

There is here abundant food for thought. We are dealing in Japan with the well-trained minister of a very subtle religion. We have to be on our guard against misrepresentation of two kinds. On the one hand, we must be very careful not to misrepresent our own religion—not to make those vague, indistinct, or, worse, incorrect, doctrinal statements of our faith which, comparatively harmless amongst practical, philistine Anglo-Saxons, are deadly poison to a quick people, trained to subtle dialectics. We must, on the other hand, avoid the cause of the prejudice which is invariably kindled against us when we wilfully or ignorantly misrepresent the doctrines of the people with whose religious beliefs we presume to interfere.

Everything in Japan now points to a coming conflict between the two great rival religions—rivals, alas! not only in Asia, but even in America and Europe. The Buddhist priesthood are putting forth all their strength. Minor sectarian differences are being laid aside in order that the priests of all sects may combine against the common enemy. Great attention is paid to the training of the priesthood. The Buddhist scriptures are being re-edited with new commentaries up to date. Modern science, German philosophy, English criticism—all are being called in as allies to support the old cause against the invader. The next few years will see our Japanese missions going through a tremendous crisis. The indifferentism which has been our chief obstacle in the past will be replaced by a spirit of active opposition, which will call forth all our energies. It will be mainly a literary conflict—let us take courage from the thought that the Church of England has always come out well from her literary conflicts.

THE ESKIMO.

BY THE RT. REV. W. D. REEVE, D.D., BISHOP OF MACKENZIE RIVER.

(Concluded.)

IT is now time that something be said about the efforts made for their evangelization. Expedition after expedition has been sent to explore those icy regions. Much treasure and many lives have been given in vain attempts to reach the North Pole. Perils and dangers have been faced and endured in the interests of scientific discovery and commerce. Hardy fishermen have braved the storms of those icy seas and returned again and again in the pursuit of their calling. But the dwellers in those snowy wastes have been left, for the most part, untaught and uncared for. To the Moravians belongs the honor of first carrying the message of the Gospel to them. They started a mission in Labrador in 1771. The first missionary was murdered, but, un-

daunted, they sent another, and now have six flourishing stations along the coast. It was more than one hundred years later before the Church of England made any direct attempt to reach them. In 1870 Mr. (now Bishop) Bompas, dragging behind him a small sledge, containing his blankets and provisions, and accompanied by two guides, visited a party of them on the Arctic coast, near the mouth of the Mackenzie River, and spent a few weeks amongst them, teaching them. At that time a white man's life was scarcely safe amongst them, but he was kindly treated, and they showed themselves willing to be taught. From various causes the visit was not repeated. But it was not until 1877 that a missionary was set apart specially for them. In that year the C. M. S. sent out Mr. Peck, who settled at Little Whale River, on the east coast of Hudson's Bay, and for sixteen years has labored zealously and successfully amongst them. He has now two native teachers, and more than one hundred Christian adherents. Several have died in the faith, and many can read for themselves the life-giving Word of God. The Rev. W. G. Walton has lately taken up the work in Ungava Bay, north of Labrador, and Mr. Peck is going (D.V.) still farther north, into the regions beyond, to carry the message of salvation. On the western shore of Hudson's Bay, at Fort Churchill, the Rev. J. Lofthouse speaks of the eagerness of the Eskimo for the Word of God, and says:—"They are learning truly to reverence the Lord's day." The Moravians have two prosperous missions near Behring's Straits. The American Church has one or two in northern Alaska, and I think the Presbyterians have started one recently at Point Barrow. But I wish to draw attention more particularly to the effort which is being put forth in the northern part of this diocese. As above mentioned, Bishop Bompas' visit of 1870 was not repeated, but whenever the Eskimos came to Fort McPherson he, or Archdeacon McDonald, or the Rev. Mr. Canham, whichever of them happened to be there, tried to impart some instruction to them; and this, together with the example of the Christian Indians, has so far affected them that Archdeacon McDonald writes in 1892. "It is gratifying to find them evincing an increased desire for Christian instruction. . . . They appeared to listen to the preaching of the Word with more intelligent interest, and expressed thanks for what they heard." One man had died "in the strong exercise of faith in Christ as his Saviour," but there have been no baptisms as yet, excepting the two interpreters.

But what has Canada done for these, her children, living in the most remote and most inhospitable region of her vast dominions? What has she done to mitigate the hardship of their lot by telling them of a Father's home above? Nothing, absolutely nothing, until