

prophets, his sketch suggested the thought that the two institutions, though separated by an interval of thirty centuries, are yet but separate leaves on the ever-changeable tree of life,—leaves which flourish, and decay and fall, that others, called for by the march of the ages, may be duly nourished in their turn. The tree itself, however, continues to flourish perennial: and all things, and especially all men, from the dawn of the world's history to its latest day, are linked together, as the leaves, in bonds of sympathy that cannot be ignored. The preacher, on Sunday, showed that as the modern college is designed to train men as well for the world's forum as for the pulpit—so were the schools of the prophets established for the training of men to be expounders of the law, and to fit them for the priestly and prophetic offices. The one school was the prototype of the other, and had with it a common object—the service of the Church. The Christian Church, indeed, though grounded in the work of the apostles has its deeper foundation in the work of the prophets. And how vast that work! When, four hundred years after Moses, Samuel entered on his course he found Israel still rude, barbarous, savage. He established schools where the young men of the nation grew in culture—grew into poets, statesmen, priests, and prophets, and from these schools the prophets' teaching was spread abroad among the people, quickly transforming a confederation of savage tribes into a nation distinguished above all others by patriotism and religion—by an ardent national life that, under David and Solomon, barely missed carrying Israel into the ranks of the five great monarchies of the ancient world. But another and more enduring conquest was designed for it. Long after the glory of the nation had perished,—when, grown rich and heathen, it had ceased to obey the voice of its prophets, had been carried away, and restored, disciplined under the Law, had again been found wanting, and then had been scattered to the four winds and abolished for evermore,—the real work it did was still extant. The living product of its history was found to be, as is ever the case, no more, no less, than the just deeds it did—the work of its great men; amid which were counted the schools of the prophets. Their schools were revived in the schools, colleges, and universities of mediæval Europe, which were then the Church—the ark that outrode the earlier northern storm of barbarism, that brought Christianity safe down to modern times, and that, under new forms, will yet outlive a worse calm of agnosticism and dead faith. Nearly four centuries ago, this met with partial shipwreck, which broke up its outward form; but all was not lost, and amid the wreckage is many a floating spar, on which multitudes cling, that will yet add strength to the ship. Since that accident men have clung to one or the other of these spars, and church-life has expressed itself in new ways, notably in literature, but the spar cannot take the place of the ship—its place for the present is beside it.—and the Church must ever be pre-eminent as the sole channel of communion between God and man. And, as in old days, the schools will ever be the strength of the Church. Lennoxville is linked to Shiloh and Gilgal. The teachers here seek before all to endue their pupils with principles of religion and of manhood, to fit them for the service of God by cultivating the higher virtues of manliness, sincerity, courage,—just as the prophets, filling a part neglected by the priesthood, who were sunk in ritual, based their teaching on the truth that religion cannot be divorced from morality. But the good work it is doing is well known among us; and Dr. Roe, in concluding his address, referred especially to the unwearied interest taken in its welfare by some members of St. Peter's Church Congregation whose late pastor is one of its warmest friends, and whose present pastor is one of its sons. "Although the University," he continued, "has been founded only thirty-eight years, we cannot but feel that the blessing of God is upon it. It was blessed in its founder, the late Bishop Mountain; it was blessed in its first Principal, Dr. Nicolls; and it is especially blessed in the large minded, large hearted man who now fills his place." —*Examiner.*

