


this, and we should have begun already to enter into that 'new heaven and that new earth, wherein dwelleth righteousness.'"

The works of Archdeacon Farrar are found to-day on the book shelves of nearly every if not every clergymen throughout the world, and in the thoughts that they suggest, whether causing approval or the reverse, are useful to all. Among his best works, nearly all of which have been published in cheap form, we may certainly class his life of St. Paul. The social condition of the world at the time when the Apostle preached and wrote are well and vividly described while St. Paul himself is presented in a manner not usually thought of by the ordinary reader of the New Testament. As a writer, preacher and platform speaker Archdeacon Farrar holds a prominent place to-day. He is an earnest advocate of the Church of England Temperance Society, of which he is a member in the total abstinence department, and also of the cause of missions, to urge the claims of which he has used and still uses his strongest powers of argument and eloquent pleading.

MELANESIA.

 HIS Mission was founded by the noble Bishop Selwyn and the martyred Bishop Patteson. The pleasing picture which rises up in most minds when mention is made of the coral islands of the Pacific is not realized in Melanesia, being founded on descriptions drawn of other groups of islands and other races of men in that vast ocean region. There are two distinct races inhabiting the islands of the Pacific—the Polynesian or Maori, and the Papuan or Negretto. These races differ as much in habits and disposition as in appearance. The Papuan is black and like an African negro, and is of a fierce and cruel disposition; and it is this race that people the islands of Melanesia. Bishop Selwyn used to tell of one island, fifteen miles in circumference, on which he found three tribes dwelling who had been at deadly feud with one another from time immemorial. So slight was the intercourse between them, that the dialect spoken in one community was unknown to the other two. Every male over twelve years of age carried a bow and arrows, which were never put down during waking hours, and which were used against any person who did not belong to his own village. And when some of these islanders were taken to Auckland, they could not for a long time be persuaded to lay aside their weapons, which they carried about with them wherever they went. Many of the Melanesians are cannibals.

Now, if it is possible by teaching Christian doctrines to establish peace and good feeling among people living in bitter enmity with each other; if it is possible to put an end to acts of cruelty and brutality, and to teach them to regard such conduct with abhorrence; if it is possible to teach honesty, truthfulness, chastity, kindness, and com-

passion; if it is possible to teach unselfishness and self-sacrifice; then it is surely our duty as Christians to prosecute this holy work, and to do for those ignorant islanders what was done for us by the devoted and zealous servants of Christ, who tamed the savage races of Europe, and taught them to submit to the rule of the Lord Jesus Christ, and so made it possible for us to see and know men like Livingstone, and Gordon, and Patteson, and gentle women like Florence Nightingale, Sister Dora and Frances Ridley Havergal.

That there is need for this Mission to Melanesia, the report annually published by the Bishop abundantly proves, and that there is abundant encouragement to prosecute it, the same report testifies. Here, for instance, is one piece of evidence supplied by the report. At one island a short time ago, a missionary who was visiting the place saw a large war canoe approaching the beach near which his quarters stood. On reaching the shore a body of armed men passed him on their way to a sacred grove of trees a short distance off, leading a prisoner they had captured at a neighboring island. A few hours later excited men rushed by, carrying pieces of their late prisoner's body on stakes; one carried the head, another the heart—the several portions of the body being carried away to keep as charms. The place where this occurred is now completely under the influence of Christian teaching, and is peaceful and orderly. The possibility of the recurrence of such acts of barbarity in that island has quite passed away.

When we remember that several of the reclaimed savages of Melanesia are now in the ranks of the Christian ministry, and that their exemplary lives call forth expressions of astonishment from their English brethren, who are daily called to witness the power of divine grace shining forth in their renewed lives, we must feel that it would be wrong to hinder and cripple this good work by withholding our help. We need not be discouraged if the statistics of missions to heathen people do not seem to show much progress: for it is not by the numbers attending the schools and churches that we best gauge the success of our missions, but by the fact that the infusion of Christian teaching into the minds of any people raises them at once to a higher level of being. It reveals to them a new life, with new hopes, new motives, and new practices. Apart altogether from the spiritual aspect of the word, the evangelization of the heathen is an undertaking which ought to commend itself to every humane mind, and one which we as Christians ought to prosecute with all our energies.

On a sun-dial which stands upon the pier at Brighton is inscribed this most hopeful line: "Tis always morning somewhere in the world." In the Christchurch Domain Gardens the motto on the sun-dial is "*Horas non numero nisi serenas*,"—"I count none but the hours that are bright."