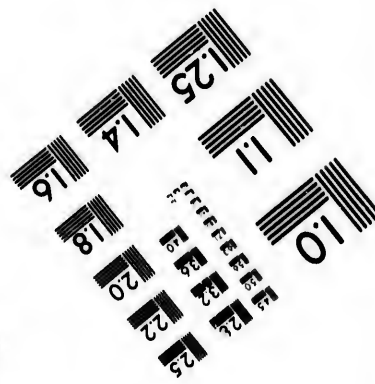
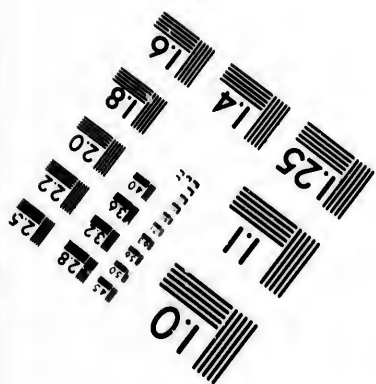
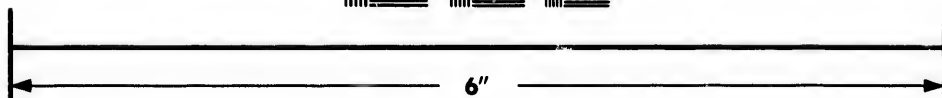
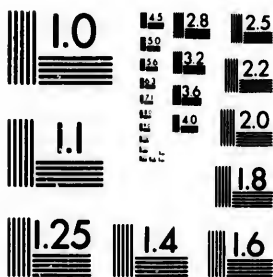


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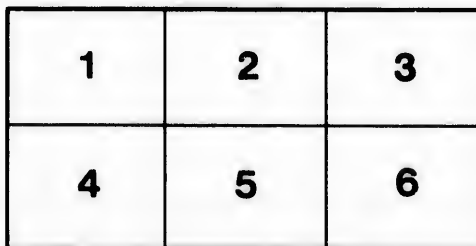
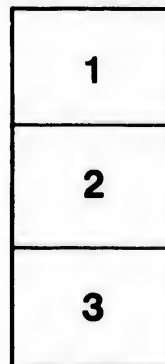
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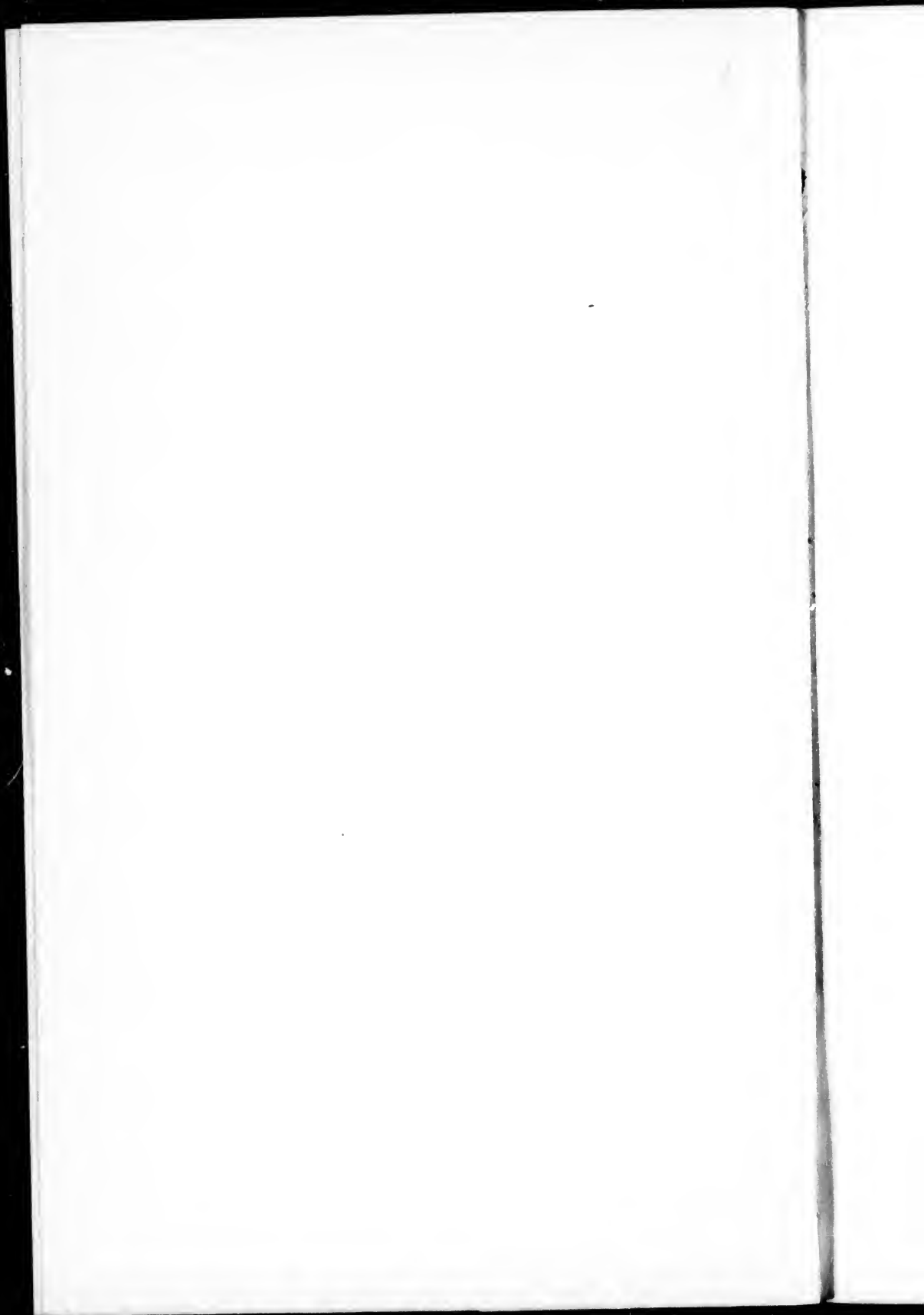
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The Bishop's Collection
for the
Triennial Visitation
May 29, 1856

A CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE

OF

RUPERT'S LAND,

AT HIS

TRIENNIAL VISITATION,

MAY 29, 1856.

BY

DAVID ANDERSON, D.D.

LORD BISHOP OF RUPERT'S LAND.

LONDON:

THOMAS HATCHARD, 187 PICCADILLY.

1856.

LONDON :
Printed by G. BARCLAY, Castle St. Leicester Sq.

TO THE
VENERABLE THE ARCHDEACONS
OF
ASSINIBOIA AND CUMBERLAND.

IN WHOSE HANDS,
DURING A TEMPORARY ABSENCE,
THE DIOCESE IS LEFT IN FULL CONFIDENCE.

This Third Charge

IS AFFECTIONATELY INSCRIBED.



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A CHARGE,

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MY REVEREND BRETHREN,

Necessity compels me on the present occasion to anticipate the usual period of our assembling together. From the nature of the climate, the winter affords for the most part the more favourable opportunity for meeting in any number, as the highways are then more accessible, and our brethren from a distance can come in at less personal inconvenience and sacrifice. As, however, I expect to be absent from the diocese during the following winter, instead of awaiting the return of St. John's Day, I have chosen for our purpose the anniversary of my own consecration.

Such a day was in the olden time styled the Bishop's Birthday; and in some of the ancient liturgies special prayers and portions of Scripture were appointed for its celebration.* On it we

* "The Gallican Offices direct that St. John, x. 1-16, shall be read every year, on what they call the Bishop's Birthday, the anniversary of his consecration."—BISHOP DOANE, in his sermon, *The Shepherd of the Sheep*, referring to Dean Comber.

have ourselves been accustomed from year to year to hold some commemorative service; and we have found it profitable to review the progress of the work committed to us, as a motive to deeper gratitude, and an incentive to more laborious exertion. It has been connected, too, with our infant collegiate establishment and its elections; and for these reasons its adoption to-day would commend itself to all who have at heart the highest interests of religion in this land.* May we feel something, as heretofore, of the presence and Spirit of the Lord; and as we look up to him for fresh guidance and direction, may it be abundantly given unto us from above.

