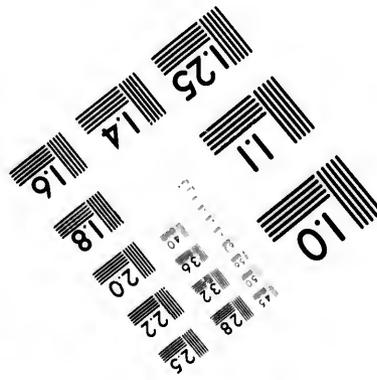
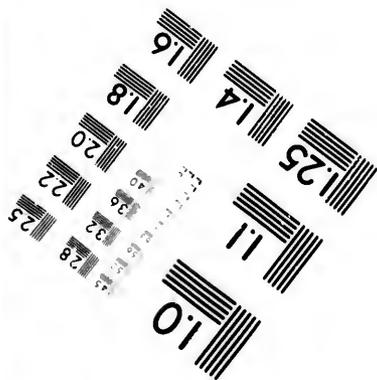
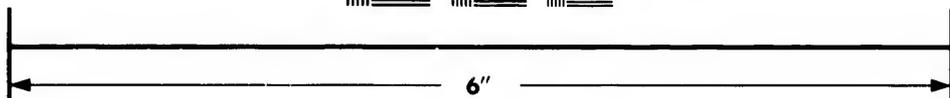
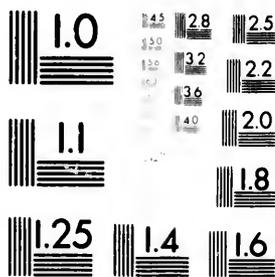


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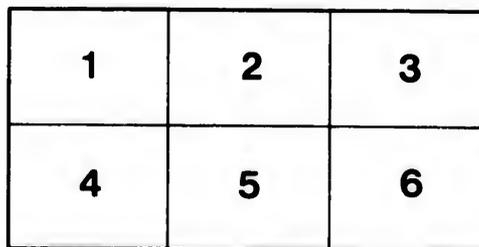
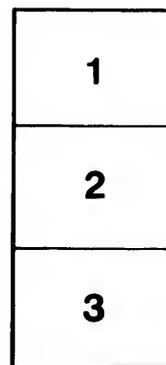
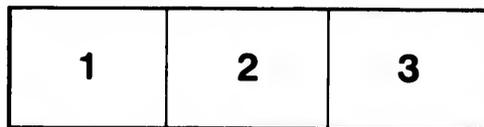
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A C H A R G E

DELIVERED TO THE

CLERGY OF THE DIOCESE OF MOOSONEE,

At his Second Visitation.

BY

JOHN HORDEN, D.D.,

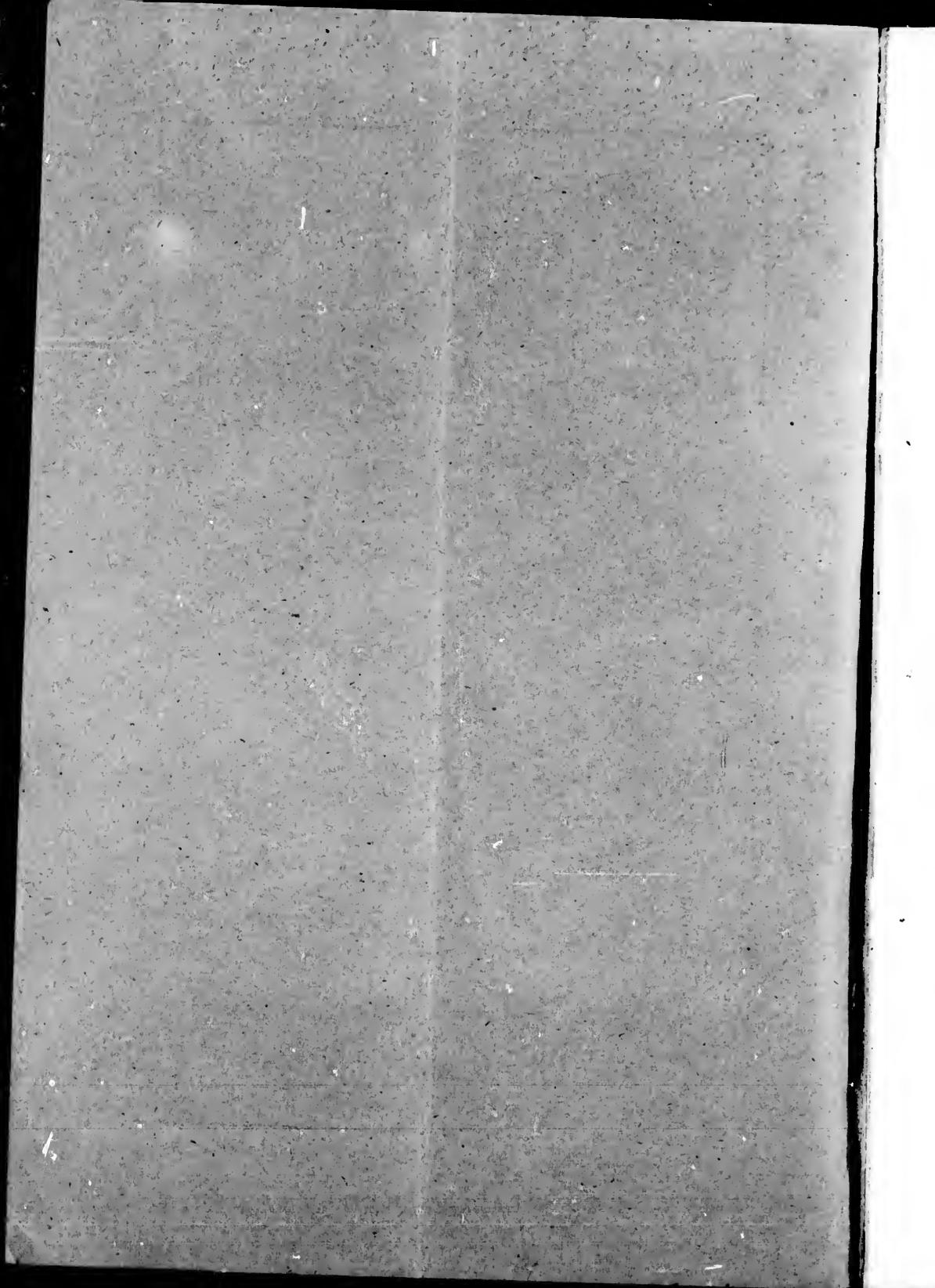
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To
THE CLERGY OF THE DIOCESE OF MOOSONEE,
THIS SECOND CHARGE,
PUBLISHED AT THEIR REQUEST,
IS AFFECTIONATELY AND GRATEFULLY DEDICATED,
BY THEIR
FAITHFUL FRIEND AND BROTHER,
JOHN MOOSONEE.

