

It meets in two distinct bodies—the Bishops forming one House—the Clerical and Lay Delegates the other—and every measure must pass both Houses before it becomes law. You will thus observe that in their most important Church body—the Convention or Synod that forms the supreme authority in the general government of the Church, the principle is admitted of making the consent of the Bishops necessary as well as that of the Clergy and Laity.

My brethren, we are met to-day in Synod as the Council of the Church in this land. Our Synod is formed after the exact pattern of the first Council of Apostolic times, and in accordance with the practice of the Church in every colony owing allegiance to the British Crown. At our head is the Bishop of the Church—while the other members of the Council are composed of the Clergy and the Brethren or lay members of the Church who are here by their representatives duly chosen.

We meet to-day at a most important epoch in our history. We stand as it were on an eminence. We have the memory of many mercies vouchsafed to us in the past. We can look to the future with the hope of mercies and blessings yet to come.

There is a great work before our Church in this country. It is twofold in its character. We must use our utmost efforts to bring within the fold of the Church the thousands of Indians who still roam through the interior of the North-West in a state of heathen darkness, and we must make provision for the spiritual wants of the settlers who within the next few years will people our fertile plains.

In the work that lies before us among the Indians, we shall derive both encouragement and guidance from the labors of the Church Missionary Society. The agents of that society have been signally blessed in their efforts to christianize the Indians of this country. They have carried the blessed news of salvation and administered the ordinances of the Church from Hudson's Bay to the Rocky Mountains, and from the boundary line of the British Dominions to the shores of the Arctic Sea. They have been the honored instruments in God's hands of bringing thousands of Indians out of the darkness of heathenism into the glorious light and liberty of the children of God.

It is said in classic fable that Orpheus possessed such skill in music that he captivated the affections of the wild men of the woods by the witchery of its strains and induced them to abandon their wandering life and settle down in cities that they might always enjoy its delights.

Is not that fable more than realized in a higher and better sense in the work of the Church Missionary Society?

Not to speak of their Missions that are dotted through the interior of the country like so many cities of refuge for poor wandering souls, we can find sufficient illustration in the Indian Settlement now under the superintendence of my venerable brother in the Ministry, Archdeacon Cowley.

Men and women who were once wandering savages, have under the influence of the Gospel settled there on farms—they live in houses like our own—their habits,

their dress, their conduct, are those of a civilized rural district—their church is crowded on Sundays by a reverent congregation listening with rapt attention to the Gospel as preached most eloquently by one of their own race, trained in St. John's College, under the guidance of that much revered prelate, Bishop Anderson—and in his earlier days nurtured by the late Ven. Archdeacon Cochrane, whose name is a household word in this land. They join heartily in the prayers and praises of the service—they come in large numbers to Holy Communion—they are careful that their children are early brought to the baptismal font, and in due time they eagerly seek for them the advantages of the day and Sunday school, while as a people they have deservedly earned a character for obedience to the laws and loyal attachment to the British crown.

The Church Missionary Society has given us another valuable lesson to guide us in our efforts to carry on the evangelization of the Indian tribes. It has recognised and acted on the principle that the truths of the Gospel are rendered most acceptable to the Indian when the messenger is of his own blood and speaks his own tongue.

It has already trained not a few native Indians to the work of the Ministry.

One of its most successful efforts in this direction has been in the case of the Rev. Henry Budd, now engaged in the Mission at the Pas.

In the baptismal register kept by the Rev. John West, the Society's first missionary to the Red River, under date of 21st July, 1822, the following entry occurs:—

“Henry Budd, an Indian boy, about ten years of age, taught in the Missionary school, and now capable of reading the New Testament, and repeating the Church of England catechism correctly.”

That same Indian boy grew up under the Society's care into a godly, a well-educated and intelligent man, and he is now a most earnest and successful missionary to his countrymen.

It has been with the view of having a thoroughly organised training school for Indian youths, that the Church Missionary Society has granted a generous and liberal support to St. John's College. Already several of their students have been ordained, after undergoing a training at the College, and they are now doing a good work. Others are usefully employed as catechists and some are now undergoing instruction. It is the earnest desire and prayer of those who have the management of this institution, that it may become more and more useful in this most important and interesting branch of the work of the Mission Field.

If we glance for a moment at the vast work opening up for the Church from the coming colonization of the interior of the country, we shall see our need for combined and vigorous effort and earnest and persevering prayer.

It is now beyond all question that our country has come into the possession of a vast heritage—that these territories contain millions upon millions of acres of land so rich and fertile as not to be surpassed by any