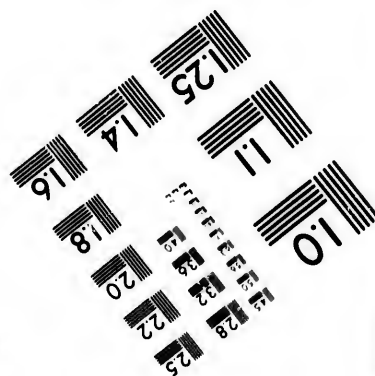
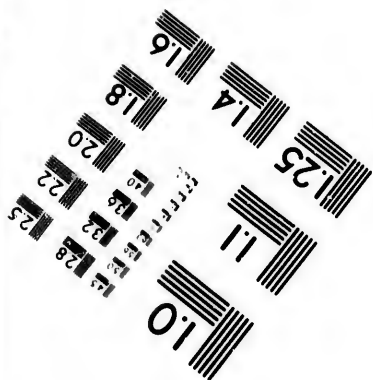
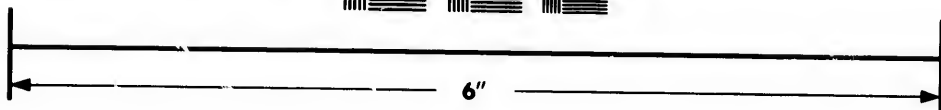
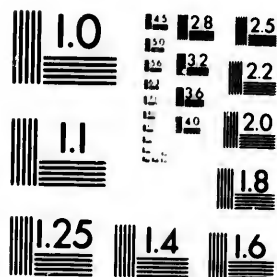


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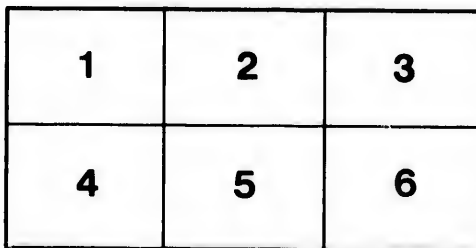
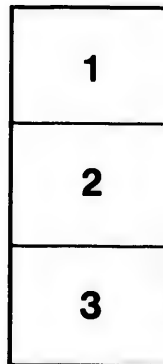
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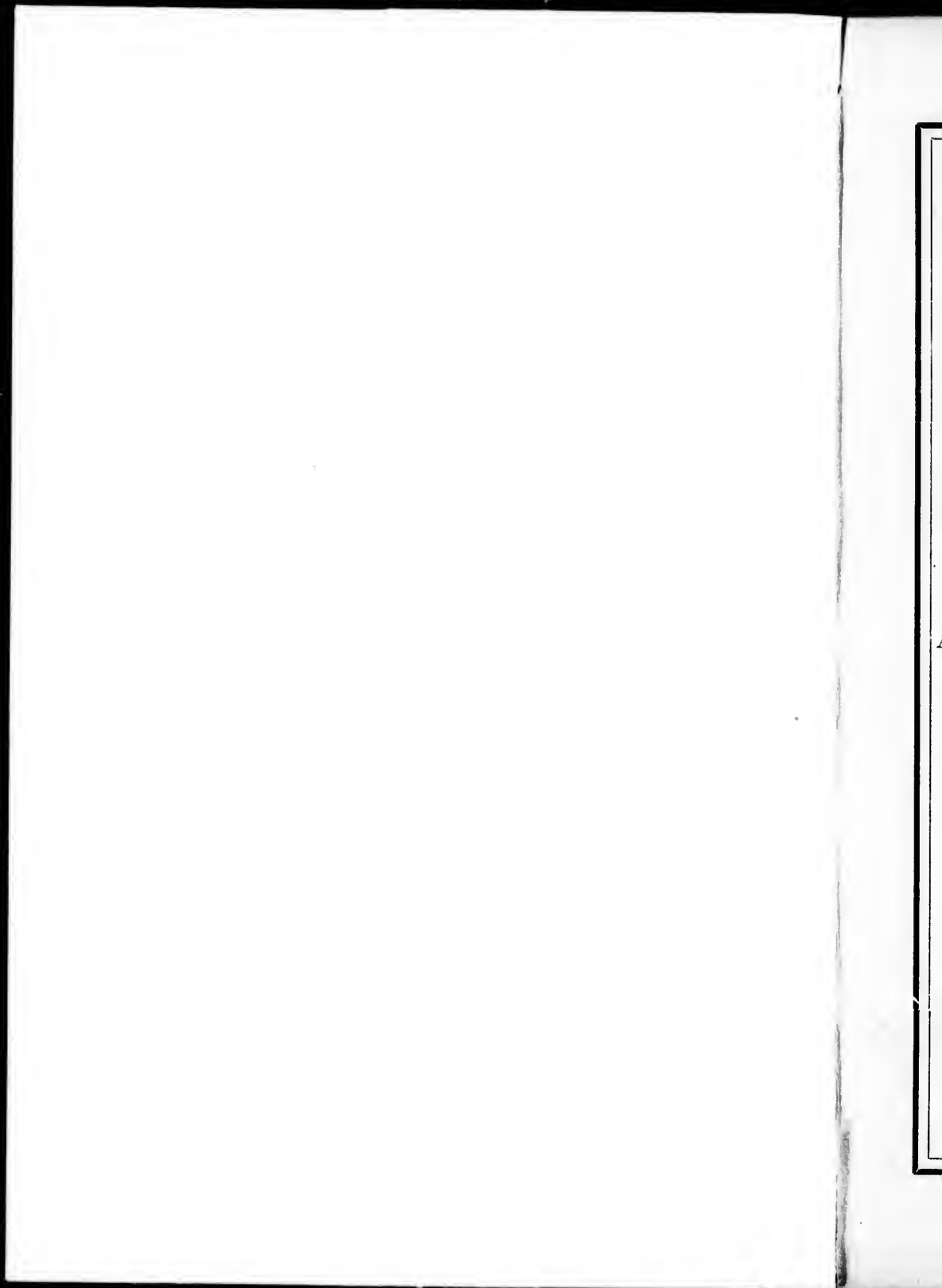
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CONSTITUTION

AND

CANONS

OF THE

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Assiniboia, N. W. Canada.

As formulated at a meeting of the Synod of the Diocese,
JUNE 3rd, 1885.

