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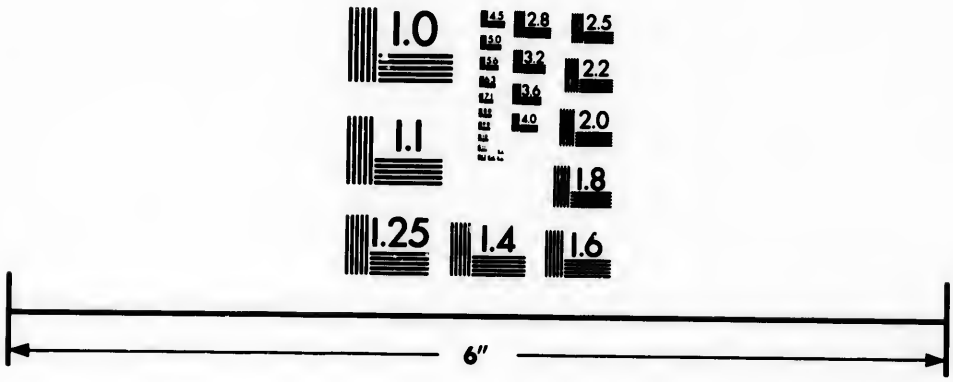

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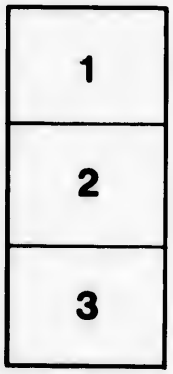

A CHARGE

DELIVERED TO

The Clergy of the Diocese of Rupert's Land,

IN

ST. JOHN'S CATHEDRAL, RED RIVER,

AT HIS

FIFTH AND LAST VISITATION,

JANUARY 6, 1864.

BY

DAVID ANDERSON, D.D.
LORD BISHOP OF RUPERT'S LAND.

LONDON:
HATCHARD AND CO. 187 PICCADILLY,
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1864.

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28 Castle St. Leicester Sq.

TO THE

ARCHDEACONS AND CLERGY

OF THE

DIOCESE OF RUPERT'S LAND

This Last Charge

IS AFFECTIONATELY AND GRATEFULLY DEDICATED,

BY THEIR

FAITHFUL FRIEND AND BROTHER,

DAVID RUPERT'S LAND.

West Dingle, Liverpool,
August, 1864.

PREFACE.

THE apprehension, of which I had some foreboding in the delivery of this Charge, has now become a reality. Circumstances preclude my return to the country which has occupied my thoughts and energies for fifteen years. In a few weeks I shall drop the accustomed signature which connected me with the largest Diocese, in territorial extent, committed to any living Bishop.

Unspeakably painful as is the prospect of separation, it has been a comfort to find that, in the gracious providence of God, a sphere of wide and extended usefulness awaited me on my arrival in England; so that, while health and strength last, I shall thus still be able to work in the vineyard. And although memory must often revert to the land which I have left, I derive consolation from the thought that "the

time is short," and that I shall soon be re-united for ever with not a few from the far-distant wilderness, when "many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Rupert's Land must always have a large part in my affections and my prayers. May my successor have a yet richer harvest of souls, and may "a double portion of the Spirit be upon him."

D. R.

A CHARGE,

&c. &c.

My Reverend Brethren,

We have all, I trust, come up hither at this time, after prayer to God for guidance and direction. Feeling the important consequences connected with such a meeting, you have prayed that it might prove a season of refreshment and encouragement: and, if this sense of dependence has carried you to the Divine footstool, how much more ought it to send me to the source of all strength, in order to obtain suitable words of counsel, warning, and instruction! Realizing more deeply the responsibilities of my office as years roll on, I cannot wonder that, among the papers of an eminent Prelate,* was found after his decease a Prayer, which he appears to have kept continually before him, and to have used at intervals in the preparation of what proved to be his last Charge to the Diocese of Durham. In the spirit, if not in the words of that prayer, would I endeavour to fulfil the duty assigned to me to-day.

* Bishop Van Mildert. See the Life prefixed to his Works, p. 155.

Once more have I been compelled to defer my visitation. Circumstances prevented me from holding it, as had been proposed, in May, when some of the Clergy came in from their Stations, expecting that it would take place. I cannot, of course, summon them again on the present occasion, but must be content to feel that they are with us in spirit. Four years, instead of three, have thus (much against my inclination) intervened since we last met. The same sacred season of the Epiphany again brings us together, inviting us to contemplate the gradual unfolding of the Divine purposes—to ask, in its bearing on ourselves, how the manifestation of the Saviour advances around us, and to look forward with ever-increasing eagerness to "that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." It gives us thus a longer period to review; it inspires more of the cheerfulness of hope in the anticipation of the future, from the natural freshness of the opening year.

The indications of the lapse of time are not, indeed, few. Death has still proved himself the mighty leveller, entering alike the palace and the cottage, carrying off the aged and those in manhood's pride. No death has ever, perhaps, awakened a more universal sympathy than that of the accomplished and highly gifted Prince Consort. To human eye, a most useful life was suddenly cut short. There was no preparatory warning, and, before danger was fully realized, the fatal blow descended. The nation felt that they had lost

a wise counsellor—one who had filled a place of singular difficulty with rare wisdom; and by their public loss they could, in some faint degree, measure the unspeakable loss of the Queen and the youthful members of her family. The sorrow was sufficient to cloud the Christmas joy of the year. Deeper reflection was aroused, and it only then became known how much his calm forethought had directed the current of public affairs—how completely his penetrating mind had mastered the details of every department of the social system—how near the weal of his adopted country lay to his heart—and yet, how ready he was to forego all when the voice of God called him hence! The most remarkable tribute appears to our own mind in the absence of party spirit, the national calm which has since prevailed. The grief of a widowed Queen has been by a tacit consent held sacred, and two years of unexampled political quiet have reigned throughout the land.

The next death which demands our notice was more in the natural course of events. The venerable and much-esteemed Primate, ripe in years and honour, was gathered as a shock of corn in full season. His services to the Church of Christ will only be fully known in the great day of final revelation.* Unwilling should I be to enlarge

* I have somewhere seen a similar remark, made, I think, by Archdeacon Utterton, regarding the Bishop of Winchester, and with much reason. An Episcopate of thirty-five years has been no common gift to the diocese of Winchester. Two brothers!—how large a blessing to the Church of England!

upon them, lest the testimony might be suspected of undue partiality. Admitted to Holy Orders by his Lordship when Bishop of Chester, advanced afterwards to the Priesthood, and subsequently consecrated by him to the high office which I hold (the only Colonial Bishop, if I mistake not, in this very position), I must ever regard his memory with fond and affectionate respect. He was my friend and patron in my early ministerial life, and his friendship and kindness continued to the last. As I received his God-speed on coming out hither, so was I welcomed with the same cordial and affectionate interest by his Grace when I returned home with my report of the first seven years. His influence I consider to have been a happy one for the Church of England. His Episcopate in Chester formed an era in the North; the consecration of upwards of two hundred churches by a single Bishop had not taken place there since the Reformation.* But the growing labour was found beyond the strength of one man, and a division of the unwieldy charge was proposed. Another Diocese was marked off, and that one is now the second in population in England,† the next to that of the metropolis.

* A similar work was carried on at the same time by Bishop Blomfield in London. The total number of churches consecrated by each of the two prelates was very nearly the same.

† By the census of 1861, the diocese of Manchester is second in population. Had there not been any division of the See of Chester, it would by that census have exceeded the population of the diocese of London.

From the onerous duties of the See of Chester he was summoned to the Primacy at a critical period, but the same meekness of wisdom characterized him in the sphere of higher authority, and gained for him universal love and respect. His eye took now a wider view; it ranged over the churches of the dispersion, the widely scattered branches of the Colonial Church, as well as the Dioceses of the Church at home. For them he laboured and prayed, heartily thanking God that he had been called to rule over a more extended Church than any predecessor. How different his survey and prospect from that of Archbishop Secker, one hundred years before! To that prelate he bore perhaps the nearest resemblance, and from his Charges he often quoted appositely and largely.* Indeed, if we were asked to select the three points to which the efforts of the late Archbishop were most directed, and in which his influence was most successful, we should mention a greater distinctness in the statement of doctrinal truth,† a stricter enforcement of the practical duties of the Clergy,‡ and a ready willingness to co-

* As especially in his Primary Charge at Canterbury, pp. 26, 37.

† Take, for example, the clearness with which Christ is made the centre of all religious teaching in his first Charge; the boldness with which, in the Charge of 1841, the doctrine of Justification by Faith is stated against all perversions, and the idea of Reserve strongly reprobated. So, in a later Charge (1853), mistaken views of the Church are dwelt on, and proved to be the source of the leading errors of the day.

