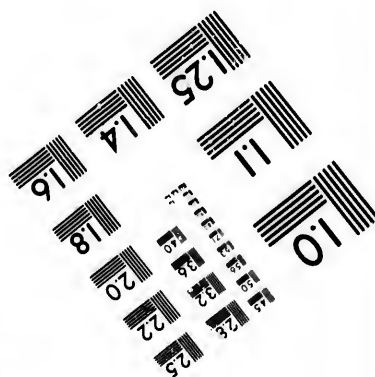
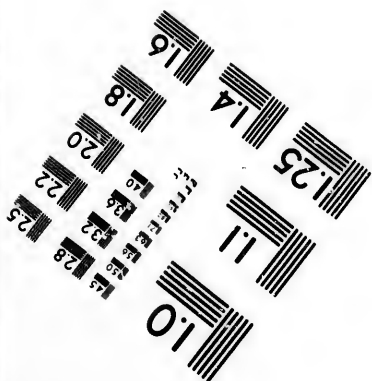
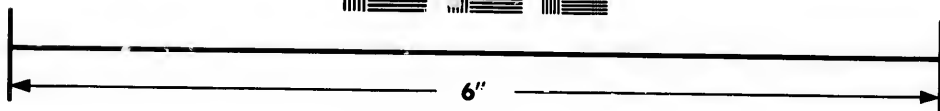
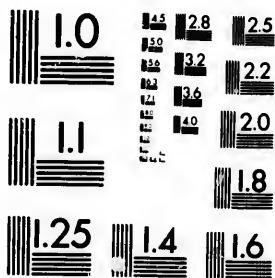


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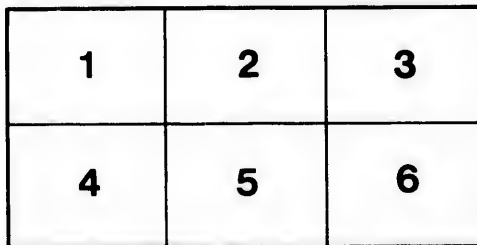
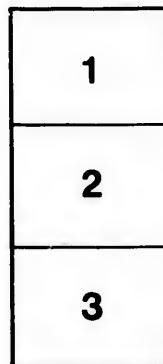
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REPORT

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OF THE

Synod of the Diocese

OF

RUPERT'S LAND.

CALLED BY THE BISHOP, AND HELD ON FEB. 24TH, 1869,

INCLUDING THE

PRIMARY CHARGE OF THE BISHOP.

Dedicated to the Synod, who requested its Publication.

Cambridge :

PRINTED BY J. PALMER, 23, JESUS LANE.

1869.

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RUPERT'S LAND DIOCESAN FUND.

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The Hon. and Right Rev. the BISHOP OF CARLISLE.
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NOTICE.

THE Bishop especially invites contributions to the Diocesan College of St. John's, which he believes will tend largely, by the blessing of God, to the future benefit of his diocese. The Endowment is as yet very small, and there is an urgent need of a new Building. Contributions for St. John's College or for the general purposes of the Diocese will be thankfully received by Rev. T. T. PEROWNE, Stalbridge Rectory, Blandford; Rev. C. A. JONES, 1, Dean's Yard, Westminster; Rev. G. HALE, Sidney College, Cambridge; Messrs. SMITH, PAYNE, AND SMITHS, Lombard Street, London; Messrs. MORTLOCK AND Co., Cambridge; and the COMMERCIAL BANK OF SCOTLAND.

PROCEEDINGS

OF THE

Synod of the Diocese of Rupert's Land.

The Synod was opened on Wednesday, Feb. 24th, 1869, being St. Matthias' Day, by the celebration of Divine Service at half-past 10 o'clock A.M., in St. John's Cathedral.

The Litany was read by the Venerable Archdeacon Cowley. The Ante-Communion Service was taken by the Bishop, the Epistle being read by the Venerable Archdeacon McLean.

After the Nicene Creed the Bishop took his seat within the Communion Rails in front of the Communion Table, being supported on either side by the Archdeacons of Assiniboia and Cumberland. He then called on the Registrar of the Diocese to read over the names of the Clergy, when the following answered to their names :

The Venerable JOHN McLEAN, Archdeacon of Assiniboia and Rector of St. John's.

The Venerable ABRAHAM COWLEY, Archdeacon of Cumberland and Incumbent of St. Clement's.

The Rev. JAMES SETTEE, Missionary at Scanterbury.

The Rev. HENRY GEORGE, Incumbent of St. Mary's, La Prairie.

The Rev. JOSEPH P. GARDINER, Incumbent of St. Andrew's.

The Rev. HENRY COCHRANE, Incumbent of St. Peter's.

The Rev. ROBERT PHAIR, Missionary at Fort Alexander.

The Rev. JAMES CARRIE, Incumbent of Headingley.

The Rev. SAMUEL PRITCHARD, Master in St. John's Collegiate School.

The Rev. DAVID B. HALE, Missionary at Fairford.

The Rev. GILBERT COOK, Incumbent of St. Anne's, La Prairie.

The Rev. GEORGE BRUCE, Missionary at Fort Pelly.

The Rev. WILLIAM CYPRIAN PINKHAM, Incumbent of St. James'.

The Rev. BAPTISTE SPENCE, Missionary at Islington.

The remaining ten Clergy of the Diocese being prevented by necessary causes were excused attendance.

The Bishop then delivered his Primary Charge, after which the Communion Service was proceeded with. The Offertory was for the Church Endowment Fund. The non-Communicants retired after the Prayer for the Church Militant. The Holy Communion was celebrated by the Bishop, who was assisted by the Archdeacons and his Chaplain, the Rev. Henry Cochrane.

A CHARGE

To the Clergy, Lay-Delegates, and Churchwardens of the Diocese of Rupert's Land, by ROBERT, Bishop of Rupert's Land, delivered February 24th, in the Cathedral Church of St. John's, and dedicated to the Synod of Rupert's Land, who by a unanimous vote requested its publication.

MY REVEREND BROTHERS AND BROTHERS OF THE LAITY,

Solemnity
of occasion.

In God's mercy the Church of Rupert's Land once more meets to receive her Bishop's Charge. The occasion is necessarily in itself a solemn one. The Angel of the Church has from his office to review the works, charity, service, faith, and patience of her members, and to endeavour by God's grace to address to them some words suitable for the times. But to my mind the great change that has taken place in the body of our Clergy greatly adds to the solemnity. What a lesson it gives on the ever-proceeding changes of life! Only five years have passed since the last Charge was delivered in this Cathedral by my predecessor, on the Epiphany 1864; yet both Archdeaconries, as well as the Bishopric, have new occupants. The number of the Clergy remains the same, but of those then labouring in the Diocese, three have been taken to their rest, and others have left the Diocese. If we look further back, Archdeacon Cowley and the Rev. Henry Budd are now alone with us of those who were Clergymen in the Diocese when Bishop Anderson delivered his Primary Charge.

Reference
to former
Clergy.

But I cannot pass over with a mere reference some of those who are no more with us. I often think how greatly favoured this Church has been in a succession of faithful and godly pastors. Gladly could I go back to the first brave and wise pioneer, the Rev. John West, for so I have learned to regard him, and follow up the progress of the Church from his arrival. But time will not admit of so lengthened a survey, and I must content myself with taking up the history of matters since they have fallen into my own hands.

Bishop
Anderson.

And first of all I thank God for the gentle, pious, and devoted life witnessed in your midst for fifteen years by my predecessor, Bishop Anderson. I doubt not that I am indebted not a little to the affectionate regard that his life brought to my office, for the ease with which the important measures that have of late years been introduced, have found their way to the confidence and support of Clergy and people. But the memory of Bishop Anderson so lives amongst you that it is unnecessary and, as he will see this, perhaps unbecomingly coming in me to say more. His yearning affection for the Indian Church you all know. He was, indeed, their "great praying-Father." When he came to this Diocese he found five clergymen in it. When he left it there were twenty-two. No one knows more than I what labour and effort are bound up in that simple fact. Probably many judge of their Bishop's work by what they see him do in his Diocese. But I can bear testimony that I have found my heaviest occupation in endeavouring to arouse Societies and friends of

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Church to a lively sense of our wants. And Bishop Anderson's affection for this land has not ceased with his resignation of the Bishopric. He remembers it kindly in his present important Charge. Constant are his long and kindly letters. And every year his noble congregation, so rich in good works, has at his call given a large contribution to our funds.

The late Venerable Archdeacon Cochran also has a place in the affectionate remembrance of our people. How could it be otherwise? Often have I heard his tall, powerful form described. He had a hand in the building of almost every Church. Every Parish—I may almost say every family of the old residents—remembers in him a benefactor. How indefatigable! how ceaseless he was in season and out of season, ever ready with the word of encouragement or admonition as he felt was needed! The effort made to establish a Scholarship at the young College as a memorial of him has been an entire success. I hope the day is not distant when with a suitable room we shall be able, as in such institutions in the old country, to have a day for commemorating Benefactors. The annual notice on that day of the foundation of this Scholarship will help to carry into the future the name of this noble worker.

The Rev. Thomas Cochran, son of the Archdeacon, died at Toronto during the past summer. By his will he has shewn that he shared in his father's affection for this land. He left a legacy of 500 dollars to the Cochran Scholarship, and bequeathed for such purposes, as the Church Endowment Fund contemplates, the reversion of the greater part of the residue of his property on the expiration of a life-interest.

The third clergyman whom we have lost by death is the Rev. Henry Budd, Junr. He died before my appointment to the See. I have often heard him spoken of as a young man of much promise.

In those who have left us to return to England we have also suffered great losses. But as it would be invidious in me to distinguish them, I would only express the hope that those who have succeeded to the spheres they occupied, may be enabled, by God's grace, to reap abundantly where they sowed. I am happy to say that from one of them, Archdeacon Hunter, I have received, in the shape of a collection for our Diocesan work, a welcome sign that he still thinks of us, as I know many remember him.

But in referring to those that have left us, I would be very wanting in what I feel is owing to yourselves, if I did not express how gratefully I appreciate the kind way in which my various suggestions for the well-being and progress of the Church have been received, and the cordial good-will with which they have been carried out. Clergy and people have worked with me as one man. Some of the changes that have been introduced have given not a little trouble in other Dioceses. With us there has not been the alienation of a single member. I know I owe this to your loyalty, and I heartily thank you. The changes proposed had no ulterior object. They were founded on no change of doctrinal views from those that have ever prevailed in this Diocese. You had full confidence that this was the case. You did not view every proposal with a suspicion of some lurking evil. You did not even search out better plans. But you loyally gave yourselves to the working of such as were proposed. They may not have been the best. As we meet

Archdeacon
Cochran.

Rev. T.
Cochran.

Rev. H.
Budd, Junr.

Clergy
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from time to time in Synod we shall doubtless see our way to improvements ; but this great result has been achieved—the peaceful adoption of temporary and introductory plans.

Governor
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Bay Com-
pany.

But when I endeavour to return thanks I feel I have many obligations to acknowledge. And first I would thank the Governor of Rupert's Land for his kindness and good offices in so many ways both to myself and to my Clergy. I have also to acknowledge the kind consideration given by the Council of Rupert's Land to proposals bearing on our Missions that I submitted to the Governor and its annual vote of £100 towards St. John's College. Nor can I omit mentioning the invariable courtesy I meet with from every officer of the Honourable Company in my travels. Thus in my late visitation I received every possible attention and hospitality when going to Georgetown in the steamer and at Michipieston, Moose, Rupert's House, Albany, and New Brunswick. And this has been my constant experience.

The Church
Missionary
Society.

Passing to our Church friends, I feel it my duty first of all to express our gratitude to the Church Missionary Society. Our debt to that beloved Society cannot be expressed in words. For nearly fifty years has it given an ungrudging assistance to this Diocese. Its Missionaries and Agents are scattered throughout its wide extent. All our Indian Missions with one exception are maintained by it. It has given and still gives large aid in what now forms the Settlement. The chief grant to the College comes from it. It pays my expenses in visiting its Missions on episcopal duty. And all this is done so heartily and cordially. I feel that we can never repay our obligations to this Society. I only hope to shew in some small degree my sense of them by the most careful effort to aid the efficient and economical carrying of their operations in the Diocese.

S. P. G.
and C. C. C. S.

To other Societies, the Society for the Propagation of the Gospel, and the Colonial and Continental Church Society, we are also under great obligation for continued grants to us, by which important Parishes and Missions are occupied by the Church.

S. P. C. K.

I have also to thank the Society for Promoting Christian Knowledge various grants in the shape of Libraries for the Clergy at various Stations, and to meet purchases for the Diocesan Book Depôt, the Depôt, and several parish orders. I also received a vote of £100 towards the erection of new Churches, from which I have yet only given a grant to Holy Trinity, Winnipeg. The Society has also agreed to give the remainder of its grant to St. John's College to aid the erection of a substantial Building. I hope the venerable Society may also be induced to give to us a vote towards the endowment of St. John's College. I believe it has frequently voted money for such an object. No diocese could more need assistance in this way than ours, whose colonial life has yet to begin. To none would such be more important.

The New
England
Company.

The New England Company have again shewn an interest in our work among the Indians by giving two Theological Scholarships to St. John's College three years and one General Scholarship to be held at St. John's Collegiate School. They can only be held by Indian students. I am thankful for this assistance and indication of interest in us, though the vote is not exactly given in

improvements; way at present most serviceable for us—indeed it is questionable if we shall be able to avail ourselves of the Theological Scholarships for some time, as the Church Missionary Scholarships may probably amply meet what we can venture upon in that way. I am fully sensible of the difficulties in the way of this Society aiding us more liberally and directly, but I cannot keep myself from expressing the hope that it may see its way to do it. Duty to the Indian, of whose interests they are the guardian, demands it. It is in this Diocese that the main work for the Indian exists. It is in this Diocese that the largest and most combined efforts are being made on his behalf. And it is especially in this Diocese in view of the future that there is an urgent necessity that there should be no delay in what is done.

To my Commissary, the Rev. T. T. Perowne, and the other friends in England who have aided us, I would also return our best thanks.

And here I gladly notice the kind welcome and generous aid given me to express our thanks on my late journey. I received several munificent donations for Church objects in the Moose District: one officer of the Honourable Hudson's Bay Company giving me £30 and another £25. I also received much kind help in Canada, and many marks of courtesy that I shall not soon forget.

At the request of the Dean of Huron I laid the foundation stone of the Hellmuth Ladies' College, which I believe will supply a great want. On the invitation of the late Bishop of Montreal I preached the sermon at the Opening of the Provincial Synod of Canada, with the special view of bringing our Diocesan work before the Church of Canada. I am reminded by this that I was also invited by the Bishop of Minnesota to preach at the Opening of the Convention of that Diocese, but had with much regret to decline the request owing to my movements. In the death of the Bishop of Montreal,

Dr. Fulford, this Diocese lost a warm friend. He took the kindest interest in our work, taking occasion several times to mention it at Meetings in England. One last affecting sign of his regard I cannot but mention, for I felt it much—when, I may say, falling into his rest he left with Mrs.

Fulford a small donation for us as his last gift to any object. At the Opening of the General Convention of the American Church, in Trinity Church, New York, I read the Consecration Prayer and consecrated the Elements. This was a very marked act of courtesy on the part of the Presiding Bishop of that great Church to a stranger Bishop, and, I may say, through him to the Church of England. How it carries us back to the old time of the Church! It was some such act of courtesy and Christian fellowship that Anicetus, Bishop of Rome, shewed to the aged Polycarp, when he visited Rome about the middle of the second century. How much more I could gladly say to you on the kindness I met with, for it was shewn to me officially, certainly as much as personally. But

must just mention my happy visit to that true-hearted friend of the Indian, Bishop Whipple, whose every word for them I know is wrung from a heart that is indignant for the wrongs that drive an uncivilised people to madness and the most awful outrages. I must also mention my visit to Nashotah House, the Missionary College of the American Church in the West, and to Lennoxville College in the Diocese of Quebec. There is a joint commemoration kept by

Friends in
England.

Kindness
and aid in
my late
journey to
visit the
Moose
Missions.

Bishop
Whipple.

Nashotah
House and
Lennoxville
College.

Nashotah House and St. Augustine's College, England, on St. Peter's Day. One cannot
 The Offertory at Nashotah House on that day last year was devoted to the How grand
 Missions. I also obtained a Collection at a Meeting in the Hall of Lennox the long ran
 ville College. I appointed the Venerable Archdeacon McLean my Commission that prog
 during my absence for the Visitation of the Moose Missions. And while he earnest
 I thank him for his kindness in acting. I would desire to express my highest he crisis?
 satisfaction with the way in which he discharged the duties of the office, and Dacotah, wh
 especially with the visits which he was good enough to make to the several he new E
 Parishes. 'Fathers an

Archdeacon
 McLean, my
 Commissary.

Change in
 the condition
 of the Settle-
 ment.

I began my Charge by adverting to the change that has taken place in the governess.
 body of our Clergy. There has been also a change in part of our field precedents
 work. In the short period of three years since I came to the Settlement I region's pre
 perceive considerable progress. I feel that the country is different from what be dry
 it was, and that the time is hastening on when the isolation of the past will states will c
 at an end. And it is well that it is so. In former times, isolated though Cities of the
 country was, there was so great a provision supplied by it for man's want herefore, t
 without any labour or care, that in general there was no difficulty felt by a Christian en
 family in getting its needs supplied. Even in the event of such a fearful, in ferti
 disaster as we have lately experienced, there were still the vast herds of the earth
 buffalo within easy distance, and supplies almost to any extent were obtainable Island, spok
 from them. How much everything is changed now, we all know! The Some of y
 trying winter we are passing through has told its tale. This Settlement earth, to a v
 no longer look on its grain crops or its grazing stock as merely giving rife and bu
 comforts and luxuries and adding to the stock of provisions. They are great sea of
 the future its main—practically its entire stay. Failure in our crops, which the world.
 we remain isolated, now means nothing less than want and starvation. That this b

The change then that we are beginning to experience has not come a dantrodde
 too soon. We shall be in constant peril till the country is occupied up to Pacific slope
 and means are provided naturally for the easy and cheap transit of goods California,
 Notwithstanding the great advance of population and the occupation of the gigantic
 towards us in Minnesota, we still labour under great disadvantages. Soon to floo
 carts have to freight our goods from St. Cloud for a distance of nearly 45 of Asia."
 miles, of which over 300 miles lie through uninhabited Prairie-land. It co truth. No
 nearly as much to freight goods to this from St. Cloud, though the charge questioned
 very reasonable, as it does to carry them from Liverpool, across the ocean states to th
 and then across all the long lines of railway up to St. Cloud. Of course, wh considerable
 winter comes upon us, the freighting over those unoccupied and snow-covered made stro
 plains becomes very severe and very costly. Of every £100 given to meet the s
 our wants in the present distress, scarcely £30 went in the purchase of the Still a
 and grain in Minnesota. The freighting swallowed up the remainder, outer worl
 that freighting has been done from this to Fort Abererombie often with ma will depen
 self-denial. But the advance of population towards us in Minnesota is rapid. If I
 I found this year a great change from what I saw three years ago. A calamity, i
 there is not the shadow of a doubt that the advance will come on wh be a large
 increasing rapidity till it comes up to us, and we share in its results. It producing
 a mere matter of time, and that time but a few years. The opening-up everything
 a good road from Fort William will doubtless on our side accelerate matt visitation

St. Peter's Dane cannot but look forward to the future that is to be seen in the distance. How grand is the progress of the Western States of the great Republic! Is the Hall of Lenoxe long range of country along the south of this land after some years to share in my Commission that progress? Is it strange that I should notice with the deepest interest the earnestness with which the American Church is rising to the necessities of the crisis? Listen to the words of my neighbour, the Bishop of Nebraska and of the office, a Dacotah, when preaching a few weeks ago the Sermon at the Consecration of the new Bishop of Oregon. Turning to the Bishops present he said: 'Fathers and Brethren, I appeal unto you. These are words of truth and taken place in Territories to-day will be empires to-morrow. There are no precedents in the past by which to measure the wonderful growth of that Settlement I region's present, or the certain splendour of its future. Scarcely will the ink be dry upon these letters of Consecration, before populous and powerful states will cover that wide expanse 'even to the great sea westward.' Giant solitudes of the plain are springing up whilst we hesitate and dally. Send for man's want, the Church fully equipped. Lay at once the foundations of a Christian empire in those vast regions, soon to be the home of millions, and of such a fearful, in fertility, wealth, and extent, to feed, nourish, and enrich all the peoples of the vast herds of the earth." Listen again to the words of Dr. Littlejohn, Bishop of Long Island, spoken also a few weeks ago respecting the same Bishop of Oregon. "Some of you, no doubt, regard our brother as going forth to the ends of the earth, to a vast solitude, to a region over which rolls no wave from our own as merely giving and busy life, and which feels little more than the spent ripples of this great sea of activity that swells around us. This is not the view of men of our crops, whilst the world. These men will tell you in hurried speech and with kindling eye that this brother, whom some of us commiserate as going forth to dwell in untrodden wastes, will not become an old man before he will see the vast slope, stretching from the northern boundary of Oregon to the Gulf of California, alive with busy millions, and looming up to the eye of Europe as the gigantic Western arm of that great continental life of America, which is to flood with its energy, and grasp with its enterprise, the untold millions of nearly of Asia." These may seem excited words, but they convey nothing but the truth. No one who has looked into the matter can doubt it. It may be questioned how far our country will share the progress and prosperity of the states to the south of it. But the probability of its doing so in time, to a considerable extent, is sufficient to make me most anxious to see our Church made strong at its centre, that it may be able to work out from itself and meet the spiritual wants that may arise.

The future
of the
country.

Still a few years must pass before we are even fully connected with the outer world. And how is it likely to be with us in the meantime? This will depend on the way in which it pleases our Heavenly Father to deal with us. If He keep away from us in these next few years every destructive calamity, it is likely that many may settle in the country and that there will be a large extension of farming operations. In that case the fertile grain-producing lands of this region and the rich plains for grazing stock will make everything prosperous, plentiful, and cheap. But should there be any such visitation as we have just passed through, we shall be probably in a worse

Description of the plague of grasshoppers.

condition than we have ever been. We shall have a larger and more dependent population, and be without the natural resources of former years. No one can think of the frightful plague of the past summer without a degree of misgiving and anxiety as regards the remaining years of our isolation. The description of it is appalling. The ground was riddled with the eggs of the grasshopper. When spring opened the young grasshoppers came out and filled the land. Some weeks passed before they reached their full growth and were able to fly. During that period they crawled on in one unceasing march. The whole country for a great distance was alive with them. They devoured every green thing—the young crops, weeds, grass. They filled the trees till they were covered with them, as when bees are swarming. They covered every piece of fence wall. They crowded on each other, when any obstacle came in their way, till they formed masses feet deep. Having no more food in the fields, or crowded on each other, they devoured each other—till the whole country was filled with masses of their corrupting bodies. In many places the air was filled with noisome stench from them. It was a merciful providence that no pestilence broke out. At length they took wing and in a short time all disappeared. The country in many places never recovered all the season. The trees and grass seemed poisoned. The land remained black and bare. Such is the account of this frightful visitation. There have been previous trials of the same kind, but by common consent this last has exceeded in severity every previous one. It shews what God can do by an apparently very feeble instrument. Oh, may we be moved by a sense of our dependence on Him, and by the evidence of His having some controversy with us, each to examine his life and conduct that we may live closer with Him, and devote ourselves more heartily and unselfishly to His glory and service!

