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**SYNOD**  
— OF THE —  
DIOCESE OF SASKATCHEWAN,  
— HELD IN —

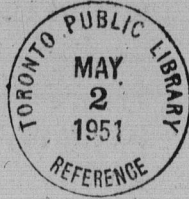
ST. ALBAN'S CHURCH,  
PRINCE ALBERT, SASK,

*Wednesday, August 28th, 1889.*

THE BISHOP'S ADDRESS.

PRINCE ALBERT, SASK.:  
THE PRINCE ALBERT TIMES PRINT.  
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# Diocese of Saskatchewan.

## CLERGY LIST, AUGUST 1889.

### BISHOP:

The Right Rev. CYPRIAN PINKHAM, D.D., D.C.L.,  
Calgary, Alberta, N.W.T.

### PRIESTS:

- The Ven. Archd. J. A. MACKAY, D.D., Prince Albert, Sask.  
The Ven. Archd. GEO. MCKAY, B.D., Prince Albert, Sask.  
The Rev. Canon FLETT, B.D., Prince Albert, Saskatchewan.  
The Rev. JOHN HINES, The Pas, Cumberland District, Sask.  
The Rev. E. K. MATHESON, Battleford, Saskatchewan.  
" " *J. J. Taylor, Onion Lake.*  
The Rev. J. SINCLAIR, Grand Rapids, Saskatchewan.  
The Rev. THOMAS CLARKE, Industrial School, Battleford, Sask.  
The Rev. ROBERT INKSTER, Battleford, Saskatchewan.  
The Rev. R. McLELLAN, B.A., B.D., Stanley Mission, Sask.  
The Rev. A. H. WRIGHT, Nepowewin, Saskatchewan.  
The Rev. JOHN BADGER, St. James', South Branch, Sask.  
The Rev. J. R. SETTEE, Snake Plain, Saskatchewan.

### DEACONS:

Rev. D. D. McDONALD, Battleford, Saskatchewan.

# SYNOD OFFICERS.

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## PRESIDENT:

The Right Rev. CYPRIAN PINKHAM, D.D., D.C.L.

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## SECRETARY-TREASURER:

The Rev. Canon FLETT, B'D.

EMMANUEL COLLEGE, . . . . . PRINCE ALBERT, SASK.

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## DIOCESAN TREASURER OF WIDOWS' AND ORPHENS' FUND:

The Rev. E. K. MATHESON,

BATTLEFORD, . . . . . SASKATCHEWAN.

CERS.

D.D., D.C.L.

URER:

ANCE ALBERT, SASK.

ORPHENS' FUND:

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PROCEEDINGS OF THE SYNOD  
— OF —  
THE DIOCESE OF SASKATCHEWAN

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The Synod of the Diocese of Saskatchewan met on Wednesday, August 28th, 1889.

The Synod was opened by Divine Service in St. Alban's Church, Prince Albert, at 10 a.m. The shortened form of Morning Prayer was read by the Rev. Canon Flett. The Rev. John Badger read the special lesson. The Communion Service was taken by the Bishop of Saskatchewan; Archdeacon George McKay reading the Epistle; Archdeacon J. A. Mackay reading the Gospel; Archdeacon J. A. Mackay assisting in the Administration.

The Bishop gave the following address:—

MY BRETHREN, THE CLERGY AND LAY REPRESENTATIVES OF THE  
DIOCESE OF SASKATCHEWAN :

In meeting and addressing you for the first time, as your President, I feel that my opening words should have reference to that great leader upon whom God laid the responsibility of organizing this Diocese, and whom He called to Himself from the midst of varied plans and countless labors for its welfare.

When I came, just one and twenty years ago, to work under the



Bishop of Rupert's Land, whose See then embraced the whole of the seven extensive Dioceses, of which he is now the honored Metropolitan, your late Bishop occupied the foremost place under our Diocesan. But it was not merely a place of honor; it was one of abounding labors too. These he threw himself into and performed with an energy, enthusiasm and power that characterized his whole subsequent career as Bishop. Most fittingly did the preacher at the last meeting of our Provincial Synod speak of him as "that man of force and action who energized others by his own vigor, and knew difficulties simply as things to be overcome." And even when one's judgment compelled one to disagree with him, one could not help admiring the way in which he threw heart and soul and thought into all he said and did, and the abiding sense he had of his responsibility before God to do with his might the work laid upon him. In raising and completing the Episcopal Endowment Fund, in all he did for the endowment of Emmanuel College and in commencing the Clergy Endowment Fund, he has placed the Diocese of Saskatchewan under a perpetual obligation. And, brethren, must not we who saw his untiring energy and his splendid devotion to duty up to the very last, give God thanks for the noble work he did; and so think and speak of him and be so influenced by his example that it may be a stimulus to those less abundantly endowed with those too rare virtues for generations to come.

When in God's Providence the call came to me, through the Archbishop of Canterbury, our Primate, to take up the work that had fallen from your late Bishop's hands, it was weighted with a condition that I should facilitate the division of the great Diocese that had, it was felt, overtaxed the physical energies of its first bishop. With this condition I had no difficulty in complying, since I had in 1883 in my place in the Lower House of our Provincial Synod moved the following resolution, which was duly seconded and carried by acclamation, although apparently no action on it was taken by the House of Bishops, viz:

"That, while heartily concurring in the proposition to include the districts of Alberta and Saskatchewan in the See of Saskatchewan, this House desires to express to the Upper House its most earnest wish that their Lordships could see their way to recommend the setting off of the district of Alberta into a separate Diocese, to be placed, until the cir-

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circumstances are such as to justify the appointment of a Bishop under the Episcopal supervision of the Bishop of Saskatchewan."

Accordingly, during the meeting of the Provincial Synod, held a few days after my consecration, and on the one hundredth anniversary of the founding of the Diocese of Nova Scotia—the first colonial Bishopric founded—the following resolution was unanimously adopted in both Houses. viz:

"That the civil territory of Alberta be formed into a separate Diocese from the rest of the Diocese of Saskatchewan, to be called the Diocese of Calgary, subject to the consent of the Archbishop of Canterbury to the appointment of the present Bishop of Saskatchewan on his choosing either the Diocese of Calgary or the Diocese consisting of the remaining portion of the Diocese of Saskatchewan, which shall continue to be known as the Diocese of Saskatchewan, to be Bishop of the other Diocese until such time as, in the opinion of the Provincial Synod, an adequate endowment is provided or other sufficient provision is made for the Bishopric of Calgary, when the Bishop shall resign either of the Dioceses as he sees fit."

Action was at once begun under this resolution, and it is now my pleasing duty to inform you that not only has the Diocese of Calgary been organized, but the first £1,000 of the Bishopric Endowment has been already promised by the Council of the Colonial Bishopric's Fund. In view of the enormous area covered by both Dioceses and the great increase in the work of supervision, caused by incoming settlers, I feel it to be my duty, as well to myself as to the Church, to press the need of finding either by endowment or otherwise adequate provision for the maintenance of the Bishop of Calgary, in order that each See may have as soon as possible its own Bishop. You will gather from what has just been said, that although your late Bishop's vast Diocese has been divided, the Bishopric Endowment Fund raised by him is to remain intact for the benefit of this See. This is not only in accordance with precedent in the Province of Rupert's Land, but it meets with the warm approval of the Metropolitan—Bishop McLean's life-long friend—who desires that this and other endowments raised by him should speak to

succeeding generations of Church people in Saskatchewan of the labors of its first Bishop.

At the time of his death the Endowments, as shewn in the book kept for that purpose, were as follows:

Bishopric Endowment Fund.....	\$73,140 26
Divinity Chair, Emmanuel College.....	10,023 42
Louise Scholarship .....	340 00
William McKay Scholarship.....	700 00
Clergy Endowment Fund—	
“                    (a) General.....	4,000 00
“                    (b) Stanley Mission..	260 00
“                    (c) Devon Mission .	884 22

The memoranda in reference to those different funds, made by the Bishop himself, are as follows:

1. "The Saskatchewan Bishopric Endowment Fund was raised by the Bishop during his visits to England. The sum includes offertories, collections and donations from individuals, and funds from the S. P. G., S. P. C. K., and Colonial Bishopric's Council, and is the net sum after paying all travelling, advertising and other expenses incident to the collection of the Fund. The Fund was first held in trust by the S. P. G., and by them transferred, under a deed of trust, to the Incorporated Synod of the Diocese of Saskatchewan. Messrs. Blake, Kerr, Lash & Cassels were employed by the Synod to invest the money."

