

wherewithal to do so. His great loving heart, his frank, open manner, his well-known devotion to duty, and the thrilling story he ever told in breathing thoughts, in burning words, obtained for him a ready hearing and ready help in Britain and in America. Men of all shades of religious thought unfastened their purses when the Bishop appealed. His remarkable ability to evoke sympathy and support for his work may be measured by the fact that through public appeal, and by personal solicitation and canvass, he realized and invested \$50,000 for the endowment of the see, a further sum sufficient to build and partly to endow Emmanuel Hall, Prince Albert, together with grants from the great missionary societies in England, and guarantees from Canadian congregations sufficient to maintain the college with its staff, and the twenty missionary clergymen scattered over the great diocese. In all his toils and undertakings once only, we believe, was the sturdy whole-hearted bishop heard at all to murmur or complain, and this was when, in 1884, it was proposed to take part of Assiniboia from his jurisdiction, to form the new Diocese of Qu'Appelle. Owing to his downright unwillingness to part with any portion of his work other tracts were thrown in, giving him still a diocese of at least 1,000 miles—from Lake Winnipeg to the Rockies. For twenty years past the whole soul and life of this noble man was given to the wide and needy land of his adoption. He was among the first to foresee and foretell its great future, and in the first and second rebellions, by which the Northwest has been distracted and bloodstained, his counsels and efforts were most effectual in promoting peace and saving life.

It is now just four years since he became aware that a mortal disease was lurking in his heretofore hardy frame. The rugged house began to crumble. Had he been careful of life, he would have then abridged his efforts and followed the prescribed course of regimen. But with noble negligence all his works were pursued, and his great journeys made as formerly. On one of these he set out two months ago, feeling poorly, as he did so, and taking his son with him in consequence. He visited Calgary, Fort McLeod and Edmonton. Although very unwell on his arrival at Edmonton, he yet determined to make the return trip by way of Calgary. On descending a hill to the ferry his conveyance upset, throwing him out and giving him a severe skaking. With characteristic courage and self forgetfulness, he insisted on continuing his journey so soon as the wagon was repaired, but after proceeding some five miles he was obliged to return to Edmonton to procure medical treatment. There he was laid up for three weeks and lovingly nursed by his son. At the end of that time his strength was greatly reduced. The longing for home which comes to a dying man far away came over him. Thereupon, feeling unequal to the overland journey, he caused a small skiff to be rigged up. They placed canvas

over the bow and laid his couch therein; and so he made his last journey, a long and tedious one, home, home to those to whom he had been the tenderest husband and father. And there at "home, sweet home," on Sunday, Nov. 7th, on the great Resurrection Day, he heard and obeyed the call "Well done good and faithful servant. Enter thou into the joy of thy Lord."

He is gone; so well known and loved of all, so familiar and so welcome a figure in our pulpits, among our Sunday school children, and on our missionary platforms—gone, and the whole Church will miss him. Canada will miss him; and the Northwest, and his widowed diocese; but his own house and home, left so desolate, will miss him most of all. Nor can we help feeling, *and even suggesting*, that as his great and most useful life was freely poured out for the Church, as his work, being purely missionary, and no widows' and orphans' fund existing in his diocese, the Church he so faithfully served should evince not alone her heartfelt sorrow for loss of him, but practical sympathy as well—weeping with those who weep, and caring for those whom he has left behind and bereft of the protection of one of the kindest guardians that ever lived. All peace and honor to your memory and rest to your soul, dear, devoted servant of our Lord and of his body the Church. Your lot now is "far better" than ours. The members of the Church militant here on earth must fight and work a little longer, but you "have fought a good fight, have finished your course, have kept the faith." Henceforth for you then is the crown, the unfading crown of life.

The appointment to the vacant see of Saskatchewan lies in the hands of the Archbishop of Canterbury. The following is the clause in the constitution of the Provincial Synod, relating to the matter.

"In case of a vacancy in the Episcopate in either of the dioceses of Rupert's Land or Saskatchewan, the selection of the new bishop shall rest with the Archbishop of Canterbury, unless, and until there shall be at least twelve clergymen in the diocese who are supported either by endowment or their congregations, in which case the bishop shall be elected by the Diocesan Synod, subject to the election being confirmed by the House of Bishops.

"In the case of the dioceses of Moosonee or Athabasca, as long as the bishops are supported by the Church Missionary Society, the selection of the new bishop lies with it."

Some changes in this law were made at the last meeting of the Provincial Synod, (N. W.), two years ago, but they do not come into operation until confirmed, which will be, in all probability, at the next meeting of the synod.

At present the diocese of Rupert's Land, (Manitoba), is the only one in the Ecclesiastical Province of the North-West entitled to elect its bishop in the event of a vacancy.