

Synod's Copy

REPORT OF THE SYNOD

OF THE

DIOCESE OF ATHABASCA

HELD JULY 6th, 1888.

WINNIPEG:

THE CALL PRINTING COMPANY.

1888.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

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Morning service was held in St. Luke's Church, Vermilion, beginning at 11 o'clock a. m. The Rev. M. Scott took the first part of the service to the end of the proper psalms (2, 126, 127, 133, 134.) The first lesson was read by the Venerable Archdeacon Reeve; the second by the Rev. A. C. Garrioch. The Rev. G. Holmes then continued the service to the end of the third Collect. The Ante-Communion service to the end of the Collect for the Day was read by the Rev. A. C. Garrioch, the Bishop reading the special Collects for the Synod and Ordination. The Epistle was read by Arch. Reeve, the Gospel by the Bishop.

The Bishop then delivered the following

ADDRESS

OF THE RIGHT REV. THE BISHOP OF ATHABASCA AT THE
DIOCESAN SYNOD HELD AT ST. LUKE'S MISSION,
VERMILION, JULY 6TH, 1888.

Reverend Brethren and Brethren of the Laity.

A peculiar interest attaches to our gathering in Synod. It is our first meeting for mutual counsel and encouragement since the formation of the diocese. It is a meeting which has occasioned toil and considerable inconvenience to those who have come from a distance; we can only assure them of our joy in seeing them with us, and that their coming is most welcome. It is a gathering which under the present condition of the

country we cannot expect to repeat very often. Still the difficulty and the consequent infrequency of such a gathering not only makes it more interesting but more important. That we cannot meet often renders it very necessary that we should not leave anything undone that will serve to organize and consolidate the work so as to render it, with God's blessing, as effective as possible. Again our gathering gives us the much needed opportunity of mutual comfort, enabling us to compare our difficulties, and to tell of our encouragements. It enables us to join together in prayer at the throne of grace, for fresh blessing on ourselves, and on our work, and I trust that this will be so fully the case that each will return to his field of labor, not feeling himself a solitary unit, but one of a body which however small is still at one in seeking the extension of Christ's kingdom and the salvation of souls. May God the Holy Spirit be present with us throughout the Synod and during our stay. May He guide and direct all our deliberations to the glory of God and the good of souls.

It is a matter of regret that we are not all here, and that on account of his absence from the diocese, and more especially on account of family affliction the Rev. J. G. Brick is not with us. In the trial which has come upon him I am sure he will have the heart-felt sympathy of us all.

I am glad to know that another labourer has been added to our ranks in the person of Mr. Henry Robinson. He is too newly arrived to have rendered his coming here practicable. I regret this as it would have been a good opportunity to have made his personal acquaintance by those who realize how important is every addition to our ranks. He comes with good recommendation from his clergyman, the Rev. Chastel de Boinville; the former pastor of our fellow-worker here, the Rev. G. Holmes, both as to his natural abilities, which promise to be useful out here, and also his spiritual character as a converted man.

Our work as a Synod must be of a two-fold character—a work which will tell on the present and on the future. For the present we are a purely missionary church. Each clergyman in the diocese is a missionary. Each church is a mission station; and for the present we are entirely dependent on a purely missionary society. North America is deeply indebted to the Church Missionary Society, which early in the century sent out her missionaries to what is now the Province of Manitoba, and from there extended her mission stations to the Saskatchewan, to this country, and down the McKenzie.

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We have, then, to consider the present and the purely missionary character of our work. But it is very improbable that the large extent of cultivatable land, especially along the Peace River, the not unfavorable climate, together with modern facilities of rapid and easy communication by steamers on the rivers, and by railways over land, will keep this country sealed against the steady out-put of emigrants not only from England and Europe, but from the eastern provinces of Canada herself. The only limit that can be placed to this is the limit of the wheat plant itself, and that at least extends to the 60th par. N. Lat. This outlook renders it necessary for us to consider such organization as will prepare us, as a portion of the Church of England, for future work in this country. Such preparations are also obligatory upon us as a Diocese of the Ecclesiastical Province of Ruperts Land. As such we have received the constitution agreed upon by the first Provincial Synod of 1875, to two clauses of which I will draw your attention, II, III, as set forth in appendix to Provincial Synod 1884. The first fixes our doctrine and administration as in full accord with that Church by whose kindly ministrations and missionary zeal the Gospel of Jesus Christ was brought to this country, and which through her handmaid the Church Missionary Society, has done so much to foster and build up the Church throughout the length and breadth of the land. The second defines the relation in which the Provincial Synods and Diocesan Synods shall stand, and the duties devolving on each.