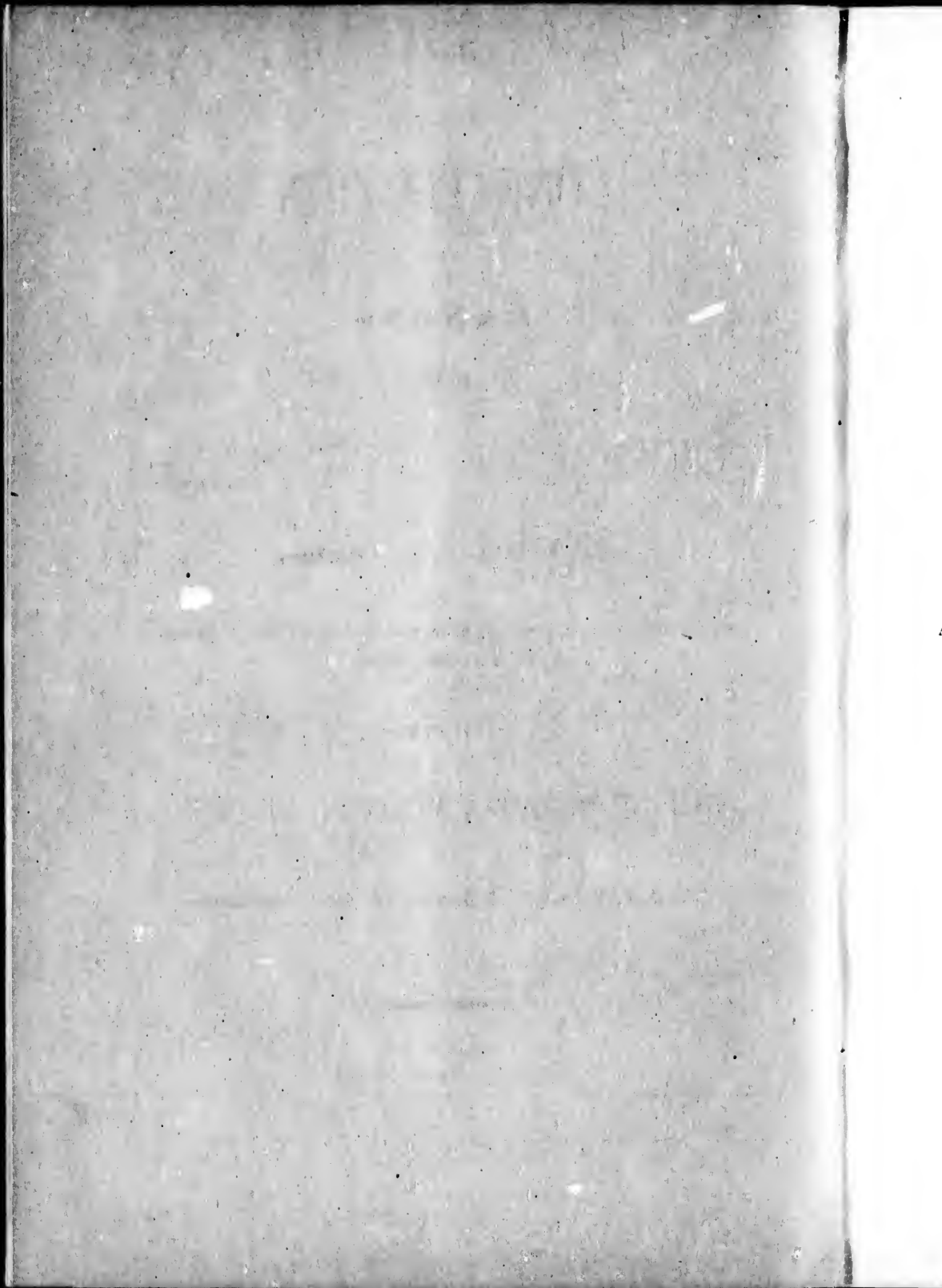
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IN THE NAME OF GOD, AMEN.

We, the Bishop, Clergy, and Representatives of the Laity of the Church Catholics, in that branch thereof commonly known as the "Church of England," residing in the District of Assiniboia, constituted a separate Diocese by Act of the Provincial Synod, on the 10th of August in the year of our Lord 1883, being assembled together for the purpose of framing a constitution and enacting canons for the said diocese, desire first to make the following solemn declaration of the principles upon which we propose to proceed.

We receive the Doctrine, Sacraments and Discipline of Christ as the same is contained and commanded in Holy Scripture, according as the Church of England has received and set forth the same in its Standards of Faith and Doctrine.

We receive the Book of Common Prayer of the Church of England, and of Ordering of Bishops, Priests and Deacons, to be used according to the form therein prescribed, in Public Prayer and Administration of the Sacraments and other Holy offices.

We accept the English version of the Holy Scriptures as appointed to be read in Churches; and further we disclaim for ourselves the right of altering any of the aforesaid Standards of Faith and Doctrine.

Provided that nothing herein contained shall prevent the Church of this Diocese from accepting any alterations in the version of the Bible, or the Formularies of the Church, which may be adopted by the Church of England, or from using any Prayer or Form of Prayer drawn up by the House of Bishops and recommended by the Synod of this Province, for any

special object not provided for in the Book of Common Prayer; and provided further, that it shall be in the power of the Bishop of the Diocese to permit, when he thinks it necessary in Missionary work, the abridging of the Services, and to draw up a special Service for any emergency in the Diocese, conforming as nearly as circumstances will allow to section 3 of "The Act of Uniformity Amendment Act 1872."

We further acknowledge ourselves bound by all Acts that may be passed by the Synod of this Province, so far as such Acts shall not interfere with the rights and privileges of this Diocese as a part of the Church Catholic.

CONSTITUTION OF THE SYNOD.

1. The Synod shall consist of the Bishop of the Diocese; of all Clergy in the Diocese duly licensed by the Bishop, and of the Representatives of the Laity elected as hereinafter provided.

2. Each congregation recognized by the Bishop, duly organized by the election of Church Wardens and Vestrymen, and having at least six registered communicants, shall be entitled to send one Layman as Representative, to be called "Lay Delegate." Two delegates may be chosen if the number of registered communicants is over thirty.

3. The Lay Delegates must be of the full age of twenty-one years, having been communicants for the twelve months preceding the election. One delegate must be a member of the congregation represented.

4. The voters for lay delegates shall consist of male communicants of the parish. No person shall vote for the delegate or delegates of more than one congregation.

5. The election of lay delegates shall take place in Easter-week or, if necessary, afterwards, at a public meeting specially called during Divine service on the preceding Sunday. The

Incumbent or his assistant shall preside at the meeting, or, in their absence, the meeting shall elect a chairman. A majority of those present shall determine the choice, and notice of the election, with the names and addresses of the delegates, shall be transmitted to the Secretary of the Synod.

6. Each lay delegate shall receive from his clergyman a certificate that he is qualified as above, and from the chairman of the meeting a certificate of his election as follows :

Parish or mission of.....
Congregation of Church. No. of
Registered Communicants

I hereby certify that at a meeting of the Communicants of this congregation held this—day of—18— Mr.—was duly elected as a delegate to the synod for the current year.

(Signed)——CHAIRMAN.

NOTE.—In the above clause the words "his clergyman" shall mean the clergyman at whose church he receives the Holy Communion or any clergyman who can certify that he is a Communicant.

7. At the election of delegates, *substitutes* may be elected, to act in case the delegates are not able to attend the meeting of the Synod.

8. In case of the death or resignation of a lay-delegate, or his ceasing to be a member of the congregation by removal from the neighborhood, (if the other member is not also a member of the congregation,) or from any other cause, the Incumbent shall within one month after such vacancy proceed to a new election at a meeting of which notice shall have been given the previous Sunday during Divine Service.

9. At the opening of the Synod one clergyman and one layman shall be appointed to examine the certificates of the lay-delegates and report on them.

10. The Synod shall meet annually unless otherwise ordered by the Bishop, and the time and place of meeting shall

be fixed by the Bishop, who shall also adjourn the Synod as he shall see fit.

11. A quorum of the Synod shall consist of at least one fourth of the Clergy of the Diocese and one fourth of the Lay Delegates.

12. 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 votes of the Clergy and Laity to 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.

13. A committee shall be appointed to be called the Executive Committee, to consist of the Bishop, or his Commissary, as President, and such members of the Clergy and Laity as the Synod may from time to time determine, so that, however, there shall always be an equal number of Clergy and Laity. Three in addition to the President shall be a quorum. The executive committee shall take the management of the various Diocesan Funds under the direction of the Synod, carry out the decisions of that body, prepare business for the annual meeting of the Synod, and at such annual meeting give in a report of its proceedings.

N. B.—The members of the Executive Committee shall be elected at the annual meeting of the Synod, and members shall remain in office until such re-election of the Committee, even though they may not be re-elected as Lay Delegates.

14. No alteration in the Constitution shall take place unless the proposition has been first sent to the Executive Committee for consideration, approved at the meeting of the Synod by the Bishop and a majority of two-thirds of each Order present, voting separately, and afterwards confirmed by the Bishop and a like majority of each Order at the meeting of the Synod the following year.

NOTES.—A "Communicant" in the above constitution shall mean, "one who has communicated at least three times a year, where he has had opportunity for so-doing."

When the "preceding Sunday" is mentioned it shall be understood that in places where Divine Service is not held every Sunday it shall suffice if notice is given on such preceding Sunday as Divine Service may be last held.

CANONS.

I.—OF SUBMISSION OF CLERGY TO THE PROVINCIAL AND DIOCESAN SYNOD.