Mercies amid the trial.

But amid the trial there have been many mercies. God has not only removed the plague, but He has given us a season of rare healthfulness even in this healthy country. A large amount of assistance has been sent to us from England, from Canada, from the United States. And we have had a milder winter than almost any one that the oldest inhabitants can remember. This has not only been a great mercy for the many families who have been unable to provide themselves with but little and insufficient clothing, but it has enabled the freighting of the provisions for the relief of our people to go on without interruption. Indeed, it is hardly too much to say that it has saved a large proportion of the population from the greatest want, if not starvation, by allowing the continuance of successful fishing in the Lakes, so that the deficiency in the Fall Fishery has been more than made up.

Danger from grasshoppers only temporary.

As to the future there is no cause for despondency. A return of the grasshopper plague is perhaps to be feared, as long as we are encompassed with uninhabited and uncultivated plains; indeed, visitations of locusts seem to occur throughout the world in the neighbourhood of large waste tracts. Quite recently they destroyed the crops in Algiers and in the Holy Land. But for us there is hope. Our unoccupied plains are not deserts. The destructive locusts have been long known on this continent. They have been experienced in Canada. They were very severe as far east as Maine in the early part of this century. But their ravages in those districts have ceased.

I believe population a Nor if we serious results visitation. increase in the loss to the except at far It is to be country, and Nothing is vicient popul Turning here is a v race. The regular comm each signs s ading cons improvement et only feel neeling dur ar Churches e making g ill a good olated cond on, widely sewhere. eat cause f nd we can usie till we ltivated th mmer two pronto, or a Melodeon t ort for Ho neral good ently recu ses of lam special pleas t know th strict. I me quarter ss. There ere there conduct sibly infl ere there

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I believe our danger from them will pass away with the advance of population and cultivation.
Nor if we were connected with the civilized world would there be the same serious result even if a district of the country were to suffer from such a visitation. Provisions and grain could then be obtained without any great increase in the cost. But with us, in our present isolation, there is not only the loss to the cultivators of the soil, but we cannot have supplies from abroad except at famine prices.
It is to be hoped then that there may soon be a large emigration into this country, and that the settling in Minnesota may rapidly advance towards us. Nothing is wanting to make this a great and prosperous country but a sufficient population and easy access to the outer world.
Turning from the material to the spiritual and moral condition of the land there is a very gratifying and encouraging attention paid to the means of race. The Churches are well attended, and there is a large number of regular communicants. Nor does a religious feeling merely shew itself in such signs so pleasing in themselves. There is a large number who are leading consistent lives as true servants of the Lord. Still there are some improvements that a Churchman would gladly see. The responses are as yet only feebly taken up. There is a neglect of the devotional position of kneeling during the prayers, for which, however, I fear the arrangement of our Churches are in general but badly suited. And though several Parishes are making great and successful efforts in cultivating Church music, there is still a good deal to be desired. But it must be remembered that in our isolated condition, with a mere handful of people, and even our small population, widely scattered, we have to contend with difficulties utterly unknown elsewhere. In fact, when our circumstances are considered, I believe there is great cause for congratulation at the success achieved in two or three Parishes. And we can hardly look for a taste or enthusiasm for the higher class of music till we have the assistance of settlers who have themselves acquired and cultivated the taste elsewhere. I have the expectation of receiving next summer two kind presents to aid our musical efforts. The Church ladies of pronto, or rather I should say some of them, are making an effort to present Melodeon to St. John's College, and ladies of Montreal are making a similar effort for Holy Trinity, Winnipeg. I am happy to bear my testimony to the general good conduct of our community. Excepting the more or less frequently recurring thefts by the heathen and unsettled Indians, and a few cases of lamentable violence, there has been but little crime. But I have special pleasure in referring to the conduct of the Indian settlement. I do not know that a single criminal case has come before the courts from that district. I feel it, however, my duty to take notice of the sad prevalence, in some quarters, of a sin that is very hateful in God's sight, the sin of drunkenness. There is a peculiar temptation to this sin in a young country like this, where there can be little yet of what is known as society, to give a tone to the conduct of those who would like to hold a good position, and thus indisparably influence all, where the people are so scattered from each other, where there is an absence of those manly amusements and recreations that do

The religious and moral condition of the Settlement.

Church Music. Harmoniums promised.

Habits of intemperance.

much in a healthy way to engage the vacant time of young men, and where there are few of those home comforts, accomplishments, and occupations, they have already made drinking habits less inviting. It becomes the Clergy and other friends of the well-being of the community to do what they can to discountenance the vice, and the authorities to restrict the licensing of houses within the possible limits. And every encouragement should be given, as soon as practicable, to healthy ways of occupying the leisure time of the youth of the country. As regards the Interior there cannot be two opinions. That it is indeed a sad, a melancholy attraction for the Indian in intoxicating liquors. The best resolutions too often vanish in their presence. The only remedy is the absolute prohibition of the sale. The trading in spirits with the Indians is too often cruel to an extent that arouses one's indignation. I regret to say that I do not think, in the present state of things, that the prohibition of the sale could be safely and effectively carried out. I have therefore seen my way to support such a proposition. But I have no doubt that if law and order in this country were backed by a small military force—and I believe a very small force would be sufficient—there would be no difficulty, by means of severe punishments on offenders, in putting an entire stop to the traffic. For it must be remembered that the evil is as much felt and acknowledged by many of the traders as by others, and that it would be for the interest of those possessing the larger capitals to assist in putting the traffic down. There is another sin of which I fear there are too many examples—the unchastity. I have not the means of expressing any opinion as to its extent or the reverse. But I would give the warning that the effect of the increase of intercourse of people in a settlement is to make a freedom of manners dangerous, that was perhaps comparatively harmless formerly. I would warn the Clergy and Laity that they use their influence to induce every head of a family to have at least two or three rooms in his house.

The present Church policy necessary from the state of the Schools.

I have been now referring to religious and moral conduct. These depend much on education. The time was, under my predecessor, when Schools were very flourishing. There was a Collegiate School receiving the kind attention and accomplished scholarship of Bishop Anderson, and there were many common Schools throughout the Parishes maintained partly by the Church Missionary Society, and partly by the Bishop's own exertions. The Collegiate School expired some years before I came, and all the other Schools fell through except those supported by the Church Missionary Society, partly, I suppose, from the same difficulty that is now so much experienced of securing and keeping competent teachers, and partly, perhaps, from the cessation of the benefactions so kindly given. At any rate, there were no Schools remaining when I came, except in the Church Missionary Parishes.

I have made the above statement because the mere effort of organizing Parish Schools would have rendered necessary that appeal to the members of our Church to come forward and do what they can for themselves that all the Clergy characterised my episcopate. I had no funds for the purpose, and I have said generally that it is more difficult for a second Bishop than a first Bishop to get funds for his Diocese, especially in these days of ever-widening views, to work in every direction—at home, in the colonies, and among the heathen

men, and wh But our present Church policy was rendered necessary by another cause. The present
 d occupations, th have already explained to you very fully on several occasions the feelings of Church
 y and other frie the Church Societies that help us, their desire—I may say their anxiety—that policy called
 to discountena e should do something towards supporting our means of grace. for by the
 ses within the le Now there are two grounds on which we may fancy the Societies moving action of our
 given, as soon this matter. The one is a change in ourselves, by which we are less Church
 ne of the youth properly the objects of their charitable aid. The other is the general ground Societies.
 o opinions. Th that it is incumbent on every Christian to do what he can, not only to free
 ating liquors. bers from any charge on his account, but to extend, according to his ability,
 only remedy is the gospel of our dear Lord. The first of these grounds is doubtless what
 with the Indian ighs most with the Church Missionary Society as regards the Settlement.
 I regret to find I confess with very grave reason. Their work is intended to be mainly
 that the prohibi evangelizing one among those who know not the gospel. When a Mission
 I have therefore becomes a Christian congregation, the Society must desire it should support
 no doubt that if is own means of grace, and allow their missionary to go beyond. But we
 force—and I beli nnot support native agents as in a tropical region. The removal of the
 difficulty, by me ociety's assistance would be at present simply ruinous to the stability of the
 stop to the tra ork on which has been spent much money, and which has had what the
 nd acknowledged ociety values more, the prayers and loving efforts of a succession of devoted
 for the interest stors. But I thoroughly feel with the Society in the matter, and my whole
 ng the traffic douffluence will be given, for the sake of our Church itself, for such relief of the
 examples—the simp ociety as is practicable. A first step is being taken in the measures for the
 ion as to its incre pport of our educational expenses; and I may say that that alone will
 ffect of the incre sably in this country entail as heavy a charge as the maintenance of all
 freedom of manne means of grace in a warm country.
 merly. I would u But the change in our circumstances in the Settlement arising from the
 induce every headntinuous entrance of white settlers and the advancement of the Indian
 . pulation, only brings us more directly within the sphere of the Society for
 onduct. These me Propagation of the Gospel and the Colonial and Continental Church
 predecessor, when ociety. And there is in the change no reason for the diminution of their
 School receiving sistance. For the people in this country, belonging to the Church, are not
 Anderson, and thly no better able to support the means of grace than they were when those
 maintained partly ocieties first gave their aid, but, on account of the weakening effect of
 shop's own exerting much more widely scattered by removal to new localities, of a succession
 me, and all the of disastrous years, and of the transition state of things, are practically much
 Church Missions.
 that is now so m The other ground I mentioned as a possible one for the desire shewn by
 , and partly, perha Church Societies is the duty of every Christian doing what lies in his
 . At any rate, thwer for the support of the means of grace. This is to my view a most
 e Church Missionighty ground. It is enough to make me anxious to make every exertion
 encourage our self-efforts. For I feel that only in the faithful discharge of
 e effort of organisty can we look for God's blessing. Let me then trace out what has been
 al to the membeready done. I arrived in the Diocese on October 12th, 1865. A meeting
 r themselves that all the Clergy in the Settlement took place at Bishop's Court on December
 purpose, and I h. It was then arranged to introduce the weekly Offertory in all the
 op than a first Bisurches in the Settlement with the new year, to celebrate the Holy Communion
 ever-widening Chonthly, to extend the organization of Vestries to all the Parishes, and to
 among the heathen

Review of
 measures
 adopted
 since 1866.

have a Conference of the Clergy and Lay-Delegates from the different Congregations. Private efforts, with more or less success, were also made in draft of a Canon-Church Missionary Parishes for establishing Schools by obtaining subscriptions from parishioners and charging moderate fees, with a power on the part of the Vestries of nominating pupils on a free or reduced list. I did not like these efforts by a promise of a small grant from my English Diocesan Fund if the fund allowed it. Meantime there came a more definite statement from the Church Missionary Society. Before leaving England I was informed by the Bishop of London that "the education of the children of the settlers must be defrayed by themselves with such assistance as the Company may afford." But the new Missionary Societies that while advising the formation of a Settlement Fund, stated that "the School and all other expenses, except the salaries of the European Clergy, must be subject, and a upon the Settlement Fund." This necessitated the immediate formation of a Diocesan Fund. At the Meeting of the Conference of Clergy and Lay-Delegates, on May 30th, 1866, I therefore recommended this, together with the establishment of our Endowment Fund. And the proposal was approved of. The sanction of the Conference was also given to the Church Missionary Depôt, which I had found it necessary to establish, owing to the total want of Ireland. In the Settlement of School material and books for Church Service. There was also a Resolution passed for raising money for a Scholarship in St. John's College in memory of the late Venerable Archdeacon Cochran. In my address to the Conference I expressed the hope that the Church Missionary Society would not at once press the great change they announced respecting the School expenses in the Settlement. In reply to their communication I had, with the approval of the corresponding Committee of the Society in the Diocese, asked the Society kindly to grant us the same indulgence as they had granted to the Church of Sierra Leone. The Society continued to that Church their assistance for five years, giving the full grant in the first year and diminishing it by one fifth yearly. In the course of summer a favourable answer was received. This led to the arrangement which was mentioned in my address to the second Conference that assembled on May 29, 1867. By this arrangement the same system of subscriptions and fees existing in the other parishes for the support of the Schools was extended to the Church Missionary Parishes. And it was hoped that the payments from these sources, added to the surplus of the weekly Offertory to be voted to the Diocesan Fund and the Thanksgiving Offertory, would enable our Church to do at least what the Sierra Leone Church did. That Church was able to meet from the first the whole charge of the Schools, and therefore to invite the grant which the Church Missionary Society gave. Hitherto, owing to the votes from the Diocesan Fund for the non-Church Missionary Parishes being paid from my English Diocesan Fund, and the votes for the Church Missionary Parishes being paid by the Church Missionary Grant, all the income of the Diocesan Fund has been paid over to the Endowment Fund and invested. The second Conference resolved itself into a Synod of the Diocese, and a Standing Committee was appointed to be the executive body to carry out the decisions of the Synod, to take the management of the various Diocesan Funds, to prepare business for the annual Meeting of Synod.

the different Congregations to report its acts. It was also remitted to this Committee to prepare a draft of a Constitution for our future government. It was mainly owing to this that I did not call you together last May as usual. It seemed to me that we could scarcely meet again without settling our constitution. Now we are not like a self-supporting Church. There are many by whose views one must be more or less guided. Consequently, when the draft of the constitution was prepared, I submitted it, with the approval of the Standing Committee, to the late Archbishop of Canterbury, the present Archbishop, then Bishop of London, Bishop Anderson, the House of Bishops of Canada, Mr. John Hilyond Cameron, Q. C., of Toronto, and others, as well as to the various Societies that aid our work. The Standing Committee lately reconsidered the subject, and a draft has been prepared which will be laid before you. I have to say on this subject that we must exist for a time simply as a voluntary association of members joining by their own consent. But I would express the hope that we may so arrange everything, that when we have the means of obtaining legislative sanction we may, with little or no change, take place as the legal Synod for this branch of the United Church of England and Ireland.

I have only further to mention that the Synod gave authority for the formation in this Diocese of a Clergy Widow and Orphans' Fund. According to the resolution of the Synod, a bye-law for its temporary management was drawn up by the Standing Committee, which expires with our present session. It will be your duty to make the necessary provision for the government of this fund.

There is also being formed a Native Pastorate Fund for the support of the pastors of Indian congregations. The chief income of this fund will be from the missions of the interior. The Epiphany collections throughout the Settlement for Indian Missions were last year paid into this fund. I must here take occasion to thank the Settlement Parishes for having had this year, as usual, the Epiphany collection for the Missionary work among the heathen, notwithstanding the difficulties of the times.

I would now say a few words on the different funds that have been established, and which it will be for the Synod to manage.

1. *The Church Endowment Fund.*

This is a fund for general Church purposes, but more especially in the future for the support of clergymen, of which only the interest can be used. The necessity for the early establishment and hearty support of such a fund cannot be too strongly urged. Let me quote some words of lament from the Charge of the Bishop of Fredericton at the neglect of this in his Diocese: "It is evident to me, and will appear equally plain I should think to many others, that a sum of money invested for this purpose, which might without difficulty have been raised, would have served us effectually at this crisis. But the opportunity was lost, and I know not whether now it can be recovered."

We cannot raise money without great difficulty, but we can do our best, and no time should be lost.

I am happy to say the Church Endowment Fund has belonging to 3900 dollars in Dominion Stock of Canada, yielding 6 p. c., or nearly £50 annuum.

2. *The Native Pastorate Fund.*

It is not intended to use this fund for some time. At least that is what I would wish. It amounts to 630 dollars in Dominion Stock of Canada.

3. *The Clergy Widow and Orphan's Fund.*

A kind donation of £15 was given to this fund by Chief Factor Anderson of Moose. Such a sign of kind interest in the families of the Clergy, who are deprived of their head and protector, is doubly dear to the Bishop's heart. If only our people, instead of looking back to the past, when they have been served by European clergy sent out from England, would look forward with me to the future, and consider the trials and exigencies of a native Church and the coming struggles of a colonial field, they would, I am sure, take up this scheme with the same hearty zeal and love with which I commend it to their pious aid. Before many years it will be felt as a great necessity. I am sure nothing could more distress an affectionate people than that they who minister to them in their sicknesses and griefs the consolations of the gospel, should be torn with anxiety for the future support of those dear to them. And unless such a fund exist, cases of this kind must arise as begin to be left more to ourselves.

"If we have sown unto you spiritual things, is it a great matter if we reap your worldly things?"

The fund possesses 380 dollars in Dominion Stock of Canada.

4. *The Diocesan Book Depôt.*

This Depôt contains Bibles, Church Services, Prayer-books, S. P. C. K. Hymn-books, and common school material. The sales in the year ending last Easter exceeded £67. The stock in hand was valued at £107 9s. There was a balance due to me of £8 14s. 10d. It must be remembered that this only represents a portion of the sale of such books in the Diocese, there is a separate depôt for the Missions in the interior, as well as several distinct Parochial ones. I hope to make a beginning this year of extending the depôt so as to include some religious and useful books of a general character.

5. *The Diocesan Communion Wine Account.*

I have thought it well, on behalf of the Parishes, to lay in two or three octaves yearly of port-wine for Communion use. It is divided to the Parishes at 20s. per gallon. The account will be regularly audited with the others.

The funds in connection with St. John's College will receive notice when I come to speak of that institution.

I have now then fully reviewed the past, and it becomes my duty to speak of the future. It will be necessary for us to give our best energies to the successful working of the Diocesan Fund. I have already explained that we were able in the past two years to invest in the Endowment Fund all our income. That can no longer be done, from the diminution of the Church

missionary grants
the Diocesan
School grants

But, my duty
meeting another

It is my duty to support

to have freely received

bound to offer

price. But let the duty of

and their age

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of the Gospel

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Ah! below

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Christ's doctrine

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is belonging to missionary grant. We require, therefore, now to have an annual income for the Diocesan Fund that we can depend upon. The present charges on it for School grants are £285.

But, my dear Brethren of the Laity, I feel that the time has come for our Recommendations for the future, The Diocesan Fund. needing another obligation. God has very distinctly laid on Christians their duty to support the Ministers of the Gospel. It is quite true that, as we have freely received from God the precious treasure of the gospel, so we are bound to offer and extend that gospel, if need be, without money and without price. But let us not misunderstand this statement. It expresses, remember, the duty of such Christians as yourselves as well as of Missionary Societies and their agents. The meaning of it is not that Christian congregations like your own should be receiving the means of grace without contributing towards their support: but the meaning is that you and all other Christians should be so filled with the love of precious souls from your own sense of your unspeakable privilege in having had access to the unsearchable riches of Christ, that you gladly carry the Gospel even without money and without price to those who are still without the knowledge of it. Let me impress on you some of those weighty words of Holy Scripture that are read at the time of the Offertory every Lord's Day.

“Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?”

“Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.”

“Let him that is taught in the Word minister to him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.”

Ah! beloved Brethren of the Laity, notice those solemn words—“Be not deceived.” We assuredly deceive ourselves when, however clear our view of Christ's doctrine, we do not conform ourselves to Christ's rules. And even if there were not such express commands given us by God in His Word, our sense of justice should teach us that we should do what we can for those labouring for us in the Lord, if they need our help; and our common sense should tell us that, if we are to expect the services and devotion of young men of piety and ability, we must be careful not to put unnecessarily in their way the stumbling-block of anxiety about the future in temporal things. If a Church by any selfishness or want of thought on the part of its members does this, God will assuredly visit the neglect by the withdrawal or lessening of the means of grace. I am anxious then, by means of the Diocesan Fund, to aid an effort to raise the stipends of all our Clergy in the Settlement to at least £150 per annum. Let me suggest a plan. I would propose that every Clergyman having a stipend under £150 should be entitled, as far as the Diocesan Fund would allow, after capitalizing the Church Missionary School grant, to an augmentation of his stipend to the same amount as his parishioners afford him till the sum of £150 is completed. In other words,

suppose a Clergyman has a stipend of £100. If his people give him £12, he would be entitled to £12 from the Diocesan Fund—if his people give him £25, he would be entitled to £25; but if his people give £40, he would be entitled only to £10. And I would have no wish to see the help of the people limited to a stipend of £150. On the contrary, I regard that as a minimum for affording a Clergyman in the Settlement with a family a comfortable support. I should be glad to see congregations endeavour to raise the stipend of their Minister to at least £200. But this must be done privately. The Diocesan Fund cannot be given to assist such cases. There are in this country many ways, my Brethren, in which gifts can be given to the Clergy having the smaller stipends, entailing trouble rather than expense on yourselves, yet saving them the expending of money. I am sure that if our people kindly act on this suggestion, they will not only have the pleasure of feeling that they are discharging a solemn duty, but they will find that it will remove the feeling of distance which, I fear, is sometimes felt between them and those who minister to them, and make their ministrations of the Clergy more dear and acceptable to them. There is nothing I know stronger than such a bond of interest. They will feel the Clergy as in a new sense their own. This proposal will place, if carried out, a new burden on the Diocesan Fund. But I trust those Parishes which are not called upon by the arrangement to aid the augmentation of their Minister's stipend, will do their part by enlarged gifts to the fund. The maximum liability the proposal will create is at present £65. This, when added to the School charge £285, raises the whole obligation to £350. It will be necessary to ensure an annual income of this amount independent of the Church Missionary grant. Towards this we have the interest of the Endowment Fund £50, annual subscriptions to the Diocesan Fund say £30, the Vote from the English Diocesan Fund £30, leaving £240 to be made up by the School subscriptions in the Church Missionary Parishes, the surplus of the Parish Offeratories, and such additional Collections as the Thanksgiving Offertory. Now what we did in 1867 and in 1868, although in both cases there was a partial destruction of crops by the grasshoppers, would enable us to do more than meet this demand. But we cannot well promise grants on the faith of so uncertain and fluctuating a collection as a Harvest Thanksgiving Offertory. Besides, we require to have a proportion of the year's income earlier in the year. It will be necessary for us, therefore, to change the system of giving by a Thanksgiving Offertory to a settled plan of weekly, monthly, or yearly subscriptions. It may be that in our present condition the income of our people is so dependent on the harvest that nothing of great amount could be promised irrespective of the harvest. Still probably enough could be got to answer our wants, and to bring the system into operation—and in such cases, if God gave prosperity, a corresponding offering could be made at the Thanksgiving Offertory. Every communicant should feel that he has something to do. If a person cannot give a shilling a week, he may give a penny a week, if not a penny, a halfpenny a week, and if not that, he may still give it monthly. There is no hardship surely in such a regular gift irrespective of harvest to the Lord's work. We have to meet

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to give him £12. numerous expenses whatever the harvest is. Are we to keep back only from the Lord? or are we to endeavour always to begin to save in our gifts for holy purposes to be better able to meet our worldly expenses? At any rate, I am convinced that it is impossible for us to arrange for the proper support of the Schools, and to give the needful encouragement to our Ministers, who have small salaries, unless we secure an income that we can depend upon. What I am now placing before you is not in reality any new call, but it is a proposal to substitute for the uncertain effort of the Thanksgiving Collection, as far as possible, a system of regular subscriptions. Then the Thanksgiving Offertory, when God visits us in mercy, would take its proper position as a Thanksgiving Offertory, and not as the opportunity of discharging a duty we should fulfil independently of the harvest.

