

tans his rule, no doubt, would have been productive of more good to the Church than it was. But, of course, it is always easy to look back upon "what might have been."

James I. did not forget that he was king of Scotland as well as of England, and his great desire was to reduce his ancient kingdom of which he had once been sole sovereign to the same ecclesiastical system which appeared to him to work so admirably in England. He saw that what Scotland wanted was bishops, and he therefore strove to set up episcopacy there as he found it in his new and extended kingdom. The Presbyterian Church had already been fairly well established in Scotland, and was divided into a certain number of "presbyteries," presided over by movable moderators. James had induced a number of Scotch divines to accept the title of bishop, attaching to it the privilege of seats in the Scottish Parliament. To this there was much opposition among the Presbyterians, but in the end the king prevailed, and when he proposed the next step, viz., that these so-called bishops—bishops, of course, only in name—should be appointed permanent moderators over the various presbyteries he, with much wisdom, had secured in Scotland the recognition of the germ, at least, of episcopacy.

All that was wanted now to complete this scheme was the consecration of these titular bishops. They were only Presbyterian ministers called bishops, and before they could be consecrated it was held that they should have to submit to episcopal ordination. This seemed a fatal bar to the scheme; but Archbishop Bancroft came forward with his learning and pointed out that, in the primitive Church, previous ordination had not been looked upon as a necessity for the episcopate. Of this he gave several instances, that of St. Ambrose, who, as a layman, was consecrated Bishop of Milan, being one. The result was that three Scotchmen, moderators of presbyteries, were consecrated bishops. They expressed a fear lest consecration would place them under the power of the English Church. This was overcome not by relegating the management of the consecration to the Archbishops, but by placing it in the hands of any bishops that might be selected at random. The celebrated Bishop Andrewes, Bishop of Ely, assisted by the Bishops of London, Rochester, and Worcester, conducted the consecration, and thus was episcopacy given to Scotland. Oh! the pity of it that it was not destined to a more prosperous career!

*(To be continued.)*

In the English cemetery on Mount Sion, Jerusalem, lie peacefully under the great olive trees, the remains of three missionary bishops—Alexander, Gobat, and Barkley.

## THE CAMERA IN THE MISSION FIELD.

ALGOMA AND THE WEST—(Continued.)

BY REV. P. L. SPENCER.



FEW miles from Winnipeg stands St. Paul's Industrial School for Indian children, a large institution which owes much of its success to Rev. Wm. Burman, its former principal. Here I found the boys learning carpentering, blacksmithing, and printing, and the girls acquiring a knowledge of the various branches of domestic work. I was shown a photograph of the school's exhibit at the Winnipeg Industrial Fair of that year, and certainly the display seemed wonderfully varied and good. I tried the flashlight upon a group of young carpenters, and succeeded in getting an interesting and satisfactory picture, the operations of sawing planing, etc., being continued during the manipulation. In the blacksmith shop the result was not so good, there being a manifest lack of contrast, on account of the prevailing hue that marked all the contents, even to the workers. In fact, the shop was accomplishing its purpose too well to permit a good photograph to be possible. A visit to one of the neatly-kept dormitories was rewarded with further photographic success. Other views were obtained, and thus materials were secured for giving at missionary meetings a correct notion of the working of this prosperous Indian Home. If the hopes of its promoters are realized, Indian houses in Manitoba cannot fail to show in due time evidences of comfort and refinement.

Twenty-five miles north of Winnipeg I found myself, on the evening of the same day, enjoying the hospitality of Rev. J. G. Anderson, missionary to the Cree Indians and the Saulteaux on St. Peter's Reserve, the oldest Indian settlement in Manitoba. These tribes occupy lands and houses on both banks of the broad Red River for a distance of eight miles. They number one thousand persons, not more than a dozen of whom are still pagan. The Christians, with the exception of about sixty individuals, are members of the Anglican communion; and, judging from what I saw concerning their behavior during divine service, and their ways in house and field, I think they will compare not unfavorably with the same number of white people similarly situated. Their substantial stone church, built in 1847, was twice occupied on Sunday by a large and attentive congregation, and no fewer than eighty remained as communicants. I obtained very pleasing photographs of the church, which, being dedicated to St. Peter, gives its name to the reservation. One view was taken from the opposite bank of the river, and was made to include the