After necessary preliminaries our first business then in Synod will be to draw up a Constitution. I have carefully prepared a draft of such Constitution restricting the scope as much as possible to our present circumstances as a purely missionary church. It will be, however, open to revision as the future circumstances of the diocese may require.

The next subject to which I would draw your attention is the training and provision of men who shall, with God's blessing, become able and faithful labourers in this portion of the Master's vineyard. In the first place, except for ministering to the scanty residents of the Company's Posts, ours is at present a purely missionary field of labor. The missions are few and far between. To occupy them must necessarily entail much isolation, and considerable hardships and privation on the missionaries and their families. For such work we need men whose hearts God has touched, and who have given themselves to the work from pure love of souls and desire for their

salvation. Then again I think we need men who have had some insight into the work, whose capacities for acquiring the Indian languages have been tested, and who have proved themselves able to endure the hardness and to suit themselves to the difficulties and requirements of positions which often very fairly realize that so pleasantly portrayed by Alexander Selkirk, in which his hero has to master almost every conceivable trade, and turn his hand to the most varied occupations. We need to combine with these experiences and qualifications men who have enjoyed a fair amount of educational advantages, and the gentlemanly tone and bearing which can only be acquired by a course at some college or institution of good standing which will bring them into contact with men and things, expanding their minds, enlarging their interests, and serving as an antidote against the selfish contraction and narrowness an isolated life so tends to produce. We are in no position at present and probably for some time to come, to provide such a college as could prove a beneficial training place for students who may afterwards take Orders in the diocese. We must look to the older diocese, and in St. John's College in the mother diocese we have many of these advantages we desiderate. To secure these essentials I think we may fairly avail ourselves, as need requires, and our funds will allow, of the increasingly self sacrificing spirit which is manifested by many young Christian men in England. A wave of missionary zeal is passing over the church at home, and many whose hearts God has touched are offering themselves without remuneration for work among the heathen. And what I propose doing, and in fact in the case of Mr. H. Robinson have already done, is to secure the services as such. At the same time I fully recognize the truth and justice of the scriptural saying "the labourer is worthy of his hire." And while from lack of means we can, in the case of any others than those for whom C. M. S. grants have been obtained only meet the actual expense of their board and maintenance, I do not ask them to come to this distant and hard field of labour without inducement. I offer to such the prospect, contingent on their own efforts and success in the language and their own capabilities for the work, of one or two years for education and training at St. John's College. To secure this I hope to obtain grants from the S. P. C. K. Society of England, who show great readiness thus to assist deserving and capable young men. I propose then, God willing, to ordain them, and as openings occur, to appoint them to missions in the diocese. In fact I am in this only holding out, in degree, a similar inducement to

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what our Metropolitan in the mother diocese of Rupert's Land has done. In a circular he has recently issued he acknowledges that he cannot offer a sufficient salary in comparison with other dioceses, but appeals to the younger clergy either unmarried or without families to accept the present inconveniences in prospect of the future development of the country.

This brings me to consider our financial position. As I have said we are at present entirely dependent upon the Church Missionary Society for the support of our missionaries and missions throughout the diocese. But we cannot and ought not to expect that this will continue. The society has already instituted a system of reduction affecting the older dioceses with a view to gradual withdrawal, and although our purely missionary character exempts us for the present, it is only a question of time before we share in such reduction, and in this prospect it becomes us to set our house in order. My own impression is that it will be less difficult when the need comes to form a Bishopric Endowment Fund than to raise an Endowment Fund which shall form a nucleus to which additions may constantly be made, securing eventually a Fund which can make grants in aid to parishes and missions ; an essential thing in a new country where entirely self-supporting parishes and missions must necessarily be few. Such a fund may be formed from two sources.

My first effort in this direction was while in England during '85 and '86. I issued a circular, with some account of the diocese, appealing for aid for the general purposes of the diocese, but especially for the formation of such a fund as I have referred to. It has met with only partial success. I am also without a statement of receipts for last year. Subscriptions have been received by different parties, and I await a statement of account from my treasurer, Mr. Hubert Malaher. I think after meeting sundry expenses, as also Mr. H. Robinson's outfit and passage, I shall have about \$2,300 on deposit at the Montreal Bank as a nucleus to which I trust additions may be made which will enable me to invest in some good standard security a fair amount on my next visit to the Province.

The other and most steadfast source for so essential a fund must come from the diocese itself by the establishment and careful maintenance of church collections and annual subscriptions. This is a matter which must come before you in Synod ; at the same time I would take this opportunity of expressing my wish that the Easter Offertory should be given to what I regard as the most important fund ; and I think in

so doing you cannot charge me with selfishness as it is the interest of my clergy rather than my own I seek in giving the first place to this fund.