‡ This may be seen in the *Speculum Gregis* appended to

operate in a friendly spirit with the good and excellent of other communions. Now, in these three points the two Archbishops were alike distinguished in their respective periods of the Church's history.* Let me only add, that it is to Archbishop Sumner you would owe a debt of gratitude, as being the link that would connect our Church in this land with the history of the past—the link to connect you with Canterbury, and through Canterbury with Augustine and the earliest days of the British Church.† And in reminding you of this, let me ask your prayers for him, who in the good providence of God has succeeded to the Primacy, whose best recommendation was a similar Episcopate of twenty years, passed in the busy activities of a Northern Diocese, with a singleness of purpose which rendered him there beloved by a devoted Clergy. May we often remember him in our supplications, that he may see our

his first Charge at Chester, and which was to be filled up by each Deacon before appearing for Priest's orders, and in the mass of statistical details in the Notes to each subsequent Charge.

* For the third point in the case of Archbishop Secker, see Life by Bishop Porteus, pp. 73, 74. "With some of the most eminent of the Protestant Dissenters—Watts, Doddridge, Leland, Chandler, Lardner—he maintained an intercourse of friendship or civility; and to such amongst them as needed help, showed no less kindness and liberality than to those of his own Communion."

† It is to be hoped that a sketch of the late Primate's Life will ere long be given to the public; such a sketch as that of his predecessor, Archbishop Howley, by Archdeacon Harrison; or that of Archbishop Secker by Bishop Porteus.

Church in peace and prosperity during his life and rule, and may hand her down, with even a larger heritage among the nations, to our children's children.

But there is yet another Prelate to whom duty and affection would prompt more than a passing reference to-day—another taken hence in advanced years since we met, to whom I referred in my last Charge, and to whom I afterwards dedicated it, as a suitable tribute to the Senior Colonial Bishop of our Church. Though immediately connected with the See of Quebec at his death, Bishop Mountain can scarcely be viewed as the Bishop of a single Diocese by the future historian of the Church in Canada. Nursed in the Episcopate, receiving it almost by hereditary transmission,* he had at different periods of his life exercised Episcopal authority, from Quebec and Labrador to the Red River. His line and measure had reached even to you—one before me having been ordained by him both Deacon and Priest.† His knowledge of the past thus stretched over a very long period of time—his actual oversight ranged over half the breadth of this continent. With the full use of his faculties spared almost to the last, he was able to worship in public on Christmas-Day, and then, after a few days' illness, as at this holy season last

* Dr. Jacob Mountain (the late Bishop's father) was Bishop of Quebec from 1793 to 1826; Dr. Stewart then held the Bishopric for ten years; to whom Bishop G. J. Mountain succeeded in 1836, with, for a time, the title of Bishop of Montreal.

† The Rev. A. Cowley, ordained Deacon in Montreal, Feb. 28, 1841, and Priest at the Red River, July 7, 1844.

year, entered into that "rest which remaineth for the people of God."

But these deaths were all at a distance, it may be thought—far removed from ourselves in position and worldly rank. Are there any vacant places nearer home? has death been among ourselves! I sometimes think that I may have spoken too strongly in my last address to you regarding the extreme healthiness of the land—our comparative exemption from many of the shapes of illness prevalent elsewhere. In the interval, at all events, the messenger to whom all must listen has entered your families with greater frequency, carrying off the parent and the child, and marking many of your homes with loss and bereavement. And as regards God's ministering servants, the first death has taken place in our own body—the first of my own Ordination that has yet died. Called into the vineyard of the Lord when I visited England, and ordained Priest when I was last at Moose, Mr. Fleming enjoyed but a short ministry on earth. My text, I well remember, in ordaining him was, "Do the work of an evangelist, make full proof of thy ministry." It is a comfortable thought, that he was indeed an evangelist to the Indians of Albany and the Bay, that he spared not himself, that his willingness to be spent in his Master's service, and a too adventurous exposure to the risks of climate for the good of souls, may have accelerated his end. After going to the sunnier shores of the Mediterranean for his health, he was permitted by God to return and to breathe his last, as he had prayed

might be the case, under the paternal roof.* To him, I doubt not, to live was Christ, and to die in that case would be his eternal gain. Let the removal of one of our younger brethren in the ministry speak solemnly and powerfully to us all, and, whether our remaining days of service in the sanctuary be many or few, may God give us grace to make full proof of our ministry, so as at last to finish our course with joy.

There are, however, subjects, my Reverend Brethren, much more to be deplored than death. To us, as ministers of the Gospel, as those concerned with the welfare of souls, the most painful topic is the gradual spread of a spirit of Scepticism and Infidelity. To the uprising of a spirit of doubt we alluded on a former occasion. You can all see that it has made greater advance since that time. Still, I think that there are reasons which may lead us to infer that God is graciously holding it in check, and that it is not likely to assume the formidable proportions which it did at the close of the last century.

There was enough to create serious alarm in many of the contributions to the "Essays and Reviews," the more so from the position and personal weight of some of the authors. But that publication found an adequate answer to most of its statements in the two more celebrated Replies. The subject of Miracles was ably met by Mansel;†

* The Rev. Thomas Hamilton Fleming died at Middleton, near Cork, July 24th, 1862.

† In a separate publication also by Dr. Lee, of Dublin.

that of Interpretation by Professor Ellicott, now Bishop of Gloucester. Other topics were handled by different writers; as that of Prophecy very successfully by Dr. M'Caul, and that of the Atonement (the subject of his previous Bampton Lectures) by Dr. Thomson, now Archbishop of York. To these were added the more general reply of Burgon, in sermons from the University Pulpit at Oxford; and a very satisfactory work, in which all the points on which Scripture is now assailed are met with his accustomed power, "The Bible and Modern Thought," by Birks.*

The subject had almost died away, when a much more determined attack was made on the volume of Scripture from an unexpected quarter. The field was in a measure changed, and the arena of controversy was transferred, as many had anticipated would be the case, from the New to the Old Testament. It was the more to be lamented, as coming from one in the highest position in the Church, commissioned himself to guard the fountain-head and send forth teachers of the truth. It is the more to be lamented by ourselves, as coming from one engaged in Missionary labour, where all are supposed to be concerned with the realities of life and the interests of the undying soul—too much occupied with these to have time for specu-

* Two thoughtful and suggestive Replies on Miracles and Inspiration were published by the Rev. J. Chapman, but the hand of death arrested the further progress of the work, and deprived the Church Missionary Society of a valuable and laborious Secretary.

lative abstractions. Yet in such a quarter the evil appeared, and as native war seemed to be defacing the fair work of God in New Zealand, so in Africa it was native doubt, the mere suggestion of an inquiring Zulu, which unsettled a Bishop's faith in the opening books of the lively oracles of God!

Already the effort of the Bishop of Natal extends over the first six books of Scripture, and whether he is to drive his ploughshare through each remaining book in succession does not yet appear. There seems an uncertainty in his own mind as to the ultimate issue—how far, as he writes, "it may require us to modify our present views of the Mosaic system, or of Christianity itself."* He declines even to state what may be the effect on Christian doctrine, until, to quote his own words, he knows "what is the residuum of real fact left behind when the Pentateuch is thoroughly examined."† In such a state of mind the question need hardly be put, Can he teach others if himself not fully assured whither his own course may carry him? We cannot wonder that the Bench of Bishops at home (with scarcely an exception), with those of the Colonial Church who happened to be in England, should have joined in a strong condemnation of such a melancholy work. And, what is even more likely to produce an effect, we cannot feel surprised that his own Archdeacon and Clergy, and since that the Laity of the diocese, have issued an Address, stating their own adherence to God's

* Pentateuch and Book of Joshua, Part II. p. 268.

† Ibid. Preface to Part II. p. 16.

blessed Word, and their grief and distress at what their Bishop had done to undermine it.

Nor are you yourselves, my Reverend Brethren, uninterested in this attack, as the Bishop levels against the clergy generally a sweeping charge of using with conscious insincerity the Word of God. To this I doubt not you would give an indignant answer, that as at Ordination you have professed your belief in the Canonical Scriptures, so use had only endeared them to your souls. At first, indeed, we may almost shrink from expressing in such strong terms our deeper feelings, but on nearer approach we need not offer any apology for the severity of remark. It has been truly and beautifully said, that "the delicacy exhibited in forbearing unnecessarily to shake the faith of others, is a measure of the disinterestedness of the doubter."* In the case before us we are unable to discern anything of this delicate sensitiveness. There is rather a tone of fixed defiance—an unblushing assertion of the solitary possession of the Truth.

Now it is at once acknowledged that our Church is not so strong in the interpretation of the Old as of the New Testament. We imagine, that in very few of the Churches of the Reformation has the study of the literature of the Old Testament proceeded *pari passu* with that of the New:† it has

* Farrar, "History of Free Thought," p. 19.