That before ordination, licensing to a cure of souls, instituting or collating to any benefice or dignity, the Bishop shall require the candidate to make the following subscription and declaration of assent (as suggested by the Lambeth Conference):

"I, A. B., do declare that I consent to be bound by all the rules and regulations which have heretofore been made, or which may from time to time be made by the Synod of the Diocese of Qu'Appelle and the Provincial Synod of Rupert's Land, or either of them [and in consideration of being appointed

I hereby undertake immediately after final judgment to resign the said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation should at any time be passed upon me, after due examination had by the tribunal appointed by the Synods of the aforesaid Province and Diocese for the trial of a clergyman; saving all rights of appeal.]"

[The part in brackets to be omitted when there is no appointment to a cure of souls, or office, or trust.]

II.—OF SUBSCRIPTION, ETC., BY THE CLERGY.

Before ordination, licensing to a cure of souls, institution or collation to any benefice or dignity, each candidate, in addition to subscribing as already appointed, the canon of submission to the Provincial and Diocesan Synods, shall also, in the presence of the Bishop who is officiating, make and subscribe the following:

1. The declaration of assent.
2. The oath of allegiance.
3. The oath of canonical obedience.

The declaration against Simony shall be made and subscribed before institution to a benefice. Provided that the Bishop may, if he see cause, allow a citizen of the United States to take the oath of allegiance with the following addition: "While holding any ecclesiastical office or appointment in the Diocese of Qu'Appelle."

For these Declarations and Oaths see Appendix A, p. 28.

III.—OF THE DISCIPLINE OF THE CLERGY.

1. If any priest or deacon be charged with any offence against the laws ecclesiastical, or if there exist any scandal or evil report of his having so offended, the Bishop may, on the application of three male communicants of the parish or district in which the accused resides, or, if he shall think fit, of his own mere motion, issue a commission under his hand and seal to five Priests within the Diocese, for the purpose of making inquiry as to the grounds of such charge or report. Provided always that notice under the hand of the Bishop, of the intention to issue such commission, containing an intimation of the nature of the offence, together with the name or names and residence or residences of the party on whose application or motion such commission shall be about to issue, shall be sent by the Bishop to the clerk accused, fourteen days at least before such commission shall issue.

2. Notice of the place where and the time when every meeting of the commissioners shall be holden shall be given in writing under the hand of one of the commissioners to the clerk accused, seven days at least before the meeting, and it shall be lawful for the clerk accused or his agent to attend the proceedings of the commission, and to examine or cross-examine any of the witnesses, and all such preliminary proceedings shall be public or not as the commissioners may deter-

mine. The commissioners shall examine all witnesses tendered to them for examination, as well by any party alleging the truth of the charge or report as by the clerks accused, or whom they may deem it necessary to summon for the purpose of fully prosecuting the inquiry and ascertaining whether there be sufficient *prima facie* ground for instituting further proceeding.

3. The said commissioners, or any three of them, shall transmit to the Bishop under their hands the depositions of witnesses taken before them, and also a report of the majority of the commissioners present at such inquiry whether or not there be sufficient *prima facie* ground for instituting proceedings against the clerk accused, and such report shall be filed in the Registry of the diocese. On the application of the accused the Bishop shall cause to be delivered to such party a copy of the said report and of the depositions, on payment of a reasonable sum for the same, not exceeding five cents for each folio of ninety words.

4. With the consent of the clerk accused and of the party complaining, if any, first obtained in writing, the Bishop may, at any stage of the proceedings, pronounce without any further proceedings, such sentence as the said Bishop shall think fit, not exceeding the sentence appointed by the Provincial Canon of Discipline for the offence.

5. By the said Provincial Canon of Discipline the following are the offences for which a clerk may be tried, and the sentences that may be announced and punishment imposed upon conviction for each offence:—

(a)—*For Crime or Immorality.*—Admonition, suspension from the exercise of his office, or deprivation or removal from his office in the church, otherwise called deposition, and degradation from the ministry, according to the gravity of the offence.

(b)—*For Heresy or False Doctrine.*—If the person convicted shall retract his error in writing, addressed to the Bishop, within thirty days of the date of his conviction, or in the case of an appeal within thirty days of his receiving notice of the confirmation of the conviction, the only sentence shall be that of formal admonition in writing; if he fails to retract within the above period, he shall be suspended *ab officio et beneficio* for twelve months, and if at the end of that period he still fails to retract, sentence of deprivation of his office shall be passed upon him.

(c)—For wilful violation of the Constitution, Canons and Regulations of the Synod of the Diocese, or of the Provincial Synod: for the first offence, admonition; for subsequent offences, admonition or suspension for a period not exceeding three months.

6. If the commissioners report that there is sufficient *prima facie* ground for instituting proceedings, then, if the Bishop or party complaining think fit to proceed against the clerk accused, articles shall be drawn up and filed in the Registry of the Diocese, and the person accused, or any person on his behalf, shall be entitled to inspect the same without fee, and to require and have on demand from the Registrar, who is hereby required to deliver the same, copies of the same on payment of a reasonable sum, not exceeding five cents for each folio of ninety words.

7. A copy of the articles so filed shall be forthwith served upon the clerk accused by personally delivering the same to him, or by leaving the same at his usual or last known place of residence, and it shall not be lawful to proceed upon any such articles until after the expiration of fourteen days after the day on which such copy shall have been so served.

8. The Bishop may, by writing under his hand, require the clerk to appear before him, either in person or by his

agent duly appointed, at any place within the Diocese, and at any time after the expiration of the said fourteen days, to make answer to the said articles within such time as to the Bishop may seem reasonable; and if the clerk shall appear and by his answer admit the truth of the articles, the Bishop shall forthwith proceed to pronounce sentence according to Article 5 of this Canon.

9. If the clerk accused shall refuse or neglect to appear, or shall make any answer to the said articles other than an admission of the truth thereof, the Bishop shall proceed to hear the cause with the assistance of three assessors, to be nominated by the Bishop, one of whom shall be a barrister of not less than three years' standing and the others shall be Priests; and upon the hearing of such cause the Bishop shall determine the same and pronounce sentence thereupon according to clause 5. of this Canon.

10. Any charge under this Canon must be presented to the proper authority within two years from the date of the alleged offences; but when proceedings are brought in respect of an offence for which a conviction has been obtained in any court of common law, such charge may be brought against the person convicted at any time within six calendar months after such conviction, although more than two years shall have elapsed since the commission of the offence.

11. An appeal from this court shall be to the Court of the Metropolitan, under Sec. XII. 2. of the Constitution of the Provincial Synod, provided notice of appeal be given to the Bishop within thirty days of the conviction.

12. The Bishop may, if he think great scandal is likely to arise from the party accused continuing to perform the services of the Church while such charge is under investigation, inhibit him from performing any services of the church within the Diocese, and require him to supply a fit substitute, whom

the Bishop shall license, or failing his nomination of a substitute to the satisfaction of the Bishop, then the Bishop shall himself make provision for the cure of the accused by licensing a clergyman to supply it, assigning in payment a sum out of the stipend of the accused not exceeding a moiety of its amount, provided also that the Bishop may at any time revoke such inhibition and license respectively.

13. The following shall be the manner in which sentences under this Canon shall be announced and imposed.

1. *Admonition* shall be in private.

2. When the penalty of *suspension* is inflicted the sentence shall specify on what terms or at what time the suspension shall cease. During his suspension the Clergyman shall not exercise the function of his ministry in his own congregation or elsewhere, on pain of deprivation and deposition; and during such suspension the Bishop may appoint another Clergyman to supply the place of the suspended Clergymen, and may apply a part or the whole of the emoluments or income of the Parish, Mission or Cure to the payment of such substitute. When the sentence of suspension is pronounced, the Bishop shall cause such notice of it to be given to the Clergy and Laity of the Diocese as he shall think sufficient.