On the objects of such a visitation it is now unnecessary for me to dwell. Twice already have we so met before; and it is thus in some measure a thing habitual, not alone a custom authorised by the wisdom of centuries, but endeared to us from having experienced its beneficial effects. It is, in its highest aspect, to confer together regarding the cure of souls; and, viewed in this light, it possesses an interest which links it very closely with the continuance of the work of grace upon earth. This expres-

* It is not a little singular that the first Bishop of Rupert's Land, a territory granted by royal charter by Charles II. to his cousin Prince Rupert and others, should have been consecrated on the anniversary of the restoration of that monarch. The consecration, too, took place at Canterbury, where he rested on the eve of his entry into the metropolis.

sive phrase, familiar as it is to us, has in it a depth, a force and beauty, which have called forth the praises of writers not of our own communion.* How much more ought it to be full of pregnant meaning to ourselves from its occurrence in our own most solemn services and addresses to the throne of God! To each of us, then, it is well to be reminded, is committed a cure of souls. Small, therefore, though our numbers may be, the interests involved will reach into the next generation as well as this; they will affect each successive generation in the land: nay, the consequences will only be fully developed through the countless ages of eternity.

The historical feature of a Visitation, as stated in our last Charge, has been noticed by several since, who have all acknowledged that it rests on a basis of truth. If an additional example were required by way of confirmation, it would be afforded by that Charge, which has been read, I think, by most of you, in which the past and present state of China are vividly portrayed, and which would lead us to watch with intense eagerness the critical position of that land, and the gradual development of a movement which would affect the destinies of a third part of the family

* "The cure of souls,—a phrase which comprehends far more than the preaching of sermons, and the duties of the Sabbath and the sanctuary. There is a definiteness, an explicitness, in this beautiful expression, into which we have need more deeply to enter."—REV. J. ANGELL JAMES, *Earnest Ministry*, p. 185.

of mankind.* Of our own Charge the historical stamp is sufficiently obvious. Hope was then bright; visions of peaceful progress were floating before the mind; the spell of an almost forty years' peace was yet unbroken; and we were blindly looking forward to a period of prolonged tranquillity. While we were uttering the words, the note of preparation was being sounded—the hosts were being marshalled for the battle. We seem already to have been engaged in a war of some length, from the suspense of deferred expectation, and even from the sanguinary nature of some of the conflicts. But while we are closing this address, the tidings of peace have been brought to our ears. Here, then, are sufficient marks of time:—the profound rest and peace in which Europe lay when we were last assembled, the war which has since convulsed and agitated all her leading powers, and the rebound of feeling from the almost unlooked-for cessation of hostilities, which, through the gracious interposition of God, is now announced. Enough, surely, this to show that our lot is cast in eventful times: enough, surely, to prompt from every heart the earnest prayer that the peace may not be a transient one, but established on a solid and lasting foundation; and such as to ensure the ultimate spread and extension of the Redeemer's kingdom.

But, if war thus mark the interval on which

* "China; her Future and her Past." A Charge by the Bishop of Victoria.

we look back, it can scarcely be out of place to consider whether any special sins, any growing evils, can be discerned, which may have assisted in bringing down the judgment of God on a nation so long favoured with peace. We may be unable to fix on the very sin which may have provoked the Most High; but we cannot doubt that forgetfulness of his hand, in some shape or other, may have withdrawn his favour for a time; and that some disregard of his honour may have prolonged the scourge.

Now among the things very highly displeasing, we doubt not, to God, would be the undergrowth of Infidelity—a tendency to doubt, and question, and undermine the foundations of the faith. A spirit of the kind was one of the melancholy forerunners and attendants of the previous war; and such a spirit, though in a very changed form, seems to be manifesting itself in many quarters. It was then, in a coarse and gross shape, assailing the volume of God with the rude jest, and sapping without disguise the morals of the nation. It has now a refinement, a subtlety and speciousness, which Satan deems more likely to win its way in a more advanced age. It has, if we look beneath, different forms.* It does not overthrow God's word, but it makes the intuition of each man the judge of what comes from God—the

* The varying phases of the infidelity of the day formed the subject of a Series of Lectures delivered in Philadelphia in 1853-54. I was most anxious to obtain a sight of them, as now published in a volume, with an introductory Preface,

internal feeling the judge of revelation. It makes man "a law unto himself," above and apart from God's written word. There is, too, that other phase of it which would form its own notions of God and the Divine attributes; and then mould the declarations of Scripture, however plain and decisive, to suit these *à priori* conceptions. It would discard the idea of the wrath of God, and disown the necessity of a satisfaction for sin: its object is, as one has expressed it, to endeavour to frame "a more indulgent Gospel." The former is a kind of transcendentalism but little congenial to the English mind; the latter, a revival, merely, of the exploded tenets of Socinianism: the two would unite in only receiving as much as suits their purpose of the letter of revelation. Fearful, indeed, would be the danger if such views as these should gain ground. Many of the grand motives of conduct would then be removed, the specific doctrines of the Bible would gradually be eliminated, and a bare and naked skeleton substituted for pure and vital Christianity.

As, however, in the period referred to, God raised up at the very moment many champions of the truth, such as Watson, and Paley, and Horsley, to stem the torrent of infidelity, so now in his own good providence there appear to be

by Bishop Alonzo Potter. Through the kindness of the Bishop, to whom on former occasions I have been much indebted, a copy was forwarded to me, but through the irregularity of the post it unfortunately never reached me.

some, whom he hath stirred up to do his work. I was struck in reading a Charge of the excellent Bishop Porteus, in which he dwells very forcibly on the flood of infidelity, which seemed likely to deluge England in the year 1794. He exhorts his clergy "at that perilous crisis to contend with peculiar earnestness for the faith once delivered to the saints," and points out to them the large body of evidence furnished by the various writers on the truth of Christianity. He enumerates in a note the names of many of those standard authors, and referring to the "Horæ Paulinæ" and "Evidences" of Paley, he calls them "works of a very original character, and very distinguished excellence, which have come very seasonably to check the progress of modern philosophy." Now this commendation was delivered, I find, the very year in which the "Evidences" of that author were first published. In like manner, at the present hour we are told, in a quarter which is entitled to much respect, that "the literature of the Christian Evidences is reviving,"* and, in accepting this as an acknowledged fact, may we not ask, "Is there not a cause?" Is not the finger of God visible in raising up the defenders, when the bulwarks of the faith are threatened? We have reason, then, to bless God, that writers of power have appeared at the very crisis when wanted; yet much occasion have we to pray that many more might stand forth, endued with the needful gifts and

* "Christian Observer," Dec. 1854.

valiant for the truth, furnished with the exact weapons necessary for the conflict, so as not to give an adversary any advantage over them.* For let us remember, that evil of this kind is aggravated a thousand-fold from the ready multiplication of books. The doubt may be thrown out in a sentence, or a casual question,—in a retired spot, in the cloisters of a university,—but it is soon caught up and carried abroad. A truth thus unsettled—a principle of action undermined—a ground of hope clouded—and what an irreparable injury is inflicted on mankind! How much easier to loosen and pull down than to build up and re-establish! Oh! that some might feel this, who have ventured to lower the inspiration of Scripture—to call in question the eternity of punishment—and to invent a theory of the atonement, more plausible to man than the solemn truth of God! The influence of books has been well likened by a living writer

* Among the more prominent works would be, “The Restoration of Belief,” “The Eclipse of Faith,” Birks’ “Horæ Evangelicæ,” Miall’s “Bases of Belief,” Whytehead’s “Warrant of Faith,” and the very masterly treatise of M’Cosh, “On the Divine Government.” There are also, very opportunely, the Burnett Prize Essays, in which the Churches of England and Scotland are seen once more in graceful competition, contending together for the common faith. Nor ought we to overlook the additions of the present age to works of an earlier date; what a large mass of additional matter in the “Horæ Paulinæ,” as edited by Birks,—a wrangler of high standing contributing thus all the light of modern criticism to illustrate the production of a senior wrangler, his predecessor by seven’y years.

to a co-ordinate priesthood:* when arrayed on the side of truth, they would act as a regenerating power in the world, penetrating where the voice of the preacher has never reached; and, where it has, still taking up a more permanent dwelling in the family, and exercising even a more constant sway. But, when the source and fountain are poisoned, what more fatal scourge can sweep over the face of the earth! Let us then take some encouragement from the fact, that when the enemy has been coming in like a flood, the Spirit of the Lord has ever in former times been seen to lift up a standard against him: let us recognise that God is doing this now among ourselves, that defences are being published of power and merit to meet the specious cavils of every opponent.

