

afterwards that a body of Indians had started to make an attack, but had turned back on hearing of our preparations. For eight weeks we slept every night in our clothes, ready to leave our rooms for the barricade at a moment's warning. I had my wife, two daughters and four sons with me, and you can imagine my intense anxiety. We were shut out from the world; the scouts brought in the most alarming rumors; the atrocities committed by the Indians at Battleford and Fort Pitt sent a thrill of horror through our people. No one, I believe, ever dared to hope that we should escape so free from serious injury as we have actually done." Peace restored, the faithful bishop was soon again at work. He visited Ontario in the autumn of 1885, and everywhere was received with fresh tokens of sympathy and regard as he recounted in his own graphic, fervent style the story of Saskatchewan's late trials, discouragements, conflict and deliverance.

On 4th August, 1886, just three months before his death, the Synod met at Prince Albert and he presided. His address, delivered on the occasion, was full of power, wise counsel and encouragement. There were present eleven clergy, representative of all parts of the diocese, and eighteen lay delegates, among whom were three prominent Indian chiefs. In his account of the state of the work, the bishop reported the total number of clergy to be twenty-two, supported as follows:—Eleven by the Church Missionary Society, as missionaries to the Indians; seven by the Society for the Propagation of the Gospel, six being for settlers and one for Indians; one by the Canadian Church, half his salary being from the Domestic and Foreign Missionary Society and half being supplied by St. James' Cathedral, Toronto; one by private contributions from England for the Indians; and one by government, at Battleford Training School. Besides these twenty-two clergy, were seven catechists in charge of mission stations—three supported by the Society for the Propagation of the Gospel and four by the Church Missionary Society—making in all twenty-nine missionaries. He announced a gratifying increase to the Clergy Endowment Fund, which was now in a good condition and favorably invested. The following missions had become almost self-supporting, viz:—Fort McLeod, Calgary, Battleford and Prince Albert. A large number of new churches had been recently erected, principally at Fort McLeod, Pincher Creek, Calgary, Battleford, and a second one at Prince Albert, and the Society for Promoting Christian Knowledge, with usual liberality, had been helpful to them all. Emmanuel College, with its two hundred acres of excellent farming land attached, was to be made more useful in affording for the pupils practical outdoor training in farming and gardening, in addition to that of the class room. The Church Missionary Society, in its last report, gives this additional statement of diocesan statistics:—Native Christians estimated at about 3,000; communicants 411, schools 13,

scholars 458. The schools in the diocese are mainly supported by government, but the thirteen just mentioned are attended by native scholars—the converts of the Society. The teachers are or have been catechists of the Society, so that these are virtually Church schools. In one of his last communications the bishop says:—"There are 680 Indians in the Devon Mission, all Christians, with the exception of one family of heathens. There are two day schools; the teachers are paid by government, but are members of the Church of England. One of them, Louis Abenuken, was brought up at the Assinipi Mission and then trained for two years at Emmanuel College. He is a young man of excellent character and ability, and has been employed as catechist in the mission with good results. He has proved himself an acceptable and faithful missionary as well as a successful teacher."

Almost immediately after the close of the Synod the bishop set out on a long tour westward, taking with him his son, a lad of fifteen years. He visited Calgary and then went on to Edmonton, which is the furthest point he had to reach. He set his face homeward feeling ill and unequal to fatigue; he had gone but a little way when his horses took fright and he was thrown from his waggon and seriously injured. He was obliged to return to Edmonton, and here with no comfort near, no nurse except his son, he lay in pain and often delirious for three weeks. He felt himself a dying man, and he longed once more to see his wife and children and his home below before he was taken to his home above. He was too weak to bear the fatigue of a land journey, and he determined to venture a journey by the river. It was now autumn; the frosts were increasing each night, the river would soon be frozen, no time therefore was to be lost. He caused a small skiff to be got ready; a canvas covering was placed over one end and under this poor shelter he lay for twenty-one days and nights. At last, on the 2nd day of November, 1886, he reached home, saying "This journey has given me my death blow." He could no longer struggle against the fever which attacked him, and on November the 7th he entered into rest. He has lived and died at his post. His name will ever be associated with those of the noblest and best heroes of the great North-West. He lives alike in the memory of the white man and the Indian. For years to come men will need no monument, either of wood, stone or brass, to remind them of John McLean, first Bishop of Saskatchewan.

THE great Congo Free State, Africa, embracing 1,500,000 square miles, and containing a population of nearly 50,000,000, is stretching out her arms to Christendom. The first Christian Church was organized in November, and in four months had a native membership of 1,062. Missionaries receive special protection from the fifteen powerful nations formed into the "International Association of the Congo."