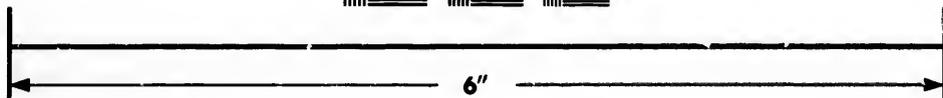
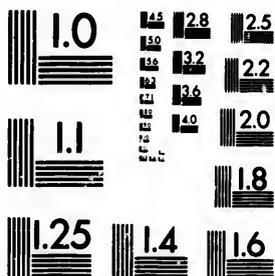


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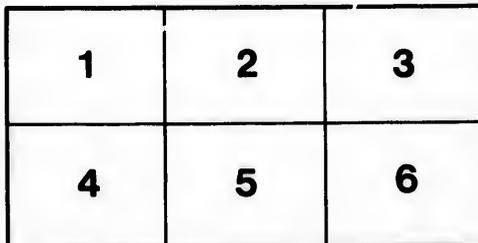
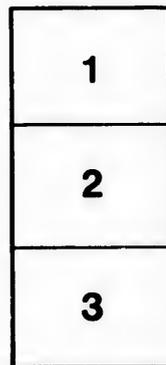
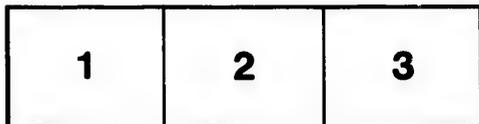
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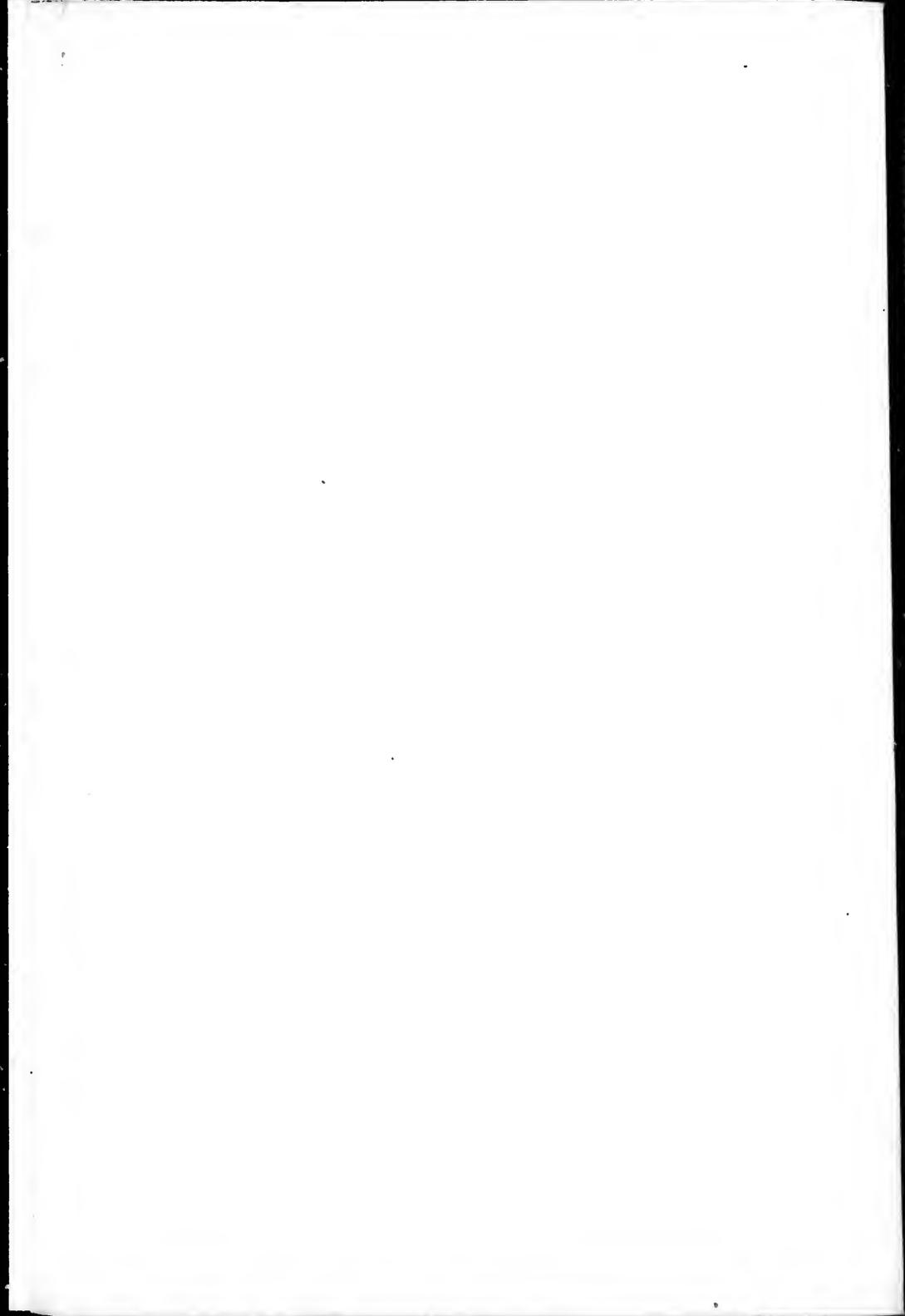
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REPORT
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SYNOD OF THE DIOCESE
OF
RUPERT'S LAND,

CALLLED BY THE BISHOP,

AND HELD ON THE 6TH JANUARY, 1873.

INCLUDING

THE BISHOP'S ADDRESS.

DEDICATED TO THE SYNOD, WHO REQUESTED ITS PUBLICATION.

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REPORT
OF THE
SYNOD OF THE DIOCESE
OF
RUPERT'S LAND,
CALLED BY THE BISHOP,
AND HELD ON THE 8TH JANUARY, 1873.
INCLUDING
THE BISHOP'S ADDRESS.

DEDICATED TO THE SYNOD, WHO REQUESTED ITS PUBLICATION.

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REPORT OF THE SYNOD OF THE DIOCESE OF RUPERT'S LAND,

CALLED BY THE BISHOP, AND HELD ON THE 8TH JANUARY, 1873;

INCLUDING

THE BISHOP'S ADDRESS.

The Synod was opened on Wednesday, January 8th, 1873, by the celebration of Divine Service at 10.30 a.m. in St. John's Cathedral.

Morning Prayer was said to the end of the Third Collect by the Rev. Henry Cochrane, the First Lesson being read by the Ven. Archdeacon Cowley, and the Second Lesson by the Ven. Archdeacon McLean. The Litany was said by the Rev. W. C. Pinkham. The Ante-Communion Service was read by the Bishop, the Epistle being read by Archdeacon McLean.

The Sermon was preached by the Ven. Archdeacon McLean, from Acts chap. xv., v. 22. (The Sermon will be found below).

At the celebration of the Holy Communion the Bishop consecrated the elements, which were distributed by the Bishop, the Archdeacons, and the Rev. Messrs. Cochrane and Pritchard.

The offertory was given to the Diocesan Fund.

The Synod assembled in Saint John's School Room at 2.30 p.m.

The following members were present :

CLERGY.

The Vens. Archdeacons McLean, D.D., D.C.L., and A. Cowley; the Revs. Henry Cochrane, James Settee, Samuel Pritchard, W. C. Pinkham, Gilbert Cook, Louis De Lew, Ph.D., Walter Beck, T. N. Wilson.

LAY DELEGATES.

St. John's—Hon. Colin Inkster, George Tait.

Holy Trinity, Winnipeg—W. G. Fonseca.

St. Paul's—W. Thomas.

St. Andrew's—G. Davis, T. Sinclair.

St. Clements—Thos. Bunn, M.P.P., John Kipling.

