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The deficiency in the mission funds of the dioceses of Montreal, Toronto and Huron exceeds \$30,000. The remedy for this grave position is not to contract the opportunity before the public of giving, but to increase their sense of duty and privilege, and arouse their interest with a warm presentation of duty accompanying a clear and effective statement of needs; there should be a more liberal response for home as well as for western claims. This would be most effectively done by an interchange of well-qualified speakers. Unquestionably there are great difficulties in the way of such a common mission fund. The union of the Church was so long deferred—even in the Province of Canada—that independent dioceses sprang up. All financial matters, such as mission funds, clergy, widow and orphan funds and superannuation funds, belong to the diocese. There are separate organizations in each diocese with varying regulations. How consolidation of these can be brought about with due regard to existing interests, amid such complications, is a difficult question, probably at first only tentatively and partially, but as things are the Church cannot have the growth and progress which we could wish and which it should have, and we cannot secure the full advantage of consolidation. At the last provincial synod the revision of our constitution was completed. The arrangement for the election of the Bishop of the diocese, who should be the Metropolitan of the province, which was accepted by this synod in October, 1890, has been finally adopted by the provincial synod, and now forms part of the constitution of the province. A canon, which has been approved of by the executive committee, will be submitted to you for carrying out the part assigned to this diocese. And here I may mention that the general synod resolved that the Metropolitans of the ecclesiastical provinces in the Church of England should receive the usual and ancient title of Metropolitans—namely, Archbishop. I have accordingly for convenience obtained the passing of a bill by the legislature of this province, changing the title of the sole corporation "Bishop of Rupert's Land" to that of "Archbishop of Rupert's Land." I have to express my satisfaction at the completeness of the statistical returns this year.

Meantime notice has been again given of a motion for the adoption of a system which would be practically what is known as the Quebec system. The principle of the system is first an equitable assessment of all the missions in the diocese towards the stipends of the missionaries, secondly the payment of the assessment not directly to the clergyman, but into a common fund, out of which the missionary clergy receive the whole amount of their stipends; thirdly, the services of the Church are withdrawn from a parish in case, after due visitation and remonstrance, it does not pay its assessment.

This method, when practicable, removes in a measure from the clergyman the feeling that in securing his parish assessment he is soliciting for himself, but after all only in a measure, as the continuance of his services depends on the payment of the assessment. The plan has succeeded admirably in Quebec, but when tried for a time in this diocese the result was disastrous. The diocese was left under serious obligations. One mission received for its clergyman from the mission fund \$800; it gave back nothing. It is not difficult to see why the experience of Quebec is inapplicable here. 1. When the plan was started in Quebec the stipends of the clergy were met by an S.P.G. grant of \$10,500, slowly reduced, and a clergy reserve fund of \$53,341. 2. The scale of salaries was very low. For the first year \$400, for the next four years \$500, for the next twenty years \$600. Even now the scale of payment of the missionary clergy of Quebec rises from \$600 to \$850 only after twenty years' service. 3. The missions were not new missions in our sense. Most of the Churchmen in them were settlers of some standing, who had things more or less comfortable about them. 4. Though from time to time a new mission was added, there was no such immigration as we have. As far as I can find, only eleven new missions were added in fifty years, while three have been dropped from the departure of the Church population. It is useless to compare such an experience with ours, when we have had almost as many new missions in a single year. 5. There is no aggressive work being carried on by the other religious bodies as with us. The members and spheres of the different Protestant churches are very much fixed. But it is quite otherwise with us. The withdrawal of services would threaten for a time the extinction of the Church. 6. Yet even with all these special advantages, I question if the funds in Quebec would have advanced as they have done, but for the presence of laymen with both the means and will to bring out help from others by their own generous devotion. But we have no such laymen yet. We have simply a body of new settlers, slowly building up their position.