3. When the sentence of *deprivation* or removal from his office is pronounced, the connection between the minister so deprived or removed and his Parish or congregation shall be *ipso facto* severed, and all offices, rents, issues, profits and emoluments which he may hold by virtue of such office or ministry from which he has been deprived or removed shall wholly cease and determine.

Whenever a minister is so deposed or degraded from the holy ministry the Bishop who pronounces the sentence shall, without delay, cause such sentence to be publicly read

to the several congregations of the Diocese by the respective ministers thereof, and shall also give notice to all the Bishops of this Province.

IV.—DISCIPLINE OF THE LAITY.

Bearing in mind the wish expressed in the Communion Service that the Godly discipline of the Primitive Church may be restored, we are of opinion :

1. That it is the duty of every Church to seek by spiritual admonitions to reclaim those of its members who are living in notorious sin.

We therefore hold it to be the duty of every clergyman having Cure of Souls privately to admonish all evil livers among those committed to his charge, as need shall require and occasion shall be given. We would also remind the lay members of the Church that the clergy are required by the Rubric to repel from the Holy Communion all persons who are living in sin so open and notorious as that the congregation is thereby offended, and who, after due admonition, shall continue impenitent and without amendment of life.

Provided always that every clergyman so repelling any shall give an account of the same to the Bishop of the Diocese within fourteen days after at the farthest. And we are of opinion that it is the duty of the Bishop earnestly to admonish every person so repelled to qualify himself by repentance for re-admission to the Holy Communion.

Until the establishment of a form of process by a Provincial Synod, we are of opinion that in cases where all spiritual admonitions have failed to reclaim members of the Church who are living in notorious sin, it may become the duty of the Bishop, with the aid and concurrence of his Priests, to pronounce such persons excommunicate so far as to release any clergyman from the obligation to use the burial service, if they should die without sufficient proof of repentance.

V.—OF ELECTION OF THE BISHOP.

By the regulation of the Provincial Synod, until such time as there are at least twelve clergymen in the Diocese in Priest's Orders who are supported either by endowment or by their congregations, the selection and appointment of a new Bishop rests with the Archbishop of Canterbury, after consultation with the Metropolitan and such Bishops of this Province as can be conveniently communicated with.

When there are twelve clergymen in the Diocese in Priest's Orders who are supported either by endowment or by their congregations, the Bishop shall be elected by the Diocesan Synod, subject to the election being confirmed by the Metropolitan and two other Bishops of the Province.

Within six weeks of a vacancy taking place a meeting of the Synod for the election of a Bishop shall be called by the Archdeacon, if there be such an officer, or by the Senior Archdeacon, if more than one, or by the Senior Clergyman in the Diocese, according to date of licence in the Diocese, if there be no Archdeacon, who shall preside at such meeting.

The voting shall be by Orders.

Within two days after such meeting the presiding officer shall send to the Metropolitan a duly attested certificate of the election for the confirmation of the Bishop, as provided for by the Provincial Synod.

IV.—OF THE CREATION OF DIGNITARIES AND OFFICIALS.

The Bishop shall have power to appoint a Dean, Archdeacons, with such divisions of the Diocese as he may consider best, Rural Deans, and Chaplains; and also to appoint or remove any of the following officials, Commissaries, general or special, Chancellor or Registrar; as soon as he considers such dignitaries or officials necessary or desirable for the Diocese.

VII.—OF LAY READERS.

The Office of Lay Reader shall be to read the Word of God in the congregation, and in the absence or illness of the Clergyman to read in the congregation any appointed portions of the Morning and Evening Prayer, not including the Absolution or any part of the Communion Service, and such sermons as he shall be duly authorized to use; or to preach or expound the Word, if he be specially licensed thereto by the Bishop; and generally to aid in Parochial and Mission work and perform such functions as it is competent for a Lay member of the Church to perform, and as he shall be directed to discharge, under the authority of the Bishop. When officiating he may wear the surplice.

The appointment to the office of Lay Reader shall be made by the Bishop. They shall have either a general license for the Diocese, or for a particular parish or mission. They shall not be employed in any place but at the request or with the consent of the clergyman in charge, and they shall be entirely under his control and direction, and shall be removed at his request. They may be set apart for the office at such place and in such form as the Bishop may appoint.

VIII.—ON PAROCHIAL ORGANIZATION.

1. Any district, where services are performed and a congregation organized according to clause two of the Constitution of the Synod, may be erected by the Bishop into a parish having defined limits, with a clergyman in charge, who shall be called the incumbent, and may be collated or instituted and inducted with such forms as may be enacted by the Synod, or till such forms be enacted, as the Bishop may appoint. But such district shall not include any part of an existing parish without the consent of the incumbent and the majority of the vestry of such existing parish; provided that if such consent be refused the Bishop may refer the matter to the Executive Committee, and the Executive Committee shall

on full consideration of the case report to the Bishop, who may then carry out the division of the existing parish if the Executive Committee report in favor of that measure, but not otherwise.

2. The Bishop may at any time, if he think it advisable, change the boundaries of a parish or parishes on the petition of the incumbent and vestry of the parish or parishes interested.

3. After the limits of a parish have been canonically defined, no clergyman, though holding the license of the Bishop, shall have public prayer, or service, or administer the sacraments within such limits, whether according to the prescribed order of the church or not, without the consent of the incumbent or clergyman in charge of such parish.

Provided that a clergyman may visit ministerially, with private administration of the sacraments, if necessary, any person or family in the habit of attending his ministrations.

Provided also, that any clergyman shall be at liberty to give spiritual comfort and counsel to any one seeking for it, by personal visit, if he think it desirable.

Provided also, that this shall not prevent the Bishop licensing a clergyman to officiate as chaplain in any hospital, jail, penitentiary, or other public institution or school within any parish, or for those employed on a railway, or by any employer of labor.

4. Whenever a parish shall become entirely self-supporting, it shall be called a Rectory.

5. Every male worshipper in the church, having been baptized and being of the full age of eighteen years, is entitled to act as a parishioner or vestryman. Provided always that any person voting may be required by the chairman of

the meeting, or any parishioner present, to sign the following

DECLARATION.

I do hereby declare that I am a member of the Church, and a *bona fide* worshipper at

6. In every parish there shall be two Churchwardens selected from the communicants,—one to be appointed by the clergyman and one to be selected by the parishioners, and not less than four nor more than twelve *vestrymen* elected by the parishioners.

7. The incumbent, every clergyman licensed to the cure of souls and regularly officiating, and Churchwardens shall be *ex officio* members of the vestry.

8. The Churchwardens and vestrymen shall be annually chosen at a meeting of the parishioners on Easter Monday, or as soon afterwards as may be convenient.

9. Notification of the election of Churchwardens and vestrymen shall be given by the chairman of the meeting to the secretary of the Synod.

10. Churchwardens and vestrymen shall continue in office until their successors are appointed.

11. If the office of the Churchwarden chosen by the parishioners, or of a vestryman, shall become vacant by death, resignation, or otherwise, a meeting of the parishioners shall be called, as soon as may be convenient, to elect some other fit person to the vacant office.

12. If the office of the Churchwarden appointed by the clergyman shall at any time become vacant by death, resignation, or otherwise, it shall be the duty of the clergyman to appoint some other fit person to the vacant office.

13. As soon as may be after such appointment the clergy-

man shall make a return in writing to the vestry, of the person chosen by him to fill the vacant office, and shall cause a written notice of the said appointment to be forthwith attached to the church door.

14. Every person elected to fill the office of Churchwarden or vestryman, shall, before acting in such office, sign the following declaration :

I declare that I will faithfully and truly execute the office of
within my parish, to the best of my skill and
knowledge.

15. It shall be the duty of the Churchwardens and they are hereby empowered :

a. To see that divine service is decently and regularly performed ; to have, jointly with the incumbent, custody of all monies belonging to the Parish ; to procure all things requisite for Divine Service, and for the supply and safe custody of Parochial Records ; to have the joint disposal with the Incumbent of all offertories, except on days when the collections are ordered by the Synod, when they shall be assigned as directed by the Synod.