And now, my Reverend Brethren and Brethren of the Laity, I may seem to have spent a good deal of time in dwelling on the pecuniary efforts of the Church. I have not done this unadvisedly. It is my belief that nothing so keeps back the spiritual growth and devotion to God of a large proportion of Christians, as their keeping back from God a share of the good gifts He has given them. In the Jewish Church a tenth was exacted from every one, besides constant sacrifices of much value. God's command to Israel at all times was, "none shall appear before me empty." In the Christian Church there is no such express command, but it is impossible to read the records of the early Church, as given us in the Book of the Acts of the Apostles and in the Epistles, without feeling that so far was less self-sacrifice from being expected by God, that, on the contrary, so great and overpowering was now considered the witness of God to His love for us, that it was left to the fulness of the Christian's heart to decide the proportion he should dedicate to the Lord's service. We know very well that no gifts are anything in God's sight unless first sanctified by the freewill offering of the soul's affections; but it is impossible to say how much of the crown of rejoicing Christians will wear above, will depend on their efforts, faithfulness, and self-sacrifice for Him and for others below. "Inasmuch as ye have done it unto one of the least of these My Brethren, ye have done it unto Me."

I am sorry that I cannot express any very definite opinion upon the state of the Schools and their efficiency. Schools have been established in every parish, but the effort to maintain them has been a difficult one, from the larger amount now required to obtain the services of a schoolmaster, and from frequent resignations. The whole question must, however, soon be grappled with. There must be some distinct regulations laid down, defining the conditions under which grants from the Diocesan Fund are to be given, and some plan of Diocesan inspection will be necessary. But before we can obtain all we could wish with our Schools, I feel we must be able to provide still larger salaries and have trained teachers. How to secure such a training has been a good deal in my mind, but I do not yet see the way to the accomplishment of what I wish.

There has been a very kind gift for the encouragement of School education without regard to denomination, which I have no doubt will, by-and-bye, be very serviceable. Mr. Isbister, an old pupil of Mr. McCallum's Academy,

The Parish
Schools.

Mr. Isbister's Prizes.

who has greatly distinguished himself in England, has completed a Treaty with the Society for the Propagation of the Gospel, whereby 1000 dollars American Government Stock, yielding about £12 a-year, are invested in a name. This sum is intended to be distributed in Prizes for the best scholars at an examination conducted by St. John's College, and open to the scholars attending any common school in the Settlement. It was originally intended to have held the first examination last month, but the governing body of St. John's College were of opinion that the effect of the present distribution in diminishing School attendance in many parishes would be prejudicial to the success of the examination. I fell myself the more readily into this view that I was of opinion that, from various engrossing causes in the past year the coming examination had not received in the Schools that prominence that it ought to have had, and that I thought more precise regulations and arrangements were needed. The examination has been, therefore, deferred till January, 1870.

St. John's College and Collegiate School.

I am happy to be able to say that great success has attended the effort to establish a School of higher education as well as a School of Theology for candidates for Holy Orders. I was able to announce at the first Conference the appointment of a Warden and the English Master, and that is all I have yet seen my way to do. In the meantime I have supplied the want of a mathematical master with my own services. Statutes have been drawn up by me for the government of the College, which were published in the Appendix of the Report of Synod in 1867, and which have been strictly adhered to. Last term the large number of forty-two students entered the Collegiate School; but I must refer you for particulars of the state of the College and the diligence and progress of the students to the Warden's Report. I would only take this opportunity of expressing my fullest satisfaction with the whole working of the institution, and my thankfulness to the Venerable the Warden for the energy and conscientious attention to duty, by which the success of the College has been ensured.

Endowment of the Chair of Divinity.

Some progress has been made with the endowment of the Chair of Systematic Divinity held by the Warden. I obtained nearly £200 from England, and when in Canada I received, in response to appeals that I made in Sermons and Addresses, 1869 dollars, with a promise of 600 dollars payable in five years. With these sums there has been a purchase of 2200 dollars in Dominion Stock of Canada, and a sum of above 500 dollars is now in the hands of Mr. Hopkins, of Montreal, for investment.

The Cochran Scholarship.

The Scholarship founded in memory of Archdeacon Cochran has belonged to it 1760 dollars in Dominion Stock. The bequest of the Rev. T. Cochran, if fully realised, will add 500 dollars.

The McCallum Scholarship.

I am happy to say that a beginning has been made to give the College another Scholarship in memory of the late Rev. John McCallum. Several distinguished pupils of Mr. McCallum have expressed their desire for the success of this effort and it is in their hands. I have purchased for it 1300 dollars of Dominion Stock.

The whole amount of Dominion Stock of Canada which the Church possesses is 9000 dollars; but there will soon be a further purchase.

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The College is still mainly dependent on the grant of £200 from the Church Missionary Society, on account of the preparation of its students for Missionary work, and the grant of £100 from the Council of Rupert's Land. The Church Missionary Society also is prepared to maintain six students, if eligible candidates can be presented by the corresponding Committee. One of the most hopeful of their students—a native Indian of good abilities—it pleased God to take to Himself last summer. His death was a most hopeful and happy one. I have already mentioned the New England Company Scholarships.

Our great difficulty in the College is the want of adequate accommodation. This both prevents that orderly arrangement and general appearance that would be very serviceable, and also directly interferes with the efficiency of the work. There are now many classes, advancing to some attainment in Classics and Mathematics and requiring three class-rooms, so that the three teachers could, as far as might be thought necessary, be carrying on classes at the same time. At present there are only two small rooms. I confess that as the work has grown, the sense of our necessities has grown. We need a large public room, two smaller class-rooms, and a masters' room, a library, several separate rooms for candidates for Holy Orders, and a distinct ward for sick scholars. For these objects we shall require a substantial building which, with its necessary fittings, will not cost less than £1000, towards which there is the S.P.C.K. grant of £250. I feel, however, that the present time is very unpropitious for going fully into the question, and have, therefore, reluctantly determined to put it off for another year. But a Fund has been opened for receiving subscriptions, and any help, or the promise of material for the building, would be gladly welcomed.

I cannot too earnestly, my Reverend Brethren and Brethren of the Laity, commend the College to your consideration and assistance. It meets a necessity as regards higher education for the whole country. But looking to our own Church it is of peculiar importance in view of the future. The time is coming when people will enter this land in such numbers and be so scattered, that no help from abroad will enable us to meet the emergency. We shall have to depend upon men raised up in the country. Let us then give ourselves heartily to the great work of building up the College, of ensuring its endowment, of preparing for an adequate building, and of supporting by-and-bye candidates for Orders. Glad would I be to draw the affections of you all closer around the College. As regards the Clergy, I sympathize greatly with words that were used by my predecessor in his third Charge:—

“As I think of and use the word College, I revert to bygone years and the meaning of the term in early times. In this sense I employ it as embracing not the Scholars alone, but the Bishop and Clergy also, forming a Missionary College in a dark land. I would regard each Clergyman as a member of that College, and it thus becomes a centre uniting us all.”

There is an idea there that I think might be profitably worked out, though of course the membership could only be of a partial character,—and I may say that, as regards a principal advantage of the College—the use of the Library—this view is already practically taken. It is a Library for both the College and the Clergy of the Diocese.

Urgent
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And now, my Reverend Brethren, I would turn from the practical work, that has been engaging, I doubt not, much of your thoughts as well as mine, to make some remarks on your spiritual duties as Ministers of Christ, and on those questions that are at the present time occupying the attention of the Church, and on which you will expect your Bishop's counsel and guidance.

Parochial
work in the
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On the
teaching of
the pulpit.

And first I would consider the Parochial work in the Settlement. As to what should be the great subject of your preaching—the free and full salvation provided by the Father through Jesus and published for us in the Bible—I need say nothing. It is my belief that it is the one desire of you all to make that the centre of all your ministrations. The testimony of God to man respecting Jesus Christ and Him crucified has been ever the loving subject of the Churches of this land. Her Ministers have been ambassadors of Christ, beseeching men to be reconciled through Jesus Christ to God. But as to the mode in which you should lay this subject before your people, I would say a few words. It is well to remember that you have not only to give your people what you may consider the most important truth, but the whole truth. It is well also to remember that you have to speak not only for those who have no spiritual life in them, but for others perhaps in all stages of spiritual experience. If a clergyman selects his subjects at random or without any matured plan, he will be likely either to dwell on one class of subjects, or to bring out a teaching that will have no connexion between its parts, and that will merely produce its own immediate effect according to the power of the discourse. And if any plan of teaching be adopted, what is more likely to be useful than that which has been so carefully worked out by the Church through the experience of ages, and in the working out of which the people themselves possess the key—a key which they will even insensibly to themselves learn to use. By making the subjects for the pulpit be not slavishly but mainly guided by the selections of Scripture which the Church has made, two things will be secured—a most full exhibition of the Word of God to the people; and such an intertwining of the Church's teaching with your own, as cannot but create an affectionate fondness for the system of the Church. The pulpit is the Minister's throne. However much we may regret statements that give the impression that the exhortation is all that is thought of in Church attendance, yet undoubtedly the teaching of the pulpit will be the great attraction with many. Besides, what an ambition there should be in every Minister to find out what may give his people something fresh, edifying, instructive every week. Often have I lamented that I never had the joy of being able to entirely devote myself to the office of a Parish Priest. It seems to me the most enchanting occupation in life, as well as the most solemn and awful. What can equal the charge of a number of immortal souls! What loving thought, what amazing interest their spiritual life should call out! When I was Vicar of an English parish I had College and University duties, and many voluntary labours in connexion with religious societies, and since I have been here I have had the care of all the Churches. But what should so fill the mind must necessarily demand very earnest preparation. Some of the greatest preachers have been men who made an early selection of their

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subjects, read carefully what they could bearing on it, and then wrote out carefully the result of their thoughts. This should be a study with prayer that God may direct the preparation and bring what is produced home to hearts with power. And the delivery is only second in importance to the matter. Extempore preaching, by which I mean preaching without a manuscript, what has been carefully thought out and perhaps written out at length, is in itself more likely to be effective because the speaking is usually more natural, and many take greater pleasure in such a discourse. I would, therefore, heartily recommend the encouragement of extempore address, if there is leisure for cultivating it, as most of you have. But I would add the caution that nothing is more unsatisfying than inefficient extempore preaching. Many must be content, if their people are to get the full advantage of their labours, to read what they have prepared. But such reading requires constant thought. The preacher has to remind himself that he is speaking for Christ to immortal souls. He has to give constant attention that he is not merely repeating words but conveying thoughts, every word used in expressing which has a force, from his mind to his hearers.

The next great work of the minister is the frequent visitation of his people, both the whole and the sick. The best book for a minister to study, for what he is to give out, is, after the Bible, what he finds written on his own heart and on the hearts of his people. The most useful pastor is he who has most the tact of reaching with love the secret hiding-place of the heart, and discovering the place that religion holds there. The pastor should make his visit be felt as that of a spiritual adviser. He should support himself by a solemnising sense of the importance of his work. Many a man has been saved by a direct pressing home of a word in season. It is well when the visit takes such a turn that the reading of the Word with prayer forms an appropriate conclusion. But a judicious visitor will be guided in this by circumstances. For myself I have made it a rule in visiting, from which I have scarcely ever deviated, and which I would earnestly urge on my younger brethren, never to have prayer without the reading of a portion of the Word of God—generally with a few simple remarks. The reading of God's Word to us, before we bring ourselves to Him, has a solemnizing effect, and it prevents the habit which I have known grow upon clergymen, and which I confess is to my mind very objectionable, of delivering a hasty extempore prayer. With regard to prayer I prefer a form of prayer, known to all the worshippers, whenever it can be used. But it is my experience that in the special and varying circumstances of parochial visiting and the visitation of the sick, a short prayer in accordance with those circumstances is most fitting. Such prayer may be called extempore prayer; but I may say it as little deserves the name as does a large collection of prayers prepared for the changing circumstances of visitation. The mind of a diligent visitor will soon be stored with all that is requisite from which he will draw as the occasion requires. A young clergyman should carefully and conscientiously prepare himself for every duty he is called to, and thus every service, every address, every course of visiting will be an addition to his experience and his efficiency. When I turn to the large field of auxiliary means by which a pastor may

On
Parochial
Visitation.

hope to interest and influence his people, I must say much must be left to opinion and taste; only such aids deserve anxious thought.

On auxiliary means for reaching the people.

Our Church evidently intended her Clergy to have daily prayer with their people; and there is, I am happy to say, daily prayer in an abridged form at most of our Missions in the Interior. But the circumstances of the people give for that a convenience which is wanting in the Settlement. I am afraid experience has shewn that the full form of Morning and Evening Prayer is not well adapted to the business and close occupation of our times, and that it is hopeless, except under some very exceptionable circumstances, to get more worshippers together than what might be called a family gathering. I cannot therefore recommend the adoption of daily prayer in Church as expedient; but would urge on the Clergy a diligent inquiry in every family as to the use of family prayer, and if necessary, their shewing how it may be conducted. No clergyman need, I think, feel any scruple in this omission of public daily prayer. At least, in the changed circumstances and feelings of our age the other ministerial labours of our Clergy and the attitude of our people, which is caused in the main by what is beyond their control, to my mind fully furnish urgent and reasonable cause for the disuse. This leads me to mention that a small Manual for Family Prayer has been compiled by Mr. Gardiner and myself, and will be out this summer. Family prayer is a necessity of the Christian life of a household. It is hoped that this Manual, if brought into extensive use in our parishes, may train our people to a more hearty taking up of that part in Divine Service. If any difficulty is felt in using it, perhaps the clergyman will kindly visit the family and conduct family prayers with the use of the Manual. While the service will not be long it will prevent family prayer being hurried over, which is too much the case when it is at the mercy of the business and haste of the moment.

I would wish services to be held on the days which have special Collects, Epistles, and Gospels. This furnishes part of the prepared teaching of our Church. Reflections rising out of them put before us practical duties and the happiness and glory of a life of devotion to Christ.

I doubt the propriety of having a regular week-day service in church except in a considerable parish. It is, I believe, generally found that after a time a few come more or less regularly, while the majority never attend. But it is an evident duty to hold frequently week-day services in any part of the parish which is not conveniently situated for the Sunday services. Short school and cottage services have also been found very useful. In my parish of Madingiey, in England, I used to have a school-service every month on the Friday before the celebration of Holy Communion; and the whole body of the parishioners attended it. This would probably not have been the case if the service had been weekly. I would have lost the very persons whose attendance, in one view, was most desirable. I am glad that it is becoming the custom in this Diocese to have special services during the season of Lent. I think the same course might with advantage be extended to that of Advent. I would also heartily recommend frequent, even, if possible, monthly Missionary meetings. It is not necessary—it is not desirable that those meetings should be conducted by original addresses. I rather think of them as quiet oppor-

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tunities for the parish minister reading to his parishioners important information on the missionary work of the Church, with sometimes special reference to that of his own Diocese. I intend preparing a small Manual with prayers for cottage and missionary meetings, and prayers for Sunday and Day schools. There are many other means by which there may be something done for maintaining an interest and a heartiness in the pastor's work. But as to these I cannot do better than refer you to Mr. Gardiner's efforts in St. Andrew's Parish during the winter season. I am glad that something of the same kind is being attempted in the Parishes of La Prairie. I should be glad to consider with the Clergy the best way of organizing a system of tract distribution, by which there might be throughout our families a weekly supply of Church and devotional reading; perhaps this might be connected with the raising of subscriptions for the Diocesan Fund. I would only further commend to you the careful fostering of the Sunday school. By means of Sunday schools and Bible classes much good may be done. It is well to endeavour to enlist the services of a good many teachers and have small classes. A teacher could thus have an interest in every scholar and at once see after any absentee. A good deal is sometimes done in the way of instilling a missionary spirit into the minds of the young. A new juvenile effort in the American Church has received the support of about 50,000 young persons. Several Sunday schools are led to take an interest in our work. The children of Dr. McMurray's parish of Niagara in the diocese of Toronto contribute to us yearly. I had the pleasure of addressing them last autumn. I also received a collection from a large number of children in Canon Baneroff's Church in Montreal, and I have been offered a small Scholarship for St. John's College by the Cathedral Sunday school in Toronto.

But the work of the Church in this Diocese has been mainly a Missionary work for the poor heathen of this land. I rejoice to think that that work began with the first entrance of our Church's ministrations. When the Rev. John West landed in this Diocese at York Factory in 1820, and brought with him to Red River two Indian boys, he dedicated as it were the first efforts of the Church to the service of those who knew not the Gospel. Mr. West's heart felt for the wandering Indian tribes. He pled for them with the Church Missionary Society. His plea was heard. A succession of devoted men has been sent out to this land to labour in its wilds for Christ. I cannot venture to trace the progress and success of the Missions. Some of them have changed their character and look to-day like settled parishes. But they are now found scattered over the wide extent of Rupert's Land—lights shining in a dark place. I have myself seen a good many of the Missions. In my first Missionary journey, when I went in the early part of 1866 in winter, for seven weeks, with the Dog-cariole, I visited, after leaving the Parish of St. Mary, La Prairie, the Mission Stations of Westbourne, Manitobah, Fairford, Swan Lake, Devon, Cumberland, the Nepowenin, Touchwood Hills, and Fort Ellice, holding Confirmations at them all. I next visited, by boat, York Factory, confirming there 55 persons. Last summer I visited Moose,

Missionary
work in the
Interior.

Rupert's House, and Albany on James's Bay, confirming 215 persons and travelling over 1300 miles by canoe. I hope, God willing, to visit this summer Devon and Stanley, and in the following winter, Scanterbury, Fort Alexander, and Islington, and Fairford for the second time. The more distant missions at Athabasca, Fort Simpson, and the Youcan are, I feel, beyond me.

The Missionary life in this Diocese is a very varied one. What a contrast between the itinerating labours of Mr. McDonald on the borders of the Arctic circle, over a district, I imagine, as large as Canada, and the vigorous civilizing efforts of the late Archdeacon Cochran in this Settlement! Yet in both cases the work done has been the needed one. What a noble testimony to Archdeacon Cochran's labours is the Indian Settlement? You know his touching account of the scene when he went in the winter season to choose a spot for a mission station. There was but a single wigwam to be seen, and the ill-clad owner was fishing over a hole in the ice on the river for a scanty meal for himself and family. How different the scene I witnessed last month when I held a Confirmation in the Indian Church of St. Peter's, and went through the nice cottages of that parish! Notwithstanding the fearful disaster of the past year, there is required but a supply of seed-wheat and God's blessing to give a return to full prosperity. When we look into the various missions—at least those of oldest establishment and nearest to the Settlement—we have to report alternations of joy and disappointment. First there is often a period of much success. The heart is rejoiced. Then there come temptations and there is a falling away from the first love. We can tell in this Diocese the same experience in some cases as has been thus given of other missions:—"The first stages of a mission are so different from the second: one almost sees and feels the special outpouring of the Spirit. Afterwards, when it settles into the ordinary condition of all works done by Him, the trial comes—slackness and lukewarmness, and all things that choke the good seed. It is the beauty of early childhood in the first instance—the love, and reverence, and confidingness, and docility—which make it so picturesque and pleasant." But I may say two causes have combined to produce a degree of disorganisation in some of our missions.

First, the difficulty of maintaining settlements by a people unaccustomed to labour and, by their habits, thoughtless of tomorrow and wasteful, joined to the impossibility of continuing the aid by which they were originally built up.

Secondly, the sad traffic carried on by traders with ardent spirits. In fact I may say, that however gladly I would encourage and make the most of existing settlements, I could not recommend the formation of a new settlement far in the interior, excepting to the extent that there was immediate prospect of its being self-supporting.

But then it may be said, how is religion to be taught unless the people and especially the children are together for a considerable time under instruction?

Certainly the difficulty seems staggering; yet in the far north it is overcome. Mr. McDonald, in the Youcan district, has been able to baptize several hundred adults. And how does he teach them? He has to go forth from

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his mission post for many days, probably travelling on snow-shoes to meet the wandering lodges of Indians—consisting of seventy, sixty, fifty, or fewer Indians. He abides with them, living as their guest, accompanying them in their hunt for food, and day by day teaching, catechising, and leading them to the Saviour. But I can speak on this question from my own experience. I was most agreeably surprised with the readiness and fulness of the answers I received when I examined the candidates for Confirmation at Rupert's House last summer. These Indians, of whom I confirmed 87, had very few opportunities. The instruction of the missionary is restricted to a very short visit, not even once a-year always. After a stay of a few weeks at the Post they break up to their fishing or hunting grounds. But there is a great deal of effort brought out by these Indian converts themselves: they carry away their few books with them, and continue in their wilds to worship the true God. Four Indians have taken such a lead among their tribes that I have licensed them to conduct the services of our Church, as occasion arises, under the superintending direction of the missionaries at Moose and Albany.

