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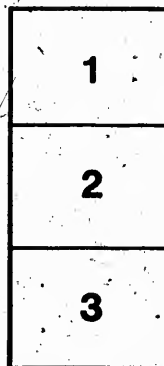
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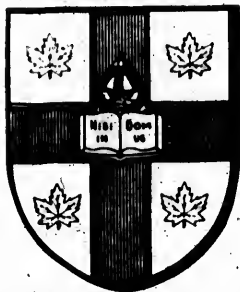
Diocese of Huron.
The Annual Address
of
The Lord Bishop.

A. D. 1891.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

1891

ANGLICAN CHURCH
OF CANADA



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Church House

Toronto

ANNUAL ADDRESS

OF THE

BISHOP OF HURON

TO THE

SYNOD OF THE DIOCESE.

JUNE 16, 1891.



LONDON PRINTING AND LITHO CO.

1891.

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The Bishop's Annual Address.

REVEREND BROTHERS AND BROTHERS OF THE CLERGY —

We meet again after all the mercies and vicissitudes of another year, only to realize that though apparently, yet not in fact, are we exactly the same Body as when we last assembled in this hall. Some old and familiar faces are missing from among us which no more shall greet us on earth. They are gazing now on brighter skies, and living amid happier scenes, for they are in the presence of the King at whose right hand there are pleasures for evermore. Yet we shall meet again in that glorious Synod, when the great sacramental host of the redeemed, having forever laid aside the body of its humiliation, and put on the body of its glory, shall assemble round the feet of the great Shepherd and Bishop of our souls. In the meantime we must all with gratitude confess that goodness and mercy have followed us throughout each day of the past year, and that whatever fresh experience the year may have brought us — whether of clouds or sunshine, joy or weeping, disappointment or success, our indebtedness to the God of all comfort and joy has only been vastly deepened and enlarged.

OBITUARY NOTICES.

Since last we met in Synod, the Lord has been pleased to call to Himself two old and highly valued members of our Diocese. The late Rev. William Davis, Rector of Woodhouse, and the late Rev. John Gemley, Rector of Simcoe. The Rev. William Davis, who fell asleep in December of last year, was ordained to the sacred ministry by the first Bishop of Huron, the Rt. Rev. Dr. Crobyn, in the year 1864. His ministry, which extended throughout 27 years, was an honourable record of unwearying industry and consecrated zeal. I may mention the faithfulness with which he preached, and the earnestness with which he upheld the principles of eternal truth. It was his earnest desire to die in harness, a wish which was strictly realized, for in the midst of duties and cares God called him to Himself, to rest forever in His love. He died lamented by all who knew him, and leaving to the Diocese the salutary lesson that a clergyman need not be young to enable him to perform a large amount of work, or retain the blush of early years to possess the affection and good-will of his people.

The late Rev. John Gemley, who had been an honoured minister of the Methodist communion, was admitted into the Diaconate in July, 1874, and ordained to the Priesthood in May, 1875. For some time he officiated as Assistant Minister in St. Paul's Cathedral, London, under the Very Rev. Dean Innes, but in

THE BISHOP'S ADDRESS.

1880, on the demise of the Rev. Ehot Grassett, he was preferred to the Rectory of Simcoe, where he remained until the day of his death. A man of marked ability, genial manners and extraordinary freshness, he will long be remembered, at least by the elder men of the Diocese.

The Rev. Henry Banwell, whose death we have also to record, was admitted into the Diocese in October, 1881, and was stationed for a while in Essex, and subsequently in Port Stanley.

FINANCIAL REPORT.

The Financial Report of the Diocese, while in some respects very gratifying, calls for our serious solicitude and care. The total receipts for the year ending April 30th, 1890, were \$16,978.83, whereas the total receipts for the year ending at the same date, 1891, were \$18,005.97, being an actual increase of \$1,027.14 over the past year. The items composing these totals are as follows:—

Total contributions for Diocesan Missionary work.—

1890.....	\$8,610 69
1891.....	8,572 83

A difference of \$37.86 in favour of the preceding year.