In the case of any disagreement between the Churchwardens and the Incumbent respecting the disposal of the offertories, there shall be an appeal to the Bishop of the Diocese as Ordinary, who shall finally decide the question.

b. To collect the offertories and have them entered in a book kept for the purpose ; to keep the parochial accounts and to pay all sums received for the specified purposes.

c. To attend on the visitation of the Bishop or his Commissary or the Archdeacon, whenever cited, and in case of the death of the clergyman, or his inability through sickness to perform his duties, to report the same to the Bishop.

d. To keep the fabric of the Church and its appurte-

nances, in repair and insured, subject to the direction of the Bishop or Archdeacon.

e. To maintain good order and quiet in and about the church or place of worship, and in the adjoining roads and public places, during Divine worship; and, if necessary, prosecute all offences against that good order and quiet.

f. To take care as far as possible that the Parishioners are accommodated in the church.

g. To give attention to the Parsonage and grounds during any vacancy of the cure, communicating when advisable with the trustee or trustees of the property.

16. It shall be the duty of Vestrymen and they are hereby empowered:

a. To assist the Churchwardens in the collections of offertories and contributions for general or special purposes; and in taking care, as far as in them lies, that the clergyman's stipend is regularly secured and paid, according to Diocesan regulation.

b. To see that the yearly accounts, duly audited, are laid before the Parochial meeting, and that a copy of the audited accounts are transmitted to the Secretary of the Synod.

c. In Vestry meeting to deal with all matters committed to them by the Synod or other authority, to consider and determine upon whatever may be remitted to them by the clergyman or Churchwardens, and by resolution to express their wishes on any subject to the clergyman or Churchwardens.

17. The Parishioners are to be duly summoned for consultation and co-operation when any large outlay of money is proposed, or when means must be raised to meet such an outlay.

18. After the accounts have been audited, any balance in

hand must be handed over to the new Churchwardens, together with the church goods, inventory and terrier.

19. The following books are to be kept by the Parish :

a. A book for entering the minutes and resolutions of all Parish and Vestry meetings.

b. A cash book and ledger for the Parish accounts in which shall be entered all the receipts and expenditures, and the assets and liabilities of the the Parish. (Form in Appendix.)

c. A book for entering the amount of alms and collections in church.

d. A book for entering all services that take place in church with the name of officiating clergyman, if not one of the clergy of the Parish, signed by himself if possible.

e. A register of the names of those who are qualified to act as Parishioners, and distinguishing those who are communicants.

20. An inventory shall be kept of all church goods belonging to the Parish and a terrier of the lands.

PAROCHIAL AND VESTRY MEETINGS.

21. In every parish there shall be a meeting of the Parishioners on Easter Monday or as soon as possible afterwards, for the purpose of receiving and passing the year's accounts and of appointing and electing Churchwardens, Vestrymen, and two Auditors, for ensuing year.

22. The Incumbent shall be the convener of all Parish or Vestry Meetings ; if there be no clergyman, the Church warden or Churchwardens shall convene such meeting.

23. The Incumbent shall call a meeting of the parishioners or of the Vestry, on receiving a written requisition, to that effect, signed by a majority of the Vestry.

24. The presence of at least one-third of the members of the Vestry, including one of the Churchwardens, shall be necessary to constitute a meeting of the Vestry, for the due exercise of its powers.

25. Notice of every meeting of parishioners must be given in writing or printing, signed by the convener and affixed to the church door at least three days, including one Sunday, before the day on which the meeting is to be held.

26. The notice must state the time and place at which, and the purpose for which, the meeting is to be held; and shall be framed in the following form :

FORM OF NOTICE.

Notice is hereby given that a meeting of the parishioners of _____ Parish will be held on _____ day of _____ at _____ o'clock in the _____ for the purpose of _____ . Every male worshipper in the Church, having been baptized, being of the full age of eighteen years, is entitled to attend and to vote.

Dated this _____ day of _____ 18 _____

 Convener.

27. Similar notice shall also be given by the officiating clergyman, in the church, on a Sunday before the meeting.

28. The clergyman is ex-officio chairman of all Parish or Vestry meetings. If the Cure be vacant, or the Incumbent be absent, the clergyman's Churchwarden shall be chairman.

29. The chairman has the usual powers appertaining to the chairman of any public meeting. It is his duty to remain in the chair until the business is concluded, or the meeting adjourned; to keep the meeting when necessary to the specified purpose of its assembling, and to decide all questions of order. He shall have the same right of voting as if not in the chair,

and an equality of votes shall be considered as negating a proposition.

30. The right of adjournment is not in the Incumbent but in the whole assembly; and the question of adjournment must be decided by a majority of votes.

31. Minutes of proceedings and resolutions of every Parish or Vestry meeting shall be correctly entered in a book, and unless the minutes were read and approved at the close of the preceding meeting, the first business of every meeting shall be the reading, passing, and signing by the chairman, of such minutes of the preceding meeting.

32. Every Parish or Vestry meeting shall be opened and closed with prayer.

33. Incumbent in this Canon shall include Curate in charge.

MISCELLANEOUS REGULATIONS.

1. The Bishop is an *ex-officio* member of all committees without being named as such when they are formed.

2. The business decided upon by the Executive Committee to be brought before the Synod shall be printed and placed in the hands of the members of the Synod at least a fortnight before the meeting of the Synod.

3. Whereas it is expedient that there should be obtained from time to time a full, accurate statistical view of the state of the Church in this Diocese, it is hereby ordered that every Minister having the care of souls shall immediately after Easter in each year prepare, and caused to be delivered to the Secretary of the Synod, a statistical Parochial Report stating the number of families and individuals belonging to the Church, of communicants, and of children attending Sunday schools or under catechetical instruction in his Parish or Mission for the time being; also the number of persons who have been baptized or confirmed, and of marriages and burials that have taken place, the number of times and places where services held in the Mission, together with the amount of contributions for Church or other objects that have been made during the year ending the Easter previous, and so on; and a statement in form attached A of the receipts and expenditure, and the assets and liabilities of the Parish, and it shall be the duty of the Secretary of the Synod to condense and combine in one report the aforesaid particulars in the Parochial Reports, and to print the same together with such other information as the Bishop or the Executive Committee of the Synod may from time to time furnish as an Appendix to the Synod Report, and copies thereof shall be circulated by him under the sanction of the Bishop.

ORDER OF PROCEEDINGS AT MEETINGS OF SYNOD.

1. The business of every day shall be preceded by special prayer for the Divine guidance and blessing, according to a form authorized by the Bishop.

2. After this prayer the Secretary shall call over the roll of the Clergy, to be furnished by the Bishop, and the list of Parishes and Missions entitled to send representatives, when the names of the Clergy and Laity present shall be marked.

3. Upon the first day of each session the certificates of the Lay Delegates shall be examined in accordance with clause 9 of the Constitution of the Synod.

4. The order of business after the reading and accepting of the minutes of the previous meeting, shall be :

Presenting reports of committees,

Appointing committees.

Presenting, reading and referring memorials and petitions and communications.

Giving notices of motions.

Taking up unfinished business.

Considerations of motions.

5. All notices of motion given by a member of the Synod for proceeding at a subsequent meeting shall be read over at such meeting, and may be taken up by any member present at such meeting in the same manner as if he had himself given the notice.

6. Before the final adjournment of the Session the minutes of the last day shall be read and approved.

RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2. When any member is about to speak for the information of the Synod, he shall rise and address himself to the Chair.

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop or committee) unless seconded and reduced to writing. Every member giving notice of a motion may at the same time announce the name of the person by whom it shall be seconded.

4. No member shall speak more than once on the same question without asking and receiving permission from the Chair, except the mover of a motion who shall have the right of reply.

5. When a question is under consideration no other motion shall be received unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order here named.