A C H A R G E.

MY REVEREND BRETHREN,

When I last addressed you I expressed a hope that I might soon be able to visit North Moosonee. This I did ; going from Moose to Winnipeg, where I had the pleasure of meeting our brethren in the Provincial Synod, of enjoying the hospitality of many Christian friends, and of observing how Church matters were being managed there under the new state of things. In that part of the country a constant and increasing immigration brings with it great demands, laden with deep anxieties. How were the multitudes being fed? Neglected they must not be, lest they should perish in the wilderness, when their blood might be required at the hands of those who could not, or would not, bestir themselves to rise to the exigencies of the case, and prove that they could manage the Church in its expanded as well as in its contracted form.

I found that everything would bear the closest scrutiny: our Metropolitan was fully equal to the occasion. Gifted with great learning, which enables him so well to control general and special education, he is not less capable in the management of the

diocesan affairs of one of the most difficult Sees in existence. May he long be preserved to us as our head ; and may he, ere he lays down his responsibilities, have the satisfaction of seeing the Church firmly established in every part of his charge.

Leaving Winnipeg, I went down the Red River and through Lake Winnipeg, to Norway House, in a steamer belonging to the Honourable Hudson's Bay Company, a passage being generously granted me. Thence I proceeded by canoe to Oxford House, which is the first station met with in North Moosonee. There a Wesleyan missionary was residing, who had but lately arrived ; although Oxford House had been occupied as a Wesleyan station for many years. He received me most kindly, and during the few days I was at the place we had much friendly intercourse, and I more than once addressed his Indian congregation at an outdoor service. I was glad to find that there was no material difference between the Cree language as spoken in North and South Moosonee, but that I could understand and be as well understood at Oxford House as at Moose itself. As a permanent station Oxford House has since been abandoned by the Wesleyans, whose missionaries now give it only an occasional visit from Norway House. I have therefore offered to occupy it, feeling that a missionary should be resident there ; but not much progress has yet been made in the negotiations. I shall, however, make a renewed attempt if I am able to attend our next Provincial Synod at Winnipeg, where, I believe, are the headquarters of the Wesleyan Mission.

From Oxford House I pursued my way down the

Hayes River to York Factory, where I was most cordially received by the Hudson's Bay Company's representative, Joseph Fortescue, Esq., an old friend, who nearly thirty years before had been a member of my Moose congregation. He and his kind wife both did their utmost to make my prolonged stay in North Moosonee pleasant and profitable. Mr. and Mrs. Winter, who had just arrived from England to take up their abode at York Factory, and whose special guest I was, have been very faithful in the discharge of the duties of their high calling. Making York my headquarters, I went through the entire district, which is of vast extent. I first visited Churchill, where I remained two months, the guest of John Spencer, Esq., trader in the Hudson's Bay Company's service, and of his excellent wife, sister of the Rev. R. Phair, of the Church Missionary Society. Mr. Spencer, like Mr. Fortescue, had been a member of my Moose congregation in the days of 'Auld lang syne.' Here, in the dreariest of wastes, owing in a great measure to the kindness and attention of my friends, I spent some of the happiest days of my missionary life. Yet they had a deep and heavy shadow; how could it be otherwise, when I beheld the deplorable condition of the poor Esquimaux, who form the great majority of those who resort there for the purposes of trade. For them nothing had been done; they were without God in the world; and apparently no man cared for their souls. They were fine specimens of the animal man, with their spiritual nature entirely undeveloped. Yet they seemed very anxious for instruction, and, as bands of them came in, I devoted myself to them, during

the short time of their stay. But they required constant watching. No one was afraid of their murderous propensities, but they were known to be the most adroit and persistent of thieves; and, although the whole establishment was on the watch, considerable pilfering took place. Poor creatures! their ideas of sin in connection with theft are not in the act itself, but in its discovery. They would hail the establishment of a Mission among them with the greatest delight; and I had hoped that long ere this a second 'Peck' might have had his home at Churchill, under whose care and indefatigable labours, assisted by the missionaries' God, the spiritual desert might become as a garden of the Lord. But great and unexpected obstacles have arisen; and, although I trust they will be presently removed, they are in the meantime, as they have been for the last two or three years, the source of the greatest trial of my life, because I can see no valid reason for their existence. Bands of Chipewyans likewise trade at Churchill; for them something has been done, and many of them can read and write; but unless the work can be followed up, it must decay and die.

The Rev. J. Lofthouse is a man in every respect well fitted for missionary work among the Esquimaux, being physically strong and possessing great aptitude for the acquisition of languages. During a winter's residence with Mr. Peck, at Whale River, he acquired a sufficient knowledge of Esquimaux to enable him to write a short Esquimaux sermon as one of his examination papers for Orders. He has passed the last three years at York Factory, making occasional visits

to Churchill for missionary purposes. To learn that he and his good wife are settled there will be the best piece of news I shall have heard for a very long time. While speaking about Churchill, let me not forget to mention the kindness of Christian friends at Ottawa (principally Presbyterians, too) who, at the solicitation of Dr. Bell, of the Geological Survey of Canada, and the Rev. H. Pollard, a former Exeter schoolfellow of mine, gave the whole of the materials for the construction of a Mission House at Churchill; nor of the Canadian Government, who on Captain Gordon's recommendation, shipped all for Churchill, after it had been taken, free of charge, to Halifax by the railway companies over whose lines it had to pass. Would that many others might be induced to follow so glorious an example, the missionary's work would then be light indeed; all sense of loneliness would vanish; he would feel surrounded by an army of wellwishers, cheering him onward in his arduous course.

