

The following table shows the districts in which clergy are resident, and their area, the number of clergy, stations at which services are held, and the distance of the farthest station:—

HEADQUARTERS.	Area in miles.	Clergy	Stations at which services are held.	Miles at which dis. from head-quarters
1. Moosomin	50 x 54	2	2	35
2. Moose Mountain	90 x 70	1	3	60
3. Kinlral	150 x 40	2	7	120
4. Grenfell	63 x 50	1	5	20
5. Qu'Appelle Station	25 x 50	2	3	20
6. Qu'Appelle Fort.	50 x 50	2	8	20
7. Touchwood	Ind. Mis.	1	1	3
8. Regina	45 x 50	2	4	22
9. Moosejaw		1	3	112
10. Medicine Hat		1	4	64

We have shown what work the Church is doing in the Diocese of Qu'Appelle by means of old familiar agencies. But the Bishop is employing other means as well, which are characteristic of his own Diocese.

On October 28th, 1885, (the Feast of St. Simon and St. Jude) was opened St. John's College, Qu'Appelle, for agricultural and theological students. It was erected at a cost of \$2,800, contributed mainly by the generosity of two donors. It consists of two large buildings:—

(a.) *A College Farm*, where (1) young men intending to become settlers in the country are received and instructed in farm work; (2) two or three men are prepared for Holy Orders; (3) a few others, in a "Brotherhood," give their services gratuitously in all work needed for carrying on the Institution.

(b.) *A School* to accommodate about 40 boys.

In connection with the former the Bishop quotes the words of Bishop Selwyn spoken on the occasion of the foundation of a similar institution in New Zealand, "It is the bounden duty of every one to bear always in mind that the only real endowment of St. John's College is the industry and self-denial of all its members. Even if industry itself were not honorable, the purposes of the Institution would be enough to hallow every useful art and manual labor by which its resources might be augmented. No rule of life can be so suitable to the character of such a college as that laid down by the great Apostle of the Gentiles and recommended by his practice, 'Let him labor working with his hands.'"

A farm of 640 acres has been purchased in connection with the College, on which the members of the "Brotherhood of Labor" work for the benefit of the Mission, and the young settlers who pay £60 for their maintenance for a year, are instructed in the working of farms. The course of study for the theological students extends over three years.

The school for boys is placed under the superintendence of a Principal who is in Holy Orders, and

who resides in the school house, in which there is ample accommodation for a married man.

The Bishop, true to the principles on which he began his work, endeavors to secure that, as far as possible, the ministration of the Church should be offered to everyone everywhere in the diocese, and not confined to her most populous centres, and that the *parochial* system should be carried out as far as practicable, as against the purely *congregational* system. His diocese is the only one in Canada in which there are no rented pews, or seats, in the churches.

The sketch which we have given presents a wonderful record of Church development in the short space of three years. To what may we attribute this striking growth? First, to the blessing of Almighty God favoring the labors of His honest and devoted servants. Secondly, to the fact that in establishing new dioceses, and providing bishops to preside over them, the Church of Canada is following the order which is in fullest accord with the mind of Christ. Thirdly, that the Bishop is himself full of the Grace of God, single-minded, self-sacrificing, devoted, a true leader, who, both by precept and example, can show men the beauty of holiness, the sanctifying power of the Spirit, and can say with the decision of a firm faith, "This is the way, walk ye in it."

OUR PARISHES AND CHURCHES.

No. 18.—ST. GEORGE'S CHURCH, HALIFAX.

IN the year 1750 and 1751 a number of emigrants from Germany were induced by Government agents to come over and make their abode in the newly founded town of Halifax, Nova Scotia. One of the first things they did was to build a little church some 40 feet long by 20 in width, of logs, which in 1761 was completed with a spire, and dedicated by Rev. John Breynton, then rector of the Mother Church of St. Paul. In 1753 the larger number of the Germans were sent to Merliguish, now Lunenburg, on the western shores of Nova Scotia where their descendants still are. The little church was quite large enough to accommodate the fifteen families, who were all that remained in Halifax. This simple and unpretending structure still stands, and is lovingly cared for and preserved. Services are still held in it occasionally in winter, and it has for many years past been used as a Sunday School for the infant children of St. George's Parish.

The Germans remained content with the reading of the prayers and sermon by their schoolmaster, and the periodical visits of Dr. Breynton, until the year 1784, when the Rev. Bernard Michael Houseal, who had been pastor of St. Andrew's Lutheran Church in New York, previous to the Revolution, arrived as a refugee in Halifax. The German congregation of St. George's, though originally Lutherans, had always conformed to the Church of England, and Mr. Houseal himself was