

these young hands are set a-working for Christ and His Church. The material results are not the main consideration. In building up the Christian character the warp of work is not less important than the woof of doctrine. This is too much overlooked. Every Christian, old or young should contribute daily something to the great work. His own soul would thus be enriched; and "the doctrine" itself break all the brighter on his intellect and heart.

Outline Sketch of the origin and growth of the Church of the North-West.—The first Archdeacon of Assiniboia, now "Manitoba," was the Ven. William Cochrane, already mentioned, and of Cumberland, the Ven. James Hunter; who obtained an M. A. Degree from the Archbishop of Canterbury in recognition of services rendered in translations. Under some feeling of disappointment he returned to England in 1866, where, as Vicar of—Church, Bayswater, he died in 1880.

Just before the arrival of Bishop Machray in 1866, Archdeacon Cochrane was called to his rest; and his mortal remains were committed to the tomb by the new Bishop, as one of his first acts. His immediate successor in the Archdeaconry was the Rev. John McLean, M.A.; now Bishop of Saskatchewan. He had come to this country from London, Ontario; where he was Curate of the Cathedral under the late Bishop Cronyn. He is a powerful preacher; a brilliant platform speaker; and almost without a rival as a collector of funds for church purposes. When the diocese of Saskatchewan was set apart, it devolved on Archdeacon McLean to raise the necessary endowments, which he speedily succeeded in accomplishing, and was made its first Bishop. He has made repeated visits to England, always returning laden with funds for educational and kindred purposes. I regret, however, that just at this moment I am not in a position to say anything further as to the particular uses to which they have been applied, no reliable source of information being just now at hand. I shall, therefore, reserve this matter for a future occasion.

The Rev. Abraham Cowley succeeded the Ven. Archdeacon Hunter in 1866 as Archdeacon of Cumberland, which office he still holds. He is also a Canon of the Cathedral, and entitled to residence; but he has not hitherto availed himself of the privilege. He is said to be a relative of the poet of this name, and was educated at the Church Missionary College, Islington. He has lived more than forty years in this country, and was Prolocutor of the Lower House at the meeting of the Provincial Synod last October. His son, the Rev. A. E. Cowley, is Rector of St. James' parish, Winnipeg, Mrs. Cowley being in charge of the ladies' college as successor to Miss Sinclair, who resigned in June of last year.

For some reason or other Dr. McLean did not resign the Archdeaconry of Manitoba for some years after his nomination to the Episcopate. His successor, the Rev. William Cyprian Pinkham, was appointed in 1882. He is a native of Newfoundland; but was educated at St. Augustine's College, Canterbury. Mr. Pinkham came to this country in 1868, and was priested in February, 1869, when he was appointed Rector of the parish of St. James. This he held until October, 1881. Archdeacon Pinkham's great work in this country, however, has been as an Educationist. He held the high office of chief superintendent of education (Protestant) for Manitoba from September, 1871, to October, 1883, when he resigned, in order to devote his whole time and energies to the work of the church. As Superintendent he commanded the confidence and respect of all classes and creeds, and his resignation of that office was universally regretted. Nor is it too much to say that, as a dignitary of the church, he stands equally high in the public esteem. He holds the degree of Bachelor of Divinity, conferred on him by the late Archbishop of Canterbury, in recognition of the services rendered by him to the cause of education, as well as his theological attainments. The Archdeacon is about to visit England, after an absence of sixteen years, for a six months' holiday and well-merited holiday. He will also endeavour, whilst there, to raise much needed additional funds for St. John's College. Mr. Pinkham is a Residentiary Canon of St. John's Cathedral; and his brother, the Rev. A. G. Pinkham, is Missionary at Beaconsfield, in Norquay, Manitoba.