Returning to York, I remained there until open water permitted me to set off into the interior, to Trout Lake, which I reached after twenty days of very hard canoe-travelling. I was well repaid, for I was received with every expression of joy by the very large band of Indians there assembled. In worldly matters they were poor indeed, among the poorest I have seen in the country; but some, although babes in Christ, seemed strong in faith. I was with them morning, noon, and night, teaching, preparing for baptism, confirmation, and the Lord's Supper, baptizing, marrying. I scarcely left one unbaptized. I

held a large confirmation ; and I admitted a small number to the Lord's Table.

I then travelled back to the sea-coast, to Fort Severn, 200 miles south of York Factory, where I spent a few very profitable days. The Indians there, being more easy of access from York than those of Trout Lake, I found to be more advanced in knowledge, and an exceptionally intelligent body of people. There is a good church at each of these stations.

I returned to York by boat, and continued my work there until the annual ship came, when I embarked in her, and went to England, after spending a year in North Moosonee.

All the Indian work in the York district had been well done, and a more satisfactory body of Indians than those connected with York is not to be found anywhere ; they are teachable, liberal, kind, and courteous ; and I shall ever retain a pleasant remembrance of them.

English education I found backward ; and being accustomed to such good English at all our stations in the southern part of the diocese, I was much surprised to find both English speaking and learning at so low an ebb. I at once commenced an English school in a room kindly placed at my disposal by Mr. Fortescue. The number of scholars was satisfactory, and instruction was given daily ; a good schoolhouse was ultimately built, in the erection of which the Hon. Company gave much assistance ; and before I left I had the satisfaction of seeing much real progress made.

It must be our aim to cultivate a knowledge of

English among our people to the greatest possible extent. Changes are fast coming over large portions of the country, and where there is now but a very small and scattered population there may in a short time be a large one. If our people speak nothing but the Indian language they will find themselves at a great disadvantage when brought into contact with the new comers, who would, I fear, treat them as mere barbarians, whose rights might be entirely disregarded. This would not be the case if they found them speaking English as well as themselves. Mr. and Mrs. Winter have been indefatigable in their endeavours to improve the school; their reports thereof are satisfactory and deeply interesting.

In England I was kept busily occupied in acting as a deputation for the Church Missionary Society, to which this diocese owes so great a debt; yet I never neglected an opportunity of benefiting and pleading for Moosonce. Wherever I went, I was most kindly received, and was never allowed to depart without being made to feel that the missionary from the 'Great Lone Land' had won the sympathy of those amongst whom he had been. Never shall I forget what Christian love did for me and my huge diocese; the impression made on my heart was as deep as that which Jerusalem made on that of the Psalmist, and which he speaks of with so much pathos when his home was in a strange and distant land. The sympathy expressed was not ephemeral; it is still alive and bearing fruit. Year by year come brotherly and sisterly letters, expressing continued interest in my work, together with substantial help for its con-

tinuance and extension. Who would not work under such circumstances, with hands raised and sustained by the prayers and offerings of faithful friends!

Among the many great and weighty matters in which England has been interested, and agitated, of late years, two stand out conspicuous as specially worthy the attention of Churchmen, and therefore of ourselves: the revision of the Scriptures, and the threatened disestablishment of the English Church. On both of these you would wish me to say a few words.

I was in England when the Revised New Testament was issued from the press. The greatest imaginable interest was taken therein; and, on the day of its issue, copies might be seen in the hands of a large number of people, rich and poor alike; many of whom, unable to wait until they reached their homes, were reading as they hurried along the street. There could be no doubt of the hold which the Word of God had on the hearts of the people, and the joy they experienced at the completion of a work which had occupied some of England and America's greatest scholars for ten years and a half. As was to be expected, the work was at once submitted to the most severe and elaborate criticism, all being anxious that if the good old version of the Bible, which had instructed ourselves and our forefathers from the time of James I., were to be superseded, it should be by one in every respect worthy to be its successor. It was assailed vehemently, but as stoutly defended; and I doubt whether, even yet, an unanimous decision as to its merits has been arrived at. At the Newcastle Church Congress, which I attended, no meeting ex-

cited greater interest than that in which the Revised Version was the subject of discussion ; the room was crowded, and every remark of the Bishop of Durham, and of the other speakers, was listened to with almost breathless attention. For myself, I regard the New Version with somewhat mixed feelings. The old Book had become more and more endeared to me as the years ran on, and it seemed almost an act of profanity to alter, what all could but acknowledge to be, a most excellent work. But there is no doubt of the great improvement made, in many cases, in rendering the meaning of the text clearer in its English form. This is particularly the case in the Epistles of St. Paul and St. Peter, which are, on the whole, much more intelligible in the Revised Version than in their older dress. What I dislike is the liberty taken with the Greek text, which has caused many excisions : parts of texts not appearing in the Revised Version at all. Take as one instance Matt. v. 44. The old version reads thus : '*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;*' whereas the Revised Version has only these words : '*But I say unto you, Love your enemies, and pray for them that persecute you.*' What a mutilation ! and on this matter our dear Brother the Bishop of Mackenzie's River (himself no mean Greek scholar) feels perhaps more deeply than I do. This affects us much more than it does our brethren in England, inasmuch as on us depends the reproduction of the Bible in the various languages of the diocese : the Cree, Ojibbeway, Esquimaux, and

Chipewyan. Feeling much perplexed, as Convocation had not spoken with decision respecting the Revised Version, I obtained the advice of an English dignitary and scholar, who was one of the company of the Old Testament Revisers, as to what I had better do with respect to translational work connected with the New Testament. He advised that where the Revisers have altered the Greek text, the alteration should be neglected, and that excisions made by them from the Greek text should be disregarded by any translator into a new language. Upon this advice I have hitherto generally acted.