The work of our Missions in the Interior has naturally engaged much of my thought. On one point my mind is very clear. The first care of a missionary should be his thorough acquisition of the language of the people he is to live and labour amongst: efficiency must to a great extent depend on this. But when he enters on his work he finds it encompassed with difficulties almost incomprehensible to those who have not seen this land. How strange the solitude of Rupert's Land! Day after day, day after day of travel without the sign of a human being, almost often without the sign of life: and that is the normal state of this country. The native Indians are for the great part of the year scattered so thinly that it is just as if the 100 or 200 families of the huge district the missionary has to attend to were scattered over a great part of England. Putting aside the few Mission Settlements, the only places where a few people are always to be found collected, are the more important Forts or Posts of the Hon. Hudson's Bay Company. This makes itinerating duty of importance. But then in many parts of the land travelling involves great expense. If men move about there must be others to see after the means of support. There are no markets or other conveniences in the interior of this land. Daily support is almost the whole thought and too often the whole care of the Indian. One consequence of the state of things I am describing is the impossibility of cheap native agency in this country. We cannot maintain native catechists and teachers at the trifling cost by which it is done in Africa and India. The commonest native agent that could be obtained in the Interior, if his time were to be kept free for ministering to his countrymen, would be little less expense than a thoroughly trained native from St. John's College will be. And as to the effect of contact with European habits, I have made up my mind that it is only by such contact, and a good deal of it, that there is any hope of that condition of things being found that is desirable in the household of a teacher. I mean to say that while in the house of an Indian who hunts for his daily supply there may be a degree of comfort, there is the greatest risk of misery and want, where it should be necessary to give a stipend or a large supply that

should last for a time. With an Indian family all is thoughtlessness and profuse division while anything lasts. And so the views which experience gives for native training in other lands must be very much modified here. An insight into European habits of life, in a well regulated family, has everything to recommend it in native training in this land without a single drawback. For when a man is put into the interior of this country, unless he has a fortune behind him, he could hardly have much choice as to his living. There is not then the slightest danger of extravagant ideas being fostered. The prospect of some lesson being learned in carefulness and saving is everything. Time only convinces me more of the wisdom of that arrangement for the future that has received the sanction of the Church Missionary Society. The arrangement is this, that several missionaries in the interior select two or three promising Indian lads and bring them up, educating them and accustoming them also to useful habits, and that out of these, after they have reached at least the age of 16, those who give good promise for the future as regards piety and ability be sent, if there be vacancies in the Church Missionary Scholarships, for a period to St. John's College. It is intended that they should then go out as teachers or catechists, and if they purchase to themselves a good degree in that capacity, that they should return to St. John's College and be prepared for Holy Orders. It must be some years before this plan can be in proper operation. To give it a full chance there ought to be a good many of those *preparandi* students under preparation by the missionaries, for experience everywhere shews that only a small proportion of those who are trained in that way from youth, have either that gift of grace in holy inclinations or other requisite qualities that would make their prosecution of the work desirable. The funds of the Church Missionary Society will only allow of a very limited vote at present for the object. But I think my Missionary brethren may be able to arouse some interest in their special works in the localities in England from which they each come, and thus get the means for training more. I need not say that in this case training in industrial habits is as needful as the imparting of book knowledge: as the boy may have to live by his manual labour, and at any rate in this country it is of all importance to everyone.

There are some questions bearing on Missionary work on which it may be well for me to give my views. Considerable difficulty often arises in connexion with the administration of Holy Baptism. What amount of knowledge or what period of probation should be required? Unfortunately, the question cannot be looked upon on its bare merits, as it is understood that the Roman Catholic Missionaries require little but the desire to be baptized. It is found that the reception of Baptism from a Roman Catholic priest puts an almost insuperable obstacle in the way of the further instruction of the convert in the pure faith of the Gospel. There is, therefore, ever present the fear lest the deferring of Baptism may work injury to the convert by leading him to tire of the probation and accept Baptism at other hands. Still I advise great caution. It may be said that Baptism was often at once administered by the Apostles on the declaration of belief in Jesus as the Christ. But this argument is a mere sophism. Those that were thus immediately

Proposed plans for educating native agents.

On the knowledge to be required of candidates for Baptism.

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accepted had the knowledge of the Jewish Church, and only wanted their reception of Jesus as the Messiah or Christ for their at once passing into the Christian body. But we know that when the Christian teachers of the first ages had to do with the heathen they made catechumens submit to a long probation. Several Indians have applied to me for Baptism, but I have never yet been able so to satisfy myself as to the Christian knowledge possessed, as to feel myself at liberty to grant the request, great as I would have felt the privilege if I could. Indeed, besides bare knowledge of certain facts, I need hardly say that in the case of adult baptism there should be some reason for believing in the existence of repentance and faith. But I would confine myself to the question of knowledge. Now I know very well how easy it is to review the matter calmly as I am doing. One must remember the anxious lessons, watchings, prayers, hopes, disappointments, of the earnest labourer in the Mission field. Still, I think the difficulty may be satisfactorily met. There are three promises required of the candidate for Baptism—a promise of renouncing sin, secondly a promise of belief in the Articles of the Christian Faith, and thirdly a promise of obeying God's Law. The difficulty is with the second promise. It is said that it is hard for the Indian to learn the Creed. But the mere learning by rote is after all a small matter; though in examining Indian candidates for Confirmation I have often had the Creed given very distinctly. What is needed is the persuasion that the leading facts and truths of the gospel, such of them as are so succinctly given in the Apostles' Creed, are known. The candidate for Baptism should be able to give some clear idea of what truths God has given for Christians to believe. Still I would be sorry to cause difficulty by insisting on too much from the Indian. One great gift of a missionary is the power of seeing into character; and the missionary's line of action cannot be marked out by an exact rule. Sin and the Saviour are the two great subjects which the catechumen should know and feel about; and if he knows them and shews the humble mind to learn and accept what God tells us in His Word, the three vows may be perhaps sufficiently taken. If the missionary is satisfied of the germs of repentance, faith, and obedience, the growth may be looked for as instruction continues—and after all, what are these graces in the best of us but germs? In the case of extreme illness I think the missionary may be even satisfied with a sense of sin and the expression of desire of partaking of the salvation of Christ; for I doubt not the Lord honours the humble reception of the ordinance of His kingdom.

Sometimes a case will meet the missionary where an unbaptized Indian and a Christian are living together after the Indian way of marriage. It may be very undesirable to defer the marriage till after the baptism of the heathen—besides that the question may arise as to the nature of their cohabitation. Such a case once came under my own notice at the Q' Appelle Lakes. There was an unbaptized Indian living with a Christian woman, and they had a child. The Indian had been receiving instruction from the acting master of the post. The course taken by the Christian woman in uniting herself with an unbaptized person was, of course, open to censure, but otherwise I saw nothing to prevent baptism from their relations, far removed as they were

On the
Marriage of
a Christian
and an
unbaptized
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from any opportunity of obtaining Christian marriage. The knowledge of the Indian did not satisfy me, so I did not baptize him; but as he declared his belief in the God of the Christians and his desire to serve Him, I married them and baptized the child. And this is the course I would recommend.

On Indian Marriage.

With regard to Indian converts that have long been married in the Indian way, I have no hesitation in regarding the union subsisting between them as marriage in God's sight. I do not, therefore, look on the celebration of marriage between them as of any necessity—still less would I think of requiring any separation before baptism. At the same time, as the view of marriage rises to a holier and closer bond when they become Christians, it may be advisable to celebrate it if the parties are willing, especially if there is any reason to apprehend that otherwise the sanctity of the connexion might not be felt.

On Polygamy.

Not unfrequently a serious difficulty arises from polygamy. The instances of it are undoubtedly rare, but where they occur, the Indian is generally a chief and there is a great obstacle to the Gospel. If there is one wife that stands out from the others in the respect paid to her, there can be no difficulty in enforcing the putting away of the others before the Indian can be admitted as a candidate for baptism. Our Lord has by the new light of His teaching made it an act of sin against knowledge for any Christian to have more than one wife. There can be no room for doubt where the way is at all open to a man putting himself into the position of having only one wife without manifest wrong to others. No one who is unprepared to do that can be regarded as prepared to submit himself to the Lord's will. But I confess to see more difficulty in a case of real polygamy, where, in accordance with the belief and customs of the country, a man has two or more wives, without any idea on his or their part of any wrong having been done. He cannot bring himself to put them away from him from the injury done to those sent away or to their children. The question is a serious one. Rare as polygamy among the Indians is, I believe the Christianizing of tribes has been kept back at several of our missions from it. I am glad that I can on this question abstain from giving you any direct advice of my own. I believe it is the view of every Society sending missionaries into this country that no polygamist should be admitted to baptism till he has put away all his wives but one. I, therefore, recommend you to be guided by their wishes. But it is very clear that the one that should remain is the first wife—otherwise I do not see why the man should not put them all away, if he thought proper. In this case the rite of Christian marriage seems to be necessary.

On Catechetical teaching.

I have sometimes thought that it would be very useful to attempt in our missions public catechetical teaching or preaching with questions to the people. This is found very valuable in the Tinnevely Missions. There is an unfortunate reticence characteristic of the natives of this country that would be a temporary obstacle to success; but I believe this may be overcome.

On the syllabic character.

I have been much struck with the great proficiency in reading shewn by those who use the syllabic character. I found the great proportion of the candidates for Confirmation at Rupert's House able to read it. I think this system deserves the greatest encouragement wherever there is only a limited period of instruction.

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It is further my desire, that in training the native converts, they should be accustomed to hold, by means of the Prayer-book, services by themselves—either short family services or fuller services. The Rev. John Mackay, whose Cree translation of Canon Oxenden's "Pathway of Safety" is now I hope being printed in England, has offered to translate the Manual of Family Prayer I have already referred to. This may perhaps be some help.

I have only further to say, that while it should be the endeavour of the missionary to ensure worthy motives in those embracing Christianity, it should also be his constant aim to impart to his converts a sense of the privilege and responsibility of being a Christian.

Formerly a large amount of gifts was sent by those interested in the Indians to our missionaries. I doubt not that the Settlements that have been formed have been much aided by them. I fear some of our missions have in that way now but little support. A moderate degree of such gifts cannot but be a great boon to a missionary; for he finds himself labouring among a people who have their cases of comparative poverty and sickness, and perhaps there is no one to assist but himself. But I think all the missionaries understand the importance of a judicious use of gifts.

On-
encouraging
independent
habits, and
bringing out
self-support.

It is well understood in the present day that the object of the benefactor of the poor should be to try and lead people to help themselves—not so much to do things for them as to encourage them to do mainly the things for themselves, and to give them heart and confidence for this work. And next in importance to accustoming the converts to lean on themselves is the drawing them on to feel an interest in what is being done for the Gospel amongst them. They should thoroughly know with what efforts the means of grace are brought to them, and be encouraged to do anything in their power, however small, to bear expenses in connection with the Church work of the Mission. Until some spirit of self-sacrifice in this way is aroused, I fear there is little hope of that anxiety for the heathen about them, that will lead them to do anything they can for evangelizing their countrymen.

There is already much to be thankful for, both in the offering of small gifts, and in endeavours in some missions in aiding the labours of the missionary. The Mission Reports in the Appendix will shew the gifts. There are ten Indians engaged gratuitously as evangelists among their countrymen. I have requested the missionaries in their districts to give a prominence to these two funds—

1. The Native Pastorate Fund.
2. The Clergy Widow and Orphans' Fund.

A separate Native Fund has been formed by Mr. Horden for Moose, into which he has paid a considerable sum that was obtained by him from friends in England for his special work. All collections for the Native Pastorate Fund in the Scuthern Department will with my consent go to that Fund, unless a donor wishes a different appropriation.

This leads me to say that I hope the time is not distant when the Southern Department, with Moose as its centre, may be made into a separate bishopric. It would greatly promote the missionary work in that part of the Diocese.

Proposed
sub-division
of the
Diocese.

I should also gladly welcome the creation of a bishopric for the Mackenzie

River district, as I may safely say that it is unlikely that I shall be able ever to reconcile it with my feelings of duty for my Diocese as a whole to visit the distant Missions in that quarter.

Observations on Ritual.

And now, my Reverend Brethren, I purpose laying before you as briefly as possible some remarks on Ritual and Doctrine. You are aware that I have hitherto confined myself in my addresses to you to the practical work of organization that we have had to set about. I now deviate from what has been my custom, not from any desire to express my opinions on questions now much agitated in the Church, but which have given us no trouble in this Diocese, but because I hope, if my views recommend themselves to you, the carrying out of them in your practice and teaching may have the effect of maintaining that unity of feeling and action that happily exists among us, and of promoting a fond attachment to the words and ways of our beloved Church. We have all heard of the innovations introduced into a few Churches of the mother country, and of the deep anxiety that the very possibility of their practice has created, but these excesses will, I believe, only tend to encourage that uniformity in ritual of a modest and reverent character to which the whole body of the Church is rapidly advancing. Indeed, I rejoice to think that never in the history of our Church, since it has been reformed, has there been such a thorough unanimity of feeling as regards the system of the Prayer-book. In fact, a persuasion in favour of forms of prayer and of a regular system of instruction in Christian doctrine, such as the course of our Church Services provides, seems obtaining a large place in the minds of Protestants who are separated from us. Within our body exception may still be taken by some to individual expressions, but loyalty to our distinctive peculiarities is now universal. In this Diocese I rejoice that I can go further. I am not aware that there is any Clergyman in it who has any difficulty with the language of the Prayer-book, or who practises or desires to practise any alteration or omission in any of its Services on account of what they contain. Any deviation that there may be in this Diocese from the rubrical directions of the Church is not caused by any desire to change a word or expression, but simply by custom or the felt exigencies of the service. This is an important fact.

Exhortation at giving notice of the Holy Communion.

In speaking then on Ritual I think it unnecessary to say anything on the regular Services. I would simply express the same satisfaction with regard to the way in which I believe them to be performed that my predecessor did. I am very glad that there is such a uniformity of practice in the different Churches. I would only say that, while I do not call for the reading on every occasion of the whole of the Exhortation that is directed at giving warning of the Holy Communion, I would recommend the use of it at least several times in the course of the year, and I believe that is your custom. I would make, however, a few remarks on the Occasional Services—and first with regard to the ministration of Holy Baptism. I am happy to say that the custom of bringing children to Church for Baptism after the second Lesson is becoming general. Indeed, I trust the time is near when the members of our Church would regret the necessity that would prevent public Baptism in the

On Holy Baptism.

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Church, as much as most of the higher and more educated classes in England now do. Private Baptism is, unless demanded by necessity, an irregularity. The congregation is entitled to know who are admitted by the covenant sign into the Church. And it should be felt as a great loss that the child to be baptized should be deprived of the prayers of the congregation. But if it is stated that the child is ill or in danger from being brought out—and we must ever remember the coldness of this climate—there is an obligation on the Clergyman to baptize privately. Indeed, the Canons of the Church regard severely an offence against this. The proper service for use in this case is the Service for the Ministration of Private Baptism, and the child should afterwards be received into the Church as directed. But I may say generally, once for all, that in carrying out the requirements of the Church in this and other points that have not always been attended to, the Clergyman should rather direct than coerce. Allowance must be made for the practice of the past. It may take time to get the various wise directions of the Church carried out; but if the Clergyman is anxious to bring this about, and if the directions approve themselves as proper, as they assuredly in most cases will, the result in time is sure.

There is one feature in our Baptismal Service which the Church has preserved as it has come down from the earliest ages of the Church. It is the use of Sponsors. By custom the parents may stand as two of them, leaving only one additional sponsor; but the Church undoubtedly hoped for three sponsors distinct from the parents, and that they should be communicants. I would earnestly commend the subject of the choice of sponsors to the diligent care of the Clergy.

The use of sponsors, if faithfully taken advantage of, would be of inestimable service to the Church, tending to encourage amongst us the great truth that we are all closely knit together in the same body, and should feel for each other and support each other. Those of the Clergy whose whole time is devoted to parish duties will generally be aware of approaching baptisms. They may be able to direct the parents in their choice. It would be well if lists of godfathers and godmothers for children baptized could be preserved. When Confirmation is approaching the sponsors should be informed, so that if possible they may be present.

There is only a very partial use made of the service of Thanksgiving of Women after childbirth, commonly called "The Churching of Women." I would strongly advise the encouragement of this godly custom. There is mention made in the Rubric of kneeling at some convenient and accustomed place; but as a discretionary power on this point is left with the Ordinary, I would recommend that if any difficulty arose on this ground, it should not be allowed to stand in the way of the returning of thanks. But this Service, to be a reality, must not stand alone. It is but a fragment of the Church's testimony that we are all members one of another. It presumes the deep interest we take in each other's welfare. It looks upon us as a family in the Lord. This office should therefore go along with the offering of thanks for other great mercies, and with asking the prayers of the congregation in any time of sickness and difficulty.

The
Churching
of Women.

Catechizing
after the
Second
Lesson at
Evening
Prayer.

One of the Rubrics at the end of the Catechism directs the examining of the children, after the Second Lesson at Evening Prayer, in some part of the Catechism. It is a great loss that teaching does not occupy a share of the place that preaching holds in the Church. It would be much for the edification of the younger members at least of the congregation, if the instruction in the Afternoon Service were conveyed by catechetical teaching. But we are not at the present day at liberty to choose what would in our opinion be most for edification. We must also consider what is necessary for interesting and maintaining congregations. I feel, therefore, that with the present taste the sermon or lecture in the afternoon must be kept up. The catechising after the Second Lesson, if made use of, must therefore be short and as interesting as possible. It is not everyone that has the natural gift for doing this successfully. Yet I feel that the importance of this instruction is so great that I gladly recommend a trial of it. Should it be found that the interest of the people is not kept up, or that the attendance at the service suffers, then the attempt could be given up. The method I would recommend for conducting the catechising would be that employed in the Cathedral. A few of the more advanced boys or girls could be told to come up before the Communion Table after the Second Lesson.

On Cele-
bration of
Marriage.

I must request you, my Reverend Brethren, to attend scrupulously to all the formalities of Marriage required in England, as, indeed, I believe you do, both because it is dangerous to experiment where legal rights may be affected, and because experience in the neighbouring country of the United States amply shews the evil results of laxity in lowering the sense of the sanctity of the marriage-bond. I am happy to say that since I came to the Diocese there has been in our Church no private marriage in a house within the Settlement. By the law of England, the only law to guide us, banns must be proclaimed on three successive Sundays, and if the parties are in different parishes the proclamation must be in both; or instead of banns a license may be obtained from a surrogate on the oath of one of the parties. Then the marriage should be celebrated during the canonical hours of the forenoon, and in the Church of the parish or district.

On the
Burial
Service.

The Burial Service is, I believe, exactly performed in all our Parishes; but I fully concur in the observations of my predecessor, in his third Charge, on the quietness that should characterise the burial of the dead. The assembling within the house of a large body of indiscriminate friends, the giving of refreshments, and perhaps a service, are not customs which our Church would cherish. The deeper feelings of the bereaved would rather seek solitude, where the pastor should seek in private to administer the sweet consolations of the Gospel. If there is strength for going to the grave, the well-known words of the Burial Service will console and sustain without any risk of inflicting a fresh wound. But, as I said before, it is the part of a wise spiritual adviser to direct, not to coerce. As to the future, the life and activity of the Church, which are such happy features of our time, will probably call for some additional services, and the liberty of adapting, with the Bishop's consent, the services for special circumstances. The unbending strictness of our Act of Uniformity has never had any charms in my eyes. It

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owes its origin to unfortunate dissensions. It is a witness of a want of confidence as long as it lasts. It is contrary to all primitive usage.

I agree in the main with the observations of my predecessor in one of his valuable Charges on some proposed alterations in the Liturgy. I should be glad to see the Apocryphal Lessons removed, and an arrangement, as in the American Liturgy, for omitting certain repetitions in the full Morning Service. You have my entire sanction for the use of the Morning Prayer, the Litany, and the Service for Holy Communion, as separate services, when it may in your judgment, under exceptional circumstances, be advisable: but I should wish to be consulted before any systematic practice of such separation.

Further, as I have the power of directing the use of the Litany at any time, I give my sanction for its use at any week-day service when you may desire it. Whatever service, however, is employed must be used as it stands.

Further changes, excepting perhaps in the mode of expression in the damnatory clauses of the Athanasian Creed and a revision of the Lectionary, I have no wish to see—not even in the Burial Service. The joyful language this service utters, however discordantly it may sometimes strike on the ear, in view of the life or death of the departed, is yet the language that God allows to the members of the Church. No opinion is passed by it on the real state of heart of any man. The proper remedy for what is sometimes felt as sadly inappropriate is an endeavour to improve the discipline of the Church. But, to alter the Church language in this service, while it is retained in the others, would be dangerous, as perhaps affecting the interpretation of the other standards of the Church.

And this leads me to make some remarks on the language which the Church employs throughout the Services respecting her members, and on doctrines bearing on this subject; as I believe a clear understanding of the Church's meaning, and a faithful and prominent inculcation of it in catechising the young and in sermons, to be of first importance.

The Church was awakened last century from a lethargy into which it had fallen, by men who appealed earnestly to individual consciousness, and besought their hearers to think only of heart-religion. The consequence of this was such an attention to the individual life, as to lead to a measure of neglect of the corporate life of Christians. The great truth was being constantly impressed upon men, that what they had to make sure of was their personal state before God. "Circumcision availeth nothing, nor uncircumcision, but a new creature." And we cannot too earnestly with them maintain the supreme importance to every man of giving all attention to his soul's salvation: but there has been not a little loss from putting somewhat into the background God's language and dealings with His Church. One serious consequence to Churchmen has been that some members of our Church have found great difficulty in reconciling the language of the Prayer-book, if understood to be applied to all the members of the Church, with what their consciences tell them must be the sad position of many Christians, who are dead while they profess to live. This difficulty, in its full extent, is quite

On proposed changes in the Liturgy.

Some observations on the meaning of certain passages in the Prayer-book.

a modern one. An objection to the use of the term "regenerate" in the Baptismal Service first appears at the Savoy Conference. On the previous public occasions, when lists of objections to the Prayer-book were presented, this one is not found. And the ground for this objection, even at the Savoy Conference, was simply the want of discipline in the Church. The propriety of the use of the term with proper discipline was not challenged. The privileged position of members of the visible Church was therefore fully recognised.

Let me then draw your attention to the language of privilege extended in our Services to all the baptized, which is, I believe, both Scriptural and capable of being happily and usefully employed.

On the language of privilege extended to the Baptized.

