

spoke in the highest terms of Miss Crawford's Christian character and her years of unselfish and untiring work in St. James' parish.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

GRAVENHURST.—The Bishop of Algoma held a Confirmation service in St. James' Church on Sunday morning, the 14th inst. The church was filled with people. Seven young girls, and one adult male candidate, were presented to the Bishop by the incumbent, the Rev. Rural Dean Machin. The Bishop, immediately after the Confirmation, gave a most appropriate address to the candidates; and in the Communion office preached a very practical sermon, marked with his usual clearness, simplicity, and force. A number of the parishioners remained to partake of the Holy Communion with the newly confirmed. The Rev. A. H. Allman assisted in the service, and after dinner drove the Bishop to Uffington, for a Confirmation service in the evening.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

WINNIPEG.—Wednesday, the 17th of June.—The Synod was opened this morning with divine service at Trinity Church. The service of morning prayer was taken by Canon Coombes. Canon Rogers read the lesson; the Very Rev. Dean Grisdale read the Archbishop's address, and administered Holy Communion. Archbishop Fortin read the epistle, and Canon O'Meara and Canon Matheson assisted in the celebration. The Indian mission fund calls for our most serious consideration. It is difficult to see how we can maintain the extensive work which has been for so many years carried on by the C.M.S. The society pays the whole salary and allowances of its secretary, the superintendent of Missions. It also grants the diocese £200 from the Finlayson Fund. But the mission grant of £2,650 has been diminished 120th yearly since 1891. This year we receive £1,987 10s. The society in adopting this policy of gradual reduction expected that the deficiency would be made up by what the Indian converts at the missions would raise, by increased offerings from our own people, that is our new immigrants and settlers, and by larger help from Eastern Canada. The society does not realize the absolute poverty of the Indians in its present mission field. It is vain to expect help from that source. As for our own people, I would gladly encourage more liberal offerings. When I succeeded to the Episcopate, the society in an important paper by Mr. Venn, suggested the formation of two funds, a settlement and an Indian. This was done at once, and every year collections for the Indian fund have been made in our new settlements. And it should be remembered that this diocese is now supporting every mission in it, in which the society had a resident clergyman at the time of my arrival, except the Fort Alexander Mission, which had received a resident clergyman the previous year. But I should be glad if we did more. I have no fear of our Home Mission Fund suffering if any real enthusiasm is created in a parish for Indian missions. The Executive Committee encourages the Indian work being made an essential part of parochial work by naming a minimum sum which is expected. But love for souls, many of them still in heathen darkness, will, it is hoped, outstep this minimum. It will be a happy day for the local funds of any parish, when its people rise to an intelligent and loving sense of their responsibility for the imparting of the Gospel. Still the impracticable is beyond us, and it is certainly quite impracticable for this diocese to supply the funds yearly withdrawn by the C.M.S. There remains the third source suggested by the C.M.S.—help from Eastern Canada. But we are at once faced with the difficulty how that help is to be obtained. On its own motion the Church of Canada assures us of no pecuniary support, and has never undertaken the responsibility for a single missionary. One parish, St. Matthews', Quebec, has stood by us year after year, but it stands alone. Archdeacon Phair two years ago laid the position of our Indian Missions fully before a number of congregations and met with a kind response. But the Indian Fund is now exhausted. We shall, as far as we can and are allowed, appeal to the clergy and congregations in the east, but we are threatened with a new obstacle in a tendency at present among the friends of work for the heathen, ignoring the work of our Indians for evangelistic work abroad, though we have a very distinct claim for a first attention since most of the C.M.S. grant for this diocese is spent on missions that are in the Province of Ontario.

The call on Canada from the withdrawal of the C.M.S. is yet very limited. When Mr. Eugene Stock was over he found an impression that the C.M.S. was withdrawing one-twentieth over their whole Canadian field of work. How that impression arose I cannot say, probably from want of attention to

what was said. The society is spending over \$100,000 in the Dominion of Canada—that is in the ecclesiastical province of Rupert's Land and in British Columbia; but it is practically only withdrawing one-twentieth from its grant to us. But this withdrawal, though so small in the aggregate of the expenditure of the society, is very serious for us. It is throwing upon this diocese an additional sum annually of about \$660.

On the reopening of Synod at 2.30 p.m. yesterday, Rural Dean Burman, seconded by Mr. F. H. Mathewson, moved, and it was agreed, to form a committee to draft a clergy superannuation scheme for this diocese.

Ven Archdeacon Fortin called the attention of the Synod to a report of last year proposing amendments to the regulations respecting the Clergy Widows' and Orphans' Fund, with a view to a discussion of the same.

Rev. Rural Dean Burman moved the adoption of the printed synopsis of business transacted during the year by the Executive.

The Synod then proceeded to discuss the report of the statistical committee. Rev. Canon Rogers said it was not a discouraging report: and although there had been a falling off of 498 from the number of services held, yet the greater number of these could be accounted for. This year's total revenue was \$66,000, being \$4,400 less than last year; but as there had been a special effort for a special purpose last year, there was in reality between \$2,000 and \$3,000 of an increase. The assets had increased, and the liabilities had diminished.

The scrutineers reported the following as the result of the balloting:

General Synod of Canada—Very Rev. Dean Grisdale, Rev. Canon Matheson, Rev. Canon O'Meara.

Substitutes—Archdeacon Fortin, Canon Rogers and Rev. C. C. Owen.

Laity—F. H. Mathewson, H. S. Crotty, Sheriff Inkster; substitutes, H. M. Howell, Q.C., W. R. Mulock, Q.C., and C. C. Chipman.

Executive Committee, ex-officio members—Dean Grisdale, Archdeacon Fortin, Archdeacon Phair and Canon Rogers. Elected clergy—Canon Matheson, Canon O'Meara, Rural Dean Burman, S. MacMorine, A. E. Crowley, Canon Coombes, N. Hewitt and C. R. Littler. Laity—H. S. Crotty, Sheriff Inkster, F. H. Mathewson, J. G. Dagg, W. P. Sweatman, Thomas Robinson, Capt. G. F. Carruthers, W. R. Mulock, Q.C., H. M. Howell, Q.C. and C. C. Chipman.

Provincial Synod.—The Very Rev. the Dean of Rupert's Land, Rev. Canon Matheson, Ven. Archdeacon Fortin, Canon O'Meara, Rev. Canon Rogers, Rev. Rural Dean Burman, Rev. S. MacMorine. Substitutes—Rev. A. E. Crowley, Rev. Canon Coombes, Ven. Archdeacon Phair and Rev. F. V. Baker. Laity—Sheriff Inkster, Messrs. H. S. Crotty, F. H. Mathewson, J. G. Chipman, Capt. Carruthers, H. M. Howell, Q.C., I. G. Dagg. Substitutes—W. P. Sweatman, L. A. Hamilton, W. R. Mulock and Thomas Robinson.

The annual mission meeting in connection with the Synod was held in Holy Trinity school-house in the evening. Ven Archdeacon Fortin in the chair. A lesson from Holy Scripture was read by Ven. Archdeacon Phair, and prayers were said by Rev. J. J. Roy.

Rev. W. T. Mitton, rector of Christ Church, was the first speaker. Mr. Mitton's address was brimful of earnestness, catholicity and common sense. His experience had been of a somewhat varied character; he had worked in the North-West as layman and as cleric; now, he was associated with a different set of circumstances. He could not help feeling that the great difficulty to be overcome in this Dominion was that of congregationalism. He described the starting of work in a North-West parish, and showed that, in far too many cases, the originators of a mission were so entirely wrapped up in their own founding that they could see nothing outside of it. They forgot the Church in Eastern Canada, the Church in India, the vast mission fields in the old country itself. Their spiritual efforts were limited by the narrow confines of their own parish. Some there were who got beyond this; they realized the vastness of the great Diocese of Rupert's Land; but they stopped there. Mr. Mitton went on to speak of life on the prairies, the isolation, which seemed to engender carelessness, the rough, happy-go-lucky kind of life which seems to lead men to forget the teachings of mother Church; and the other adverse environments which exerted their influence with marvellous power on the scattered Churchmen in the North-West. He strongly emphasized the power of the Prayer-Book—it was a great heritage—it was a great power towards the restoration—the maintenance of the spiritual life. Mr. Mitton made a powerful plea, in words that were simple but powerful, for the exercise of prayer for the great mission work of the Church, and for the utilizing of the Sacraments and ordinances of the Church. Indifferentism had to be overcome, and this, he was assured, could be overcome by prayer. He spoke with feeling of the difficulties, that were too often over-

looked and minimized, of the North-West mission field. He strongly urged all to constant, systematic, incessant prayer.

