

full of vigor, ministering efficiently to a large congregation of his countrymen, having everything about him, his garden and buildings, in excellent order. He did well as a Native Pastor. His people grew both spiritually and temporally under his care. We can ill spare such a faithful and effective worker. Another Native Clergyman—also a student of St. John's College—long connected with this Diocese though he was latterly in the Diocese of Saskatchewan, has also died since our last meeting—the Rev. Luke Caldwell. He did faithful service as a Catechist, but from the time of his Ordination his health was in different and failing.

There is an important and interesting Mission which I have been preparing for during the last two or three years—a Mission for the Sioux Indians that have found a refuge in our midst, and that have received from the Government a reservation. I have over \$2,000 at my command for buildings, and a sufficient sum secured to undertake the responsibility of appointing a Missionary if the Diocese is willing heartily to take the Mission up. I at first thought of appointing the Missionary first, and one well fitted for the post seemed to offer himself; but the negotiations came to an end. Since then I thought of putting up Mission buildings, but before doing so I was anxious to be able to secure the land on which they would be built and which would be necessary for the Mission. I believe this can be obtained if we can select a definite portion, but it is difficult to do this until the snow has gone. So again I revert to the appointing of a Clergyman, and purpose doing so if a suitable man is heard of. There are scarcely any Sioux yet on their reserve. The Missionary could in the meantime look them up and superintend any buildings. Besides a Clergyman, an Interpreter will be needed. If there is time after the business put before you by the Executive Committee is finished, I should be glad if a resolution could be passed appropriating to the Sioux Mission the Epiphany Collections and the income of the part of the Native Pastorate Fund raised in the Diocese of Rupert's Land not belonging to any special Native Pastorate.

I have already spoken of what we need in the future. There are especially two requisites. 1st. The earnest endeavor of each Parish and Mission to augment the Stipend of its Incumbent. 2nd. The obtaining for our Missions externally a further sum of about \$2,000. But when we look to the future a further question is pressed upon us—namely, Education. I feel increasingly the importance of our being able to raise up a Ministry of our own. I am happy to say that there will be six Students of Theology in residence next Term, and I had hoped to have seen at least another; but he is, I believe, to study with the Bishop of Saskatchewan. We have a sufficient Staff. Still I should desire to see added to it two other Professors—a Professor of Pastoral Theology and a Professor of Hebrew and Oriental Languages. We need also an additional building for Theological Students.

Next comes the College School. That has been prosperous. Unless we required to have higher Forms our present Staff could teach 160 as efficiently as 80. But the old complaint continues. We need much larger buildings. We are more than full this coming Midsummer Term. We cannot take those who wish to enter. There are twelve boys waiting for admission the following Christmas Term. And such a statement only partially sets forth the deficiency of our accommodation. Many applications that we have to refuse,

we never from various causes hear of again.

But there is a still greater want. Often does a regret reach me of the want of a Ladies' School. There is a need of a Boarding School for young ladies from the interior. There is also a need of a first class Ladies' School in the city. Unfortunately the position desirable for the one would not be very suitable for the other. My own inclination would be to promote a Boarding School sufficiently near to St. John's College to be under my own personal supervision and to utilize the St. John's College Staff; but I feel that such a School would not be taken advantage of by families in the City. At any rate there were last Term only four day boys at St. John's College School from the City of Winnipeg; and, indeed, not one of these four from what I would properly call the City. So insignificant is the effect of St. John's College School on the Public School of Winnipeg.

And now I wish to say a few words on the important step I am taking, of surrendering into your hands the power of altering and amending the Statutes I have given to the College. The building up of this College has been my great effort. I have felt it to be my pressing duty to the Diocese to do so. I might have gone somewhat more into your Parishes, but I do not know that there would have been much advantage. I know very well how things are going on in most cases. Too much interference by a Bishop is worse than too little. But we could do nothing without Schools. I feel a good deal has been accomplished, and I wish the work to stand. Therefore, as life is very uncertain, I wish to commit the work to your affectionate care. May God bless and prosper the undertaking to the latest time, and make it to redound to His Glory.