From these considerations, much as I value the Quebec plan, where practicable, and admirably suited as it is for that diocese, it would be foolish for us to

venture upon it. Our clergy will do well to remember that if a number of missions fail in doing their part, and it is my belief they would fail, the result would be a general and serious reduction of the grants. At present, unless under some specially disadvantageous circumstances, most clergymen who do their duty faithfully and competently get what is guaranteed. With a trying year like the past, there must be difficulty, whatever system is adopted, when we are so dependent on the annual gifts of our people.

Local endowments are a great help, though it is rather too soon for us to look for them. Canon Pentreath secured a canon for encouraging them, but nothing has yet been done. Though I consider the general endowment fund more important for us in our present circumstances, still one would expect that some would prefer making provision for their own parish. Much has been done for this in the diocese of Quebec, largely through the munificence of one noble layman, the Hon. Robt. Hamilton. He offered \$200 to meet the same amount raised for endowment in any parish.

The Church Society promised \$100 and later on \$150. The S.P.G. voted a block grant of £1,000, from which a grant of one-fifth could be added to a local endowment. Thus when a parish raised \$200 it secured a local endowment of from \$600 to \$670. Out of the fifty-one parochial cures in Quebec, forty-five have now local endowments of more or less amounts. There is great reason to question the desirability of an ordinary parish having its rector entirely supported by an endowment, but such moderate endowments as exist in the diocese of Quebec must greatly strengthen the Church and make the clergyman less dependent on the varying circumstances of his people. There are other ways in which comparatively moderate endowments would greatly improve the position of the clergy in a Church like ours, mainly depending on voluntary contributions.

1. A clergy, widow and orphans' fund. Such a fund was established with the organization of the Church. I have pressed it upon the attention of our clergy and people. If the clergy had as a body subscribed to it, our fund would not have been giving \$200 a year to each widow on it. They receive \$120. The annual payment asked for from the clergy, \$5, is less than in most dioceses. There is a small entrance fee, dependent on age, for those subscribing, about 26. In Nova Scotia the annual payment varies from \$6.50 to \$18. In Huron the payment under 30 is \$5, above 30 from \$20. In Toronto from \$7.20 at 23 years of age, to \$50 at 70. Yet only twelve clergymen of this diocese, including myself, are subscribers to the fund.

2. A clergy superannuation fund. The want of such a fund is a grave deficiency. The time must come, and no man in the best of health knows how soon it may come, when the bodily or mental powers will fail, and when the duties of the pastor can no longer be performed with efficiency and acceptability. The people, however they may regret the necessity, will complain, and if for such a cause a clergyman has to leave his old parish, what can a bishop or others do for him in finding a new sphere? In the dioceses of Eastern Canada such a fund usually exists. There is annual payment by the clergyman and a collection is ordinarily imperative. I hope, when the provincial synod meets in 1896, such a fund will be commenced. Since last synod, churches have been opened at Treherne, Rathwell, Holland, Odanah and High Bluff, churches have been consecrated at Odanah, High Bluff, Clearwater and Oak Lake, and a churchyard at All Saints', Turtle Mountain.

The financial position of St. John's College has been considerably improved in the past year. The debt has been reduced by \$15,000 from the sale of ten acres to the city for a park. We have also been able to claim for the general endowment fund from the S.P.C.K. the grant of £1000, and from the S.P.G. of £500, which was in addition to a former grant of £1000. We are very grateful to these societies, but the necessary sum for claiming these grants was only made up by the bequest of Miss Clouston for a scholarship fund in memory of her nephew, Mr. W. R. Flett, a dear pupil, scholar and master of St. John's College, and afterwards a foundation scholar and graduate of Sidney College, Cambridge. It is hoped that the balance of the subscriptions promised to the general endowment fund will soon be paid. Again I would mention the great importance of what would pay off the loan of £3,000 lent the College by a friend of mine at 4 per cent. I have a promise of £500 towards this effort. This would enable the College to add a mathematical scholar to its staff and to relieve me from duties which, though very acceptable, must interfere with my freedom for engagements likely to open before me in my new position in the Canadian Church. I have great pleasure in stating that an effort proposed at the archdeaconal meeting at Brandon for offerings in the Sunday schools in Lent for preparatory studentships in theology, produced about \$400. The studentship of the S.P.G. and S.P.C.K. can now only be given to matriculated students of the university. The

sory studentships will then be very helpful. There has been no change in the position of religion in the primary schools.