2. "The Endowment of the Divinity Chair of Emmanuel College was raised by the Bishop in England and Canada. The sum includes grants from the S. P. G. and S. P. C. K., and is the net sum after paying expenses. The chief portion of the money raised for the College up to this date (July 31, 1884,) has been spent on the buildings and carrying on the work of tuition, details of which will be found in the Emmanuel College Fund Account. The Endowment is at present held in trust by the Bishop—Messrs. Blake, Kerr, Lash & Cassels being agents for investment."

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3. "The Louise Scholarship was established in honor of the Marquis of Lorne's visit to Emmanuel College on 27th August, 1881, when he was Governor-General of Canada. The Bishop read an address from the Prince Albert people to the Governor-General on board the steamer "Northcote," and then drove with him and suite and the reception committee to Emmanuel College. Here, the Bishop read an address to him from the warden and tutorial staff, to which he returned a reply. The Hon. Laurence Clarke then stated that he had a sum of money from Prince Albert people to commence a scholarship with, and asked the Governor-General's permission to name it the "Louise Scholarship," in honor of Her Royal Highness the Princess Louise (Marchioness of Lorne). The Governor-General gave his permission, in a few courteous words."

4. "The formation of the William McKay Scholarship is explained in a letter received by the Bishop from the Hon. Laurence Clarke, of Prince Albert, of which the following is a copy:

Hudson's Bay Company's Office,

Prince Albert, Sask.,

April 22, 1886.

MY DEAR LORD BISHOP,—

I have collected from the officers of our service and Ven. Archdeacon George and Mr. Thomas McKay the sum of seven hundred dollars as a testimonial of their esteem, respect and affection for the memory of the late Factor William McKay. and am requested by the subscribers to devote the money in a way that will perpetuate the memory of the deceased gentleman.

After due consideration, and taking into account that Mr. McKay was a native of the country and ever took an active and warm-hearted interest in any undertaking that would tend to elevate the character of his countrymen, I have decided that the money shall be devoted to endowing a scholarship in Emmanuel College, to be called "The William

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McKay Scholarship," the proceeds or income derived from the investment of the money to go to assist a native student of the College to acquire a higher education.

Please find a draft on the Hudson's Bay Company, Winnipeg, for the sum before mentioned, the receipt of which kindly acknowledge to, my dear Lord Bishop,

Yours, very faithfully,

(Signed) L. CLARKE, Chief Factor, H. B. Co.

1. "A bequest of four thousand dollars was made in the will of the late James Kyffin, of Haldimand, York County, Ontario. Mr. A. A. Davis sent the money to the Bishop, who paid it over to Messrs. Blake, Lash, Cassels & Holman for investment, in the name of the Incorporated Synod of the Diocese of Saskatchewan, as the beginning of a 'Clergy Endowment Fund,' the interest to be used for the payment of the salaries of missionaries." There is no memoranda about the two sums for Stanley and Devon, but the Bishop referred to them in his last Synod address. A resolution having reference to the disposition of the interest accruing from them will be submitted for your consideration.

While visiting England last year to attend the Lambeth Conference, I received £250 sterling from the S. P. C. K. for the Clergy Endowment Fund. This sum has been handed to the financial agents of the Synod, who have invested it with the rest, and the general item is now \$5,318 44, the interest of which is used for the payment of clergy in the present Diocese only. In paying me the sum above mentioned, the S. P. C. K. required me to give an assurance that I would use my influence with the Synod to have the words "first-class mortgage" in its resolution of last year changed to "first mortgage." A resolution relating to the matter has been prepared, and will be submitted for your adoption. The interest of more than two-thirds of the total sum invested does not now exceed six per cent. per annum. We can hardly expect a higher rate of interest on first class mortgages. When I tell you that our financial agents are managing these investments without any charge

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upon our funds, I think you will feel with me that they place us under very deep obligations indeed.

After carefully considering the requirements of my work, I decided to reside at Calgary, and I am quite clear that as long as I am Bishop of the same extent of territory as my predecessor, and have with it the increased work of supervision which comes from a double organization and the rapid formation of settlements in Alberta, my headquarters ought to be there. But my decision has imposed upon me the payment of a high rent for necessary house accommodation, whereas if I had decided to reside here, I might have occupied the house built by my predecessor, and which, for the present, forms part of Emmanuel College

At the time of his death the Bishop was himself Warden and Professor of Divinity of the College. Subsequently, I had the great pleasure of appointing Archdeacon J. A. Mackay, who had been at one time Deputy-warden, and had filled other offices in the College, to these important positions. Canon Flett retains the positions in the College and in the Dioceses held by him under Bishop McLean. The College ought to have a warm place in the hearts of all who knew the late Bishop and appreciate his work.

It was founded by him in 1879. Its origin and object may be gathered from what the Bishop says of it in his address, at the first meeting of the Synod. "The origin of Emmanuel College was in the sense of need, and entertained for a trained band of interpreters, school-masters, catechists and pastors, who being themselves natives of the country, would be familiar with the language and modes of thought of the people." It was here, under the Bishop himself, who was an excellent scholar, a born teacher, and an experienced and enthusiastic professor, that the first High School work of the Northwest Territories was done. Several of the clergy of this Diocese and three now in the Diocese of Calgary received their education here, and some of our most successful native teachers. At one time there was a large attendance of boys at the Collegiate School, which has always been affiliated to the College. Mr. Charles Cunningham, who has just taken the first place

in the junior B. A. honor subjects of the University of Manitoba, was here as a boy and afterwards as a student. But the growth of the town at a considerable distance from the College, and the excellence of the Public Schools of Prince Albert, tend to deprive us almost entirely of the attendance of day pupils; and, as regards boarders, the circumstances of the country are such as to put the advantages offered by the College among the things impossible of attainment, except by a few.

Latterly Bishop McLean had large ideas and very ardent hopes as to the position and usefulness of the College. He intended to establish a training-school for Blackfoot students at Calgary, as a branch of it. The College was to be the nucleus of the University of Saskatchewan, the statute for which was passed by the Dominion Parliament in 1883; and shortly before his death he made provision for examinations in theological subjects with a view to granting the title of Licentiate in Theology of Emmanuel College, and for reading for the degree of Bachelor of Divinity of the University. These ideas I have not seen my way to attempt to carry out. In my judgment, they are in advance of the requirements of the country; and, with the concurrence of leading clergy and laity with whom I took counsel on the occasion of my first visit to Prince Albert, they are for the present in abeyance. Several leading gentlemen have, most kindly consented to act as members of a College Council which I have called into existence, the Bishop being *ex officio* President; and it is my most earnest wish and prayer that with their kind co-operation and the sympathy and support of all its old friends, and the Diocese at large, Emmanuel College may prove what Bishop McLean meant it to be—an important and vigorous centre of higher education in connection with the Church.

Turning now to the pastorate work of the Diocese, I may mention first of all that during the past two years the clergy have been, in several cases, changed from one sphere of labor to another. Ven. Archdeacon George McKay is now incumbent of the joint parish of St. Mary's and St. Alban's, which will no doubt become self-supporting in the near future. The union of these two parishes under one organization, with Alban's as the parish church, has enabled me to arrange for the use of