There is another Offertory which I feel will have your cordial assent and encouragement, viz., one to be made directly by each mission in the diocese to the C. M. S. to whom we owe so much not only in this diocese but throughout N. America.

Another Offertory is required, by Act of Provincial Synod of every mission whose incumbent avails himself of its provisions ; viz., The Clergy Widow and Orphan's Fund. I regret not possessing the records of the Provincial Synod of last year, but it was proposed and unanimously agreed to, that fresh impetus should be given to the fund, and that every effort should be made to place it on a sound working footing. I myself regard it as a most necessary provision which every clergyman should avail himself of. Life is at the best too uncertain and the circumstances under which clergymen's widows and families are too often left render the help such a fund affords most valuable.

While speaking about the Offertories I would like to say a word with regard to the Holy Communion. It is advisable that whenever possible Offertories should be taken up with the Holy Communion. I am thankful to know that sound scriptural views of this divine ordinance prevail among us. Any idea of a sacrifice other than that laid down in the prayer book—a sacrifice of praise and thanksgiving—is alien to us. Nor is there any danger of our unduly exalting this ordinance as a means of grace, and so crowding our services with celebrations until it holds a proportion in our service that pushes all else into the back-ground. But there is a danger of too great laxity in what is not only a matter of obedience to our dear Lord, but also a most certain means of grace, and which confers by a due reception great blessing. We are too apt to excuse ourselves in this matter. (The difficulty and expense of getting in wine, and often the scanty number of communicants.) I am fully alive to these difficulties and hindrances, but I would remind you by the ordering of the Church of England we are required to provide the opportunity of communicating to our people at least three times in the year, of which Easter be one, and I do not think we should, except where it is actually impossible, disobey this injunction. In fact I would take this opportunity of expressing my decided wish that the Lord's Supper be administered at least four times a year of which Easter be one in every mission of the

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diocese. And even after this I do not think we should let slip any fitting opportunity of gathering around the Lord's Table. I would suggest as fitting seasons for Holy Communion, Easter Sunday, Trinity Sunday, Sunday in Advent nearest St. Andrew's Day, so as to fall in with the C. M. S. Offertory to be taken up at that season—(For instance this year St. Andrew's Day falls on Friday Nov. 30th, and the first Sunday in Advent on Dec. 2nd), and Christmas Day. We should then be united on the same Sunday in this service of love throughout the diocese.

I would revert for a few moments to the first source of financial help to the diocese, and the duty of every individual clergyman in the diocese in seeking to promote it. The help that comes to us from outside. 1. We must not regard the maintenance of our missions here by the C. M. S. as a permanent and unchangeable thing. I have already sounded a note of warning. The society is always, and rightly so, eager to press forward to "the regions beyond." She looks to her older missions to establish as soon as possible some system of self-support. Her committee and subscribers scan with jealous eye each field of labor she maintains. She naturally looks for some results commensurate with the means she expends, and the men she supports; and while sympathizing to the full with the difficulties and discouragements of the several missions, and making the fullest allowance for the fact that even her ablest missionaries and best supported missions have to labour for years barren of any appreciable results, yet she reasonably requires of her missionaries careful and thorough reports, and all possible statistics. (The same is also required by resolution of the last Provincial Synod.) A form for statistics will be laid before you, and, if it meet your approval, may be adopted. I would also advise, where possible, the keeping a journal in which to enter anything of importance or interest; an interview with an Indian, a conversation, some hopeful indication, some encouragement in the work, some perplexity or trial. More than half the things which would be of interest in the annual letter are not called to mind when perhaps, in a hurry, or within a few hours of the packet leaving, we sit down to write it with the pressure of other business upon us.

Second to the careful return to myself of statistics for each year I would urge care and pains in preparing the annual letter for the C. M. S. We owe such an account to her; a debt it is our pleasant duty to pay. The annual letter had

better cover the same time as that marked out for statistics. It should also be brief. Let it be full of facts, and incidents, but the relation of such should be to the point. 2. By thus doing you will also put me in possession of the work throughout the diocese and enable me the better to keep up an interest by a supply of information to friends both in Canada and England, and so, I trust securing for us increased support.

The Rev. J. G. Brick's visit to the Eastern Provinces has done much to make the Peace River Country and our work out here known to the church in Canada. During my visit last year to Winnipeg for the Provincial Synod, a young clergyman who had been east to plead the interests of his work in Manitoba, said in a most plaintive manner that it was useless, however, as Mr. Brick had been sweeping in everything before him. I think in his opinion the land was as the Garden of Eden before Mr. Brick, but behind him a desolate wilderness; nothing escaped him. Notwithstanding considerable adverse circumstances from business depression and bank failures, a very fair amount of success, financially, has attended Mr. Brick's efforts. His last letter advised subscriptions collected \$1540.69, ditto promised but not collected \$152.00. Total \$1692.69 This was at the close of last year. He commenced work again in the early spring, but I have not yet heard with what success. But besides the above I gave him letters of introduction to the Ministers of the Interior, of Indian Affairs, and of Agriculture—The Hon. Messrs. T. White, Van Koughnet, and Carling. The result of his interview with them has been a grant from the Dominion Government of \$2000 toward the establishment of an Industrial School and Farm on the Upper Peace River. I had looked forward to Mr. Brick's return early this summer with the necessary outfit, but the illness of his wife may have upset all his plans. I await anxiously to hear from him.