And, in making this acknowledgment, I cannot but add that, besides the direct answers which have issued from places from which they might have been expected, besides the elaborate counter-statements of the truth, a very simple and powerful reply has been furnished from a very different and a very unexpected quarter. While some were disputing about the limits of inspiration, and others, with a fearful responsibility, were questioning the eternity of punishment, the evidence of the power of faith in the grand fact of the atonement, and of genuine dependence on the letter of the word, was being gathered from the battle-field. Amid the ago-

* Dean Milman.

nies of death, or in cool preparation for the uncertainties of coming warfare, was seen triumphantly the power of a simple faith to bear up and sustain the soul. A solid evidence has thus been furnished, which will penetrate to many a fireside, and speak convincingly to many a heart, and counteract with thousands the subtleties of a spurious philosophy.

Together with this infidelity, how large an amount of social discontent has been lately developed! In an age, upon which God has lavished so many mercies, in which the comforts and conveniences of life have been so vastly increased, and art and science done so much to raise the average happiness, how little has there been of adequate gratitude and patient dependence on that hand, from which all these blessings flow! Was there not too much of pride and self-trust at the commencement of the struggle—too much of a spirit which might say, “I shall never be removed”? and when, perhaps in righteous retribution, the partial reverse came, or the day of victory seemed thrown into the distance, how little was there of confidence in the arm of the Most High! With what unbecoming haste were immediate issues expected, and how feverish and fretful was the anxiety displayed! The energies of those in command were paralyzed through the reproaches of many, who could not fully estimate their sufferings, or sympathise with any plan which did not promise some palpable and instant results.

Now it is this spirit, as viewed in the light of Scripture, as it must be regarded by God, that we would notice. How offensive in the eyes of Him, who seeth the end from the beginning, who doeth according to his will in the armies of heaven and among the inhabitants of the earth, that the nation, to which he has pre-eminently committed his word and truth, should glorify him so little in the day of visitation! May we not almost imagine Him saying, as was said to the house of David of old, "Is it a small thing for you to weary men, but will you weary God also?" Does it not tend to show, that a deeper foundation has yet to be laid; that art and science can do but little, if there is a festering sore and a lack of inward happiness; that it is righteousness, in its broadest and most comprehensive meaning, and that alone, which exalteth a nation? Blessed be God that a spirit of prayer has been called forth in many places—that many on bended knee have sustained the hands of those who were wielding the sword in battle. For their sakes God has been entreated; and, if only with the return of peace a calm dependence on his arm, and a devout acknowledgment of his power, shall take the place of the spirit of angry discontent, we may then find that "in quietness and confidence shall be our strength, in returning and rest we shall be saved."

There is yet one other tendency of the age, to which I would invite your attention—one which has long dwelt on my own mind, and

which, if duly considered, is, I am convinced, founded on facts. I mean, a morbid and restless craving after an Ideal Optimism. Stated, perhaps, in this form, it may scarcely seem to you a thing to be spoken of except in terms of commendation. And yet, brethren, when we reflect and look beneath the surface, how very little is man able to carry out a theoretical optimism in his plans and institutions! In all there is a continual hindrance—something which stamps imperfection on the execution, however fair and noble may have been the idea. It is unquestionably true, that in moral and spiritual excellence we are to go on unto perfection, we are to be ever pursuing; but it is of another region of subjects that I now speak. What is there, framed by man, which does not betray some blemish, in which we could not imagine some possible improvement? And the question is, Are we to be always aiming at this? Is not the necessary effect to produce an endless change—to rise up against one of the very conditions of our being? How seldom is the straight line visible in nature! Is not the regularity of the heavenly orbs secured amid the very perturbations, which at first unsettle the beautifully adjusted formula? And does not man work at present between limits, with many apparent anomalies, which beset him on the right hand and on the left, and between which he is to run with patience his appointed course? The effect of what has been thus imperfectly described is a frequent over-legislation,

each generation thinking it can correct the working of the machine, but introducing the alteration so rapidly, that its action has not time to manifest itself. And there is this more obvious effect, that if Optimism is to be the universal standard, man must settle in what the excellence is to consist. As intellectual excellence is the one most palpable and capable of test, it is sure to have the pre-eminence over other claims. In this way intellectual merit bids fair to carry the day over moral character, and an idolatry of talent is likely to take place, of which some very unequivocal symptoms are apparent. The few may be highly educated and quickly promoted in life, while the many may be comparatively overlooked and neglected, and much unobtrusive merit may sink entirely into the shade. Now this tendency may be more latent, more difficult to trace in its root and lay bare in its consequences, but we feel confident that it exists. To grapple with it may often expose to obloquy and misrepresentation, because it rests on what is in itself good: but it proceeds on a false and narrow view of the complex nature of man; it does not take into consideration the actual state of the world, the necessary friction of the machine, and the many disturbing causes which must affect every human plan.*

* Examples of what is here alluded to may be found in the Oxford University and East India Bills, which have introduced great and beneficial changes: yet in each of these, after the principle was broadly stated, the most ardent re-

Here, then, are some tendencies of the age in which we live, from which we anticipate evil. Others noticed on former occasions still exist, though in more or less modified forms. The errors dwelt on in our Primary Charge do not, we think, gain strength, though their effects cannot yet have died away. Their shadows still darken the full light of truth in many a breast, and throw a cloud on the pure doctrines of the Gospel. But the attention has been drawn off from such topics by more absorbing subjects, and they do not grow: according to general confession, there has been a lull in theological controversy, which all, doubtless, would hail, as giving hopes of more peaceful times for our beloved Church.

The system dwelt on in our Second Charge, that of the Church of Rome, has, we are convinced, lost ground since we last met. In publicly announcing from the seat of infallibility, as an assured doctrine of the faith, a doctrine repugnant to the plain letter of Scripture, and opposed by many leading authorities within her own pale, she has surely not a little damaged her own cause. Our own position as regards Rome has thus improved, and she stands convicted before the world of an error of no little magnitude. It

formers came forward to propose limitations and introduce exceptional cases. Illustration also might be afforded by the debate on Promotion in the Army, in which the difficulty of applying one universal test of merit was fairly acknowledged by all sides.

would require more than her wonted wisdom and ingenuity to extricate herself from the dilemma in which she has thus placed herself. It is as if a spirit of blindness were upon her from the Lord; and if we take into account along with it the crumbling of her power in Northern Italy, and in the valleys of Piedmont, we might almost be tempted to think that her time for deceiving the nations of the earth was fast drawing to an end.