The difficulties of the Revisers of the New Testament arose from the multiplicity of manuscripts they had to deal with, written in such various places and at such various times. In this respect the Revisers of the Old Testament had a great advantage, there being no very ancient manuscripts of the Hebrew text extant, and those we have being all of the same family, or recension. The earliest manuscript of which the age is certainly known dates from A.D. 916; consequently they had to do with exactly the same materials and under almost exactly the same circumstances as their predecessors two centuries and a half before. What they therefore set themselves to do was to improve the existing translation. This occupied them during fourteen years; and the result of their labours is now before us. More faithful work was never done. We may occasionally differ from them, and think the old translation of a sentence the better of the two; but generally speaking we agree with them, and are very thankful for the light they

have given us in our study of the Word. This is particularly the case in the Prophetical Books. Those who do not know Hebrew can have no idea of the difficulty of giving good translations of much of those books. Let us thank God that our way is made smooth for us, and that we can now look into the minds of the prophetical writers better than our forefathers could do. Two changes in the Psalms I would notice, which I think worth all the labour bestowed on the whole book. I allude first to Ps. lxxviii. 11. The original runs thus :

אֲדַגֵּי יִתֶּן-אֱמֶר הַמְבַשְּׂרוֹת עֲבָא רַב

The Prayer-Book translation of this verse is, 'The Lord gave the word: great was the company of the preachers.' The old Biblical version was, 'The Lord gave the word: great was the company of those that published it;' while the revised translation is, 'The Lord giveth the word: the women that publish the tidings are a great host.' Passing over the time, since יִתֶּן, though normally present or future, is sometimes a past tense, we come to הַמְבַשְּׂרוֹת,* which is the Piel participle of בָּשַׂר = *to publish tidings*, with the plural female termination, preceded by the article הַ; and being rendered into English by a verb, the antecedent to the relative 'that' should of course be of the feminine gender. Women have here their glorious place allotted them in the household of God; and the verse seems prophetic of what is taking place in our own day, when women are devoting themselves to Zenana work in the East, and to other forms of

* Similar form in Jer. ix. 16 (Heb.).

Christian work with a zeal and energy before unknown.

The other change is in Ps. lxxxiv. 7 in the Hebrew, but verse 6 in the English version; thus in the original:

עָבְרִי | בְּעֵמֶק הַבְּכָא מַעֲיֵן | יִשְׁתוּהוּ גַם-בְּרִכּוֹת יַעֲטֶה מוֹרָה :

The Prayer-Book translation runs thus: '*Who going through the vale of misery use it for a well: and the pools are filled with water.*' The old Bible version runs thus: '*Who passing through the valley of Baca make it a well: the rain also filleth the pools.*' The Revised Version, with wondrous beauty and clearness, reads: '*Passing through the valley of Weeping they make it a place of springs; yea, the early rain covereth it with blessings.*' How greatly improved are both parts of the verse; the first, principally by giving us the meaning of the word 'Baca,' *weeping*; the latter, by giving us a better translation, which must prove a source of comfort to every Christian's heart, as he makes his way onward through the vale of Weeping to the presence of his God.

Study closely the Revised Version of both Old and New Testaments; compare it with that with which you have been accustomed from your childhood; and so, with God's blessing, you will draw increased support for your own souls, and be the better able to supply spiritual food to the precious souls of others committed to your charge.

Respecting attempts to disestablish the Church of England, I shall say but little. It is a painful subject; not that I fear for the Church of England, for, established or not established, she must ever remain,

as long as she continues faithful to her God. When she ceases to be that, the sooner she loses her pre-eminence the better. She is a great power for good, not only in England, but throughout the world. That professed infidels should cry out against her, 'Down with her, down with her, even to the ground!' is not strange; but that they should obtain assistance from professing Christians, of whatever sect or school of thought, is strange indeed. It is for them most suicidal, for in dragging down the Church, instead of building up themselves upon her ruins, they would be utterly crushed by her fall. She is the purest bulwark of the faith, as a few of the most thoughtful members of other persuasions are most ready to allow, as that best calculated to withstand the assaults of the combined enemies against the faith which was once for all delivered unto the saints, and for which St. Jude exhorts us to contend earnestly. This, with the help of God, we will do. It greatly gladdened our hearts to see how decidedly England had lately spoken out on this matter, and I think her present convictions will, as time goes on, become deepened and strengthened. This is not merely a momentary feeling, suggested by my wishes, but is the result of close observation. When last in England I visited every part of the country, and wherever I went—north, south, east, or west—the greatest activity was manifest; the Church seemed fully alive to her responsibilities, and anxious to provide suitable nourishment for all her children. Not content with ministering to the well-to-do, and those who of their own accord attend her services and partake of her sacra-

ments. I found her going into the highways and hedges, into the courts and lanes of the cities, to seek the wanderers, the depraved, the apparently lost, assuring them of her sympathy, urging, compelling them to come into the fold, where they would be watched over by the Good Shepherd. Yes, her enemies have chosen their time badly; had they attacked her in her sleep they might have prevailed against her, but to make the attack when she is awake and vigorous, doing her best to discharge her duty, and thereby rapidly growing in the affections of the people, showed them but ill able to discern the signs of the times. Let us do our best in the positions we occupy at the Church's outposts; let all her sons do their duty, and we shall not be forsaken by our God; but we shall hand down our glorious heritage to our children and children's children. So shall the Church, which has bestowed such great blessings on us and on the land whence we spring, remain a joy in the earth until the coming of the Lord.