St. Peter's—Henry Prince, J.P., John Sinclair, J.P.

St. James's—Hector McKenzie, Henry Cook, J.P.

Headingley—W. B. Hall, J.P., John Taylor.

St. Anne's—Andrew Tait, John Tait.

St. Margaret's—James Tait, Jas. Brown.

St. Mary's—C. Mair, J. Corrigal.

Westbourn—Chief-Trader Taylor.

The Secretary read the usual prayers.

The Bishop then delivered his address.

Moved by Archdeacon McLean, seconded by Mr. Bunn, That as the minutes of last Synod have been printed and circulated, the Bishop be requested to sign them without their being read over to the Synod.—Carried.

The Bishop then read the following Report :

The Executive Committee beg to make the following Report :—

First.—They recommend for adoption by the Synod,

1. A Canon for the organization of the Church in Rupert's Land.

2. A resolution relative to the provision made for the New Bishoprics.

3. A plan for sustaining the Diocesan Fund and applying it in aid of clerical incomes.

4. A plan for raising part of the Clergyman's income by the contributions of the people.

5. A resolution respecting the appointment of an agent for Church Funds and of Auditors for the same.

6. A resolution requesting the Bishop of Rupert's Land to bring into operation in this Diocese the Act appointing a new Lectionary, and the Act amending the Act of Uniformity.

7. The appointment of a Committee to consider the organization and working of Sunday Schools, the encouragement of Church Music, the extension and management of the Depot for Church Books, and the diffusion throughout our Parishes and Missions of Church Periodicals and reading.

8. The re-appointment of the Executive Committee, substituting the Rev. Henry George for the Rev. J. P. Gardiner, and Mr. Hay, M. P. P., for Judge Black.

9. A Canon on persons qualified to vote or to be voted for at Church meetings.

10. A resolution of thanks to Archdeacon McLean for his advocacy of St. John's College in Canada in 1871.

11. An alteration of Section 3rd of Constitution, to be proposed by Rev. W. C. Pinkham.

Second.—They cannot recommend an alteration of Section 10 of the Constitution to be proposed by Mr. Pinkham.

(Signed,) R. RUPERT'S LAND.

President.

Moved by Archdeacon McLean, seconded by Rev. Dr. De Lew, That Rev. S. Pritchard be re-elected Secretary to the Synod—carried.

Moved by Archdeacon McLean, seconded by Mr. H. Cook, That His Lordship, the Bishop be respectfully requested to allow his address to be printed for circulation—carried.

Moved by Archdeacon McLean, and seconded by Archdeacon Cowley, That the following Canon for the organization of the

Church in Rupert's Land be adopted by the Synod :—

CANON.

Whereas the Lord Bishop of Rupert's Land has given his consent to the division of the present Diocese of Rupert's Land into four Dioceses, and the arrangements seem to be progressing satisfactorily to that end, and whereas it is necessary for the well-being of the Church in Rupert's Land, that the Bishops, Clergy and Laity of these Dioceses should be able to meet and provide for the government and administration of the Church in the same, and whereas it appears that in any colony where there is a Local Legislature, action can only be taken in such a matter by the Church of that colony itself, the Synod of Rupert's Land hereby adopts the following Canon for the organization of the Church in Rupert's Land :—

The present Diocese of Rupert's Land shall for the present be divided into four Dioceses as follows :—

1. The Diocese of Rupert's Land to consist of the Province of Manitoba, with the Districts of Cumberland, except the sub-District of Fort La-Corne, Swan River, Norway House, and Lac la-Pluie.

2. The Diocese of the Saskatchewan to consist of the Districts of the Saskatchewan and English River, with the sub-District of Fort La Corne in the Cumberland District.

3. The Diocese of Hudson's Bay to consist of the Moose or Southern Department of the Hudson's Bay with the Districts of Churchill, York, Oxford and Severn.

4. The Diocese of Athabasca to consist of the Districts of Athabasca and McKenzie River, being the whole of the North-West Territories beyond the Long Portage.

Second—That the Dioceses thus formed be an Ecclesiastical Province, to be called the Province of Rupert's Land.

Third—That as soon as the new Dioceses, or at least two of them have been organized by the appointment of Bishops, a Provincial Synod to represent the whole Church in Rupert's Land be convened by the Bishop of Rupert's Land.

That the said Provincial Synod consist of

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two Houses,—one House composed of the Bishops and the other of representatives of the Clergy and Laity of the Dioceses.

That the House of Representatives of the Clergy and Laity at the first meeting be thus composed, viz :—

The Archdeacons of Rupert's Land, ex-officio and one clergyman and one layman for every Diocese—if there are more than three clergymen and not more than six in a Diocese, then two clergymen and two laymen—if more than six and not more than nine, then three of each order and so on.

That the Bishops and Executive Committee of the Diocese of Rupert's Land be a Committee to arrange the way in which the Clerical and Lay Delegates of each Diocese shall be appointed.

Fourth—That at the first meeting of the said Provincial Synod, steps shall be taken to frame a Constitution for the said Synod, which among other things shall provide for the future representation of the different Dioceses and for the general Government of the Church in Rupert's Land.

The foregoing Canon was considered clause by clause and was unanimously adopted, with the exception of clause 3, in the case of which there was one dissentient voice.

Moved by Archdeacon McLean, seconded by Thomas Bunn, Esq., M.P.P. and J.P.—

That this Synod desires its best thanks to be conveyed to the Church Missionary Society for having added to the many obligations under which this land lies to it, a temporary provision for Bishops for two of the proposed new Dioceses in Rupert's Land, viz. Hudson's Bay and Athabaska—that it trusts the Society will find itself repaid in the greater vigor and progress, under God, of its missions in those parts—that it rejoices to hear that steps have been taken for the appointment of those Bishops, and that it hopes that the effort for raising the Endowment of the Saskatchewan Bishopric may meet with such success as to enable the Bishop of Rupert's Land, in concert with His Grace the Archbishop of Canterbury, to take steps at as early a period as possible for appointing a

Bishop for that Diocese also.—Carried unanimously.

Moved by Mr. McKenzie, seconded by Mr. Fonseca, and carried:—

Resolved. First.—That the Rules for the Administration of the Diocesan Fund adopted at last Synod are hereby rescinded.

Second.—That a Mission Board, to be called the Diocesan Mission Board, be formed for the administration of the Diocesan Fund and the promotion of Mission work within the Diocese.

Third.—That this Board shall consist of the members of the Executive Committee and ten additional members elected as follows :—

A List shall be prepared every Easter, containing all who have given five dollars or upwards to the Diocesan Fund in the preceding year—that every such donor have a right to vote for ten of the gentlemen on the List, whether Clergymen or Laymen—and that every additional five dollars gives an additional vote—and that the ten gentlemen shall be elected who have the largest number of votes and are willing to act—provided that they sign a declaration that they are members of the Church of England or Protestant Episcopal Church in Rupert's Land—and that in case of an equality of votes the other members of the Board shall decide who shall be declared elected.

Fourth.—That the board elect a Secretary for conducting their business.

Fifth.—That each Missionary within the Province of Manitoba, not having from his Society or any Incumbency more than two hundred pounds sterling a year and a house, or two hundred and fifty pounds sterling without a house, shall receive from the Diocesan Fund in quarterly payments what may be required to make up that sum—provided that in no case he receive more than fifty pounds or more than double what his people pay into the Diocesan Fund on account of his stipend.

Sixth.—That the Bishop, or in his absence his commissary, be president of the Mission Board, and shall summon it to meet as occasion may require.

Moved by Mr. Fonseca, seconded by Mr. Mair, and carried, Resolved—That this

Synod recommends the formation in every Parish or Mission of a board, to be called the Parochial Mission Board, of which the composition and duties shall be as follows: That at Easter after the Vestry has been elected, the donors of \$1 and upwards towards the clergyman's income shall elect six of their number to act along with the Vestry in communicating with the Diocesan Mission Board and providing the minister's stipend.

