

us in bringing about these desirable—nay, these indispensable—results. Already Mr. Campbell has rendered us valuable services, not only in the steady increase of our missionary income, but, what is more precious and enduring, he has, by his zeal and hearty earnestness, awakened, under God, a true missionary spirit wherever he has gone. We can only hope and pray that God may supply him with all the needed strength and health to prosecute his arduous work for many years yet to come with the same happy results as in the past. Fully appreciating his untiring energy and special aptitude for the work to which he has been called, I heartily commend him to your sympathy and cooperation in all his labours and efforts to advocate and advance the best interests of our Diocese.

As regards our own Diocese, we have just reason to congratulate ourselves on the efforts that have already been made on behalf of Higher Christian Education, and their success. The fact that a Divinity College, Boy's Collegiate School, and a College for advanced female education, have been now for many years in operation among us, is a cause for deep thankfulness, inasmuch as they have sent out nearly one hundred "able Ministers of the New Testament" to the active Ministry of the Church, and that between three and four thousand young people, of both sexes, have been carefully trained on Christian principles. Until within the last year the crowning point was still wanting, but I now, with pleasure, record the opening of the Western University, which commenced its actual work of instruction on the 5th of October, 1881, and has since been in active operation. In connection with this a Medical Faculty has been established. Lecture Rooms and the necessary appliances are being made ready for the use of medical students, and a staff of fifteen Professors is prepared to commence a course of lectures in a few days. As your Bishop, I felt it a sacred duty to institute the educational machinery which I have been permitted to establish in this city, believing that to a chief pastor of a flock, the Church has a right to look, not simply for what may strictly come under the head of episcopal duties, such as ordination, confirmation, etc., but for counsel and assistance in every department of her operations, and in none, perhaps, more than in those which tend to the spiritual and intellectual culture of her members. I feel it incumbent upon me to draw your attention to the fact, that up to a very recent period the chief burden of responsibility has rested entirely upon me. Such efforts to advance Christian education should not be *personal* but *public*. Every member of the Church should be prepared to do his part in the furtherance of this and of every other work by which the welfare of the community may be secured, and the Church of Christ strengthened and extended.

Rev. J. B. Richardson was re-elected clerical secretary, and Mr. E. B. Reed, lay secretary. The motion on Synod assessment reported, and their report was adopted. Ven. Archdeacon Marsh read the following protest:—"Protest of the undersigned against adopting, without correction, the minutes of the session of the Synod of June, 1881, for the following reasons:—Because the annual report of the Standing Committee, which was adopted by the Synod, and therefore forms part of the said minutes, states that the income derived from the voluntary contributions of the diocese amounts to \$15,007.86, being an increase of \$1,707.61 over the previous year's income; which said statement is incorrect in its figures and unfair in its comparison, as appears from the following facts:—1. The said \$15,007.86 includes money which was not collected by our diocesan organization, and neither belonged to the Synod nor was in any sense controlled by us, viz., \$1,185.99 collected for the Sabrovois mission, Lower Canada, by their own agents, and \$202.90 collected by other parties for the diocese of Algoma, over which the Synod has no control. 2. The said \$15,007.86, which is presented as the income of the diocese for the year ending March 31, 1881, includes \$448.46 being the collection (or part of it) made on Good Friday, April 15th, 1881, fifteen days after the close of the said year, and which justly belongs to the income of the year commencing on April 1st, 1881, and not to the year ending March 31st, 1881, as improperly stated in the Standing Committee's report. 3. These three sums together make a total of \$1,837.35, which being deducted from the above \$15,007.86, would show the income for the year ending March 31st, 1881, to be \$13,170.51, a decrease of \$129.74, as compared with the income of the previous year, and not an increase of \$1,707.61, as improperly stated by the Standing Committee's report in its unfair comparison. I claim that this protest, according to precedent (see minute of Synod, June, 1864), be entered on the minutes to show that I am not a consenting party, even by silence, to the above statement in the Standing Committee's report."

"J. WALKER MARSH, M.A.,
Archdeacon of London.
St. John's Rectory, June 20th, 1882."

