per year, while hundreds of men in the outer districts are performing more important work for the Church on a miserable pittance of say \$800 per year? The great idea underlying this plan is the equalization of stipends. I do not say that the rector of St. James' or of All Saints' is paid too much, but that others are paid too little. I mention these for the purpose of elucidation only.

It is also proposed to raise a large fund, say \$100,000, to be loaned to parishes for the erection of churches and parsonages, and this too without regard to diocesan boundaries. I may say that we are about commencing to raise this fund. Archdeacon Pinkham has just entered upon his new duties as a general missionary agent, and the raising of the fund will be a part of his work. Until this Provincial Synod meets next year, the benefits of all such moneys raised until then must accrue to the Diocese of Rupert's Land, but if he new plan be adopted, the fund will be transferred to the Provincial Synod, and will, under the management of the central board, assist the other dioceses in a fair proportion according to their needs. In many minor matters the powers

of the bishops and synods of dioceses will be curtailed. This must be done in order to create a strong central power, but the great leading principle will be the centralization of the moneyed power of the metropolitan province, and the real and practical unity of the Church as an ecclesiastical organization. But this is by no means all. It is also proposed to raise funds for Church schools and colleges, for superannuated clergymen, and for the widows and orphans of the clergy. These, it is proposed, will be paid into the central board, and will be appropriated under its directions. One immediate effect of such a scheme will be a large increase in the gifts of the people. It will be found that the central board will be supplied with funds for all these purposes to an amount far in excess of the aggregate of the receipts of individual and divided dioceses. Another important effect will be that the money will be equitably distributed in the interests of the whole Church, and that the section of country most in need will be first supplied. This constitution is now in the process of formation, and the committee appointed by the Provincial Synod at its meeting here in August last, will have it ready for the next meeting, to be held next summer. While we are thus working to place the Church of the Northwest on the high road to prosperity and increased usefulness, the grand and noble work of a confederation of the Canadian Church stands imploring the advent of a man to undertake its performance, who is infused with imperial, and not with narrow parish or concentrated diocesan ideas.

I will now speak of the mission—I use the word in its largest sense—of the Hon. and Rev. Canon Anson. Inspired by a strong desire to promote the extension of the Church in our Northwest, he resigned a valuable and very important rectorship of Woolwich, England, determined to devote his abilities, time, money, and influence to this new object. He arrived here about a month ago, visited Calgary, and spent some time at intermediate localities. After seeing and hearing all he could, he has returned to England holding, I understand, the official appointment of our Bishop as his commissary in Britain and the new diocese of Assiniboia. He will devote himself to raising funds for the endowment of the new bishopric of Assiniboia, for the establishment of new missions in the Northwest, and will return next spring with as many clergymen as he can obtain, and distribute them where they are most needed. His services will doubtless prove of great value, and his powerful assistance will be most opportune. One word as to the Bishop for Assiniboia. The appointment is in the hands of the Archbishop of Canterbury. If he is wise he will not think of giving it to a non-resident of this country. His Grace may as well be told at once respectfully, but firmly, that the feeling here is strongly adverse to any such policy. We have at this moment several men in this Northwest admirably adapted to fill this important post, and who by a long residence in it, and from an intimate knowledge of the people, the needs of the Church, and the best modes of working out her welfare, are far better fitted for the episcopate than any clergyman can possibly be just brought from a foreign country. We have men of education and culture—men who have spent years in arduous pioneer work—men who have for long years toiled amid the most disheartening discomforts, who have grown up with the people and are bound to them with hooks of steel—men full of zeal and lofty aspirations—men of broad minds, and of tried administrative ability, and men who are entitled as a matter of simple justice to preferment. To put aside such merits would be a cruelty to them, and a grave injury to the Church. We all feel certain that his Grace will not commit the serious error of sending us a bishop. We have the men now with us from among whom the selection must be made, if the harmony which now distinguishes the Church of the Northwest is to be preserved, and if the justice of the past administration of her affairs is to be continued.

Wm. Leese.

Winnipeg, Oct. 2nd, 1888.

#### Family Reading.

##### HOW ONE MAY KNOW THERE IS A GOD.

A philosopher who occupied a distinguished rank among men of learning, and who denied the existence of God, the author of all knowledge, was crossing, one day, the great Desert of Sahara, accompanied by an Arab guide. He noticed with contempt that at certain times his guide, notwithstanding what obstacle might present themselves, put everything aside and kneeling upon the burning sand, addressed his prayer to God. Day followed day, but the Arab never forgot to fulfil his religious duties. Finally one evening the philosopher, seeing his guide arising after his prayer, asked him with a contemptuous smile: