

feelingly and eloquently that which her tongue refused to express. The Bishop hastily quitted the hut in deep emotion; and, as for myself, the scene has been so indelibly stamped on my memory, as to be scarcely ever effaced; and sure I am that those girls must have become useful and respectable members of society, although I never subsequently heard of them."

Bishop Stewart died in England on the 13th of July, 1837, a noble example of life-long self denial and missionary zeal. The poem found in another column of this issue and taken from the *Church*, the organ of the Canadian Church in early days, is some indication of the love and veneration in which his memory was regarded.

THE CONFERENCE ON THE CONSOLIDATION OF THE CHURCH IN CANADA.

BY REV. W. A. BURMAN.



HE Conference held in Winnipeg on August 14th and 16th was one of such importance and promise that we feel bound to chronicle it in our pages. It was of vast importance because it dealt with matters affecting the very life and well-being of the whole Church in Canada. It was one of promise because, as we must believe in answer to many prayers, the Holy Spirit was very evidently poured upon those partaking in its deliberations, and under His guidance the end so long desired, was, if not actually reached, yet brought within measurable distance.

The following statement regarding the number of members of our Church in Canada, and its operations, which we believe can be relied on as pretty correct, indicates both the profound gravity of the problem to be solved, and the absolute need of an effort being made to do so. There are nineteen dioceses in British North America. These dioceses are classed in two provinces—the Province of Canada and the Province of Rupert's Land. In the first province there are nine dioceses, and the latter eight. The remaining four dioceses—Caledonia, Columbia, New Westminster, and Newfoundland—are, we believe, under the jurisdiction of the Archbishop of Canterbury, and are independent, or quasi-independent. The Dominion has a population of about 4,800,000. Of these at least 650,000 are members of the Church. The clergy number 1,200. As may be easily imagined, the distribution of the population is very unequal. In Eastern Canada are 4,221,000 people, and 500,000 Churchmen. In the Province of Rupert's Land the population is 210,000, and of these 60,000 are Churchpeople. In the four 'independent' dioceses there are 35,000 Churchpeople out of a population of 200,000. The Church in British North America has therefore 650,000 members, 1,200 clergy, and 20 bishops.

The problem, "How can the work of the scat-

tered branches of the Church in Canada be consolidated," has long been pressing itself on thoughtful minds. To several hard-working members of the Provincial Synod of Canada, belongs the honor of having first put this matter into practical form before the Church. At its last meeting that Synod formulated a scheme for a Conference, and appointed a Committee with the Lord Bishop of Toronto as its chairman, to carry it into effect. The late Conference is the outcome of their efforts, and the Church at large owes a debt of gratitude to the Committee as a whole, and specially, we venture to say, to its honored Chairman, to whose wisdom, tact and perseverance we owe so much of what has been achieved.

The Conference was in reality the rendezvous of the leaders of three different sections of the Church militant, approaching from different points the centre of this vast Dominion. No more fitting spot could have been found for such a meeting than Winnipeg, midway across the continent, and the centre from which for many years has radiated the light of the Gospel over vast regions extending from the eastern shores of the Hudson's Bay—northward and westward through the almost measureless solitudes of the Mackenzie and Youcon, and across seemingly endless plains to the base of the Rocky Mountains. How it came to pass that the Church is thus divided is easily told.

The mother Church of England has at different periods commenced its work of providing for the spiritual needs of its children at three different points in the Dominion of Canada—namely, on the Atlantic seaboard, along the valley of the Red River of the north by way of Hudson's Bay, and on the Pacific coast in British Columbia. For a long period these regions were practically isolated. Rupert's Land was only to be reached from the east by a long and trying journey across Lake Superior and along the route used by La Verandrye, one which in 1841 convinced Bishop Mountain, who then visited those regions, of the hopelessness of reaching it regularly from the east, and Rupert's Land again found the Rocky Mountains an almost insurmountable barrier, between it and British Columbia. The natural result was the formation of the three present divisions. Time has done much to remove these barriers. The Canadian Pacific Railway and other means of travel have brought all within reasonable distance of each other. At last the day has come when unification seems possible. In God's good providence it now seems to be realized.

The conference was as representative as could be expected, and never perhaps has so large a portion of Canada been represented in any gathering. Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Assiniboia, Saskatchewan, Alberta, North East Territory, Athabasca, Mackenzie River and British Columbia were all represented. Those participating in its deliberations seemed deeply impressed with the profound importance of