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St. Mary's Church as a College Chapel in which divine service will be conducted at least every Sunday evening in term, under the supervision of the Warden. Rev. J. Hines, whose work was so greatly blest during his fourteen years ministry at Sandy Lake, has become pastor of the important C. M. S. Mission of Devon and Superintendent of Missions in Eastern Saskatchewan; and has been succeeded by Rev. J. R. Settee, who did excellent pioneer work at Moose Lake. Rev. E. K. Matheson, whose work is engraved on the hearts of the St. Catharines' people, and who afterwards so successfully organized the Church at Lethbridge, now in the Diocese of Calgary, is incumbent of St. George's, Battleford. Rev. A. H. Wright is now our travelling missionary, who faithfully visits as far as possible all settlers scattered about the Diocese. Although I must add that he has lately accepted an important rearrangement of his mission, which will give him the whole of the work east of the North Branch, including the Pahonan Settlement and the two Indian Reserves at Fort a la Corne, with headquarters there. This change is to take effect at the end of the current quarter, and the mission is to bear the old name of the Nepowewin Mission. Rev. I. J. Taylor has been placed at Onion Lake, near Fort Pitt. Rev. R. McLennan is now at Stanley. Rev. J. Sinclair is temporarily at Grand Rapids; Rev. R. Inkster, whom I admitted to the priesthood on St. Barnabas' Day, is working among the Indians on the Reserves near Battleford; and Rev. John Badger, who was ordained priest last Saturday, is for the present at St. Paul's. In mentioning these changes I desire very heartily to express my sense of the readiness shown by the clergy to meet their Bishop's wishes, and of the kind way in which all parties concerned have generally fallen in with them. The Rev. Thomas Clark retains the important position of Principal of the Battleford Industrial School, to which he was appointed by the Indian Department in 1883. I must now add that it has been my painful duty to suspend one of my clergy from the discharge of any duty in the Diocese,

I left Calgary on the 16th May, and with the exception of the two weeks spent in the northern part of that Diocese, I have been visiting the parishes and missions in the Diocese of Saskatchewan ever since. Before I reach home I shall have travelled nearly 5,000 miles, more than



half of which has been by open boat. Without speaking of other services, I have held two ordinations, consecrated two churchyards, and confirmed nearly three hundred persons, a large majority of whom are Indians. As my list of confirmations for this year is still incomplete, I intend to publish a complete list in the appendix to this Synod report.

Our work is partly among settlers and partly among Indians. For carrying it on among the former, we are greatly indebted to the S. P. G., C. and C. C. S., and other kind friends and helpers beyond the Diocese.

I am most anxious to obtain every dollar possible from those to whom we minister, not because I wish to lay any oppressive burden upon them, but because I feel that no one rightly appreciates the religion which costs him nothing, and that no one can give of his substance for the Lord's work in a true spirit without feeling his heart enlarged—for, says the Apostle, "Ye ought to remember the words of the Lord Jesus how He said it is more blessed to give than to receive," and "the Lord loveth a cheerful giver." The clergyman who overlooks this part of gospel teaching and fails to impress upon his people God's claim upon their substance for the support of His Church is not declaring to them the whole counsel of God. But in truth there is as yet no congregation in the Diocese, either numerically or financially, strong enough to become self-supporting. The fertility of the soil is undoubted; but the rebellion of 1885, the want of railways, and distance from markets, are among the chief drawbacks to the prosperity of the country. Yet, no doubt, a change is at length coming, and with the extension of railways now in course of construction, and the advent of new settlers, our towns and villages will grow stronger, and Church work will develop with the growth of the country. Let us encourage our congregations to do what they can now towards the support of the means of grace among themselves, and for the furtherance of the objects put before them under the authority of the Synod, and complete self support will come at the proper time.

I turn now to our Indian work, and in doing so it is necessary for me to point out that we are face to face with a grave crisis. The Church Missionary Society, whose work in this country was begun nearly seventy

years ago, and the Indians through Christ, is anxious Christian Indian glad tidings of the heathen darkness Christian Indian the sake of the

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years ago, and through the labors of whose missionaries thousands of Indians throughout the Ecclesiastical Province have been brought to Christ, is anxious to be relieved of the expense of its missions among our Christian Indians in order that it may be more fully able to carry the glad tidings of the gospel among the millions of our race who are still in heathen darkness. It is also anxious to emphasize the duty of our Christian Indians to exert themselves in the direction of self-support for the sake of the reflex benefits and blessings of such a course.

Accordingly, the parent committee, towards the end of 1887, sent us the following resolution:

(a) "That the grant to the Saskatchewan Mission be henceforth divided into two parts, viz:—(1) The salaries and allowances and other expenses of the European missionaries; and (2) a lump grant for all other purposes, amounting for the present to \$8,500.

(b) "That no increase be hereafter made in the number of European missionaries in the Saskatchewan Mission.

(c) "That if any vacancy should arise among the European missionaries in the Saskatchewan Mission, it be not filled up unless for some special and strong reason, and that if it be not filled up an addition of \$750 be made to the annual lump grant.

(d) "That an annual reduction of \$425 be made in the lump grant, commencing from January, 1889.

(e) "That inasmuch as the Society's funds have for their object evangelistic work, the annual lump grant can only be continued to the Saskatchewan Mission on condition that a considerable portion of that grant is spent in aggressive missionary work among the heathen."

For convenience, the C. M. S. work in the Diocese of Calgary has been separated from the Saskatchewan Mission since this resolution was drawn up, but as the Society's missionaries there are Europeans, and its work wholly heathen, the principle involved in this scheme has not been touched.

Now, I have to say that I am most heartily with the Society in its desire to call out self-support; nay, more, that it was and is my earnest wish that the C. M. S. should put pressure upon the finance committee and its missionaries to oblige us to put before our Christian Indians the blessings that flow from the discharge of a duty too long neglected, or at most only partially performed, in some of our missions. And when the pressure came in the resolution just quoted, it did not seem to me that it was open to us to question the course taken by the Society, but that our duty lay in loyally and heartily accepting and doing our best with it. In doing so, however, I drew attention to my own very limited knowledge of the actual condition of most of our Indian missions, and I expressed the hope that if we found it impossible to do the work on the smaller grant, the Parent Committee should not rigidly adhere to its scheme, but should treat us as a wise and loving parent, the son who is doing his best to support himself. The resolutions that will be laid before the Synod from the conference held yesterday will I hope show that we are determined to do our best to meet the Society's wishes; and if they are heartily acted upon throughout the Diocese, as I hope and believe will be the case, we shall be doing all that is possible. The Indians in the Diocese may be divided into two classes. Those who are living on reserves where they are being taught to cultivate the soil, raise stock and do all the work of settlers; and those who are living where farming and stock-raising are almost if not quite impossible. The progress made by the former is in some cases quite remarkable. But we must not forget that they are children in domestic economy; that, as the wards of Government, they really have very little of their own, and they cannot dispose of anything, or even do a day's work for wages, without the consent of the Indian Department. The latter class get a much more precarious and uncertain living than they made a few years ago. Fur-bearing animals, game of all kinds and fish are growing scarce with them; and in that portion of the Diocese from Cumberland northwards to Stanley, and eastwards to Lake Winnipeg, there seems to be very little land indeed that can be relied on, in all seasons, for farming or stock-raising. The Indians there, nearly all of whom are warmly attached members of our Church, are obliged to scatter more in order

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to get their living than was formerly the case, so that services and min-  
 istrations are multiplied, more travelling is necessary, and we actually  
 need more instead of fewer missionaries, that the work may be efficiently  
 done. I am sure the Society desires to know the exact condition of  
 things, and while it naturally wishes gradually to be relieved of the  
 pastoral care of its Indian converts, it will never expect impossibilities,  
 and never forget—as Harry Venn said many years ago—that “the Red  
 Indians are, in a peculiar sense, the children of the Church Missionary  
 Society; for almost the whole of the work of carrying to them the pure  
 Gospel of Christ has been done by it, and almost every one of the ten  
 thousand Protestant Christians among them is the fruit of its labors.”