† Has our own University kept up the study as fully as she ought, ever since Bythner (1664) dedicated his Lyra to her as "Almæ Matri, Academiæ Oxoniensi, Linguæ Hebrææ antiquissimæ cultrici, in eâque . . . toti coronæ studiosorum lectissimæ?"

not taken such deep hold of the theological mind; it has never, we are willing to allow, occupied its true place. The Church rested, perhaps, in the thought, that the sanction of her adorable Head was sufficient to stamp and seal it—that the acceptance of the Jewish Church and contending parties in that Church was a guarantee of great weight and authority, on which she might safely fall back. In the hour of need, however, champions have appeared, well able to answer on the Lord's side. To Dr. McCaul especially is the Church indebted for meeting the assault on Jewish grounds and with well-tried weapons.* Not, indeed, that all the points in dispute require this deeper knowledge. Many of the arguments advanced as based on the so-called "higher criticism," admit of easier refutation from any well-instructed minister of God.

Unspeakably painful is the study of such a production, much more so (to my own mind) than that of the "Essays and Reviews." For here it is Scripture which verse by verse is assailed, and the chaff separated from the wheat according to the intuitions of man. Is it not another proof of the truth of the declaration, that God "turneth wise men backward and maketh their knowledge foolish?" When I observe the minute and laborious toil with which the chapters of the Pentateuch are analysed, and on the authority of a

* The tidings of Dr. McCaul's death, so much to be lamented at this time, had been received before the delivery of the Charge, but after it was completed. It was thought better to allow the reference to stand as above.

very uncertain canon, and very sweeping generalizations resting on it, some assigned to Moses, others given up as wholly void of historical truth—portions assigned to Samuel and the Schools of the Prophets, and the Book of Deuteronomy given to Jeremiah or some later writer—when I find the same process applied by German critics and by the Bishop, following in their wake, to the Book of Psalms,* I feel continually reminded of those of whom an Apostle writes—"the unstable," who wrest the Scriptures.† Unstable surely are they not to rest in the teaching of Moses, to reject whose writings was, according to the Saviour, to reject Himself;‡ from whose heaven-directed act the

* What is the amount of direct proof that Num. x. 35, is quoted from Ps. lxvii. i., or that the Song of Deborah (Judg. v.) is taken from the same Psalm? Are not these rash conjectures? Again, is it not very difficult to believe that 'Thy Throne, O God' (Ps. xlv.), refers to David, and that "Awake, O sword, against the man my fellow" (Zech. xiii.) refers to the reigning king? Why does the Bishop ignore the Divine Commentary on these passages in Heb. i. and St. Matt. xxvi.?

† 2 Pet. iii. 16, ἀστήρικτοι στρεβλοῦσιν. How life-like the picture of Alford commenting on these words: "Unstable! those who, wanting firm foundation and anchorage, waver and drift about with every wind of doctrine. Such persons are stirred from their Christian stability by every apparent difficulty, are rendered anxious and perplexed by hard texts; and showing more anxiety to interpret them, somehow, than to wait upon God for their solution, rush upon erroneous and dangerous ways of interpretation." So also Distort, στρεβλόω, properly, to twist with a handscrew or windlass. Hence, to torment; and then metaphorically, to distort, pervert, strain in meaning.

‡ See the proof clearly drawn out in "Christ's Testimony

Saviour, in converse with Nicodemus, derived the lively and impressive type of His coming sufferings on the cross; from whose history (and that the very chapter most cavilled at) the Saviour gathered argument and proof of the future state, and of the present blessedness of the departed; and from whom the Saviour discoursed so largely of Himself on the blessed day on which He rose from the dead. And what more palpable picture could be presented of the distorting and wresting of Scripture, than the method in which they tear it rudely piecemeal, playing, as if in sport, with its *disjecta membra*—dissecting, mutilating, transposing at their will?

We can only hope, my Reverend Brethren, that "the tide-wave of Scepticism"* has reached its highest flood-point. It has been said by the recent historian of Free Thought, that doubt recurs in cycles, and that periods of restless and fermenting intellectual activity are unfavourable to religious truth. He argues that such crises are periods "of temporary peril, but of permanent gain"—that progress, according to what has almost passed into a proverb, is by antagonism. May it be so! One, who wandered far in error and found little rest for the sole of his foot, has returned, acknowledging his fatal mistake.† Oh, that it might be the case

to Moses;" a Sermon by the Rev. E. R. Jones, Rector of Limehouse.

* Birks.

† The Rev. J. McNaught, formerly of St. Chrysostom's, Everton, Liverpool.

with the Bishop who has so cruelly disturbed the peace of our Church! Glad should I be to feel persuaded that these doubts and struggles were carrying us to a haven of rest—that, according to the expression of the author above quoted, they might prove, "in the order of a merciful Providence, the transition to a more deeply-seated faith."

Far be it from us to desire for a moment to check the spirit of free inquiry. Our wish would be rather to encourage investigation—to meet in every way the intellectual demands of the age, and to promote the highest learning. We should wish every blemish removed from our formularies,* and should still be favourable to some changes which would, we think, enable our Church to stand forth "fair as the moon, clear as the sun, and terrible as an army with banners." We should like in this way some change in the Act of Uniformity, the removal of "the unfeigned assent and consent"—the retention of the declaration of adherence to the Prayer-book, required by the canon which you all made at the time of Ordination. But we should be very unwilling to give up subscription to Articles of Faith on the part of the clergy. We think them the necessary limits within which the teaching of the Church must be confined. It has been thought that their narrowness has lessened the number of

* Why should not, for instance, the Marriage Service be reduced to the shape in which, if I mistake not, it is customary to use it at Royal Marriages—the introductory preface abridged, something after the pattern of the American Prayer-book?

candidates for Ordination; that relaxation in this direction would at once enlarge and extend our boundaries. We doubt it much, and would rather hold the opinion that it is the indefiniteness of the teaching of the Church, the undecided tone of the last few years, which has diminished the number of applicants for admission. Let it be clearly known beyond dispute and cavil what are the true doctrines of the Church, and the ranks of the ministry will soon be replenished with willing and devoted sons. It is the uncertainty of the terms of allegiance, the haze and indistinctness which has been thrown over all truth, that lessens, we feel persuaded, the number of those who would range themselves under her standard.

Such is the one subject which causes disquietude and pain in the condition of the Church. There are, however, signs of better things, tokens of encouragement. The noble appeal of the Bishop of London for a million of pounds in the next ten years for the spiritual relief of the metropolis—the united effort in Southwark to raise the incomes of the Clergy in that Deanery—are movements in the right direction. Nor are the reports from the Universities on the whole unfavourable: two very competent witnesses have borne testimony to the deeper spirit of earnestness, the more patient study of the Scriptures, which mark these seminaries.* And, indeed, the intellectual trial is not confined to our own Church—it is a mark of the age, and is

* Burgon on Inspiration, p. 19. Westcott on the Gospel Miracles, Preface, p. 10.

found in other communions. It exists in France,* as well as in most of the Churches in Britain. From the experience of the past, we may hope that a period of rash and unbridled Scepticism may lead to a reaction in the other direction—that the naturalism† and materialism of the present day, the wild and extravagant assertions which have been put forth under the guise of historical criticism, may give way to a period of deeper, humbler, and more reverential study of God's Word.

With this uneasiness in the Theological world there are clouds in the distance on the political horizon. There is tranquillity at present, but there is preparation lest evil should come—there are symptoms of difficulty on the European Continent. In New Zealand there is a war, which, though of small dimensions, would surely show the necessity of troops in this settlement and country. Too grateful we cannot be for that peculiar Providence which has hitherto watched over and protected us. The fear of the Indian has never disturbed us: God has given us favour in the sight of the heathen. He has fulfilled to us His promise, "I will be unto her a wall of fire round about, and will be the glory in the midst of her." But still we have scarcely the security of former times, and there is a measure of growing independence in the Indian

* See the "Life of Jesus," by M. Ernest Rénan.

† Dr. M'Cosh has very seasonably called attention to the remark of Leibnitz, that "the last of heresies may be, not Atheism, but Naturalism publicly professed."—*The Supernatural*, Preface, p. ix.

mind which would dictate the wisdom of precaution.