The Church in this land is expanding, like the Church at home. Since I last addressed you two new dioceses have been formed in the ecclesiastical province of Rupert's Land, which has now no less than six Sees within it. The new ones are Qu'Appelle, to which Bishop Anson has been appointed, and Athabasca, over which Bishop Young has been placed. His diocese forms the southern part of what was formerly the diocese of Athabasca, the northern part being now designated the diocese of Mackenzie River, and to this Bishop Bompas has clung. Giving up the more inviting southern plains, which

will, doubtless, ere long contain a large population of whites, to a younger brother, he has himself retired to his northern solitudes, where he must always be subject to privation and hardship. I have long wished to see Bishop Bompas, whom I hold in great respect, not only as a brother bishop, but as one who, in the discharge of his duties, has without a murmur practised the greatest self-denial, and undergone the greatest hardships. My wish has not been gratified; distances with us are so great, and the modes of travel in both our dioceses are still so primitive that, except for very important objects, neither of us can think of leaving his particular sphere of work. Neither have I ever seen Bishop Anson. To go only as far as Winnipeg I must sacrifice very much time, as I am still a fortnight's journey from the nearest railway, none yet touching any point of Moosonee.

I have already dwelt upon the affairs of the northern part of the diocese in the York district; but we shall see presently that the Mission in North-East Moosonee promises expansion as unexpected as the prospect is gratifying. I will now speak of what more immediately concerns South Moosonee, in its various districts.

1. *The Albany District.*—Accompanied by Archdeacon Vincent, who is in charge of this district, I went through the whole of it during the summer of 1885. The area is large, and the difficulties of travel, from the numerous rapids and waterfalls in the upper part of the river, are very great indeed. We sustained no accident, and wherever we went were joyfully received by the Indians and residents

at the various stations. We were kindly entertained by the representatives of the Hon. Hudson's Bay Company, the whole of whom received the Sacrament of the Lord's Supper at our hands. Most of the Indians of Albany are well advanced in Christian knowledge, and have among them many communicants. Those of Osnaburgh are very promising, and received our instructions with great readiness. I held there a large confirmation; but the Indians were not quite fit for the reception of the Lord's Supper. Osnaburgh being separated by 550 miles of difficult and dangerous travel from Albany, its headquarters, must directly have its own missionary, and I trust to be soon in a position to place one there. It will not be long, I think, before civilization will overtake Osnaburgh, the most western station in Moosonee, and then the shores of the large and beautiful lake on which it stands will become covered with the homes of a busy multitude, where now silence and solitude reign supreme. The Indians of Martin's Falls, a station which lies midway between Albany and Osnaburgh, are a difficult race to deal with. They visit the station but seldom, and they bear a very bad character. Nothing could be expected of them unless a missionary could be located at their trading post. I have secured the services of a suitable man, one who has great influence with Indians, and speaks their language as well as themselves; he is now at Martin's Falls, where I trust his Mission may be attended with success. At English River, a station between Martin's Falls and Albany, the Indians are very few in

number, and are as yet but babes in Christ. I was, however, able to confirm a number of them.

2. *Rupert's River District.*—This very important district has ever been a source of deep anxiety to me; thirty years ago Bishop Anderson promised the Rupert's House Indians that they should have a missionary, but this promise he was unable to redeem, consequently the district was always worked from Moose. I felt that this must be the case no longer, and, therefore, hoping soon to get suitable assistance from England, I sent Mr. Nevitt, my only assistant at Moose, to take up his permanent residence at Rupert's House at the beginning of last year. There is a church there already, but it is suitable only for summer use; there is also in course of erection a good mission-house, the principal materials for which I have imported from England. I trust that this Mission, always one of the deepest interest to me, will soon show increased vitality. The district is immense in area, and has in it six stations—Rupert's House, East Main River, Mistasinee, Waswanep, Machiskun, and Nitchekwun.

3. *East Main District.*—This, consisting of the stations of Great Whale River, Little Whale River, and Fort George, is under the charge of Mr. Peck, who, after a year's absence in England, has returned to his energetic and untiring labours. He has his home in the northern wilds, cheered by the presence of a most suitable wife, and enlivened by God's gift of their first-born son. Mr. Peck formerly resided at Whale River; his home is now at Fort George. There a missionary and his family can live in comparative

comfort, which they could not do at Little Whale River. A good church and mission-house have been erected at Fort George, principally through the exertions of Mr. E. Richards, one of our Divinity students, who was for some time associated with Mr. Peck, and had charge of the Mission during his absence. We must all feel a deep interest in Mr. and Mrs. Peck, the latter of whom we can expect to see but seldom; and we trust that many souls may be given them as their hire in the position in which God's providence has placed them.

4. *Matawakumma*.—This district is still under the charge of Mr. Sanders. It was one of the most secluded in Moosonee; but it is so no longer. The railway runs within two days' journey of Matawakumma, the principal station; it is the same distance from Flying Post, and only about one day's distance from Missenabic. We must, therefore, soon expect great changes in this district, and for these we must be prepared. Should a population of whites come in, we must see that they are not neglected in spiritual things. To all who come within the boundaries of Moosonee, we must, as a father should, hold out the Word of life, and do our best to provide them with churches, schools, and clergy. Yet we must remember that the aboriginal inhabitants of the land are our first charge; it was for them we were sent to Moosonee. They will require more, much more, than ordinary care at our hands. They must be guarded against the white man's vices—yes, and against the white man's greed; for it is not generally the best of mankind who are the precursors of civilization. The

stations under Mr. Sanders's charge are Matawakkumma, Flying Post, Metachewun, Misenabe, and Piskechakumme, the whole of which he visits at least once a year.

5. *Moose District.* — This comprises Moose, the headquarters of the Mission, Long Portage House, and Abbitibbee. The last-mentioned station has never yet been regularly visited. The Roman Catholics have had a Mission there for the last sixty years, although there is no resident missionary, and I have refrained from interfering with them until I may be in a position to occupy the station strongly and permanently. A loud cry has been made to me to supply a teacher, especially for the benefit of the children of a few Protestants there. This cry is not unheeded, but will be attended to as soon as circumstances will permit. Long Portage House is visited yearly from Moose. At Moose, where I have been alone for the last year, the work goes on with all regularity, and I cannot be too thankful to God for the measure of health and strength with which He has endowed me to meet the extra demands made upon me. I am always busy; sometimes much fatigued, but I have always realised the truth of the Divine promise, '*As thy day, so shall thy strength be.*'

I spoke just now of the extension of the Mission in the north-east of the diocese, and the matter is one of deep interest.