So perplexed is the view, brethren, when we look abroad, so many the sins which may cause heavy displeasure on the part of God. Oh! let not Britain add to these a growing disregard of the Sabbath, — a relaxation of the stringency of those laws which now guard the sanctity of God's day. If God has graciously vouchsafed to save us from a Continental war, let there not be any desire to approximate to a Continental Sabbath; or then, assuredly, the vials of Divine wrath will soon be poured out again. Do you ask, What is our own concern with these things? It is, perhaps, closer than we may at first sight imagine. We are still a dependent Church; our support is, with a very few exceptions, derived from the bounty of those at home. If the pressure consequent on war should be prolonged, or the flame of war be kindled afresh, we must expect that these resources will be crippled, and that the liberality which carries the bread of life through this country will be checked. And, at the present moment, no event that could happen to our

land would be more deplorable and disastrous than this. Life enough, I trust, there might be; spirit and zeal sufficient to maintain the work, notwithstanding the reduction of the means of support; yet when ground has been gained after years of labour, it would have a discouraging and blighting effect to have the sphere of operation suddenly curtailed.

For what is our present position to-day? If I proceed to answer this question individually, it is only in the hope, that I express your own opinions, as gathered from frequent conference and conversation, and with the entreaty, that, if my sentiments do not agree with yours, you would not scruple to inform me.

We are more established than we were seven years ago. Now, by the word used, I do not mean that we possess anything of power or ascendancy — anything of that political pre-eminence which is associated with the kindred word at home. We have not any advantages, as an establishment, over the souls and consciences of men. If we are more established, it is by the development of our own intrinsic powers, by our own personal energy, by carrying out as much as possible united and common system with mutual and happy co-operation. We grow “by that which every joint supplieth.” We have, indeed, advantages, which may assist and aid us in planting ourselves in any fresh territory, and erecting there the standard of the cross. It is a mighty advantage to be connected with that Church of

the Reformation, which gave birth to Cranmer, and Latimer, and Ridley, — to feel that we are descended from those, who watered the Word sown with their blood. It is a greater ground of confidence to feel that we are in doctrine and fellowship linked, as closely as may be, with the Church of the Apostles — that we have a part, a place and standing in that “House of God, which is the Church of the living God, the pillar and ground of the truth.” That House and Church may, and we rejoice to think, does include others; but, blessed be God, we cannot doubt that we are within it ourselves.

Even this, however, stands us in little stead in a new land, where every man is tried by his own practical worth, by his effective power. Now, employing such a test and criterion, we are more established; and the proofs of this are easily produced. There is an expression which I much like, which is a common one in our Church in America, that of an “organised parish.” Now of such organised parishes, with their church and parsonage, their churchwardens, school and schoolmaster, we have five at least; we might almost say, seven. And I wish much that both the churchwardens or vestry, and the schoolmasters, should feel that they are indeed part and portion of the fabric — that they are called to be fellow-workers together with us, in carrying out the Redeemer’s kingdom, and in building up and cementing the spiritual edifice. With their hearty and zealous co-operation towards one ob-

ject, the number of those labouring for the Lord in each parish would be much augmented, and the clergyman would not stand alone. On this account we have summoned on the present occasion those who are holding these offices in five different churches; and on our return, should God permit, we would endeavour to meet them in some way or other periodically, and develop in a more systematic form the lay element of our Church. This, however, is only external machinery and framework; and, by the word "established," I mean more than this — that there is the minister attached to his people, and the flock attached to their pastor. You are more bound to your work than you were a few years ago. As far as human eye reaches, I do not anticipate many changes. A period of relaxation you may take, and such a period I deem very desirable, that in the Church there should be the furlough as in the civil service: yet you all speak of this as your sphere and work; and even those who leave us for a time seem only to return with renewed zest. Am I wrong, then, in arguing from these symptoms, that we are more established?

We are, too, much more generally known. How few could be found many years ago, who knew anything of Rupert's Land or the Red River? Pass from county to county, and there was an almost universal ignorance of their very names. But now how different! Our diocese occupies a large portion of the sympathy and regard of the Christian public, and the links are

fast multiplying which connect us with the Church of our forefathers. As the mysterious electric fluid has opened communication with the remotest parts, and made it as rapid as thought, so, surely, there is a more extended Christian sympathy diffused by God throughout his Church than in former times. I feel this when I open each year letters of deep affection from those whom I have never seen in the flesh, and when I gaze upon their kind gifts and presents for the needy brethren of the body of Christ. I feel it a delightful bond of union to my own College,* that the Advent Offertory should each year be devoted to this diocese. I feel it when I think of two beloved friends, appointed since we last met to the Bishoprics of Sydney and Mauritius. I feel, as I cast my eye from the distant West to those islands of the South and China, that there is a union of hearts which mocks at distance, and binds together the widely separate. Now this sympathy and intercommunion of spirit are from the Lord. They increase with the increased facility of communication, — with the bringing together of the ends of the earth, which we witness in this age, — with the breaking up of the kingdoms of this world, and the fusion of the spiritual kingdom throughout the whole. Our own communication with other lands has increased greatly in the last three years. The visits of our brethren to England, especially the late visit of one of our arch-

* Exeter College, Oxford.

deacons, have brought us much before the public eye. There is now scarcely a county, if there be one, where we are not known; scarcely one in which we have not some active, energetic, and prayerful friends. All this, then, must necessarily involve an increased responsibility; as it affords matter of gratitude and deep thankfulness, so it ought to lead us to look well that we turn it to good account, — it ought to pledge us this day to redoubled exertion and diligence.

With these more favourable indications, the work, however, may be as wearing, in some cases more so than before.

In the Settlement, the generation of those who came out in earlier times will soon have passed away, and there will remain those born in the land, and educated in its associations. Now there are few who will affirm that such are fully equal to their parents: there is found in every colony a slight depreciation in the next generation. An education they may obtain equal, in some cases superior to that of their parents; but there is not the same steady industry, the same versatility and power of meeting difficulties. They are thus a heavier burden to the minister of God; they require more assistance, more counsel and direction.

And in the case of the Missionary Station, whether purely or partially such, the addition of fresh believers, or, even short of this, of fresh inquirers, entails, as you know, a burden of no little weight. It is not the individual alone;

there is the family. If a profession of faith is to be made, there must be the clothing—if the means of grace are to be attended, there must be the house—for the first year or two there must be the food. Again and again have we felt, as all have done, and more especially those who, at an infant station, experience the burden from morning to evening, from one day to another, that the passage of Scripture most capable of application would be the words of Jethro to Moses,—“Thou wilt surely wear away, both thou, and this people that is with thee.”* Again and again have we felt, in looking on the poor Indian coming with expectations, which the wealth of the richest mines could not meet, the naturalness of the words of Moses, sinful though the spirit was in which they were spoken at the moment,—“Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child?”† This, you can bear testimony, is no ideal picture; the words of the Spirit, in reference to the Israelites, have their very counterpart in the poor Indians: our task with them is, indeed, to carry them as in our bosom, to bear them as a nursing father doth his children. They require to be taught to think, to look beyond the present hour; they have to be guided by the hand in each step, as

* Exod. xviii. 18.

† Num. xi. 12.

they emerge from a state of nature and barbarism, into the very lowest rudiments of civilization.

In this lengthened effort, after the Indian has crossed the boundary line, and said in substance, I will be as you are, "Thy people shall be my people, and thy God my God," we have few to aid and assist us. It is this poverty which wears us down. Those who have acquired an independence in the land, for the most part, leave it, and the minister of God is left to struggle on with an augmented family, and yet with diminished resources. There is not the energy of other colonies; much of the life-blood is withdrawn; many of the young, the bone and sinew of the land, leave it, and go to try their fortunes abroad. Yet, for the sake of the souls of the remnant, and the souls of the poor heathen, the minister continues to labour on. How difficult often, and how increasingly difficult may this become, with prices raised, and the articles of life more highly taxed!

