

agents both for colonial and missionary spheres. Three had already been sent out from it, after a few months' instruction, to work on probation in different parts of the vast field. As soon as circumstances would permit, a theological school was established in the neighborhood of Prince Albert, and since it was to be a centre in which Christ was to be studied and obeyed, and from which witnesses were to go forth proclaiming His great salvation, the bishop, as he once remarked, decided to call it "Emmanuel College."

The work of the college, in all its departments, was entirely under his



THE BISHOP AND HIS CATHEDRAL, PRINCE ALBERT.

own management and supervision. He became sole trustee of the property in his corporate capacity, and warden or principal of the institution. He took an active part in its tuition whilst at home, which was as a rule during the winter and spring months, finding the summer and autumn amply sufficient for the visitation of the diocese, large as it was. The collegiate staff consisted latterly of himself as warden, two professors and a tutor. The bishop gave instructions in theology, the elements of moral philosophy, logic, and chemistry applied to agriculture; Archdeacon McKay, in addition to classics and mathematics, taught all the four Indian languages of the diocese; and Canon Flett took English literature and other branches. Emmanuel College became thus exceptionally well qualified to carry on effectively the training of Indian students for mission work. Writing on the subject in 1881, Bishop McLean says, "We have had eleven missionary students this year, four Cree Indians, two half-breed Crees, a Sioux, and four English speaking students. The examinations, conducted over a period of three weeks, were most satisfactory. All the native students but one will be engaged in mission work during the summer, and return to the college in November."

The financial necessities of his diocese led the bishop to visit Eastern Canada and the Old Country from time to time, to lay before the friends of the Church here and there, in his own forcible and eloquent manner, the claims of the cause of Christ in the new land. His work was so good, his zeal so true, that he never appealed in vain, whether in public or before committees or in private solicitation, for the grand objects he had so earnestly at heart. He returned from his last visit to England in 1884. During this visit and that of the previous winter, he succeeded in raising over

\$55,000, including grants from Societies for the Episcopal Endowment Fund and for Emmanuel College. Nearly \$75,000 was now invested for the former fund, and \$10,000 ready for investment for the college; and all the buildings and additional buildings nearing completion were entirely free from debt. The English Societies were most liberal in their grants. Besides aiding to a very large extent in the Endowment Fund for the See, Emmanuel College and the clergy, the Church Missionary Society and the Society for the Propagation of the Gospel undertook principally the maintenance of European and native missionaries. The Society for the Promotion of Christian Knowledge voted upwards of \$2,500 for the building of churches, and the Colonial and Continental Church Society made an exception to their rule, on account of the bishop's former connection with them, and not only gave \$500 as an annual allowance to the stipend of a travelling missionary, but contributed a similar amount to the Bishopric Fund. Nor did the Canadian Church prove less liberal. Sunday Schools, Parochial Associations and individual friends, apart from Provincial and Diocesan Boards, all alike deeply interested in the good bishop and his work, contributed willingly year by year to his several worthy enterprises in college and diocesan extension. As a result the Diocese of Saskatchewan stands to-day financially in a most advantageous position.

The rebellion in the North-West in 1885, which proved so mischievous to the interests of the country at large, was a sore trial to the Church in Saskatchewan, for within the diocese it was waged and here the disastrous results to life and property were most directly felt. For a time the work of the college and the principal missionary operations were brought to a standstill in confusion, and