Total contributions for Domestic Missions.—

1890.....	\$2,922 95
1891.....	2,805 77

A difference of \$57.18 in favor of the preceding year.

Total contributions for Foreign Missions.—

1890.....	\$1,550 46
1891.....	2,003 93

Being an increase of \$447.17 over the past year.

Women's Auxiliary for Foreign and Domestic Missions.—

1890.....	\$1,763 30
1891.....	1,845 53

An increase of \$82.23 over the past year.

Total free-will contributions for Missionary purposes.—

1890.....	\$14,853 40
1891.....	15,287 76

Being an increase of \$434.36 over the preceding year.

MAINTENANCE AND MISSION FUND.

In connection with this fund I must now draw your attention to a fact which requires our serious attention.

Owing to circumstance, which I hope presently to explain, this fund has been largely overdrawn.

On the 30th of April, 1889, the balance to its credit was \$2,407.33. In 1890, at the same date, the balance was only \$674.52, showing that in that year our expenditure had exceeded our receipts by \$1,492.81.

Having stated this, I will now compare the drafts on this fund in 1890 with those in 1891—

In 1890 our missionaries received from this fund \$13,060.08, but in the year 1891 \$15,752.92, being an increase of \$1,656.84.

Outfits paid in 1890, \$200; outfits paid in 1891, \$1,200, being an increase of \$1,000 over the past year.

Charges on the Commutation and Superannuation Funds:—

In 1890.....	\$8,340 82
In 1891.....	8,640 00
	being an increase of \$199.18.

Now, the whole amount available for the Secretary Treasurer for the year ending April 30th, 1891, from which he was to pay all charges, was \$13,297.29, and this inclusive of the \$674 surplus from the previous year. The amount, however, which he actually paid out was \$17,312.73, being \$4,015.44 in excess of his receipts. When I say "in excess of his receipts", you are not to understand that this large amount has been paid out absolutely; on the contrary, a large portion of it has been placed to the credit of the Widows' and Orphans' Fund. Canon XXVIII, enacts as follows:—

"That the Synod shall and will put to the credit of the Widows and Orphans' Fund, yearly and every year, on the thirty first day of March, a sum of money, equal to ten dollars for every clergyman in the Diocese, which sum shall be considered as part of the income of the said fund."

This clause of the Canon having been in abeyance for several years, was brought again into operation in 1890, when the sum of \$1,350 was placed to the credit of the Widows and Orphans' Fund, and in 1891 a still larger amount, viz., \$1,396. Thus in two years, \$2,746, which, under the old arrangement, would have been at the disposal of the Mission Fund, have been passed to the credit of the Widows and Orphans' Fund. I state this not only to account for

some portion of the \$4,015, but also to show that in all our future calculations concerning the Mission Fund, this most important factor must be borne in mind.

Now this statement of our financial affairs, however painful, need not, I think, create any alarm, because it is only the operation of certain laws which the Diocese, as a whole, has not sufficiently weighed. Still, I must admit that the fact of there being such a deficit imperatively calls for our prompt and vigorous action.

In explanation of this over draft, I desire to draw your careful consideration to two important factors in the case:—

First. The operation of Canon XXIX. on the expenditure of the Clergy Maintenance and Mission Fund.

Secondly. The result of an analysis of our parochial returns.

First. Canon XXIX. If ever there was a Canon which deserved the well wishes and hearty support of the clergy of this Diocese, it is this, providing, as it does, for the augmentation of all their stipends according to a regular and graduated scale. Every five years each clergyman in active service receives an increase of \$100 up to \$1,000, at which point it becomes stationary. I am not aware that any diocese in the empire possesses a Canon of equal advantage to its clergy. For such a provision then the clergy at least should be grateful, inasmuch as it demonstrates the practical sympathy of the Diocese at large with them in their work, and also the admission of the great principle that the workman is worthy of his hire. While I am sure you will all acquiesce in the above, permit me to draw your attention to the extreme costliness of the Canon. Every year so many of our clergy are attaining their necessary seniorities and drawing so much more therefore from the funds. Last year, owing to this and other reasons, the amount paid to the clergy was \$1,656.84 in excess of the previous year. The increase this current year will no doubt be proportionately great, and, therefore, it is transcendently clear that unless there is an improvement all along the line, and the increase of the receipts correspond fully to the rising outlay, there must in the immediate future be a severe financial crisis, when this Canon, now so full of comfort and substantial aid to the clergy, will be found impracticable owing to the fact that its continued operation is beyond the capacity of the Fund.