Moved by Archdeacon Cowley, seconded by Chief-Trader Taylor, That where a Native Pastor is established in the North-West Territories, the interest of the contributions of his Mission to the Native Pastorate Fund, as they are invested, be paid to him.

Moved by Archdeacon McLean, seconded by Mr. Bunn,—That the rules of order be suspended to allow a motion by Archdeacon Cowley to be brought in before the remaining business recommended by the Executive Committee.—Carried.

Moved by Archdeacon Cowley, seconded by Mr. Taylor,—That inasmuch as the Society for Propagating the Gospel can only give its addition of one-seventh to the amount of a Church Endowment Fund when that Fund is entirely for the support of the Clergy, the present Church Endowment Fund be so appropriated.

Moved by Rev. W. Pinkham, seconded by Rev. W. Beck, and carried,

Resolved that a committee be formed to promote the organization and working of Sunday Schools—the encouragement of Church music—the extension and management of the Depot for Church Books—and the diffusion throughout the Diocese, of Church Periodicals and reading, and that the Bishop be requested to name the said Committee.

Moved by Rev. S. Pritchard, seconded by Mr. Mair, and carried,

Resolved, That the Hon. D. A. Smith, M. P., be Agent at Montreal for the Treasurer, with power of investing and selling Investments, and receiving and paying the proceeds of Investments, and holding money for Investment as the Treasurer may require.

Resolved, further, That the Executive Com-

mittee have power, with the consent of the Bishop, to make any other arrangements as regards agency.

Resolved, That Hon. Colin Inkster, and W. G. Fonseca, Esq., be requested to act as auditors of the Treasurer's accounts, and that the Bishop be requested to ask the Dean of Montreal and George Moffatt, Esq., to audit the Securities at Montreal, and to report upon them.

Moved by Rev. Gilbert Cook, seconded by Mr. Taylor, and carried,

Resolved, That His Lordship the Bishop be requested to bring into operation in this Diocese, the Act 34 and 35 Victoria, Chap 37, "An Act to amend the Law relating to the tables of Lessons and Psalter contained in the Prayer Book," and the act 35 and 36 Vic. Chap. 35, "An act for the Amendment of the Act of Uniformity."

Moved by Ven. Archdeacon Cowley, seconded by Thos. Bunn, Esq., M. P. P., and carried by acclamation,

The Synod of Rupert's Land desires to express its sense of the ability and zeal with which Archdeacon McLean advocated the cause of St. John's College in Canada in 1871 and to convey to him their best thanks for his services.

Moved by Hon. Colin Inkster, seconded by Mr. Hall, and carried,

That the following Canon on persons qualified to vote or be voted upon at Church Meetings be adopted by the Synod:—

CANON.

That no person be qualified to fill the office of Churchwarden or Vestryman in any Parish or mission, or to vote at the election of any such officer or for any other object at public meetings of the Congregation, unless he shall have signed this declaration in a book to be kept by the Incumbent and Churchwardens for that purpose:—

I, A. B., do declare that I am a member of the Church of England or Protestant Episcopal Church in Rupert's Land.

Resolved further that this Canon take effect at next Easter.

Moved by Rev. W. Beck, seconded by Rev. Dr. DeLew, and carried,

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Resolved that the Executive Committee be re-appointed, with the exception that the Rev. Henry George be substituted for the Rev. J. P. Gardiner and Mr. Hay, M.P.P., for Judge Black.

Moved by Rev. W. C. Pinkham, seconded by Archdeacon McLean, and carried,

That the following addition be made to Section three of the Constitution

That one Clergyman and one Layman be appointed by the Synod to examine the certificates and report on them.

The Bishop then named the following members of Synod to compose the committee on Sunday Schools, Music, &c., viz: The Rev. Dr. DeLew, Rev. Messr. Pinkham,

Beck and Grisdale, and Messrs. Mair, Henry Cook, Hall, and Fonseca.

Moved by Ven. Archdeacon McLean, seconded by Rev. Dr. DeLew,

That in the opinion of this Synod, the Lord Bishop is ex-officio a member of all committees without being named as such when they are formed. Carried unanimously.

Moved by the Rev. W. C. Pinkham, seconded by Chas. Mair, Esq., and carried.

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

There being no further business the Bishop closed the Synod with the Benediction.

THE BISHOP'S ADDRESS.

Reverend Brethren and Brethren of the Laity:

Four eventful years have passed since I last had the pleasure of meeting the Synod. We were then suffering from the grievous effects of the plague of grasshoppers in the preceding summer. Many families were impoverished by it, and but for the generous aid received from England, Canada and the United States there would in all probability have been not a little loss of life. And yet the following year found us borne down by even a more serious trouble. The country was in a state of anarchy. In the autumn of 1870 lawful authority was re-established, but, in the unsettled state of affairs as well as from the desirability of consulting the Church Societies of England that help us, before proceeding further with our organization, I thought it better not to call the Synod together. At the same time, as it was represented that my presence here might be of service, I very unwillingly deferred my visit to England for a year. Then came my absence on that visit. Thus from one cause or another a considerable time has elapsed since our last meeting.

It is my first duty in addressing you to express my deep sense of the greatness of the services of Archdeacon McLean to the Diocese. I have to thank him for the ability and energy with which he advocated the cause of St. John's College, in Canada, in the summer of 1871, and for the vigor and faithfulness with which he discharged in my absence the duties of the delicate office of Commissary. He is soon to undertake an anxious mission, on the success of which will depend, in my opinion, under God, not a little the position to be taken by our Church in the great West of this land. The duty is imperative; but I feel not a little the losing from my side at this time one so hearty in his own work, so ready for whatever duty turns up, so fitted to be helpful by counsel or action in any emergency.

We have to regret the early death of one of the Clergy who attended the last Synod, the Rev. David Hale, Missionary of the C.M.S. at Fairford. He had done good service at that station in very difficult circumstances, and gave every promise of being a faithful Missionary and a very valuable and true-hearted

co-operator in all the efforts of the Diocese.

The Diocese has also lost one of its oldest and most experienced Missionaries—The Rev. William Mason—Missionary of the C. M. S. at York Factory. He labored in this country for 30 years. For some years, however, after he first came out he was connected with the Wesleyan Missionary Society of England. He received at Norway House, before he left, an address signed by a large number of the leading officers of the Hudson's Bay Company expressive of their high regard. He leaves behind with us a noble monument to his services. A district which he found Heathen is left Christian. The Indian converts are able to read in their own tongue the Bible which he translated. Family worship is common in their tents, and in their journeyings. Several of the Indians trained by him are Lay Readers conducting our services among their countrymen, whom also they address with power. Their offerings to the Native Pastorate Fund of the Church have been regular and generous.

THE DIVISION OF THE SEE OF RUPERT'S LAND.

In my last address I spoke at length on the change to be anticipated in the circumstances of the country. I said that a few years must still pass before we are fully connected with the outer world. Those few years have almost passed. We are now in the midst of the difficulties of a period of transition, and we are on the eve of still greater changes. Emigrants are coming into the country notwithstanding the difficulty and expense, as yet, of travelling to it, and they have many needs, while there is a very small population to supply them. Labour and all the necessaries of life are, therefore, very dear. Winnipeg, which, when the Synod last met, had only a few houses, has already a population of 1500 souls, and though the rest of the country has not changed

proportionately, yet there are already various new settlements, and there is every prospect of a considerable increase to our population next season. We may expect, early in summer, to have the railway from Glyndon, on the North Pacific Railway of the U. S., completed to our Frontier, and it is not improbable that before the season closes, a Railway may be in preparation within our own territory to meet it. But the increase of population and of business to be anticipated in the next few years is really beyond calculation. There never has been in British Colonial life anything similar to the encouragement that is about to be given to emigration to this land by the carrying through of that gigantic undertaking—the Canadian Pacific Railway. It is absolutely startling to consider the probable results from the opening up so rapidly of that enormous prairie region along the south of this Diocese, extending for so many hundred miles—believed as it is to contain a vast extent of the most fertile land and to possess very great mineral resources.

