

true missionary spirit. The Spirit of the Good Shepherd had descended upon him, and he counted nothing dear unto himself that he might do His will, working heartily and unceasingly for Him and His Church.

Not until 1872 was the vast diocese of Rupert's Land divided. In that year the Church Missionary Society of England made provision for three new dioceses, and by the year 1874 Moosonee, in the region of Hudson's Bay, Athabasca, the northern part of which was within the Arctic circle, and Saskatchewan were set off from Rupert's Land.

The labors of the first bishops of these dioceses—Dr. Horden, of Moosonee; Dr. Bompas, of Athabasca; and Dr. McLean, of Saskatchewan—are to be reckoned among the best examples of missionary life and enterprise of any period in the Church's history.

Twice did Bishop Bompas, on the subdivision of his diocese, choose for himself the colder and more inhospitable region as the sphere of his labor, taking first, Mackenzie River, and afterwards, the diocese of Selkirk. Dr. Reeve is now Bishop of Mackenzie River and Dr. Young is widely known and loved amongst us as the Bishop of Athabasca.

About eleven years ago Alberta and Assiniboia were made dioceses by the Provincial Synod of Rupert's Land. The former is known by the name of its see, Calgary, and is, for the present, connected with Saskatchewan. The Right Rev. Dr. Pinkham is bishop of both. The latter is also designated by its see, Qu'Appelle. The first bishop of Qu'Appelle was the Right Rev. and Hon. Dr. Anson. The present bishop is Dr. Burn.

The missionary spirit which distinguished Dr. Mountain and Dr. Machray is to be seen in all the bishops of our great Northwest. Nor is it by any means confined to them. In the Canadian Church there always have been, and there are to-day, bishops, priests, deacons, and laymen whose great desire is to act up to their power, and beyond their power, in extending the Church—the kingdom of God—far and near, at home and abroad.

Believing that the fullness of the blessing of the Gospel of peace is most effectually conveyed in the way which God has provided, they have sought in the past, and their unceasing effort now is, to extend the Church, the kingdom of heaven, here on earth in its completeness.

It was this which led the Provincial Synod of Canada to set apart, in 1873, the diocese of Algoma under its own bishop—the first missionary bishop supported by the Church of England in Canada.

Algoma, as you have been frequently reminded, extends through Muskoka and Parry Sound, along the Georgian Bay and Lake Superior, until the line is reached which separ-

ates Canada from the United States. Its extent will be recognized by the statement that the distance from Muskoka to the head of Lake Superior is as great as that from Niagara Falls to Gaspé. The wisdom of the Canadian Church in setting a bishop over this region may be seen in the increase in the number of missionaries and catechists now laboring in Algoma, and in the number of churches and parsonages erected during the twenty-two years of its existence as a diocese. No one can for one moment suppose that there could have been any such substantial growth or such effective work had it continued an outlying portion of the diocese of Toronto, without a bishop of its own. The two excellent bishops of Algoma have accomplished, under circumstances of unusual discouragements and difficulties, a larger present work, and laid the foundation for a still larger enduring work in the future, than our Canadian congregations seem disposed to realize.

Brethren, all these dioceses, Algoma, Rupert's Land, Qu'Appelle, Calgary, Saskatchewan, Athabasca, Mackenzie River, Selkirk, Moosonee, together with the three on the Pacific coast, Columbia, New Westminster, and Caledonia, form our Domestic Mission field, and it is for all these that we plead with you to-day. The very list of these dioceses, each with its bishop and clergy and pressing interests, is in itself an eloquent, a moving appeal.

Do you realize how much depends upon the response you make to this appeal? Do you think how very much depends upon the offerings which the Churchmen and Churchwomen in our congregations will present to God on Sunday next for His work in each of these dioceses?

From quarter to quarter the clergy in Algoma are almost entirely dependent upon outside aid for their stipends.

If our offerings are insufficient to enable the Bishop to meet the engagements which, in all good faith, he has made with the clergy, he cannot pay them. The wear and tear of this, the anxiety and the responsibility, have worn him down so that he has been obliged, under medical advice, to withdraw from his diocese for months at a time. Surely the offerings of all our congregations in our nine dioceses from Port Arthur to Halifax should provide abundantly for Algoma's need, and even more for the dioceses of the Northwest. The Indians in the Northwest, as elsewhere, may be a dying race, destined to disappear in a few generations. If it be so, let us see to it that they be gathered into the Church without any delay, so that they may die, not as pagans, but as Christians.

Our congregations in this eastern part of the Dominion do not seem to have yet realized the magnitude and the present pressing importance of the Church's work in the Northwest.

We stand in the same relation to those who