The grant thus obtained from the Dominion Government shows a readiness on their part to consider the condition of the Indians on this portion of the N. W. T., and an obligation resting upon them to do something for them. I think we all realize the present destitute condition of the Indians, and, what is worse, the poor prospect which seems to lie before them in the future. There can be no question but that game, both larger and smaller, as well as the fur-bearing animals, is steadily decreasing. Each winter is for the Indians a painful struggle for existence—a state of semi-starvation, which in many instances would become total but for the charity of those

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who, either for fur-trading purposes or missionary purposes, are in the country. This must necessarily become with each successive winter a more serious strain on our limited resources, and seems to call for some strong representation from us to the Dominion Government of the urgent need of general help being afforded the Indians here as elsewhere in the N. W. T. The only question is whether such representation should come from us as a Synod, or as individual residents in the country, or in both capacities.

Another matter which should have our attention is the manner in which the registration of births, deaths, and marriages is being carried on at the several missions, and whether in any case returns are made, and to whom.

I think also that it is very advisable to have some fixed rate of tuition fees for the several schools in connection with our missions. Of course in any case of boarding it must be, with the exception of Indian children, a matter of arrangement between the teacher and the party desiring to board the children. With regard to the Irene Training School I think that a fresh effort should be made to send Indian children from a distance to it. When the parents are constantly coming and going it has a very unsettling influence on the children. I feel more and more that the success of our work very much depends upon securing the children. The older people are too often set in their ways and are by long habits disinclined to change. In many cases they have been too long under the bondage of the priests. The fact that the priests do not employ themselves in education should give us an advantage which if wisely used ought to secure for us an influence over the children. In our schools it is advisable that the English language should be the chief medium of instruction. But this should not be carried too far. Where possible Christian instruction should be given to the children in their own tongue. And I am not sure whether, considering the slender hold we have of them, and that at any time and on the slightest pretext their parents take them away, the Indian children should not be taught the syllabic characters.

With regard to adult Indians of this country I am convinced that our only hope of getting scriptural knowledge implanted among them is by use of the syllabics. Those used by the Romanists, though not the most perfect, are in most general use and most familiar at all events to the Crees. What we need is a very simple syllabarium and the Gospels, a Primer and Manual of Devotion, with a careful selection of hymns

published in large plain syllabic characters. This may be too wide a subject for discussion during the Synod session but might be referred to a committee.

And now brethren I commend you (Acts xx, 32.) to God and to the word of his grace, which is able to build us up and to further our work. Spiritually our position in this country is comparable to that of God's servant Elisha when hemmed in by powerful foes in the city of Dothan, (2 Kings vi, 16.) Humanly speaking there is not a bright spot in the diocese. Rome with her powerful organization, with her subtle system well calculated not only to entangle but by her terrors to hold fast all within her reach, is everywhere and meets us at every point. She poisons the minds of the Indians against us, holds through her French half-breeds some of the most important channels of communication with them, and by their means brings a strong influence to bear upon them when they come into the forts.

Coming as we do without pomp or outward show, with no painted images and gorgeous vestments and arrogant claims, which have so strong an influence over the weak sensual minds of the poor Indians, but in the simplicity of the Gospel of Jesus Christ, our cause, judging by outward appearance, seems hopeless. What remains, brethren, but earnest, steadfast fervent prayer: "Lord open our eyes"? May we so live by faith, so walk in the spirit, that our spiritual eyes being opened we may realize "that they that be with us are more than they that be with them." Let us return, each man to his post, in the strong conviction that nothing can resist the working of God's Holy Spirit. Let us go, each to his work on the walls of our spiritual Zion, as Nehemiah's builders, who with one hand wrought in the work, and with the other held a weapon—in our case the word of God quick and powerful and sharper than any two edged sword (Heb. iv, 12). Let us go forth strong in the conviction "Magna est veritas, et prævalebit." Let us be strong in the Lord and in the power of his might. Let us live Christ, preach Christ, and teach Christ, and the promise will not fail for us "I if I be lifted up will draw all men unto me."