The general synod unanimously resolved that religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large. The pastoral letter issued by the bishops, while enforcing this, pointed out our duty in the absence of what we could wish. I think this letter and the basis of the constitution of the general synod should be printed in the appendix of the synod report.

We cannot at present maintain parish schools of our own, nor with our divided Christianity can we have in our public schools a full teaching of religion. Still, we might have much more than we have—at least we might have the teaching and memorizing of selected passages of the Holy Scripture. In many of the public schools in England, under school boards, very admirable courses of such instruction are provided, and the Roman Catholic body usually has united with the Church of England in electing on the board representatives favorable to such religious teaching. It is a matter of regret that the Roman Catholic Church in this province, in the effort of securing specially favorable terms for itself, is opposing even what remains of the acknowledgment of religion in our schools. Thus, in the petition of the Roman Catholic Episcopate lately laid before parliament, it is noticed that I was chairman of the Protestant section of the board of education, and am now the chairman of the government advisory board—that the religious exercises now recommended differ little from those prescribed by the Protestant section, and that in my address to our last synod I attached no little value to their existence in the schools. The intended deduction is that the present religious exercises are Protestant. But the fallacy lies in this that the Protestant section never required any distinctively Protestant teaching. There is nothing in these exercises involving any question between Protestants and Roman Catholics. There is no desire to use the schools in the interests of Protestantism; but simply to do a little—alas! too little, that the children may be not only brought up provided with the rudiments of secular knowledge the importance of which no one would underrate, but may be helped to lead a godly and a Christian life.

Upon referring to-day to the Roman Catholic Church, I cannot forget that that great prelate who so long presided over it, in this land, is this morning being laid to rest. I have been associated with him in many ways in the past twenty-nine years, from the time we sat together in the council of Assiniboia, and I learnt with others to admire him, not only for his great abilities, but for his sterling worth—his unassuming character—his invariable courtesy and consideration. He was in no ordinary sense the father of his people, and many, even outside his own Church, feel to-day that they have lost a friend—perhaps a generous benefactor.

Dear friends, we have anxiously to consider the financial means for the support of the Church—of its ministers, of its college, of its institutions, and I have felt obliged to confine my remarks to these to-day, but let us remember that after the most faithful labour, the blessing must be sought from God—the real spiritual increase is from God. I trust that each of us, whether clergyman or layman, is learning to live as in God's presence, and is asking from the heart, in his own field of occupation and labour, what the Lord would have him to do—what is the ministry he is called to perform—what the service he can discharge, and then our God shall supply all our needs according to His riches in glory by Christ Jesus.

After service Holy Communion was celebrated, and at the conclusion the synod adjourned to Holy Trinity school house for the transaction of business.

SOMERSET.—On Wednesday, July 4th, 1894, a little church was opened at Norquay, a part of this mission about eight miles from here. This was a red-letter day in the history of the English Church in this neighbourhood. The little church was first built at Beaconsfield, when Norquay and Beaconsfield were both flourishing and very promising settlements, but things have changed—nearly all the settlers of both places went to other parts of the province, where they could have railway facilities, etc. So it was decided, some time ago, to move the church as near the centre of the two places as possible. After a great deal of difficulty and hard work, this has been done. It has been re-seated and neatly painted inside, at the cost of about \$160, which includes removal. But we have no furniture, such as altar linen or altar cloths, nor communion table or altar, prayer desk and reading desk, except a few boards knocked together for the present needs. Who will help us with the above, by sending the articles or the means to get them? The little church looked very pretty inside, and is seated for about fifty. Seventy-five made their way in on Wednesday, and a large number stood round the door outside. Morning prayer was read by the Rev. A.