

DIOCESE OF RUPERT'S LAND.

The Bishop of Rupert's Land in his address to his Synod at last meeting gave some interesting particulars, which we reproduce. He said:

[We reprint the first part of address, owing to mishap in arranging matter in last issue.]

I am happy to be able to congratulate you to day on a greatly improved condition of the country. Though the harvest will not from various causes by any means give all the result, of which there was at one time such a splendid promise, yet there will be a large return over a great part of the province. The most serious loss is from hail in Southern Manitoba. Our missions at Melisa, Delorsaine, Killarney, Bois sevain, Clearwater, Manitou and Swan Lake all suffered severely. A recognition of the bright prospects before industrious settlers in this land has given again a confidence to the possessors of capital. Land, which for years has been more or less unsaleable from the want of purchasers, has once more recovered an appreciable value. Not only as citizens, but as Churchmen we cannot be too grateful for this change, for the dispersion of the immigrants coming to the country still continues. The area of settlement is ever widening, while in most districts the population remains very sparse. There is from this a constant demand for the opening of new Missions. Yet the older Missions are not sufficiently strengthened to do with much less help. Few of our Missions have in any one district more than a comparatively small number of families and adherents. Even in the little towns there is frequently only a discouraging number of at least active and contributing members, yet all these Missions involve an enormous amount of trouble, both in taking services and visiting. They are properly measured, not by acres, but by square miles. They consist not of farms, but of townships, each containing over 20,000 acres. To minister at all adequately to our scattered people we require a force of Missionaries altogether out of proportion to our numbers. What are we to do? Must we leave our scattered families, because few, to the ministrations of other bodies of Christians, whose numbers are often not greater than our own? Or are we to exert ourselves that our Church may do its part worthily in this country, and our people may have, as far as possible, the services they prefer and enjoy? The answer to this must be largely with our people themselves. To what degree of self-sacrifice do they prefer and enjoy the services of the Church? Neither the Bishop nor the Church can furnish money on demand. We are under the deepest obligation to English Societies. But looking at the wide field of their operations we cannot depend on larger help from them. Experience tells us that we can look for little from Eastern Canada, unless we are able and have leave from the Bishop to send a sufficiently qualified and energetic representative to plead for us. Canon O'Meara kindly went last year and was eminently successful in the few weeks at his command. We feel very grateful to those who responded so kindly to his appeal. It is clear that there are many willing hearts in Canada, if we could but reach them with our story. But straitened as we are for men and over burdened with work, the sending of such a representative is not an easy condition, and I am not sure whether we shall be allowed to continue and complete Canon O'Meara's effort. The Canadian Board of Missions is, indeed, this year inviting the Bishop's of our provinces or their representatives, but not to solicit funds for their own diocese, but to awaken a wider missionary spirit so as to increase the general funds of the Board. But, brethren, whatever we may receive from outside, the time has come when we must look more resolutely at what we can do for ourselves. It must be the concern of each of us to make

our mission funds go as far as possible. A mission must never regard a grant from those funds as a means of saving itself. Such a grant simply supplies what the Church considers beyond the means of the mission. The travelling expenses incurred in supplying vacancies are a very heavy charge on our funds. In most cases they should be entirely met by the missions supplied, and there must be an honest and honorable endeavor to do with as small a grant as possible—not to look on the grant as a perquisite—a payment to be selfishly claimed as a right, but as a benefaction to be thankfully received, while really needed; but to be more thankfully done without as soon as possible. It is written, 'It is more blessed to give than to receive.' The experience of all the Churches testifies most eloquently to the truth of this. There is usually far more unselfishness—far more spiritual love—far more united effort—far more loyalty to the Church in a giving than a receiving parish. The contributions to the home mission fund, instead of increasing, have rather fallen off in the past year, and this is not surprising. The organization recommended by the Synod is not introduced into our missions. Associations in aid of the home mission fund are not formed. Subscriptions to it are not asked. We have gone through a period of trial in the country when perhaps it was well not to push organization, but things have now settled down. It should be our aim and ambition that every member of the Church should be a contributor to the mission fund. Let us not think little of small contributions. It is through such that a great deal of the Lord's work is done. I hope there will be an earnest effort to begin our new Church year well with liberal offerings to the mission fund on the day of Thanksgiving. But at this moment our pressing difficulty is

WANT OF MEN.