It has pleased God our heavenly Father, from the day when the promise of the Christ was given in the Garden of Eden, to prepare hearts for loving and serving Him through that Mediator. This Church of believing and sanctified souls from the gracious operation of the Holy Ghost, who are pardoned and absolved from all their sins, by their appropriation, according to God's provision, through humble faith in God's truth and promises, of the work of Christ, is a body unknown to us. They are in the world, but not of the world. The secret of their faithfulness is with the Searcher of hearts, and the day of the Lord will declare it. But it has also pleased God to have always an outward or visible Church to represent and set forth the body of these saints from the language of God, to which we can learn His merciful intentions for His saints, and in whose worship there should be a display of their service and love. The limits of this visible Church and of the body of God's saints is by no means the same. We may well expect most of God's children to be found within the bounds of the visible Church; but there is no reason to say more. And the visible Church, alas, at all times contains too many who have no part in the kingdom of heaven. "Many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, and Isaac, and Jacob, while the children of the kingdom shall be cast out." It has pleased God however to put this honour on the members of the visible Church, who are in communion with it, that they not only have applied to them the names and attributes of those who are the living saints of God, but alone on earth have this right. Throughout the Old Testament God speaks of the people of Israel as His sons—His children—His people. They may be rebellious, disobedient, wayward; but this does not withdraw from them the language of privilege. Israel is still spoken of in the same way by the writers of the New Testament. They are Christ's own, to whom He came—the children of the Kingdom—those to whom belonged the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. How vividly the Apostle contrasts the state of the Gentile Ephesians before entering the Christian Church with that of the Jewish members. First he says, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off

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are made nigh by the blood of Christ." And then he adds, "Christ came and preached peace to you that were afar off, and to them that were nigh." But when the Jewish Church merged into the Christian, when the natural branches were broken off, and the Gentiles, being a wild olive-tree, were grafted in among the branches of the olive-tree and partook of its root and fatness, then all this language of privilege was extended to the members of the Christian Church, now introduced by the Sacrament of Holy Baptism instead of the old rite of Circumcision. Nor was this all. There was from the promised gift of the Holy Ghost a great accession of spiritual light and knowledge. The necessity of spiritual regeneration and illumination, of humble belief in God's promises in Christ, as the appointed means on man's part for his justification and salvation, and of a holy life rising by the teaching and guiding of the Spirit out of this submission to God's Mind and Will, became the prominent truths of the new dispensation. Thus many new terms came up to designate the saints of God, which by the same language of privilege as in the Jewish Church were in a corporate sense extended to the body of the members of the Church. Thus in the Epistles the members of the Churches who are addressed are spoken of as "quickenened," "washed," "members of Christ," "temples of the Holy Ghost," "believers." It will suffice for shewing this to follow the remarks of St. Paul in the 5th and 6th chapters of his first Epistle to the Corinthians.

"It is reported that there is fornication among you. Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. Your glorying is not good. Purge out therefore the old leaven, that ye may be a new lump. I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Therefore put away from among yourselves that wicked person. Dare any of you go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? I speak to your shame. Brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you. Ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God. Know ye not that your bodies are the members of Christ? Flee fornication. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

These passages, all connected with each other, shew distinctly by their references to a notorious sinner, who is still included among those addressed,

that the language of the Apostle is not restricted to individual saints in the Church of Corinth, but is intended for the whole body of that Church. The same may be observed throughout the Epistles. And there are even some passages in which the giving of this language of privilege is directly joined to the receiving of Baptism. Thus St. Peter began his preaching by saying, "Repent, and be baptized every one of you for the remission of sins." And then we are told, "the Lord added to the Church daily such as should be saved." Ananias said to St. Paul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." The sins, we know, had been already washed away; but Baptism would introduce him into that body who had on earth the designation of being washed, sanctified, and justified in the name of the Lord Jesus Christ. Those who went through the water of the Red sea are said to have been baptized unto Moses—fathers, mothers, and little ones—so being baptized unto Christ must evidently refer to the baptism with water: and it is said, "as many as have been baptized into Christ have put on Christ," and again, are "buried with Christ." St. Paul writing to Titus says, "According to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost." And St. Peter in like manner, after referring to the eight souls who in the days of Noah were saved by water, says, "the like figure whereby Baptism doth also now save us by the resurrection from the dead." It is very clear, then, that our Church, in extending such language of privilege to all the baptized, is only literally following the universal language of God's Word towards the visible Church.

But when we have satisfied ourselves of the scripturalness of the language, the question arises, what is its force or meaning in individual application? Now it requires little examination of the Epistles to see that there is often an ascription of the graces of the saints of God to the members of the Churches, as well as of the designations of Saints, shewing the necessity of the possession of the graces to give real value to the designations. He is none of Christ's who has not the Spirit of Christ. In other words, he can be no saint of God, with his name written in the book of life, whatever he may be called, from being in the Church, who has not a living faith in God's promises, witnessed by a life fruitful in godliness from the indwelling presence of the Holy Spirit. But many of the baptized come short of this. From the words I lately read, there was one without the Spirit of Christ in that very number that St. Paul addressed as "temples of the Holy Ghost." We read in the Acts of the Apostles of a baptized person who was yet in the bond of iniquity. And sad experience abundantly testifies the truth of our Church's teaching in her homily for Whit-Sunday, that "if we call ourselves temples of the Holy Ghost while we do not bring forth the fruits of the Spirit, we do but usurp the name of the Holy Ghost in vain." While, then, both Scripture and the Prayer-book encourage and direct us to extend to the professing members of Christ's Church by Baptism the names of God's children, the use of this language gives no definition or description of their individual spiritual condition as in God's sight who searches the heart. Our Church holds that the Holy Ghost sanctifieth the elect people of God; and who are so meant we may

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learn from the 17th Article. But there is one passage in the Baptismal Service for infants which, by individualizing the person to whom is ascribed this language of privilege, seems to very many as necessarily defining the benefits of Baptism in the individual case, and declaring the baptized to obtain all the inward and spiritual graces of the new birth set forth in the Sacrament. I refer to the words of thanksgiving after Baptism, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church." But to understand how far this passage is to be understood in the naked sense, which the words will of course bear, we may turn to the corresponding passage in the service for the Baptism of Adults: "Give Thy Holy Spirit to this person, that being now born again and made an heir of everlasting salvation, through our Lord Jesus Christ, he may continue Thy servant and attain Thy promises." Here the gift of the Holy Spirit is asked for the perseverance of the person baptized, who has been "born again and made an heir of salvation." But we know from the Catechism that repentance and faith are necessary for receiving the benefits of Baptism, and in the beginning of the service for Adult Baptism it is said to the congregation, "Doubt ye not, but earnestly believe that He will favourably receive this present person, truly repenting and coming unto Him by faith, that He will grant unto him remission of his sins, and bestow upon him the Holy Ghost." Thus we learn that the words in the Adult service must be applied only conditionally. Indeed, to confound the ascription of the language of privilege to the members of the Church with an ascribing of the possession of the privileges, would be that prevailing error of the Jewish Church which St. Paul pointed out when he said, "he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh." Against the same error St. Peter protested when, in connection with the passage I have already quoted, he said, "not the washing away of the filth of the flesh, but the answer of a good conscience." But, in fact, a literal application of the language of the Church, such as is often demanded for that in the Baptismal Service, would lead in most of the services to startling results.

Take one example. In the prayer before confirmation we say, "Almighty and everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins." No one could suppose that that language was to be literally applied to every candidate; but if any candidate had to be separately confirmed, that language would be used. It is said, however, that as infants cannot give the answer of a bad conscience, the language has an exceptional application in the service of Infant Baptism. It seems a sufficient answer to this statement that there is a place where the Church, if reasoning this way, might have been expected to say so, but did not. Gladly, after the example of Holy Scripture, does she give the name of sons to all the baptized, but in her 27th Article she says respecting the spiritual privileges, "they that receive Baptism rightly are grafted into the Church;" but she does not go on to say that all infants necessarily receive Baptism rightly, but merely, "The

baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." Does, then, Baptism in any such case merely convey a barren name? That be far from our thoughts. Certainly the state of privilege is so great when God extends the name of sonship, that we cannot but feel the condemnation of original sin so removed, that where no actual unbelief has been shewn we may fully believe with our Church that infants so dying will be undoubtedly saved. But beyond this and the admission into a state of grace to be improved, I prefer our passing no definite opinion as to the effects of Baptism in any individual case, but, holding with Hooker that to our sanctification here it is a step that hath none before it, to hope all things, and believe all things.

And if any feel dissatisfied by the degree of uncertainty thus caused, and feel tempted to ask, as St. Paul expected the Jews to ask with respect to Circumcision—What then profiteth Baptism? the answer may be as of old, Much every way. It cannot be a light privilege. Oh! how unspeakable a privilege to be brought into a Body to which God extends such wonderfully condescending and endearing words. Does it not testify of infinite loving-kindness and willingness on His part? Does it not furnish to the thoughtful Christian abundant cause of thankfulness and encouragement to make his calling and election sure? Such a position may, indeed, well be spoken of as a state of actual grace—for the Holy Spirit is just as near as He is sought to be. The promise is given. The fruition is sure.

On the expression "Receive ye the Holy Ghost."

And as it has pleased God thus to have a visible Church, to whose members are ascribed the names and privileges of Saints, so it has pleased God to have a Ministry in that Church for its continuance, instruction, edification, and government. These Ministers are not the Church, they are only the ministers, that is the servants, of the Church and the stewards of those mysteries which God has in His love given to the Church. This honour no man taketh upon himself. Our Lord selected and ordained those who were to minister to the body, and He made provision through them for the due continuance of this office of responsibility. The second order in this Ministry is that of Presbyter, which is the English form of a Greek word signifying Elder, and which is shortened into the word Priest in our Service. In the act of Ordination of a Presbyter, when the Bishop and his Presbytery have laid on their hands, the Bishop is directed to say, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." These words have been sometimes thought objectionable unless they are regarded as the words of a prayer. It seems to me, however, that if a little reflection is given to what is being transacted, the supposed objectionableness will probably disappear. When we proceed with faith in the Lord's presence and power, thanksgiving for a mercy asked or an assurance of its conveyance may well attend the act of asking, when the mercy sought is one that we know cannot and will not be denied. Now God has appointed a Ministry. This Ministry has been continued by Ordination in the way appointed in our Church. In the exercise of this Ministry there is a need of special gifts and the promise of them; for the Lord is to be with His Church to the end. It is then only a humble act of faith in God's fulfil-

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ment of His Word, when the Bishop, in the laying on of hands, believing in the divine mission of the Ministry, says, "Receive ye the Holy Ghost." The meaning is not that the Bishop is endowed with any supernatural gift in himself of giving the Spirit, or that there is any *opus operatum* by which with the mere saying of those words the gift follows—but the words are said with the assurance that all things necessary for Christ's promise being fulfilled have been done, and that if only the candidate for the Ministry bring the prepared heart, God will be present with the promised and needed gift. The principle, however, I have already explained at length with reference to the language in the Baptismal Service here applies. The act done is a corporate one. As to the individual benefit we can say nothing, and the Church does not intend to say anything. As to the view which our Church holds of the Ministerial office, it may be best learned from the admirable address which the Church directs the Bishop to make in the Ordering of Priests:—

"We exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."

And so there is a Ministry in the Church, in the use of which God is accustomed to add His blessing even to His ordinary means of grace. Yes, able as the Word of God is by itself, with the demonstration of the Holy Ghost, to make a man wise unto salvation, it is ordinarily, through the perhaps very simple words of the human instrument, the fallible Minister, that the blessing comes. It was so with the eunuch of Ethiopia. It has been so in countless instances up to our own day. Many a man owes a new life, and a happy glorious service for his God and Saviour, to the mere repetition in a sermon of a passage of the Word of God having been brought home with power to the heart.

There is only one duty of the Ministerial Office on which I think it well to make a few remarks. It is on the power that is declared to be conveyed to the Priest in the words—

"Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

These are words which Christ addressed to the Apostles.

When speaking to St. Peter on His Church and its perpetuity, He said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." On the power of Absolution.

Later on we find our Lord giving the same powers to all the Apostles. He first gave them the commission which He had Himself received from the Father, and by which He had called them to Himself. "Peace be unto you: as my Father hath sent me, even so send I you." And then, "When He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost:

whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." He thus committed His Ministry with its reproductive powers to the Apostles. As when He said in His great intercessory prayer to His Father, "The glory which Thou gavest me I have given them," He prayed not for those only then with Him, but for them also which should believe on Him through their word. So the commission He gave was obviously intended to go on. And in the closing verses of St. Matthew's Gospel we find our Lord saying to the Apostles, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

From a comparison of these passages it is clear that the commission our Lord gave was intended to include all that would follow in their Ministry to the latest time. Nor do I see what reason there is from the words themselves to restrict their application to the Apostles. For what can they mean? It is impossible that the remission of sins and the binding of sins in the absolute meaning of those words, as bearing on the eternal welfare of the souls of men, could be extended to any created being however privileged by special revelations. God alone can forgive sins. God alone can bind sins. Such power could never have been given to the Apostles, however clear an insight may have at times been given into men's hearts.

The words are Ministerial with respect to the Church which they were to govern. In this light they may be regarded from two points of view. First, the Apostles had authority to deliver God's mind with regard to the remission of sins. Thus St. Paul said, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Here is Christ's commission executed. Secondly, the Apostles had authority to receive by Baptism into the Church of Christ, and to rule in that Church by wholesome discipline, that the Church might be kept in purity.

"Repent, and be baptized for the remission of sins," said St. Peter. And St. Paul thus addressed the Corinthians:

"For I verily, as absent in body and present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

As the members of the Church, from the language of privilege bestowed on them as sons of God, may be regarded as possessing on earth, while in the fellowship of the Church, the names of pardoned and absolved—so those cast out of the visible Church ministerially for any supposed fault may be regarded as deprived of those names and as bound. Nor can this be held as a trifling rendering of those solemn words by anyone who reflects on the way in which God has ever treated and privileged the Church. It was the case from the time of the institution of Circumcision. "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

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God will certainly support and uphold the actions of his Ministers when they are according to His revealed Will. But that is all. From human infirmities man's judgment may be reversed by God's final judgment. So as we understand the words of our Saviour, "Whatsoever ye shall ask in my Name, I will do it," to be limited by our asking what is in accordance with God's Mind, so we must understand the words ascribed to the Ministers of Christ as restricted by what is according to God's Mind. This authority of absolving, the Priest discharges in every service by proclaiming the pardon of sin for the repenting and believing. And the Church has further provided that if any one has any sin or trouble lying on the mind preventing peace, such an one should be encouraged to seek the counsel of a Minister of Christ, that he may give the necessary spiritual advice and comfort, and if desired and satisfied with the penitence expressed, pronounce an absolution, thereby declaring that on the supposition of the sincerity of his repentance, God, according to His promise, grants him forgiveness.

One of the ways in which it pleases God to use the Ministry in edifying the Church is in dispensing the blessed Sacrament of the Body and Blood of Christ. This is too much viewed as an extraordinary means of grace, and as enshrouded in a peculiar mystery of its own. On the contrary, the Holy Supper was intended to be an ordinary and constant means of grace, and the mystery connected with it is such as belongs to all those spiritual means by which the Spirit of God acts. Our Lord delivered to His disciples, as we find in the 6th Chapter of the Gospel of St. John, that mystery of doctrine which we cannot profess to understand, but which we none the less receive: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you: whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him." In the same discourse He also said, "He that believeth on Me hath everlasting life." "I am that bread of life." "He that eateth of this bread shall live for ever." And when many of the disciples found these words of our Lord very hard—they even sounded hard in Jewish ears—He gave this further explanation: "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." Still the mysteriousness of the saying was left, and was felt to be left; for the Apostle adds, "from that time many of the disciples went back and walked no more with Him." The passage I have thus brought before you has not any reference to the Lord's Supper, but the Lord's Supper has reference to the truth it enunciates. When our Lord took bread and said, "This is My body," we cannot but remember what He said of Himself then, "I am the bread of life." And the connection is made very evident when we further call to mind the comment of St. Paul: "The cup of blessing which we bless, is it not the communion or partaking of the blood of Christ?" "The bread which we break, is it not the communion or partaking of the body of Christ?"

The objects of the Lord's Supper, then, are very manifest. They are, by the plainest actions of breaking the bread and pouring out the wine, to shew

forth the Lord's Death till He come; teaching the great fact of Calvary and the necessity of the application to us of Christ's precious Blood, and also by the action of partaking of the Consecrated Elements to shew forth the necessity of our by faith feeding on the Lord's Body and Blood. It is also to be regarded as a means for the faithful receiving the benefits which it thus sets forth.

So far as this, which is after all the important question for the edification of the Church, there is little if any difference of opinion within our Church. There may be members in it who regard the Lord's Supper as a mere Memorial Feast, but I have never met with such. But if we have faith that when the Lord's Supper is duly administered we may hope to receive into our souls that alone life-giving portion of which Jesus spoke, even Himself, it really seems a secondary question as to how this is, whether the real and life-giving presence of the Lord is by direct communication with the soul, or is conveyed in the gifts of bread and wine. I say it seems a secondary question as far as regards the profit of the receiver, for the result expected seems very much the same—but it is by no means a secondary or small question from what rises out of it. My own view you may readily understand from what I have said. I regard our Lord as delivering in the Gospel of St. John a truth, hard to be understood—indeed, utterly beyond us—but a truth for all times and all conditions. I believe that life-giving communication of our Lord, leading to our incorporation with Him, so that we become one with Him and He one with us, was as necessary for Old Testament Saints as for us, and has no connection whatever, as an origin or cause, with the institution of the Lord's Supper. But the Lord's Supper sets it forth, and being declared by St. Paul to be a means for our receiving it, we cannot but regard it as an Ordinance to be especially used for that purpose. Hence I rejoice that the celebration of the Lord's Supper has become frequent with us. It is celebrated in all our settled Parishes at least once a month, and sometimes oftener. It is also celebrated at our Ordinations and Synod Meetings. I am glad of this. It is an approach to Apostolic custom; for it is very clear that the Church of the Apostles kept the breaking of bread every Lord's day; and we know from an early writer of the second century, who wrote only a few years after the death of St. John, that this was still the custom in his time. In the dark days that came upon Europe after the flood of barbarism from the East and North spread over it, superstitions of all kinds gradually affected the belief and ritual of the Church, so that the blessed doctrine for the communicant, that he may by faith partake spiritually of the Body and Blood of Christ, was lost sight of, and the attention given to the act of Consecration, by which a miracle was supposed to be wrought on the Elements of bread and wine. Then the weekly Communion ceased, and the practice began of persons communicating only once a year, or two or three times at the most—and even then not as the whole congregation of the faithful. And the place of the Communion was occupied by Masses, or rather Consecrations of bread and wine by a Priest, often many times in one day. Unfortunately, when this system of superstition was swept away from our Church, the Apostolic frequency of Communion was not restored in practice.

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though the Church evidently desired it. We may hope, however, for the gradual working up of our Church to that privileged usage, to the great edification of our members.

But though the Lord's Supper is to be regarded as eminently the means, in the use of which we are to expect this communication of our Lord and our incorporation with Him, yet, as it is only an appointed means for what is a necessary result for all God's saints, we are not to suppose that God binds this gift to this one channel. On the contrary, we may suppose it being communicated otherwise; and our Church has distinctly allowed this in one of her rubrics for the Communion of the Sick.

"If a man [for some hindrance] do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

But while holding that the reception of the Lord's Supper is not absolutely necessary for receiving the Body and Blood of Christ, yet I repeat it is, as being an appointed means, the express means by which the humble, childlike Christian will hope to receive it, and for such there is, when the Supper is received, a real and essential presence of Christ. It is well that this should be fully seen. The belief in the real presence is just as distinct when the gift is expected by the soul directly from God with the reception of the Elements, as when there is a belief that by the act of Consecration the presence is in any way in the Elements. The view of our Church has been well brought out by the late lamented Archbishop of Canterbury, whose kindness and constant courtesy I here affectionately express my remembrance of, in the Charge which he had prepared for delivery, and which has been published since his death. "As to a presence elsewhere than in the heart of the believer, the Church of England is silent, and the words of Hooker therefore represent her views: 'The real Presence of Christ's most blessed Body and Blood is not to be sought in the Sacrament, but in the worthy receiver of the Sacrament.'"

I do not think it necessary to examine the various reasonings from expressions in our standards by which some try to persuade themselves and others that the Church of England countenances the idea of a Presence in the gifts. But I must make this remark, that those who believe that the use of the outward and visible sign is blessed to so great a mystery to the worthy receiver as our spiritually receiving Christ our Lord, will be none the less careful in the due observance of the forms of Consecration, and shew none the less reverent care of the gifts that have been consecrated to so great a purpose. So that all reasoning from the Church's case in these respects, with regard to her belief of any Presence in the Elements, is very much beside the question. Indeed, experience tells its own tale. It tells us that if the Body and Blood of Christ are once believed to be in the Elements, then reservation, exhibition, and adoration are what are to be expected instead of that quiet order for the reverent covering and eating and drinking of the remains, that is provided by

the Rubrics of our Service. But it is strange how different minds draw the most opposite inferences from the same fact.

It has been said by a writer on this subject, "I need say no more about the Article (the 28th), except that the word 'given' seems to me to be only consistent with the doctrine of an Objective Presence." Now the words of the Article are these: "The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith." Now break up this passage. The Body of Christ is only given after a heavenly and spiritual manner. The Body of Christ is only taken and eaten after a heavenly and spiritual manner. But the Body of Christ is only received and eaten by Faith. Therefore the heavenly and spiritual manner of the reception and eating is by Faith. It seems to follow that the heavenly and spiritual manner of the giving must be such a communication that only Faith can reach and meet. It is, therefore, some gracious communication by the Spirit of God to the soul; and so the Church further declares in the 29th Article that "the Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing." Now the Catechism tells us that the sign is the "Bread and Wine, which the Lord hath commanded to be received."

My Reverend Brethren, it is in no controversial spirit that I have laid these remarks before you. Nothing is more hateful to me than controversy. Nothing can be more injurious to the edification and growth of a Church. But I feel a solemn obligation, in this my first Charge, to urge you not to avoid the subjects I have been dwelling upon, but to give your people sound views respecting them from time to time. However faithfully you may preach the doctrine of Justification by Faith alone, and however earnestly you may press home to men's hearts the primary facts of sin, righteousness, and judgment, you may make up your mind to errors by and by gaining ground if you leave your people uninstructed on those other points. And I should be glad if your teaching upon them was in thoughtful harmony not only with the spirit but the letter of the Church's standards. I rejoice that I can say that from my heart I accept every sentence in the Services of the Church in the literal meaning which I believe the Church intended.

The important subjects that I have had to bring before you make it impossible for me to refer to some important occurrences in the Church beyond our Diocese, and also leave me little space for any account of my own episcopal acts.

There have been during the three years since I came to the Diocese six Ordinations, at which I ordained eight Priests and five Deacons; and there have been thirty-two Confirmations, at which I confirmed nine hundred and twenty-five candidates. Two buildings for Divine Service have been erected, the School-Chapel at Little Britain, and Holy Trinity Church, Winnipeg, and

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are both enabling their respective Clergymen to carry on an important work. There has not been any consecration of a Church.

I confess I am not much inclined to recommend Church-building for a few years, if it can be avoided without serious injury to the Church, as we may hope after a few years to possess much greater advantages for the raising of buildings that may be at once permanent and beautiful.

And now, my beloved Brethren, I commend you to God and to the Word of His grace. The time is short. The Lord is at hand. Our work in life needs all our care and energy. May you, my Reverend Brethren, go back after our deliberations in Synod to your Parishes with a more earnest determination to spend and be spent for Christ. Happy are you that you are free from the embittering and distracting effects of controversy and division. May this long—even for ever—be the case in this Diocese. Give yourselves wholly to the work. Make full proof of your ministry. Your reward is sure. They that turn many to righteousness shall shine as the stars for ever and ever.