ALGOMA.

From our own Correspondent.

We clip the two following paragraphs from the local papers of the diocese, and are glad to find that His Lordship the Bishop is so well received there.

"Members of the Church of England in this locality, were highly favored yesterday in receiving, for the first time, the ministrations of their new Bishop. His Lordship preached at both morning and evening service here, and at Fort William school-house in the afternoon. Good congregations were present at all the services, and the fault was theirs if the worshippers were not spiritually benefitted. Bishop Sullivan is largely gifted with the eloquence for which his countrymen are so distinguished, and he consecrates it to the noblest use. The rite of Confirmation was administered after the evening service to a small number of candidates, and immediately afterwards most of those, with a few others, partook of the Holy Communion. We trust that a double portion of Bishop Fauquier's spirit may rest upon his successor, and that under Dr. Sullivan's administration the difficulties incident upon a missionary diocese, will speedily vanish. His Lordship returns to Sault Ste. Marie by Manitoba."

"The services held yesterday in connection with St. John's church, were of a more than usually interesting character owing to the presence of the Right Rev. Bishop Sullivan, the recently elected chief pastor of the diocese. The room in which this congregation worships was well filled in the morning, when his Lordship preached from Hosea xiv. 9: 'The ways of the Lord are right.' The sermon was most interesting and practical, the object being to produce that calm trust in God which is content to wait till He makes His purposes plain. In the afternoon service was held in the school-house, near Fort William. The attendance was good, and the sermon, from St. Matthew x. 38, capital. Confirmation was administered in the evening, and upon that occasion the room was packed from end to end. The text selected was St. Matthew iii. 20. The sermon was a charming description of the supposed character of our Lord's life during the hidden years at Nazareth, the object being to impress the much needed lesson of maintaining allegiance to God amid 'the stunning tide of human care' and secular duty. Five persons were confirmed, and the address which followed was replete with earnestness, affection, and wise counsel. Algoma may well be congratulated upon its new bishop, and we trust that under his leadership the erection of both the material and spiritual fabric may steadily advance."

The Treasurer of the Diocese of Algoma begs to acknowledge the following sums:—For the general diocesan fund, "C. D., Nova Scotia," \$20; A. Robinson, Selson, \$5; and to the steam yacht fund, "Erin," London, \$50; St. Stephen's Church Sunday-school, Toronto, \$5; "L," Halifax, \$6; Henry Pellatt, Esq., Toronto, \$50.

The Bishop of Algoma desires to acknowledge with very many thanks, the further contribution of \$25.00 from "C. D., Nova Scotia, for the steam yacht fund; \$5 from Dr. Smellie, Prince Arthur's Landing, for the same object; \$20 from Talbot Palmer, Esq., London Stock Exchange, for the Nepigon mission; also a box of most serviceable clothing from the sewing society of St. Michael's church, Bergerville, Quebec, "for the poor white children in the parish of Sault Ste. Marie."

RUPERT'S LAND.

From our own Correspondent.

WINNIPEG.—The Bishop of Rupert's Land has sent the following statement to England:

"The Bishop of Rupert's Land asks the earnest consideration of Churchmen to the following statement:—The Diocese of Rupert's Land includes within it the Province of Manitoba and a large extent of fertile land of the North-West Territories of Canada. Two facts respecting this country are now well known, not only in Canada but in Great Britain—the almost boundless extent of fertile land ready for occupation, and the large emigration coming to it. In the past year there has been extraordinary progress. The white population is supposed to have been nearly doubled. Winnipeg, the capital, is now, as regards the payment of taxes on imports, the third city in the dominion. Its population has risen from 12,000 to 20,000, and its assessed property from nine millions to thirty millions of dollars. Winnipeg has a railway for sixty miles south connecting with the lines of the United States, and another for 450 miles west over the fertile prairies of the North-West. It has also several branch railways. Almost all the land adjacent to these railways for a considerable breadth will be settled on this season and very much behind. Winni-