The Canadian Government, wishing to ascertain the condition of the Hudson's Straits, and the practicability or otherwise of their successful navigation, erected observatories at various places, and appointed

officers to occupy them. Among these was a well-educated Christian gentleman, named Payne. He was visited in his isolated home at Prince of Wales's Sound by numbers of the Esquimaux, and was much moved by their deplorable condition, socially and spiritually. He did all that lay in his power for them, and wrote to me offering to labour as a missionary among them. If the Canadian Government had determined to send a steamer into the Straits every year, there would have been no doubt as to my answer. I should have joyfully accepted his services, and have appointed him to the Mission, believing that I could see the finger of God in the matter. I wrote commending his determination, and saying that so long as the observatory station was kept up, I should be only too glad of his help, but that I could not consent to his remaining afterwards, as no steamer would call there with supplies, so that he would starve. In case of the abandonment of the observatory station by the Canadian Government, I proposed that he should, after ordination, occupy Ungava Bay, where he would be able to influence not only the Esquimaux along the southern coast of the Straits, but likewise those along the coast of Labrador, thus forming a connection between the Moravians' Missions and our own on the East Main coast.

I had not intended this extension, scarcely thinking Ungava within Moosonee, situated as it is at the Atlantic end of the Straits, which seems to fall more naturally into the diocese of Newfoundland, but I cannot refuse to go in and take possession when God is evidently beckoning me forward.

Of CONFIRMATIONS we have had many since I last addressed you. In North Moosonee, of course, my first confirmations there were held, and the numbers at the different stations were: York, 137; Churchill, 20; Trout Lake, 102; and Severn, 55; in all, 314. In South Moosonee, in which I had held many previous confirmations, the number is 318. No Esquimaux have as yet received the rite. I should last summer have visited the stations on the East Main coast had Mr. Peck been able to go forward to Fort George in the previous autumn, where I should doubtless have had some presented to me. As it was impossible for him to go, I thought it best to defer my visit.

Of ORDINATIONS we have had three; one at York, where Mr. Winter received priest's orders. This was the first ordination ever held in North Moosonee; and two at Moose, where Mr. Lofthouse received deacon's and priest's orders.

Our Divinity class consists of three students, one of whom will, I trust, be called to the ministry in the early part of the summer. He has already done good work at Moose, Fort George, and Whale River. With the Cree and Ojibbeway languages he is thoroughly well acquainted, while of the Esquimaux he knows sufficient to enable him to sustain a conversation. He is nephew of a former pupil of mine, the Ven. Archdeacon Mackay, a man whose good qualities were brought out conspicuously during the late rebellion in the Saskatchewan.

In providing LITERATURE for our people, much has lately been done, works having been prepared in Esquimaux, Ojibbeway, and Cree. In the Esquimaux

tongue, Mr. Peck has produced a good Service-Book, with hymns attached ; in Ojibbeway Mr. Sanders has revised and enlarged the version of the Prayer-Book, and has translated the Gospel according to St. Matthew, the Acts of the Apostles, and the 'Peep of Day,' while into Cree, Archdeacon Vincent has translated the 'Pilgrim's Progress,' a work well adapted for the Indian mind ; and I have revised our Cree Prayer-Book, which now contains the whole of the services except what are called the State services and the ordinal. I have likewise revised and re-written our Cree Hymn-Book, adding fifty choice hymns selected from the English Church Hymnal. My Cree Grammar, too, is published ; and I trust that it is found useful to all engaged in the study of the language. It will be interesting to know that Archdeacon Mackay is engaged on an adaptation of this work to the Cree, as spoken in the Saskatchewan and Manitoba. The Cree Prayer and Hymn Books I send to S.P.C K., which will doubtless print them for us, as they have done the rest of the works enumerated above, except the 'Peep of Day' and the 'Pilgrim's Progress,' for the printing of which we are indebted to the Religious Tract Society.

It is a source of great joy to us to see our CATHEDRAL in its present condition. When I last addressed you it was without a chancel, and we were beginning to feel that an enlargement must soon be made. This has now been done. By adding the chancel, we have gained nearly a hundred seats, and even now there is no unoccupied space when our Indians are all here in the summer. The building is all I could desire. It cannot, of course, vie with the cathedrals of England ;

it was never intended to do so ; yet comparatively it is as good as any of them, and as well adapted for every part of Christian worship. We have not to do with thousands ; a few hundreds are all who can ever enter within its walls, and there all find everything done decently and in order, a bright, happy service, and such as is calculated to draw the hearts of the worshippers towards the God of their salvation. The 24th of May, 1885, is a day which will be long remembered by all who took part in the dedication service. Then our entire English population, with scarcely an exception, with one heart and mind besought a blessing upon our completed work. I would here thank several English friends for the assistance they gave me in supplying the necessary furniture, as well as some beautifully written texts in the English and the Indian languages for the embellishment of the walls.

A new church has been erected by the Rev. J. Sanders at Flying Post, and he has nearly completed another at Matawakumma. One is likewise being built at Martin's Falls. The church at Albany greatly needs enlargement, the congregation having during the last few years received a considerable increase.