Closely allied to Indian Missions are Indian Schools. Before the  
 Government entered into treaty with the Indians of Manitoba and the  
 North West every Mission of our Church had its school, its teacher or  
 school-master, as well as its ordained missionary. The Society furnished  
 the money that was expended on school-house and teacher's residence,  
 even if it did not pay for the labor of building, and paid the teacher.  
 In these schools both English and Cree were invariably taught. In  
 some—St. Andrew's, Manitoba, the school at Moose Factory, and so on  
 —English predominated; in others, instruction was chiefly in Cree.  
 Especially were Indian children taught to read and write in the syllabic  
 character, which I understand is quickly learned, and in which the  
 Indians who are familiar with it correspond, using birch bark if they  
 have no writing paper. Now, in the treaties that have been made, the  
 Government undertakes to furnish schools and pay the teachers. And  
 how in the case of ordinary day schools, which must ever constitute an  
 important element of the system of Indian education, does the Indian  
 Department carry out the guarantee? It provides no residence for the  
 teacher in most cases; it does not provide suitable school-houses, although  
 it may give a grant for repairs and school furniture; and the salary it  
 offers is \$300 per annum, without rations; and travelling expenses to be  
 paid after two years of service, which it is needless to say cannot often  
 be claimed. True, there is a chance of securing a grant on the average  
 attendance if it exceeds twenty-four, but such an average is not often  
 possible. In some instances when teachers are able and willing to give  
 religious instruction, and perhaps act as catechist, they receive \$100,

and in one or two cases \$200 per annum from our Mission funds, and in several cases a residence. But the point is that \$300 per annum is often the maximum salary of teachers of Indian day schools carried on under the Indian Department; and there are to-day educated gentlemen, some of whom are broken down in health and pocket, who are working for this pittance, who could scarcely get along at all if it were not for the kindness of Hudson's Bay Company's officers and others who take compassion on them. Mr. McColl, the Inspector of Indian Agencies in Manitoba, whose district includes Cumberland and Eastern Saskatchewan, in his excellent report of last year, says: "Although there are many excellent teachers in the employment of the Department, the majority of them unfortunately do not possess sufficient energy, determination and enthusiasm in their profession to enable them to become successful educators." Fancy, energy, determination and enthusiasm under such circumstances! One immediate result of offering such a pittance is that it is difficult to get teachers. In the portion of the Diocese east of Prince Albert there are at this moment six Indian schools vacant, viz: the schools at Cumberland, Big Eddy, Pas Mountain, Moose Lake, Chemawawin and Fort a la Corne. The last named school has been closed for more than two years (not, however, because of difficulty in getting a teacher, since the Church pays a portion of his salary), but I am glad to tell you that since my return to Prince Albert I have seen the agent, and an arrangement has been come to for opening it at once. During my recent visitation the Indians at different places pleaded with me and with Archdeacon J. A. McKay that the schools might be opened, and at one place where they are almost to a man members of our Church, and where there is a teacher appointed by the Department without our concurrence, who does not open and close his school with religious exercises, they pleaded with us for a teacher who would do this as his predecessors did. Now, why should the Church have to expend any of its funds on the ordinary education of the children of those Indians with whom the Government has made treaty? Does any one suppose for a moment that here in Canada where there are so many enthusiasts in connection with education and where public systems of education are so deeply rooted in the affections of the people, there is any real wish any where to have the Government act parsimoniously in

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the education of its wards? When the State has done its duty in accordance with its obligations, there still remains abundance of work for the Church, even from the point of view of the State. Our missionaries cannot help being civilizers, too—"Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

But I go further, and ask why should not the Church be entrusted with the expenditure of the money required for the maintenance of a thorough system of education among our Indians? Most religious people believe in denominational education, as it is called. Our Roman Catholic fellow citizens get it even in a country so sparsely settled as most parts of the North West are, with detriment to the general interests of education, as some people think. Under ordinary circumstances, the difficulties in the way of its attainment are practically insurmountable. The position and circumstances of almost all the Indians in the North West favor it. Those religious bodies that are laboring among the Indians can do far better work and at far less cost than the Indian Department. While then I can truthfully say I myself have no desire to add to my present responsibilities, and no need to increase my duties, the welfare of our Indians is on my heart, and the education of the rising generation is so closely connected with our Mission work that I feel constrained to ask to be permitted, with the aid of a committee which the Synod might appoint, to control the education of all our own Indian children, as well as those of Indians who may at any time identify themselves with or join us, and to administer therefore under such restrictions and safeguards as Parliament may deem necessary the moneys annually voted for this purpose.

I wish to submit for your thoughtful consideration those portions of my address to the Synod of the Diocese of Calgary which refer to parochial statistics, the union of the Church of England in British North America under one ecclesiastical jurisdiction, and the question of religious teaching in the public schools.

I have already exhausted the time I have allowed myself for this address, but the Lambeth Conference, held last year under the presidency

of his Grace the Archbishop of Canterbury, which I had the honor and privilege of attending, claims some notice, however brief. It was something to see the Church of England—as represented by one hundred and forty-five of her Bishops—gathered together from all parts of the world to take part in its proceedings and to join in the services that were grouped about this great meeting. In the hospitalities, public and private, that were showered upon us, American and Colonial Bishops were made to feel England's sympathy for, England's readiness to, honor the worker for the sake of his work. The Conference considered such burning questions as temperance, purity, the sanctity of marriage, observance of the Lord's Day, socialism, care of emigrants, the reunion of the various bodies into which the Christianity of the English speaking races is divided, and others that affect the welfare of God's people and the work of His Church throughout the world. I sent a copy of the whole proceedings to each of the clergy as soon as possible after publication, and I have no doubt they were read with profound interest and will be found helpful. It would be well, I think, to republish the Encyclical Letter put forth by the Bishops, as an appendix to our Synod Report, that as many of our people as possible may see it.

In conclusion, brethren, let us strive, in all we say and do, to promote the glory of God and the extension of His Kingdom among men. I cannot find more suitable words with which to close than those of the Venerable Bishop of Minnesota. "Of everything done ask if it will make for the interests of Christ's kingdom and the salvation of men. Speak no word which will alienate Christian hearts; labor for the things which work for peace. Pray and work; it will not be long before they who have loved and worked together shall have a harvest home in heaven."

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## FIRST SESSION.

The Right Rev. the Bishop of Saskatchewan took the chair at twelve o'clock.

On motion of the Rev. E. K. Matheson, seconded by Mr. Stephen Brewster, the Rev. Canon Flett was re-elected Sec.-Treas. of the Synod.

The roll of the clerical members of the Synod was then read, and the following were present:—Archdeacon J. A. Mackay, Archdeacon G. McKay, Rev. J. Hines, Rev. E. K. Matheson, Rev. R. McLennan, Rev. I. J. Taylor, Rev. A. H. Wright, Rev. J. R. Settee, Rev. John Badger, Rev. Canon Flett.

It was moved by Archdeacon J. A. Mackay, seconded by Rev. E. K. Matheson, that the Bishop appoint scrutineers to examine certificates of lay delegates. The Bishop appointed Rev. I. J. Taylor and Mr. Jas. Isbister scrutineers.

The following lay delegates were present:—Mr. S. Brewster, Staff-Sergt. Parker, N.W.M.P., Mr. James Isbister, Mr. William Hodgson, Mr. Robert Adams, Mr. Andrew Spence, Mr. A. N. Peterson, Mr. J. Stewart, Chief John Smith, Mr. Francis Drever, Chief James Smith, Mr. Cadwallader, Mr. John Ellis, Chief Atahkakoop, Mr. Peter Kakasoo, Councillor.

Moved by Archdeacon Geo. McKay, seconded by Mr. A. Spence, and resolved, that the printed proceedings of the last meeting of Synod be adopted and confirmed.

The Executive Committee having recommended the following changes in the Constitution:

It was moved by Canon Flett, seconded by Mr. A. N. Peterson, and resolved, that the following be substituted for section 9 of the constitution: "The Synod shall at each meeting elect (2) two clergymen and (3) three lay delegates to constitute, together with the Bishop as president, the Archdeacons as vice presidents, and the sec.-treasurer,



who shall be secretary *ex-officio*, a standing committee, to be called the Executive Committee. The Executive Committee shall manage the various diocesan funds under the direction of the Synod, carry out the decisions of that body, prepare business for the Synod and report its proceedings thereto. In the absence of the Bishop the senior Archdeacon present shall take the chair; four members shall constitute a quorum."

The vote having been taken by orders, the resolution was adopted.

It was moved by Archdeacon J. A. Mackay, seconded by Rev. E. K. Matheson, and resolved unanimously, by a standing vote:

"That at this its first meeting since the lamented death of the Right Rev. John McLean, D.D., D.C.L., first Bishop of the Diocese, the Synod desires to express its deep sense of the loss sustained by the Church generally, and this body in particular, by the removal of one to whose great abilities and untiring energy the progress of the Church in this Diocese is, under God, largely due."

It was moved by Mr. S. Brewster, seconded by Mr. R. Adams, and resolved, that the election of members of the Executive Committee be by ballot, and the Rev. A. H. Wright and Sergt. Parker be appointed scrutineers for this purpose.

It was moved by Canon Flett, seconded by Mr. James Isbister, and resolved, that his Lordship the Bishop be requested to name scrutineers for the election of delegates to the Provincial Synod.

