

tees, of two of which I happened to be a member. The reports of the committees were revised by the conference and afterwards signed by the Archbishop and published in the name of the conference. I already expressed, when addressing the Provincial Synod, the great satisfaction I personally felt at the substantial unity in that large assemblage of 100 Bishops on all questions of moment, and at the decided witness that was borne to the great principles on which the reformation of the Church of England was conducted. But as regards my main object in visiting England, my success was only partial. I found a depression in all classes of industry and business. It was my feeling that this depression only deepened during my stay. Certainly this was to a very marked extent the case in the agricultural districts. One effect of the depression was that the various missionary and charitable institutions had great difficulty in maintaining their income. Their friends had consequently to make unusual exertions for them. This took away the sympathy and help from such an effort as mine of the very persons that ordinarily would have been most helpful. As it was I obtained about £2,500, mostly in comparatively small sums, the highest donation being £100. I was, however, also fortunate in securing the very hearty sympathy of the two venerable societies—the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel. The former gave, on certain conditions, £500 to the Endowment Fund of each of the professorships of Exegetical Theology and Ecclesiastical History in St. John's College, and £380 for the payment of scholarships not exceeding £30 a year for three years. They also voted £1,000 towards the new buildings of St. John's College, provided those buildings were erected free of debt within four years from the present time. The Society for the Propagation of the Gospel, notwithstanding a diminution of its income, showed its appreciation of our growing needs by setting apart for us almost all the funds at its disposal from its withdrawal from the colonial fields, which it thought should now be independent of its aid. It indeed granted in full everything I asked excepting some theological scholarships, and these the society has since granted without further solicitation—beginning from next January.

By this exceeding kindness on the part of the society, our Home Mission fund was relieved from undue stress in the case of the missions of Emerson, Nelsonville and Victoria, by the grant being raised from £50 or £60 to £100. New grants of £100 each were made for Morris and Rapid City. A grant of £50 for mission purposes was also made to the Cathedral mission. These grants only took effect from the beginning of the present year. They are all now in operation. When two years ago I obtained these grants, I thought I had provided for a fair supply of the means of grace for our settlers, that is, if I had been equally successful in obtaining a grant of £100 for Gladstone from the Colonial and Continental Church Society, but that Society could only give us a grant of £50, which, being too small to allow of the appointment of a clergyman to Gladstone, was allowed to be temporarily held by a theological student of St. John's College. So rapidly has the settlement of the country proceeded that you know that our missionaries at Nelsonville and Rapid City are simply lost in the vast tracts of settled country that their ministrations touch. In south-west Manitoba, in which Nelsonville lies, there is a settled district 42 miles by 72 miles, containing 84 townships, of which at least 66 townships are fully settled. So, again, if we turn to that part of the country where Rapid City is, we find a similar enormous region, being the north-west of Manitoba and the Little Saskatchewan country. And both these districts extend westward indefinitely. In each of them there are from four to six ministers of both the Presbyterian and Wesleyan bodies. Yet in not a few places the settlers from England or Canada, who