The Bishop was assisted in the administration of the Holy Communion by Arch. Reeve, the Rev. A. C. Garrioch and the Rev. M. Scott. The Offertory, by the appointment of the Bishop was set apart for the Clergy Endowment Fund, and amounted to \$44.

The hymns used during service were Nos. 285, 115, 250 and 378 of Bickersteth's Hymnal Companion.

After lunch at the Bishop's house the delegates met in St. Luke's church at 2:30 p. m.

Prayer having been offered by Arch. Reeve the following proceedings took place :

The Bishop made the subscription to the Provincial and Diocesan Synods.

The Clergy took the Oath of Allegiance and Subscription to the Provincial and Diocesan Synods, on receiving formal Induction to their several missions.

1. It was then moved by the Rev. M. Scott, seconded by W. E. Traill, Esq., that Arch. Reeve be appointed Secretary of the Synod, and carried nem con.

On the Secretary calling the roll the following clergy answered to their names :

The Ven. Arch. Reeve, St. Paul's Mission, Fort Chipewyan.

The Rev. A. C. Garrioch, St. Saviour's Mission, Dunvegan.

The Rev. M. Scott, St. Luke's Mission, Vermilion; and

The Rev. G. Holmes, St. Peter's Mission, Lesser Slave Lake.

The following Lay Delegates were present :

E. J. Lawrence, Esq., for St. Paul's Mission.

Mr. W. J. Melrose for St. Saviour's Mission.

W. E. Traill, Esq., for St. Luke's Mission; and

Mr. A. J. Kneeland for St. Peter's Mission.

The Draft of the Constitution was then laid before the Synod.

2. Moved by Rev. A. C. Garrioch, seconded by Mr. W. J. Melrose, that the Draft of the Constitution laid before us be considered clause by clause. Carried.

3. Moved by Arch. Reeve, seconded by Rev. M. Scott, that the second clause in the Draft of Constitution be removed, and considered as a separate article. Carried.

After some discussion it was moved by Rev. G. Holmes seconded by Mr. A. J. Kneeland, that after the word "Mission" in Clause 5, the following words be introduced, "or, in case of his absence, by the Bishop." Carried.

5. Moved by Mr. Lawrence, seconded by Mr. Traill, that clause 7 read as follows: "That a quorum of the Synod consist of three clergy and two lay delegates." Carried.

6. After the remaining clauses had been considered it was finally moved by Mr. Traill, seconded by Rev. M. Scott, that the Constitution of this Synod as now amended be herewith adopted; the numbering of the clauses being altered according to amendment. Carried.

7. The Rev. M. Scott moved, and the Rev. G. Holmes seconded, that this Synod cordially accept the Constitution of the Ecclesiastical Province of Rupert's Land as adopted at the special meeting of the Provincial Synod held October 1st, 1884, and confirmed by meeting of said Synod held August 10th, 11th and 12th, 1887. Carried.

8. Moved by Mr. Traill, seconded by Rev. M. Scott, that Rev. G. Holmes and Mr. E. J. Lawrence be appointed scrutineers for any election during this Synod. Carried.

The Bishop having stated the need and functions of an Executive Committee, the Secretary, having pointed out that the Bishop and Archdeacon were *ex officio* members, read out the names of those eligible for election, and the following were elected :

The Rev. M. Scott, Clerical Delegate, and (the scrutineers having announced a tie between Messrs. E. J. Lawrence and W. E. Traill,) W. E. Traill, Esq., Lay Delegate.

9. Moved by Mr. Traill, seconded by Rev. M. Scott, that two clerical and two lay delegates be appointed from this diocese to the Provincial Synod.

After a careful consideration of the representation allowed by the Constitution of the Provincial Synod, and the power to appoint substitutes outside the diocese the motion was finally put and carried, and the following were elected delegates:

The Ven. Arch. Reeve and the Rev. G. Holmes, Clerical.

W. E. Traill, Esq. and E. J. Lawrence, Esq., Lay.

10. It was then moved by the Rev. A. C. Garrioch, seconded by Arch. Reeve, that the Bishop be empowered to appoint the allowed number of substitutes, both clerical and lay, for the Diocese at the Provincial Synod. Carried.

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11. Moved by the Rev. M. Scott, seconded by Mr. Melrose, that the following be stated Offertories to be taken up at each Mission in the Diocese, and on the following days, viz :

Clergy Endowment Fund, on Easter Sunday: C. M. S. on Sunday nearest St. Andrew's Day, and in cases where the Incumbent avails himself of it, the Clergy, Widow and Orphan's Fund on any other Sunday he may consider most suitable. Carried.

12. Proposed by Arch. Reeve, seconded by Mr. Traill, that the number of celebrations of Holy Communion be not less than four during the year, and that these four be on the following days, viz : Christmas Day, Easter Day, Trinity Sunday, and the Sunday nearest St. Andrew's Day when the Missionary sermon is preached. Carried.

