

tures of our Christian life. The lecture upon the Life and Times of St. Ambrose is particularly worthy of notice, as it shows how the old Roman patrician did the work of consolidation in the Western Church at the time when the man was required to bring order out of chaos. Similar care is given to depicting the life and times of others like St. Athanasius, St. Chrysostom, and St. Augustine in east and west. St. Jerome's work upon monasticism and Biblical revision is brought out with much sympathetic feeling, yet discounting the tendency to a vein of florid exaggeration. The account of the Vulgate is exceedingly happy. The lecturer says: "Long use had so enshrined the older Gallican Psalter in the affections of Christians that it was felt impossible to substitute the more accurate version. Just so, the revisers of our Prayer Book in 1662 declined to substitute the Psalms from the Authorized Version for the older familiar words. As the Gallican Psalter held its own in the Authorized Vulgate, so the incomparable rhythm and poetry of Cranmer's version still remain in our Prayer Book version of the Psalms." (p. 465). After re-arranging the lectures in the chronological order of their subjects, we find the volume replete with most instructive reading, and the genius of the student finds content in the even balance of the estimate made of the historical characters. St. Athanasius, as well as Origen, had a niche which he alone could fill, and with the need the man came to meet it, however imperfectly. Each should receive historical justice, and this appears to be aimed at in these lectures.

THE MISSION FIELD.

The Bishop of Mashonaland recently visited the "perfectly savage chief M'tasa," among whose people mission work has been started. M'tasa had been drinking, and was in a morose and sullen mood. He said the teacher was his friend, but why did the white man take his country and his cattle and his women? The Bishop replied that he had nothing to do with the Government, and that he had to pay taxes and obey the Queen's laws as well as himself, and that the laws were for his protection as well as others. The Bishop then rebuked him for allowing white men to bring whiskey amongst his people, and warned him that the Great Spirit would take the kingdom away from him unless he protected his people from evil, and governed righteously. M'tasa said we might teach his people, and the missionary was his friend. M'tasa is the paramount chief in this district and represents the old dynasty of the Monomotopo, dating from 1000 B.C. at least, but how degenerated by their native worship! their Baal and Astarte, their Chium and star-gods, their Moloch, the fire demons, their divinations and their sorceries, their animal and material worship, and their degradation of all national, social, and the individual life by the triple tyranny of slavery, polygamy, and witchcraft.

The Bishop of Chhota Nagpur has long desired to have something done to assist the Christian blind—not excluding the idea of helping heathen, of course—to do something towards self-support, and also to read for their own edification. A beginning was made nearly three years ago by a class of blind mendicants who were taught orally once a week. Out of this grew a small daily school for the blind. There are at present seven pupils—six men and one woman. Of the men, four are Christians and two of these had previously gained a certain amount of proficiency in bamboo chair-making. One is making progress in the famous Braille type for the blind. The others, less intelligent,

are working at the Gospels of St. Luke and St. John in the simple Moon's type with the catechist Davadham. They can nearly all now earn something—to them considerable—by cane and bamboo work; but funds are much needed to keep up the payment of a skilled native teacher of these handicrafts, to buy tools and materials, and to support, while learning, pupils otherwise destitute. Singing hymns and regular teaching on religious subjects have been part of the routine, except when Mrs. O'Connor has been laid up with fever. Two or three other heathen blind came at first, but they left, deterred probably by the prospect of work, and finding lazy mendicancy pay them better as regards this world's goods.

East Africa.—The C.M.S. have received an interesting letter from a Central African king—Kasagama, King of Toro—who was baptized at Mengo on March 15th, 1896, receiving the name of "Daudi," or David. On February 1st last he dictated to Mr. A. B. Lloyd the following letter, which he wished should be sent to Europe. The translation is literal—in the king's own words: "To my dear friends the elders of the Church in Europe. I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs? I am Daudi (David) Kasagama, King of Toro. The reason why I commence to tell you that is because I wish you to know me well. God our Father gave me the kingdom of Toro to reign over for Him, therefore I write to you, my brethren, to beseech you to remember me and pray for me every day, all the days. I praise my Lord very much indeed for the words of the Gospels He brought into my country, and you, my brothers, I thank you for sending teachers to come here to teach us such beautiful words. I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for him only, that all my people may understand that Christ Jesus, He is the Saviour of all countries, and that He is the King of all kings. Therefore, sirs, I tell you that I have built a very large church in my capital, and we call it 'the Church of St. John.' Also that very many people come every day into the church to learn the 'Words of Life,' perhaps 150, also on Sunday they are very many who come to worship God our Father in His holy church and to praise Him. I also tell you that in the gardens near here we have built six churches. The people of this place have very great hunger indeed for the 'Bread of Life,' many die every day while still in their sins because they do not hear the Gospel. The teachers are few, and those who wish to read many. Therefore, sirs, my dear friends, have pity upon my people, in great darkness; they do not know where they are going. Also I want to tell you that there are very many heathen nations close to my country—Abakonio, Abamba, Abahoko, Abasagala, Abasongola, Abaega, and many others in darkness. We heard that now in Uganda there are English ladies; but, sirs, here is very great need for ladies to come and teach our ladies. I want very, very much that they come. Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness. Also I wish to make dear friends in Europe, because we are one in Christ Jesus our Saviour. Now, good-bye, my dear friends. God be with you in all your decisions."