Of FINANCIAL MATTERS, I wish I could speak more cheerfully ; not that I have cause for despondency ; very far from it. What grieves me is that we are still so very dependent on that noble Society to which the whole country within the province of Rupert's Land is indebted for the introduction of Christianity and education, the Church Missionary Society. For some years to come, I fear, it cannot be otherwise,

although I am doing my utmost to ease them from some of the burden we lay upon them, and soon, I trust, there will be large results therefrom. We are but a body of poor people, without a single rich person in the whole diocese. In its present circumstances, if its population can raise £150 for church purposes, it is the utmost I can look for. Not that the diocese is without sources of wealth, for riches flow plentifully from it; but they go to enrich other lands. Part, perchance, goes to assist in raising glorious fanes in England, and in supporting church work there. All is spent abroad, except just sufficient for trade expenses. The possession, by English churchmen, of property in the Hudson's Bay territory brings with it grave responsibilities, to which I would earnestly beseech the owners to give heed. I continually endeavour to arouse all to a sense of their duty towards the producers of their wealth, but I meet with a poor response. I had hopes, too, of assistance from the Canadian Government, at least in educational matters; but Sir J. A. Macdonald himself told me that the Government could do nothing for us. Nor does it. The Government does not expend a farthing in Moosonee for any purpose whatever. Why, then, do they levy customs therein? The ports on Hudson's Bay are in Moosonee, and the Customs collected in those ports amount to a large sum yearly, all of which goes to Canada, Moosonee being excluded from benefit. Yet, outside Moosonee it is quite different. Speaking some time since with the Bishop of Rupert's Land, I said, 'There is not an Indian in Moosonee who receives any benefit from the Canadian Government,' to which

he replied, 'And there is not one in my diocese who does *not* receive benefit.' The fact is that the Indians in Manitoba and Saskatchewan are in treaty with the Government; in Moosonee they are not, their lands here not being yet required for settlement. Consequently, poor Moosonee only knows that it forms part of the great Dominion by the oppression with which Customs duties are now exacted upon things imported. It was much better for the Church when the Canadian Government had nothing whatever to do with the country.

I am glad to say that the Canadian Church is beginning to do something for Missions throughout the province, the beginning, I trust, of a day of great things. Last autumn I received from their treasurer, J. J. Mason, Esq., a cheque for \$267.55, or £54 16s., which was most acceptable, and for which I feel very grateful. From Toronto cathedral, also, a special contribution has been received.

I find the S.P.C.K. very kind and liberal, refusing no request I make for aid. They assist me in the support of my Divinity students, in my church building, and in the publication of our translations. To them we owe a deep debt of gratitude; as we do also to the numerous other friends whose loving sympathy never fails us, but who pour a perennial stream of gifts into our lap: these are they who are our true fellow-helpers, and who recognise us as their substitutes in the work which God has committed to His Church.

Thus have I sketched our position as it has been in the recent past, and as it is now. We have the deepest

cause for gratitude. Death has invaded no missionary's home since Moosonee was formed into a diocese ; not one has been incapacitated in any way ; indeed, disease in any shape seems for us to be almost without existence. We have been subjected to scarcely any disturbing influence. Our brethren in the north have seen their work hindered, their exertions paralyzed in the rudest manner ; but in our quarter there has been perfect peace, which no one has ventured to break, and no one has thought of breaking. Our missionary brethren in other dioceses are not allowed to work their districts unmolested ; others come in and endeavour to draw their people aside from the simplicity of their faith, but no one molests us : in the whole diocese there is no resident minister of any denomination, except ourselves. This is a state of things very pleasant to contemplate ; but we must take care that we do not allow it to make us in any way remiss in the discharge of our duties. They are the same, whether we are left to ourselves, or whether we are in the neighbourhood of those who closely watch our proceedings. But what of the future ? We cannot expect that things will long remain as they are ; changes will come, and perhaps rapidly ; but I do not anticipate that they will be extensive. The greatest change is expected in North Moosonee ; there the Saskatchewan and Churchill, or Saskatchewan and York Factory Railway may be already under construction, but I have no belief in it whatever. The construction of the railway may be an easy matter ; not so the navigation of the Hudson's Straits, by which connection is to be made between the Railway Terminus and England. I

have passed through the Straits three times myself, and I have annually heard the report of their passage for the last six-and-thirty years, and I do not think their navigation can be rendered commercially remunerative. If I am right, North Moosonee will remain much as it has ever been.

The shortness of the summer season will effectually prevent any large agricultural operations. The northern part of South Moosonee is also quite unfit for agricultural pursuits, except of a very limited character. In the southern parts of South Moosonee, there will doubtless be settlement now that the railroad so nearly approaches it; but settlers will look in vain for the rich soil found in the fertile valleys of the Red River, the Saskatchewan, and the Peace River. A railroad to pass by Moose is spoken of; it would connect the Canada Pacific, in the vicinity of Lake Superior, with the Gulf of St. Lawrence. Time will show whether this idea is seriously entertained. The expected change is, however, somewhat unsettling the minds of our young people, who have an idea that the world approaching will greatly benefit them: this is a great mistake, and they will not be long in discovering it. The influx of whites has never proved advantageous to the Indian, who is thereby deprived of that mode of obtaining his livelihood which has been pursued by himself and his forefathers for countless generations. He will be forced into a groove for which he has no inclination, and to which it will take generations to accustom him, if he is not extinguished in the process. Any change will, for a time, interfere with our spiritual work; but that

must not dishearten us. We must, with the help of our God, rise to the circumstances which surround us, whatever they may be. The captain of a vessel manages it in foul as well as in fair weather, and the higher the sea and the fiercer the wind the better are exhibited the good qualities of his seamanship : it is exactly the same with the clergyman of a parish, with the missionary of a station—difficulties draw out the man, and in the midst of them he may exhibit powers which he scarcely supposed himself to possess. But, whatever comes, let us ever remember our sacred profession : that we are ambassadors for Christ, whose kingdom is not of this world. Our duty is to watch for souls, as those that must give account ; to watch for those both of the white and black, to seek to influence all for good, to enlist all under the banner of the Lord. And here let me guard you against being content with anything short of bringing your people into perfect oneness with Christ. There is a danger : we speak of the heartiness of our services, of the good quality of the singing, of the knowledge displayed by our Confirmation candidates : there may be all this, and I am glad to know that there is all this ; but these are the means only, not the end in view ; there must be nothing short of spiritual union with the Head. The Pharisees were great Church-goers, but they did not thus become one with Christ, and He one with them. The Jews were so anxious about the sanctity of the Sabbath that they desired the bodies of Christ and the malefactors might be removed from the cross before its commencement ; yet they had cried, 'Away with Him, away with Him !

