

been wet and they are camped on swampy ground, so are never dry, some of them are very bad." The Rev. R. J. Renison gives details of distributing clothing, etc. Everything is so useful and much appreciated. After jotting down such items as would commend themselves to those interested, he adds, "Here we have not the palm trees of Africa, or the golden rivers of Asia, no idols or woolly cannibals, but plenty of hard work, poverty, vice and superstition to fight against, yet though we cannot write a romance about it I hope the work is progressing."

The climate seems to be very trying even in summer, as the afternoon tide always brings a cold wind from the bay. In the morning the thermometer may be at 80° and before night at 40°. The summer is the season of work with the Indians, in winter they are on their hunting grounds, but some of the more worthless leave their wives at Moose Factory for the winter without providing for them, so they have to beg or starve. Naturally the working of a Diocese like that of Moosonee differs very materially from anything that most of us are familiar with, and perhaps an outline of its general feature may not be without interest. As far as can be gathered, in winter the work consists of service in the mission church with occasional visits to inland posts or settlements of Indians who are too far off to come to the mission. Then the schools for both Indians and whites, or English-speaking children—these latter being of families connected in some way with the Hudson Bay Co.—also work among the poor and sick within reach of the mission. A special feature in this work is the cottage hospital, or home, at Moore Fort, to care for sick and aged who otherwise are dragged about with the family in patriarchal style and never have proper care, suitable food or sanitary surrounding, except when under the eye of the mission workers. A typical Sunday opens with an Indian service at 7 a.m.; English S.S. at 10 a.m.; English service, 2 p.m.; and Indian service, 3 p.m.; and English service, 7 p.m. It may be here mentioned that Rev. Mr. Peck, prepared lately a book of hymns and prayers in Eskimo.

The schools, in which there are four sessions daily, two for the English and two for the Indian children, are conducted according to the circumstances of the station and the season of the year. In summer, about June, the Indians bring their furs, etc., to trade with the H. B. Co. for winter supplies. They live in marquees at this time, and all the missionary helpers strain every nerve to make the most of the opportunities. Daily services are held for the Indians, and the school is almost entirely given up to Indian work, in addition to this the missionary travels to all the out stations to

which natives have come from unreached parts. As either four or five of the staff of workers are leaving or have left through sickness or other important reasons, it is satisfactory to know that at least three others are ready to take up their work, two from Toronto and one from Montreal. But of course one cannot but ask, "What are they among so many?" Without desiring to magnify the hardships, it is impossible to avoid seeing them. Only think of mails to most stations three times yearly, in September, December, May, and to Fort York, per Winnipeg, one in March; no news from family or friends, even though momentous events may occur in the meantime, and other discouraging aspects will present themselves. The difficulties of strange languages not easily acquired, the loneliness of an isolated station, the constant struggle against narrowness of thought, of self, where there is nothing to stimulate spiritual or intellectual life, and descending to a lower level, the discomfort, to say the least, of limited food supply, when birds and fish fail, of personal drudgery inseparable from the circumstances, the ever present possibility of sickness without medical aid, or of physical strength giving out when overtaxed by the manifold and unceasing duties of a faithful missionary in an out-station.

If the Methodist missionary who reached Moore Fort in 1840, and laid such a splendid foundation upon which the late Bishop Horden built, both figuratively and literally, be still alive (as he was less than three years ago) he must glory in reviewing the work done in that district since his departure fifty-two years since; what was then a small mission is now, so to speak, the see city of a diocese and a second diocese is about to be formed. The present staff of helpers, whether clerical or lay, native or otherwise, however inadequate to meet the pressing needs of that vast territory, would in those days have appeared fairly numerous. So the eye of faith works forward and hopes great things in the next half century of progress. As gleaned from various sources, some of the urgent wants are, help for the funds of the new diocese and also the old support of new missions, salary for teacher at Norway House, marquees for summer service at out-stations, two natives for cottage home, repairs of school at Moore Fort, etc.—*C. McL. M.*

#### THE DIOCESE OF MACKENZIE RIVER.

In the year 1884, in pursuance of a scheme formed by the Synod of the Province of Rupert's Land, the Diocese of Athabasca (erected a See in 1872) was divided. Dr. Bompas, the then Bishop of Athabasca, taking the northern half