Address
to Clergy.

And may you, my dear Brethren of the Laity, Lay-Delegates, Churchwardens, and all the Body of the people, grow more in the sense that you do not lead isolated lives for Christ. No man liveth unto himself. We are all members one of another. Cast away the notion that the Lord's work is the minister's concern, and that you have only to do with your own receiving of the truth, and personal living up to it. You have to do with your brethren around you. Oh, how I long for this sense of responsibility growing more amongst you, for as it grows in your hearts and gives life to your actions, it will beget a holy and earnest interest in the things of God. I have been speaking more particularly to the Clergy on the Doctrines of our Church. But it is the duty and the privilege of each of you to acquaint yourselves with them, and I would to God you all knew the learning, the piety, the humble reverence for truth, the child-like submission to what was most probably the belief and the practice of the first and purest ages of Christianity, that met together to determine and hand down that greatest treasure in the English language after the Bible, our Book of Common Prayer. Take your part heartily in making your Church and Schools such as to witness that you have a care for the things of God and the souls of your brethren. How much in all the organization of a Parish depends on the willing cooperation of the Laity and their families with the Clergy. I would conclude in the words of another Bishop of our Church: "In the Body of Christ the meanest is helpful to the noblest; the noblest has a service for the meanest: all alike owe their health, or recovery of health, to their not being separated from the rest; and by the due discharge of their appointed functions, as organs of the one whole, are to work out the fulfilment of God's gracious purpose, as known to and declared by St. Paul, when the Body will be so edified, and shall so evidence its being 'the fulness of Him that filleth all in all,' that all its members shall have come 'in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'"

Address
to Laity.

The Synod met in the afternoon in St. John's Parochial School. The same Clergy were present as in the morning. The following Lay-Delegates attended Synod:

Mr. W. TAIT, } Mr. C. INKSTER, }	St. John's.	Mr. H. MCKENZIE, } Mr. A. FIDLER, J.P., }	St. James's.
Mr. FORSECA, } Mr. W. DREVER, junr. }	Holy Trinity, Winnipeg.	Mr. W. TAIT, J.P., } Mr. CLOUSTON, }	Headingley.
Mr. W. THOMAS, } Mr. W. SUTHERLAND, }	St. Paul's.	Mr. W. SLATER, } Mr. J. SMITH, }	St. Anne's, La Prairie.
Mr. Recorder BLACK, } Mr. C. BEGG, }	St. Andrew's. St. Clement's.	Mr. POCHA, } Mr. ADAMS, }	St. Margaret's, La Prairie.
Mr. J. MONKMAN, senr. } Mr. J. MONKMAN, junr. }	St. Peter's.	Mr. J. GARRIOCH, } Mr. F. BIRD, }	St. Mary's, La Prairie.

Prayers were read by the Bishop.

On the motion of Archdeacon McLEAN, the Bishop was empowered to sign the Minutes of last Synod without their being read, as they had been printed and circulated.

The Rev. H. GEORGE moved, and Mr. H. MCKENZIE seconded,—That the Rev. S. PRITCHARD be re-elected Secretary.—*Carried.*

Archdeacon COWLEY moved, and Mr. FORSECA seconded,—That the Bishop be re-elected Treasurer.—*Agreed to.*

Archdeacon McLEAN moved, and the Rev. H. COCHRANE seconded,—That Mr. FORSECA and Mr. W. INKSTER be re-elected Auditors.

The Secretary read, as the Report of the Standing Committee appointed at last Synod, the Minutes of its Meetings.

The following Report was read from the Auditors:

BISHOP'S COURT, Feb. 23rd, 1869.

We have examined the Synod accounts, and find that the Synod holds 9000 dollars Dominion Stock of Canada thus apportioned:—

	Dollars
Professorship of Systematic Divinity	2200
Cochrane Scholarship	1760
Native Pastorate Fund	630
Clergy Widow and Orphans' Fund	380
Macallum Scholarship	130
Church Endowment Fund	3900
	<hr/> 9000

We also find that Mr. Hopkins, of Montreal, has in his hands, for the Professorship of Divinity, 570 dollars, 11 cents, and that the Bishop holds £6 19s. 2d. belonging to the Cochrane Scholarship and the Clergy Widow and Orphans' Fund.

(Signed) W. G. FORSECA, }
Wm. INKSTER, } *Auditors.*

The Draft of the Constitution as drawn up by the Standing Committee was then fully considered, printed copies being in the hands of the members of Synod. The different clauses were discussed seriatim, and some amendments made.

Finally, on the motion of Archdeacon McLEAN, seconded by Archdeacon COWLEY, the following Constitution was unanimously adopted.

CONSTITUTION OF THE SYNOD OF THE DIOCESE OF RUPERT'S LAND.

1st.—The 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. Clergymen who have been members of the SYNOD, and who continue to hold the Bishop's License, though they may cease to have the Cure of souls or to hold any other office, may continue to attend the meetings of SYNOD and to vote thereat.

2nd.—The LAY-DELEGATES shall be male Communicants of at least one year's standing,—members of the Congregations which they represent, and of the full age of twenty-one years. They shall be elected during Easter-week at a public meeting called especially for that purpose during Divine Service on the preceding Sunday. The Voters shall consist only of Male Communicants of the Parish of at least six months' standing, and a majority of those present shall determine the choice, but no person shall vote for the Delegate or Delegates of more than one Congregation. The Incumbent or his Assistant shall preside at the meeting, and in their absence the meeting shall elect a Chairman from their own number.

3rd.—The INCUMBENT or CHAIRMAN shall furnish each Delegate with a Certificate 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.

4th.—Each Congregation recognised by the Bishop, duly organised by the election of Churchwardens and Vestrymen, and having at least six Registered Communicants, shall be entitled to send one Delegate;—but two Delegates shall be sent if the number of Registered Communicants is over forty; and three if it is over one hundred; but no Congregation shall send more than three Delegates.

5th.—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 neighbourhood, 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.

6th.—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.

7th.—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.

8th.—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.

9th.—That a Committee be appointed, to be called the Executive Committee, to consist of the Bishop, or his Commissary, as President, the Dean, whenever such a dignitary shall be appointed, and the Archdeacons as Vice-Presidents, and three Clergymen and five Lay-Delegates: and that three, in addition to the President, be a quorum; that 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.

10th.—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 to the following meeting of SYNOD.

Archdeacon McLEAN moved, and Mr. Recorder BLACK seconded,—That the Executive Committee be desired to draw up a Report containing Rules of Order and an Order of Proceedings for the regulation of the deliberations of the Synod—said Report to be brought up for consideration at the next meeting of the Synod.—*Carried.*

Archdeacon COWLEY moved, and the Rev. H. GEORGE seconded,—That the following be the Elective Members of the Executive Committee—Rev. Messrs. GARDINER, COCHRANE, PRITCHARD, and Messrs. Judge BLACK, H. McKENZIE, C. INKSTER, T. BROWN, and W. THOMAS.—*Carried.*

Archdeacon McLEAN moved, and the Rev. J. P. GARDINER seconded,—That this Synod desires to record their deep sense of the kindness and courtesy extended to our Bishop by the Bishops, Clergy, and Laity of the different Dioceses in Canada which he recently visited. They would also express their gratification at the interest which has been awakened through his Lordship's visit in the work of this Diocese among the Churchmen in Canada, and their thanks for the very liberal contributions which have been made there in aid of our work.—*Carried.*

It was understood that this Resolution would be notified to the Metropolitan of Canada.

Archdeacon COWLEY moved, and the Rev. J. P. GARDINER seconded,—That this Synod desires to record its high appreciation of the cordial reception extended to our Bishop by the Bishops, Clergy, and Laity of the American Church, on his recent brief visit to the United States, and that the

Bishop be respectfully requested to forward a copy of this Resolution to the Presiding Bishop of the American Church.—*Agreed to.*

The Draft of the Regulations of the Widow and Orphans' Fund, as brought down from the Standing Committee, was then carefully considered, the clauses being taken up seriatim. At last, on the motion of Judge BLACK, seconded by Mr. FORSECA, the Draft, amended as follows, was unanimously adopted.

**THE RULES FOR THE ADMINISTRATION OF THE CLERGY
WIDOW AND ORPHANS' FUND OF THE DIOCESE OF
RUPERT'S LAND.**

WHEREAS it has been deemed expedient by the SYNOD of the DIOCESE OF RUPERT'S LAND that a Fund should be formed by Subscriptions, Collections, and Donations, for making provision for the WIDOWS and ORPHANS of the CLERGY of the UNITED CHURCH OF ENGLAND AND IRELAND, the SYNOD hereby enacts the following Rules for the administration of this FUND.

1st.—That the Fund to be formed shall be called the "Clergy Widow and Orphans' Fund of the Diocese of Rupert's Land."

2nd.—That in order to entitle the Widow and Orphans of any Clergyman to enjoy the annuity hereinafter to be provided, he must have paid a yearly subscription of One Pound sterling to the Fund each year, on or before the 1st of July, which payment secures his membership for one year from that date; and made such collections, and done other acts in its behalf as shall have been from time to time directed by the Lord Bishop, with the consent of the Synod, and must at the time of his decease have been a duly licensed Clergyman in the Diocese of Rupert's Land, or recognised by the Bishop as such, or have been placed on any superannuated list with the consent of the Lord Bishop.

3rd.—All monies arising from the yearly payments of Clergymen and Collections and Donations made for the Fund, or accruing in any other way for its benefit, shall be invested as Capital in such way as the Executive Committee may direct, and the interest or the proceeds of the invested Capital shall alone be available for carrying out the objects of the Fund, and as long as there are no claimants on the Fund, or when the income shall exceed the claim to which it is liable, the income or surplus income shall be added to the Capital stock from time to time as the Executive Committee may direct.

4th.—From and after the passing of these Rules the Synod will pay to the Widow of every Clergyman who is entitled to the benefit of the Fund, such annuity, not exceeding Forty Pounds sterling, as the income of the Fund will admit, in two equal half-yearly payments, on the 1st day of January and July each year—the first of such half-yearly payments, or such portion thereof as may have accrued from the death of her husband, to be made on the day above mentioned next following the death of her husband, such payments to be continued during her natural life so long as she shall remain a Widow. And in case such Widow shall at her death or marriage have four children by

her late husband under the age of Eighteen years, such annuity shall be paid to the Guardians of such children; and should there be fewer than four children, a sum not exceeding Twelve Pounds sterling, as the income of the Fund will permit, shall be paid as aforesaid for each, provided that all annuities shall cease from the half-year next preceding the marriage of any person, whether male or female, entitled by these Rules to any such annuity; and that all annuities paid for children shall cease on the day at which they attain the age of Eighteen years. And in case of any Clergyman deceased leaving no widow, but having children, then such children shall enjoy the annuity as above provided on the death or marriage of a widow.

5th.—The amount of the annuity to be paid to the Widows and Orphans of the Clergy for each year shall be fixed at the yearly meeting of the Synod.

6th.—Every Widow and Guardian of any of the Orphans of a Clergyman desiring annuities from the Widow and Orphans' Fund shall apply by Memorial to the Synod for such annuities, stating the time of the decease of such Clergyman, the name of the widow, and the names and ages of each of the children, as the case may be.

7th.—Every annuitant on the Widow and Orphans' Fund shall, whenever he or she may be paid his or her half-yearly annuity, make the following Declaration, which shall be attested by the Clergyman before whom it is made.

Declaration by a Widow.

I hereby declare that I am the Widow of the late Rev.
and that I am entitled to an annuity from the Clergy Widow and Orphans' Fund of the Diocese of Rupert's Land, and that I am still a Widow.

.....Name.
.....Residence.

Signed before me

Declaration by the Guardians of Children.

I do hereby declare that I am the duly-appointed Guardian of the Children of the late Rev., whose names and ages are respectively written below, and that they are entitled to an annuity from the Clergy Widow and Orphans' Fund of the Diocese of Rupert's Land.

.....Name.
.....Residence.

Names and ages of Children.....

Signed before me

8th.—No alteration in these Rules 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 following meeting of Synod.

Archdeacon McLEAN moved, and Mr. GARDINER seconded,—That his Lordship the Bishop be requested to recommend to the different Clergymen

of the Diocese to make Collections in their Churches in behalf of the following Funds on the days specified as under.

The Church Endowment Fund on Whit-Sunday.

The Native Pastorate Fund in the season of Epiphany.

The Clergy Widow and Orphans' Fund on Easter-Day.—*Carried.*

Archdeacon McLEAN moved the adoption by the Synod of the following Rules for the administration of the Diocesan Fund.

Whereas a Diocesan Fund for augmenting Clerical stipends of small amount, for giving grants to Schools, and for other Church purposes, is necessary for the support and progress of the Church, and whereas it is requisite for the practical working of such a Fund that there should be an annual income of some certain amount that can be depended upon, therefore the Synod hereby adopts the following Resolutions:—

1.—That his Lordship the Bishop be respectfully requested to recommend to each Clergyman to have subscriptions made in his Parish in aid of the Diocesan Fund.

2.—That a Secretary be appointed to correspond with the Clergy, and assist in organizing Parochial Associations, Meetings, and other means for aiding the establishment of the Fund.

3.—That all Grants to Parishes be made by the Executive Committee.

4.—That after the expiration of 1869 no Parish receive as a Grant to its Schools more than double of what it gives in one form or other to the Diocesan Fund.

5.—That to encourage the efforts of Parishioners in augmenting the stipends of Clergy within the Settlement whose stipends are under £150, there be a Grant from the Diocesan Fund so as to complete that sum; provided that £25 be the maximum of such Grant, and that no Grant be given of greater amount than the augmentation made by the people.

6.—That no such Grant in augmentation of Clerical stipends be given unless it be found at the end of the Financial year at Easter that a sufficient sum has been raised for the Diocesan Fund to allow, after paying the School and Clerical Grants, the investment in the Endowment Fund of the Church Missionary Grant for the year terminating the previous September 29th.

The Rev. H. GEORGE seconded this motion.

Mr. Recorder BLACK supported it.

The Ven. Archdeacon COWLEY put a question with regard to the 4th clause as appearing to interfere with the arrangement made with the C. M. S. Schools.

After some remarks from Mr. GARDINER and other members of Synod, the Bishop suggested the withdrawal of the clause at present. Archdeacon McLEAN having agreed to withdraw the clause, the motion, as thus amended, was carried unanimously.

The Ven. Archdeacon COWLEY moved, and the Rev. W. C. PINKHAM seconded,—That Archdeacon McLEAN be elected Secretary under Clause 2.

The motion was unanimously agreed to, and the Archdeacon accepted the appointment.

Archdeacon McLEAN moved that the Synod request the Bishop to print his Charge.

Archdeacon COWLEY seconded the motion, which was agreed to by a unanimous vote of the Synod.

The BISHOP then closed the Synod by pronouncing the Benediction.

APPENDIX (A).

THE OFFICIAL REPORT OF ST. JOHN'S COLLEGE

For the Year ending Easter, 1868.

ST. JOHN'S COLLEGE,
RED RIVER SETTLEMENT,
May 12th, 1868.

MY LORD,

I beg to present the following Report of the present condition of the College.

The number of Students matriculated this Term is 40. Three of these belong to the Senior Theological department, and were ordained, one Priest and the other two Deacons, last March, after attending the Theological course during two winter Terms. The two Deacons will pass a third Term at College next winter, before being ordained Priests. The remaining Students attend the Collegiate School course. Thirty-one of them are studying Latin, ten Greek, and nine Mathematics, while they are all attending to the usual English branches. Eight of them form a Junior Theological class, including six who are supported by the Church Missionary Society of England with a view to their being trained for Mission work.

The first Cochrane Scholar was elected yesterday by the Governing Body. The Student elected is Mr. Kenneth McDonald, who has distinguished himself by great proficiency, especially in his Classical and Junior Divinity studies.

I am glad to say that the discipline of the Institution is in a very satisfactory state, and that a very decided and gratifying amount of progress is observable generally among the Students.

I remain, My Lord,

Your obedient Servant,

(Signed)

J. McLEAN, M.A.,

Archdeacon of Assiniboia, and Warden of St. John's College.

*The Right Rev. the Lord Bishop of
Rupert's Land.*

(B)

Parish and Mission Statistics from Easter 1867 to Easter 1868.

1.—ST. JOHN'S OR THE CATHEDRAL PARISH.

Rector—The Venerable ARCHDEACON McLEAN, M.A.,

Warden and Professor of Divinity of St. John's College.

1.—Church Families	40
Communicants (28 added since last Easter)	95
2.—Sunday Services in the Cathedral	104
" " Red River Hall	13
Saints' Days Services in Cathedral	16
Harvest Thanksgiving "	1
Christmas Day, Circumcision of Christ, Good Friday, Ascension Day	4
Service at Conference	1
" two Ordinations	2
Wednesdays in Lent	5
Services	146
3.—Holy Communions	16
Baptisms	16
Marriages	2
Burials	5
4.—Sunday School—Teachers	8
" Scholars	43
5.—Parochial Day Scholars	22
6.—Offertory and Collections in Cathedral	£. s. d.
Collection in Red River Hall	77 0 1
Schoolmaster's Salary—Subscriptions	2 0 0
Subscriptions for New Church in Winnipeg	27 2 6
Proceeds of Bazaar for ditto	102 0 0*
Sundry Donations to Parish Funds	48 0 0
Pew Rents in Cathedral	2 10 0
	9 8 6
	<hr/>
	£268 1 1

* £25 of this was contributed by the Bishop from his own means. The S. P. C. K. Grant of £20 is not included in the above sum.

2.—ST. ANDREW'S PARISH.

Incumbent—Rev. J. P. GARDINER, C.M.S.

1.—Families Members of the Church of England	166
" Indians (unsettled)	5
Communicants (11 added in the past year)	237
2.—Services in St. Andrew's Church—Sundays	98
" Wednesday evenings	27
" Harvest Thanksgiving and Ascension Day	2
" Christmas Day, New Year's Day, and Good Friday	3
" at Little Britain (in Mr. Truthwaite's House)	14
" Sundays	35
" " in School-Chapel	41
" in Park's Creek School-room	28
" " on other days	28
Services in all	248

3.—Holy Communions in St. Andrew's Church ..	..	13		
" at Little Britain ..	..	2		
" Park's Creek ..	..	2		
" Private with the Sick ..	..	30		
Baptisms in the Church ..	..	39		
" (private) ..	..	8		
Marriages ..	..	10		
Churchings ..	..	19		
Burials ..	..	14		
4.—Sunday Schools :				
(a) St. Andrew's. Superintendent—Mrs. GARDINER				
No. of Teachers ..	..	9		
No. of Scholars ..	..	111		
(b) Little Britain. Superintendent—Mr. STEARN.				
No. of Teachers ..	..	4		
No. of Scholars ..	..	50		
(c) Park's Creek. Superintendent—Mr. SLATER.				
No. of Teachers ..	..	4		
No. of Scholars ..	..	40		
5.—Parochial Day Schools—St. Andrew's, Scholars ..	..	60		
" Little Britain ..	..	26		
" Park's Creek ..	..	45		
6.—Night School—St. Andrew's, Teachers ..	..	4		
" " Scholars ..	..	25		
" " No. of Nights ..	..	50		
7.—Secular Lectures ..	..	4		
Select Readings ..	..	5		
Missionary Prayer Meetings ..	..	3		
		£.	s.	d.
8.—Weekly Offertory in St. Andrew's Church ..	..	46	15	11 $\frac{3}{4}$
Harvest Thanksgiving Offertory (cash) ..	..	21	12	3
" " (grain) about ..	..	50	0	0
Pew Rents ..	..	13	19	5
Church Fund for alterations and repairs ..	..	58	9	0
Young Men's Mutual Improvement Society ..	..	8	10	0
Little Britain School-Chapel ..	..	56	10	0
" " Offertory ..	..	7	12	2 $\frac{1}{2}$
Park's Creek Offertory ..	..	1	16	7
School Fees ..	..	50	0	0
		<hr/>		
		£315	5	5 $\frac{1}{4}$
		<hr/>		

3.—ST. PAUL'S PARISH.

1.—Families Members of the Church of England ..	..	40
Communicants ..	..	61
2.—Services on Sundays ..	..	102
Harvest, Christmas, Circumcision, Ash-Wednesday, Good		
Friday, Ascension ..	..	6
3.—Holy Communions ..	..	12
Baptisms ..	..	12
Marriages ..	..	1
Burials ..	..	4
4.—Sunday School. Superintendent—The BISHOP.		
No. of Teachers ..	..	6
No. of Children ..	..	..
5.—Day School—Scholars ..	..	25

	£.	s.	d.
6.—Weekly Offertory	16	5	5
Offertory on Harvest Thanksgiving	19	8	6
Collected towards Schoolmaster	17	17	6
Offertory for Indian Missions	1	0	1
Offertory for Clergy Widow and Orphans' Fund	2	11	5
Other Subscriptions and Donations	0	5	0
	<hr/>		
	£57	7	11
	<hr/>		

4.—ST. CLEMENT'S, MAPLETON.

Incumbent—The Ven. Archdeacon COWLEY.

1.—Native Christians	480
Communicants	94
2.—Sunday Services,—generally each Sunday, 2; Christmas Day, 2; Good Friday, 2; and on other occasions.	
3.—Holy Communion, administered monthly.	
Baptisms	30
Marriages	6
Churchings, generally with the Baptisms.	
Burials	11
4.—Two Day-Schools.	
Scholars: Boys, 38 }	54
" Girls, 16 }	
	£. s. d.
5.—Church Endowment Fund	4 14 8½
Clergy Widow and Orphans' Fund	1 5 3½
Pew Rates	1 15 0
Weekly Offertory	13 5 9½
	<hr/>
	£21 0 9½
	<hr/>

5.—ST. PETER'S. THE INDIAN SETTLEMENT.

Incumbent—The Rev. HENRY COCHRANE.

1.—Native Christians	657
2.—Sunday Services	132
Passion Week, 6; Christmas, 1; Circumcision of Christ, 1	8
3.—Holy Communions—in Church, 14 }	20
in Private, 6 }	
4.—Two Day Schools—	
Scholars in Upper School	60
" Lower "	50
Sunday School Teachers	4
5.—Infant Baptisms	48
Adult Baptism	1
Burials	32
Churchings	48
Marriages	7
	£. s. d.
6.—Church Endowment Fund	25 7 11½
Clergy Widow and Orphans' Fund	1 0 0
Indian Mission Offertory	
Weekly Offertory	

6.—ST. JAMES'S.