As this near future disclosed itself every year more clearly to my mind, I was made to feel more and more the impossibility of the huge Diocese, that was committed to my care, being in any way satisfactorily superintended by one Bishop. Nearly half of the Diocese—the great region that is the watershed of the Youcon and McKenzie Rivers—over twenty times the size of England and Wales—had never had an Episcopal visit. How could it, when, up to the present day, the mere time, that would be required to go from my residence to visit the various Missions, at such seasons as there would be any use of being at them, namely when there would be bodies of the Indian converts collected, would have consumed a great part of two years at least. And the attempt to guide these missions from such a distance has proved anything but satisfactory. Mr. Bompas, the noble

pioneer in the far North, has written very strongly on the difficulty he found in carrying out the wishes and instructions of myself and of the Finance Committee of the C. M. S., of Rupert's Land.

But in the new state of things in Manitoba and the South of Rupert's Land, there would now be practically an equal difficulty with the country round Hudson's Bay. Our Missions there have been marvellously successful and are very important. Whole districts such as York, Moose, Rupert's House and Albany, are Christian, while in most of the other districts the large proportion of Indians are either Christians or what is known as praying Indians, that is they are willing to receive Christian instruction. Now, hitherto, at intervals of years, there have been brief Episcopal visits to this region—sometimes to York Factory, sometimes to Moose Factory and the nearer posts. But there has not been any real thorough inspection of the Mission field, and there could not be. Even such a brief and partial visitation as I have described, giving only a few days to some of the principal stations, entailed the best part of a whole summer. And this is a large region. Including Churchill, Oxford, York, Severn, and the whole of the Moose or Southern Department of the Hudson's Bay Company, it is about 12 times the size of England and Wales. Under the vigorous administration of the eminently qualified Missionary, who, I trust, by this time has been consecrated as its Bishop, I confidently expect the whole of the population of this part of the country to be in a very few years Christian. But absolutely necessary as is the provision of further Episcopal supervision for these two immense tracts of country that the missionary work now going on, may be efficiently inspected and pushed forward, and that native agency may be vigorously called out by one in the midst of the missionary life and necessities, there is in the interest of the country and of the Church, if she is to

take a worthy part in the future of this land, a still greater necessity. The thousands of poor wandering Indians along the inhospitable shores of Hudson's Bay or the banks of the great McKenzie, have indeed as much a right to receive the best we can communicate of spiritual or church privileges as the hundreds of thousands, or even millions, that are expected one day to occupy the great fertile belt of the south—still the thought of this coming multitude—this new nation of white men—mainly, doubtless, of Anglo-Saxon blood—with all their struggles for this world—carrying with them the common human burden of sin with all its sorrows, may well fill the mind with anxiety and bid it be alive and active in preparing. Who can reflect on those large and warlike tribes of Indians in the south—who must be immediately reached with the Gospel—if they are to be saved from temporal as well as spiritual ruin and misery—or who can picture the future of those vast prairies, through which the Saskatchewan flows, when the Pacific Railway opens them up, and villages and towns spring up in their midst, and not feel that there is not a day to be lost in having a man to lead and guide the work of the Church in that region, whose whole life and energies shall be devoted to that work. Other Christian bodies are striving to do their part. The Roman Catholic Church, seldom behind in organization, has formed that part of this Diocese known as the Northern Department of the Hudson's Bay Company, into an Ecclesiastical Province, with an Archbishop and three suffragan Bishops and two of these Bishops have their Dioceses in what is proposed as our Diocese of the Saskatchewan.

It was, therefore, one great object of my visit to England to endeavour to make arrangements for the formation of three new Dioceses out of Rupert's Land. I had previously corresponded with the Secretaries of the C. M. S. on

the question of the Northern Missionary Bishoprics, so I was able to bring it before a full meeting of the Committee of that Society, along with a review of all their Missions in Rupert's Land, at an early day after my arrival. The subject was also brought before the Society for the Propagation of the Gospel, and at a later date before the Council of the Colonial Bishoprics Fund. And I would desire in this connection to express my deep gratitude for the very cordial language and actions of Mr. Bullock, the Secretary of the S. P. G. I was thereby not only helped invaluablely in bringing the matter favourably before the Council of the Colonial Bishoprics Fund, but was strengthened myself in pushing before the Church the important scheme. Months passed—not by any means idle months as regards the furtherance of my object,—important months when the proposition could be well turned over and weighed by those to whom it had been submitted. The ultimate success was doubtlessly materially contributed to by the strongly expressed views of my two Archdeacons, especially Archdeacon Cowley, who sketched out of himself to the C.M.S. an identical proposition, by the known opinions of Messrs. Horden and Bompas, Missionaries enjoying largely the confidence of that Society, and by the thorough support and countenance of Bishop Anderson and Archdeacon Hunter. The latter took an active part in the deliberations on the subject of the C.M.S. and it was a matter of no ordinary gratification to me when in conducting the final arrangements I was able to give the Archbishop of Canterbury a letter from my predecessor, written of his own accord, in which he said :—

“Archdeacon Hunter has kindly sent me your memorandum to the C.M.S. marked “Private.” I most heartily endorse the whole scheme and you may on any occasion say so.”

The memorandum just referred to

was printed and circulated among the members of the society usually attending meetings of the committee by the secretaries of the Church Missionary Society, all of whom I may say, entered most heartily into my proposals, and whom indeed I felt in their constant kindness as a company of brothers. The whole subject was then fully discussed at a special meeting of the committee at which the Venerable Henry Venn was able to give the aid of his counsel, and over which the President of the Society the Earl of Chichester presided in person. The propositions were approved of and remitted to a sub-committee who met with me, and the report they drew up was adopted by the Society. Provision was made for the support of the two Senior Missionaries in the McKenzie River and Hudson Bay districts, Messrs. Bompas and Horden, if they should be consecrated as Bishops. It is not known whether Mr. Bompas will give his consent to his name being placed before the proper authorities with the view of his selection. Before I left England, however, the Archbishop of Canterbury had applied for the Royal License for the Consecration in England of Mr. Horden as Bishop in the Hudson's Bay District, and from information I have since received I have great hopes that by this time he is consecrated.

After the arrangements with the C. M. S. were completed the Council of the Bishoprics Fund, at a meeting under the presidency of his Grace the Archbishop of Canterbury to which I was invited, approved of the scheme for the formation of the three new Bishoprics, and I understood that in an appeal which was soon to be published these Bishoprics were to have the first place. I am happy to say it is so. Thirty-two years ago a similar appeal was made. Since then the Council have received and administered a capital sum of £237,893, which with the liberality it has stirred up in others has provided for the endowment or expenses of the Bishops

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of thirty new sees. They feel the time has come for a second appeal. They name in that appeal 27 Bishoprics. I trust that this appeal may bring us material assistance, but it is quite expected that the friends of each proposed Bishopric will do the chief part, and in our case the recognition of the Council will, independently of any pecuniary aid be a great assistance. I hope endowments may be gradually formed for the Hudson's Bay and the McKenzie River Bishoprics, but as they are for the present provided for the great effort must be to raise at once an endowment for the Bishopric of the Saskatchewan. I began the formation of a working committee before I left England and the presence of Archdeacon McLean is expected to organize and work in connection with that Committee. I am sure you will all heartily wish him Godspeed.

ORGANIZATION FOR SELF-GOVERNMENT.

