

beam, not affording too abundant accommodation for two, especially as my archdeacon is on the wrong side of 200 pounds. However, our craft was a good sailor, so that we had not much need to wield the paddle. One evening we fell in with three Chippewyans in their hunting canoes. They accompanied us to our camp. They proved to be survivors of a band of twenty-eight, of whom nineteen perished last winter from starvation. They became very friendly on recalling our last meeting under, for them, poor fellows, happier circumstances. In 1884 on my way down the Peace River with a student from St. John's College, Winnipeg, and our Indian guide, our provision was getting short when we started and chased some four miles a large doe moose. We came up with and despatched our quarry, while attempting as a last resort to cross the river. It was a hot July morning, and after the flush and excitement of the chase was over I began to regret the waste of food. But hardly had we commenced cutting up when a shot from the other side of the river awakened the solitudes. A couple of shots in reply from ourselves, and in less than ten minutes twelve hunting canoes shot around a promontory a little above us. Their occupants were soon shaking hands and sharing the account of our hunt. They cut up the animal for us with skilled rapidity and taking what we wished we handed the remainder to them. Any scruple about waste of food was utterly routed by the arrival shortly afterwards of a chattering crowd of women, boys, girls and babies, with the household canoes and dogs. They listened with great attention while I spoke with them about Jesus Christ as the Saviour and of the truths of the Christian religion, Archdeacon Reeve acting as my interpreter. Before they left us we taught them a simple prayer in their own tongue and urged them to offer it often and from the heart.

I propose holding a Confirmation here as soon as some who have been prepared for it by Archdeacon Reeve and who are at present away, return. I then purpose, all being well, ascending the Athabasca River, visiting Fort McMurray, what is now called Athabasca Landing, Lesser Slave Lake, Dunvegan and Mr. Brick's Mission, returning to Vermilion before winter sets in, a round trip of about 1,372 miles. Any communication to me should be addressed Vermilion, care of H. B. Co., Prince Albert, N. W. T.

It is vain to talk of lack of money to prosecute missions, while the thousand millions spent for strong drink annually stand in contrast with the 5,000,000 spent for foreign missions. The fact is, Indulgence and Mammon are the idols of our boasted nineteenth century civilization—like the Baal and Ashtoreth of the Phœnicians of old. It was stated in the London Conference that the annual keeping of 100 race horses for the races, inclusive of interest on the purchase money, equals the entire annual income of the London Missionary Society!

OUR PARISHES AND CHURCHES.

No. 27—ST. GEORGE'S CHURCH, MONTREAL.

By REV. L. N. TUCKER, M. A., MONTREAL.

I AM convinced, dear Mr. Editor, that the whole Canadian Church will owe you a lasting debt of gratitude for the patriotic work which you are doing in connection with the CANADIAN CHURCH MAGAZINE. You are gleaning and publishing for future study and reference the most striking events of her past history that are on the verge of being lost and forgotten. Such events, thus placed within the reach of everyone, are not only of the highest interest as relics of the past but are also of the highest value as guides for the future. Their lessons should enrich the wisdom of the Church as a whole, and that more especially in the solution of her missionary problems, which are the main burdens placed upon her by her Divine Head, in this new land.

And in no respect is your work of greater value than in the record which it aims at compiling and preserving of our various parish churches. For this record is, in the aggregate, the texture of the history of the Church as a whole. If the work of compilation be done accurately and thoroughly it will become a rich mine of knowledge and of wisdom for all parochial clergymen, for speakers at missionary meetings and for promoters of all missionary enterprises. It will bring full into view the methods of work that have been the most successful and that have stood the test of the severest and of the most varied trial; and it will tend to foster, in the minds of Canadian Churchmen, a native and comprehensive Church feeling, which seems to me to be one of their most essential requisites at the present time. The highest form of patriotism now with us lies in creating and cultivating a national feeling that will be racy of the soil. In like manner the highest form of churchmanship with us lies not only in exalting the Lord Jesus as our "wisdom and righteousness and sanctification and redemption," not only in making our people in the fullest spiritual sense "members of Christ, children of God, and heirs of the Kingdom of Heaven," but also in training a race of clergymen and laymen who will cherish in their heart of hearts an ardent love of and loyalty to the Church of which they are ministers and members. To this end they should know their Church's lineage and parentage in the historic Church of England and in the primitive and Apostolic Church. But they should know this not only to realize the fulness of their spiritual privileges and the completeness of their ecclesiastical equipment, but also and especially, on the principle that *noblesse oblige*, to realize the magnitude of their responsibilities. They should not only be satisfied with the legitimacy of their Church's titles, but they should also awake to the fact that she has reached her majority, that she has entered upon her inheritance, that she should prove herself