While there is, however, peace in the Old World, the scene of war has been transferred to the New, there to rage on a mightier scale, and with aggravations that weigh down the spirit. How little could this have been anticipated when we met as on this day four years ago! During the summer of that year we travelled over many hundreds of miles in those States, and saw a noble land rejoicing in a large measure of the good gifts of God. We beheld civilization spreading northward and westward with rapid strides, and heard the people, with all the buoyancy of a nation's youthful hope, anticipating an unbroken course of onward progress. All this has been ruthlessly checked, the march of civilization retarded, and their advance (and ours, in some degree, with it) thrown back many a long year. We cannot look upon these things unmoved: the desolation of a fair land—the sufferings of a noble people. How many already the widows and orphans left to mourn in bitterness of soul! how full, even to overflowing, the cup of human misery in the two years and a-half of civil strife! And, alas! the end is not yet, nor can human foresight predict when it may come. With each year of protracted warfare the bitterness of passion will increase, and the probabilities of a peaceful issue diminish. We can but commit the case to Him whose prerogative it is to overrule evil for good. Already, on two former occa-

sions,* when issuing a Form of Prayer and Thanksgiving for special mercies vouchsafed to ourselves—the withdrawal of an apprehended flood, and the gathering in of an unexpected harvest—we ventured to add a Prayer for the Heathen, those still in darkness in our vast wilderness, and also a Prayer for Peace,† for those bound to us by so many ties passing through affliction and trial—for those parts of the continent on which we dwell where war and bloodshed rage. We then joined in prayer that God would "heal their sores and troubles, assuage their dissension and strife, that ere long peace, and harmony, and brotherly love, might be restored to their borders." This prayer, or something of a similar hearty supplication, we would still recommend to you, for surely we may point to that land and say, in the Prophet's words,—"Pray unto the Lord for it, for in the peace thereof shall ye have peace." We cannot be insensible to what is taking place so near us; from over the frontier, not many miles off, we can almost hear "the sound of the trumpet, the alarm of war." Many are the friendships which we, almost all of us, have in that land; with many of the Bishops and Clergy of our Church among them we have long been on terms of correspondence, and each year has only drawn closer the bonds of fraternal intercourse.‡ I know not one who has pleaded more boldly and perseve-

* On Dec. 27, 1861, and Dec. 29, 1863.

† See Appendix A. ‡ See Appendix B.

ingly on behalf of the Indian than Bishop Whipple.* I know not a truer or warmer friend of the Chippeway or the Sioux. He had already commenced a Mission among the Dacotahs, and had gathered together for instruction at Faribault some of the children and orphans of that tribe, when that ill-fated massacre took place which brought a portion of the Northern Army into the adjoining State, and is likely to consign the remnant of that unhappy nation to the sword. Oh, that they had been wise, that they had understood these things, and had known beforehand their day of visitation! How manifest the power of Satan here to blind and to destroy! At the time when Christian love was ready to gather them under her wings, and place them within the fold of the Redeemer, that spirit of barbarity, that fiendish thirst for blood, suddenly reappears among them, which is bringing upon them a righteous vengeance, and will eventually sweep them, it is to be feared, from the face of the earth. The nearest parallel, indeed, to the massacres in Minnesota and on the Upper Missouri would be in those of Cawnpore and Eastern India, Satan exhibiting a similarity of agency in either hemisphere. But these are only the outskirts of the war. At the heart and centre it still continues to rage with little of abated violence, and the winter has closed upon it with very small hopes of peace.

* I refer especially to his manly letter to the President on behalf of the Indian. I find since, that Bishop Lee of Iowa co-operated heartily with Bishop Whipple in his representations to the American Government.

It is, however, more than time that we pass to a review of what we ourselves have done, and afterwards proceed to offer some suggestions on the varying phases of your own work.

Soon after we last addressed you we again visited Moose, and found, as on our two previous visits, a large amount of energetic and well-directed effort. We held an Ordination there, the recollection of which must ever be hallowed by the early removal of him then admitted to the Priesthood. A Catechist, whom I had left there on my former visit, and who had in the interval laboured with zeal and efficiency, was on the same occasion ordained Deacon. It were almost vain to state in words the wants of a single district of this widespread land: so much in men and means would be requisite to overtake it in its length and breadth. With two European labourers, and three to cooperate and assist of those born in the land, we could imagine the spiritual necessities of the Southern department in some measure supplied. The coast of the East Main, as far as Ungava Bay, might thus be overtaken; the Indians and Eskimos between Labrador and Moose would all have the opportunity of hearing the Gospel, while the interior might be visited periodically along the Moose and Albany Rivers. But this is after all only a pleasing vision, and in the view of the scattered population we can but exclaim in unavailing regret, "By what shall they rise, for they are small?" And the whole country is made up of a repetition of such districts.

On our return from Moose, partly because of family reasons, we took Canada on our way. While there, I preached in the four Cathedrals of Quebec, Montreal, Toronto, and London, and also in Ottawa, which it was then thought might become the seat of the Bishopric in process of formation. It was not, eventually, the fortunate spot, Kingston being selected for the purpose, with the title of Ontario for the see. This now makes the Tenth Bishopric in the British North-American Provinces.

It was at the same time my privilege to witness the arrival and enthusiastic reception of the Prince of Wales at Montreal. Having been commissioned by yourselves to do so, I had the honour of presenting to His Royal Highness the loyal Address of the Governor and Inhabitants of the Colony, and also that of the Clergy, which were subsequently graciously acknowledged on the part of the Prince by the Duke of Newcastle.* We cannot but hope that a deeper interest may, in consequence of that visit, be felt by the Heir-Apparent in the welfare of the British possessions on this continent. How little one then knew how soon the cloud of grief would gather around the Royal brow, leaving on him a larger amount of responsibility, and depriving him of the ready advice and judicious guidance of a tender and affectionate Father! How urgent on every ground, my Reverend Brethren, the call to earnest prayer that the union, since so auspiciously formed, may prove a

* See Appendix C.

source of stability to the throne, a lasting blessing to the Prince and his youthful Princess, a joy and solace to her Majesty in her deep and abiding grief!

The close of our own visit was saddened by the death of one, to whose administrative talent the country owes much, and from whom I had always received much courtesy and kindness, the late Governor-in-Chief of Rupert's Land.*

Since that prolonged absence of four months I have not paid any distant visits. With the exception of one happy trip to Fairford, I have been unable to leave home for any time. The erection of the building in which we are now assembled has occupied almost too much of my thoughts, and yet it is only as I predicted in my Third Charge, that, if I should live to spend other seven years in the land, a portion of them must be devoted to the task of building. Three of them have very largely been so employed; at least the summer months, the only period available for the purpose here. And now I would thank God that it is so far completed as to admit of our worship: I cannot but acknowledge, that His special providence has been with us, so that not a single accident or mischance has happened throughout. Ignorant as I am myself of the details of each separate department of the work, I feel most grateful that the general effect of the whole is pleasing to the eye. I often gaze with pleasure at the tower, with its pinnacles pointing

* Sir George Simpson, Governor from 1821 to 1860.

heavenwards, especially when seen in the light of the sun going down in the west, with those gorgeous tints which mark the day's decline in our clear climate; and to all the bells give forth a cheerful sound of a Sabbath morn, inviting to the worship of Almighty God. To friends at a distance we owe more than we can ever repay; to many of their kind gifts I have referred before, and would now only add the mention of the bequest of an aged and revered friend,* whose legacy of 250*l.* has most opportunely assisted in the completion of our tower.

The day may come, as civilization advances and strangers flock in, when this structure shall give place to another more befitting its name, and more harmonizing in architecture and proportion with those time-honoured Cathedrals which are the glory of other lands, and even with those already erected on this continent.† It may then take its more appropriate place as one of the Parochial Churches. In the meantime, it may in some feeble measure, and, we are inclined to think, with something of a graceful adaptation to the present humbler position of our land, fulfil to us the purposes of a Cathedral, if we but seek in it God's blessing, and find, according to our text in opening it, "Jehovah Shammah."

* J. Clarke, Esq., Beaufoy Terrace, Maida Vale; a highly esteemed member of St. Paul's Chapel, Kilburn, where I once ministered for a season.

† Especially the Cathedrals of Montreal and Fredericton.

It would be the Mother Church of the scattered churches of the land.

It is itself one of Ten such, stretching from the Atlantic to the Pacific. The first, that of Nova Scotia, was planted more than seventy-five years ago, to which others were gradually added. Some have grown rapidly in importance from the influx of population; as that of Toronto, which has thrown off two dioceses since we have been among you, and still contains the largest number of churches after these two subdivisions. The very plan of our interior arrangement was intended thus to speak to the eye—the stalls were to suggest the thought of the ten dioceses—to mark a definite historical period, with which comparison might be made at any future time.

More difficult is it to represent in any outward shape the ever-fluctuating number of the churches which branch out from us, so to impress it upon the mind of every worshipper that each may, every Sabbath, lift up the prayer for the scattered churches of the land to Him that walketh among the candlesticks. How effectual might the incense of much earnest prayer to this end prove, so that this Cathedral might indeed become a fruitful mother of churches! Already we have four on the Red River, as many on the Assiniboine; and besides these there are Devon and Stanley, Fairford and Westbourne, York and Fort Simpson, Moose and Albany: in all these spots churches are erected or in progress. Now, in counties or dioceses of England, the churches are often found to conform

to a common type—over one large district the tower, over another the spire prevails, and so with the minuter shades and varieties of architecture. Impossible it would be, even if desirable, to have this exact uniformity over this mighty extent of territory; the varying circumstances of the country, the severity of the climate as we penetrate northward, would compel change and modification. Still, improvements in taste and interior arrangement are gradually taking place. What may be effected in these respects, even within a very small compass, is sufficiently seen at Westbourne. Would that we could plant such a Church, correct in symmetrical proportion and detail, at Fort Youcon, our most remote station, and that in due time Churches might cover the surface of the land, meeting the traveller whithersoever enterprise or the desire of gain might carry him!