The Synod then adjourned at 6 p. m. for an hour, and on resuming proceedings.

13. The Rev. G. Holmes moved and Mr. Kneeland seconded, that the form of statistics laid before the Synod, to cover the year from Easter to Easter be adopted, and that a book be kept at each mission in which the statistics be entered, and a copy of them be sent to the Bishop each year, as soon after Easter as possible. Carried.

14. Moved by Mr. Traill seconded by Mr. Lawrence, that the Bishop ask for information from the registrar of the N. W. T., regarding the registration of births, deaths and marriages, and obtain such forms as may be required. Carried.

15. Considerable difference of opinion having been elicited as to a scale of school fees throughout the diocese it was decided to refer the matter to a committee, and on the motion of Mr. Traill, seconded by Mr. Kneeland, it was resolved that Arch. Reeve, the Rev. M. Scott and the Rev. G. Holmes be a committee to draw up a scale of school fees for use throughout the diocese, and that their decision be complied with until the next meeting of Synod. Carried.

16. Moved by Rev. M. Scott, seconded by Mr. Melrose, that the Hymnal Companion to the Book of Common Prayer be used at all the missions throughout the diocese. Carried.

17. Moved by the Rev. A. G. Garrioch, seconded by Mr. Traill, that the Bishop be asked to draw up a form of missionary prayer to be used in public worship throughout the diocese. Carried.

18. Moved by Rev. M. Scott, seconded by Mr. Traill, that a committee be appointed to consider the question of the use of syllabics, and the whole question of Indian work, in the diocese, and that the committee be composed of the clergy and lay delegates present at this Synod, the Bishop as chairman to be convener of said committee. Carried.

19. Moved by Rev. M. Scott, seconded by Mr. Traill, that the proceedings of Synod, including the Bishop's address, be printed in pamphlet form for future reference and that copies be supplied to the members of this Synod. Carried.

20. Moved by Mr. Melrose, seconded by Rev. G. Holmes, that a sermon book be supplied to each mission throughout the diocese in which shall be recorded the name of preacher, his text, subject, date, offertories, etc. Carried.

21. Moved by Arch. Reeve, seconded by Mr. Kneeland, that the thanks of this Synod be given to the Hudson Bay Company for granting a free pass on their steamers to the Bishop, and for their readiness to grant increased facilities to the missionaries for the purchase and transportation of supplies. Carried.

22. Moved by Mr. Lawrence, seconded by Mr. Melrose, that the Ven. Arch. Reeve, Revs. A. C. Garrioch, G. Holmes and Mr. W. E. Traill be appointed a committee to draft a memorial to the Dominion Government on the present condition of the Indians of this country, with the Bishop as convener, and that the members of this Synod do pledge themselves to place their signatures to the same. Carried.

23. Moved by Arch. Reeve, seconded by the Rev. G. Holmes, that the warmest thanks of the Synod be given to the ladies who so kindly provided the excellent lunch to-day. Carried.

The Bishop then briefly reviewed the work done and closed the Synod at 10:45 p. m. with the blessing.

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THE CONSTITUTION

OF THE SYNOD OF THE DIOCESE OF ATHABASCA.

1. This Synod shall consist of the bishop of the diocese ; of the clergy of the same licensed to the cure of souls, or holding office in any college or school under the jurisdiction of the Bishop, and not under Ecclesiastical Censure; and of Lay Delegates as hereinafter provided.

2. Each mission shall be entitled to send one Lay Delegate ; but two Delegates may be sent if the number of registered communicants be over twenty.

3. The Lay Delegates shall be male communicants. They shall be elected at a public meeting of the members of the church, or mission, which they represent, held within six months of the meeting of Synod, or where such meeting is in the judgment of the Bishop, from the circumstances of the mission, impossible or not advisable, they shall be nominated by the Incumbent of said mission.

4. Lay substitutes, residents of the place where the Synod meets, may be appointed by the Incumbent of any mission, or, in case of his absence, by the Bishop, where, on account of distance, or other valid reason, the lay delegate, or delegates, cannot attend.

5. The Synod shall meet at such time and place as the Bishop may think advisable ; who shall also adjourn the Synod as he shall see fit.

6. A quorum of the Synod shall consist of three clergy and two lay delegates.

7. No resolution of the Synod shall pass into a law without the concurrence of the Bishop, and a majority of the clergy and laity present. The vote of the clergy and laity shall be taken collectively unless a vote by orders is demanded by any member of the Synod before the question is put from the chair, when a majority of each order will be necessary to affirm the resolution.

