

THE MISSIONARY LEAVES ASSOCIATION,
FOR ASSISTING THE NATIVE CLERGY AND
MISSIONARIES IN AFRICA AND THE EAST, AND OTHER
PARTS OF THE MISSION FIELD OCCUPIED BY THE
CHURCH MISSIONARY SOCIETY.

THE ANNIVERSARY SERMON,

Preached at Holy Trinity Church, Marylebone, on
Wednesday Evening, April 26th, 1882, by the
RIGHT REV. THE BISHOP OF MOOSONEE, *V. C.*
President of the Association.

"I come id unto you Preche our sin er."—ROM. xvi. 1.
(Concluded.)

And now come to Fort Albany. There is stationed another of my pupils, the Rev. Thos. Vincent. He is likewise well educated; his letters, which I have lately read in various places in England, have excited surprise and admiration; he too can build, and print, and bind books, and do anything in fact that requires to be done in such a country as that in which he resides. He was ordained deacon at Moose Factory, in own station, by Bishop Anderson, but to obtain priest's orders he one winter walked eleven hundred miles in snowshoes, making his bed in the snow night after night, trudging on day after day over the untrodden snow, with but one Indian companion. You visit his station; you see a neat parsonage house, and you ask, who built it? You are told, "The Missionary himself." You behold a good church, and you are told that he built that likewise; that day after day he was in the wood with his axe chopping down trees; sawing timber or planing boards. See him too on his Missionary journeys, visiting in his canoe stations hundreds of miles distant, and then I think you will have to rejoice with me that such men are capable of being raised in the country itself among the sons of its own soil.

One case more. In Moosonee the Ojibbeways were very slow in receiving the Gospel; some, it is true, listened and were saved, but most of them long resisted it—they would have no part with it. Christ should not reign over them; they were perfectly content to live and die as their forefathers had done: what was good enough for one generation was good enough for another. They did not see that those who had accepted the new religion were any better off in a worldly point of view than those who remained heathens; they were subject to the same diseases, had as great a difficulty in procuring food. They saw no reason sufficiently strong to induce them to pay attention to the strange doctrines preached to them. But thanks be to God, the handle of the axe which was to cut down the upas tree of heathenism was cut from the tree itself. The word of God is entrusted to one whose mother tongue was the Ojibbeway, the Rev. John Saunders, the last ordained native clergyman in the diocese of Moosonee. Brought up at one of the Hudson's Bay Company's posts in his early years, he by-and-bye came to Moose to learn a trade. Here he came under my influence, and the instruction he received, with God's grace, resulted in his conversion; he determined to do what he could for others; he became our schoolmaster. I sent him for one year to St. John's College, Manitoba, and returning thence, he continued his studies until I was able to ordain him. Then I sent him to the distant station of Matawakumma, 500 miles south of Moose, where he would come in contact with scarcely any but Ojibbeways. His work soon told, more perhaps on those attached to a station called "Flying Post" than on those of any other place. These had been my trial; they would not be persuaded. They have been persuaded now; their superstitions, their conjurings have been abandoned. They have knelt to the Babe of Bethlehem, they have cast in their lot with those who believe in the Lord Jesus, and who trust for their eternal salvation to the sacrifice offered on Calvary.

These are, I think, interesting facts, not gathered from reading, but from actual knowledge. And what is of more interest still is to know that the doctrines these men preach are the doctrines of

the Bible. No words but those in accordance with the everlasting Gospel ever fall from their lips. Nothing that will unsettle the infant faith of the enquirer, or raise doubts and suspicions in the opening mind is ever heard from them; they preach as we preach. That man came out of the hand of God holy and pure—that he fell from his high estate through the temptation of Satan—that man becomes reconciled to God through faith in Christ, who died to take away the sins of the world—that is sanctified and made meet for the inheritance of the saints by the operation of the Holy Spirit, the third person in the ever blessed Trinity—that it is appointed unto men once to die, and after that the judgment—that the wicked shall go away into everlasting punishment, and the righteous into life eternal. In these Biblical doctrines they instruct their people, with the pure unadulterated word they feed them. Christ they ever exhibit to them, longing to see them live as He lived, to walk with Him daily, and finally to live with Him eternally.

And some of our unordained helpers in the diocese of Moosonee have owed their preparation in a great measure to this and a kindred Association; the Rev. Edmund Peck who is carrying on a great work at Whale River among the Eskimos and Indians there, is assisted in his labours by Edward Richards, whom I sent to him from Moose, where he received his education; whether he will eventually be ordained or not, I do not yet know, but my hope is that he will be. And the excellent pure Indian Catechist at Moose and another assistant there, trained to all the work the country requires, by means of the same instrumentality, have given good assistance in carrying out the purposes for which our Missions are established.