Difficulties must not, however, lead us to lose sight of the work before us. There remaineth yet very much land to be possessed. It is well to endeavour to perform the work that is done efficiently, and not, by enlarging the area, to do all in a more slovenly and perfunctory spirit. Yet the thought of those beyond—of those who may be sighing as they think, "No man careth for my soul,"—must often suggest itself to our mind. And it is more particularly forced upon

our attention at the present time by the large number of Plain Indians, who are encamped in our immediate neighbourhood, and who (with whatever other motive they may have come hither) have expressed their desire to have a minister of God sent among them, and the means of civilization placed within their reach.*

Now, in connexion with this remoter field of labour, it is obvious, that we can scarcely hope to carry it on in the same method as our present stations. The outlay would be too large; the transport of property and substance too laborious. Might we not, however, extend effort in some directions, if more of an industrial character were stamped on the undertaking—if it were fully understood that, in return for the priceless blessings imparted to the convert, we should in every case expect some equivalent in the shape

* It seemed more than a fortuitous coincidence that a large body of Plain Indians should have been in the settlement at this time. I feared that they would pay me their formal visit during the delivery of this Charge, and I therefore sent to say that I should be happy to see them in the afternoon, or the following morning. Accepting the latter proposal, the four Chiefs came the next day with a large retinue, amounting in all to nearly two hundred, and the greater part of the clergy being still with me, we held a conference, at which addresses were made on both sides. Though unattended with immediate effect, it will, I am convinced from what passed, tend to break up the system of heathenism ere very long. One of the Chiefs has since been baptized, but he had been an inquirer for several years before.

of labour? I notice that at the foot of the Himalaya Mountains there are what are termed Industrial Schoolmasters, and that in their hands the mission becomes almost self-supporting. This were an idle dream for some time in this country, but in endeavouring to carry our missions towards the Rocky Mountains, or towards the Arctic Sea, might we not do well to make some return of labour an understood condition of membership?

Besides, it is sufficiently manifest, that we cannot expect to multiply European labourers, nor can we hope to obtain for many others salaries of large amount. This, then, would lead to the question, Can no other method be adopted for carrying to the benighted Indians the truth of God? Now, by one of your own number the suggestion has been offered, whether something of Colportage might not profitably be adopted; whether an Indian, who has received the truth in the love of it, might not be sent forward to communicate to his countrymen the Word which he has found precious to his own soul. The suggestion seems to us worthy of consideration; and now that the Colporteur might take with him large portions of the Word, the Prayer-book, and some simple tracts, both in the Roman and Syllabic characters, the way seems more open in the providence of God. Few, it is true, are fitted for such a task and errand; but your own minds can suggest one

or two, who, had they been free and disengaged, would have been invaluable and trustworthy.*

And, while thus dealing in suggestions and throwing out hints, may we not ask, whether the time has not yet arrived for undertaking ourselves something of the work? Our missionary field now covers a wide surface, from the East Main to the English River, yet small, compared to what lies beyond. We cannot expect that the liberality of others can aid us in any farther extension of the work. Ought we not to arise ourselves and possess the land? Are we not sufficient for it as regards means, and numbers, and influence, if only the Spirit of the Lord should breathe upon us? It may be, perhaps, that the flame of piety burns scarcely so brightly as in the earlier days of the mission—that a measure of worldliness may have crept in. Now what more likely to counteract this, and to draw down the blessing of God on our own souls, than to arise to a concern for the souls of others? Should we live, then, to return among you, it would be our earnest desire to inaugurate a new period, by becoming ourselves a Missionary Church for transmitting the light onwards; that we should have a missionary of our own, supported by ourselves, to labour in a spot where

* The system is, in effect, carried out at present by one catechist, at the Lakes of Qu'Appelle, and by a second at Fort Alexander. What is to be wished is the extension of the same machinery beyond the Portage La Loche.

the foot of the messenger of peace has not yet trodden.

Thus to throw out branches from itself would be the mark of a fruitful vine. It would indicate life and healthy action. It would connect us with that life and expansion which are conspicuous in every portion of the Church at this moment. Since we last met, five additional Bishopricks have been added to the Colonial Church. Of others, which remain to be created, the two to my own mind the most interesting would be that of the Melanesian Islands, and that of Agra, or Northern India. To the latter, indeed, I should have been inclined to give the preference over some smaller spheres lately raised into Episcopal Sees, and I could have wished it done during the lifetime of the venerable Metropolitan of India; that as he has lately had the happy privilege of consecrating at Calcutta a Bishop for Labuan and the Island of Borneo, so, assisted by the other prelates of India, he might also have consecrated another to preside over the vast territories, which the providence of God has so marvellously added to our empire. To endeavour to raise man is thus the glory of the age—to raise the Dyaks—to raise the Zulu, the Patagonian, and the Indian. In this, too, we bear a part; our calling is to raise a people, one of the families of mankind, as well as to preach the everlasting Gospel; and if we have received much from others, let us seek to lead

our people to impart also, as good stewards of the manifold grace of God.

We would contemplate, then, a more aggressive inroad on heathenism, in a more direct form, should life be spared. In this, perhaps, we could all bear a part: for there are some near us, intermingled with us, as well as beyond the limits yet visited. To these we might endeavour once more to commend the Gospel, and entreat them in Christ's stead, "Be ye reconciled to God." We can all gain much from past experience; and a fresh effort, from the knowledge thus acquired, might carry with it the Divine blessing.

If it be asked, What are the requisites for such an undertaking? they would appear to be the very gifts which go to form the true missionary. Now, this we always imagine to be a peculiar calling—something different from ministerial life, as such. We might say of him as of the poet, that he is born, not formed; or, more correctly, that he is called to his work by the Spirit of God, rather than framed and fashioned by the instruction of man. As we believe that the Holy Spirit still gives the true and effectual calling to the ministry, so beyond that we feel that he gives to some the peculiar desire to labour in the outer fields, in the highways and hedges, gathering the lost and outcast into the fold. Such are the very individuals fitted for labour abroad—they are there exactly in their places, and blessed abundantly by God: transfer

them to the crowded city or the retired parish at home, they are out of their element and lost.

What, then, would be the missionary requisites? It is almost unnecessary to say, that at the root must lie ardent love for souls. It is the sight of the perishing which leads him to forsake country and home; it is the mind, dwelling much on the numbers of the lost—the millions under the grasp of Satan—which is led, as with a mighty and strong impulse, to devote itself to their rescue. And it is equally superfluous to say that there must be also a patience which is never wearied by discouragements and crosses, and a spirit of prayer which faints not, though the stirring among the dry bones may be long delayed. These requisites are universally recognised, and force themselves on the attention even before the work is entered on, and have been alluded to by us on former occasions. I wish now rather to speak of gifts less commonly noticed, and which experience alone brings out to view.

There must be, brethren, much self-reliance, as a primary element of success. In the selection of instruments, this ought to be an essential point. It can be traced in all who have been the most honoured agents in largely extending the kingdom of the Lord. It is indispensable in the earthly conqueror that he should feel a confidence in his own resources, and that, though baffled by temporary difficulties, he should stea-

dily follow up some definite plan ; and, knowing the all-sufficiency of the weapons of his warfare—the almightiness of the power on his side—the soldier of the cross feels well persuaded that he will at last come off more than conqueror. With, however, equal piety, there is often a mighty difference between two individuals in self-reliance. One is taken by surprise by the occurrence of an unexpected case, and cannot form a judgment without much time and careful thought; while the other, possessing more self-reliance, can devise almost on the moment, and has a plan prepared for every emergency.* Now the latter is the temperament most fitted for the missionary field. Scarcely a day, never a week elapses, without placing the labourer in a position in which, apart from the possibility of conferring with others, he must decide, and that instantly, and act upon the decision. And herein it would differ from anything of self-trust, or pride : it is reliance on that which God would furnish and is ever ready to bestow, but which is to be used and applied by us as instruments. It is the very necessity for this self-reliance which would make the missionary a man of prayer. Not knowing what a day may bring forth, he must be fore-armed—prepared at every point : he must have a cool head and a prompt judgment.