The Bishop named the Rev. I. J. Taylor and Mr. James Isbister as scrutineers for the election of delegates to the Provincial Synod.

The scrutineers reported the following elected to the Executive Committee: Clerical—Rev. E. K. Matheson, Rev. A. H. Wright. Lay—Messrs. Andrew Spence, James Isbister, S. Brewster.

It was moved by Rev. Canon Flett, seconded by Archdeacon J. A. Mackay, and resolved, that the Rev. E. K. Matheson be re-elected

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Treasurer of the Clergy Widows' and Orphans' Fund.

It was moved by Mr. James Isbister, seconded by Mr. Andrew Spence, and resolved, that the Synod adjourn for lunch, to meet again at 14:30 o'clock.

#### SECOND SESSION.

The scrutineers reported the following elected as delegates to the Provincial Synod: Clerical—Archdeacon J. A. Mackay, Archdeacon G. McKay, Canon Flett, Rev. E. K. Matheson, Rev. John Hines, Rev. I. J. Taylor, Rev. A. H. Wright. Lay—Messrs. Andrew Spence, James Isbister, S. Brewster, J. Stewart, A. N. Peterson, Wm. Hodson, Staff-Serjt. Parker.

It was moved by Mr. S. Brewster, seconded by Archdeacon Geo. McKay, and resolved, that the accounts of the secretary-treasurer be passed and adopted.

The following having been recommended by the Executive Committee, it was moved by Mr. S. Brewster, seconded by the Rev. J. Hines, and resolved, that the secretary be paid (\$50) fifty dollars per annum for his services as such, payment commencing Easter 1889.

The following having been recommended by the Executive Committee, it was moved by Archdeacon J. A. Mackay, seconded by Mr. A. Spence, and resolved, "That to meet the wishes of the Society for Promoting Christian Knowledge, the words 'first-class mortgages' in the resolution relating to the Clergy Endowment Fund adopted at the last meeting of Synod be removed, and the words 'first mortgages' be substituted therefor, making the resolution read as follows: 'That the name of the Church Endowment Fund is hereby changed to that of the Clergy Endowment Fund; that the Executive Committee shall cause the money now held at the credit of the Church Endowment Fund to be placed at the credit of the Clergy Endowment Fund; that the Clergy Endowment Fund be invested in real or landed estate, on first mortgages, by the agents of Synod, and that the interest be used for the payment of the salaries of missionaries.'"

The following resolution having been recommended by the C. M. S. Conference, it was moved by Mr. S. Brewster, seconded by Mr. A. N. Peterson, and resolved: That this Synod strongly urges the formation of a Diocesan Indian Mission Fund to receive such collections, subscriptions and donations as may be from time to time given for Indian work, and that the offerings on one Sunday in the year in all churches and congregations throughout the Diocese, except those mentioned in resolution 4 of the Conference, be given to it.

The following resolution having been recommended by the C. M. S. Conference, it was moved by Mr. S. Brewster, seconded by Mr. Cadwalader, and resolved, "That, until the Synod shall otherwise determine, the interest from the Devon and Stanley portions respectively of the Clergy Endowment Fund be added to the principal, together with the offertories now in the hands of the Secretary of the Finance Committee, and that the offertories in these missions that under resolution 3 would be given to the Indian Mission Fund, be annually disposed of in the same manner.

The Executive Committee having recommended the following resolution, it was moved by Mr. J. Stewart, seconded by Mr. R. Adams, and resolved, "That the resolution relating to the quarterly offertories for the Synod be hereby rescinded, and the following substituted therefor:

1. The offerings on a Sunday in Epiphany shall be given to the Indian mission fund.
2. The offerings on Easter Day, or on the first Sunday after Easter, shall be given to the Clergy Widows' and Orphans' Fund of the Province of Rupert's Land.
3. The offerings on Thanksgiving Day shall be given to the General Purposes Fund.
4. The offertory on the Day of Intercession shall be given to the Society which helps, or has helped, the mission.

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The Executive Committee having recommended the following resolution, it was moved by the Rev. E. K. Matheson, seconded by the Rev. A. H. Wright, that the Bishop be hereby authorized to transfer to the Calgary Bishopric Endowment Fund the sum of £11 15s. 9d. received by him in 1887 from the S. P. G. for the Bishopric Endowment Fund, and that the special sum of £14 sent to the Bishop by that Society this year be paid into the same fund.

The C. M. S. Conference having recommended the following resolution, it was moved by Mr. A. Spence, seconded by Mr. Cadwallader, and resolved, That the Synod, while expressing devout thanks to Almighty God for all that has been done for the Indians of the Diocese through the efforts of the Church Missionary Society, and declaring its resolve to promote in every way in its power the wishes of the Parent Committee in the matter of self-support, cannot help entertaining grave fears lest the reduction of the lump grant begun this year, and to be continued until the whole is withdrawn, should necessitate a curtailment of work; and cherishes the hope that rather than suffer such a calamity to occur, the Parent Committee will be induced to postpone the reduction till the Indians are better trained in habits of self-reliance, and our white congregations are in a better position to render assistance than they are at present.

The C. M. S. Conference having recommended the following resolution, it was moved by Mr. A. N. Peterson, seconded by Mr. Robert Adams, and resolved. That the duty of almsgiving be constantly explained to, and earnestly and lovingly impressed upon all our Indian converts. that those who cannot give money be urged to give money's worth, as for example—manual labor or material for the erection and repair of buildings, fuel for use in church or mission house, etc., and that such persons as catechists, lay readers, except those who do work in out stations for which they incur expense or loss of time, sextons or others, some of whom are now receiving remuneration for their services out of local offertories, be taught and encouraged to perform all such services gratuitously, and all this not merely to meet the expressed desire of the Parent Committee of the Church Missionary Society, which has done so much for them, but because in this way they can please God

and promote the interests of the Church.

The C. M. S. Conference having recommended the following resolution, it was moved by the Rev. J. R. Settee, seconded by Mr. Wm. Hodgson, and resolved, that our missionaries be earnestly requested

(1) To give their people definite religious instruction in the Creed, the Lord's Prayer, the Ten Commandments, the Sacraments, and the substance of the Prayer Book generally.

(2) To be diligent in tent to tent and house to house, pastoral visitation, and in the visitation of the sick.

(3) In addition to the usual Sunday services, to have at headquarters at least one regular service on some week day evening.

(4) To try to instruct these people in the work of the Church throughout the world, by frequently giving lectures and addresses on missionary topics.

(5) When visiting out-stations, to guard against hurried visits, or visits at unexpected times, and the neglect of necessary parochial work, and at any visit to spend some reasonable time at a place.

(6) To co-operate heartily with any with any representative of the Indian Department who may reside in or have anything to do with a mission, and to strengthen the hands of the school teacher by constantly impressing on parents and children the importance of education, and by frequent visits to the school.

(7) To keep a journal of his proceedings and to forward the Church Missionary Society, from time to time, through Ven. Archdeacon J. A. Mackay or the Rev. J. Hines, as the case may be, extracts from it containing matter of interest or importance.

(8) Immediately after the 30th September in each year, to prepare an annual letter or report in duplicate, containing a digest of his labors and proceedings for the past year, and to send the same to the superin-

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tendent of the district, who shall file one copy and send the other to the secretary of the Finance Committee for transmission to the Parent Committee.

(9) To fill in and forward to the Secretary of the Synod, as soon after Easter as possible, the annual statistical return of information required by the Synod.

The C. M. S. Conference having recommended the following resolution, it was moved by the Rev. R. McLellan, seconded by Staff-Sergt. Parker, N.W.M.P., and resolved, That the Society (C. M. S.) be asked to procure 2,000 copies of a hymn book in Cree which Archdeacon J. A. Mackay has in course of preparation, with the approval of the Bishop. The hymn book is prepared for printing in syllabics and Roman characters on opposite pages, in order that it may be useful to those who can read either character.

The C. M. S. Conference having recommended the following resolution, it was moved by Chief Atahkakoop, seconded by Mr. Peter Kakasoo, councillor, and resolved, That the Synod request the Society to procure the printing of 1,500 copies of the Book of Common Prayer in the Cree syllabic characters.