To return. In 1864, after a laborious Episcopate of fourteen years, Bishop Anderson resigned, and returned to England. The post, thus rendered vacant, was offered to the Rev. Robert Machray, M.A. fellow of Sidney-Sussex College, Cambridge; and Vicar of Madingly. He was born at Aberdeen in 1832, and is now, consequently, fifty two years of age. Graduating at King's College, Aberdeen, in 1851, he was entered at Cambridge, and stood 34th Wrangler, scholar and prizeman, in 1855. In 1858 he was elected Dean of his College. He was also one of the University examiners; and in 1865, Ramsden preacher. Having accepted the offer of the Bishopric of Rupert's Land, he was consecrated at Lambeth on

the festival of St. John the Baptist in that year. Before leaving England he performed his first Episcopal Act in raising to the Priesthood the Rev. William Carpenter Bompas; who, on the division of the Diocese of Rupert's Land in 1873, became, and now is, the first Bishop of Athabasca. After the arrival of the Bishop, the first church "Conference" was held on the 30th May 1867. On the 24th February, 1869, a Diocesan Synod, representing the members of the church in the territory, was constituted; when the Right Rev. Prelate delivered his first charge. The total number of clergymen in the North West was then twenty four. The number at present in the same territory, with its six dioceses instead of one, is 100. The addition of five Bishops and over seventy missionaries in fifteen years, under circumstances of extraordinary difficulty, is a remarkable and encouraging fact; and speaks volumes for Dr. Machray and the noble societies that have so liberally provided the "sinews of war."

The Bishop has left his mark on this country for all time. Perhaps his greatest work, if we take into consideration both the immense difficulty of the undertaking in a new and sparsely settled country containing very few people in easy, not to say affluent, circumstances, and the vast and ever increasing range of its influences for good, has been the revival and equipment of St. John's College. It is not too much to say that this young, but vigorous and promising institution, must prove a chief fountain of light and life to the whole country in the future. Its foundations have been laid broad, deep, and solid by the splendid scholar and far-seeing prelate who guards its destinies with a more than parental solicitude; and whose monument it shall be to the coming generations. Further on will be found a complete list of the Professors, and the Cathedral staff. I may say here, however, that the two Archdeacons are Canons of the Cathedral, *ex officio*. In 1874, the Revs. G. Grisdale, B.D., and I. D. O'Meara, M.A., were appointed to canonries with college Professorships attached; and, on the 12th April, 1882, Canon Grisdale was installed as Dean of Rupert's Land; and Canon O'Meara as professor of systematic theology, in St. John's College. The Revs. S. P. Matheson, B.D., and R. Machray, B.A., received their appointments the same year; and the Rev. G. F. Coombes, M.A. in 1883. The Professorship of Exegetical Theology was founded by the C. M. S.; and that of Ecclesiastical History endowed by the present Bishop of Rupert's Land. To each of the three others the S. P. C. K. has contributed the sum of £500 sterling. The new college was finished last year; and a very fine edifice it is. What we want henceforth in this North West is, not a sister institution, *i.e.*, a rival institution, in each diocese; but good, vigorous, subsidiary church schools. With these as feeders, and there is room and demand for their establishment, St. John's College must, some day, become one of the most flourishing seminaries of learning on the Continent. The multiplication of Diocesan rivals means *phthisis* to it and to them.

ATHABASCA.

ATHABASCA.—The Right Rev. Dr. Young, who will shortly leave for England for a year, preached on Sunday in Christ Church, Winnipeg, giving a sketch of his immense, though sparsely peopled Diocese, and the work to be done in it. The new diocese lies between the 55th and 60th parallels. The Rocky Mountains form its western boundary, the eastern being as yet undefined. The vast expanse, with its wandering Indian tribes, who seek a precarious subsistence by the chase, and the occupants of the Hudson Bay Co's forts trading with them, its only population at present, is the Bishop's field of labour.

The great Rivers form the principal means of inter-communication. The Peace River, the third largest in Canada, ranking next to the McKenzie and St. Lawrence, flows into the former. Along this river he will travel 700 miles, and 800 along the lower Athabasca. In the midst of these vast solitudes the forts are like oases in the desert; and the delight with which the lonely wayfarer's eye alights on one of these, may be imagined. For six days the Bishop and his companion had traversed the solitary waters of the Peace, from Smoky River to Vermillion, without hearing the sound of a human voice save their own. At the forts the missionary gets the best opportunities for intercourse with the Indians. After being scattered for months in twos and threes over the plains and forests, they gather in to these centres with the results of their hunting. They are chiefly Beavers, Crees, and Chippewayans. The Beavers are an honest race; but dwindling through disease. The Crees are a quieter, intelligent race; but perhaps not so trustworthy. The Chippewayans are slow and stolid. The Church missions are at Dunvegan Smoky River, Vermillion, and Fort Chippewayan, and others, will be planted. Missionaries have labored here for some years. His Lordship looks

forward to seeing the fertile valleys of the Peace River the home of prosperous European races.