6. Motions to adjourn or to lay on the table shall be decided without debate.

7. When a motion has been read to the Synod by the secretary, it cannot be withdrawn by the mover without the consent of the Synod.

8. Each member shall have the right to require at any period of the debate, that a question in discussion be read for his information.

9. A member called to order whilst speaking shall sit down unless permitted to explain.

10. All questions of order shall be decided by the Chair.

11. All amendments to a motion shall be considered in the order in which they are moved.

12. When a proposed amendment is under consideration no amendment to such amendment shall be in order.

13. All amendments to any question shall be decided on before the question or motion on which they arise is proposed for decision.

14. A resolution proposed for confirmation cannot be amended, but must be accepted or rejected as a whole.

15. Whilst any question is being put from the Chair the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

16. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.

17. A question being once determined shall not again be drawn into discussion in the same Session without the special sanction of the Bishop.

18. No protest or dissent shall be entered on the minutes of the proceedings: but, when required by any one member the number of affirmative and negative votes shall be recorded.

19. When the Synod is about to rise, every member shall keep his seat until the Bishop or other person presiding has left the chair.

20. Unless called upon by any member of the Synod to do so, it shall not be the duty of the Chairman of the House to ascertain the number of Clergy or Lay Representatives present.

RULES REGARDING COMMITTEES.

1. The names of members of Committees shall be proposed by any member of the Synod, and if no more than the number of members of such Committee be proposed, then that shall be such Committee, but if a greater number, then a ballot shall be taken for such Committee.

2. The reports of Committees shall be in writing, signed by the chairman, and shall be received in course.

3. The Chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.

4. All reports of Committees recommending any action or expression of opinion shall be accompanied by a resolution for the action of the Synod thereon.

5. It shall be imperative for all Committees appointed at any Session of the Synod to report at its next session, and not later, unless by consent of the Synod a longer time to do so be granted.

6. Any Committee appointed by the Synod, shall be considered a standing Committee until discharged by the usual vote.

APPENDIX A.

THE DECLARATION OF ASSENT.

I, _____, do solemnly make the following declaration: I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of the Ordering of Bishops, Priests and Deacons. I believe the Doctrines of the Church of England, as herein set forth, to be agreeable to the Word of God; and in Public Prayer and Administration of the Sacraments I will use the Forms in the said Book prescribed, and none other, except so far as shall be ordered by lawful Authority.

THE OATH OF ALLEGIANCE.

I, _____, do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, her heirs and successors, according to law. So help me God.

THE OATH OF CANONICAL OBEDIENCE.

I, _____, do swear that I will pay true and canonical obedience to the Bishop of Qu'Appelle in all things lawful and honest. So help me God.

THE DECLARATION AGAINST SIMONY.

I, _____, solemnly declare that I have not made, by myself, or by any other person on my behalf, any payment, contract or promise of any kind whatsoever, which, to the best of my knowledge and belief, is simonial, touching or concerning the obtaining the preferment of _____, nor will I at any time hereafter perform or satisfy, in whole or in part, any such kind of payment, contract or promise made by any other without my knowledge or consent.

For declaration of submission to the Provincial and Diocesan Synods, see p. 7.

FORM A.

PARISH OF.....

Statement of Receipts and Expenditure for the Year ending Easter, 188...

RECEIPTS.	AMOUNT.	EXPENDITURES.	AMOUNT.
Offerories.....		Salary of Minister.	
Envelopes.....		Other Salaries.....	
Grant from Mission Fund.....		Fuel and Light....	
Collections for Missions, &c.....		Repairs to Church.	
Other Receipts.....		Insurance on Bldgs.	
		Advertis'g & Printg	
		Other expenses.....	
		Int. on debt (if any)	
Balance last Easter.		Balance last Easter.	
Balance this Easter.		Balance this Easter.	

Statement of Debt on Buildings, Easter, 188... (if any).

Loan from.....	on.....	\$
do.		
Total debt.....		\$
Paid off during the year ...		\$
Present indebtedness.....		\$

Statement of Assets and Liabilities, Easter, 188...

ASSETS.	AMOUNT.	LIABILITIES.	AMOUNT.
Church Building ...		Mortgages (if any).	
School House.....		Accounts unpaid ...	
Rectory or Parson'g		Balance due do. ...	
Land		Interest due unpd.	
Organ		Other liabilities	
Other Assets.....			

	Church Building.	ASSETS.
	School House.	
	Rectory or Parsonage	
	Land.	
	Organ.	
	Mortgages	LIABILITIES.
	Accounts Unpaid.	
	Salaries due Unpaid.	
	Interest due Unpaid.	

FROM EASTER IS..... TO EASTER IS.....

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ACT.

An Act to incorporate the Synod of the Diocese of Qu'Appelle, and for other purposes connected therewith.

WHEREAS the territory now comprising the diocese of Qu'Appelle being the district of Assiniboia, in the North-West Territories, as defined by the Parliament of Canada, and set forth in a map dated the fifteenth day of March, one thousand eight hundred and eighty-three, was separated from the diocese of Rupert's Land and the diocese of Saskatchewan, by resolution of the Provincial Synod held at Winnipeg in the month of August, one thousand eight hundred and eighty-three, and set apart as a separate and independent diocese, to be known as the diocese of Assiniboia, such name having been subsequently altered according to the provisions laid down by the Provincial Synod, at a meeting held in the City of Winnipeg, in the month of September, one thousand eight hundred and eighty four, to the diocese of Qu'Appelle; and whereas the Synod of the diocese of Qu'Appelle, being a diocese of the Ecclesiastical Province of Rupert's Land, have, by their petition, prayed for the passing of an Act to incorporate the Synod of the said diocese; and whereas it has been desirable that the Synod of the said diocese should be incorporated, and that certain powers should be granted to such incorporation: Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

1. The bishop, clergy and laity of the said diocese of Qu'Appelle are hereby made and constituted a body politic and corporate, under the name of the "Synod of the Diocese of Qu'Appelle," hereinafter called the corporation, and shall

FROM EASTER 18..... TO EASTER 18.....

ASSETS.

LIABILITIES.

have all the rights, powers and privileges incident to such incorporation.

2. The said Synod shall be constituted according to the provisions laid down by the Provincial Synod of the said Ecclesiastical Province of Rupert's Land, for the constitution of Diocesan Synods.

3. All property which has been acquired by, or come into the possession of, or is held by the corporation of the Synod of the diocese of Qu'-Appelle, whether in trust or otherwise, shall be held by it as constituted under this Act, in the same manner as if the corporation had been so constituted from the first.

4. The corporation may take and hold lands, tenements and hereditaments for the uses and purposes of the Church of England in the said diocese, including the uses and purposes of any parish and mission institution, college, school or hospital connected with, or intended to be, or which may hereafter be connected with the Church of England, or the Church of England in Rupert's Land, and every devise by will, gift, deed, conveyance of land or any estate or interest in land to the corporation, shall be valid and effectual, the Acts of Parliament commonly called the Statutes of Mortmain, to the contrary notwithstanding: Provided always, that in case of any devise by will of any land or any estate or interest in land to the corporation, the same shall be made and executed at least six months before the death of the person devising the same, and shall be registered not later than six months after such decease; and provided, also, that the corporation shall, within ten years after its acquisition of any such real estate, sell or otherwise dispose of, and alienate so much of such real estate as is not required for the use and occupation, or other like purposes, of the corporation.