The Cathedral would be also a centre of Missionary operation, a focus of spiritual light.

In it, for the most part, would the Ordinations be celebrated,—in it those sent forth would undertake their vows in your presence, and assume their weighty responsibilities. Of this you had a very striking and significant example in the solemn services of last Whit-Tuesday. Four were then ordained priests within these walls—the largest Ordination we have yet held, all of them born in the land, all sent forth to different spots.* The

* Rev. T. Vincent, Rev. H. Budd, jun., Rev. J. A. Mackay, C.M.S., and Rev. Thomas Cook, S.P.G.

four in their birthplaces would, I delight to think, represent to some degree the extent of territory—those mighty rivers which are the arteries of the land, Rupert's River, Albany River, the Red River, and the Saskatchewan. Immediately after Ordination they passed hence by canoe or boat, or over the prairie, to their respective spheres of labour; but their minds will often revert to that day,—to this place, "from which they were recommended to the grace of God, for the work which they are fulfilling." Oh that this might be an Antioch, a centre of deep vital Christianity for the land!

It ought to be besides, if I mistake not, an Intellectual centre.

Here, according to the idea of our Church, would be the means and instruments of learning. The College would be here in theory, if not in fact. In a more thinly-peopled and isolated diocese it may be impracticable to collect a sufficient body of well-qualified teachers; it may be difficult to assemble a nucleus of students, who shall carry on their pursuits with the life and competition of other spots. The work may, for these reasons, be better conducted elsewhere, at least for a time, as we have partly learnt by experience. But still, in sending forth a Bishop, the Church would suppose him an intellectual centre; and if in other lands, how emphatically in this, so far removed from the appliances of civilized life! It is on this account that I look with pleasure on the Diocesan Library. of about fourteen hundred volumes, which is now formed and deposited among

you. By access to it, any clergyman may study the rich divinity of former periods, as well as familiarize himself with the leading questions and controversies of the day. Most works bearing on the exposition of the Word of God are there; a portion of the standard works of our own Divines: there, too, as necessity obliges us to have knowledge of them, are attacks on the faith, for which we blush, but along with them also the best replies which the watchmen on Zion's walls, who could not hold their peace in such days of rebuke, have sent forth against the foe. And I hope that these stores may be carefully kept, and, ere long, largely added to.* They are doubly valuable in such a remote spot; but, with our growing facility of communication, it will not be so difficult hereafter to supply that which is lacking. And here I cannot but express my astonishment that, amid all the absorbing interest of internal strife, works on Theology and those of a more abstract character should still have been so largely republished in the United States. It is not a little creditable to them that it should be so, proving that there must be a demand for works of this description, and affording a guarantee that the minds of the Clergy (at least in the leading centres of thought) would desire a full

* I was unable to obtain a gift of books from the University of Oxford, from not having a separate building for the Diocesan Library. This is a necessary condition in all such grants. The difficulty here would be to maintain and warm a detached edifice.

acquaintance with the highest theological literature of the age.

Other uses there may be of a Cathedral Church and centre; but these it may be sufficient to specify as its more immediate objects here.

For Synodical action I do not think that we are yet ripe, and my reasons would be our essential difference from other dioceses, and the great difference among your respective parishes and districts, which would render any common system of representation impossible. In Canada there are five dioceses all resembling each other, and now welded together and cemented in one Provincial Synod, with a Metropolitan at their head. To the east there are the three dioceses of the Lower Provinces: to the west, British Columbia and ourselves. Of British Columbia I cannot of course speak, but we are ourselves wholly different from any of the other dioceses of the continent. There is, as was lately remarked by one engaged in the work,* a great and essential difference (though often unnoticed) between a Colonial and Missionary Diocese. We partake in some degree of the character of both: but the latter element, as you know, largely preponderates, and stamps its impress upon us. Now there is a necessary elasticity in the conduct of all Missionary operations on a large scale,† which can

* The Bishop of Melbourne, at the Church Congress, Manchester.

† I am aware that a Diocesan Synod has taken place at Waiapu; but there, if I am right, it is a purely Missionary

very little become the subject of uniform rule and rubric. There is an ever-shifting variety of circumstance, which no pre-arranged plan can meet: here a new language or dialect; there a fresh body of inquirers and converts, and those converts varying indefinitely along the scale of knowledge as well as in outward condition. The picture has been drawn to the life by one who has never, it is true, himself made trial of Missionary life, but whose occupation has been the survey from a distance of a thousand such fields, and whose ripe experience, so acquired, generalizes the result in a view which none with the scene before them could draw more correctly. "The work," says that servant of God, whose care as it were, is of all the Missionary Churches,* "is so varied, and its emergencies so sudden, that the evangelist must be left to act mainly on his own responsibility and judgment. It pre-eminently requires independence of mind, fertility of resource, a quick observance of the footsteps of Divine Providence, a readiness to push forward in that direction, an abiding sense in the mind of the Missionary of personal responsibility to extend the kingdom of Christ, and a lively conviction that the Lord is at his right hand." These, my Reverend Brethren, are words of weighty wisdom, and very sinful would it be in one placed in authority to repress, by a rigid adherence to

Church, and all are within a reasonable distance of the centre, so that a large proportion can meet together at any given time. In these two points we differ materially.

* Rev. Henry Venn, B.D.

form, that yearning love of souls which would seek to break forth on the right hand and on the left, and would become all things to all men, if by so doing you might save some.

While I cannot report to day any large progress, I feel the deep conviction that God must have some gracious purposes in planting and preserving us here, so far from our fellow-men, at the heart and centre of the continent.

One change has already taken place. The Company so long connected with the government and best interests of the country has passed away, and the one, which succeeds, enters upon its duties pledged to open up the land by direct communication from Canada to Columbia. That these are only preparatory steps I feel persuaded, an intermediate agency which will be superseded by something more permanent. The next Session of Parliament will, I make little doubt, grant at least to a portion of the territory the privileges of a Colony of the British Crown. No one, I think I may say, is more anxious to carry out these plans for the future than our present Governor-in-Chief. For him we have now introduced the usual form of Prayer, assimilating thus our worship to that of Canada.* Nor can any deliberations of weightier importance be imagined, than those in which, with Her Majesty's Colonial Secretary and the newly-appointed Governor of the Company at home, he may be called to take part, by which the face of

* See Appendix D.

the wilderness may be changed, and unity of law and order, and the comforts of social life, cover this land in its length and breadth.

We are at the present moment twenty-three. As before, I have been anxious to leave all in Priest's Orders. Under the circumstances of the country, until some larger influx of settlers take place, or the population gather around new centres, I should scarcely look to our exceeding twenty-five. Only one European labourer has been added to our number,* so that our Ordinations stand five Deacons and six Priests—of those ordained Deacons, the Europeans being to the Natives in the proportion of one to four. I think this would in some measure prove that we are seeking to do our part, and it would, I humbly imagine, give us some claim on help from abroad. It would be very culpable remissness were I not to mention, that we have the gratuitous services of one of the Clergy reported.† We have been looking anxiously for some months for one, promised us by the Colonial and Continental Church Society. A slight interruption may have taken place in their operations, through the promotion of their late Secretary to the Bishopric of Goulburn. It is to the exertions of Bishop Thomas that the Society owes its present position of widely extended influence. His duties have been divided between two Secretaries, one of them to take the Colonial correspondence as his peculiar

* The Rev. T. T. Smith, Stanley, English River.

† The Rev. Thomas Cochrane, Assistant Minister at Laprairie.

sphere; and in their hands I am sure the Society will not suffer loss.

We notice, too, in the account of a recent dismissal from the Church Missionary College, that a Catechist is set apart for our diocese.* The arrival of these two would bring us up to twenty-five, the number we hope to be able on an average to maintain, exactly a five-fold increase in the fifteen years. I ought, perhaps, also to say, that we have lost the services of the Rev. Robert Hunt, of the Church Missionary Society, who came out originally with myself. His memorial would be the striking Church which he succeeded in erecting on a commanding point in the English River, and the ingenious symbolical system which he thinks would not only represent the various Indian tongues, but also comprise all the vocal sounds possible in human language.

The number confirmed has been 307 on nine different occasions, giving an average of 34 in each. The largest number, as is very pleasant to notice in such a diocese as our own, was at the Indian Settlement, where 79 were presented. There would have been an addition to the total had I been able, as in former years, to visit more largely.

Of Burial-grounds, we have consecrated those of Headingley, Westbourne, and Fairford. We have opened a new Church at Laprairie; another, built through the untiring energy of Archdeacon Cochrane, is, I believe, very nearly ready to be

* Mr. R. Phair reached the Red River shortly after the delivery of the Charge.

opened, these two Churches to be formed into one united Parish. A Church and Burial-ground, that of St. Clement's, Mapleton, will, if God permit, be consecrated in the course of next week. As regards the future, there would be enough to do: St. Paul's Church must be rebuilt ere long, and a new one erected at Headingley.