Orphan and destitute children too are taken up by this Association, and sums of money are sent to Missionaries at many Mission Stations to aid in their support and education, several such have received benefit in Moosonee and here I should like to remark that when any Christian friend takes up a child, it is requisite that he or she should continue its support until such child is fit to take its place in life; as in my experience cases have occurred in which a contributor has after two or three years, ceased his subscription, and then the support of the child has fallen on me; the sum we receive at best but partially supports the children entrusted to us, for every article of clothing is imported from England and subjected to heavy duty, as is likewise every ounce of flour, tea and sugar we make use of.

This I consider is a most important part of the Association's operations, that which will tell on future generations of converts; the best of the children, both male and female, finding their way into the Mission Staff either as Catechists, Schoolmasters or School-mistresses, and some eventually as native Ministers or the wives of such. I am glad to see that contributions for this object are increasing. No less than £840 3s. 9d. was given for it during the year 1881, being £149 8s. 3d. more than in the previous year. This sum assists in the education of no less than 108 children in the various missions of the Church Missionary Society throughout the world, in the maintenance of nine Missionary Students, one Catechist, and thirteen Biblewomen.

Another branch of the Association's work is the providing of clothing sent to the Missionaries, either for sale or distribution among the poor converts, and in this I have received much assistance from it. In relieving the wants of my destitute Indians, the Association has been a succourer of me—for my people's needs are my needs, their prosperity the source of my joy. Many of my widows and orphans when the fierce blasts of winter are roaring around, when the intense cold, 30° 40° and even 50° below zero is seeking to penetrate everything and everybody exposed to its influence, have cause to bless the Missionary Leaves Association, as they wrap their blankets around them, or contemplate their well-covered bodies, which can thus withstand what otherwise they would have been unable to face. The value of the goods forwarded to the Missions by the Association in 1881 was £1,570 5s. 11d.

And here I may add that all the business con-

nected with my raising funds for my vast and various peopled diocese has been done by the Secretary and has been done in a manner which merits not only my hearty approval, but likewise my warmest thanks. The busy life I have led since I came to England, the constant journeying meetings and sermons I have been engaged in, have so entirely occupied my time that it was to me a source of great relief when I found that one so able and as willing as able, was ready to my hand to take so much care, trouble and anxiety from me. But there would have been very little to do had it not been for the deep sympathy and liberal assistance, I have experienced wherever I have been. In town and country in the stately city church, and the humble village house of prayer, in the palace of the bishop in the drawing rooms of the opulent, in the numerous parsonages of the clergy the same desire has been shewn to encourage work done for God's glory, to raise men from the degradation and misery in which they were born, and to give them the privileges which we possess, and which have made what we are; giving them civilization based on Christianity, giving them the morality of the Bible and the example of Christ, giving them God for their Father, Christ for their Saviour, happiness for the present, eternal happiness for the future.

And this practical sympathy will do a double work; it will give means of expansion to the infant diocese; it will cheer and comfort me when I shall once more be amid the forests and lakes, the plains and rivers of the great Lone Land, when on my way to visit some tribe of my scattered family in my birch bark canoe, with the sun beating fiercely on my head, or reposing on my bed of pine branches in my winter bivouac. It will whisper to me again and again that my hands are upheld by numbers of Christian brothers and sisters, who are thinking of me and praying for me, that I may work the work appointed me as a good steward of the Master, that God will give the increase to my planting and watering, that I may be made the instrument of bringing more sheep into the fold, of gathering more children into the Father's family. And I know that from none will prayers for my welfare be more continuous and sincere than from the household of Phœbe, the members of the Missionary Leaves Association; so I heartily commend it to your present and future countenance and support, as the "succourer of many, and of myself also."

PAYING THE MINISTER.

The *Presbyterian Witness* relates the following:

"We heard lately of a case which we wish to hold up as an example of liberality and other virtues too numerous to mention. A minister with a growing family lived in a fine farming district. His salary was \$500 a year. This year the arrears amounted only to \$80. To blot out these arrears it was resolved to hold a Tea Meeting. It was held. The result was that the sum of \$12 was realized and the arrears amount just now to no more than \$68. The congregation has in it a hundred farmers, any two of whom might find it easy enough to pay the whole \$500 a year, and yet the hundred combined have the sublime courage and the generosity to undertake the payment of say a whole \$500! Any one of fifty of them could easily wipe out the \$80 arrears; and the whole combined with one accord can roll up the splendid sum of \$12 clear after enjoying all the glorious delights of a tea meeting. The minister was very grateful, as he felt fully convinced now that the people regarded him as a messenger from Heaven—as a labourer worthy of his wages—as an ox whose mouth should not be muzzled while he was treading out the corn. That these people prize the Gospel is as clear as noon-day, else they would not make such sacrifices for it. We feel that they deserve to be named before the whole community, to put to shame other people. But meanwhile we shall not let the reader know their geographical or denominational location and name."

We sincerely hope the congregation referred to does not belong to the Church of England.