## Province of Rupert's Land.

### SYNOD.

#### THE BISHOP'S ADDRESS—CONCLUDED.

I can assure you that the meeting of the ever-growing spiritual necessities of the members of our Church, scattered through our vast North-western territory has received the most anxious attention of the Mission Board during the past year. We have desired to be as liberal as possible to existing missions. We have resolved to make no small venture of faith in extending our aid. Strong complaints now and again reach me from members of the Church without the means of grace, of what they consider our neglect of them; and Canadian brethren sometimes report to me from Eastern Canada similar complaints of our neglect, that have reached them. Of course, as I have explained, there must be a great want of the means of grace, but I think complaints are frequently made by those who make no personal effort for a remedy. Vast as the country is, I believe if arrangements were made for receiving and sending for a clergyman, occasional services could generally be secured. Although the special grant from the S. P. C. K., of £500 is only a donation—not to be reckoned in the future—we are venturing from that aid and the additional £100 from the Colonial and Continental Church Society, to open new missions at Qu'Appelle Fort, Gladstone, Clearwater, the Boyne and Darberry—and if the \$2,500 be raised, also probably at Rat Portage, and near the Sioux mission. Of course satisfactory arrangements must be made with the people under the new regulations. We have also appointed temporarily a missionary to visit along the Canada Pacific Railway in the west. It has been further complained that we require a promise of help from the churchmen in the locality before we send a resident missionary, whereas the other bodies commonly send a missionary first. We cannot do otherwise. We have not the means for giving to a new locality the entire support of a missionary. The members of our Church must understand that we are in a very different position from the other bodies. Responsibility with them for all appointments and salaries falls ultimately on strong central boards in Eastern Canada. We have ourselves all responsibility for payments. Grants may come to us from England or Canada, but no responsibility is undertaken.

But though we are so much in need of funds for establishing missions, other bodies having, in newly settled districts, two or three missionaries where we have only one, or even no missionary, yet that is not our only difficulty. Missions we have resolved to open have been left unfilled, both last year and now, for want of young, active and effective men whom we should like to appoint. Here, again, we are at a disadvantage. The Presbyterian House Mission Committee no sooner determined lately to send to this country thirteen new missionaries than they were prepared to send on the men. Several arrived in Manitoba, I believe, almost as soon as the news of their coming. But we have to advertise. Influence is used in the various Canadian Dioceses to prevent effective men leaving. This difference arises mainly, in my opinion, from the circumstance that in the other bodies the mission funds are collected and practically distributed by the whole body, but with the Church in Canada the funds are collected and practically distributed by the several dioceses. Local wants and influences will thus be sure to check any large view of what is needful beyond the Diocese for the Church's welfare. It is true that there is apparently a great future before this country, and some young Canadian clergyman, like others in every profession, might be expected to come here and face present difficulties and hardships in view of the future; but this is scarcely to be looked for with opposing influences and want of sympathy at home. Then there is so much doubt and anxiety in appointing English clergymen for our new settlements. The character of the work is so different, that even if they had done well in home work, it is a question whether they will suit our work or be happy in it. We come to this—that for our general work we can hardly expect young and effective men, unless we get from St. John's College.

The first great, self-denying missionary effort then, that I would ask from the Church society of this Diocese, is the placing of St. John's College on a self-supporting footing, as a sufficiently equipped school, both for arts and theology. So much has been accomplished, that this is now very practicable. We have a full theological staff. Two additional canons and professors, as I have already said, will be added this summer. One of these will fill the chair of ecclesiastical history, which I have held. The others will be precursor of the Cathedral; but he is an excellent classical scholar, and an experienced classical master, and will take the honour classical students, relieving Canon O'Meara, who will still retain Moral and Mental Philosophy in the arts course. Since the last meeting of Synod, we have had the pleasure to add to our staff in Arts, the Rev. A. L. Parker, who took first class classical honors at Trinity College, Toronto. He has been appointed fellow of the College. We need another to take higher mathematics, if necessary. We also need to have our debt removed, and some endowments for meeting the expenses and occupying and working the new college. The Dean of Rupert's Land very kindly exerted himself for us when in England, but he found it very difficult to accomplish much, in the face of so many complicated appeals and efforts, and the serious demerit of the merits of some from the agricultural depression. There is a very valuable field belonging to the college which, if it could be well sold, we perhaps meet most of these wants. But then there is also the building of the college. Scarcely anything has been done towards obtaining subscriptions since