crucify Him, crucify Him ! ' Ye must be born again,' must ring out clearly and distinctly in our teaching ; in our pulpits, in our schools, in our ministrations to the sick, in our house-to-house visitation. The old man must not be venerated or varnished, but overcome and expelled. If anything short of Redemption by Christ and Sanctification by the Spirit could have brought salvation to the human race, the tragedy of Calvary need never have been enacted. The Jews, with their forms and ceremonies, their purifyings and sacrifices, would then have held the keys of the kingdom of heaven, and we might have done without that spirituality of which the Gospel speaks, but which was so strongly foreshadowed in the Law. Those who are born again will worship in spirit and truth ; such the Father seeks to be His worshippers ; anything less will not, cannot, suffice the yearnings of their souls. Christ becomes the precious One, and His Spirit dwelleth in them ; they are in Christ, and thus become new creatures : the old things are passed away ; behold, they are become new. Thence springs the highest morality ; the divine principle is imbedded in the soul. Christ is not only King, Redeemer, Mediator ; He is likewise the ideal man, the one whose example is to be followed in all the concerns of life. There is, in them that are in Christ, no living to one's self, no such thought as ' Am I my brother's keeper ?' but they are living for the glory of God, and the benefit of the human family ; for the de-thronement of misery, and the enthronement of happiness ; for the comforting of all that mourn, the giving them beauty for ashes, the oil of joy for

mourning, the garment of praise for the spirit of heaviness; the abandonment of everything not according to the mind of Christ, the cultivation of every internal and external Christian virtue. Ours is a noble, the most noble of all callings; we are fellow-workers with God in the salvation of man; such being the case, what manner of men ought we to be in our lives and conversation? Our light should ever shine before men, Christ should be reflected in us—Christ labouring for souls, Christ weeping for souls, Christ praying for souls, Christ strengthening and comforting souls; Christ, instant in season and out of season; Christ, the watchful Shepherd of His sheep. May those become more and more our attributes; so, by the grace of God, shall we and the people committed to our care become more and more the salt of the earth, better and better fitted for transplanting among the trees of righteousness into the heavenly garden of our God.

APPENDIX.

I.

THE six districts into which the Diocese of Moosonee is divided, with population and languages spoken :

No. 1. MOOSE.

| | POP. | LANGUAGES. |
|------------------|------|---------------------------------------|
| Moose . . . | 550 | English, Cree. English, Ojibbeway. |
| New Post . . . | 35 | |
| Abbitibbee . . . | 400 | |

No. 2. ALBANY.

| | | |
|----------------------|-----|---------------------|
| Albany . . . | 500 | English, Cree. |
| English River . . . | 70 | |
| Martin's Falls . . . | 320 | English, Ojibbeway. |
| Osnaburgh } . . . | 460 | |
| Cat Lake } | | |

No. 3. RUPERT'S RIVER.

| | | |
|-----------------------|-----|----------------|
| Rupert's House . . . | 350 | English, Cree. |
| East Main River . . . | 110 | |
| Waswanepe . . . | 135 | |
| Mistassinee . . . | 120 | |
| Machiskun . . . | 62 | |
| Nitchekwun . . . | 80 | |

No. 4. EAST MAIN.

| | POP. | LANGUAGES. |
|---|----------------|---------------------------|
| Fort George } Great Whale } River } | 310 | English, Cree. |
| Little Whale R. } Ungava . . . } | 700 } 400 } | English, Cree, Esquimaux. |

No. 5. MATAWAKUMMA.

| | | |
|---------------|-----|-----------------------|
| Matawakumma | 110 | } English, Ojibbeway. |
| Flying Post . | 120 | |
| Metachewun . | 90 | |
| Misenabe . | 250 | |
| Piskechakumme | 120 | |

No. 6. YORK.

| | | |
|----------------|-----|-------------------------------------|
| York . . . | 330 | } English, Cree. |
| Severn . . | 150 | |
| Oxford House . | 350 | |
| Trout Lake . | 350 | English, Ojibbeway. |
| Churchill . | 350 | English, Esquimaux, Chi- pewyan. |

In some cases in the above table the numbers are but approximately correct, while in others they are quite so.

II.

CUSTOMS DUTIES.

THE Customs duties collected at Moose, in goods brought by the Annual Ship from 1872 to 1886 inclusive amount to \$152,500.00, or £31,232. I don't know the amount collected at York and Churchill, but allowing it to be one half of what is collected at

Moose—a small estimate, I think—it would be £15,616; so that Moosonee has paid to the Canadian Government in fourteen years £46,848 for Customs duties on imports, while it has not received the value of one farthing for anything whatever in return. There is not even a post-office in the diocese. The post-office nearest to Moose is 500 miles distant; and that nearest to York Factory is about the same distance away. For our packets, we are entirely dependent on the Hon. Hudson's Bay Company. Throughout the long and dreary winter we get but one communication from the outer world; about mid-summer we get another, and generally a third comes in October. We in Moosonee only know the Canadian Government by their charges for 'Customs' upon the comforts or necessaries which we import from the civilized world.

III.

LETTER TO THE BISHOP FROM HIS CLERGY.

'To the Right Rev. the Lord Bishop of Moosonee,

'MY LORD,

'I have been requested, in behalf of the Archdeacons and Clergy of the diocese of Moosonee, to express to your lordship our united and sincere thanks for the very able and excellent Charge delivered by you last Sunday, in the Cathedral at Moose, and which it was our privilege to hear.

'In order that your lordship's Charge may be preserved, and also that we may each possess a copy of it, I humbly beg, in behalf of my missionary

brethren labouring in this diocese, that your lordship will kindly have it printed.

‘ We take this opportunity of most sincerely congratulating your lordship upon the measure of health and strength which God has vouchsafed unto you, enabling you to labour in this vast diocese, as our head, for so great a number of years ; and also that your lordship’s untiring zeal and constant efforts for the welfare of the people of this land have been so abundantly blessed.

‘ In behalf of the Archdeacons and Clergy of this diocese, I beg to subscribe myself,

‘ Your lordship’s obedient servant,

‘ HY. NEVITT.

‘ Secretary.

‘ MOOSE FACTORY,
‘ February 8th, 1887.’

THE END.

