

Arctic Sea is to be known as Franklin, the Mackenzie River region is to be known as Mackenzie, and the Pacific Coast territory, lying north of British Columbia and west of Mackenzie, is to be known as Yukon. According to *The Times'* correspondent, the extent of Ungava and Franklin is undefined. Mackenzie covers 538,600 square miles and Yukon covers 225,000 square miles, in addition to 143,500 square miles added to Athabasca and 470,000 to Keewatin. The total area of the Dominion is estimated at 3,456,383 square miles.

THE REV. F. W. KENNEDY sees good prospects for missionary work in his new station at Matsumoto. His presence there has relieved Mr. Waller of his tedious journeys over the mountains to administer the Holy Communion to the Christians there. Mr. Kennedy is fast learning the Japanese language. He has Mr. Kakuzen as a fellow-worker. Close by are many towns and villages which offer good fields for missionary work. There is, however, a reluctance on the part of those who feel themselves drawn towards Christianity to declare themselves converted for fear of displeasing their relatives. Mr. Kennedy does not give a very bright picture of Japanese dwelling houses. Indeed, it seems incredible that women and children can live in such houses for the winter. The windows are of paper, and the wind blows through the houses at its own free will. Mr. Kennedy writes with his overcoat on, and has difficulty in keeping papers on his table. One wonders how Japanese themselves can live in winter weather in such houses. Mr. Kennedy says: "It is hard for one living in a house with a furnace and solid walls to keep in the heat to realize what one must undergo while living in a Japanese house amongst the mountains of Shinshu." This he says not in complaint as to himself, but because he wishes to protect, if possible, his wife and children. He hopes to induce a Japanese landlord to build a home of some stability and warmth in return for an engagement to pay a higher rental.

THE RT. REV. DR. SULLIVAN, Bishop of Algoma, was present in London on the 5th of November at the quarterly meeting of the Colonial and Continental Church Society. The Bishop expressed his gratitude to the society, and said that without its assistance five or six of the missions in his diocese would have to be given up, and this meant very much more than it seemed to do at first sight, inasmuch as many of the mission parishes were 130 miles in length, and many of the colonists thought themselves fortunate if they were to get a service once in three months. Once a month was a common state of things, and those were highly favored who got one service every Sunday.

Were the missions withdrawn the people would lapse into a sort of paganism. He congratulated the society upon having started a Ladies' Association in connection with it, and spoke of the valuable aid given by the Woman's Auxiliary, well known as the "W.A." in Canada. It had been now about nine years at work, and had four hundred branches; indeed, no parochial organization was considered complete without a branch, and its influence was untold. It raised from \$30,000 to \$40,000 every year for the work of the Church, besides helping it perhaps more effectually by unceasing intercession.

#### THE BROTHERHOOD OF ST. ANDREW AND MISSIONS.

Among the many different societies, associations and guilds which of recent years have been established for the purpose of doing church work, that which has attracted by no means the least attention is the Brotherhood of St. Andrew. It has attracted attention for several reasons. First, because it is exclusively an association of men, and men are not conspicuous, as a rule, for their efforts on behalf of the aims and objects of the Church. This is usually left, indeed too frequently left, to women. Secondly, the principles of the Brotherhood seemed rather easy of fulfilment—seemed, in fact, to be something which it might be quite safe to undertake. These principles involved a two-fold obligation—to pray daily for the extension of Christ's kingdom among men, and to make an honest endeavour to bring some one person each week to church or within sound of the Gospel. It is true that this has not proved, in many cases, as easy an obligation as it was sometimes thought to be, and some have been obliged to withdraw from the Brotherhood because of the consciousness that the obligation regarding service was not an easy one to continue; yet, in most cases, the obligation has not been found irksome, though it is to be feared that instances are not wanting in which it has been neglected, or not "lived up to." Other reasons might be mentioned, but these will suffice.

The Brotherhood, in many respects, has been a success, and has brought with it a feeling that it has come to stay, and there are many parishes that can point to very good results accruing from the even partial carrying out of its principles; and it is earnestly to be wished that it will flourish and grow.

But the thought comes to us—naturally, perhaps, as a missionary journal—whether there is not room in this excellent Brotherhood for some extension of its work to the mission field, or at least for seeking to arouse interest in it? Of course, one sees the danger of even suggesting