



"TRACKING."

Merrily, these men went on their way, their bright vermillion paddles glancing in the sunshine and the forests echoing back some bright boat-song, sung in French and in full chorus; now floating down a swiftly-rushing rapid, again gliding over the surface of a quiet lake, or making a portage over land where a rapid is too dangerous to descend.

When going up stream, the boatmen prefer to paddle up the rapids as far as they possibly can, even though the progress is toilsome and slow, to making a portage. When the stream is too strong to paddle against, they sometimes try "tracking" rather than the portage, or "poling" if the water is sufficiently shallow to admit of it. With long poles they push the canoe against the strong current by main force, and when the water is too deep they have recourse to tracking, which they do not like, as it is laborious work. Half the crew go ashore and drag the boat slowly along by means of a rope, while the other half rest, or go asleep. After an hour's walk, the others take their turn, and so on alternately till the ascent is made.

But the old canoe life of the fur land is rapidly passing away. In many a once well-beaten pathway, naught, save narrow trails over the portages and rough wooden crosses over the graves of travellers who perished by the way, remain to mark the roll of the passing years, except the missionary, who, in many of these lonely waters, has learned the use of the birch-bark canoe to enable him to reach the distant places where his delight is to preach the Word of God.

ARRANGEMENTS have been made for the preparation of a commentary on the New Testament in Japanese. The Anglican Bishop in Japan is to be the general editor.

HISTORICAL SKETCHES.

CHOTA NAGPORE.—*Concluded.*

IN 1872 the Rev. F. R. Vallings, who had been drawn toward Chota Nagpore by what he had seen and heard during his official visit in the previous year, joined the Mission, and gave what proved to be the remainder of his life to the work of evangelization within it. Bishop Milman's visit in the spring of 1872 gave great encouragement to the work of the Mission. The Bishop admitted the Rev. W. Luther to the Priesthood, and confirmed 260 candidates. The untiring devotion of the Mission staff, numerically weak and insufficient as it was to cope with the growing demands upon their energies, was not without its reward. Churches, bungalow-parsonages, and schools were increasing in spite of financial difficulties. Early in 1873, after three years' careful preparation, five natives were ordained Deacons, and thus the foundations were laid of an indigenous ministry from the students of the theological class, which had always been the English Missionaries' chief care. It was to be the primary duty of the newly ordained Deacons—each to take charge of a district with 1,000 baptized converts—to assemble the Readers in the several districts for weekly reports and instruction; and the chain of Church organization was completed by these Deacons being in their turn subject to periodical inspection by the English clergy in charge of the Mission.

Weekly offertories have long been the rule of the Mission; but upon the ordination of the native Deacons, a more permanent organization was started to provide for the payment of their modest stipends—fifteen rupees or £1 10s. a month. Six rupees a month was raised from each native congregation, an equal sum being contributed from the Calcutta Native Pastorate Fund. At a general conference assembled at the Harvest Festival, it was agreed that a contribution of two annas a year on each plough (the measure of each man's wealth) should be levied, principally toward the payment of Deacons' stipends. In March, 1873, Bishop Milman consecrated the church at Ranchi, of which the first stone had been laid in 1870, and in the afternoon confirmed 252 candidates. The exertions of the Mission staff to create among their people an appreciation of the educational advantages offered them now began to bear fruit, and they had no longer to complain, as formerly, of children running away back to their villages.

In February 1875, the Bishop made a complete visitation of the district, and remained for