

urgently asking for baptism, advancing the same reasons for the desire. I answered him that the desire was a most laudable one, and as he had but one wife, there would be no impediment in that way; but that he had much to renounce and he must learn what a responsibility Christianity would be to him, and that if he was acting without love in his heart, God would not accept him. He then very reluctantly consented to delay, and put himself under instruction for a time, when he was promised baptism if all was satisfactory.

Most unfortunately for the success of this project, a revival of the heathen ceremonies and fanaticism took place about this time. Poor North Axe was beset by medicine men day and night, till he became too bewildered to decide. When pressed on this point, he said: "I have weighed both religions in the balance and find them equally weighty, it is now my turn to wait." Shortly after this he fell into a rapid decline and died a heathen. Towards the last we could, with difficulty, gain admittance to him, so closely was he guarded.

Three days before his death my wife and I went to try and comfort him. It was a long time before we could gain admittance, and found him unconscious and surrounded by at least twenty medicine men. The same day, it is said, his little four year old boy, seeing his father failing fast, ran to his bedside with the medicine pipe crying: "father smoke; this is the best medicine." This fine little fellow was his father's favorite, of whom he was very fond. One day, after the funeral, he was missing, and after several hours search, was found asleep on his father's grave.

It is the custom to bury all moveable belongings with a dead chief.

At his funeral quite a pathetic scene took place after all his worldly goods had been placed in his coffin, and in his mission waggon, to be taken to the grave—his two chieftain's coats included—and just as the funeral procession was about to move off, his brother came with a large sized portrait of the Queen, which had been left tacked to the wall. Nailing it on the head of the coffin said, "he loved this in life, it must accompany him in death." This funeral was quite an exception to the general rule. The funeral offices are usually performed by several old women, but this was attended by all his male relations and friends.

Two days before his death North Axe obtained a promise from the agent to prevail upon the Government, if possible, to send his son and brother to the Mohawk Institute. The chief's dying wish was fulfilled in the following November with this exception; that the brother's courage failed him at the last, when his nephew, Many Guns, manfully volunteered to go in his place. The two boys bid us a sorrowful adieu; their only guide being letters to the principal of

the Institute, and railway conductors. 'This may not seem much of a feat to a white boy; but to an Indian knowing scarcely a word of English it is a severance of every sacred association and tribal and family tie.

We have heard very good accounts of our boys at the Institute, and our most earnest wish and prayer is, that they may be led to embrace Christianity, and not only so, but that they may be filled with a desire to carry the Gospel back to their tribe, and become missionaries in the truest sense of the word.

One thing is certain, they are much more likely to become fitting instruments in God's hands than the late chief would have been.

THE CHINESE OF BRITISH COLUMBIA.—"OUR HEATHEN IMMIGRANTS."

IT will be, doubtless, a pleasant surprise to many to find that missionary work has at length been begun by the Church of England among the 1,800 Chinese heathens, in the city of Victoria, B.C. While the Methodists have been actively at work for some years, and have stations in New Westminster, Vancouver and Victoria, and are beginning work at Nanaimo for these people, it was only in December last that our work was undertaken in Victoria. In the autumn of 1890, however, a Chinese Mission was begun in Vancouver under the charge of Rev. H. P. Hobson, of Christ Church, and three Chinamen have since been baptized. In New Westminster work among the Chinese has also lately been undertaken by the Church, and a night school started under the charge of Mrs. Williams. Rev. E. F. Lipscombe is Superintendent of the Victoria Mission, with a lay teacher and an interpreter under him, besides the assistance of some churchwomen. In a recent letter he writes, "We started in December with two or three pupils in a room in the Chinese quarter, but our number soon increased and we have had as many as eighteen in the school being taught at the same time. The 'boys' have been very irregular in their attendance, and the Chinese New Year seems to have disorganized them very much. However, we have now a fair attendance and good progress is being made. The room is comfortably furnished and well lighted, and it is pleasant to see the 'boys' so earnestly striving to master English, but I am convinced we could have done little had it not been for the lady teachers, it being one of my first duties to ask those ladies, who showed an interest in the Chinese, to unite with my wife and daughter in the teaching. Two ladies in turn attend on the three evenings the school is open and occasionally we have a fourth night in the week."