Of Stations opened since we met, we think with very peculiar pleasure of that most distant point now gained and occupied, Fort Youcon, on the Russian frontier, where one from the Red River, who may therefore feel himself entitled to the character of a Missionary, is labouring, and from whom the accounts of the docility of the Indians around continue very favourable. To it I would add the mention of the Station of Claremont, at Touchwood Hills, which, I regret to say, I have not yet seen, but of which even those uninterested give pleasing reports; where our Catechist, Mr. Charles Pratt, is, I hope, doing good service. A second permanent Station has been taken up by the Society for the Propagation of the Gospel, that of Fort Ellice, and is likely to prove a spot of growing importance, as it must almost of necessity remain ever on the highway of the West. Churchill, on the Hudson's Bay, is occupied by the Church Missionary Society, through the liberality of a Christian layman, who offered to contribute 100*l.* per annum towards that object.

But if, my Reverend Brethren, a direct formal Synod be scarcely adapted to the exigencies of our work, let us not forget that such gatherings as the

present ought to be as Missionary Conferences, occasions of free interchange of thought, of kindly suggestions, of spiritual and prayerful communion. Such seasons have been enjoyed elsewhere. How interesting the account of that Conference, where the highest functionaries of the Government took part with the Missionary servants of God far up in Eastern India, towards the foot of the mountains which form its Northern boundary. Oh, that as the rivers flow down from that quarter to enrich and fertilise the land, so the Gospel may spread with resistless energy from the Punjaub, from Peshawur, the key gate of the North, carrying life and peace and joy wherever it comes! The message sent to us across the ocean would be the avowal, not of one of God's ministering servants, but of one who, nobly fighting the battles of the Crown, is not ashamed to own allegiance to the great Captain of his salvation. "Missions in India," says Sir Herbert Edwardes, "have begun to tell. God grant that we may see their triumph in our day!"

Can we honestly apply these words to our own land? We trust that the admission is in some degree true of ourselves, and I doubt not that the prayer is echoed from the depths of your inmost souls; but may we not gird ourselves up for yet more devoted service? Bear with me, then, if I ask you to concentrate your thoughts on your own work, while, without a very strict methodical order, I endeavour to review in something of sequence that which is entrusted to you.

Take, first, the treatment of Inquirers. In a country such as our own, in a Missionary field, ought there not always to be some—is it not a token that matters are healthy and promising when there are many such, asking for the way of life and peace? What need of patience, of study of the heart and the word, in dealing with them? The heathen inquirer comes, hearing that we have a message; but with his mind blind and dark, and in total ignorance of divine truth. What is the line of scriptural teaching adapted to his case? May we not unfold the book of Nature, and, opening our volume, teach him that "the heavens declare the glory of God, and the firmament sheweth His handiwork?" or may we not point to his own wondrous frame, and inquire again in the Psalmist's words, "He that planted the ear, shall He not hear? He that made the eye, shall He not see? or He that nurtureth the heathen, it is He that teacheth man knowledge, shall He not punish?" (P. B. ver.) Or, turning to our Missionary record of the early pioneers of the Gospel, have we not St. Paul's words at Lystra, which we may adopt as our own, and tell them how "God in times past suffered all nations to walk in their own ways; nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Passing from Lystra to Athens, we have those imperishable words uttered on Mars Hill by the great Apostle of the Gentiles, and re-echoed in every country whither the Gospel is borne. We

take them up, and, in answer to any vain idea that the white are of a different race, assert that "God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us." On these, and other passages ready to our hand, we engraft the explanation of the attributes of an omniscient and omnipresent God. Through the sense of sin, the picture of heathenism, as drawn still by the Psalmist and developed by the same Apostle, we endeavour to extort the confession that "destruction and misery are in their ways, and the way of peace have they not known;" and from the feelings of the soul's disease we would lead them to the Physician of the sick, the Ransom of the sinner. By the description of heaven, the dwelling-place of a holy God, surrounded by the redeemed from earth, we would stir up within them a consciousness of their need of an entire change, of their want of the Holy Spirit to "renew them after the image of Him who created them, and make them meet for the inheritance of the saints in light."

With the inquirer of a different kind, the doubter and the caviller, you are not so likely to come often in contact. And yet, Brethren, we have seen such even here, though not born in the midst of us, who would look on the blade of grass and doubt its giving token of creative skill. Such

would almost deny to the Almighty the power of working any miracle,* or, if it be wrought, they would mark out the path in which it must lie. With such we would have you, as the simplest course, argue upwards from the working of man's mind to the perfection of the Almighty. Conscious ourselves of a determining will, which can originate a new sequence in our little sphere, can we deny that there may be a Supreme Will,† a power with Him who has the laws of nature in His hand, and has impressed on them order and harmony, to introduce change in them for infinitely wise reasons, to arrest their operation when He sees fit? Have there not been such moments of interference, according to the confession of all, as at the dawn of creation, or at those eras and periods of which geology speaks? Is the order of nature wholly unbroken? Do all things continue exactly as they were? If so, whence the earthquake, or the comet, or the meteor? Can man fully explain their secrets—can he anticipate their approach, define their course, or mark their limit?

Should the doubter, or even the distressed in mind, speak to you of the conflicting interpretations of the day, as unsettling and disturbing, a fair and practical answer may be found in the discrepancy

* "Vetans ne quid miraculum ederet," is the expression, and perhaps not too strong a one, of a Professor in Holland, referring to such views.

† See this argument carried out in detail by Mansel, "Aids to Faith," pp. 24–27.

of the various theories preferred.* Profess yourself willing to await a more perfect agreement among the opponents of Scripture, before you give up the received sense on which the Church of Christ has reposed for centuries, and in which believers of past ages have found rest and peace for their souls.

View next, as following naturally on the case of the inquirer and the convert, the service of the Sanctuary. In it, the Preaching of God's Word would claim the highest prominence. It did so surely in the mind of the great Apostle. To preach Christ crucified, to travail in birth until Christ was formed in those whom he addressed the hope of glory, was his one object. And to the minister the pulpit is still his throne. Is he an ambassador? from it he delivers his message and credentials. Is he a steward? here he opens the mysteries of God. Is he a watchman? here he cries aloud and spares not, and warns souls of the night and a coming judgment. Is he a shepherd? here he feeds the flock—the sheep with the food convenient for them, the lambs with the sincere milk of the word. But how shall he fulfil this high duty, and beseech man as in Christ's stead? The head must be filled with matter, and the heart must be inflamed with Divine love. If the heart alone be warm, and the mind unstored, unreplenished from the fountain-head, the preaching will be vapid, and merely emotional. If the head

* Farrar, p. 258.

only be filled, there will be a lack of unction; it will be dry and comfortless to the hearer. Let the subject then fill your mind; deliberately chosen betimes, dwelling in your thoughts through the week, and becoming part and parcel of them; and then, whether the sermon be elaborately written, or the outline carefully framed and drawn up, it will be out of the abundance of the heart that the mouth will speak—it will be from the heart to the heart. And while we do not make success the one test of our work, while we must leave the issue to God, yet we may well question ourselves if there be not some evidence of a blessing from above,—some stirring among the dry bones. More likely are we, under the usual working of God's Spirit in the economy of grace, to be able to take up the Apostle's words, "Thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." While, then, you sow the seed of eternal life, look anxiously and prayerfully for some of the fruits of the harvest.

But there is another function which we perform in the sanctuary, to which we may do well to turn a questioning eye. We lead the Prayers, we guide and direct the worship of our people, when they draw nigh to the footstool of God. We pray with them, and invite them to pray with us, to worship and fall down, and kneel before the Lord our Maker. Now the spirit of Liturgical worship is a habit, and, like all other habits, grows almost insensibly upon us, and becomes easier and more

delightful from practice. The fervency and deep earnestness of him who leads the devotion will, by a holy contagion, communicate itself to the worshipping congregation. It becomes thus a mark by which we may try our ministerial work, to inquire whether there is any symptom of increasing pleasure on the part of the people in their portion of this sacred and spiritual service. How encouraging to the minister the loud response, the deep-toned confession, when he can humbly hope that heart and voice unite in joint petitions! What more calculated to inflame devotion, what more beautiful spectacle, than a whole congregation prostrate in holy reverence, and all pouring forth the expression of their common wants into the ear of the Most High! Although, therefore, not an infallible test, for man cannot look into the heart, take the fervour of the responses as in some measure the pulse of the spiritual life of your congregation.