The formation of these Bishoprics will enable us by means of the Bishops and Clerical and Lay Delegates from each Diocese, to obtain a thorough and effective representation of the whole Church in Rupert's Land, and thus put us in a position to proceed practically to Self-Government.

As I have joined you with me in directing the affairs of the Diocese of Rupert's Land, the arrangements for this had better be made by our joint action.

It can be done by our marking out temporarily boundaries for the four dioceses, and proposing a general convention or Provincial Synod to be assembled as soon as possible, after there are at least three bishops, to consist of two houses, one composed of the bishops and the other of representatives of the clergy and laity. I have no doubt that the holding of such a synod can be accomplished. The C. M. S. has expressed a desire to have from time to time a conference of a number of its missionaries from different parts of the country.

Such a conference could be held at the same time as the Convention.

Till the Church is organized, the bishops will have to be appointed as nearly as possible in accordance with the course suggested by the letters patent founding the see. The Crown reserved power in them to divide the diocese with the consent of the Archbishop of Canterbury and the Bishop of Rupert's Land, for the time being. I have been advised by two eminent counsel, that in present circumstances it would not be desirable for me by any deed to resign my present rights. The position of the new bishops will therefore, temporarily, till the Church can act for itself, be that of Bishops Suffragan, in England, exercising the Episcopal office in districts delegated to them by me. The Crown would not, I believe, issue any new letters patent. Therefore the course to be adopted is this. Those who send out the missionaries at work in the district, and supply the funds for the bishopric have to be consulted with. The consent of the Archbishop of Canterbury and myself, has to be obtained—and the consent of the Crown is given by the issuing of the royal license for allowing the consecration in England.

The result of this Convention or Synod will be I trust, the determination of a plan for the organization of the Church, which will approve itself to all.

It is a joy to my heart more than I can express that I am to be no longer nominally the Bishop of an impossible jurisdiction. The necessities of even the portion of the Diocese that will still remain under my care will I doubt not need my utmost energies and be more than I can adequately meet.

THE DUTIES AND SUPPORT OF THE CLERGY.

But whilst I have been thus labouring for the division of the Diocese, I have not been without the most anxious thought for the future provision for the

Clergy. There are two facts that force themselves upon us. The duties falling on the Clergy are likely to be for a time more onerous—the income more precarious. My predecessor formed the different Districts into which the existing community divided itself into Parishes and the Missionaries were regarded as incumbents of these. I have continued the same course. These Parishes lay along the two Rivers and there were no back settlements. But this state of things is fast changing. Settlements behind are springing up—needing to be cared for. There is a danger of the circumstances I have referred to, in which there was often only a very limited Parochial work, giving rise to the feeling that the Parish of which the Missionary is Incumbent is all that he can properly be expected to serve, and that there is no call upon him for any outlying settlement. The fact is that the Missionaries of the societies that help us have no defined limits for their Missions but the necessities of the District, and the power of the Missionary to meet those necessities. And the Incumbency cannot over-ride the Mission as long as the income from the Incumbency is inconsiderable in comparison with that from the Mission. But though it is well that this should be understood, I do not wish the matter to be regarded from such a point of view. I trust, beloved brethren, all of us who are in Holy Orders will rise as a body to the crisis that is upon us, and not measure our duties by any bare obligations but by the work that God opens before us. But if the Clergy will often have to look beyond the Parish, the Parishioners will also have to learn to be considerate. Where they contribute only a portion of the salary—if they do even that—they can only look for a part of the services of the Incumbent, if the exigencies of the work call for his aid elsewhere. It will be impossible for us, as new Settlements spring up, to have

two services on the Sunday for every collection of 30 or 40 families, or indeed many more. In other young Colonies Missionaries have very commonly 3, 4 or 5 Churches to officiate at, so that no congregation has more than one service on Sunday, and some only one service every second Sunday. We must by and by look for a measure of this hard work here—rendered all the harder by the badness of the roads at some seasons and the severity of the climate at others; but if done with a whole heart, perhaps from the very hardness it will be all the sweeter and the services all the more acceptable. If we are to do our part and make our mark, we must be active and self-denying. But I said the income is likely to be more precarious. By this I simply mean that we cannot in future depend upon such large individual grants from Societies. The new grants from the S. P. G. are only £60 a year each. Those who receive the services of Clergymen will be expected to contribute materially to their support. And this is not all. While asked to assist in supporting our Clergy, we have to face other burdensome expenses.

Even in the older Settlements much has to be done for Churches and Parsonages. In the new Settlements every thing is required, and the population is so small that we have no well-to-do and established Congregations with their own difficulties over, to draw upon, as is the case in most Colonies. I trust then, the Societies will not act with us according to their Rules for older Colonies, but look with the consideration on our position that I thankfully acknowledge they have done hitherto. Our position is indeed very peculiar. We have not only before us the prospect of an increase of population on an unprecedented scale, but of having to meet this without any State aid or endowment such as the older Colonies had. They had most of them very material help in their early days and though that assistance has now been generally withdrawn, yet with the

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withdrawal there was a compensation for the life interest of individuals which has greatly encouraged the formation of considerable endowment funds. England too has been asked to contribute to a still further enlargement of those Funds. Thus the S. P. G. gave £7,000 to the Diocese of Toronto, and only last year a large sum was raised in England to assist an Endowment Fund for the Diocese of Jamaica. We start without any such aid, and I think it very doubtful if we can without it obtain any assistance in England for an Endowment Fund. Excepting therefore such a small Fund as we may raise ourselves, we must depend beyond such assistance as the English Societies can afford to us, on the voluntary principle. As things are in the Christian Church, that is far from satisfactory. We must expect what has been the experience elsewhere. The larger Settlements—the small towns—will be a sort of battle-field for all bodies—the smaller settlements supplied with any means of grace with difficulty. But we must have no discouragement. The consideration of the whole subject just gives the practical lesson that we must without delay ask our Lay Members to give their assistance generously as God has blessed them. And whatever we undertake to do for other things—for churches or their fittings—we must remember that the first charge—the first cares should be the support of the living agent. The question of the scheme for the Diocese to adopt to bring out self-support has engaged my thoughts ever since I have been Bishop.

I have always felt drawn greatly towards such a general Sustentation Fund with equal dividends as has been so successful in the Free Church of Scotland. This gives great independence to the Clergy—indeed much of the advantage of an endowment. But I am coming unwillingly to the opinion that for its working well it would require to be started with a greater enthusiasm than we can hope to command. It

sacrifices the wealthier congregations for the sake of the poorer. It has a tendency, unless there is much life and a strong self-denying spirit, to stop the extension of the Church in poor districts. In most of the Colonies every Congregation raises an income for its own Minister which in the case of the poorer is supplemented from Mission Funds. On the whole I think we are yet too much in a state of transition to set about the settlement of the question.

Our old population is small, and with some exceptions not able to do much. Those who have come in amongst us are not yet sufficiently settled. We do not know what we can depend upon. Two or three years hence we shall be able to form a better judgment on the course to be pursued. We should be able to consult the laity, and have their full approval and hearty co-operation before forming final plans. At present, then, I would simply recommend an extension of what was resolved upon last Synod, with the adoption of some means for bringing the plan into practical working. I would propose that any missionary within the Province of Manitoba, not having from his society or from any incumbency he may hold more than £200 and a house, or £250 without a house, should receive from the diocesan fund what may be required to make up that sum, provided that in no case he receive more than £50 or more than double of what those he ministers to, pay into the diocesan fund, from the offertory or otherwise, on account of his stipend. I trust that in every parish there will be an effort to raise at least £50 for the clergyman by the offertory or by subscriptions—£25 of this when sent to the diocesan fund, would secure £50 under the circumstances stated. In this case a Clergyman with a grant from the English Society of only £100 would receive in all £175. I think there should be no real difficulty at the present day in any of our Parishes in

doing this. That it may call for a little self-denial that a parishioner giving \$10 or \$5, or less, may feel he could spend the money otherwise, and that it might even go to some needed object is likely enough—but the members of our Church should know God's word sufficiently to feel that the support of the Ministry of the Gospel, not in a grudging spirit, but in an honourable way, is a first duty that God lays on us—and we shall have little profit in the end in any of our business or any of our gains if we forget what God, the Giver of all our mercies, calls us to. But a Clergyman with a growing family will find it difficult enough in the present state of things to be comfortable with less than £200 a year. Several of our Clergy are not likely to have that at present in money; but I hope they may in other ways receive the assistance of their people, so that they may be encouraged in their work, and be free from the disturbing pressure of worldly cares.