5. The corporation shall, in addition to the powers con-

ferred upon it by the next preceding section of this Act and subject to the provisions thereof, have power to sell, exchange, alienate, mortgage, lease or demise any lands, tenements and hereditaments held by the said corporation, whether simply by way of investment for the uses and purposes set forth in the next preceding section of this Act or not, and the corporation may also, from time to time, invest all or any of its funds and moneys, including the Episcopal Endowment Fund, in and upon any mortgage security of lands, tenements and hereditaments, and in other securities in any part or parts of the Dominion of Canada, and for the purposes of such investment or investments may take, receive and accept a mortgage or mortgages or an assignment or assignments thereof, whether such mortgage or assignment be made and executed directly to it in its own corporate name or to some other corporation or body politic and corporate or to some company or person or persons in trust for it, and shall have and enjoy the same, and as large, full and ample powers and rights of sale and foreclosure, action and suit upon and for the purpose of enforcing the covenants, stipulations, conditions, agreements and all matters and things contained in such mortgages or any of them and in as ample a manner as if it were a private person able and capable in law; and furthermore, may sell, grant, assign and transfer such mortgages or any of them to any person, company or body capable of receiving any assignment thereof, and may release and discharge such mortgages or any of them and either wholly or partly.

6. The corporation may exercise all its powers by and through its executive committee, or such boards or committees as the Synod, from time to time, appoint by by-law for the management of all or any of the affairs or property of the corporation, but in accordance only with the trusts relating to any property upon or for which the same is held.

7. Any deed in which the said "The Synod of the Diocese of Qu'Appelle" is *eo nomine* named as party, shall (if suffi-

cient in other respects) hereafter be sufficient and effectual to completely pass all the title of the corporation in and to any lands, tenements or hereditaments thereby conveyed, granted or demised for and to the extent of such interest as may thereby be created if such deed have affixed to it the corporate seal of the corporation, verified by the signature of the Bishop of Qu'Appelle or his commissary appointed for that purpose by him in writing, and the signature of the secretary of the Synod, or of the executive committee of the Synod for the time being, and any such deed so executed shall be deemed to be well and sufficiently executed.

8. The Church of England in all deeds, instruments and documents applying to that part of the North-West Territories included in the Church of England Diocese of Qu'Appelle shall mean, unless a different construction is to be gathered from the said deed, instrument or document, the church organized by the members of the Church of England for self-government under the name of the Church of England in Rupert's Land.

9. This Act may be cited as "The Qu'Appelle Synod Act," and shall apply and be in force in the North-West Territories

A PASTORAL
TO ALL PERSONS IN COMMUNION WITH THE
CHURCH OF ENGLAND IN THE DIOCESE
OF QU'APPELLE.

Brethren, beloved in the Lord :

As it is just a year since, in the Providence of God, I was called to the oversight of this Diocese, I think that the time has arrived for me to place before you in a manner that shall reach a larger number than are reached by an Address at the Synod, some information concerning the present position of the work of the Church in the Diocese, its prospects, and its wants.

I feel, and, I trust I am only in this interpreting the feelings of many others, indeed of all who have at heart a real desire for the welfare of our Church, that every member should take an interest not only in the congregation or Parish in which he happens to be placed, but as far as possible in the whole body. The Church, indeed, will never prosper as it ought until this is the case. We want, above all, more union and brotherly love, and wider sympathies. We want to realize more profoundly that the Diocese, and not the congregation, is the unit of the Church's Divine system. Through the Diocese we are united with the whole body of the Church Universal throughout the world. The advantages of having such a large field of unity are many. Chiefly it enables the strong to help the weak, and the rich the poor, as members of one Body in which if one portion suffers all suffer with it. It also, however, enables those who from some cause or another may be in adversity to rejoice as they look beyond their own small circle, and hear of the prosperity that has been vouchsafed to the Church in other parts, and in which they feel that they, as members of the same Body, are privileged to have a share.

It is good for us, therefore, to know what is going on among our brethren. It helps us to take an interest in the general work; it encourages us in the task that lies more immediately about our own path; it stirs us up to godly emulation.

It is with this purpose, and with the earnest hope that it may be thus blessed by God, to the awakening of a more active interest in the work of our Church amongst its members, that I have determined to address to you this Pastoral.

Let us first see how God has blessed our work. This time last year, there were in this Diocese, which, as most of you know, is coterminous with the District of Assiniboia, (450 miles in length by 200 miles in

width,) three Priests and one Deacon. There are now, besides myself, nine Priests and three Deacons, and another Priest and a Layman (the latter to take charge of an Indian school) are on their way out from England.

Of buildings there were, at the same time, two school rooms used as churches, and two parsonages. There are now, besides the above, two duly Consecrated churches and one portion of a church sufficient for the present requirements of the place in which it is situated, and two more houses for the Clergy. Five more churches are already in progress and will be finished, I trust, before the end of the summer.

The Clergy are situated at Moosomin, Fort Pelly (Indian school and mission), Kimbrae (for York and Montreal colonies and all the country north of the Qu'Appelle), Grenfell, Qu'Appelle, the Fort, Regina, Moosejaw and Medicine Hat. The Priest who is coming from England will be stationed at Moose Mountains, where a log church has been built and Consecrated, and will have charge of the whole country south of the Little Pipestone to the frontier (about seventy miles).

For all this increase we must offer our most earnest and heartfelt thanksgiving to God. To Him alone be all the glory. Under Him we are chiefly indebted for the possibility of this work being done to the very great liberality of the help that we have received from England.

I was enabled while in England during the winter of 1883-4 to collect about £2,500, and about £400 in subscriptions for five years. Of this capital sum, £1,450 was paid over to the Society for the Propagation of the Gospel in Foreign Parts. That Society voted £1000 for the Endowment of the Bishopric, to be paid in proportional instalments towards an endowment of £10,000, and it also promised £400 a year for the income of the Bishop till the endowment has been completed. This income, as I stated in my Charge to the Synod last year, "I regard as simply so much added by the Society to the common fund out of which all expenses of the Church work in this Diocese are to be paid, at least till the increase of the wealth in the Diocese renders voluntary work on the part of the Clergy unnecessary—that is, till the Diocese does not require help from England."

As I then also stated, the Clergy and Laymen who came out with me, and those who have joined the work since, "have come without stipends, receiving only out of the common fund what is necessary for their maintenance and for carrying on the work."

The S. P. G. also voted £800 for the maintenance of the Clergy to the end of 1885.

The same Society also voted £500 for the erection of buildings in the Diocese, and the Society for Promoting Christian Knowledge has given a similar grant of £500 for Churches.

The S. P. G. has also since given £132 14s. 7d. out of a special fund for work among the Indians.

The Colonial Bishopric's Fund, and the S. P. C. K. both also voted £200 towards the Endowment of the See. These grants, however, will lapse at the end of 1889 if the further sum of £5000 needed to make up the Endowment to £10,000 is not secured by that time. They, like the S. P. G. grant, are given in proportional instalments to meet any sums that are collected.

Upwards of £3000 has been subscribed, chiefly in the last four months, and by two most munificent donors of £1000 and £1500 (the latter anonymous, given in the offertory at St. Paul's Cathedral, on St. John Baptist's Day,) for the Church Farm, which is to be a temporary home and place of instruction in agriculture for young men coming out to settle, and also a College for the preparation of Candidates for Holy Orders.

We have also received, in the last twelve months, \$980 from the Church in Eastern Canada.

The grants for buildings from the Societies in England are distributed by the Executive Committee of the Synod. One-fifth of the cost price of building, churches or parsonages, up to \$1000, being given as a grant, and one-fifth in addition if needed, as a loan.

The Synod has met twice during these twelve months, and at the last Session in June passed a Constitution and Canons for the Government of the Diocese. A copy of this Constitution, etc., can be obtained by any member of the Church desiring one, from Rev. H. H. Smith, Regina.

An Act has also been passed by the Dominion Parliament incorporating the Synod, and thereby enabling it to hold property.

So much for the past. We have much reason to thank God, and to take courage. *"Hitherto hath the Lord helped us."*

We must now look on to the future

A great amount has been done for us. We must now very earnestly try what we can do to obtain a larger measure of self-support among ourselves. For the first year, and in planting the work, I had no hesitation in trusting almost entirely for support to England, but now that this has been done so generously for us we must endeavor to devise some method whereby we may at least gradually take the responsibility of the support of the work on ourselves.