And now, Reverend Brethren and Brethren of the Laity, in bringing my remarks to a close let me say that something more is necessary than the best organization. All may only be of the earth, earthy. "It is by my Spirit," says the Lord. "Except the Lord build the house, their labour is but lost that build it." What is the body, though so fearfully and wonderfully made, without life? We have each of us to think of this for ourselves and for the Church. What is the real remedy for all the ills and necessities of the Church? Is it not the Baptism of the Spirit? It is this that makes men act from a sense of duty. It is this that rouses them to a willing self-sacrifice. It is this that discloses to them the priceless value of the souls for whom Christ died. Pray, Brethren, that the spirit of God may be with our Pastors and with their flocks, that they may have life—that they may find themselves in the fold of the Good Shepherd—that they may be saved, and go in and out and find pasture.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—I must ask you kindly to allow me to correct two inaccuracies which your usually correct correspondent from Hamilton, committed in his communication inserted in your issue of the 6th inst.

The first refers to some few remarks made by me in seconding a vote of thanks to the Rev. James Carmichael for his very able and eloquent lecture on "Dean Swift and his Times," in the school house of the Church of the Ascension; and in which it is stated "the Bishop, in a genial way, called the attention of the lecturer to a point in his admirable lecture, which he (the Bishop) could not consider to be overstated." If your correspondent had used these

words, "which he (the Bishop) could not but consider overstated," he would have conveyed the idea, that I intended, as best, to convey, and which I believe I did convey. I felt that though there was a great want in many of the clergy of the Church, in Queen Anne's time, of that earnestness and entire devotion to their duties, which, thank God, prevails amongst the clergy of the present day (with all their faults), and which was wanting not only amongst the clergy, but also amongst Nonconformist ministers, a hundred years ago; still I felt that the lecturer, in his earnestness to shield the hero of his lecture, had overstated the case, which I did not consider desirable or fair.

The second is where he says, "the Bishop has once more been desired to appeal for means to carry on our mission work. Very reluctantly has he been compelled to curtail the grants to some parishes." Your correspondent mistakes the action of the Mission Board for the action of the Bishop. It was "the Mission Board; not the 'Bishop,' who felt themselves very reluctantly compelled, for want of funds, to curtail the grants to certain missions (not parishes), where they confidently hoped that the people of the missions themselves would make up the amount they had to strike off. Our people should remember that we have twenty-seven missions to aid and only nineteen self-supporting parishes. It will require, therefore, a great deal of good management on the part of the Mission Board, as well as a good deal of liberality on the part of our people, to enable us to carry on our mission work without reducing the stipends of our missionaries, which will not be done unless stern necessity compels us to do so. Therefore, the Mission Board in looking very carefully over the list of missions, made reductions when they considered that the people were quite able to make up to the missionary the reduction that they had been compelled to make; and I have heard of two cases already where the people have expressed their readiness to do so. Yours very faithfully,

T. B. NIAGARA.

Hamilton, 7th April, 1876.

#### ENGLAND.

Towards the end of last year, an address, signed by thirty-four of the clergy in and near Southampton, was sent to the Bishop of Winchester, praying his Lordship to sanction the holding of a series of mission services in their parishes with the assistance of mission preachers, specially invited for the occasion, during the first week of Lent. To this Bishop Harold Browne gave his ready assent and hearty approval. Accordingly, in all the parishes of Southampton, with the exception of two, and also in the suburban districts, the work of preparation for the mission was energetically entered on by clergy and lay helpers, and the ground made ready for the reception of the seed of the Word to be sown by the mission preachers. Conferences of parochial clergy were frequently convened for mutual counsel and united prayer; who, on more than one occasion, were aided by the guidance of missionaries of experience, who had willingly attended from a distance, to afford their advice and assistance. The mission was inaugurated by a sermon from the Bishop of Guildford in Holy Rood Church, on Friday, March 3rd, and on the Saturday evening following, the missionaries were introduced to the lay helpers and others interested in the work, when fervent prayer was offered up for God's blessing on the undertaking. During the following week, Southampton was stirred to its very depths, the congregations at the various churches increasing daily as the work