In moving this resolution the chief, at one time a heathen, but now a faithful member of the Church of England, expressed his pleasure at being present, and as he did not understand the language in which the business of the Synod was conducted, he would address the Synod in his own language on this subject that was of interest to his people. It was of great importance that they should have books, and especially those printed in the syllabic characters. They were very useful to those who, like himself, were advanced in life, and could not like the children attend the schools and learn to read in English. The resolution was supported in short speeches by Mr. Peter Kakasoo, Chief John Smith and Chief James Smith.

The C. M. S. Conference having recommended the following resolution, it was moved by the Rev. E. K. Matheson, seconded by Mr. J.

Stewart, and resolved, That our fellow Churchmen in Eastern Canada be earnestly requested to co-operate with the Church Missionary Society in the Indian work of this Diocese, and that the work in the Nepowewin Mission and that on Thunder Child's reserve, Battleford, be specially commended to their sympathy and support.

It was moved by Archdeacon J. A. Mackay, seconded by Rev. A. H. Wright, and resolved, That referring to the report of the Synod of Toronto, adopted 7th June, 1898, re the union of the Church in British North America under one ecclesiastical jurisdiction, this Synod, while appreciating most highly any movement towards the closer union of the Church, considers it advisable to await the action of the Metropolitan and our own Provincial Synod on the subject.

His Lordship the Bishop announced that he had changed the name of St. John's Parish, South Branch. It would in future be known as St. Leonard's.

It was moved by Archdeacon J. A. Mackay, seconded by Rev. E. K. Matheson, and resolved, That the Synod conveys its grateful thanks to the venerable Society for the Propagation of the Gospel for the very valuable assistance it has given towards the work of extending and building up the work of the Church of Christ in this Diocese, and expresses its hope that the said society will continue its help, which is so absolutely necessary to enable our Church to take its proper place in this growing country.

Having been recommended by the Executive Committee, it was moved by the Rev. I. J. Taylor, seconded by Mr. Ellis, and resolved, That the cordial thanks of the Synod be given to Messrs. Blake, Lash & Cassels, of Toronto, for their very valuable services, gratuitously given, as Financial Agents of this Diocese.

The C. M. S. Conference having recommended the following resolution, it was moved by Rev. R. McLellan, seconded by Mr. A. N. Peterson, and resolved, That the thanks of this Synod be given to Rev. E. K. Matheson for the valuable services he is rendering to the work of the Church Missionary Society in the Battleford District

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It was moved by the Rev. E. K. Matheson, seconded by the Rev. I. J. Taylor and resolved that the Synod thanks most gratefully the Venerable Society for promoting Christian Knowledge for its very liberal and useful grant of £250 stg. towards the Clergy Endowment Fund of this diocese; for grants towards the building of churches; for grants of books, and for help given from time to time,

It was moved by Archdeacon J. A. Mackay seconded by Mr. A. N. Peterson and resolved that the thanks of this Synod be tendered to the Missionary Leaves Association for their kind and valuable assistance that they have rendered for so many years to the missionaries of the Church Mission Society of this diocese,

It was moved by the Rev. I. J. Taylor seconded by Mr. J. Stewart and resolved that the synod returns its grateful thanks to the Colonial and Continental Church Society for the continuance of its valuable assistance to the diocese.

It was moved by Archdeacon J. A. Mackay seconded by Rev. J. Hines and resolved that the thanks of the synod be tendered to Archdeacon Geo. McKay who has so kindly entertained the members of the Synod at so excellent a luncheon.

It was moved by the Rev. A. H. Wright seconded by the Rev. E. K. Matheson and resolved that the thanks of the Synod be tendered to the Kilburn Sisters for the kind help and encouragement that they have from time to time given to the missions and missionaries of this diocese.

It was moved by the Rev. A. H. Wright seconded by the Rev. E. K. Matheson and resolved that the collection taken up at the Missionary Service be added to the Indian Mission Fund and that the Venerable Archdeacon J. A. Mackay be appointed treasurer of said fund.

It was moved by Canon Flett seconded by Mr. S. Brewster and resolved that this Synod heartily endorses what His Lordship has said with reference to the Indian Schools and wishes that he may be successful in the beneficial changes that he contemplates.



It was moved by Archdeacon J. A. Mackay seconded by Mr. And, Spence and resolved that the Synod of this Diocese greatly regrets that provision is not made for reading the bible in all Protestant public schools of the N. W. Territories and express the earnest hope that provision will be made as soon as possible for opening and closing all such schools with the reading of scripture and prayer and for learning and reciting the creed, the Lord's prayer and the ten Commandments at stated times during school hours.

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## APPENDIX.

### LETTER.

TO THE FAITHFUL IN CHRIST JESUS, GREETING—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred and forty-five in number, all having superintendence over Dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth, at Lambeth Palace, in the year of our Lord, 1888, under the presidency of the Most Reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the Chapel of the said Palace the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in general Conference and in Committees specially appointed to consider the several questions; and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents, the one containing the formal Resolutions of the Conference, and the other the Reports of the several Committees. We desire you to bear in mind that the Conference is responsible for the first alone. The Reports of committees can only be taken to represent the mind of the Conference in so far as they are re-affirmed or directly adopted in the Resolution;

but we have thought good to print these Reports, believing that they will offer fruitful matter for consideration.

In the first place we desire to speak of the moral and practical questions which have engaged the attention of the Conference ; and in the fore-front we would place the duty of the Church in the promotion of temperance and purity.

**Temperance.** Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion.

**Purity.** On the other hand Christian society is only now awakening to a sense of its active duty in the matter of purity ; and we therefore desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a defilement of the body of Christ and a desecration of the temple of the Holy Spirit. We recall the earnest language of the Report : we believe that nothing short of general action by all Christian people will avail to arrest the evil : we call upon you to rally round the standard of a high and pure morality ; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion, and in stamping out ignoble and corrupt traditions which are not only a dishonor to the Name of our Master Christ, but degrading to the dignity of a being created in the image of God.

**Sanctity of Marriage.** In vital connection with the promotion of purity

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**Polygamy.** T the faithful un ed by death. T all hands to b many difficult ways in the pe different lights While we hav these to be set down some br may safely act Christian con rapid success field would be idea.

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is the maintenance of the sanctity of marriage, which is the centre of social morality. This is seriously compromised by facilities of Divorce which have been increased in recent years by legislation in some countries. We have therefore held it our duty, to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the Clergy of our Communion in their attitude towards any infringement of the Master's rule.

**Polygamy.** The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission-field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission-field would be dearly purchased by any lowering or confusion of this idea.

**Observance of the Lord's Day.** The due observance of Sunday as a day of rest, of worship, and of religious teaching has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly depreciate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealousy to guard the privileges of the servant and the workman. In "the Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility.

**Socialism.** Intimately connected with these moral questions is the attitude of the Christian Church towards the social problems of the day,

Excessive inequality in the distribution of this world's goods : vast accumulation and desperate poverty side by side : these suggest many anxious considerations to any thoughtful person, who is penetrated with the mind of Christ. No more important problems can well occupy the attention—of Clergy or Laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problem without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the Report, which may assist in solving this problem.

**Care of Emigrants.** One class of persons more especially had a claim upon the considerations and sympathy of the Conference. In our emigrants we have a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the Colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual which beset their path. We have endeavored to offer some suggestions by following which this end may be attained.

**Definite Teaching of the Faith.** Recognizing thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the churches, for inculcating the definite truths of the Faith, which are the basis of such moral teachings.

We cannot escape the conviction that this department of work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the

matter of doctrine, society, and the must be prepared for divine charge. the duties which they have been adequately prepared and regular progress much development believe, more common in a great many Sunday-School Schools, ought work of a Paris Bible ought to and to the illustration to be found in greater extent doctrinal and ministerial service, le relations between Book, the Cate

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matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the Laity must be prepared to share with the Clergy. On parents it lies as a divine charge. Godfathers and Godmothers should be urged to fulfil the duties which they have undertaken for the children whose sponsor they have been, and to see that they are not left uninstructed, or inadequately prepared for Confirmation. The use of public catechising and regular preparatoin of candidates for Confirmation is capable of much development. The work done in Sunday Schools requires, as we believe, more constant supervision and more sustained interests than in a great many cases, it receives from the Clergy. The instruction of Sunday-School teachers, and of the pupil-teachers in Elementary Schools, ought to be regarded as an indispensable part of the pastoral work of a Parish Priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions, and and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rationale of divine service, lead on the congregations to the preception of the definite relations between worship, faith, and work—The lesson of the Prayer Book, the Catechism, and the Creeds.