But how is the Diocesan Fund to be able to make such advances? In the first place, the interest of the Endowment Fund that has been formed in the past few years may be devoted to it. This will produce £80. Then I would propose that the Synod set apart this Endowment Fund as entirely an Endowment Fund for the Ministry.

The advantage from this would be that I think it would then come within the rules of the S. P. G., and receive from that society an addition of one-seventh of its amount. The further income of the Diocesan Fund needed at present may, I think, be raised from general subscriptions and the yearly harvest thanksgiving collection. In most Dioceses there is a quarterly collection for such a Fund or at any rate several collections in the year, but I do not propose that we should resort to such collections at present. But it is not enough to elaborate plans, we must endeavour to work them. At the last Synod the management of the Diocesan Fund was

left with the Executive Committee. During my absence it was thought advisable to introduce some more members of the Church, and the Executive Committee did this of their own action and called the combined body—the Mission Board. I think it would be well to continue such a Mission Board and to leave with it the management of the Diocesan Fund and the Missionary work of the Church within the Province of Manitoba. The object should be to unite with the Executive Committee a number of the more influential and active members of the Church. I would suggest the preparation every Easter of a list containing all who have given \$5 or upwards to the Diocesan Fund in the preceding year—that every such donor have a right to vote for ten of the gentlemen on the list whether clergymen or laymen and that every additional \$5 give an additional vote. The ten gentlemen having the largest number of votes willing to act on signing a declaration that they are members of the Church of England, or of the Church of Rupert's Land in communion with the Church of England, could form with the executive committee, the Diocesan Mission Board for the year. A similar arrangement should be made for each parish or mission, only on a more popular basis. At Easter, after the vestry has been elected, the donors of \$1 or upwards, towards the clergyman's income, could elect six of the male donors to act along with the vestry as a Parochial Mission Board, to be a committee for communicating with the Diocesan Mission Board, and for raising the minister's stipend.

And now how should the parochial subscriptions be raised? Some may prefer to give a sum at once, and some may prefer to encourage that as far as possible in every case. But I would give the word of warning, that in raising money much depends on encouraging small sums. The Sustentation Fund of the Free Church of Scotland, that has been such a noble success, is manag-

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ed by receiving not only large sums, but a large mass of small weekly and monthly contributions. And I believe if there is to be great—to be marked success, there must be a facing of the trouble connected with such a method—the organising of a parochial machinery for the purpose—and I cannot but think that if a clergyman should combine with this an interesting of the collectors as far as possible in church work—meeting them often and regularly—regarding this always as a first call—looking out for them to read to them whatever is full of life in the church's home or missionary efforts—using them for diffusing Church Reading (and very excellent and cheap church periodicals can now be obtained from England)—learning from them as they become trained, or from some of them many things in the Parish and individual life—I say I cannot but think he might find a body of helpers brought around him that would be quite a power in his hands.

But whilst thus anxiously arranging for the Clergy in the Province of Manitoba we must not forget the native clergy in the Interior. They do not suffer from the incoming emigration in the raising of prices as their brethren in the Province do; still something should be done to encourage them, and I think the measure I would propose would practically tend to increase the Native Pastorate Fund instead of decreasing it. At present it is being accumulated as an Endowment Fund with the object by-and-by of relieving some of the charges of the C. M. S. But there is apt to be a want of interest in what is not immediately beneficial. I think, then, that where there is a native Pastor he should receive at once the interest of the contributions from his mission district, when invested.

I would make one more remark before I close my observations on this part of my subject. I think we are apt, sometimes to do injustice to ourselves, in what has been already done,

and to draw from it cause for discouragement. Upon the whole it is my experience that where plans are earnestly and systematically pushed, there is good result. The endowment fund amounts to nearly £1,500, whereas, according to the calculations I made in the plans formed in 1866, it was only hoped that it would have reached £1,169 and the efforts have been carried on amid difficulties that were never anticipated. We have serious difficulties doubtless still before us—such as the danger of another disastrous visitation of grasshoppers—but let us all make up our minds to see the difficulties as little as we can, and resolve to allow them to break up our church plans as little as possible. The character of the future will certainly depend largely upon our conduct in the present. An earnest effort on the part of our laity of to-day to do what they can, and a wise, self-denying, faithful action on the part of our clergy will lay a good foundation—and then we must leave the blessing and the fruition with God.

ST. JOHN'S COLLEGE.

The next subject that I have to bring before you, is the position of St. John's College. I felt from the first that in our isolated condition—the first necessity for the church in the diocese was the establishment of a theological college for the training of clergy and catechists and of a higher school for preparatory education.

This necessity has been met by St. John's College, and a good deal has been done to place it in a stable position, and to fit it for meeting the present wants of the community. It received an act of incorporation in the first session of our Provincial Parliament, enabling the corporation to hold a certain amount of real estate. A very considerable addition has been made to its endowment. Archdeacon McLean went to Canada on its behalf in the spring of 1871. He was heartily

welcomed wherever he went, and received in all \$8,383 21, including \$435 25 obtained while passing through the United States.

Upon his return I went to England, and whilst carrying on there my important negotiations, I applied myself diligently to the raising of funds for the College and other objects. I received in all £5,270 in donations, including £300 previously granted by the S. P. C. K. besides the promise of subscriptions and collections which may be calculated at £130 a year. The larger part of this sum will be given to the College—indeed has been already given—but the exact division will not be made till the accounts are ready for publication, which will be shortly. The result as regards endowment is as follows :

The Professorship of Systematic Divinity, £200 a year. The general Endowment Fund of St. John's College, £70 to £90 a year, according to the investment Mr. Smith may make who has the money in his hands for investment.

The Professorship of Ecclesiastical History, £12 a year. I am gradually ending this myself.

The Cochrane Scholarship, £27 a year. It is now free of any burden.

The Macallum Scholarship, £12 a year, but it has a debt on it of \$230, so that it is not worth at present more than £10 a year.

The Prince of Wales Scholarship is as yet only of nominal value.

The Charles Prize, founded by Miss Charles, of London, in memory of her father, Mr. Chief Factor Charles, is of the value of 36s. a year.

Two ladies are also to give £30 a year, at present for Mathematical and Philosophical books or apparatus, in memory of M. M. M., a native of Rupert's Land.

The Library of the College has been very largely increased—indeed nearly doubled. It is now a very excellent

library, especially for a Theological student.

The Queen was pleased to give to it through Mr. Theodore Martin, a copy of her book "Leaves from the Journal of Our Life in the Highlands," with Her Majesty's autograph.

The University of Oxford gave £150 worth of the valuable works published by the university. The University of Cambridge gave me a copy of all its publications.

The Secretary of State for India in Council, Mr. Macmillan, Mr. R. Potts of Cambridge, and others made valuable gifts of books.

Mrs. Macallum presented a library of 400 volumes in memory of her late husband, the Rev. John Macallum.

Several authors gave me their works or some of them, as the Dean of Chichester, the Bishop of Lincoln, the Dean of Canterbury, and Canon Robertson.