8. That a committee be appointed to be called the Executive Committee, to consist of the Bishop or his commissary as president ; the Dean (whenever there is one) and the Archdeacon as vice-presidents ; one clergyman and one layman. The duty of the committee shall be to take the management of any diocesan funds under the direction of the Synod, carry out the decisions of that body, prepare business for any meeting of the Synod, and at such meeting give in a report of its proceedings.

9. No alteration in the Constitution shall take place unless the proposition has been first sent to the Executive Committee for consideration, and approved at the next meeting of the Synod by the Bishop and a majority of two-thirds of each order present.

Form of statistics adopted by motion of Synod :

From Easter 188— to Easter 188—.

Name of Mission,

Name of Incumbent,

Number of Church Members,

(a.) European,

(b.) Canadian,

(c.) All Others

Number of Communicants,

Number of new Communicants during the past year,

Baptisms during the past year,

Adults,

Children,

Number of Catechumens (i. e. all under instruction.)

Number of Sunday services during the year,

Number of other services during the year,

Number of Offertories during the year,

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2. Object,

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Number of Communions,
 Number of Confirmed,
 Number of Marriages,
 Number of Funerals,
 Schools,
 Name of Principal and Master,
 Number of Scholars, Boys, Girls,
 School grants,
 When received and for what term,
 From whom received,
 Amount received,
 School fees,

On Saturday afternoon the committee appointed the previous day as per motion 24, met and drew up the following memorial to the Minister of the Interior which was afterwards signed in the vestry by all the members of the Synod. The secretary was requested to forward it to the proper quarter, and the Bishop was asked to write to Senator Schultz on the same matter.

The use of syllabics for instruction was then fully discussed by the committee appointed as per resolution 18, and the secretary was requested to write the Ven. Arch. G. McKay, Emmanuel College, asking him to send a case of syllabic Cree books in large characters to the Rev. G. Holmes including those of the Ven. J. A. McKay and the prayer book by Arch. Hunter. The Bishop was also asked to write to Ven. J. A. McKay for information as to what books have been printed in the large syllabic characters; and it was strongly urged that all Indian children at the schools should be taught the syllabics as well as English.

After tea the committee appointed to consider the matter of school fees (motion 15) met and put their decisions in the form of three resolutions:

24. That officers of the H. B. Co., Traders, and any who may be judged of an equal standing with them pay fifteen dollars (\$15) per annum for the oldest child attending school; ten dollars (\$10.00) each for the second and third child; and five dollars

(\$5.00) for each succeeding child. Servants and needy settlers, five dollars (\$5.00) per annum for the oldest child attending school, and three dollars (\$3.00) for each succeeding child, leaving a discretion with the missionary to reduce the charge if necessary ; and that no child be excluded through *bona fide* inability on the part of the parent to pay the fees. French or Latin three dollars (\$3.00) extra per child. The children of missionaries free of charge. Mover Arch. Reeve, seconder Rev. M. Scott. Carried.

25. That school material be furnished for use in the school *free*, but where it has to be taken out of the school for use at home it may be supplied to the parents at cost price. Mover Rev. G. Holmes, seconder Rev. M. Scott. Carried.

26. That the secretary be requested to put these motions regarding school fees in the hands of each missionary and teacher as soon as possible. Mover Rev. M. Scott, seconder Arch. Reeve. Carried.

NOTE.—At the commencement of Synod the following received formal induction to their several missions, viz :

The Ven. Arch. Reeve, St. Paul's Mission, Fort Chipewyan,

The Rev. A. C. Garrioch, St. Saviour's, Dunvegan.

The Rev. M. Scott, St. Luke's, Vermilion.

The Rev. G. Holmes, St. Peter's, Lesser Slave Lake.

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MEMORIAL
TO THE MINISTER OF THE INTERIOR.

ST. LUKE'S MISSION,

Vermilion,

Athabasca, N. W. T.

JULY, 6TH, 1888.

The Right Honorable

The Minister of the Interior,

SIR,—We, the undersigned, as members of the Synod of the Anglican Church in Athabasca diocese, now in session, venture to lay before you for your consideration the present condition of the Indians generally, throughout this portion of the North West Territories, including the Provincial district of Athabasca.

There is a great decrease, throughout this part of the country, of both the larger and smaller game, as well as fur-bearing animals, (excepting one or two kinds, such as martens and fishers, which are not used as food.) The consequence is the Indians, not only during the winter, but also in summer, are in an almost constant state of semi-starvation. This condition is, of course, seriously aggravated during the winter months, and you will perceive from the following facts which we beg to lay before you, the very serious results which arise therefrom :—

1. The almost total disappearance of rabbits, and great scarcity of partridges.
2. A great mortality amongst the beaver during last winter.
3. Present scarcity of lynx which will, in all probability, continue at least two years longer, as they are affected by the rise and fall of rabbits.
4. The above affects not only the food supply of the Indians but also their power of procuring clothing, ammunition, etc.