It is not, however, with reference to the young alone, or to the recognized members of their own flock, that the Clergy have need to look carefully to the security of definiteness in teaching the faith.

The study of the Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present, there is a widespread system of propagandism hostile to the reception of the Bible as a treasury of divine knowledge, and throughout society, in all its ranks, misgivings, doubts, hostile criticisms, and sceptical estimates of doctrinal truths as based on Revelation, are very common.

The doubts which arise from the misapprehension of the due relations between science and Revelation may be, and ought to be, treated

with respect and a sympathetic patience ; and, where minds have been disquieted by scientific discovery or assertion ; great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realization of the fact that such discoveries elucidate the action of laws, which, rightly conceived, tend to the higher appreciation of the glorious work of the Creator, upheld by the word of His power.

The dangers arising from the hostile or sceptical temper and attitude are increased by the difficulty of determining how far our teaching and the popular acceptance of it can be harmonized with a due consideration for the views on inspiration and especially on the character of the discipline of the Old Testament dispensation, which, although they have never received definite sanction in the Church, have been long and widely prevalent.

We must recommend to the Clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converge, and from Him all the teachings of the New Testament flow, in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the Creeds of the Church.

**Mutual Relations.** Our discussion on the mutual relations of dioceses and branches of our Communion has brought out some points which we desire to commend to your consideration. It appears necessary to draw attention to the principles laid down in the Conference of 1878 and to urge that within our Communion the duly certified action of each Church or Province should be respected by the other Churches and their members ; that no Bishop or Clergyman should exercise his functions within any regularly-constituted diocese without the consent of the Bishop of that diocese ; and that no Bishop should authorize the action of any Clergyman coming from another diocese without proper letters

testimonial. Bishops should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity.

This caution is especially applicable to colonial work, where the Bishop is often called upon to do things which are not in accordance with the discipline of the Church. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity.

One matter which has been brought before the Conference is the question of the independence of the Bishop. It is suggested that the Bishop should be allowed to do things which are not in accordance with the discipline of the Church. This is a matter which should be carefully considered. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity.

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The attitude of the Church towards intercommunion is a matter which should be carefully considered. It is suggested that the Bishop should be allowed to do things which are not in accordance with the discipline of the Church. This is a matter which should be carefully considered. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity. The Bishop should be careful not to do anything which would tend to disquiet the minds of the laity.

testimonial. The neglect of these rules has led to some greivous scandals. The Bishops, on their part, are prepared to do their best to guard against such mischiefs, by adding private advice to the formal document in use, but the Clergy must resolve to exercise greater caution in signing testimonials; and those who require them must check all tendency to over-sensitiveness, when they find themselves subjected to inquiries as to character and identification, which, however unnecessary they may deem them in their own case, are certainly indispensable for securing such measures of safety as we require.

This caution applies with special force to the Clergy ordained for colonial work. We most heartily recognize the principle that those who have given the best years of their life to work abroad are entitled to great consideration when the time comes at which they want such rest or change of employment as may be found at home. But to lay down any general rules on this point is impossible.

One matter has been laid before us in a more formal way—the possibility of constituting a Council or Councils of reference to advise upon or even to decide, questions laid before them by the authorities of the Provinces of the Colonial Church. As to this, we would counsel patient consideration and consultation, of such character as may eventually supersede the necessity for creating an authority which might, whether as a Council of advice, or in a function more closely resembling that of a court, place us in circumstances prejudicial alike to order and to liberty of action.

Home Reunion. After anxious discussion we have resolved to contend ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards Home Reunion. These articles, for in number, will be found in the appended Resolutions.

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this:—We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction,



possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realised, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgement, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labors for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than hithertofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences.

*Relation to the Scandinavian Church.* Among the nations with whom English-speaking peoples are brought directly in contact are the Scandinavian races, who form an important element of the population in many of our dioceses. The attitude, therefore, which the Anglican Communion should take towards the Scandinavian Churches could not be a matter of indifference to this Conference. We have recommended that fuller knowledge should be sought and friendly intercourse interchanged until such time as matters may be ripe for a closer alliance without any sacrifice of principles which we hold to be essential.

*To Old Catholics and Others.* Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards Reformation which, under the greatest difficulties, have proceeded mainly on the same lines as our own, retaining Episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these, and

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though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a formal alliance with some at least of these bodies will be possible.

To the Eastern Churches. The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of prosecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should aid and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exists no bars, such as are presented to communion with the Latins by the formulated sanction of the Infallibility of the Church residing in the person of the supreme pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient Dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

But though all schemes of proselytising are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the Clergy, and, in more destitute communities, extended to schools for general instruction.

Authoritative Standards. The authoritative standards of doctrine and worship claim your careful attention in connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the mission-field, in a manner which shall neither give cause for offence nor restrict due liberty, nor present any stumbling-blocks in the way of complete communion.

In conformity with the practice of the former Conferences we declare that we are united under our Divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one Faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church, and affirmed by the undisputed (Ecumenical Councils: as standards of doctrine and worship alike we recognize the Prayer Book with its Catechism, the Ordinal, and the Thirty-nine Articles,—the special heritage of the Church of England, and, to a greater or less extent, received by all the Churches of our Communion.

We desire that these standards should be set before the foreign Churches in their purity and simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand it would be impossible for us to share with them in the matter of Holy Orders, as in complete intercommunion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible, to formulate articles, in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such Churches.

We close this letter rendering our humble and hearty thanks to Almighty God for His great goodness towards us. We have been permitted to meet together in larger numbers than heretofore. Contributions of knowledge and experience have been poured into the common stock

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from all parts of the earth. We have realised, more fully than was possible to realise before, the extent, the power and the influence of the great Anglican Communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amidst all varieties of condition and development. Wherever there was diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several dioceses refreshed, strengthened, and inspired by the memories which we shall carry away.

But the sense of thanksgiving is closely linked with the obligation of duty. This fuller realisation of our privileges as members of the Anglican Communion carries with it a heightened sense of our responsibilities which do not end with our own people or with the mission-field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—Clergy and laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fulness.

With these parting words we commend the results at which we have arrived in this Conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom.

Signed on behalf of the Conference,

EDW : CANTUAR :

C. J. GLOUCESTER & BRISTOL,  
*Episcopal Secretary.*  
RANDALL T. DAVIDSON,  
Dean of Windsor,  
*General Secretary.*  
B. F. SMITH,  
Archdeacon of Maidstone.  
*Assistant Secretary.*

SASKAT

Dr.

Last quarter

To paid Archd  
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Stipends 18

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THE CANADIAN

ALL INFORMATION & BRIEFS  
 RAYBOLD T. BARRISON  
 B. E. SMITH

# SASKATCHEWAN AND CALGARY FUNDS.

*In Account with the Bishop.*

DR.

CR.

Last quarter of 1886, stipends:—

To paid Archdeac'n G. McKay.....	\$ 60 00	
“ paid Canon Flett..	180 00	
“ “ “ Newton	180 00	
“ “ “ Rev. R. Hilton	180 00	
“ “ “ R. Inkster	180 00	
“ “ “ E. K. Matheson....	180 00	
“ “ “ J. Pritchard	180 00	
“ “ “ E. P. Smith	240 00	
“ “ “ A.H. Wright	120 00	
“ “ “ Mr. J. Massie..	180 00	
“ “ “ C. Cunningham .....	90 00	\$1,770 00

Stipends 1887:—

To paid Archd'n Geo. McKay.....	\$260 00	
“ paid Canon Flett	720 00	
“ “ Canon Newton	720 00	
“ “ Rev. R. Hilton	720 00	
“ “ “ R. Inkster	612 00	
“ “ “ E. K. Matheson....	720 00	
“ “ “ J. Pritchard	720 00	
“ “ “ E. P. Smith	960 00	
“ “ “ A.H. Wright	560 00	
“ “ “ H.T. Bourne	500 00	
“ “ “ Mr. J. Massie..	720 00	
“ “ “ C. Cunningham .....	180 00	
“ “ “ S. Stocken.	110 40	7,502 40