Rev. H. Cochrane took as his text,—"The Lord hath done great things for us, whereof we rejoice." He proclaimed himself as a Red Indian, as one of the results of Christian missionary efforts in this land. He pointed to the work done at St. Paul's Indian school, as an evidence of the work of Church of England missions in the Northwest. Every pupil there was a type of the many who were gradually being drawn into the light of apostolic truth by the great mission agencies of the Church of England. In his address he spoke of the early days of the old settlers here, and the noble work done by the Church in this land. He concluded with a most pathetic appeal for help to enable him to carry on the glorious work among the Indians. "I plead for my poor Indian brethren," he said—"Send the Gospel of Jesus to the Indian, and we will bless you!"

Rev. Canon O'Meara spoke with his usual eloquence and fervor, on the "Consolidation of the Church of Canada." He referred to the conference held here five years ago; and asked in view of that, what is the Church going to do for the mission work of the Church of Canada? To be a living Church we must be a missionary Church. He condemned narrowness, whether of the individual, the parish or the diocese. He insisted that the Church in Canada must be a missionary Church or it was doomed to failure. The Canadian Church must be a Church filled and fired with missionary zeal. What was needed was to awaken general missionary enthusiasm throughout the length and breadth of Canada. How was consolidation going to do this? First, it would bring more information about the great mission field; then information would beget interest; and interest would beget enthusiasm. The mission fields of this country were fields of illimitable possibilities; information would be given concerning them, and concerning the history of the Church in this country. Consolidation would give a sense of new responsibility; and, thirdly, it would result in a new movement in advance by broadening the methods and machinery of missionary work. The whole Church must be mapped out as a missionary field. He had felt like saying, hear! hear! to what Mr. Mitton had said about the evils of congregationalism in parishes and dioceses. He thought also that consolidation should result in the formation of a Missionary Board for the whole Dominion which would administer the whole fund of the Church. Such a board would have authority and a wider scope to secure information. Secondly, such a board would have authority to build up the Church at special points of advantage. What had been done in this diocese, and had resulted in the growth of self-supporting parishes in places where aid had been given to a few families, would be repeated through all Canada. The board could arrange for a series of deputations from the mission fields to visit the great centres, and very great advantage to the missions would result. An important part of the business of the next General Synod would be the creation of a new progressive, vigorous missionary administration, embracing in its operation the whole Dominion of Canada.

Various hymns were sung during the evening, which was closed at 10 p.m. by the benediction pronounced by the chairman.

The Synod resumed its sittings this morning at 10 o'clock. After devotional exercises, Rev. Rural Dean Burman submitted a motion to the effect that His Grace be asked to name committees on credentials, St. John's college, Sunday schools, primary education, statistics, offertories, Church depository, and parochial missions. Agreed.

Ven. Archdeacon Fortin presented the report of the committee on the Archbishop's address; and in connection therewith, a petition from this Synod to the Archbishop, asking him to intercede with the venerable S.P.G. to try and prevent the withdrawal of the grants which have been given in the past to this diocese. In the discussion which followed, Rev. J. J. Foy, Rev. Canon O'Meara, D.D., Mr. Thos. Robinson, Mr. W. R. Mulock, Mr. R. D. Richardson and others took part. The report dealing with this point was referred back to the committee to amend certain portions.

Considerable discussion took place in reference to the interference of the Baptist Church in the St. Peter's mission. Eventually the whole matter was referred to a committee, to lay the matter before the Baptist authorities.

Referring to some of the remarks of the Archbishop in his address, Mr. L. A. Hamilton and Mr. R. D. Richardson spoke strongly in favor of a shortened form of service being used at least once a month, for the sake of the young people of the congregation.

After some discussion of the date of the next meeting of Synod, it was decided to leave the fixing of the same to the Archbishop and the executive.

Canon Matheson presented his report as bursar of St. John's College. It showed that \$500 of an old