* It is the *αὐτάρχεια* of Aristotle, taken in a Christian sense : it is the excellence ascribed to Themistocles by the historian, *Φύσεως μὲν δυνάμει μελέτης δὲ βραχύτητι κρᾶτιστος αὐτοσχεδιάζειν τὰ δέοντα.*—THUC. i. 138.

And next to self-reliance we would place constructive power. There are two distinct methods of viewing the human soul: we may contemplate it individually, as to be brought to the knowledge of the truth, or we may consider it in its relation to others around. Now, however the former may occupy the mind in theory, it cannot do so long in practice. Of the soul it may be said, as of man originally, it is not good for it to be alone. In his wild condition, man may roam as a wanderer on the earth; but in grace, God would set the solitary in families. After any one soul has been awakened by the Spirit of God, the question soon comes, Where shall I place him? how shall I use him? what is his exact position in the economy of God? Nor need we wonder at this: we are gathering stones, but each stone is to be built in, and to have its place in the spiritual temple; we are collecting the scattered members of a body, but each member has its specific use. Now, to dovetail these stones—to fix, and plant, and employ the convert, so that he may feel himself an integral part of the body—is a gift, and varies much: it is what we would call constructive power. You may see it in the parochial minister. In one spot we perceive much available power; but all are acting without unity of effort and sympathy with their head, and all is therefore isolation. In another spot there is one heart and mind—all are pulling in one direction—each has an office, a duty, and we think of them naturally as

one body under one head. It is this art of producing unity which is wanted in the missionary, only that the problem in his case is an hundred-fold more difficult, as he has to form a society out of the most discordant elements—to form of units void of every principle of combination a compacted whole. Surely, brethren, such a task requires no small measure of ability and constructive skill.

Of intellectual attainment and acquired knowledge, you may yet expect me to speak. Perhaps it might suffice to say, that in the work there is employment for the very highest.* We rejoice to find that many, trained in every branch of human learning, have gone forth to India and China, to meet the Brahmin and the disciples of Oriental philosophy, and lead them to the simplicity of the truth as it is in Jesus. But we cannot think the same amount of acquirement alike necessary in all. Many full of zeal and earnestness have, we doubt not, been often lost to our Church, by insisting on one unvarying and unbending rule in all cases. Perhaps a greater depth of theological learning should rather have been required, when the extent of classical erudition was the one point chiefly regarded. I have not, as a rule, required the acquaintance with the ancient languages, which is deemed, and most wisely so, an indispensable

* See "The Missions of the Church of England an Inviting Field for Men of Academical Acquirements." A Lecture by the Rev. J. Chapman, B.D.; especially p. 10

qualification at home. We want special instruments for a special work; but, if admitted to the ministry without a longer period of previous training, you stand pledged to the more constant study of that which may supply the deficiency—the diligent and laborious study of the great writers in our own tongue. It is with pleasure that I find that you are thus anxious to store your minds, and that in this way our diocesan library is likely to turn to direct and immediate profit.

The power of acquiring the native tongue would fall under this head. The necessity would vary much according to the spot, and the amount of intercourse with the Indian. That the language, whatever the dialect may be, can be acquired in a very short time, I think sufficiently proved from what has been done in our Eastern missions. But beyond the mere language, it is very essential to study the tone of thought and feeling. It was said of an illustrious linguist, a late Cardinal of the Church of Rome, that, in commencing a language, he endeavoured to gain its rhythm and general flow; so in the Indian languages we may discern something in the tone of thought which, if grasped, becomes a key to the wishes of the speaker. The language of the Indian, you well know, bears a close resemblance to his life. He never enters on his subject at once; but the practised ear can, from a few sentences, or even words, discern, by a kind of instinct, the remoter subject to which he is tending. Study, then, the language, those of you whose life and sphere are

among the Indians; but, besides this, study much their minds and thoughts, so as to acquire influence and command over them; condescend to lend the patient ear to their tale, with its many bends and windings; and after so gaining their hearts, unfold to them the story of grace—the glad tidings of great joy—and, as you speak, pray that God may give them the hearing ear and the understanding heart.

Now, in order to carry out any such missionary enterprise with success, it would be absolutely necessary to abstain from questions of mere worldly politics. This is, indeed, an acknowledged principle in all missionary operations, and if necessary in other countries, in our own doubly so. To entangle ourselves in local matters is too sure to defeat the object of our high calling, and to circumscribe, rather than to extend, the kingdom of that Master whom we serve. That as citizens of the country—as those who have a large stake in it—as those brought into contact in so many different ways with the population—we should feel no little interest in its welfare, is only natural. That we should sigh while so many thousands are still sitting in darkness, untaught and unblest—that we should long for the time when all within its borders shall be taught of God—this is only to say that we feel as followers of the Saviour must. But let us not be led thereby to go before the leadings of Divine Providence; let us not seek to transfer our responsibilities to the shoulders of others, nor expect that under the

present dispensation those employed in the various avocations of life will tread in the steps of the minister of God, and become evangelists to lost souls.

That the next seven years will be productive of great changes in the land we feel assured. Our own desire would be to see additional settlers introduced, and immigration, though for a time on a very cautious scale, encouraged. At a period when the mother country is overstocked and over-peopled, it would seem that a land which could furnish support for the industrious might take off a part of the population. Judging by the reports of those who have left us and gone elsewhere, the means of life are, on the whole, more easily procured here than in other spots; and we believe that, over the surface of the land, some situations might be found as fertile, and offering as fair returns to the agriculturist, as the Red River.

Our hope, too, would be that, in any plan for the amelioration of the land, the avenue to the highest employments—to the positions of greatest trust—should be thrown open to the native, as in the recent case of Eastern India. As education advances, this would afford the strongest stimulus to exertion, to find that birth would never operate as a cause of exclusion, but that with merit and application all might rise.

To effect, however, political changes, or even to interfere in them, is not our province; to hold an opinion, after the experience of the past, and

to support it with sufficient reasons, is the common privilege and birthright of all. But if in political matters powerless, in social improvements, and their recommendation, we possess no small weight. In these respects, too, changes may be before us, through the increase of machinery, the subdivision of labour, the encouragement of the manufactures of the country, and the introduction of special trades. Indeed, as you well know, a settled society is only just commencing among us, emerging from that wild and irregular state, in which all were of necessity obliged to undertake everything for themselves. It is our legitimate province to endeavour to give a healthy tone and direction to this gradual progress of society, as it uprises around us.

And in doing this nothing ought to be deemed trivial or unimportant. As regards the dwellings of the poor, I would ask you to use your influence in promoting improvement in their internal arrangement. Much has already been done by recommending, and even insisting on, the subdivision of the houses, where different members of a family were under the same roof. This is alike necessary for comfort, and important as regards the moral well-being of the household.*

Let me also request you to discourage those

* Any reluctance which I felt to allude to this subject was overcome by finding it noticed in a Metropolitan Charge :—“That internal arrangement of cottages, whereby three sleeping apartments, however small, may be secured to

very large gatherings which often take place at marriages. Some apology might be offered for such general invitations, when the settlement was small, forming, as it were, but one family; but, as the population increases, it cannot be necessary to enlarge the number to such unreasonable dimensions. It has often materially lessened the resources of the young couple for many years, and, what is of greater consequence for us to notice, it has been the prolific source of much evil.

