

from the Land of Sinim," by Miss Charlotte C. Hall, dwells practically on this subject. Besides other articles there is a mass of missionary intelligence from all parts of the world, which gives some idea of what is going on in the great cause.

THE PRACTICE OF THE INTERIOR LIFE.—By the Bishop of Chicago. Milwaukee: Young Churchman Co.

This work of Bishop McLaren's sufficiently declares its character by its title; and its contents are admirable. If any one wishes to add to his readings for Lent, he could hardly have a better book. Simple, earnest, spiritual, its words go straight to the heart and the life. As a specimen of the subjects treated, we give the first six: A quiet Day at Bethany; The Interior Life and Externalism; The One Thing Needful; The Sin of Externality; The Duty of Perfection; The Striving of the Spirit. Here is a sample of the direct and forcible exposition of spiritual truth which abounds in this volume: "Penitent love, soothed to peace by His pardon, will find a thousand ways of proving itself; but all these will be found to fall under three generic classes, namely, alms, fasting, and prayer. Fasting stands for all forms of cross-bearing, all acts of discipline, and all mortifications of the flesh and the fleshly soul. Alms represent all good works whether spiritual or temporal. Prayer includes all those states of the soul which own the supremacy of the Divine Will, and the affluence of the Divine Benignity, and which aspire to union with God as the acme of spiritual progress."

MAGAZINE.—*Self-Culture* (February). Here is a magazine of unusual excellence for those who would unite entertainment with serious instruction. Our old and able townsman, Mr. Mercer Adam, is editor, and among the contributors we find Professor Clark, of Trinity University, who writes on modern history. Some of Mr. Adam's literary papers are of high excellence. We will give a more detailed account of this capital periodical hereafter.

THE LENTEN FEAST.

Lent is a time for amending or deepening our spiritual life. Let us in this set before us a definite aim. A little reflection will tell each person of at any rate some definite point where amendment is needed, and where it might be gained by a real effort during Lent, aided by the sympathy of a common struggle that the season gives.

(1.) For instance, in many cases there is the need—perhaps clearly, perhaps dimly, felt—of a real repentance, in putting right some wrong, in breaking free from some evil habit, in acknowledging an injury, in humbly seeking reconciliation with God.

(2.) Or there may be a need of reconciliation with man, the granting of forgiveness, the offering an explanation, the endeavor to overcome an estrangement. In our village life petty feuds are among the greatest obstacles to true religion.

(3.) Many who are nominally Church people are (they know it) sadly neglectful of religious duties—private prayer, attendance at Church, reception of the Holy Communion, reading of the Bible. Lent is a time for rousing one's self from sluggishness, for taking up such duties with real earnestness.

(4.) Many who attend our churches have been holding back, for one reason or another, from the Sacraments—some from baptism, more from the Holy Communion, and from confirmation. Lent is a time in which to put away moral obstacles that keep us back, and to seek instruction and aid in preparation for means of grace which our Lord has ordained for our help, and which we can only neglect at our peril.

(5.) Our religion, if it is Christ's religion, cannot be selfish, nor must our Lenten self-examination and amendment concern ourselves alone. Our endeavours and our offerings for others' spiritual and temporal welfare will require consideration. Do these show a real acknowledgment

ment of the commandment to love our neighbor as ourselves, any real attempt to fulfil the law?

Some such definite matters let us, as each knows his need, set before us for spiritual effort during the forty days of Lent. This will give point to prayers, instruction, and self-denial. By this means Lent may mark a real step onward in our spiritual life. We shall be prepared at its close to celebrate with greater intelligence and devotion the solemnities of our Lord's Passion and Resurrection.

EXTRACT FROM LETTER OF THE REV. E. J. PECK, BLACKLEAD ISLAND, CUMBERLAND SOUND, MOOSENEE.

"And now with deep sorrow I must tell you the sad loss we have suffered in the death of Mr. Parker. He was drowned near Blacklead Island on the 11th of August. A boat's crew had been organized to go to a river some twenty miles from the post to catch salmon. This is quite an annual event, and in ordinary circumstances is attended with no danger. As our brother Parker needed a change, and as he had been invited by Mr. Hall, Mr. Noble's chief agent, to join the excursion, I really thought the trip would be beneficial, and therefore raised no objection. The party, in leaving, consisted in all of seven souls, Mr. Parker, a Captain Clisby (who was on a visit from Frobisher Bay to Blacklead Station), Mr. Hall and four Eskimos. Three days after the boat left, an Eskimo who had been away hunting brought me the awful news of his having found a boat with a dead body inside. I immediately went in search of the boat, and after rowing some four miles found the ill-fated vessel with the body of Captain Clisby inside. Search parties were sent out in different directions, but not a vestige of anything could be found, and there is only too much reason to suppose that no one could have possibly kept afloat in the bitter cold water in such a climate. As far as I can judge I am led to believe that after the boat was out of sight of Blacklead, a squall struck her, she heeled over, the boom of the boat caught in the sea, while the vessel was thus, as it were, held down, a sea washed in and swamped her, succeeding seas only numbed those who held on to the boat, and we think that they must have been finally washed out and drowned. The "Alert" arrived on August 22nd, bringing Mr. Sampson to be our helper in the work. The question now confronted us, what shall we do? What is God's will concerning us? Would it be best, after making due provision for Mr. Sampson's safety and comfort, for me to go home next year? But this arrangement is but for the one winter, if necessary. I am strongly of the opinion that for various reasons I ought to return (D.V.) next year. Mr. Sampson ought not to be left alone for long; there are now some candidates for baptism; I take home with me three of the Gospels; St. Luke is already in print; the four Gospels will then be ready. I trust, to take back, and before I go anywhere else it seems the right course to pursue under existing circumstances, viz., to return to Cumberland Sound. I arrived in England on the 12th of October. On the 18th I had the pleasure of meeting Mrs. Peck and our dear children, who, I am thankful to say, had been kept in safety and health during our absence. Nothing definite so far has been arranged by the committee, as far as I know, regarding our future movements. Speaking of the work at Cumberland Sound, the last year I can truly say, in spite of our great sorrow, has been one of great advance and blessing, and we look back upon our stay in Cumberland Sound with feelings of thankfulness to God. Never in all our experiences have we enjoyed such opportunities of teaching the Eskimos. For months they remain at the whaling stations, and we have utilized the time by giving the people a connected idea of Old Testament history, and a clear knowledge of our Lord's life and teaching. In connection with New Testament teaching I was able to write out in large characters the whole of St. Matthew's Gospel. This was read twice over by the people, and every portion of it was explained, either by Mr. Parker or myself. The result of this is that three of the people are candidates for baptism and we believe that many more will join us later on. God has enabled us to prepare three of the Gospels in syllabic character for the press while at Cumberland Sound. I am now revising the other (St. Luke), and we hope to pass all into the hands of the printers by the middle of January. As there is but little difference in the dialects spoken at Cumberland Sound, Whale River and Churchill, I trust these portions of God's Word will be useful to our brethren, Revs. J. Loft-house and W. G. Walton. We were also able to journey from place to place, and the work at Mr. Noble's other establishment is full of encouragement. But in connection with the unevangelized Eskimos in other parts to the north of Hudson's Straits we have done as yet nothing. In one of your letters to