Many of the Indians are almost destitute of clothing, and owing to their small take of furs, are unable to provide themselves with the necessary clothing and hunting outfit for the coming winter.

The above scarcity has greatly decreased the number of their dogs, (so necessary to the Indian for travelling and hunting), which have perished, thus seriously increasing the difficulty of obtaining a livelihood.

The Beavers, who used to have a considerable number of horses, have killed so many of them, on account of the scarcity of other food, that they now possess very few.

5. At Lake Athabasca, and at some other lakes, a great failure of the fall and winter fisheries.

6. During the winter of '86 and '87, between the Peace and Athabasca Rivers, on account of starvation and consequent cannibalism, a party of twenty-nine Cree Indians was reduced to three !

In the McKenzie River district there were several cases of death by starvation, and one or more of cannibalism.

7. During the last winter, '87 and '88, amongst the Fort Chipewyan Indians between twenty and thirty starved to death, and the death of others was accelerated by want of food.

A party of about twenty Beavers had to be conveyed from Grande Prairie near Dunvegan, Peace River, to Lesser Slave Lake, to prevent their starving to death ; some of them died after arriving there.

Within the personal knowledge of the undersigned many other Indians—Creeps, Beavers, and Chipewyans—, at almost all points where there are missions or trading posts, would certainly have starved to death but for the help furnished by the traders and missionaries at those places,—furnished very often at great personal inconvenience.

8. Owing to the above facts recorded and previous mortality, a great number of widows and orphans are left without natural providers.

9. Owing to strong competition in the fur trade, and other causes, the Indians cannot now look to the Hudson Bay Co. for help as they used to do.

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In face of the above facts, and with the prospect, at no very distant date, of this country forming a valuable and important portion of the Dominion, and as we understand that Parliament has already taken action by granting a committee of enquiry on this country and its resources, we would respectfully press on the Government the urgent necessity of rendering speedy help to preserve the survivors.

Signed,

Richard Young, Bishop of Athabasca,
 Malcolm Scott, Incumbent of St. Luke's, Vermilion,
 G. Holmes, C. M. S. Missionary, Lesser Slave Lake,
 W. E. Traill, J. P., Vermilion,
 A. C. Garrioch, C. M. S. Missionary, Dunvegan, P.R.,
 E. J. Lawrence, Principal of Irene Training School,
 Wm. J. Melrose, farmer,
 A. J. Kneeland, mechanic, Vermilion.
 W. D. Reeve, Archdeacon of Chipewyan, and
 Secretary of Synod.

MISSIONARY PRAYER

FOR USE IN PUBLIC WORSHIP IN THE DIOCESE OF
 ATHABASCA.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health among all nations.

More especially would we pray for the Indians of this country that our efforts on their behalf may be so guided and governed by Thy good spirit, that by the preaching of Thy word they may be led into the way of truth, and may, with Thy whole church, hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to Thy Fatherly goodness those whom we have received by baptism into Thy Church; that it may please thee to comfort and relieve them according to their several necessities, both spiritual and temporal, granting them in this world knowledge of Thy truth, and in the world to come life everlasting; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

OR THIS.

O merciful God, in whom all men live and move and have their being, who rulest over all, and without whom nothing is strong, nothing is holy ; we pray Thee to be with Thy servants who are laboring among the Indians in this diocese.

Do Thou by Thine indwelling spirit so purify our hearts from selfishness, covetousness, and all uncleanness, that each of us may be vessels meet for the Master's use. Grant that whatever in us, in our walk and conversation, hinders Thy Spirit working in us and by us, may by that same Spirit be purged away. May all who worship with us by their living recommend the Gospel of Jesus Christ.

Inspire us with love, zeal, faith, patience and fortitude, that we may be neither wearied nor discouraged in the work. Graciously be pleased to over-rule and direct all our efforts that they may abound to thy glory, and the salvation of souls. Defeat the designs of Satan. Loosen the bonds of error and superstition. Disperse the thick darkness of ignorance. Enable each of Thy servants to preach to and teach the Indians in their own language, and cause Thy word to find entrance into their hearts. May thy Holy Spirit "convince" them "of sin," "of righteousness" and "of judgment." May He work in them true repentance. May they become new creatures in Christ Jesus, and be themselves witnesses for Christ among their fellow Indians. Thus do Thou, of Thine infinite mercy build up a Church to Thy glory in this land, that may be Thy crown and rejoicing in the day of Thy coming.

All we ask is in the name of Jesus Christ our Lord and Saviour. Amen.