The Religious Tract Society gave a grant out of their publications, and there is to be a further grant of books from the Bray Associates. Before passing on I would mention the kind interest taken in our work by former residents in this country. In addition to my predecessor, Bishop Anderson, I was particularly assisted by Archdeacon Hunter, Dr. Thom, Mr. Isbister, and Mr. Smith now Rector of Thruxford, near Hereford.

Before I left for England, Professor Kingston, of Toronto, opened up communication with Archdeacon McLean and myself, expressing the favor he would regard it, if St. John's College would undertake to perform in Manitoba the meteorological duties belonging to a chief station. We undertook to do so. When in England I made arrangements with Mr. Scott, of the Meteorological office, for the best instruments. I hope to have an anemograph put up when the new wing of the college that is proposed is erected. Mr. Flett one of the students of St. John's college was sent to Toronto, to make

himself for a station, full man. The board in future lege. A to the b hoped a summer, ficient ac for some now str is, French to those ancient lish, and

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himself familiar with the duties of such a station, and he now in the most careful manner conducts the observations. The boarding of the collegiate school is in future to be carried on by the college. A considerable addition was made to the buildings this winter, and it is hoped a new wing will be added in the summer, which will probably give sufficient accommodation for all our wants for some time. The teaching staff is now strong—modern languages—that is, French and German, will be taught, to those who wish it in addition to the ancient languages, Mathematics, English, and Music.

THE CHURCH FUNDS.

At the last meeting of Synod the Church funds amounted to \$9,000.—They are now largely increased, exceeding \$40,000. They are nearly as follows:—St. John's College, \$30,000; Church Endowment Fund, \$7,000; Native Pastorate Fund, \$2,000; Clergy Widow's and Orphan's Fund, \$1,100; other funds, \$500. There is therefore beginning now to be a good deal of responsibility connected with the management. I am willing for the present to act as Treasurer, but I wish to have all possible protection against casualties beyond my control. I should like a resolution to be passed by the Synod appointing Mr. Smith as agent in Montreal for the Treasurer, with power of investing, selling investments, and receiving and paying the proceeds of investments and holding money for the purpose of investment as the Treasurer may require; and further, giving power to the Executive Committee with the consent of the Bishop to make any other arrangement as to agency. Mr. Smith's accounts are made up to the end of the year and do not reach this till February. He has also a considerable sum in his hands for

investment which had better be invested before the accounts are audited. I think the best time therefore for auditing the accounts will be Easter, and I should wish that in addition to the auditors appointed here, two gentlemen in Montreal should be requested to audit the securities there and to report upon them. The audit would then be complete and satisfactory.

CONCLUSION.

There are various subjects that I should like to have touched upon, but for the length to which I have already proceeded, such as the organization and working of Sunday Schools, the encouragement of music, the extension and management of the depot for church books, and the diffusion throughout our parishes and missions, of church periodicals and other reading. Perhaps the better plan will be for a committee to be named to consider these questions.

For the reason already stated I cannot enter on any of the subjects that in the last year or two have been engaging the attention of the Church at home, but I cannot refrain from expressing my hearty sympathy with the various efforts to give the Church the elasticity needed to harmonize its services with the feelings and special needs of our own time. I recommend the passing of resolutions requesting me to bring into operation in this diocese—

The Act 34 and 35 Vict., Chap. 37, "An act to amend the law relating to the Tables of Lessons and Psalter contained in the Prayer Book," and the act 35 and 36 Vic. Chap. 35, "An act for the amendment of the act of Uniformity."

May God, my Reverend Brethren and Brethren of the Laity, vouchsafe now to us His presence in our deliberations, and make all we do be for His glory and the benefit of the Church.

SERMON
PREACHED BEFORE THE SYNOD,
BY VENERABLE JOHN McLEAN, D.D., D.C.L.,
ARCHDEACON OF MANITOBA.

"Then pleased it the Apostles and Elders, with the whole Church to send chosen men of their own company to Antioch with Paul and Barnabas."—Acts xv. 22.

These words are part of the account given us in Holy Scripture of the First Council or Synod hold in the Christian Church. The occasion of its meeting was to receive a deputation from the Church at Antioch, relative to the question—whether the Christian converts were obliged to be circumcised and to keep the law of Moses. The members of the deputation appear to have been instructed to appeal to the Apostles and Elders or Presbyters; but when the council met at Jerusalem under the presidency of the apostle St. James, it was composed not merely of Apostles and Presbyters, but also of the brethren or lay members of the Church. This appears, not only from the words of our text, "Then pleased it the Apostles and Elders with the whole Church," but also from the language of the letter sent by the Council to Antioch. In verse 23 we read: "And they wrote letters by them after this manner: The Apostles and Elders and Brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria and Cilicia." In verse 25 they say: "It seemed good unto us being assembled with one accord," and in verse 28, "For it seemed good to the Holy Ghost and to us."

There is here a clear and repeated reference to three distinct orders in the Council—Apostles, Elders or Presbyters, and Brethren or Laity, and also to a concurrent vote of all the orders in the decision arrived at.

This Council is the pattern of the Synods of the Church of England throughout the Colonies in the present day.

The position occupied by the Apostles in the government of the Church was delegated to the order of Bishops who succeeded them in that part of their office, so that in our Synods, the Bishops, Clergy and Laity occupy the same relative position that the Apostles, Elders and Brethren did in the first Council of Jerusalem.

It is an essential part of the Constitution of all Synods of the Church of England that no resolution shall become law against the will of any of the three orders thus constituted. This arrangement is often referred to in popular language as a veto possessed by the Bishop—a way of expressing it which is very apt to lead to misconception—the true statement being that each

of the three orders requires to give its consent—so that practically each order has a veto on the decision of the other two.

Perhaps the minds of some may revert to the rule which obtains in the Protestant Episcopal Church of the United States, where in the Diocesan Convention, which corresponds to our Diocesan Synod, the opinion of the Bishop may be over-ruled by a majority of the other two orders of Clergy and Laity.

There are, however, two considerations which I would venture to submit to your judgment as tending materially to lessen the influence of this variation from our principle by even so large and successful a body as the Church in the United States.

The first is that the Constitution of that Church was framed at a time when the people looked with great disfavor on anything that reminded them of the Established Church of England. They had just emerged from a struggle with the English Crown. They had just adopted republicanism as their form of government in civil affairs—and the government by Bishops in the Church seemed in their eyes to partake largely of the monarchical principle which they had rejected in the State.

In addition to this the members of the Church in North America, up to the time of the revolution, had no opportunity of experiencing the benefit of Episcopal functions exercised by Bishops resident in the country. The authorities of the Church in England had committed the mistake of attempting to govern the American clergy by authority exercised from the other side of the Atlantic—and when after the revolution, Bishops were at length consecrated there was a feeling of hostility to the exercise of that authority in the government of the Church which is one of the most distinctive marks of the Episcopal office.

But the second consideration which I would submit to your judgment seems to me to be of still more marked significance. The American Church has recognised, not merely the necessity of Diocesan Conventions, but also that of a General Convention to take the supervision of the general affairs of the Church, which corresponds to the Provincial Synods of the Church of England in the Colonies, and these Provincial Synods are really as needful for the organization and government of the Church as the Diocesan Synods themselves.

The constitution of this General Convention shows a very marked return to the example of the English Church.

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It meets in two distinct bodies—the Bishops forming one House—the Clerical and Lay Delegates the other—and every measure must pass both Houses before it becomes law. You will thus observe that in their most important Church body—the Convention or Synod that forms the supreme authority in the general government of the Church, the principle is admitted of making the consent of the Bishops necessary as well as that of the Clergy and Laity.

My brethren, we are met to-day in Synod as the Council of the Church in this land. Our Synod is formed after the exact pattern of the first Council of Apostolic times, and in accordance with the practice of the Church in every colony owing allegiance to the British Crown. At our head is the Bishop of the Church—while the other members of the Council are composed of the Clergy and the Brethren or lay members of the Church who are here by their representatives duly chosen.