We have, however, not yet noticed the most elevating portion of the service, which is Praise. This, too, we ought ever to feel rests upon us as ministers of God. True it is, that you may seek all necessary help, you may endeavour to enlist the services of the young in your choirs, but still the responsibility is at your own door. Very beautiful the solitary voice attuned to the praise of God, or the few voices trained to scientific song, but that is not the service which God requires. It is the blending of voices, as the sound of many waters—many voices, yet one. It was when "the

singers were as one, to make one sound to be heard in praising and thanking the Lord, that then the glory of the Lord filled the house of God." We still use the Psalms of David, which may be termed an inspired liturgy of praise, and along with them other spiritual hymns and songs, and we think that we see indications of a growing union among believers in this exercise. I could almost imagine a selection of Hymns of the Universal Church, some which are accepted and used by all bodies of professing Christians, either in public worship or in their more private devotional exercises. Thus praise is becoming gradually more in unison over the whole earth. View it then as that breath of the soul, which will outlive the breath of the body, and pass with the redeemed to fill the courts of heaven.

When, however, we have gathered in the flock, and duly arranged the service of the sanctuary, we dare not forget that our commission is to the regions beyond. With organization the most perfect, must be coupled the duty of Extension; growth in a Missionary Church would be the mark of spiritual life.

In this it is impossible to lay down any definite rule, which must be left to individual temperament and the power of seizing opportunities. The extension is in some cases Territorial, of which Archdeacon Cochrane has been a favoured instrument, in which adjoining tracts are one after another covered with the means of subsistence, of social comfort, and with ready access to the ordi-

nances of God. Its spirit would be that in which the sons of the prophets said to Elisha, "The place where we dwell is too strait for us; let us go and take every man a beam, and let us make us a place there where we may dwell;" and thus settlement after settlement springs up full of busy life. There is extension of another kind, which would seek for scattered souls over a wide-spread territory. It would effect its object by Itinerating; it would say constantly in the Saviour's words, "I must go to others also (to the Indian tent or lodge), for therefore am I sent." In Southern India there is a local rule of the Society for the Propagation of the Gospel, that one month in three shall be passed by their agents in such Itineration. Such a rule it would be impossible to lay down, as universally applicable in our land, from climate and distance and the unavoidable expense. But trips of this kind twice a-year are often within reach, and where attempted have been attended, as you know, with the happiest results. Of this nature was the recent visit, of which we now hear with so much joy, from Fairford to Fort Pelly, and Touchwood Hills; and such would be the projected visit from the Indian Settlement to Fort Alexander and Islington. This agency is indeed at the root of the success of the Moose Mission; and as it originally commenced the work there, so must it form our chief hope in all operations on the Mackenzie River, and the Youcon in the north, as well as from the Nepowewin and Carlton towards the plains.

It is the only agency which can overtake the

land, and on this ground I would affectionately urge it upon you. Has not the Saviour set before you an open door for this very end? The great Apostle tells us that the Redeemer "gave Himself a sacrifice and ransom for all, to be testified in due time"—*τὸ μαρτύριον καιροῖς ἰδίοις*—"in its own special and peculiar times" (to give the full force of the original), as the message is brought to each land. May it not be the due and set time for the various tribes of Indians in our land to hear the joyful sound? God has brought us near them, and they border closely on the Missions already planted: is not that a mark of the Divine Providence? I speak, especially, of the Plain Indians, how near us in several points! of the Eskimos and Chippewyans, to whom the hearts of those who have seen them in different spots seem much drawn; and of the Kutchin and Loocheux of the north, who appear cheerfully to hail any overtures made to them. The work is thus a mighty work, and not for man but for God: let us hear His encouraging voice saying, "Go forward."

But, in the work of Extension, we soon feel the want of the tongue of the learned; or, if able to speak a word in season in it, we want something to leave behind. As subsidiary to it must come, therefore, the Printing of Translations.

The present is a day "of stir and labour on God's Word," says Dean Alford, in the preface to his closing volume of the Greek Testament; that Word is attracting to itself many minds, anxious for a more perfect Text, a more accurate Translation, or

for a fuller and truer Exposition of the volume. Now in each new land there must be something of this labour gone through afresh. What, then, is our advance in this department since we last met?

One laborious work is completed: the Old Testament in the Syllabic Form, carried through the Press by Mr. Mason during his late residence in England. In the preparation of the whole, he had been largely assisted by one who had just finished the closing chapter of Malachi when she was called hence. Not the first example of the kind in ecclesiastical history, my Reverend Brethren, as you well know; but surely a blessed thing to be found so doing when the call of the Master arrives. It forms as a whole a book of much beauty, and while it cannot, of course, be as yet perfect in every point, it is already speaking with power to many hearts, revealing to them the things of their God.

A very minute Dictionary of the Cree language has lately been taken home by the Rev. E. A. Watkins, the fruit of the labour of many years. It embraces more than a mere Dictionary: from the arrangement of words under common roots, it serves also as an etymological help; and from the natural significance of the Indian words, it is in measure almost a Phrase-book. The Foreign Translation Committee of the Christian Knowledge Society has, at my request, kindly undertaken its publication. From what I have seen of it, my impression would be most favourable of the general

accuracy of the work, which promises to be a valuable manual, especially for the youthful Missionary.

Of other religious helps we still stand in great need—food for the inquiring Indian when he begins to read. It has been proposed to me to translate "The Pathway of Safety," by the Rev. Ashton Oxenden, accommodating it as far as necessary to the Indian idiom, and simplifying a few of the most difficult passages. The proposal I have most gladly accepted, and I hope to receive Mr. Smith's manuscript in a few months, and to take it with me to England for publication.

Nor is it only additions in our present Indian tongues that we have to notice. There is a small elementary work in a new tongue, reduced to a syllabic form by Mr. Kirkby—a few Prayers and Hymns in the dialect of the Slave Indians, for the use of those at Fort Simpson and in the Mackenzie River district. This has been printed, too, at New York, and not in England, by which more than a year was saved in its introduction among the Indians of the North—no inconsiderable period when souls are concerned.

I would only add that the Zincographic Press left at Stanley by Mr. Hunt is now in full operation: by means of it Prayers for the Indians, Music for congregational use, and illustrated Vocabularies for the School, have been neatly executed under Mr. Smith's superintendence.

For such varied work do we not require many more, trained and duly prepared, and willing to assist, a fresh undergrowth of the young to aid us?

What value then would attach to the Progress of Education!

Now here we can scarcely report so favourably. The desire for higher education has much diminished; the dispersion of the settlers over a wider area has made it impossible to overtake them with Schools. As a consequence, the attendance on the individual Schools is smaller, the School is less remunerative, and in itself less interesting to the Master; and, as other more lucrative openings present themselves, few comparatively are willing to undertake the necessary toil and drudgery of tuition.

It may be a question, whether some change may not be introduced in the system, and the winter months be mainly occupied with instruction, giving the Master freedom for a larger portion of the summer. More ground might perhaps be overtaken in this way, and a larger staff of Teachers be secured. In the schools of the out-stations, I think the hours of tuition might be reduced, so as not to exceed four at most. It would be a bright day for the land if the industrial labour of the children, or of adults at the Station, could in some way be turned to profitable account, as seems done so successfully by Mr. Duncan in his very promising and interesting settlement on the Pacific.

Let me not omit to say, that there are two establishments in which I have every confidence, in which those who wish can secure for their families the benefits of a more advanced Education, and which I would most cordially recommend to

all.* Still, should I return, I should be glad if I could re-establish that on which my heart has ever been set, but for which the country did not afford sufficient development—a Seminary, with the usual branches of a Collegiate Education. Meanwhile I should feel content if, as one object of my visit to England, I could secure the services of two trained Masters, one for Indian, the other for English work, to give a fresh impetus to the machinery already set a-going. It would be a mighty boon, and might lay the foundation of a future supply of Native Pastors to fill up vacancies in the land, and provide at the same time for a permanent staff of candidates for our various scattered Schools.

There is only one other subject, which I dare not omit, as much on my thoughts. While the tide of civilization advances all are not equally successful; some are left behind in the race of life, and that with very insufficient means. Do not circumstances point to the necessity of a more Systematic Provision for the Poor? As time rolls on, we have new classes springing up and appealing to us for sympathy. The wants of the settlers, while health and strength are spared, are easily supplied; but the country is not favourable for the very aged, and we begin to have many such. It is not favourable for the sick—those afflicted with tedious and hopeless illness, and we have some such. There are, too, widows and orphans; each year is

* I refer to that of Miss Davis at Oakfield, St. Andrews, and that of Mr. Samuel Pritchard, more recently established, at the Elms.

adding to their number. The various ills, besides, which man is heir to, appear among us here, as elsewhere—the blind, the deaf, and the dumb—and the cases meet us, not in the quarters where aid could most easily be afforded, but irregularly.