Secondly:—An analysis of our parochial returns exhibits the most extraordinary carelessness on the part of many from whom one might fairly expect otherwise. Thirty-six places send in no Parochial Association subscriptions whatever, and in various stations neglect and apparent indifference are only too painfully manifest.

In some instances where returns are made, the offering is so small that one can hardly imagine that either the clergyman or his people exhausted themselves in the effort. Certainly if a subscription is small through the poverty of the people, all will as truly honor it as if it was ten times the amount from the rich, but if it be the result of neglect on the part of clergyman even to notify his people, one cannot but deplore that such a state of things should exist.

I think it only fair to state, in this connection, that while many of our clergy omit the collections from the wrong impression that their people are being too frequently solicited, yet there is another view of this subject which they would do well to take, and that is the following: That, irrespective of the loyalty which every clergyman is bound to show toward his own Diocese, and which loyalty should ever lead him to say that "Where his Synod commands, his duty is to obey," irrespective, I say, wholly of this consideration, there is this thought, that there must be in every congregation some to whom it is a real pleasure to give, be the amount never so little which they have to bestow toward the offertory appointed by the Synod. They are therefore debarred, and, I think, wrongly debarred, by the non-action of their clergyman by giving toward an object which has enlisted their sympathy and support. In concluding this subject, I may say that, if a clergyman announces a collection and there is no response whatever, he at least has done his duty, it is the people who are indifferent to the cause, but if he himself absolutely fails to give out any notice whatever, then, I think, not only the Synod, but the people themselves, have a just cause of complaint.

INDIAN MISSIONS IN THE DIOCESE OF HURON.

I am anxious to bring before you a statement concerning the Indian department of the missionary work of this Diocese, but desire, first of all, to acknowledge my indebtedness to the Rev. Mr. Ashton, the able manager of the Mohawk Institute, for a very valuable paper of Indian statistics which he has kindly sent me. From this paper we learn that the total Indian population of the Diocese of Huron is 7,441. This really large number of Indians, which, as will presently appear, is in excess of those in the Diocese of Algoma, is divided as to faith in the following proportions:—

Total number in Huron, 7,441: Protestants, 5,870; Roman Catholics, 303; Pagan or unknown, 1,268. Total number in Algoma, 7,256: Protestants, 1,054; Roman Catholics, 6,043; Pagan or unknown, 158.

If now we turn to the Bands in which Diocesan Missions are carried on, we see what moneys each band receives as the interest on invested capital and rents:—

Population.	Interest, Etc.
Six Nations, 3,425.....	\$49,500.00
Munceys of the Thames, 136.....	110 00
Oneidas of the Thames, 715.....	90 00
Chippewas of the Thames, 456.....	7,035 00
Moravians, 292.....	6,839 00
Chippewas of Sarnia and Kettle Point, 470.....	9,195 00
Walpole Island, 632.....	4,258 00

Our missionary stations among the Indians are as follows:—

(1) *The Six Nations on the Grand River.*—Here are no less than five churches and one station, supported by the New England Company since 1827. The Mohawk Institute, which is presided over by the Rev. Mr. Ashton with so much zeal and ability, is entirely supported by the New England Company. The pupils of the Institute form the congregation of the old Mohawk church, probably the oldest in the west. The Revs. D. J. Caswell and I. Bearfoot labor here, but the former is wholly supported by the Company, the latter mainly so. The Six Nations, however, contribute nothing toward the support of the ministry, though they expend on their secular schools about \$2,000.

(2) *Walpole Island.*—Here there is an excellent church and a minister in continual attendance, the Rev. John Jacobs. There is also one school which receives aid from the Diocese. The clergyman is in part supported by the Diocese.