Incumbent—The Rev. WILLIAM CYPRIAN PINKHAM.*The Parish was vacant at Easter, 1868.*

1.—Church Families in 1867	..	..	..	54
Communicants in 1867	..	..	..	44
2.—Services	..	..	..	about 90
3.—Baptisms	..	..	..	16
Marriages	..	..	..	4
Burials	..	..	..	4
Holy Communion..	..	..	..	12
4.—Day Scholars	..	..	..	35
Sunday School—Teachers	..	..	..	4
Scholars	..	..	..	30
			£.	s.	d.
5.—Weekly Offertory	11	6	0 $\frac{1}{2}$
Clergy Widow and Orphans' Fund	0	11	8 $\frac{1}{2}$
Indian Missions Offertory	2	4	2
Church Endowment Fund	4	15	0
Schoolmaster's Salary Subscriptions	18	0	0
			<hr/>		
			£36	16	11
			<hr/>		

7.—HEADINGLY.

Incumbent—The Rev. JAMES CARRIE.

1.—Church Families	..	..	..	50
Communicants	..	..	..	54
2.—Services on Sundays	..	..	..	104
Harvest Thanksgiving, Christmas, Circumcision of Christ,					
Good Friday	..	..	..	4
3.—Holy Communion	..	..	..	12
Baptisms	..	..	..	10
Marriages	..	..	..	2
Burials	..	..	..	5
4.—Sunday School—Scholars	..	..	..	24
Day School. Teacher—Mr. A. Clouston.					
Number of Scholars	..	..	..	70
			£.	s.	d.
5.—Weekly Offertory	7	6	10
Harvest Thanksgiving	4	0	0
Pew Rents	5	0	0
Clergy Widow and Orphans' Fund	1	0	0
Subscriptions for Schoolmaster	38	0	0
			<hr/>		
			£55	6	10
			<hr/>		

8.—ST. ANNE'S, LA PRAIRIE.

Incumbent—The Rev. G. COOK.*The Rev. H. GEORGE was in charge at Easter, 1868.**Licensed Reader*—Mr. DAVID SPENCE.

1.—Families Members of the Church of England	..	..	..	56
Communicants	..	..	..	71

2.—Holy Communions	9
Baptisms	17
Marriages	2
Burials	9
3.—Divine Services	60
Harvest, Christmas, Circumcision, Ash Wednesday, Good Friday	5 — 65
4.—Parochial Day-School. Teacher—Mr. DAVID SPENCE. Scholars	35
	£. s. d.
5.—Weekly Offertory	8 9 3½
Harvest Thanksgiving	19 5 0
Subscriptions to New School-house	9 12 6
" Schoolmaster	8 0 0
" Church Bell	8 17 0
	<hr/>
	£54 3 9½

9.—ST. MARGARET'S, LA PRAIRIE.

No Return has been given in.

Church Families in 1867 32

10.—ST. MARY'S, LA PRAIRIE.

Incumbent—The Rev. HENRY GEORGE.

1.—Families Members of the Church of England	42
Communicants	50
(There are many Sioux and Salteaux Indians.)	
2.—Holy Communions	13
Baptisms	24
Marriages	10
Churchings	17
Burials	6
Private Communion	1
3.—Services on Sundays	93
Harvest, Christmas, Circumcision, Wednesdays in Lent, and Passion Week	15
4.—Sunday School. Superintendent—The INCUMBENT. Teachers	5
Scholars	54
5.—Parochial Day School—Scholars	66
	£. s. d.
6.—Weekly Offertory	10 13 3
Harvest Thanksgiving Offertory	22 17 10½
Clergy Widow and Orphans' Fund	3 5 7½
Indian Missions	2 19 7
Subscriptions towards Schoolmaster's Salary	12 15 0
Cochrane Scholarship Fund	5 0 0
	<hr/>
	£57 11 4

11.—WESTBOURNE MISSION.

Missionary in charge—Rev. H. GEORGE.*Catechist*—Mr. PETER GARRIOCH.

No Return.

12.—SCANTERBURY MISSION.

Missionary—Rev. JAMES SETTEE.

This Mission has been lately enlarged from St. Peter's Parish. No Return.

13.—LANSDOWNE MISSION, FORT ALEXANDER.

Missionary—Rev. R. PHAIR.

Church of England Christian Families connected with Mission	23
Adults	63
Communicants	11
Roman Catholic Christian Families	12
Heathen Families	11
Baptisms	8
Services on Sundays, Good Friday, Christmas Day	82
Prayer Meeting ^s	14
Daily Morning and Evening Prayer—average attendance	12
A weekly Service is also held.	
Holy Communion (Easter and Christmas)	2
Sunday School on Sunday evenings	9
Day School, when there are children, average	9
Catechist and Teacher—J. SMITH, now T. HOPE	
Offertory	£0 7s. 0d.

14.—ISLINGTON MISSION, WHITE DOG.

Missionary in charge—Rev. R. PHAIR.*Missionary in Deacon's Orders*—Rev. BAPTISTE SPENCE.*Catechist in 1868*—B. LA CLAIR.

Christian Families	15
Adults	35
Heathen Families	5
Day School, averages	8
Sunday School "	6

Daily Morning and Evening Prayer well attended by Adults and Young.

15.—FAIRFORD MISSION.

Missionary—The Rev. D. B. HALE.

The accurate statistics did not reach. The following were supplied from memory.

No. of Christian Families (settled)	50
A good many tents of Christians and Heathen.	
Baptisms	25
Churchings	5
Burials	5
Service twice every Sunday in English and Salteaux. Daily Evening Prayer.	
Holy Communion	1
No. of Communicants present	25

(Mr. Hale in 1868 was not in Priest's Orders. Archdeacon Cowley visited the Mission and celebrated Holy Communion).

Day School, average	18
Sunday School "	18

16.—MANITOBAH MISSION.

Missionary in charge—Rev. D. B. HALE.*Catechist and Teacher*—Mr. P. BRUCE.

" in 1868—Mr. G. BRUCE.

Collected in Fairford and Manitobah for Schools, £5; for Native Pastorate Fund, £3. Since Easter 1868, for Native Pastorate Fund and Clergy Widow and Orphans' Fund, £14 10s.

No Return.

17.—FORT PELLY MISSION.

Missionary—Rev. G. BRUCE.*Catechist in 1868*—Mr. L. CALDWELL.

No Return.

18.—TOUCHWOOD HILL^c AND Q'APPELL LAKES MISSION.*Catechist*—Mr. C. PRATT.*Visiting Missionary*—Rev. G. BRUCE.

19.—SNOW LAKE MISSION.

Catechist—Vacant.*Visiting Missionary*—Rev. D. B. HALE.

20.—FORT ELLICE MISSION.

Missionary—Rev. T. COOK.

No Return. Collected for Clergy Widow and Orphans' Fund, £1 6s.

21.—YORK FACTORY MISSION.

Missionary—Rev. W. MASON.*Voluntary Indian Readers*—DAVID and JOHN KAZ I KESIAK.

Communicants	..	..	..	52
Baptisms	..	..	..	18
Marriages	..	..	..	7
Burials	..	..	..	13
Holy Communion	..	..	..	8
Divine Services	..	..	..	132
" on Christmas Day	..	..	..	2
Day School—Boys, 34	}	..	..	69
Girls, 35				

European Contributions, £4 10s.

Indian Contributions for 1868 being returns of Skins; in 1867, £5 15s.

The skins were—1 Beaver skin, 4 Marten, 1 Fox, 17 Deer, also 26 days' work, Goose feathers, and 5s. in cash.

The Indian Contributions for 1868 will appear in Return of 1869. But they are 30 Deer, 4 prime Marten, 1 cross Fox, 1 large Beaver, delivered into the Company's store, with the following since: 4 Deer skins, 6 days' work, 1 White Whale, Deer skin, shoes, and gloves.

22.—CHURCH-HILL MISSION.

Visiting Missionary—Rev. W. MASON.

No Return.

23.—DEVON MISSION. THE PAS.

Native Pastor—The Rev. HENRY BUDD.

The following Return is for the year 1868.

1.—No. of Families	..	..	..	87
" Fort Defiance	..	..	..	1
2.—Holy Communions	..	..	..	8
Private Communions for the Sick	..	..	..	5
3.—No. of Communicants—68, 85, 126, 122, 126, 13, 77, 102.	The 13 were Tripmen by boats from York Factory.			
4.—Full Cree service twice on Sundays.	A lecture every Wednesday.			
5.—Baptisms	..	..	..	33
Churchings	..	..	..	25
Marriages	..	..	..	6
Burials	..	..	..	19
6.—Day School. Teacher—Rev. H. BUDD.	Names on Register, 80.			
	Average in summer, 65. Attendance much less in winter.			
Sunday School. Teacher—Rev. H. BUDD.	Names on Register, 85. Average in summer, 75. Much less in winter.			
7.—Offertory	..	..	..	£. s. d.
Churchings	..	..	..	16 2 0
				1 15 0

24.—CUMBERLAND FORT MISSION.

Visiting Missionary—Rev. H. BUDD.

1.—Number of Christian and Heathen Families not accurately known.				
2.—Holy Communions	..	..	..	4
Number of Communicants, 28, 30, 21, and 20.				
3.—Daily Prayer while Missionary at Cumberland House.				
4.—Baptisms	..	..	..	9
Churchings	..	..	..	4
Marriages	..	..	..	2
5.—Offertory at Cumberland House	..	..	..	£2 5s. 0d.

25.—GRAND RAPIDS MISSION.

Visiting Missionary—The Rev. HENRY BUDD.*Catechist*—Mr. JOHN SINCLAIR.

No Return.

26.—NEPOWEWIN MISSION WITH CARLTON FORT.

Visiting Missionary—Rev. HENRY BUDD.*Catechist*—Mr. SINCLAIR.

No Return.

27.—TRINITY CHURCH, STANLEY MISSION.

Missionary—The Rev. JOHN A. MACKAY.

1.—Families of Indian Converts connected with Station	..	..	..	41
Other Families attached to Hon. H. B. Co.'s Post	..	..	..	6 — 47
No. of Communicants	..	..	..	32

					21
2.—	Baptisms	..	..	..	4
	Marriages	..	..	..	4
	Burials	..	..	..	4
	Holy Communion at Trinity Church	..	..	..	1
	" " Isle à la Crosse	..	..	..	84
3.—	Divine Services at Trinity Church on Sundays	..	..	..	7
	" " Christmas, Good Friday, Passion week	..	..	..	6
	Daily Prayer, with Exposition when attendance large.	..	..	..	2
	Divine Services at Isle à la Crosse, Sundays	..	..	..	2
	" " Big Stone Post	..	..	..	2
	" " Bear Mountain Indian Encampment	..	..	..	2
	" " Pelican Post	..	..	..	12
4.—	Day School. General attendance	..	..	..	20
	Sunday School	..	..	..	2
	During the brief visits of the body of Indians the number of scholars is sometimes as high as 50.	..	..	..	1
5.—	Missionary journeys to Isle à la Crosse	..	..	..	1
	" " Big Stone Post	..	..	..	1
	" " Bear Mountain Indian Encampment	..	..	..	1
	" " Pelican Post	..	..	..	1
6.—	Offertory (four times a year)	..	..	..	£17 14s. 9d.

28.—FORT SIMPSON MISSION.

Missionary—The Rev. W. W. KIRKBY.

1.—	Mr. Hardisty and 2 Clerks, Postmaster and Family, Protestant Servants and families	..	..	..	29
	Romanist Servants with their families	..	..	..	13
	Indians connected with the Mission	..	..	..	75
					<hr/>
					117 souls
2.—	Services on Sundays. English, 104; Indian, 70	..	..	..	174
	Ash Wednesday, Good Friday, Passion Week, Ascension Day, Christmas	..	..	..	15
	Daily Prayer during the summer.	..	..	..	8
3.—	Holy Communion (latterly monthly)	..	..	..	11
	Number of Communicants	..	..	..	14
4.—	Baptisms. Adults, 10; Infants, 4	..	..	..	2
	Burials	..	..	..	£. s. d.
					47 2 6
5.—	Gifts. From Europeans at Fort Simpson	..	..	..	22 10 0
	" " other Forts	..	..	..	2 15 0
	" " Indians at Fort Simpson	..	..	..	£72 7 6

The greater part of this went to an Orphan Asylum in the district.

29.—ATHABASCA MISSION.

Missionary—The Rev. W. C. BOMPAS.

1.—	At Fort Chipewyan—				33
	Native Protestants	..	..	..	3
	Europeans	..	..	..	25
	Romanists	..	..	..	1
	Baptised Protestant Chipewyan.	..	..	..	1
	About 30 tents of Chipewyans, of whom many are Romanist.				E

At Fort Vermillion—			
Native Protestants	..	..	18
Native Romanists	..	..	24
About 30 Families of Beaver Indians.			
At Fous de Lac (Lake Athabasca)—			
30 tents of Chipewyans.			
At Dunnegen and St. John's—			
40 tents of Beaver Indians.			
2.—Sunday Services twice each Sunday in English—			
At Fort Chipewyan for 8 months, average attendance			15
" Vermillion for 4 months,			12
School daily at these Forts for the same periods.			
The Indians have been instructed only by visits to their tents and receiving visits from them individually. In this way most of the Indians at Forts Chipewyan and Vermillion have been seen.			
3.—Baptisms 4			
Marriage	..	..	1
Burial ..	..	..	1

30.—YOUCAN MISSION.

Missionary—Rev. ROBERT McDONALD.

1.—Baptisms—146 Adults; 18 Infants 164				
Burials	..	..	6
Marriages	..	..	2
Deaths among the Indians in Interior reckoned at 300.				
2.—Services on Sundays 96				
" other days	..	..	172
3.—Night School at Fort Youcan. Teachers, 2; Scholars, 10.				
4.—Gifts of people for Missions and other good works, £12 10s. 0d.				
(Since then the Bishop has received £18 10s. 0d.).				
5.—Voluntary Indian Readers—				
Katzka or Henry Venn.				
Peter Roe and David Anderson.				
6.—Christian Indians baptised 405				
7.—Travels				
In snow-shoes.	{	(1) To Koocha-Koochen a distance of 40 miles off, met 40 Indians.		
		(2) " " " " 60 " 34 "		
		(3) " Tranjyek-Koochen " 70 " 42 "		
		(4) " Koocha-Koocha " 60 " 27 "		
		(5) " Niadse-Koochen " 200 " 70 "		
		(6) " Peel River " 550 " 130 "		
		(7) " Indians down the Youcan " 350 " 160 "		
		(8) " Fort Simpson " 1500 " 120 "		
		2830		
Return journey		2830		
		5660 miles		

10.—MOOSE MISSION.

Missionary—The Rev. J. HORDEN.

Licensed Voluntary Indian Reader—JACOB SAILOR.

1.—Number of European and half-caste Residents .. 108			
" Christian Indians	..	..	265

2.—Baptisms	..	..	..	..	18
Burials	..	..	..	..	5
Marriages	..	..	..	..	4
3.—Cree full service Sunday morning early, and afternoon.					
" in summer, 3 evenings of week.					
English full service Sunday forenoon and Wednesday evening.					
4.—Communicants on Easter Day	..	..	..	..	40
(There were 43 Confirmed here in 1868).					
5.—Day School. English only. Scholars very regular	..	..	..	..	33
" Indian. Summer only, variable.					
Adult School. Females, 5; Males, 15	..	..	..	..	20
6.—Offertory	..	..	..	..	£11 11s. 6d.

32.—RUPERT'S HOUSE MISSION.

Visiting Missionary—Rev. JOHN HORDEN.

Licensed Voluntary Indian Readers— { JACOB MATAMOSHKEM.
 { JOHN GUNNER.

1.—European and half-caste Residents	..	..	..	20
Christian Indians	..	..	..	320
2.—Number Confirmed in 1868	..	..	..	87

33.—ALBANY MISSION.

Missionary—Rev. THOMAS VINCENT.

Licensed Voluntary Indian Reader—ISAAC HARDISTY.

1.—Native Christians (including Catechumens)	..	..	..	232
Communicants	..	..	..	32
Confirmed in 1868	..	..	..	85
2.—Baptisms	..	..	..	12
Marriages	..	..	..	2
Burials	..	..	..	4
3.—Day School—Scholars	..	..	..	15
4.—Two English services and two Indian services every Sunday.				
One weekly lecture.				
Daily Evening Prayer during June, July, and August.				

34.—MOOSE DISTRICT.

Visiting Missionary—Rev. J. HORDEN.

1.—Mistassinee Christian Indians about	..	..	..	100
2.—Nikchikwin	..	..	..	30
3.—Fort George	..	..	..	50
4.—Great Whale River	..	..	..	300
5.—Little Whale River	..	..	..	56
and more than 500 Esquimaux.				
6.—Matawakumme	..	..	..	120
7.—Flying Post, Heathen, about	..	..	..	80
8.—New Brunswick	..	..	..	150
9.—Abbitibba, 400 Roman Catholics.				
10.—Temioamingue, 250, chiefly Roman Catholics.				
11.—Warwanopa	110	..	..
12.—Matchuskew	80	..	..

2.—THE CHURCH ENDOWMENT FUND.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£. s. d.</i>	<i>Cr.</i>	<i>£. s. d.</i>
As accounted for in last Report	-	297 8 7 $\frac{1}{2}$	Remitted to Mr. Hopkins according to last Report	225 0 0
St. Peter's Parish (1867)	-	23 16 8	Expenses of Parishes in collecting wheat	1 0 0
Mapleton	" "	2 5 0	Remitted to Mr. Hopkins	550 0 0
St. John's	" "	0 8 0		
St. James's	" "	4 15 0		
St. Paul's	" "	20 0 0		
St. John's	" "	74 17 2 $\frac{1}{2}$		
Mapleton	" "	4 19 8 $\frac{1}{2}$		
St. John's Conference Offertory	3 2 4			
" Ordination "	-	2 10 8		
St. Andrew's Parish	-	94 0 3		
St. Mary's, La Prairie	-	22 17 10 $\frac{1}{2}$		
St. Anne's	" "	19 5 0		
St. Margaret's	" "	4 10 0		
St. Peter's	-	25 7 11 $\frac{1}{2}$		
Headingley Parish	-	4 0 0		
Transfer from Diocesan Fund	-	154 11 8 $\frac{3}{4}$		
Grant from English Diocesan Fund	-	17 3 11 $\frac{3}{4}$		
		<u>£776 0 0</u>		<u>£776 0 0</u>

With the sum of £775 forwarded to Mr. Hopkins, there has been purchased 3900 dollars of 6 p. c. Dominion of Canada Stock.

3.—THE DIOCESAN FUND.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£. s. d.</i>	<i>Cr.</i>	<i>£. s. d.</i>
L. Clarke, Esq., C.T.	-	4 0 0	St. Mary's La Prairie School	50 0 0
T. Taylor, Esq., C.T.	-	5 0 0	St. Andrew's School	118 15 0
Bishop of Rupert's Land	-	25 0 0	St. Peter's and St. Clement's Schools	120 0 0
C.M.S. Grant to Dec. 25, 1868	-	342 0 0	St. Paul's School	5 0 0
St. Andrew's Parish Surplus Offertory, etc.	-	26 13 1 $\frac{3}{4}$	Transfer to Endowment Fund	154 11 8 $\frac{3}{4}$
St. Mary's Parish Subscriptions, etc.	-	27 15 0	Balance in hands of Treasurer	26 6 0
St. Peter's Parish Offertory etc.	-	23 3 7		
A. McDonald, Esq., C.T.	-	15 0 0		
Rev. W. C. Bompas	-	1 1 0		
Transfer from English Diocesan Fund	-	5 0 0		
		<u>£474 12 8$\frac{3}{4}$</u>		<u>474 12 8$\frac{3}{4}$</u>

4.—THE NATIVE PASTORATE FUND.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>	<i>Cr.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Accounted for in last Report under Missionary Fund of Interior -		44	4	0½	Transmitted to Mr. Hopkins	125	0	0
Devon Mission -		18	17	0				
York Factory Mission -		12	0	0				
Fairford Mission -		5	0	0				
Youcan Mission -		6	15	0				
Stanley Mission -		8	4	3				
Rupert's House, A. McLeod		1	0	0				
Rev. W. C. Bompas -		3	1	0				
Rev. W. W. Kirkby -		1	0	0				
Transfer from Indian Mis- sions -		13	15	3½				
Grant from English Diocesan Fund -		11	3	5				
		<u>£125</u>	<u>0</u>	<u>0</u>		<u>£125</u>	<u>0</u>	<u>0</u>

This sum (£125) purchased 630 dollars of 6 p. c. Dominion of Canada Stock.

5.—THE INDIAN MISSIONS.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>	<i>Cr.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Accounted for in last Report		25	12	2½	Grant to Rev. H. Cochrane			
Epiphany Offertory,—					after the fire -	25	0	0
St. James's -		2	4	2	Transfer to Native Pastorate			
St. Andrew's -		2	2	3	Fund -	13	15	3½
St. Paul's -		1	9	1				
St. John's -		1	8	0				
Holy Trinity, Winnipeg		2	0	0				
St. Mary's, La Prairie -		2	19	7				
St. Peter's -		1	0	0				
		<u>£38</u>	<u>15</u>	<u>3½</u>		<u>£38</u>	<u>15</u>	<u>3½</u>

6.—THE CLERGY WIDOW AND ORPHAN'S FUND.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>	<i>Cr.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Clerical Subscriptions -		17	1	0	Transmitted to Mr. Hopkins	75	0	0
Offertory—St. Paul's -		2	12	5	Balance in hand of Treasurer	1	0	0
" St. James's -		0	11	8½				
" St. Andrew's -		1	10	0				
" St. Clements', Mapleton		1	5	3½				
" St. John's -		2	18	8				
" " Ordination -		2	17	3½				
" St. Mary's Parish -		3	5	7½				
" St. Peter's "		1	0	0				
" Headingley "		1	0	0				
" Devon Mission -		5	0	0				
Chief Factor Anderson -		15	0	0				
Mr. Crow -		3	0	0				
Grant from English Diocesan Fund -		18	18	0				
		<u>£76</u>	<u>0</u>	<u>0</u>		<u>£76</u>	<u>0</u>	<u>0</u>

The sum of £75 purchased 380 dollars of 6 p. c. Dominion of Canada Stock.