Miscellaneous:—

Paid S. P. C. K. grant Gleichen Church	144 66
“ S. P. C. K. grant Lethbridge church	384 89
“ S. P. G. grant to the late bishop	240 00
“ towards R. Mc- Leau's education	72 85
“ S. P. G. scholar- ship for Mr. Cun- ningham .....	36 00
“ for tent for Rev. Mr. Bourne.....	18 00
“ Rev. Mr. Bourne E. Canada .....	35 00
“ Rev. Mr. Hilton from E. Canada..	25 00
“ for Macleod church	500 00
“ for the church at Battleford .....	200 00
“ Bishop of Algoma..	750 95
“ Asst. Professor in Emmanuel College	480 00
“ express charges...	1 50
“ Miss Brown....	77 75

1886 7:—

By received from S. P. G. ....	\$7,815 92	
“ received from S. and C. C. S.	903 66	
Rec'd from S. P. C. K. for churches at Lethbridge and Gleichen	529 55	
“ amount lying at late Bishop's credit in Eng.	1,574 40	
“ in other sums from England.	33 63	
“ from E. Canada in different sums .....	2,660 40	
“ from S. P. G. for Bishopric Fund .....	56 53	
“ int. C. G. Fund	122 03	
“ H. T. Bourne from the late bishop's acct..	200 00	13,896 17
“ for Emmanuel College from Mrs. McLean..	497 84	
“ through S.P.G.	77 19	
“ “ C. and C. C. S. ....	120 00	
“ from E. Canada	203 38	898 41

1888:—

Rec'd from S. P. G.	6,272 13	
“ from C. and C. C. S. ....	725 42	
“ from E. Canada	769 98	
“ int. on Church Gred. Fund....	434 60	
“ from England..	125 11	
“ balance at late bishop's credit.	42 65	
For Emmanuel Col- lege:—		
Rec'd from Canada	100 00	
“ C. and C. C. S., England .....	120 00	
“ from England through S. P. G.	338 00	
“ from Miss Had- don .....	24 00	8,952 89

23,747 47

" J. J. Mason for		
Miss Brown.....	60	25
" insurance on col-		
lege building . . .	220	00
" Clergy and others,		
travelling . . . . .	241	75
" Bishop's expenses,		
in part . . . . .	520	00
" financial agent . . .	56	58
" Rev. J. Tims . . . .	8	87
" Canon O'Meara . . .	10	00
	3,241	68

Brought forward . . . . . \$23,747 47

Stipends, 1888:—

**Paid Archdeacon Geo.**

McKay . . . . .	480	00
" Canon Flett . . . . .	720	00
" Canon Newton . . . .	720	00
" Rev. R. Hilton . . . .	720	00
" " R. Iukster . . . . .	194	00
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son . . . . .	720	00
" " J. F. Fritchard . . . .	720	00
" " F. P. Smith . . . . .	440	00
" " A. H. Wright . . . . .	800	00
" " H. T. Bourne . . . . .	400	00
" " H. W. Stocken . . . . .	340	00
" " H. H. Smith . . . . .	320	00
" " F. G. Christmas . . . .	391	15
Mr. J. Massie . . . . .	240	00
" for St. Andrew's . . .	120	00
	7,325	15

Miscellaneous:—

**Paid Asst. Professor**

Emmanuel College	480	00
" for hymn books . . .	10	00
" Customs, freight,		
and express . . . . .	10	30
" Mr. C. E. Fosbroke . . .	25	00
" for printing forms		
Diocese of Calgary . . .	28	00
" S. P. G. grant for		
late Bishop . . . . .	240	00
" S. P. G. grant for		
Mr. C. Cunningham . . .	144	00
" on account of R.		
McLean . . . . .	345	95
" on account for Mr.		
C. Cunningham . . . . .	83	15
" for Sarcee Mission		
House . . . . .	610	00
" warden of Emma-		
nuel College . . . . .	292	45
" expenses against		
C. E. Fund, 1887 . . . .	23	00
" Bisap's travelling		
expenses in the		
Diocese, in part . . . .	170	00
" Travelling, clergy		
and others . . . . .	134	12
" Rav. H. Collier's		
outfit . . . . .	100	00
" H. T. Bourne . . . . .	11	00
Balance . . . . .		
	2,706	96
	358	87

23,747 47

\$23,747 47

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### GENERAL PURPOSES FUND.

1889	DR.		CR.
To Amount brought forward	\$ 40 42	By Balance	\$291 28
Collections, etc., to date	250 86		
	<u>\$291 28</u>		<u>\$291 28</u>

### CHURCH ENDOWMENT FUND.

1889	DR.		CR.
To Amount brought forward	\$243 60	By Balance	\$301 55
Amounts collected to date	57 95		
	<u>\$301 55</u>		<u>\$301 55</u>

Adopted and passed August 27, 1889.

GEO. MCKAY, }  
S. BREWSTER, } Auditors

### CONFIRMATIONS, 1889.

		MALES.	FEMALES.	TOTALS.
June 3.	Onion Lake.. .. .	6	4	10
" 9.	Battleford .. .. .	1	5	6
" 10	Thunderchild's Reserve .. .. .	1	3	4
" 11.	Red Pheasant's Reserve .. .. .	5	3	8
" 23.	Cumberland .. .. .	6	4	10
" 30.	Pelican Narrows .. .. .	10	12	22
July 7.	Stanley .. .. .	29	34	63
" 14.	Devon .. .. .	17	23	40
" 18.	Chemahawin .. .. .	8	8	16
" 21.	Grand Rapids .. .. .	9	8	17
" 24.	Chemahawin .. .. .	2	0	2
" 27.	Big Eddy .. .. .	8	2	10
" 28	Birch Portage .. .. .	2	2	4
" 29.	Cumberland .. .. .	5	2	7
Aug. 6.	Nepowewin .. .. .	13	17	30
" 7.	Pahoran Settlement .. .. .	11	11	22
" 18.	St. James' .. .. .	4	3	7
Sept 1.	St. Andrew's .. .. .	7	9	16
" "	St. Alban's .. .. .	6	7	13
" "	St. Augustine .. .. .	4	5	9
" 2.	Carlton .. .. .	9	6	15
" 8.	Battleford .. .. .	14	2	16





# EMMANUEL COLLEGE

PRINCE ALBERT, SASKATCHEWAN.

**FOUNDER:**

The late Rt. Rev. J. McLean, D.D., D.C.L., First Bishop of Saskatchewan

**PATRON:**

The Present Metropolitan of Ruperts' Land.

**VISITOR AND PRESIDENT OF COUNCIL:**

The Bishop of Saskatchewan and Calgary.

**THE COUNCIL:**

The Ven. John A. Mackay, D.D.	The Ven. Geo. McKay, B.D.
The Rev. Canon Flett, B.D.	The Hon. L. Clarke.
D. H. Macdowall, Esq., M.P.	Sheriff Hughes.
Rev. E. K. Matheson.	Rev. Thomas Clarke.
Thomas McKay, Esq.	Thomas Swanston, Esq.

**WARDEN, DIVINITY PROFESSOR AND TUTOR IN GREEK:**

Archdeacon J. A. Mackay, D.D.

**ASSISTANT PROFESSOR, TUTOR IN CLASSICS AND MATHEMATICS, AND SUPERINTENDENT OF THE METEOROLOGICAL OBSERVATORY:**

Canon Flett, B.D.

**PROFESSOR OF MUSIC AND ORGANIST:**

J. M. R. Neely, Esq.

The College was primarily established for training Candidates for Holy Orders, School Teachers, and Indian Students for employment in Mission work generally.

There is also a Collegiate School department, in which Greek, Latin, Mathematics and all the ordinary branches of an English Education are taught.

The College has two Scholarships, *viz.*—"The Louise Scholarship," and "The William McKay Scholarship." These are awarded annually by the Council on the result of the examinations. Prizes are also awarded.

There are two terms in the year, each consisting of twenty weeks. The Midsummer Term begins on January 20th and ends on May 31st. The Christmas Term begins on August 1st and ends on December 20th.

The College School charges per term are:—

Fee for tuition per term.....	\$ 5 00
Board for Boys.....	60 00

For further particulars apply to the Warden.

DISTRICT OR PARISH

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raised in Ontario  
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