peg has also a railway for 450 miles east to Lake Superior. This is mainly the result of the last three years. Fifty-two municipalities have been formed for local government in the part of Manitoba now being settled. In thirty eight of these, embracing over 700 townships, there is no resident clergyman of our Church—each township has thirty-six square miles. Yet there are few of these townships without settlers, and they are as a whole being rapidly taken up and sparsely settled on. In several other municipalities with from twelve to forty townships there is only one clergyman. But the gravity of the position of the Church will be better understood from this further consideration. The Canada Pacific Railway is being carried still further west at the unprecedented rate of three miles a day. This season it will reach the south branch of the great Saskatchewan. The capital of the North-west Territories has been removed from Battleford, in the Diocese of Saskatchewan, to a new town called Regina, in this diocese. Regina is fixed on as the capital permanently of the new Province of Assinaboia, formed west of Manitoba. This province will be mainly in this diocese. The Canada Pacific Railway will cross its whole width this season, about 200 miles. A stream of emigrants goes with it and before it. Many Colonization Societies are settling townships further back. There is C. M. S. Indian Mission at Touchwood Hills, about 100 miles north-east of Regina. There is not another clergyman of our Church in the whole of this province—not one for the new settlers! There ought to be a bishop and a staff of clergy. Nor is this all. The great deficiency of the supply of the means of grace by our Church thus described is simply the result of the emigration and progress of settlement of the last two or three years. In even another year the story will be much worse. What means can we look to for meeting the ever increasing emigration and supplying the ministry of our Church to the countless new settlements.

(a). *England.* We have received no new grants for missions from the S. P. G. or C. and C. S. since 1879, except a grant lately from the S. P. G. of £100 yearly for two years. The S. P. G. grants to the old Canadian dioceses are being reduced yearly. We had hoped that this diocese would have received a considerable additional grant yearly for some time from this source, but it has not. A lady in England is giving us a missionary for the emigrants in Winnipeg. This will be very useful. The S. P. G. has most generously offered us £3,000 in sums of £500 for endowment, if we raise three times the amount. Perhaps in the five years allowed we may do something, but at present the necessities of the day prevent us taking up endowment.

(b). *The Eccles. Prov. of Canada.* Till 1881 we did not receive in any year above a few hundred dollars. In 1881 we received \$859. In 1882 we have already received \$2,000, of which \$1,000 is from the diocese of Quebec. But what we receive is still not given methodically, but in uncertain sums at uncertain times, and we do not know with any certainty what we may expect. The support given by the other denominations to their brethren here is on a totally different scale. Even such a comparatively small body as the Canadian Episcopal Methodists maintains fifteen missionaries in this diocese. The Presbyterian and Wesleyan churches must support in part from forty to fifty.

(c). *Ourselves.* Winnipeg is the only place in the diocese which can yet give us any help. It is prosperous and we share in its prosperity, but it is after all a very small place in view of the country being described and its citizens are mostly new settlers beginning life. It is growing so rapidly that it will have enough to do to supply its own needs. None of its parishes have permanent churches. One of them, Holy Trinity, has been expecting by the sale of its old site—part of an acre in the best business part of Winnipeg—to build a fine church. That piece of luck simply aids the congregation. Still Winnipeg will support two or three missions outside of it. Some missions may be able to release their grants wholly or partially within a year. But on the other hand from an arrangement made by the diocese with the C. M. S., unless some of the C. M. S. lands become productive, we shall have some of their old missions drawing more largely on the diocesan funds. According to statements in Canada a good many Churchmen have come to this country having some means, who used to be formerly helpful in their old parishes. We receive for our mission fund no help from any such outside Winnipeg. The explanation doubtless is that they are simply lost sight of in the vast expanse of this country. At the most with countless expenses upon them in settling on the bare prairie, they can only help in the individual mission where they reside. The population over the whole country is so sparse owing to the large tracts of land given by the Government or purchased, that it will be a considerable time before districts can be self-supporting, unless where a town rises up.

Then there are other temporary but most serious difficulties in the way of the support of clergymen.