

Land as Metropolitan. The whole consolidated Church of the Dominion, which consists of twenty dioceses, is under a general Synod, similar to all such representative bodies in the Colonies. It has an Upper House consisting of the Bishops, and a Lower House with clerical and lay representatives. The Church is presided over by a Primate who is elected by the House of Bishops, and, owing to the ambiguity of the word Canada, he is styled "Primate of All Canada." The General Synod has considered many questions bearing on general and social subjects, but its most important measures have been a canon creating a court of final appeal for the Canadian Church, and a scheme of united missionary effort.

I shall first say a few words respecting the ecclesiastical province of Canada. Originally the ecclesiastical province contained only Canada proper, and it was colonized by settlers from France. Many English settlers have entered since the English conquest, but still the French and Roman Catholic population largely preponderates. The oldest see in the ecclesiastical province of Canada is Nova Scotia. After the American Revolution a large number of those who had been loyal to the British Crown settled in the Western part of old Canada, known as Upper Canada. It is in many respects the most fertile part of old Canada, and has received during the present century many English-speaking settlers from Great Britain and Ireland. The Church in this province has grown steadily in every respect. It is well supplied with universities and theological colleges, it has a large body of well-educated clergy, it is employing all the various kinds of church organization of the present day, is showing a great interest in missionary efforts, and is increasing its contribution for Church work from year to year. But the older part of Canada has passed into a settled condition, and, though settlements extend, its new work bears but a small proportion to the whole. The Church in old Canada, I think, may be said to owe everything to the Society for the Propagation of the Gospel. Other societies have very materially assisted—as the Colonial and Continental Church Society—by means of Missions and schools; but it certainly owes its birth and growth mainly to the Society for the Propagation of the Gospel. That Society has very properly gradually withdrawn its aid from most of the dioceses and they are able to walk alone; and when this result is found in a diocese it is unquestionably for the good of the diocese. But the Society is now proposing to withdraw its aid from dioceses that cannot possibly carry on the work of the Church without outside help. This is a very different matter. The Society expects the self-supporting dioceses to take its place. Is this expectation well-grounded? It really comes to this: Can the Churchmen of Montreal and Toronto—only small cities from an English point of view—with so many local calls, both for themselves and the diocese of which they are the see cities, do it? No one in Canada believes anything of the kind.

Before passing to the Province of Rupert's Land, I would say a few words respecting the British Columbian dioceses. For a long time British Columbia was stationary, but there

has been a large growth of population since. At the present time, by the prospect of extensive mining operations in the diocese of New Westminster, many persons are being drawn to the country, and if their expectations should be favored there will be a call for a large increase of Church work and outside help.

I now wish to speak of my own province. Many consider that the worth of Canada lies in Manitoba and the North-West Territories; at any rate, it is there that immigration is constantly and rapidly increasing the population; it is there that vigorous efforts have to be put forth by the Church if it is to hold its place and do its work. Rupert's Land, though so very young a colony for settlers, is old as a British possession. It belonged to England while old Canada was yet a French colony. For two and a half centuries the Hudson's Bay Company obtained from it their valuable furs, when the inhabitants of this vast region were sixty or seventy English scattered almost beyond belief. Surely it was, in the words of my text, "a wilderness and a solitary place." I have travelled there day after day in both summer and winter without seeing a single human being. In 1820 a clergyman was sent out jointly by the Hudson's Bay Company and the Church Missionary Society. Small settlements, chiefly of persons of Indian descent, grew up about the old Mission stations in the valley of the Red River, now known as the Province of Manitoba. The bishopric of Rupert's Land was formed in 1849, and the Hudson's Bay Company made an annual grant. In 1865, when I went out as Bishop, there were not five hundred people in the whole vast country, except Indians. The isolation was extreme, the privations were great, and much heroism was shown by devout men who in those days, as missionaries of the Church Missionary Society, carried the Gospel into the far interior. There is much heroism required still. In the course of time over thirty missions were planted by the Church Missionary Society along the great rivers up to the Arctic Circle.

In these first days of my episcopate I had little episcopal duty where I lived, but, seeing very distinctly the great change from immigration that was imminent, I gave myself with a whole heart from the beginning of my second year in the country, to the building up of St. John's College at Winnipeg, of which you have heard. I had to take an active part myself in the tuition, and it has not yet been possible to relieve me of this. The Indian work of the territory extended widely through the country through the generous support of the Church Missionary Society, fostered by the labours of my predecessor. I spent eight weeks of my first winter in a visitation of a large number of those Indian communions, and we had usually to meet three or four days of each week in the open-air with the thermometer far below zero, a condition of things which appears more serious than it really is. I often look back with intense interest to some of those visitations, especially to the missions around Hudson's Bay. But at length there came a great change. Immigration had been steadily pressing west and north in the United States, access to Rupert's Land had become easy. In 1870 the country