last Synod. We had then received the promise of upwards of \$20,000. We shall require \$15,000 more to pay for the whole cost of the building. If our laity will raise that sum I think we shall then, with the sale of the field, be in a satisfactory position for carrying on the college. We shall then further require scholarships to encourage students in arts, and help to support theological students; but I have no fear of these coming if only we were free from all debt on our buildings, and had sufficient endowment for carrying on the studies and meeting the working expenses of the college. We have received a further most kind grant of £500 towards scholarships from the S. P. C. K., on certain conditions. We have to lament the loss last month of one of our kindest friends; one who if spared for some years would probably have now and again given us some encouraging help, Miss Caroline Hutton, of Lincoln, in England. She took a great interest in Mr. Burman and his work for the Sioux, and from this was led to take a kind interest in our general work. She gave us within the past few months £300 in aid of our college endowment, and £200 in aid of the mission endowment. I understand from one of her executors that she has left a legacy of £500 to me, for founding a scholarship or fellowship for the benefit of theological students. I would also mention here that during the past 18 months we have lost several other old friends. Archdeacon Hunter, who has so long and faithfully worked as a clergyman in the country; Col. Caldwell, a member of the C. M. S. committee, formerly of the Assiniboia, and the late Chief Justice of Manitoba, who was ever most ready to give us his help and valuable legal advice.

I can only refer very briefly to the changes in the Diocese. We have welcomed to important posts Mr. Fortin to St. Mary's, Portage la Prairie, and Mr. Pentreath to Christ Church, Winnipeg, and clergymen are now stationed at Brandon, Minnedosa, Birtle, Roundthwaite, Russel, Mountain City, Grand Rapids and Regina. Mr. Sullivan, at St. Clements, was in a few weeks suddenly carried off by inflammation of the lungs. His place has been supplied by Mr. Martin. Mr. Alfred Pinkham is rector of Hendingly, being succeeded by Mr. Studden, whose place has been supplied by Mr. Hicks. Mr. Canham, who was at the Portage, and who did the Church good service there, has proceeded on to his isolated and hard mission for the Esquimaux, at the mouth of the McKenzie River. Archdeacon McDonald is coming in from that distant field of work, and will probably be with us for some time, but I grieve to say that he is in very poor health, having never recovered strength since a very dangerous illness he had in the north.

New Churches have been opened at Nelson, Brandon, Stonewall and Portage la Prairie.

I must also refer briefly to the important Indian missions in the Diocese. The Church Missionary Society has most kindly carried out what it proposed, and has vested most of the land in Manitoba in my trust, for the purpose of forming from the sale of the land some endowment for the missionaries. With the exception, probably, of the lands in Selkirk and near Portage la Prairie, not much per acre could yet be got from their sale.

I visited Fairford last year with Archdeacon Cowley, and it was very touching to hear the Archdeacon, who, years ago, opened a mission at Fairford, when the whole tribe was heathen, addressing a large congregation of Indians—Christians—and entering into our service like any Church congregation.

The Indian catechist, at the Grand Rapids of the Saskatchewan, Peter Badger, after a course at St. John's College, was ordained, and is now native pastor at his old station. I think the missionaries in the outstations are faithfully working; but they have many difficulties—not the last increase cost of living and travelling.

The treaty arrangements of the Government with the Indians, by excluding missionaries from the reserves, will I fear in the future, throw great difficulties in the way of the future evangelization of heathen tribes. I think the Government in view of the deep debt of gratitude the country owe to the missionary bodies, might show greater consideration than they do, and encourage greater consideration in their agents. I have had a good deal of very unsatisfactory correspondence with the Minister of the Interior on what seemed to me, from any facts I could gather, if they were correct, an ungrateful and high-handed act of the Indian Department, through its agents, towards one who was in their power, and on the action of the Government as regards education on the Indian reserves. I simply refer to these matters at present in order to say that the Government may rely on our best help in doing anything for the elevation and advantage of the Indian tribes. Our missionary bodies are the best friends the Indian has, and should be felt and treated as such.

I have already detained you too long, but I cannot close without referring to the great—I would almost say irreparable loss—which the Church has sustained in the death of His Grace the Archbishop of Canterbury, the primate of this Province. I loved and revered him in his private life, and his administration of the Church, as archbishop, had the fullest assent of my judgment. We were much indebted to him in making our provincial arrangements, and he went out of the usual course in commending our necessities to the English societies and English Churchmen. Great hopes and expectations are entertained of his successor. He fills a position of great difficulty in days when questions of great difficulty may suddenly come to the front. Let us pray that he may be fitted for the duties of his great station by receiving the wisdom and strength that come from above.

May we ourselves, dear brethren, have the presence and guidance of the same Blessed Spirit in our deliberations at this time, and in all our difficulties.