Let me again repeat what I said at the Synod last year, that *"moral wrong is done by any one who depends on the charity of others, even in spiritual matters, more than is absolutely necessary."*

We must remember that many of those who support our Missionary Societies in England, such as the S. P. G., from which we receive such large grants, and many of those who are contributing to our own Special Fund, do so for the love of Christ and of the work, at very great self-sacrifice to themselves, and out of very slender means. It is not only the rich who contribute out of their abundance, but many of the poorest

(and we boast that we have no really poor here) give out of their poverty. Since I have been here, I have heard of more than one instance of very special self denial in aid of our work—of a servant girl who gave the one bit of jewellery that she possessed that it might be sold, and the proceeds given to our fund, and of a governess who when scarcely able, through ill-health, to continue at her laborious work, was sustained and encouraged, as she said, by the thought of the “box” in which part of the proceeds of her work was to be placed. These are but samples of what many are doing to help the work of Christ in such countries as ours. We may well thank God for such evidences of zeal and devotion, as they must bring down a blessing on the work that is thus helped. But they bring with them also a terrible responsibility to those who are the recipients of such help. If people for whose sake this is done depend upon it too much, must it not amount, in the sight of God, to “defrauding the poor.” I speak strongly, for I feel strongly in this matter.

The Mother Church has undoubtedly a responsibility towards those children of hers who go forth to seek their fortunes in countries where as yet there is no provision for the maintenance of the Ordinances of religion, but those children have as great a responsibility to do what they can to provide for themselves in spiritual things as in temporal, and it is very easy for them, especially when they have been trained in a home where all the means of Grace have been freely provided for them by the piety of former generations, to shift their share of that responsibility unduly on that mother. And the longer people accustom themselves to a state of dependence, the more surely will the habit grow. Its evil effects have been seen in some of our older Colonies. While, therefore, I know that from the youth of the settlements in this district, and from the very wide area over which many of our people, who ought to be ministered to, are scattered, it is impossible that we should be anything like self-supporting at present, nor would the Church in England expect it for some time, we ought, I think, to *begin at once*, and adopt some method which will ensure as far as possible an increasing measure of self-support with the increase of population and prosperity in the country, and above all encourage the habit of giving as a necessary part of our religious duties.

Every member of our Church should give a DEFINITE PART of his or her income. Even children should be taught this great principle of giving to God out of what is given to them for their amusement or their private use, as a privilege and a pleasure. And as we look to God's Word for guidance we find that He required a *tenth* of their income from His people the children of Israel. Christians who are not under the Law but under Grace should have a higher standard for the measure of their gifts to God rather than a lower. They should certainly not be content with less. If every member of our Church, then, made even this the standard of his *dues* to God's service, at once, the resources of the Church would grow, as they ought to grow, with the wealth of the country. Many have thus tithed their income, and they have found that they were able to give far more than they thought before they could afford, and moreover they have found also that God wonderfully blesses such systematic regular giving. I heard lately of a merchant who began this principle when he had only a few hundred dollars to tithed. His *tithed* is now many thousands, but he goes on paying it as regularly as when he began with the few dollars. He

has seen no cause to regret the principle on which he began. When we accustom ourselves to reckon one tenth of our income as God's own, not ours, we do not feel the loss of it. It is as though we never possessed it. And yet it is voluntarily given to the Lord, and what we lend to Him is in the safest treasury.

Who will begin ?

The Clergyman of each District will be ready and glad to receive the names of any persons who may desire to enrol their names as tithe-givers. A definite promise made to some one else sometimes helps to give permanence to good resolutions.

But whether you resolve, my Brethren, to give this proportion of your income or not—some definite proportion every one must devote, who would give "*according as God has prospered him*," realize, I earnestly ask you, the great need there is for your utmost liberality if the Church is to be what she ought to be in the future of this country, and resolve that as far as you are each able, the Church of this Diocese shall be known as one that is jealous for the honor of being as far as possible self-supporting.

Already we need two or three more Clergy, but it is impossible to obtain them until more is done in the districts at present served by Clergy for their maintenance.

The wide area over which people are scattered in this country makes organization somewhat difficult, but still some kind of organization is absolutely necessary if success especially in financial matters is to be obtained. I venture therefore to suggest the following scheme.

1. That in every place or district where Services are regularly held a Finance Committee should be elected. This Committee might be the Churchwardens and Vestrymen, or it might be specially elected.

2. That it should be the duty of the members of such Committee to canvass all persons who avail themselves of the services of the Church and obtain from them promises of subscriptions, quarterly or monthly which the members to whom they are promised should also collect. One of the members of the Committee should be elected Treasurer, and to him the Collectors should regularly forward the list of subscribers and the amount collected.

This is already partially done in some places. It should be done everywhere.

N. B.—As it is well that all offerings to God should be visibly and solemnly presented to Him, it would be well if these subscriptions when received were presented by the Treasurer through the offertory at the time of Divine Service, but care should be taken that they be distinguished from the other offerings.

3. One half of the Funds thus collected should be paid quarterly to the Diocesan Fund, and the other half retained towards the expenses of the Clergyman in the district in which it is collected. The ordinary offertory would be for the expenses of the Services, or any special purpose for which notice would be given.

N. B.—The Diocesan Fund will be managed by the Executive Committee of the Synod, which will also have the disposal of the sums granted by the English Societies. And a statement will be published after the annual meeting of the Synod of the amounts thus received made up to the previous Easter. It must be remembered that in all cases at present and probably for some time, the Diocesan Fund will have to pay back to the District much more than the half of the subscriptions it will thus receive, but this apportionment will help to keep alive a sense of the unity of the Diocese, of the importance of which I spoke at the beginning, and in course of time the richer places would largely help the poorer.

The following facts may help to a more clear understanding of the amount needed in any district.

1. A Clergyman in this country, who must keep a horse to get from one station to another and to visit people in the neighbourhood as he ought to do, can scarcely be expected to live on less than \$1000 a year.

2. This, supposing he holds two Services every Sunday, means a necessary expenditure of about \$10 for each such service, besides any incidental expenses that there may be in connection with the Service.

3. From the above, each place can easily calculate what its share in the general expenditure comes to, according to the number of Services given to it, and therefore how much out of that it will contribute, and for how much it will be indebted to others.

I am convinced that there are many who do not give as much as they otherwise would because they do not as yet realize the need. It is for this reason that I have tried to put the expenditure before you in as plain a manner as possible.

There is one other matter about which I desire to say a few words.

An Association for Union in Prayer and Work with the Church in this Diocese has been formed in England. The rules of the Association are—

1. To make intercession by using the Prayer of the Association at least once a week; and by commending the work to God, from time to time, in Holy Communion.

2. To give help by some gift or labor of love, and advance the Church's work in this District, as opportunity offers; and other just claims admit.

I am sure we ought to be deeply thankful to know that there are over 500 who have enrolled themselves in this Association, and whose prayers therefore are week by week ascending to the Throne on our behalf. A work thus upborne by the intercessions of faithful souls must be blessed of God. There can be no greater comfort and help than to know that we have such prayers.

Do you, however, yourselves, my brethren, intercede for the work that is being done amongst you, as earnestly and as definitely as you might do!

Some of you may remember that the first message I delivered to you was this: "*Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.*" My first request to you was that you should make the welfare of your Church a special and definite subject in your prayers.

Perhaps it may help some of you in this if we had an Association for special Intercessory Prayer in this Diocese, and used the same prayer that is said in England. I have therefore had that prayer reprinted as adapted to our use, and any of the Clergy will be glad to give a copy and to enrol as an Associate any one who will promise to use it. I think people here ought to promise to use it at least three times a week.

And now, brethren, beloved in the Lord, I commend you to God, and to the power of His grace. May He establish, strengthen, settle you, and make you to be given to every good word and work, so that when the Lord shall return He may find in you a people bringing forth much fruit to the honour and glory of His Holy Name.

Your servant for Christ's sake,

ADELBERT,

REGINA,

BISHOP OF QU'APPELLE.

Feast of S. James Ap. & M., 1885.