We have to deplore the resignation of several of our clergy from loss of health, and of several others from other causes. As they get older they find the heavy travelling on our missions very wearing. We have also had to regret the absence of our senior Archdeacon Fortin. We miss him in many ways. I rejoice to say his letters are encouraging. We trust he will return in restored health and vigor. When a number of vacancies come together on us the isolation of our position causes great difficulty and must do so till we have more clergymen in several of our parishes than the incumbent. As it is, the supplying of all vacancies is thrown on the College and Cathedral staff. And with the heavy work all the week, both in theology and arts, there is at times, as at present, almost an unbearable burden thrown upon the clergy and students on that staff. The Cathedral clergy are thus unable to do that helpful work in the diocese in visiting and encouraging their brethren and their parishes that I hope for from them, and that the diocese would gladly welcome. Instead of that they have the drudgery of filling up every gap, that bursts out in our work. Last summer our missions were well supplied with clergymen or students, and I trusted that the time had come for utilizing the Cathedral clergy in a more satisfactory way. A deacon in charge of a mission placed under a neighboring priest can hardly at present ever receive the Holy Communion with his people or in fact at all. An arrangement was, therefore, suggested that would put one of the Canons in touch with a section of the country in which he would take charge of any mission under a deacon, and from time to time give the Holy Communion. Canon O'Meara was thought of for Southern Manitoba, Canon Matheson for Northwest Manitoba, and Canon Coombes for Central Manitoba. But the vacancies that have occurred have, for the present, to a great degree, prevented the carrying out of the plan. We are in great need of six or seven clergymen. How heartily we would welcome earnest, faithful and sensible

men, acceptable to our people, especially if coming for the work's sake! Our missions

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and their circumstances at present are often the reverse of comfortable, but a few years will change much of this. The difficulty of filling Missions with effective men should make our parishes and missions very considerate in their treatment of their clergy and anxious to make their position more assured and comfortable. Some missions have declined to enter into any engagements or to give a guarantee. If the guarantee were for life, there might be some scruple about it; but, as it is only for a year, it seems hardly honorable or fair to the clergyman to decline this security. But the crying want in so many missions is the want of a fitting residence. The majority of the clergy of our Church are married men and we believe that this is well. But in not a few of our missions it is very hard for even an unmarried man to get lodgings, where he can have any privacy for seeing his people and any quiet after his laborious work and travel, for rest or for opportunity for study. It is a great pleasure to see so

MANY CHURCHES RISING UP

to the glory of God over the country. Since our last Synod churches have been opened for Divine service at Clearwater, Neepawa, Russell, Boissevain, Oak Lake, and Maringhurst, and chancels have been added to the churches at Rat Portage and Birtle. But I am anxious to see more parsonages rising up. I often see the Presbyterian manse or the Methodist minister's house near their churches, but too seldom the church parsonage. I desire to impress on those parishes and missions that have no parsonage, the necessity of taking steps without delay to provide one. Last year we opened the missions of Mefta and Miami and Carman, and supplied several other new missions temporarily. As soon as we can find the clergymen, we must divide the missions of Clearwater and Rounthwaite and to establish missions at Swan Lake, McGregor, and between Bradwardine and Birtle. I desire to express our deep gratitude to Wycliffe College, and our appreciation of the mission spirit that animates its members. They supply the grant for the new mission, Miami. They also sent us the missionary. The College will be glad to hear that the mission is promising well. St. George's Church, Ottawa, has continued its kind part to the Rounthwaite mission; but the future is uncertain by probable congregational expenses. There has been little change in

OUR INDIAN MISSIONS.

I paid a most delightful visit last January to the mission of Fort Alexander, holding Confirmations at Fort Alexander and Black River. Everything was most satisfactory. Between Easter, 1889, and Easter, 1890, I confirmed in the various Indian missions 300 Indians—being about as many as in all my numerous Confirmations through the towns and settlements of the province. This shows the importance of our Indian work. The Rainy River mission is the only one in an unsatisfactory condition. For years we have been prevented from erecting permanent central buildings and placing the mission on a proper footing by our being unable to secure a legal title to the land we occupy.

We began the Mission before the reserves were selected. But the Government agents, contrary to all precedent and usage, ignored our presence and by bringing two large reserves up to our buildings, one on each side, crowded it out. We have, however, held our position with temporary buildings. Until lately the settlement of the question was put off by the contention between the Dominion and Ontario Governments. And up to the present we have not received from the Dominion Government to whom these things are assigned the help which we think we are entitled to for the removal of the difficulty in which we have been placed.