And if in the hour of rejoicing you are to exert an influence, and to seek to bring in moderation and a more excellent way, so in the house of mourning there is something for you to modify and correct. We cannot too strongly express our dislike of the large numbers that are often found by the bedside of the sick or the dying. It is kindly meant, but it is kindness sadly misapplied. Nor can we approve of the watching the livelong night by the corpse. The deeper feelings of the bereaved would rather seek solitude—a place in secret where to weep—than to be exposed to the gaze of others at such a sacred season. And, when the body is to be carried to the house appointed to all living, rather seek to diminish the attendance, and confine it to the relatives and

each cottage, should be strongly recommended, instead of that demoralizing custom which crowds the whole family, of whatever age and sex, into one undivided chamber.”—
ARCHBISHOP OF YORK'S *Second Charge*, 1853.

nearest friends, than embrace a circle of indiscriminate mourners.

By attention to these matters affecting our daily life—our sorrows and our joys—family comfort would be increased, domestic holiness augmented; and, while the tide of joy and grief would not be lessened, it would flow, I cannot doubt, in a deeper and more consecrated channel.

And now it only remains that I offer my usual summary of work performed, and then in a few parting words commend you to the good care and keeping of God.

Our own numbers have advanced with the same steady increase as before. One has from unavoidable circumstances been withdrawn—circumstances over which neither he nor I could exercise any control; but, as his heart is still with us, as it is his eager wish to return, and as the desire of his late flock is as great to receive him back again, I can hardly deem him lost to us. Were he with us, and had I been able to effect the journey to the Saskatchewan as I had proposed, and there to ordain one additional labourer, we should have been twenty instead of eighteen to-day. For the continuance of unbroken health among us we cannot feel too grateful; and for that providential care which has guided so many of us in journeys by sea and land. And yet we are reminded that death may come in an unexpected hour. One, to whom allusion was made when we last met, has since been carried hence very suddenly by God—shipwrecked on

his voyage home.* We rejoice that his place at Vancouver has been supplied; and we could only wish that it were possible for us to include his successor† in our own number, and that he could join with us in brotherly intercourse and fellowship.

In ordinations, four European labourers have been added to our little band; and it is a satisfaction to me to leave all in priest's orders before my temporary departure. Of consecrations, we have had but one church—one which, in effect and finish, would form a good model for any future structure.‡ At Moose and at St. Andrew's I have consecrated burial-grounds; and that around St. James's Church will be ready before I go. This will leave in the country five churches and five burial-grounds consecrated. Churches are completed, but not yet consecrated, at the Indian settlement and at La Prairie. An enlargement of the previous building having been found necessary at Moose, a new church will instead be erected there; and at York, but for the want of labourers on the spot, a church would have been in progress during the present summer.§

* The Rev. R. J. Staines, B.A., Hon. Hudson's Bay Company's Chaplain, Fort Victoria.

† The Rev. Edward Cridge, late Incumbent of Christ Church, Stratford.

‡ St. James's Church, Assiniboine: to it the Society for Promoting Christian Knowledge contributed 200*l.*, the remaining outlay being made up by voluntary subscriptions.

§ The churches at Moose and York will be erected by the Hon. Hudson's Bay Company.

We are engaged in our third series of confirmations, and they proceed hopefully. On each occasion fresh spots are added. In our first series I confirmed at seven different places; in the second at ten; during the third, should I live to complete it, the rite would be administered at seven places before my departure, and at seven more after my return. My fear was, that the numbers would necessarily diminish considerably from its recurrence after an interval of only three years; but the number of those presented on the Red River and Assiniboine has already exceeded those on the previous occasion.

We are still, beyond all doubt, the chief organ of education in the land. On the two rivers alone, or, as it might be said, within the extended boundaries of this colony, we have twelve schools; at the out-stations as many more. The influence of these four-and-twenty schools cannot be small. As in other countries, we have to lament over the apathy of parents, who might by a judicious exercise of authority, and by some little self-sacrifice, keep their children much longer at school. Once started in life, they look back on the past with regret, and they constantly confess to us their deficiencies with unavailing sorrow. Those fully trained and educated by us are found not inferior to those whom they meet in life, able to compete vigorously with others who have enjoyed much greater advantages. The want still is depth and solidity of character. The experiment of a distinct female school of a higher stamp has now

been made for five years ; and has, I trust, been appreciated through the country. For the sake of the young, especially those necessarily separated from their parents at a very early age, and feeling deeply the mighty importance of raising the female mind, as affecting the well-being of the next generation, I am willing, at whatever cost, to risk a second attempt ; and I have endeavoured to obtain a suitable successor to her whose loss to the country we have now to deplore.

At St. John's a Board of Trustees has been established, who will act as guardians of the property connected with the Collegiate School, and keepers of the Diocesan Library. The latter now numbers more than one thousand volumes,—a number small in itself, but considerable when the difficulty of inland carriage is taken into account. They now bear the stamp, device, and motto of St. John's College. And yet I feel that the very name of College may at times perplex and bewilder, from the scanty number which we can assemble in the land, and the little claim that we can make to anything approaching to college life. But, as I think of and use the word, I revert to bygone years, and the meaning of the term in early times. In this sense would I employ it, as embracing not the pupils and scholars alone, but the bishop and clergy also, forming a missionary college in a dark land. I would regard each clergyman as a member of that College, and it thus becomes a centre, uniting us all. In this light it is no longer a vision or an ideal thing,

but a living and substantive reality. The Library would be the proof of its existence, which speaks to the eye and mind of all, comprising within itself the collected wisdom of ages for the use of the present and every future generation in this land.

At Moose it was a pleasure to me to prepare a Pastoral Address to those Indians whom I was unable to meet. It was translated and printed off in a very short space of time, after which it was signed by myself, and circulated through the country. I hope to be able to continue this practice yearly, or each alternate year, and so to speak to those whom I cannot see in person. I was delighted to find the amount of food which was being supplied in that quarter for the Indian mind, and the eagerness with which they asked for a new book. The "Catechism of Bible and Gospel History" has proved most useful for them, and but for the lack of paper at the time many other useful books would have been in circulation last summer. It was pleasing to find, on my return, two additional Gospels and a short Catechism in our own character, and to know that the perusal of these would occupy the Indian of the Saskatchewan for many a long hour during the winter. And a few Sundays ago, while officiating at St. Andrew's, my eye fell with delight on the Indian Gospels and Prayer-book, lying side by side in the reading-desk with the Bible and Prayer-book in our own tongue. To these we hope may soon be added some simple ele-

mentary compilations, and a dictionary of the Cree language. The latter will, we doubt not, be undertaken on our application by the Society for Promoting Christian Knowledge, who so kindly and promptly carried out Archdeacon Hunter's translation of the Prayer-book, with some hymns annexed to it for public worship. For the Gospels we have to thank the Bible Society; for the printing press at Moose, and the fount of Syllabic type, the Church Missionary Society.

To all of these noble bodies it will be a satisfaction to learn, that the desire for the Word of Life spreads. At Moose, I myself witnessed the anxiety of the Severn Indian for copies, which we could not furnish according to his desires. And from York we hear of the renewed petitions to that quarter of the Severn Indian. Many of them were baptized during the last summer at York, but the supply of books has been very inadequate to the demand. They call for the Syllabic volume, but with some slight changes from the Moose dialect. And on the English River much patient study and laborious thought has been given to the wider application of the Syllabic system, in the hope that it may be brought to bear on the Chippewyan. This may be effected, it is thought, by the introduction of a few additional characters, just as, at a conference at Moose, it was agreed to add a few symbols to adapt the system to the wants of the Eskimo. Now I cannot believe that such labour will go without its reward; in which-

ever form Christ is preached, and the broken fragments of the bread of life distributed, "and therein do rejoice, and will rejoice." The number of our own clergy who can now address the Indian, and speak to him in his own tongue, would be at least seven; the number of those who have translated portions of God's word would be six, to four of whom the language was not their vernacular tongue.