(3) *The Munceytown Reservation.*—Here there are three churches and a resident minister, the Rev. A. Grasset Smith. There is also an excellent parsonage and three day schools, which are supported by the Band.

(4) *The Sarnia and Kettle Point Reserve.*—Here are two churches and two schools. This mission is not, I regret to say, in a healthy condition.

(5) *Moravian Town Mission.*—Here is an excellent church, the services of which are regularly maintained by Mr. Thomas Burnside, under the supervision of the Rev. Wm. Hinde, of Thamesville. At Moravian Town, with a population of 292, there are three churches (one of ours and two of other bodies), and though the people have an income of about \$25 per head, they contribute little or nothing towards the support of the ministry. The Indians are most assuredly a charge given us of God, and we are bound to do all in our power for their spiritual growth and development.

ANGELICAN CHURCH CONSOLIDATION.

You are aware that a conference was held at Winnipeg, on the 15th and 16th of August last, consisting of the representatives of the Provincial Synods of Canada and Rupert's Land, to consider and determine upon the best method for the consolidation of the Anglican Church in British North America. The meeting was convened by the Lord Bishop of Toronto, and the following was the scheme of union as proposed :

OFFICIAL RECORD OF THE PROCEEDINGS OF THE CONFERENCE.

At a Conference held at the City of Winnipeg on the 15th and 16th days of the month of August, in the year of our Lord one thousand eight hundred and ninety, composed of delegates from "the Provincial Synod of Canada," the several dioceses in said province, the Provincial Synod of Rupert's Land, and the Diocese of New Westminster, British Columbia, the following resolutions were adopted :—

I. That this Conference is of opinion that it is expedient to unite and consolidate the various branches of the Church of England in British and North America.

II. That in any scheme of union, the Conference affirms the necessity of the retention of Provinces under a General Synod.

III. Proposed basis of union :—

1. There shall be a General Synod, consisting of the Bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of Delegates chosen from the clergy and the laity.

The Delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the Bishop. The representation shall be as follows : Dioceses having fewer than 25 licensed clergymen, one delegate from each order ; dioceses having 25 and fewer than 50 licensed clergymen, two of each order ; dioceses having 50 and fewer than 100, three of each order ; dioceses having 100 licensed clergymen and upward, four of each order.

2. Time and place of meeting.—The Synod shall meet for the first time in the City of Toronto on the second Wednesday of September, 1893, and shall be convened by the Metropolitan, senior by consecration.

3. The Synod shall consist of two Houses, the Bishops constituting the Upper and the clergy and laity together the Lower House.

The Houses shall sit separately, excepting at any time by the unanimous consent of both Houses.

4. The President of the General Synod, who shall be styled the Primate, shall be elected by the House of Bishops from among the Metropolitans.

The Primate shall hold office for life or so long as he is Bishop of any diocese of the General Synod: nevertheless he may resign any time.

5. The General Synod shall have power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction, provided that no canons or resolutions of the General Synod of a coercive character or involving penalties or ecclesiastical disabilities shall be operative in any province or diocese not included in any ecclesiastical province until accepted by the Synod of such province or diocese.

The following or such like objects may be suggested as properly coming within the jurisdiction of the General Synod:—

- a. Matters of doctrine, worship, and discipline.
 - b. All agencies employed in the carrying on of the Church's work.
 - c. The missionary and educational work of the Church.
 - d. The adjustment of relations between dioceses in respect to widows and orphans of clergy and superannuation funds.
 - e. Regulations of transference of clergy from one diocese to another.
 - f. Education and training of candidates for Holy Orders.
 - g. Constitution and powers of an appellate tribunal.
 - h. The erection, division or rearrangement of dioceses and the appointment and consecration of bishops within a province shall be dealt with by the Synod of that province.
6. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses proportioned to their representation, excepting those which are entitled to send only one representative of each order.
7. The words "ecclesiastical province," heretofore used, shall mean a group of dioceses under the jurisdiction of a Provincial Synod.