YUKON DISTRICT.

The editorial secretary of the Canadian Church Missionary Association, Rev. F. H. DuVernet, received via San Francisco two interesting letters from missionaries in the Upper Yukon district. N.W.T.—one from Bishop Bompas, who has been

over thirty years in the far north, the other from Rev. F. F. Flewelling, who left Toronto for this field in the spring of 1896.

Bishop Bompas writes from Buxton mission, Upper Yukon river, and says: "This district is likely now by present appearances to develop rapidly. The valuable gold mines opened up this winter about 50 miles south of this place have already gathered to them about 1,000 miners, and 5,000 more are expected this summer. Some of the mining claims there are estimated to be worth half a million dollars, and there is a good deal of excitement about them. Such a large influx of people demands more churches and schools. We must trust to a kind Providence to supply men and means.

The sudden rise of this cold, bare, and neglected region from poverty to wealth is a singular instance of God's wonderful working. He putteth down one and lifteth up another."

Rev. H. A. Naylor was admitted to priests' orders and the Rev. F. F. Flewelling to deacons' orders on the 28th of March. They are both doing well. I anticipate that it may be expedient to locate them both for next winter at Dawson City, in the neighbourhood of the new mines, the Rev. Mr. Naylor principally for the whites and Rev. Mr. Flewelling specially for the Indians."

How the Gold is Obtained.—Mr. Flewelling writes later from Dawson City, N.W.T., under date of June 17th. He says: "Klondyke, Dawson City, as it is now called, is a town of three or four thousand inhabitants this spring. The placer mines have proved to be wonderfully rich, it is claimed the richest in the world. A few days ago one man brought into town on pack horses 637 pounds of gold dust, about \$130,000, as the result of his winter's work, and that after having paid probably \$20,000 in wages. The claims are 500 feet in length. The miner carefully considers where the bed of the creek formerly lay, and sinks a hole to the bed rock. This is done in the winter time on what is known as 'winter diggings,' which these are, by thawing the frost and ice out of the ground a few feet with a fire at night, and in the morning shovelling out the loose earth, using a windlass and bucket as the hole grows deeper, until bed-rock is reached. A washing pan is then filled with the earth and gently washed with a circular motion in a tub of water until the dirt has all washed out and left the gold in the bottom. If it is then found that the 'pay streak' has been struck, they go to work to throw up all the earth along this ledge into 'dumps' or heaps. These are washed in the spring by means of 'sluice boxes,' and a strong head of water, ridges in the trough catching the gold. The gold is then carefully washed again and dried, after which it is 'blown,' to remove any refuse still remaining, and is then ready for use. In this country there is scarcely any coin, but business is transacted with this gold dust, and every man carries his 'gold sack,' a bag made of moose skin, sometimes holding only a few ounces, or again holding two or three hundred ounces. The dust passes at the rate of \$17 to the ounce. The other diggings are nearly deserted, and all the miners are here. The miners, as a class, are good-natured, free-and-easy sort of men, but inclined to be ungodly and rough. Many of them only make money to squander at the saloons in awful corousals. Liquor is never scarce, while men often suffer from hunger. Because more money is made on liquor it is brought in first, food supplies afterwards. This was the reason why some of the boats laden with provisions were caught in the ice last autumn, causing great suffering, while the boats with liquor arrived in the summer.

Some of the Hardships.—At the stores here goods cost from four to ten times as much as outside. Flour, \$12 per 100 lbs. Canned goods, fruit, meat and vegetables, 75c. per can. Kerosene, \$1 per gallon, etc. The missionaries buy their supplies in Victoria and ship them by the Alaska Commercial Company, of San Francisco. Freights costs about 10c. per pound. A missionary coming here should bring at least a year's supply of clothing, etc. In winter it is sometimes 70 degrees below zero, and in summer 110 degrees above. A differ-