

TEMPERANCE NOTES:—The counties of Northumberland and Durham, Ont., have carried the Scott Act by a majority of 2,600. Fifty counties and three cities have already adopted the Act. Measures are in progress for submitting the Act in the cities of Toronto, Kingston, London, Belleville, St. Catharines, St. Thomas, Winnipeg and St. John, N. B., also in twenty-six additional counties and throughout the whole Province of Manitoba. At a large meeting held in St. John's, Newfoundland, a resolution was enthusiastically carried—"That in view of the rapidly rising temperance sentiment all over the country it is the opinion of this meeting that the time has come to seek an act of the Legislature for the total prohibition of the liquor traffic in this colony." The *Mercury* says,—"It will be a glorious day when the importation, manufacture and sale of intoxicating liquor is forbidden throughout the entire island." In the United States there is prohibition in Maine (648,936), Vermont (population 332,286), New Hampshire (population 346,991), Kansas (population 936,096) and Iowa (population 1,624,615.) At the present time Local Option Prohibition has been obtained in three-fourths of the area in Massachusetts more than half of Maryland, in ninety counties in Florida, in over ninety counties in Georgia, in one-third of Alabama, in one-half of South Carolina, in seventy-five counties in Arkansas, in forty counties in Missouri, in one-half of Rhode Island and Connecticut, in five counties of New Jersey, in a large part of Tennessee, and in large areas of New York State, Illinois, Wisconsin, and other states of the Union.

THE MARCH OF CHRISTIANITY.—Dr. Livingstone died upon his knees, pleading for the Salvation of Africa. Since his death the vast Congo valley has been explored. Marvellous discoveries have been made of ruins, lakes, mountains, cities, tribes, races of whom till within a year or two nothing at all was known. Missionaries have hastened from the Atlantic coast to occupy posts far inland. Commerce has been busy opening up new channels for enterprise. Nations have been sitting in council, attempting to determine the destinies of the newly opened lands. It seems now settled by the common consent of the civilized world that the "Congo State" is to be independent, and that its destinies are to be controlled by the International Association,—an organization by no means unfriendly to Christian Missions, but which is likely to set its face firmly against slavery. It seems a most joyful Providence that has saved the Congo regions from the paralyzing grip of Portugal, which still cherishes slavery, and which has ever been unfriendly to the progress of Protestant Missions. At the time that the Congo was revealing its secrets in the west of the dark continent, exploration and adventure were equally busy in the east. A road for missionaries has been opened up the Zambesi up to Lake Nyassa and to Lake Tanganyika. The distance to the last station on the Congo is not great; and it is

probable that in a month or two there will be a complete chain of mission stations from the mouth of the Zambesi on the east coast to the mouth of the Congo on the west coast. The International Association hopes to extend its civilizing sway over a belt 400 miles wide all the way across the continent.

Our New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

ERAKOR, EFATE, 20th Nov., 1884.

DURING the past year over seventy have been thrown off heathenism, and cast away their old gods (many of them are now in my possession) and as we have lately heard of a number more who are talking of leaving their old village and moving nearer us, the number will probably reach a hundred by the end of this year. At our last communion we admitted fifteen to the Church, and at our next we will probably have an addition of about twenty.

The young men I am training for teachers, are doing well, and are already of great service. Some of them are generally engaged on Sabbath either at their own or some of the surrounding villages, and when I itinerate, part of them accompany me. The rest I leave to assist Mrs. Mackenzie in the school. Those of them who are not yet church members, although they do not engage in prayer or address the natives, assist by leading the singing and teaching a class to read. For instance, two such accompanied me to Fila last Sabbath. We have a small grass church there, and a congregation of over thirty. The majority of the village are still heathen. Well, shortly after sunrise we had a short service in the church, and then we went from house to house holding service among the heathen. They are not willing to assemble, but they remain in their houses waiting for us. Sour, the fine young man who renounced heathenism and asked for a teacher when I was in Nova Scotia, with whom, along with the teacher, I generally divide the village, was laid up with a sore foot, and the teacher was away conducting service at another village, so it all devolved on myself. In some houses we found but two or three natives, in others a dozen or more, three generations of them together in the same hut. I gave out a hymn which my young men sung most heartily. I then gave a short address and engaged in prayer. This was repeated ten or a dozen times, and then we returned for a short rest before the mid-day service in the church. Did not see the sacred woman of the village that day. She was in a little hut of her own, some distance from her husband's, who is the principal chief of Fila. It is always a matter of surprise to me how that woman gained so much authority over the rest of the natives not only of her own but also of several inland villages. When we began to visit them years ago her word was supreme. Did they go to their