IV. That the Secretaries of this Conference be instructed to make an approximate estimate of the expenses of the first Synod and to apportion the amount to be contributed by each diocese, and ask them to take such steps as they may think fit to provide their share of the said expenses.

We certify the foregoing to be a true extract from the minutes of said Conference, and a true copy of the resolutions by it adopted at Winnipeg, this 18th day of August, 1890.

(Signed)

R. RUPERT'S LAND,
Chairman.

SAMUEL P. MATHESON,
L. H. DAVIDSON,
Joint Secretaries.

Such is the plan proposed for the consolidation of the Church, but whether it is such as will commend itself to the judgment of our members generally, is at least an open question. Before asking you to take action in this matter I would submit the following:—

First. It is a self-evident proposition that we cannot create a new governing body without diminishing *tanto* the powers that already exist. All the powers of the new body must of necessity be a subtraction from the old. The only question, therefore, is, Are we fully prepared for the operation of this inevitable law? As at present constituted, the Provincial Synod is possessed of supreme legislative powers: the creation, therefore, of a superior Synod to be vested with the same functions, however jealously guarded, can only be the practical desiccation of the present provincial system, which in a while will need almost to apologize for its existence, and for its possession of powers, which, except in a negative way, it will be impotent to exercise. I would not, however, advocate the abolition of the Provincial system. In the North-west, so far removed from the centre of our Church's life, it is, and will ever continue to be, an absolute necessity, and even in old Canada, there will always be various minor purposes to which it can be successfully applied. Of this, however, we may be assured, that if this scheme of union be carried into effect, the Provincial Synod as at present constituted, must practically cease to exist.

Secondly. The unification of our Church is a grand and imposing result which will need far more than human reason to establish on any sound and enduring basis. Prayerfully should we seek the guidance of the great Head of the Church, and slowly should we proceed before making so vast and momentous a change. I cannot but think that a simpler and more efficient scheme might yet be elaborated, which, while reserving the rights for which many contend, will be better suited for the Church at large.

HURON COLLEGE.

It gives me pleasure to state that this most admirable institution is, with God's blessing, rapidly advancing in general utility and efficiency. On the resignation of the Rev. R. G. Fowell, M.A., the Rev. H. G. Miller, M.A., was appointed to the vacancy. Mr. Miller assumed charge of the College in September last, and has been laboring since then, in connection with our indefatigable and valued friend, Prof. Williams, with great acceptance to all. The College is now doing a vast amount of highly satisfactory work, that is, as far as its limited means will allow, but owing to the fact that it has outgrown its old dimensions, and is sorely in need of an enlarged staff, it is wholly prevented from making that necessary progress which its friends most earnestly desire. I cannot speak too highly of Huron College as being of vital importance to the growth and development of the Diocese at large. Indeed, mainly dependent as we are upon this institution for our clerical supply, I cannot see how the Diocese is to be successfully worked unless the College is fully and liberally maintained. If, too, we are anxious that our clergy should occupy a high spiritual and intellectual position among our people, it follows, as a necessary consequence, that our students should be supplied with all the advantages which a generously endowed College may reasonably be expected to convey.

There are now upwards of twenty students attending the College, a number which indicates growth and expansion on every side. The number, however, is too great for the present capacity of the building, which absolutely requires enlargement. The staff also, consisting only of two men, is numerically weak, and much needs to be strengthened. Most earnestly, therefore, do I commend this invaluable institution to your hearty sympathy and support, and trust that the laity throughout the Diocese will now extend to it their generous and much needed help. Should this appeal meet with anything like an adequate response, not only will the College be made far more efficient and capable for work, but we shall have reasonable grounds for hoping that ere long a teaching faculty in Arts may be supplied, when the advantages of a University Establishment will be added to the present possession of a Divinity School.

PATRONAGE.