With a work thus growing and increasing, and a sphere of operation widening each year, it may naturally be asked, Why leave the sheep in the wilderness? And from the close and affectionate footing on which I have been among you, you have perhaps a claim to know some of those reasons which have led me to wish for a temporary absence at this time. When I first came out I imagined that a necessity might have arisen for my visiting England at an earlier period: year after year this was deferred, and, had I not fully pledged myself now, this year also I might have postponed it. But I believe that there are reasons, which render it almost imperative for me, and expedient in some measure for yourselves.

After the completion of seven years I wish to render up some account of my stewardship. Not, indeed, that it is by man's judgment we stand or fall: it is the great day of the Lord which will try our work of what sort it is; and it is to that Master alone that we make our final appeal, as ministers of Christ and stewards of the mysteries

of God. But we derive as a Church so much from others, that it is only right that they should have the fullest information how the work advances. With the condition of every station I am now perfectly familiar, from personal inspection and oversight. I become, therefore, the representative of you all, and in leaving you would bear both you and your work on my heart. My earnest desire would be to report, as simply and faithfully as I can, what my eyes have seen of your spheres, your trials, and successes. You have each your personal friends, the home parish in which you were brought up, the house of God in which you were accustomed to worship, and from which you were sent forth with many prayers; these will of course be spots sought out by me, in order that I may refresh their hearts, by telling them how the work of the Lord prospers in your hands.

There is too a very large debt of gratitude, which I am anxious to discharge, and to thank Christian friends for the riches of their liberality. Surely it is "a land which the Lord our God careth for," if, with so little cost or outlay, almost without money and without price, His hand has provided it with ministers, and Bibles, and schools. To the Societies, from which as His instruments, we have received these gifts, what adequate thanks can we render? Words are a very poor acknowledgment, but to each it is your wish that I should confess ourselves largely indebted. There are congregations which support

special schools, and contribute to particular missions; circles of Christian friends, who send the raiment wherewith to clothe the inquiring Indian. There are those who have kindly thought of our orphans; they must be told of the removal of their asylum from a spot, in which we had found insuperable obstacles, to a place in which God had already assembled many of that helpless class, and where, under the very roof of the devoted missionary, they are as of his own family, sharing in all that prayer and the deepest affection can effect for them. And there are noble contributions cast into the treasury of the Lord by those, the records of whose deeds will never appear on earth, whose names will not be known until the Saviour shall acknowledge the cup of cold water given to the saint,—there are the offerings of the widow, the hard-gained earnings of self-denying poverty. Not overlooked are such gifts by the Lord of the vineyard, and if so, then they too are not to be forgotten, when we recount with gratitude what we receive. We would not willingly omit one drop which feeds the stream that fertilizes and enriches our land: from the fellowship of ministering to the saints none are excluded, the richest may give by hundreds, the poorest may give the mite watered by prayer, and to each we may be alike debtors.

And while making this poor return, the only one in our power, the experience of the past would embolden us to venture to increase the debt, and make even an additional appeal. It

has surely been a blessed period for Britain, since God poured out on her the spirit of enlarged charity,—since God made her his almoner to the very ends of the earth. Even amid the distractions of war, the extremest East and West have continued to reap her bounty. As a nation, she hath found that “there is that scattereth and yet increaseth;” and religion hath burnt all the brighter at home, from diffusing the light abroad. A further purpose would be to collect, if God permit, for some special objects. Should I live to spend other seven years in the land after my return, a portion of them must be devoted to the task of building. While other churches have been assisted and aided by us, we have not yet attempted our own Cathedral Church. For it we would require help, and we cannot for a moment imagine that this will be withheld. The three special objects for which I would solicit contributions would be, (1,) The erection of a modest and unpretending Cathedral; (2,) The enlargement of the Missionary field; (3,) The carrying out of Educational effort; and donors may appropriate their gifts to any of these according to inclination. If the work be of the Lord, pleasing and acceptable in his sight, then he will, I doubt not, incline the hearts of many to offer of their substance willingly and cheerfully.

And the last object I would mention would be to gather fresh life and vigour from the sight of home activity and intercourse with Christian

friends. As it is indisputable that the human frame, in coming from warmer countries, brings with it an amount of heat, which it gradually throws off from year to year, so we might expect beforehand that the warmth of Christian feeling, the livelier emotions with which we first commence the work, would become somewhat lessened by residence in a foreign clime, where the highest standard of Christian excellence is not presented to view,—much more where there is the daily deadening contact with heathenism. That the country is healthy for the European constitution, I deem a fact sufficiently established, (our average of missionary labour, which is already higher than in most other lands, would prove it;) but for the restoration of spiritual life, for the invigorating of all the mental powers, on this account I would recommend in your case, what I now seek for myself,—a year of relaxation from severer duty, to be spent in the bosom of Christian society. It is not to a period of idleness and entire remission that I look forward; almost daily shall I be occupied on behalf of this country and its interests, even while absent: I shall be speaking and pleading for it at a distance, while you are supplying my lack of service and working on the spot. I might, as you well know, have spent an easier period among you, and have kept myself comparatively free from care and anxiety, but I undertook a larger responsibility, when I saw no one willing to assume it. Though the mind has thus at times been much exercised,

my health is, through the blessing of God, wholly unimpaired; and I scarcely feel to-day as if seven years had passed over my head. Should health be continued during my absence, I feel as little inclined to spare myself; my wish would be still to spend and be spent for the land to which, as on this day, I solemnly devoted myself.

In the fullest confidence, I would leave all in your hands, beloved brethren, during my absence. The ecclesiastical authority would devolve on the senior archdeacon on the spot, so that all would be left in regularity and order. For your laborious discharge of your duties, and your ever ready attention to my own wishes, while I have been among you, I return you my warmest thanks. And, if thus diligent while we have been together, I cannot doubt that you will be doubly so when my eye is removed. Realise, then, I entreat you, more and more, the momentous interests committed to you; and, in the full light of eternity, preach the Gospel in its bearing on man's hopes and peace in this world, and on his blessedness in that beyond the grave. The longer God graciously spares you to your flocks, let them discern the more a deepening experience of Divine truth in your preaching, a richer unfolding of the spiritual treasures of the word.

All things conspire to remind us, that the time may be short. The events of centuries seem now crowded into a few years. The latter days spoken of may be perhaps approaching. To the East I once before directed your eye, to look out

for the signs of the Master's appearing: how much more has the attention been drawn to that quarter in the interval which has since elapsed! We need not the voice and vision in order to hear the appeal. The scene of conflict of the powers of the earth is on the border land between the two continents, near the very spots most noted in early story. Asia now calls to Europe, "Come over and help us," — the Churches of the Revelation and the neighbourhood of Paradise may ere long revive under the light of the Gospel, — the way of the kings of the East may be soon prepared. Now, all these would be signs heralding the coming dawn: all would point to Jerusalem as "the first and last centre of the Church on earth."*

To assist in forwarding this blessed consummation is our glorious privilege. Mercy has been termed the pattern-attribute of God; and what mercy, brethren, can compare with pity for lost souls? Yet a little, and the condition of the souls of all will be fixed irrevocably: no messenger of peace can then pass over the great gulf. But now, how beautiful on the mountains the feet of him that publisheth peace, — how sweet to make ready a people prepared for the Lord — to make straight in the desert a highway for our God! Seven years of imperfect labour have we given to the work amid many short-comings, which we pray God to pardon. But insensible and un-

* "Land of the Morning." Rev. H. B. W. Churton. P. 304.

thankful should I be, were I not to confess that fruit appears, to the praise and glory of God's name: a change does appear in the wilderness and solitary place,—a change appears in the heart and bosom of your parishes. And I call upon you to say, what I would humbly exclaim myself, — “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” May I solicit your earnest prayers, that my very absence for a season may be for the furtherance of the Gospel in this land, and that, if we are again permitted to meet on earth, it may be in the fulness of the blessing of the Gospel of Christ, with more extended power to carry forward the proclamation of his truth, and hearts more enlarged to make known his salvation!

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