Now, I should be most unwilling to propose anything of a compulsory rate; far rather would I leave it to the spontaneous exercise of Christian charity. But, as the means of the various congregations differ largely, and the means may be the greatest where such wants are the least pressing, I would only to-day suggest a more systematic method of relieving the poor. By each clergyman or vestry, a list might be furnished of the most needy in their estimation in the district, and such a document (to be periodically renewed) might be capable of exhibition to those ready to give, and willing to communicate. No case of extreme distress could thus escape notice, while the most deserving would be sure of relief from those who would, in this way, have a motive to exercise some self-denial for a definite object.

And now, my Reverend Brethren, my review is done of the various points suggested by your work. A selection of topics has been necessary in the wide field presented. Time prevents me from adding more, as I have already detained you too long.

Another Septennial period has nearly passed away: in a very few months I shall have completed fifteen years in the Episcopate, at which time I had always intended to take some rest and repose. In leaving you again, it is, we must all feel, with

greater uncertainty as to the future as years roll on. As on the former occasion I left the Senior, so now I leave the Junior Archdeacon in charge. I have to thank you for the affectionate confidence you have ever reposed in me, as well as, in the name of our common Lord and Master, for the zeal with which you labour in your several spheres in winning souls.

The links which bind us to each other are, I trust, increasing. There is a growing unity in the work of God over the world. Christians now take in a wider survey, they look across dividing oceans and take in the scattered children of God at a glance. There is unity of life, there is unity of prayer, as we are experiencing this week.

The links, too, which unite us to another world are surely also increasing. How blessed to be engaged in a profession and calling so closely connected with treasure growing in heaven! It is to "present every man perfect in Christ Jesus" at the last day that we preach and warn. How high the aim—how bright the jewels which are to form part of Christ's crown! Labour, then, with that eternity ever in view, that so, "whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." And whether in the survey of the past, or in the blessed anticipation of the future, may our prayer ever be, that God would shortly accomplish the number of His elect and hasten His kingdom, that we, with all those that are departed in the true faith of His

holy Name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory; through Jesus Christ our Lord. Amen.

Appendix A.

The following were the Three Prayers issued, and used before the General Thanksgiving, on Sunday, December 27th, 1863.

Prayer of Thanksgiving.

O Lord and heavenly Father, at the close of another year would we remember the way by which thou hast led us, and seek to tell of thy favour and loving-kindness. Goodness and mercy have still followed us. Thou hast reserved unto us the appointed weeks of harvest, and we were permitted to gather in more than we deserved of the fruits and produce of the earth. But although, O Lord, thy mercies are thus renewed unto us, we acknowledge that we have too often forgotten thee, their gracious Giver, and tempted thee to remove thy blessings. We confess our manifold transgressions; we remember our sins this day, and implore thy forgiveness. Blot out from the book of thy remembrance, for thy dear Son's sake, all that is past; and if spared to enter upon a new year, grant us, O our Father, a larger blessing from above. Give unto all a deeper contentment and a livelier trust, more unfeigned gratitude, and more earnest prayer, that we may taste yet more abundantly of thy exceeding love, and be unto thee a peculiar people, zealous of good works, to the praise and glory of thy Name; through Jesus Christ our Lord. Amen.

Prayer for the Heathen.

O God, the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, we bless thee for thy word and gospel, which thou hast revealed unto us. Make them more precious to our souls, that we may know the riches of thy grace and the hope of our calling. And while grateful to thee for thy great salvation, may we be moved with compassion for those still in darkness and the shadow of death, who know not the joyful sound. We bless thee for thy churches already planted in this land. Add, we beseech thee, to their number, and cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose. Bless all thy ministering servants, especially those who preach unto the heathen the unsearchable riches of Christ. Be unto them for a mouth and wisdom, uphold and comfort them in every difficulty, and give them much success in winning souls. Soften and subdue by thy Spirit the stony heart, so that many may be led to cry out, What shall we do to be saved? May thy word have free course and be glorified, and the Redeemer see of the travail of his soul and be satisfied therewith. And this we beg, not for our merits or worthiness, but for the sake of Him unto whom thou hast promised the heathen for His inheritance and the uttermost parts of the earth for His possession; even for the sake of Jesus Christ, our Mediator and Advocate. Amen.

Prayer for Peace.

Almighty God, who doest according to thy will in the army of heaven and among the inhabitants of the earth, in whose hand are the hearts of all, and who turnest them whithersoever thou wilt; Look mercifully, we pray thee, on those parts of the Continent on which we dwell, where war and bloodshed now rage. Behold with pity those bound to us by so many ties, who are now passing through

affliction and trial. Heal their sores and troubles, assuage their dissension and strife, and grant that ere long peace and harmony and brotherly love may be restored to their borders. Be with those already in suffering; provide for the fatherless and the widow; comfort all in desolation and bereavement. Thou canst, we know, bring good out of evil, and make the wrath of man to praise thee. We therefore commit the issue into thy hands, beseeching thee to overrule all for the promotion of thy glory and the extension of thy kingdom; through Jesus Christ our Lord. Amen.

Appendix B.

With the adjoining Diocese of Minnesota I have ever had the most friendly intercourse. In 1857 I preached at the opening of the Convention, at the request of the venerable Bishop Kemper. I was also present at the first Convention held by his successor, Bishop Whipple, in 1860; after which I received the following copy of Resolution from the Secretary, the Rev. E. R. Welles:—

Extract from the Journal of the Third Annual Convention of the Diocese of Minnesota.

"On motion of the Rev. E. G. Gear the following resolution was unanimously passed,—

> "Resolved,—That it has afforded this Convention unfeigned pleasure to welcome in our midst the Right Rev. David Anderson, D.D., Bishop of Rupert's Land, as a representative of the Church of British America, and we desire to express our warmest sympathy in his most interesting work, and to assure him of our earnest prayer for his preservation while on his journey, and the best blessing of Heaven upon his arduous labours."

Appendix C.

The Address, as presented to the Prince of Wales by the Bishop at Montreal, on Monday, the 27th of August, 1860, is here subjoined:—

"May it please your Royal Highness—

"We, the Bishop and Clergy of the Diocese of Rupert's Land, in the territories of British North America, desire to approach your Royal Highness to offer our congratulations on your safe arrival on this mighty continent.

"It would have afforded us no small measure of gratification to have presented personally this our humble address to your Royal Highness, but the distant sphere of our labours precludes the possibility of our enjoying, as a body, so high an honour. We cannot, however, allow the occasion to pass without praying that the Divine blessing may rest upon your visit, and that a gracious Providence may carry your Royal Highness back in health and safety to your august Parents, taking with you to the Royal Throne the hearty wishes and warm affections of a loyal, contented, and happy people.

"In this, the distant land of our adoption, the religion of our forefathers is extended far and wide, and with it the feeling of dutiful attachment to the British Crown. Along with settlers from the British Isles are mingled worshippers from the Indian Tribes, the original proprietors of the soil; and in many of their varying dialects prayer continually ascends for their 'Great Mother,' their Sovereign Lady Queen over the Waters.

"We could have wished at such a moment to have been attended by some of our Indians—by representatives of the tribes wandering over the forests and prairies of the land; especially by some of those Christian Indians with whom it has been our delight to join in prayer and

praise, in our few and scattered churches in the lone solitude of the wilderness. Debarred by the circumstances of our position from any such privilege, it is a great satisfaction to be able to commend them to the notice and kind consideration of your Royal Highness.

"We trust that at some future day a Royal visit may be extended even to our remote land, and to the shores of the Pacific beyond, embracing thus the breadth of the whole continent, and the dominions of our gracious and beloved Queen, from sea to sea. In the event of such a visit, we can venture to promise your Royal Highness a most hearty and cordial welcome. In the mean time, we can only pray that your Royal Highness may enjoy every blessing from above, and may long live to adorn the exalted position to which the providence of God has called you, by the exhibition of those graces which are the surest defence of the throne, and the brightest example to every subject of the realm.

"Signed on the behalf of the Clergy of the Diocese of Rupert's Land,

"DAVID RUPERT'S LAND.

"*Bishop's Court, Red River,*
May 28, 1860."

On behalf of His Royal Highness, the Duke of Newcastle replied, by letter, as follows:—

"*Montreal, 27th August* 1860.

"MY LORD,—I have the honour to acknowledge the address presented to His Royal Highness the Prince of Wales, by yourself and the Clergy of the Diocese of Rupert's Land. His Royal Highness desires me to convey to you his thanks for this address, and to express his gratification at the terms in which it is couched.

(Signed) "NEWCASTLE."

Appendix D.

Prayer for the Governor.

To be used after the Prayer for the Royal Family in the Morning and Evening Services, and after that for the Queen in the Communion Office.

Lord of all power and mercy, we earnestly beseech thee to assist with thy favour the Governor-in-Chief of this Territory; cause him, we pray thee, to walk before thee, and the people committed to his charge, in truth and righteousness; and enable him to use his delegated power to thy glory, to the public good, and to the advancement of his own salvation; through Jesus Christ our Lord.

London:—Strangeways and Walden, Printers,
28 Castle St. Leicester Sq.

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