7.—THE COCHRANE SCHOLARSHIP.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£. s. d.</i>	<i>Cr.</i>	<i>£. s. d.</i>
From Subscriptions promised			Transmitted to Mr. Hopkins	
according to last Report	-	316 14 2	according to last Report	- 225 0 0
W. Christie, Esq., C.F.	-	10 0 0	Transmitted to Mr. Hopkins	125 0 0
J. A. Grahame, Esq., C.F.	-	10 0 0	Cochrane Scholar, Christmas	
Miss Alice Davis	-	1 0 0	Term, 1868	- 12 0 0
Mr. John Kipling	-	0 10 0	Balance in hands of Treasurer	5 19 2
Mr. Mowat	-	1 0 0		
Mrs. Ross	-	1 0 0		
Mr. J. McDougall, Fort Youcan	2 10 0			
Rev. W. W. Kirkby	-	1 0 0		
M. G. Lowman, Esq.	-	4 0 0		
A. McDonald, Esq., C.F.	-	10 0 0		
Rev. J. Horden	-	3 0 0		
A. McKenzie, Esq.	-	5 0 0		
A. Flett, McKenzie River	-	2 0 0		
J. Sinclair's School	-	0 5 0		
		£367 19 2		£367 19 2

The sum of £350 purchased 1760 dollars of 6 p. c. Dominion of Canada Stock.

8.—THE MACALLUM SCHOLARSHIP.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£. s. d.</i>	<i>Cr.</i>	<i>£. s. d.</i>
W. L. Hardisty, Esq., C.F.		10 0 0	Transmitted to Mr. Hopkins	25 0 0
— McFarlane, Esq., C.T.		2 0 0		
The Bishop of Rupert's Land		13 0 0		
		£25 0 0		£25 0 0

This sum (£25) purchased 130 dollars of 6 p. c. Dominion of Canada Stock.

9.—THE PROFESSORSHIP OF SYSTEMATIC DIVINITY.

<i>Dr.</i>	<i>The Treasurer.</i>	<i>£. s. d.</i>	<i>Cr.</i>	<i>£. s. d.</i>
Newton Parish, England	-	100 0 0	Transmitted to Mr. Hopkins	200 0 0
Clifton Collection, 1867	-	53 0 0		
Paris Collection	-	20 0 0		
Grant from English Diocesan				
Fund	-	5 0 0		
Chief Factor Anderson	-	15 0 0		
Grant from English Diocesan				
Fund	-	7 0 0		
		£200 0 0		£200 0 0

This sum purchased 1000 dollars of 6 p. c. Dominion of Canada Stock.

9.—Continued. THE PROFESSORSHIP OF SYSTEMATIC
DIVINITY.

<i>Dr.</i>	<i>The Treasurer.</i>	Canada Currency. Dol. c.	<i>Cr.</i>	Canada Currency. Dol. c.
Nashotah House Offer, or on			Discount on American silver	
St. Peter's day, 30 dols. U.S.	}	40.45	and on notes	- 17.65
Fairhault Cathed- ral - 25.50 U.S.			Bank Commission on Orders from Quebec and Lennoxville	- .25
Offertory, Cathedral, London		- 75.00	Expenses in Investing	- 9.25
Collection at Meeting "		- 41.00	Cash paid at sundry times to Mr. Hopkins	- 1841.94
F. W. Thomas, Esq., London (yearly for 5 years)		- 10.00		
Anonymous, London		- 200.00		
As advertised in Hamilton Spec- tator		- 147.05		
" Toronto Leader		- 165.69		
" Canadian Churehman		170.87		
" Montreal Observer		- 559.07		
" Quebec Chronicle		- 288.29		
Offertory at St. Bartholomew, New York, through Canon Balcham		- 121.67		
E. M. Hopkins, Esq., Montreal		- 25.00		
J. S. Clouston, Esq.		- 25.00		
		<u>1869.09</u>		<u>1869.09</u>

With 1271 dollars 83 cents there was a purchase of 1200 dollars 6 p. c. Dominion of Canada Stock, leaving 570 dollars, 11 cents in the hands of Mr. Hopkins for investment.

10.—THE DIOCESAN BOOK DEPOT.

<i>Dr.</i>	<i>The Treasurer.</i>	£. s. d.	<i>Cr.</i>	£. s. d.
Balance in hands of Treasurer, Easter, 1867		- 20 2 3	S.P.C.K. Bills	- 80 3 8
S.P.C.K. Grants, Discount, and Members' allowance		- 38 0 11	Herring and Co., Stationery	13 11 9
Sale of Books, in cash		- 57 18 6	Dr. Schultz, 250 A. B. C.'s	- 0 10 0
Balance due to Treasurer			Freight and expenses of Carriage	- 30 11 1
Easter, 1868		- 8 14 10		
		<u>£124 16 6</u>		<u>£124 16 6</u>

Stock-in-hand valued at £107 9s. 8d. Book debts, £9 13s. 5d.

11.—THE DIOCESAN COMMUNION WINE ACCOUNT.

<i>Dr.</i>	<i>The Treasurer.</i>	£. s. d.	<i>Cr.</i>	£. s. d.
Cash from sale of 29 gallons 7½ pints		- 29 19 0¼	Cost of 4 octaves containing 56 gallons	- 30 16 0
Balance due to Treasurer Feb. 23, 1869		- 18 16 1¼	Charges, Agents' Commis- sion, Insurance, Freight	17 19 2
		<u>£48 15 2</u>		<u>£48 15 2</u>

Eight-and-a-half gallons not paid for, £8 10s. 1 octave untouched. A very little in the present octave.

Rupert's Land Diocesan Fund.

SUBSCRIPTIONS, DONATIONS, &c.

	£.	s.	d.
T. D. Anderson, Esq., Liverpool	50	0	0
Rev. Canon Clayton, Stanhope	10	10	0
Offertory at Worsbro' Dale Church	5	0	0
Miss Cotton, Madingley	5	0	0
By Rev. J. Hawkesley, Clifton	6	18	0
By Rev. J. W. Tindall	4	13	0
Through Right Rev. Bishop Anderson, Clifton, 1865	15	0	0
Ven. Archdeacon of Ely	5	5	0
Through Bishop Anderson, 1866	10	5	0
Collection at St. Paul's Church, Cambridge	5	0	5
" Trinity Church, Cambridge	4	2	4
" Meeting in Sidney College Hall	11	2	0
Rev. F. J. Jameson, Coton	1	1	0
Rev. H. Hall, Cambridge	1	0	0
Through Bishop Anderson, 1866	2	5	0
The Master of Caius Colloge, Cambridge	10	0	0
Collection at Madingley Church	3	13	0
Rev. W. S. Smith, Trumpington	5	0	0
The Rev. the President of Queens' Colloge, Cambridge	1	0	0
Rev. E. Dodd, Cambridge	1	1	0
Rev. W. J. Beaumont, Cambridge	4	4	0
Rev. H. J. Carter, Duxford	0	10	0
Collected by Miss E. A. King	8	1	6
" Mrs Gregory	0	12	6
" Miss Gregory	0	18	8
" Master Bright	1	2	0
Collection at Newton	4	2	7
Rev. G. Hale	2	2	0
Rev. J. and Mrs. Ellis	2	5	6
Sheffield Branch (through Rev. W. Banham)	34	0	0
Collected by W. W. Goodacre, Esq.	5	0	0
" Rev. J. C. W. Ellis	3	12	0
New England Company (through Rev. T. T. Perowne)	100	0	0
Collected by Miss Clayton	0	10	0
Thorp-le-Soken (through Rev. A. H. Rumboll)	14	5	0
Rev. G. Potticary, Girton	5	0	0
Rev. E. Thompson, Cambridge	2	0	0
By Rev. J. Hawkesley, Clifton	5	17	0
By Rev. T. T. Perowne	4	14	6
Lady King, Madingley, 1866	1	1	0
Miss King	0	10	0

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	£.	s.	d.
Rev. J. Scott	1	0	0
By Mrs. Hurrell, Newton, (Bazaar)	100	0	0
Rev. J. C. W. Ellis, Cambridge, 1866,	5	5	0
Right Rev. Bishop Anderson, (Paris Collection) 1867	20	0	0
A Friend	1	0	0
Collected by Mr. I. Bottomley	0	11	0
" 1868	0	13	0
Miss E. A. King	1	17	0
Collected by Miss E. Saxon	0	10	0
Collection at Madingley	2	7	7
" 1869	2	8	5
Collected by Mrs. Gallyon	0	15	3
From Clifton	4	0	0
From Thorp-le-Soken	12	10	0
Lady King, 1867,	1	1	0
Miss King	0	10	0
Sheffield Branch (through Rev. C. S. Wright)	25	17	6
Miss King	2	0	0
A. A. Vansittart, Esq., Cambridge, (for Endowment Fund)	5	0	0
Rev. J. R. Cornish, Cambridge	1	1	0
Rev. G. Potticary	1	1	0
Rev. J. Rickards, Cambridge	0	10	0
Lady King (donation)	1	1	0
G. J. Philip Smith, Esq., Hyde Park	10	0	0
By Rev. J. Hawksley, Clifton	3	10	0
Lady King, 1868	1	1	0
Miss King	0	10	0
Miss Cotton (donation)	2	2	0
Collected by Miss King	1	6	6
By Rev. J. Hawkesley (for printing in Cree the "Pathway of Safety")	5	0	0
Mrs. T. Cheslyn, Callow	5	0	0
Rev. J. C. W. Ellis, 1867	5	5	0
" 1868	5	5	0
Rev. A. W. W. Steel, Cambridge, 1866	2	2	0
" 1867	2	2	0
" 1868	2	2	0
Rev. T. T. Perowne, 1866	2	2	0
" 1867	1	1	0
" 1868	1	1	0
Lady King (donation)	5	0	0
Collected by Miss S. Clayton	0	15	0
Rev. Professor Selwyn, Cambridge, 1866	10	10	0
" 1867	10	10	0
" 1868	10	10	0
A. J. B. Beresford-Hope, Esq., M.P.	5	0	0

£641 0 7

BISHOP'S COURT, RED RIVER SETTLEMENT,
Feb. 4th, 1868.

To the Cambridge Committee for the RUPERT'S LAND DIOCESAN FUND.

I have never written to you since by forming this Committee you showed such a kind interest in myself and in the important work in which I am engaged. It was an unexpected pleasure to find on the List the names of several eminent members of the University, to whom I had hardly supposed I was known, as well as of old friends whom I knew and loved and who knew me. In the heavy anxieties of a Bishop's work in this Western World, or rather in the prospect of those anxieties, I naturally turn to you, as I can be but little known beyond the bounds of the University. On taking my Master's degree I came into residence to hold the college office of Dean, and remained in Cambridge in that position till I was consecrated. It was, indeed, also my happy privilege to have parochial duty during all my residence. But the parochial duty was in small country parishes, though very dear ones, and not likely to make me known. And such other work as, in the capacity of Honorary Secretary, I did for several societies was all quiet work lying mostly within the University. I have not, therefore, the means throughout the country of obtaining for the wants of this Diocese any effectual hearing. Of course I do not refer to such an acquaintanceship as a meeting or an introduction may give, but to one that, in these days of so many calls and efforts, would lead to some self-denial in the way of taking trouble on my behalf. And however excellent a cause may be it requires some friends of this kind. When I say then that I naturally turn to you, I do not mean that I look to you or to Cambridge for pecuniary assistance, for I know Cambridge is not a place of wealth and has constant calls, but as a Colonial Bishop, who has gone forth directly from your seat of learning, I look to you to assist me by exerting the influence many of you possess in that organising and obtaining of active friends by which the necessities of this Diocese may be laid before English Churchmen, and a hearing obtained from those who have from God the wealth and, what is better, the grace to use a portion of it as for the Lord.

The circumstances that lead me to address you with such earnestness may be briefly stated. Hitherto the chief work of this Diocese has been in the Missionary efforts among the heathen Indians. These efforts have been made for many years, with great zeal and much faith, in the interior of this huge Diocese, and in the face of very peculiar but grave difficulties considerable bodies of native converts exist. It is highly desirable that for ministering to these, as well as carrying on like efforts among the Indians that are still heathen, agents speaking the Indian languages should be carefully prepared to act as pastors, catechists, and schoolmasters. For this a Theological College is necessary, and in this training work it is at present mainly engaged. Occasion has been taken to combine with the College a Collegiate School affording a higher education to any in the country desiring it. The College is close to my residence, in what is known as the Red River Settlement. This is a long straggling Settlement of small farmers along the Red River of the North, and its tributary the Assiniboine.

The whole population of this Settlement is probably not over 12,000, of which half is of French Canadian descent and Roman Catholic. The Settlement has grown very slowly; for it has hitherto been so isolated that no produce grown in it could be taken with profit to a foreign market. The only export has therefore been furs and skins. But the wonderful advance Westward and Northward of emigration in the United States is about entirely to change this state of things. And though I am yet only an outside spectator of that wonderful movement, yet the advance of settlers is now near enough to begin to affect us, and within a very few years at most the wave of coming people may be expected to roll over us. I already, therefore, look forward to the burden of those cares that occupy the hearts and energies of those noble men the Missionary Bishops of the West. And as it seems hopeless for me in the day of need to look for that aid that New York and the East give with such devotion to them, I wish to plead with the Churchmen of England that they provide us at once with the most modest means of doing what we can for ourselves. No doubt when emigrants come to us we shall have to ask for help. It must be so. But if we have given to us now the moderate aid I ask, I am sure that future assistance will go three times as far. And, indeed, without it I dread the struggle. Nothing so invigorates as some hope of success, and however much the Christian soldier should be raised by high duty and principle, he is yet subject to human weaknesses. The aid I ask is to provide for us what in the American Church forms a Missionary centre. I wish to have the necessities of St. John's College so far met by a small Endowment Fund, that our whole energies may be free for the selecting and training meanwhile of promising candidates for the ministry, and by-and-by for throwing out Missions. The sum I think of is from £5,000 to £10,000. It is not a great sum in these days. The issues depending on its being obtained are very great.

And while not a day should be lost in pushing this effort for the Church, the present is a peculiarly fitting time to start it. The political world is becoming alive to the signs of the approaching change in our condition. Let the Church not be behind. Canada has become deeply sensible of the nearness of emigration from the South. She is anxious therefore to obtain the government of the land, and to open up without delay roads into it in the hope of directing the course of the emigration. Accordingly the Legislature of Canada has asked the Home Government to transfer this vast region to their care. There are interests involved that may delay this for a little; and this part of the question is connected with public and political considerations on which it is better for me not to enter. But I cannot keep from expressing my deep feeling that the time is close at hand when this land will share in the great emigration of the West, and that some help must be given us without delay if English Churchmen hope to have their glorious old Church holding in this region and future population the position which they would delight to see.

It is but right that I should say that we are not likely to have the assistance which other Colonies received in their early days. There is little hope now of any State help, and the old Church Societies are no longer able with their wide field of calls to give with that princely munificence that they once did, and for which future generations in many lands will thank them.

Red Riber Settlement (Famine Fund).*

SUBSCRIPTIONS, DONATIONS, &c.

	<i>£.</i>	<i>s.</i>	<i>d.</i>
W. Wilson, Esq.	5	0	0
From Berwick-upon-Tweed	0	5	0
Collected by Miss C. A. Brown, Clapham	0	17	6
By Rev. J. Penny, Cuxwold	1	9	5
Rev. H. W. Sheppard, Emsworth	2	0	0
Collected by Rev. H. W. Sheppard, at Emsworth	3	0	0
Rev. T. Shann, Tadcaster	2	10	0
Collection in Sundridge Church by Rev. E. D. Hammond	4	2	0
R. Williams, Esq., 20, Birchin Lane, London,	10	0	0
Rev. James Lee Warner, Fakenham	5	0	0
J. S. H.	25	0	0
Rev. T. T. Perowne, Stalbridge	5	0	0
G. C. Courthope, Esq., Whiligh	5	0	0
Messrs. Dickeson and Stewart	2	2	0
Charles Lamb, Esq.	5	0	0
Messrs. Henry Williams and Co.	2	2	0
Messrs. Petty, Wood, and Co.	2	2	0
E. P. Williams, Esq.	1	0	0
Alexander Stewart, Esq.	1	1	0
Messrs. Roberts Bros., and Co.	2	2	0
Rev. J. H. Gedge	1	0	0
J. M. H.	1	1	0
C. S.	0	10	6
E. E. S.	0	10	0
C. E. L.	1	1	0
Charles Bosanquet, Esq.	1	0	0
	£89 15 5		

* The above Fund was opened in October, 1868, to alleviate the distress resulting from the frightful plague of grasshoppers, which visited Rupert's Land last summer. A description will be found in the Charge of the Bishop, page 12 of this Report. Donations will be thankfully received by the Rev. T. T. PEROWNE, Stalbridge Rectory, Blandford; and the Rev. G. HALE, Sidney College, Cambridge.

Rupert's Land Diocesan Fund.—BALANCE SHEET, March 10, 1869.

<i>Dr.</i>		<i>Cr.</i>	
<i>£.</i>	<i>s. d.</i>	<i>£.</i>	<i>s. d.</i>
To Subscriptions, donations, &c.	641 0 7	By Transferred to the Bishop of Rupert's Land, 1865	126 19 9
		Foreign Bill Stamp	0 2 0
		Mr. Hatfield (Independent Press), Printing	0 7 0
		Mr. Naylor (Cambridge Chronicle), Printing	1 14 0
		Mr. Palmer, Printing	0 13 0
		Expenses of Deputation to Cambridge	1 17 0
		Meeting at	0 6 0
		Transferred to Bishop, 1866	23 15 4
		" 1867	201 17 11
		" "	107 16 0
		" "	35 9 6
		" 1868	78 4 7
		" 1869	11 11 4
		Mr. Palmer, Printing Report, 1866	11 3 0
		" 1867	19 18 6
		(Miscellaneous printing)	9 17 0
		Balance, March 10, 1869	9 8 8
<u>£641 0 7</u>		<u>£641 0 7</u>	

Audited and approved,
J. C. WILLIAMS ELLIS.

Red River Settlement (Famine Fund).—BALANCE SHEET, March 10, 1869.

<i>Dr.</i>		<i>Cr.</i>	
<i>£.</i>	<i>s. d.</i>	<i>£.</i>	<i>s. d.</i>
To Subscriptions, Donations, &c.	89 15 5	By Transferred to the Bishop of Rupert's Land	85 0 0
		Balance, March 10, 1869	4 15 5
<u>£89 15 5</u>		<u>£89 15 5</u>	

Audited and approved,
J. C. WILLIAMS ELLIS.

There is, therefore, no resource but to a public appeal. I would place before you two extracts from speeches delivered lately at the Delegates' Meeting at Baltimore in connection with the work of the Board of Missions of the American Church. The one gives a view of the effect of Western emigration after some years have passed and the wave has gone further Westward—the other gives a present picture.

The Rev. Hugh Miller Thomson, of Nashotah, Wisconsin, said that Western men have been accused of using great swelling words when they spoke of the West. But he said here was a subject upon which it was impossible to exaggerate. In his own lifetime he had seen rising from nothing on the prairies, cities with three hundred thousand inhabitants, and the citizens living in mansions as costly and elegant as any here, and enjoying all the luxuries of the East. In one country parish of which he had charge in the West, he counted twenty-seven graduates of Eastern and European Universities. What they needed at the West was the ablest men the Church could send for missionaries. The West is to be in the future the centre of power; the controlling element of the country is to be there, and the Church must lose no time in moulding it for its high destiny.

Bishop Clarkson, my neighbour in Dacotah, whose diocese contains our post town, Pembina, only seventy miles from this, said that people at the East had no idea with what rapidity the tide of emigration was flowing to the West. When we consider the extent of its territory, the salubrity of its climate, and the fertility of the soil, no wonder that population should flow to it. The Union Pacific Railway has now extended across Nebraska to the foot of the Rocky Mountains. How necessary that the Church should be there in advance of the population! They had already built ten Churches there, at a cost of 50,000 dollars, of which sum 30,000 dollars had been raised in the territory itself. There was not to-day a town in Nebraska of 500 inhabitants which had not a Church building: this had been done by the aid of concentrated and consecrated gifts from the East. There were seven more Churches to be built, for some of which the means had been provided or promised. They had in contemplation a vast work of education: they meant to take possession of the education of the children. Give them the means to do so. Nebraska is the key of the position. It is the gate and the highway of the far West, and there is no reason why we should not be the Pioneers, for there the Church met with no opposition; and there was no department of Missionary work which would so abundantly repay as Missionary work at the West. It is only about two years since Bishop Clarkson was appointed, and the work I believe almost began with him. He can now report seventeen Clergy canonically connected with the jurisdiction, and five students of divinity. But it is no wonder he adds, "and yet we feel weak and almost powerless amidst the intense activity of these coming empires. O for the faith, and love, and strength, to undertake to accomplish what may be done for Christ and His Church in these imperial realms!"

But for the unfortunate massacre by the Sioux Indians of several hundred American settlers on the way to this country, part of the tide that has gone to Nebraska would have flowed this way. But that massacre can never be repeated, and the progress towards this end is constant and rapid. It cannot,

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therefore, be long before the story of the work in Nebraska should be mine. I am of opinion that if Canada obtains soon the government of this country, and opens up roads into it so as to make transport rapid and cheap, emigration will be upon us within five years. I would then appeal through you confidently to English Churchmen. St. John's College and Collegiate School are in full operation and doing admirably. I feel confident that if God preserves to us in health and strength the present Warden, there will be in God's good Providence men raised up who will leave their mark on this land. The temporary statutes of the College and other information may be obtained from the last Report of the Diocese, published last autumn in England. To that Report and a previous one I would also direct all who wish to know what we are doing for ourselves. Only in looking at what we do it must be remembered that our 4000 people are scattered along 100 miles of country, with ten Churches and fourteen Schools, the buildings of which they now entirely maintain. That alone is a serious burden upon such a handful of people, most of them quite poor; for a large proportion of our people are natives of the country, partly or wholly of Indian descent. But I quite understand that we must, as soon as our numbers increase, depend upon ourselves. Nothing else is either possible or desirable, and it is with this view that I urge the present scheme.

What I would ask then of the Committee is more especially to aid in organising a Working Committee in London. There is already a small Committee there, but it requires to be enlarged, and to have some active members upon it who will see to our appeal being made and brought in an influential and effective way before Churchmen. Perhaps friends could be obtained in other places to take charge of the appeal. Mr. Ellis kindly acts as Treasurer. If Mr. Perowne has not appointed a Secretary at Cambridge, perhaps you could appoint one who could communicate with my Commissary on any steps to be taken. It is my earnest desire that Mr. Perowne, though now comparatively retired, should continue to be my representative in England. Other friends will doubtless be found to manage the organisation in London. The Secretary of the Committee in London is the Rev. C. A. Jones, Mathematical Master at Westminster School, who, I am sure, will be glad to forward any plan for action.

I now commend the important subject on which I have addressed you to your thoughtful consideration and kind help. If this season is lost for the Church here it will be an irreparable loss. And though, when, in a future day, at the report of masses of people, help may be given, it will not enable the Church to do what a very moderate amount of help now would. My work and plans I would further commend to your prayers at a Throne of Grace, for with God are all the issues, and from God must come the blessing.

I am, with a grateful sense of your kindness in agreeing to act at Cambridge in support of my efforts,

Ever faithfully yours,

R. RUPERT'S LAND.

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