

Faries, a native, just ordained deacon, to assist him, more especially for the Indian work, Archdeacon Vincent, of Albany, having supervision of the whole. There being now two clergymen, instead of myself alone as before, the work could be done more thoroughly, and the people be instructed and counselled more closely and personally. Both Indian and English day schools were carried on all the winter for the second time only—I had done this single-handed the previous winter, but only by the help of very imperfect native assistants—and Indian school all the summer as usual, though Mr. Taylor was alone by that time. The Gospel teaching was thus pressed home on individuals in a way that could not be done before. R. Faries, knowing the Indian language and habits intimately, could influence the Indians, and instruct them far better than a white man, unless one with the experience and Indian knowledge of the late Bishop; and under the power of the Holy Spirit they responded to his faithful ministrations.

I can now speak of sober moral conduct on week days, instead of the drinking and disorderly behavior of the past, and of more regular and earnest attendance at the Church services; of a better response to exhortations and remonstrances; of better attendance at Sunday and day schools; of more regular attendance at the Lord's table; of new communicants who, confirmed long ago, had never before communicated, as well as of a small but seemingly earnest class confirmed this winter, and of others almost fit for confirmation. To God be all the glory and praise! I have mentioned fully the human instruments which God has been pleased to use, but I feel very strongly that we may see in this His loving and ready answer to the earnest prayers of many friends, which have been sent up to Him since I lamented to them the sad falling away.

May this brighter picture not lead friends to think that they may relax their efforts, but encourage them to still further intercession! But prayer and work must go together, and you must help us to maintain *at least* the present number of workers. There are three of us constantly engaged in the work of the day schools, besides two native assistants who receive some pay. For I not only have the unwearied assistance of Rev. I. J. Taylor, who has charge of the English day school, but also the valuable aid of my sister, who has given a great impetus to the junior department, of which she has charge. My wife and sister are also about to recommence a sewing class for the Indian girls. Not that I find any less for myself to do than when I was alone, for we have in proportion increased the number of services and classes; I take the daily Indian school, and still can hardly find time for the correspondence and accounts of the diocese. I hope that

you and all friends will bear this in mind, and that the work must fall back and the mission lose ground if our numbers are reduced. But in another year I shall have to find the stipends of missionary and teacher myself. For (1) my sister gives her services free, but when she leaves, probably in 1897, we shall have to engage a paid teacher from a distance, who can give his or her whole time to the school, as there is no one here who can. And (2) after this year the C.M.S. grant for Rev. I. J. Taylor's stipend will cease, and I must provide the stipend of himself or his successor. The best way to help this is by contributing to the St. Thomas (Moose Fort) Pastorate Fund, the interest on which supplies deficiencies in the Moose Fort income.

As to my journeying, it will be best to enclose a copy of my report of it to C.M.S., and here merely to acknowledge my gratitude to God for journeying mercies, a safe conclusion to the arduous trip, and for encouragements received all the way through, and my thankfulness to friends who helped me by their prayers. I wish I could send you a full report of the work done in the north under the persistent labors of Rev. J. Lofthouse. If I had one or two more Lofthouses there I could find work for them. He is now the only European missionary in north Moosonee, with only one native missionary and two regular catechists to help him. I was able to take out, and leave with him, a volunteer from Canada, who will, I hope, some day prove a valuable missionary, and who is meanwhile assisting Mr. Lofthouse while he is learning Eskimo and reading for ordination. Meanwhile he must live, and I have undertaken to provide the means. Mr. and Mrs. Lofthouse are working nobly and bravely bearing their utter isolation and constant privations, and the fruits of their self-denying work are seen among the Eskimos, Chipewyans, and halfbreeds, who are devoted to them. The company and co-operation of Mr. Buckland, whom I have left with them, will, I think, cheer and help them; but more men are needed there and at once.

There ought to be a resident missionary at York Factory, a week's journey from Churchill, and depending, at present, on a resident catechist (Indian) and Mr. L.'s occasional visits. Moreover, I fully agree with Mr. L. that the Eskimo work ought to be extended northward. This would need yet another man, or preferably *two*, as there would not be another white man within two or three weeks' journey, and the solitariness would be fearful, let alone the risk of one being alone. But that is not all we propose for the Eskimos. The very best way—indeed, almost the only satisfactory way—of influencing the Eskimos is by instructing the children regularly and constantly. This can only be done by starting a school where twenty