Missionary Leaves, you most truly remark: 'In fact the Eskimos generally demand our best additional efforts.' We have only scratched the surface of that field, the vastness of which we do not fully know. If we glance at the map of North Canada we see vast regions where numbers of Eskimos live who, I believe, have never seen the face of a white man. It is not easy to get people to realize here at home that such a people need their help and sympathy. They can enter with zeal into anything partaking of an Arctic exploration, but, alas! the souls of the isolated, scattered people are not considered; but the day will come, I firmly believe, when we shall see an expedition fitted out to preach the Gospel to the Eskimos who cannot be reached either from Churchill or Cumberland Sound. Native teachers cannot reach some of these lands now occupied by Eskimos, from our present stations. We must, when God raises up the teachers, take such to their destinations. We have no way of doing this but by means of some vessel manned and sent out from home. Whaling vessels call at comparatively few places. We need therefore a ship manned with God's people who will bring God's message of life and peace to this race. We are hoping through Mr. Noble's kindness to take out next year a small church for Blacklead Island. I think you will fully agree with me that such is really necessary. We cannot worship God with any degree of comfort in a building some 18 feet long by 10 wide, and made of such material as our present meeting place. I have now over £40 toward the building and many friends will help as soon as our need is known. I received a letter from the gentleman in charge of Fort Chimo, Ungava Bay. He seems to be willing to have a man for a year or two in the event of the H. B. C. Board at home giving their consent. Perhaps God may make an opening there soon. It is a capital position for reaching the Eskimos who travel to this station from the Northern Coast of the Labrador Peninsula.

"Extract from letter from Mr. A. Buckland, lay missionary to Eskimos: Aug. 28th, 1896, found us at Fort Chimo, Ungava Bay. Here there are seven families in residence and a large number of Indians camping out, around the Fort. The officer in charge would be pleased to see a mission established there, and wonders why the Church of England has so long neglected such a field as Ungava Bay. He expressed his willingness to assist in settling any mission sent by the bishop, as far as his duty to the H. B. C. would permit. He was very kind to me during my stay at Fort Chimo, giving me the use of a large hall in which to hold services, and in which to gather the children from time to time. It was suggested that I should stay for a year to teach the people, but that I could not do without your permission. I am told, too, that in the winter there are some 400 or 500 natives camping around the Fort. The Eskimo here speak very much the same as those to the north of Churchill. Some of them told me of a clergyman who passed through there some years ago; it must have been Mr. Peck. The next place we stopped at was Davis Inlet, where there are about 30 or 40 families, Eskimo and Indian. The next day we arrived at Nagvak, where there is only one lonely family. Seven days from Nagvak brought us to Rigolet, where we received a warm welcome from the master in charge. There are many Eskimos and Indians at this place. The officer in charge most kindly takes service on Sunday, and his wife holds a Sunday school for the children, both white and native. Here also a mission worker would be most kindly received and his accommodation arranged for. But I think this is in the Newfoundland Diocese. The Eskimos' houses here were very clean and in good order. Now I will give you a sketch of my work up in the North. We left Churchill August the 26th, 1895, for Repulse Bay. On the evening of the 30th we got caught in one of those terrible gales, driving us from Repulse Bay down on a lee shore above Chesterfield Inlet. I never want to experience such again. From September till October we did not see a single native. The natives thought we would go back again, but Captain Murray would not risk it, as we had only one anchor, having lost the other during the gale, which lasted ten days. On the 23rd of October we were frozen up. Then my work commenced. I found it very hard at first to pick up any of the words, and it was not until February last that I could make any headway. The trouble was we had three different tribes who spoke differently from one another. We had the Kin nee-too, the Nit-cher-linge and the I will-ticks; the last two tribes come from the North, the first from Churchill and Marble Island. I visited them every day in their snow houses, and at Christmas they came and built their houses round the ship. Captain Murray used to let me have the use of the cabin for a long while; afterwards one of the natives built me a very large house made of block ice and snow; the inside was lined with fur, which the natives gave me in abundance. These poor people are so grateful for any little thing done for them. I never wanted for any single thing, thank God. Every

*Extracts from a pastoral letter by the Bishop of Vermont