We meet to-day at a most important epoch in our history. We stand as it were on an eminence. We have the memory of many mercies vouchsafed to us in the past. We can look to the future with the hope of mercies and blessings yet to come.

There is a great work before our Church in this country. It is twofold in its character. We must use our utmost efforts to bring within the fold of the Church the thousands of Indians who still roam through the interior of the North-West in a state of heathen darkness, and we must make provision for the spiritual wants of the settlers who within the next few years will people our fertile plains.

In the work that lies before us among the Indians, we shall derive both encouragement and guidance from the labors of the Church Missionary Society. The agents of that society have been signally blessed in their efforts to christianize the Indians of this country. They have carried the blessed news of salvation and administered the ordinances of the Church from Hudson's Bay to the Rocky Mountains, and from the boundary line of the British Dominions to the shores of the Arctic Sea. They have been the honored instruments in God's hands of bringing thousands of Indians out of the darkness of heathenism into the glorious light and liberty of the children of God.

It is said in classic fable that Orpheus possessed such skill in music that he captivated the affections of the wild men of the woods by the witchery of its strains and induced them to abandon their wandering life and settle down in cities that they might always enjoy its delights.

Is not that fable more than realized in a higher and better sense in the work of the Church Missionary Society?

Not to speak of their Missions that are dotted through the interior of the country like so many cities of refuge for poor wandering souls, we can find sufficient illustration in the Indian Settlement now under the superintendence of my venerable brother in the Ministry, Archdeacon Cowley.

Men and women who were once wandering savages, have under the influence of the Gospel settled there on farms—they live in houses like our own—their habits,

their dress, their conduct, are those of a civilized rural district—their church is crowded on Sundays by a reverent congregation listening with rapt attention to the Gospel as preached most eloquently by one of their own race, trained in St. John's College, under the guidance of that much revered prelate, Bishop Anderson—and in his earlier days nurtured by the late Ven. Archdeacon Cochran, whose name is a household word in this land. They join heartily in the prayers and praises of the service—they come in large numbers to Holy Communion—they are careful that their children are early brought to the baptismal font, and in due time they eagerly seek for them the advantages of the day and Sunday school, while as a people they have deservedly earned a character for obedience to the laws and loyal attachment to the British crown.

The Church Missionary Society has given us another valuable lesson to guide us in our efforts to carry on the evangelization of the Indian tribes. It has recognised and acted on the principle that the truths of the Gospel are rendered most acceptable to the Indian when the messenger is of his own blood and speaks his own tongue.

It has already trained not a few native Indians to the work of the Ministry.

One of its most successful efforts in this direction has been in the case of the Rev. Henry Budd, now engaged in the Mission at the Pas.

In the baptismal register kept by the Rev. John West, the Society's first missionary to the Red River, under date of 21st July, 1822, the following entry occurs:—

“Henry Budd, an Indian boy, about ten years of age, taught in the Missionary school, and now capable of reading the New Testament, and repeating the Church of England catechism correctly.”

That same Indian boy grew up under the Society's care into a godly, a well-educated and intelligent man, and he is now a most earnest and successful missionary to his countrymen.

It has been with the view of having a thoroughly organised training school for Indian youths, that the Church Missionary Society has granted a generous and liberal support to St. John's College. Already several of their students have been ordained, after undergoing a training at the College, and they are now doing a good work. Others are usefully employed as catechists and some are now undergoing instruction. It is the earnest desire and prayer of those who have the management of this institution, that it may become more and more useful in this most important and interesting branch of the work of the Mission Field.

If we glance for a moment at the vast work opening up for the Church from the coming colonization of the interior of the country, we shall see our need for combined and vigorous effort and earnest and persevering prayer.

It is now beyond all question that our country has come into the possession of a vast heritage—that these territories contain millions upon millions of acres of land so rich and fertile as not to be surpassed by any

in the world. For ages they have been the abode of the wandering savage—solitudes almost untrodden by the foot of civilised man—but we who are now taking part in the activities consequent on the settlement of a new province may hope, if spared for a very few years, to see the whole of the vast region stretching from this to the Pacific Ocean teeming with busy and prosperous settlers. Villages and towns and cities will spring up—the trade of India, China and Japan will be carried by our Canada Pacific Railway through the fertile valley of the Saskatchewan onward to the Atlantic seaboard for shipment to Europe, while the glorious old flag that for a thousand years has braved the battle and the breeze will wave as the symbol of liberty over a free, a happy and a loyal people.

We desire to see our countrymen go forth to the work of colonization firmly wedded to those principles of civil and religious liberty that we have brought as an heritage from the island home of our fathers—principles that have come down to us as a precious possession from generations of patriots who have toiled “and in their country’s cause bled nobly.”

We prize these British institutions because they con-

fer upon us the blessing of equal laws—the blessings of free thought and free speech,—a free platform—a free press—a free pulpit—and best of all, a free and open English Bible.

While we rejoice at the prospect of seeing our country’s flag waving over millions of prosperous settlers, let us be earnest in the effort to plant the banner of the Church in the midst of every new community. Remember that without religion there will be no true freedom. “He is a freeman whom the truth makes free, and all are slaves besides.”

The Church in her ministrations proclaims the work of Christ in all its fulness as the sinner’s only hope. Her ministers go forth to tell perishing sinners that “other foundation can no man lay than that is laid, which is Jesus Christ”—that the blood of Jesus Christ cleanseth from all sin, and to men of every race and of every clime—of every degree of intelligence, and every shade of guilt their language is the gracious invitation of the Saviour:—

“Look unto me and be ye saved all ye ends of the world.”

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Saint John's College, Manitoba.

CHANCELLOR:

The Right Reverend Robert Machray, D.D., LL.D.,
Fellow of Sidney College, Cambridge; Lord Bishop of Rupert's Land.

WARDEN:

The Venerable John McLean, D.D., D.C.L.,
M.A. of the University of Aberdeen, Archdeacon of Manitoba.

THE COLLEGE—THEOLOGICAL FACULTY.

PROFESSOR OF SYSTEMATIC THEOLOGY:

The Warden.

PROFESSOR OF ECCLESIASTICAL HISTORY:

The Lord Bishop of Rupert's Land.

LECTURER IN HEBREW:

The Rev. L. De Lew,

Doctor of Oriental Languages of the University of Utrecht.

THE COLLEGIATE SCHOOL.

LATIN AND GREEK	{ The Warden. Dr. De Lew. Mr. S. Matheson.	}	MATHEMATICS { The Bishop of Rupert's Land. AND ARITHMETIC { Mr. W. Flett.

There are Two Terms in the Year for the Collegiate School,
EACH CONSISTING OF TWENTY WEEKS.

The Midsummer Term begins on the 28th of January. The Christmas Term on the 1st of August.
A limited number of Boarders is received by the College.

There are two Resident Tutors—Mr. W. Flett and Mr. S. Matheson. The Matron is Mrs. Leslie.

During the absence of the Warden, the whole of the Boarding arrangements will be under the personal superintendence of the Bishop.

Every Boarder has to provide Bedding, six Towels, Clothes-bag, and India Rubber Over-shoes. Every article of clothing should be marked in full with the owner's name.

THE COLLEGE CHARGES ARE:

Fee for Tuition in English, Classics, Mathematics and Music, per Term.....	\$7 50	Boarding for Boys under 16 years, per Term	\$60
German, per Term	2 50	Boarding for Students over 16 years do	70
French, per Term	2 50	Day Scholars may have Dinner at the College	
		Table for, per Term	25

†† The charges, both for Boarding and Tuition, are payable each Term in advance.

Application for admission should at present be made to the Bishop of Rupert's Land, Bishop's Court,
who is to act for the Warden in his absence.