As much is being said to-day on the vexed question of Patronage, a few remarks on this subject may not be out of place. I wish to say that I do not approve of some of the changes which are being so vigorously advocated at the present time. I do not approve, for instance, of all the power being vested in the Bishop alone. Such an arrangement is not only irritating to the people, who justly con-

sider that in a matter of such moment to themselves as the membership of their churches, they have a right to be consulted; but it is also extremely trying for the Bishop. The service he is delighted to acknowledge, and the merit he is pleased to reward, too often constitute no dazzling charm in the eyes of a congregation urgently in need of a pastor. Whatever his merits, they are in search of another man. The clergyman may feel he has a right to the appointment, and the Bishop may equally desire to act, but he is between two fires—the strongly expressed antagonism of the congregation on the one hand, and the reasonable claim of the clergyman for promotion on the other. It is a position fraught with difficulty, and one from which a Bishop naturally shrinks. That merit in a clergyman is to be rewarded will be admitted by all, but it must not be by forcing him on a congregation where abrasion and antagonism will embitter his life, but by finding him, if possible, a place where the sympathies of the people will move in harmony with his own.

Neither do I approve of all the power being vested in the hands of the people themselves. The proposal seems to be liberal, and is attractive to many, but if such an arrangement were in force, the very last people to exercise their deliberate franchise would be the congregations themselves. Congregations, as a general rule, know very little of clergymen living at a distance; and the result would be that designing men would manipulate them in their own interests, and in too many instances vestries would find that they had only made a change of masters, and that having freed themselves from the Bishop of the Diocese, they have now unconditionally to submit to the imperious dictum of some self-constituted Bishop of the Parish. I cannot but think that in this land, however it may be elsewhere, in which the very highest premium is too often paid for youth and inexperience, Episcopal supervision can only constitute a wholesome and salutary restraint. In conclusion I wish to say, that our own Canon, requiring as it does, a conference and the mutual exchange of views, when fairly and judiciously worked, seems to present the very best solution of this most difficult problem. I do not mean that it is by any means perfect, but it offers apparently the fewest objections in the settlement of a question which has taxed the ingenuity and exhausted the skill of ages of thoughtful men.

THE WOMEN'S AUXILIARY.

You will hear with satisfaction that the Women's Auxiliary of this Diocese is growing in strength and efficiency. There are now 77 Branches in connection with the parent body, and all, more or less, actively engaged in various kinds of missionary work. The total receipts for the last year, including a balance of \$606 from the past year, were \$2,451.66. I cannot speak too highly of the noble

and self-denying work which this Society is, through the blessing of God, accomplishing; and I sincerely trust there will not be a parish ere long in the Diocese in which one of its branches will not form a happy feature of its Christian life.

LAY WORKERS' ASSOCIATION.

At a Conference of Lay Workers, held on the 23rd of April last, a constitution was adopted of which you have had a printed copy. A. H. Dymond, Esq., was unanimously chosen Chairman of Committee and Mr. Joseph Lea, Secretary-Treasurer. During the Conference it was resolved

That the Synod be respectfully requested formally to recognize by resolution the "Huron Anglican Lay Workers' Association" as an important agency for promoting the spiritual and temporal work of the church in the Diocese, and to sanction the payment, from time to time, of such necessary expenses connected therewith as the Executive Committee may, on the recommendation of the Bishop, approve.

To this prayer I have no doubt you will willingly accede, and thus the Association will go forth with the sanction and imprimatur of the Synod itself. It remains now for the Diocese at large to demonstrate its usefulness and efficiency. I commend it to your sympathy and prayers.

ORDINATIONS.

There have been two ordinations held since last we met. The first was held on the 8th of March last, when George Ross Beamish, B. A., and George Mark Franklin were admitted to the Diaconate. The former has been appointed curate to the Rev. Canon Patterson, rector of St. James' Church, Stratford, the latter, incumbent of East wood, Oxford Centre and Innerkip.

The second ordination was held on Trinity Sunday last May 24th, when the following were ordained to the

PRIESTHOOD:—

- (1) The Rev. Henry Robert Diehl, incumbent of Hyde Park, Byron and Ilderton.
- (2) The Rev. Louis William Diehl, incumbent of Summerhill, Middletown and Holmesville.
- (3) The Rev. Robert Ghent, incumbent of Paisley and Pinkerton.
- (4) The Rev. Alexander Corbett, incumbent of Dundalk and Maxwell.
- (5) The Rev. Louis George Wood, incumbent of Blenheim, Charing Cross and Ouvry.