SASKATCHEWAN.

SASKATCHEWAN.—The Ven. Archdeacon McKay was overtaken by an early Winter last Fall in one of his extended peregrinations, and encountered much danger and hardship. Recently appointed by the C. M. S. supervisor of the different mission agencies in Cumberland district, he reached Cumberland on the 25th September. Arrived at the Pas, he arranged for the opening of a new school, &c, and then set out in a canoe with two Indians to inspect the missions as far North as Stanley. His canoe being very small, and the winds boisterous, he suffered much delay; only reaching his destination on the 18th October; and was caught by the ice at Frog Portage on his return. Here his hardships began. A heavy fall of snow on lakes and rivers only partly frozen over, the canoe and baggage had to be portaged over a rugged, wild country to Birch Portage, near the Pelican Narrows, where the canoe had to be abandoned. Here the little party was joined by certain Hudson Bay Co. crews, in a like plight, but better provisioned. One hundred and fifty miles on foot lay between them and Cumberland; every man laden to the last pound he could carry,—and not a snowshoe among them. The Archdeacon, however, was not allowed to carry any load. The tramp was through thick woods, knee deep in snow; slushy swamps; and over horrid fields of broken ice, almost impassable. Mr. Belanger, of the Hudson Bay Co. got wind of the trouble the party were in; and sent a man and a dog carriage to their relief, with provisions. The Archdeacon made light of the matter; and after a brief rest at Cumberland, started by dog train for the Pas; and will go down the river to the stations at Moose Lake, Che-ma-hawin, and Grand Rapid. Missionary labour out here is no pastime, when faithfully performed.

PRINCE ALBERT.—Emmanuel College has thirty seven students this year. Agricultural Chemistry is a specialty. Nine students are making for the degrees of B. A. or B. D. There are four Indians preparing for the ministry—three Crees, and one Blackfoot. Three of the Professors are proficient in the Cree Language.

UNITED STATES.

The Church Press, in speaking of the growth of the American Church in 1881, says: "The Episcopalians show a fair increase in numbers, yet alone relatively below the average. Their percentage of gain is thirty-three and one-third per cent. in twenty-five years, bringing up the total from 900,000 to 1,200,000." On these statistics we commented at the time. We showed that there was an evident mistake—if not a deliberate misrepresentation on the part of those who made up the statistics. The number of our Communicants alone (as we said two weeks ago), exclusive of those in our foreign missions, is quite 380,000. If we allow that these form only ten per cent. of the whole, the average in England, we shall find that the actual number of persons known to the Church in America is nearer 8,000,000 than 1,200,000, as the Roman statistician has it. This shows an increase of eighty-three per cent. from the 900,000 all told of twenty-five years ago. Allowing for putting the average of the Communicants at too low a figure—and we do that purposely, so as not to be accused of exaggerating our true strength—our percentage is over two and a half times as great as that set down for us by the Baltimore statisticians. Our figures stand as under: Clergy, 3,645—increase over last year, 86; Parishes, 2,842; Missions, 1,549—combined increase, 125; Candidates for Orders, 367—increase, 34; Ordinations: Deacons, 99—decrease, 47; Ordinations: Priests, 107—decrease, 25; Baptisms, 49,582—increase, 2,687; Confirmations, 30,304—increase, 4,171; Communicants, including those in our foreign missions, 381,894—increase, 17,891; Sunday-school teachers, 34,838—increase, 67; Sunday-school scholars, 318,858—increase, 806; Contributions, \$9,042,628.84—increase, \$728,437.45. During the year the Church's life has been shown in the Congress at Detroit, the Seabury Centennial, both in this country and in the Mother-land, the election of Bishops for the vacant Sees of Nebraska and Maryland, to the Missionary Jurisdictions of China and Western Africa, and to the Coadjutorship of Central Pennsylvania, three out of the five Bishops-elect having been consecrated. Many from without have been added to the Fold, some of whom have taken or are preparing to take Holy Orders in the Church. The following includes some of those who have been ministers in the denominations outside us: Dutch Reformed, 1; Roman Catho-