

But he could not get rid of the thought, and gave up his charge in England, settled in that district of Paris and devoted himself and his means to the founding of a mission.

He took great care not to arouse the suspicion of the government nor the opposition of the priests. At his meetings, a simple address with the singing of hymns was the chief service, and he soon after established Sabbath Schools.

In all his work he was ably and heartily aided by his wife, and for twenty-one years, 1872-1893, he labored, in season, out of season, and at his death after a very brief illness, in May, 1893, he had forty-three mission halls in and around Paris, eighty-nine in the Provinces of France, and six in Algeria and Tunis.

A Sad Story. In our Foreign Mission columns is the account of Mrs. Mackenzie's death. In the Australian *Presbyterian* comes a sad story by the Rev. Wm. Gunn, missionary of the Free Church of Scotland, on another island, Futuna, of the same scourge there. He says that early in February last a labor vessel from Queensland landed some "return labor" on the island. Among them was one Futunese woman with her half caste child. The latter was suffering from dysentery contracted on the vessel. Soon dysentery of a most malignant type broke out among the natives, and proved so deadly that it was beyond the power of medicine to cure it. Then it entered Dr. Gunn's own family. All took it, two of the children died, but Dr. and Mrs. Gunn and the other two recovered.

"The ravages of the disease among the natives," says Dr. Gunn "were terrible. Throughout the island one hundred and twenty were swept away, or one-fourth of the whole population. In many cases whole families were swept away. Nearly all the children on the island died. The disease was severe too upon young men and women. Few lived beyond a week after taking it. As far as population is concerned Futuna has received its death blow. It will rapidly become less for owing to the high mortality among the young there can only be few in the next generation.

The Futunese were a healthy, good-looking race, and owing to their comparative isolation, tainted with little or none of foreign disease, so that such a disease coming among them spread rapidly with disastrous results. "One of the missionaries remarked at last Synod, that 'ten years of the labor traffic would do for the New Hebrides,' less than one year has done for Futuna."

Slandering Missionaries. The burdens that the missionaries in the New Hebrides have to bear, for love to their fellowmen, are heavy enough and one would think that the record of faithful work, martyr life and death, and triumph won, would at least insure the respect and sympathy even of the opponents of Christianity.

But the devil and bad men knows no sympathy nor has he any appreciation of self-denial.

The missionaries strongly oppose the "labor traffic," which is really a kind of slavery, labor vessels coming from Queensland and enticing, kidnapping, &c., the young and strong of the islanders to work on the Queensland plantations. This is depleting the population of the islands, and greatly hindering their work, and the missionaries are trying very earnestly to get the government of Queensland to stop it. And now come charges, even in an British official blue book of the missionaries selling strong drink and firearms to the natives. A lie so gross carries its contradiction on its face, but in one way it adds to the trials of the missionaries and should call forth our sympathy. There is perhaps no one class so universally praised, but even the missionaries are in no danger of the—"Woe unto you when all men speak well of you." And after all it is but a fulfilment of the words of Christ, if they have called the Master of the house Beelzebub, how much more them of his household.

Sabbath Observance. There are two grounds for Sabbath observance, a higher and a lower. The higher is God's command, "Remember the Sabbath day to keep it holy." This command is given a very prominent place, not in the ceremonial but in the moral law, among the statutes relating to idolatry, profanity, murder, theft, falsehood, &c., and is of permanent obligation as much as is any of them, and wherever men acknowledge this higher law, they are bound by it to keep the Sabbath.

There is a lower law, viz., man's necessity. Universal experience proves that one day of rest in seven is necessary to physical and mental well being; that where men toil constantly seven days in the week, body and mind prematurely break down, and law makers are bound by their duty of protecting the weak, to make the Sabbath a legal day of rest that those who otherwise cannot help themselves may not be compelled by greed to work the seven days. If cessation from work were left to choice, and were not made compulsory by law, many employers of labor would compel their employees to work or leave, and soon the great body of them would have no option but to toil on until crushed into an early grave.

The one difference between civilized and savage peoples is that in the former, by common consent called law, the nation protects the weak against the strong, giving every man equal rights, while in the latter might makes right, every man is a law unto himself. The strong have their own way and the weak suffer. It is therefore manifest that in proportion as any country advances from savagery, in that proportion the principle of protecting the weak reaches into every line of life, and no civilization is worthy the name that does not by statute, protect the people who are dependent upon their daily labor from the greed of any employer or corporation who may wish for Sabbath work, by compelling a weekly day of rest along every line in which labor can be avoided.

Might not a third reason be added, viz., self preservation. Eternal toil tends to brutalize and degrade, and thus renders more unsafe the social fabric, and in self interest, Society by law should compel the Sabbath rest.