(6) The Rev. Mordecai Meyer Goldberg, incumbent of Oil City, Oil Springs and Inwood.

(7) The Rev. Thomas Francis Whealan, incumbent of Colchester, Comet and Harrow.

(8) The Rev. Thomas Frazer Kingsmill, incumbent of Hespeler and Preston.

(9) The Rev. John Huntley Cooperwaite, incumbent of Ripley, Pine River and Amberley.

(10) The Rev. Edwin Albert Hall, incumbent of Berville, Kingart and Kinlough.

(11) The Rev. William Brown-Serman, incumbent of Hensall and Staffa.

TO THE DIACONATE.

(1) Roger Sharples Williams Howard, appointed curate of St. George's Church, Goderich.

(2) Arthur Hugh Rhodes, appointed curate in St. Paul's Cathedral, London.

(3) William Francis Brownlee, missionary, Lions Head, Indian Peninsula.

Priests.....	11
Deacons.....	5
Total.....	16

CONSECRATIONS.

The following churches, having liquidated all claims against them, have been consecrated by me during the past year—

(1) St. Mary's Church, Pelee Island, Oct. 26, 1890.

(2) St. James' Church, Parkhill, Dec. 14, 1890.

(3) Grace Church, Greenway, Dec. 14, 1890.

(4) Trinity Church, Aylmer, Jan. 11, 1891.

(5) St. Paul's Church, Kerwood, Feb. 15, 1891.

CONFIRMATIONS.

During the past year there have been forty-four confirmations:

Males.....	300
Females.....	54
Total.....	354

CHURCHES OPENED.

(1) Church of The Advent, Oil Springs, July 20th 1890. Capacity, 250; Liabilities, \$21.

(2) All-Saints' Mission Chapel, London, in connection with the Memorial Church, Nov. 2nd, 1890. Capacity, 230; Liabilities, \$600.

(3) St. George's Church, Petersville, London West, Nov. 23rd, 1890. Capacity, 500; Liabilities, \$6,000.

(4) Church of the Nativity, Dutton, November 30th, 1890. Capacity, 200; Liabilities, \$700.

(5) St. John's Church, Preston, December 21st, 1890. Capacity, 160; Liabilities, about \$1,000.

THE SPIRITUAL WANTS OF THE DIOCESE.

What are the great, the real pressing wants of the Diocese? Whatever they are, they constitute the answer to the question: What are the great pressing wants of the Church throughout the world?

It is not wealth. It was not gold—the wealth of Olympus or of Ind—that unpeopled Olympus, burnt up the images and dissipated the midnight gloom of man in the first three centuries of the Christian era. The primitive church could say: Silver and gold have I none. It is not human wisdom. The philosophers who taught amidst the porticos of Athens, or the learned sages of the thoughtful East might, as regards human wisdom, have been the intellectual superiors of the men who from the receipt of customs or the waters of Galilee followed the lowly Jesus.

It is not human power. All the majesty and all the power of imperial Rome, all the bitterness and prejudice of the age were arranged against the primitive church, and yet she grew: persecutions seemed only to cradle her; leagues and combinations only to give her momentum and dynamic force until at last she could reckon an Emperor among her catechumens and proclaim her statutes to the Roman world. Whence gathered she her strength? From what cloud fetched she the lightning of her fire, or from what secret place issued forth the thunder of her power? It sprang from this fact alone, that being herself baptized by the Eternal Spirit, she shone forth in all the brightness of her Saviour's light, presenting to all alike; to cultured Greek, to warlike Roman, to Barbarian Scythian, bond and free the personal living Christ. Not only did she know, but most powerful did she demonstrate in her own experience that Christ was both the Power of God and the Wisdom of God, and if

