

weeks, and never once was she heard to murmur with her hard lot.

Her husband is a worthless sort of a fellow, so that the family is miserably poor, and the lack of good nourishing food delayed the cure which we wished to bring about.

A few weeks ago she went to visit another Boorah woman who was very ill, and when returning she fell down a narrow flight of stone steps and received several severe bruises from which she suffered greatly. A day or two afterwards I was called to stand "beside the unveiled mysteries of life and death" in that home. The baby for whom she was to give her life preceded her into the unseen. She had a presentiment that she would never recover.

We did everything that love and science could suggest, but in spite of all our efforts she passed away quietly and gently as she had lived. Shortly before she died her father made her repeat some of their prayers, in which the names of Abraham, David and others of the prophets came, and in every pause she of her own accord would say, "Aur Gishu Masih, Aur Gisuh Masih," which means, "And Jesus Christ, and Jesus Christ." All the Boorahs believe in Jesus as a prophet, but I fain would believe that Mariam believed in Him as the Only Begotten Son of God and as her Saviour.

When speaking to her mother and mother-in-law, in her presence, about them believing in Jesus only as a prophet, I turned to her and said, "You believe in Jesus, Mariambai?" and the answer came quick and bright, "Yes, Miss Sahib," and we will look for her where sin and pain and death have no entrance.

The marriages of two of Mariambai's daughters had been arranged for in the very week when she was so ill, and she desired very much to have the ceremony performed, but she was too ill for us to allow her to have such excitement going on in the house, but the week after her death I was called to the double wedding. As I looked on the gay, thoughtless crowd of women partaking in the festivities, I could not help weeping, for I thought how much Mariam would like to have seen what I was looking upon.

The prospective mother-in-laws sat in state, one at a time, and decorated the brides with the bridegroom's presents, and gave about a thimbleful of some sweet decoctions to each of the guests, then the grandmother, doing duty for mother, provided a repast for all present. The food was brought in on large trays and placed in the midst of a group of women on the floor, and each woman helped herself by dipping into the food on the tray with her fingers. A day or two afterwards the bridegrooms, in gay, gaudy tinselled clothes, were led around the bazaar streets, on carparisoned horses, followed by the male Boorah world of Neemuch.

THE NEW HEBRIDES TRAINING COLLEGE.

(By Rev. Joseph Annand, D.D., Tangoa, Santo.)

In looking over our books I find that we have had in all no less than seventy-five students with us within the year ending in April. Nine new names were added to the roll, and thirteen were taken off. Of these thirteen six graduated. Three were dismissed, and three others left us from ill health; two of them on account of their own health, and the other because of his wife's illness; and one died here. The average number with us for the year was sixty-six. Our present number is sixty-two, with sixteen wives, and thirteen children.

As anticipated, we closed our year in a healthy condition. The larger number of mission boxes received reduced our cash expenditure for clothing. However, we had to pay out over £31 for that item in addition to the goods sent us. The progress made by the pupils during the year has been encouraging; and at no time in the past has the Institution given such good promise of accomplishing the end for which it was established as at the present.

The Bible is our chief text book, and it is carefully studied. Three lessons therein are given each day. The whole book from Genesis to Revelation is read over, and the truth brought as near as we can bring it to the minds and hearts of our pupils.

Then to the senior classes a comprehensive view of the whole is given, as well as the relation of its several parts to each other. In addition to the public studies, we have arithmetic, geography, grammar, dictation, writing from the scriptures, and singing; opportunities also of public reading, speaking, and praying are afforded to all. The women also are taught daily in separate classes, as well as instructed in sewing, and household duties.

In regard to the industrial labors I need not say much. All have been kept diligently employed during the hours set apart for those works. Our copra making has yielded a net sum of nearly £50; while maize has brought in a few pounds more. The quantity of taro, yam, bananas, and maize cultivated, and eaten, has not been estimated, but it has helped greatly in keeping down expenses.

I am sorry that our coffee plantation, of some four or five acres, is not doing well. The soil does not appear suitable and many of our plants are dying when we expected them to yield. Much labor has thus been thrown away; however we will now plant the ground with breadfruit, and cocoanut trees. With this as with other sowing, some seeds fall by the wayside, some labor fails of fruitage.