to-day her right hand has forgotten its cunning, and in any land or parish she is mournfully, hopelessly weak, it is not because gold is wanting from her coffers, or rank and influence from among her members, but because Christ is absent from her pulpits and His abiding Presence from the lives of her nominal saints. It is the glory of the Church of England that she is primitive. She states it; she can maintain it. Taking her articles and formularies of belief, and placing them by the side of the creeds of the great Councils of Niceea, Constantinople, Ephesus and Chalcedon, she challenges the whole Christian world to say what dogma she has added to, or what awful mystery she has subtracted from the faith once delivered to the Saints. I do not for one moment affirm that these Councils are the touchstone by which truth is to be determined and error made known; the Bible and the Bible alone is our absolute and infallible guide as to what is and what is not truth, but I do say that amid all the divergencies of thought and creed these Councils afford a fair and indisputable index as to what were at least the main constituents of primitive faith.

Having then primitive faith, let us have primitive power. Let us prove our Apostolic faith by Apostolic power: that power was Christ. I speak especially to you, dear co-workers with me in the ministry of our blessed Lord:—Would you succeed in your parishes: in your life work? Then remember Christ must be all in all to you before you can go forth in power. You must be clothed with the Sun if you would illuminate the world. Be much alone with God in prayer. The pitcher that is half full cannot possibly overflow, and the minister only half in earnest is but a waterless cloud by which no vineyard can be nurtured into healthy life. Seek the rich baptism of God the Holy Ghost, and then in His power go forth among your people. Preach this personal living Christ to all—to the rich, to the poor, to the old and to the young. Let Him be your one great all-inspiring theme, and then wherever you are, in quiet hamlet or crowded city, life will start up all about you, and the dry, dead bones of a hopeless, defunct parish become the members of a living host, inbreathed by the life of God.

RESOLUTION OF CONDOLENCE.

At such a moment as the present, when the whole country is profoundly moved by the death of her leading statesman, it cannot be but that this Synod will earnestly desire to extend its Christian sympathies to his sorrowing widow in this the hour of her supreme bereavement.

He who would know the meaning of his character—would understand aright the late Sir John A. Macdonald—would know the open secret of his power,—how he gained and how he held the love

and sympathy of the nation—must know this, that deep down in the pulsations of his mighty heart was his profound and reverential love for the unity of the British Empire, and the integrity of the throne. For his country he lived and, I may say, died; not that she might live and reign by herself, or, amid the vicissitudes of time, be absorbed by others; but rather that, like some giant planet, forever wheeling round the sun, she might throughout all time revolve around the throne and majesty of the Mother Land.

If Marlborough and Wellington; Clyde and Havelock, are enshrined in the gratitude of the nation, as men raised up by God in the supreme hour of trial to meet the foe and roll back the torrent of advancing war, how much more shall he be honored who by the gentler paths of peace united half a continent; bound its vast sides together with a clasp of steel, and then with Titanic hands labored with all his might to rivet the whole more firmly to the throne beyond the sea.

In Sir John, self and self-aggrandizement were forgotten. All his principles and convictions, like so many convergent beams of light in the focus of a powerful lens, united with each other in his own soul to form one tremendous passion, and that passion was devotion to his country and his Queen. Patriotism with him was not a preference, a sentiment, a dream. It was a quenchless fire that led him to gather up all the powers of his diversified mind, all the energies of his tireless nature, and to cast them for a lifetime down in largess at his country's feet. It is ours to maintain such principles and to keep inviolate our signs, remembering that the grandest, the most enduring monument to his praise will be the consolidation of the Empire and the unification, if such be possible, of the Anglo-Saxon race.

It is with great pleasure I add that there was in the inner life of the great statesman, that which, perchance, the outside world knew but little of. Who will not hear with joy that in the privacy of his own home he maintained the sanctities of family prayer; that in the house of God he was a constant attendant, and at the table of our blessed Redeemer a lowly, humble recipient? I doubt not that when the final summons came, which none can disobey, it found him resting by faith where the weary only can rest—on the bosom of his Saviour and his God.

And now, commending you to the Word of God, and the testimony of His grace, I trust that all the deliberations of this Synod may be for the promotion of the Redeemer's glory and the future welfare of His Church



