

Anthony's Hospital, Newfoundland, and we will soon have letters from him telling us more of the people helped by the launch, and the details of the work she has done than Dr. Grenfell has been able to give.

We planned to maintain the launch for the work, but we did not expect to have a captain who maintained himself, so that after we had spent \$300 for kerosene and supplies, and possibly \$50 for unexpected expenses, we are 'free to serve' and can send a good contribution to other parts of the work.

In answer to a question as to what kind of a man the Doctor was who had been put in charge of the Harrington work, Dr. Grenfell says:—

'Dr. Hare has a wife and five children. He was a missionary on the border of Thibet for twelve years, speaking Chinese, and his wife was born there, and was the daughter of the famous Dr. Hart. I have photographs of them also, and will send them if I can get at them. The reason they left China was because of the Boxers burning their hospital. They had lived many years on the wall of a city of 400,000 people, with a rope ladder to a boat on the river, ready at any time to be obliged to escape. After returning to Canada, Dr. Hare, who had been a regular subscriber of ours for the last ten years from far off China, met me at the post-graduate in New York, and as he was so much in love with Labrador, where in his youth he had spent the summer as a volunteer medical missionary, he offered to join me. He is a man of very superior judgment, was for a year a Chinese interpreter to the troops in China, and is just the man we needed. Indeed, I look upon him as God-given.'

Now as to the hospital itself and our opportunity for service there: The hospital is finished and is well planned and well built. It was found that the buildings put together by the volunteer help of the fishermen and others in Newfoundland were not proving as serviceable as was desired, though much love and hard work went into their building, and that it would be true economy in the long run to carry up properly prepared building material and trained workmen to put it together. The cost was unexpectedly great as the difficulties of getting either men or material to Harrington were almost insurmountable. The work has been done, however, and the building is there, and also the doctor's house, and the work is going on.

Dr. Hare will be travelling among the scattered people all winter, and he will do it on a Komatik built by the boy readers of the 'Witness.' This year we think the boys of the 'Messenger' will want to help, and be able to share in the proud claim of the 'Witness' boys. It is our komatik that carries the doctor over the frozen miles of snow, and our komatik that is piled with food and clothing for the poorer people. We are running this komatik ourselves; we built it, fed the dogs, and paid the driver. Dr. Hare must work alone this winter, as Dr. Grenfell writes:

Dr. Hare has a man as a driver for the winter, and he has a hickory sleigh, for which I gave \$55.00. This is called the 'Winter Messenger.' I took him up several dogs at a cost of about \$5 apiece. He could give you the names of his dogs; I cannot remember them now. All I know is, I took him two beauties which I had to keep on board for nearly six weeks, and who did their best to drive the crew insane during that period. The driver's salary will be for the winter months, I think, \$150.00. Much the best way would be to keep this man all the year, and give him \$300. He would be perfectly invaluable in the summer time I expect.

Dr. Hare will want another komatik which I have built for him out of your money. This I could not get to him in time this year, as my friend, Dr. Cook, was away climbing Mt. McKinley, and he has had these sleighs made for me. He is very much interested in our work.

The fish and whale meat for the dogs costs me about \$60.00 a year for my team of dogs. I cannot tell you exactly what Dr. Hare's does cost, but I should think rather more probably. He will be travelling all winter, and ought to have some great stories for you.'

He had no nurse this year because the Canadian nurse, Miss Mayo, whom I took

there in November, and who had her first experience of running on a reef, could not stay in the hospital, as there was no furniture. Unfortunately for us, the contract money for the hospital was much more than I had expected, and we spent the twelve thousand dollars completing the building ready for occupation, and we had no money left to furnish it, except the beds and bedding. It was dreadfully disappointing to me to take the nurse back to our other hospital in St. Anthony, but she is learning a great many things there which will be valuable to her. She is teaching our school, for which we had no teacher, and she is affording a great deal of help in many ways. We hope that the hospital will be ready as soon as the schooners arrive. I want to raise the money for the furniture, which, I think, will be about twelve hundred dollars.'

Although the hospital is not furnished or open the doctor's house is, and the cots our readers sent the money to maintain are not idle. To quote again from Dr. Grenfell's letter:

'Dr. Hare, I am perfectly sure, is taking sick into his house, and if he has not enough room in that, I told him if he could to hire rooms in another house, like I did my first winter in St. Anthony. They are entirely cut off from every kind of communication, except by two dog mails in winter, and, I think, two or three small boat mails in the summer. Their supplies have to come through W. B. Kellogg, 58 Victoria road, Halifax, who ships them by schooner late in May.'

Dr. Grenfell says, in closing his letter: 'You must come down and see this place or send an envoy,' but adds, 'only it is almost impossible to get there.'

No wonder it costs to get material for a hospital, and no wonder people have died in ignorance and helplessness. No wonder our help is needed. We gathered \$1,772 last year; let us make it more this year, and ensure the maintenance of our launch, and our cots, and our Komatik, and help furnish the hospital building.

By way of beginning the furnishing, the publishers of the 'Northern Messenger' and Montreal 'Witness' have given a splendid Canadian ensign four yards long, which will wave a welcome to all as they come in sight of the hospital by land or sea.

Thou Art My All.

(Macduff.)

Jesus, my Saviour, look on me,
For I am weary and oppressed,
I come to cast myself on Thee—
Thou art my rest.

Look down on me, for I am weak,
I feel the toilsome journey's length,
Thine aid omnipotent I seek—
Thou art my strength.

I am bewildered on my way,
Dark and tempestuous is the night,
O send Thou forth some cheering ray—
Thou art my light.

Standing alone on Jordan's brink,
In that tremendous latest strife,
Thou wilt not suffer me to sink—
Thou art my life.

Thou wilt my every want supply
E'en to the end, whate'er befall,
Through life, in death, eternally,
Thou art my all.

Chalmers on New Guinea.

The life of Chalmers, of New Guinea, was one full of interest from beginning to end. The recently published account of it should quicken interest in mission work in the Islands of the Seas. Shortly after he first landed in New Guinea, a native came to them quietly through the bush and said: 'Tamate, you must get away to-night, if you can; at midnight, perhaps, you might have a chance. To-morrow morning, when the big star rises, they will murder you.' He told Mrs. Chal-

mers what the man had told him, and said to her: 'It is for you to decide. Shall we men stay and you women go, as there is not room for us all on the vessel? Or shall we all stay?' The answer he received was: 'We have come here to preach the Gospel and do these people good. God, whom we serve, will take care of us. We will stay. If we die, we die. If we live, we live.' He put the same questions to the teachers' wives, and they said that whatever Mrs. Chalmers did they would do, adding, 'Let us live or die together.' So they stayed, and God took care of them. 'We had reached the fence and meant to kill you all,' a chief told Chalmers, afterwards, 'but some mysterious thing held us back.'

Religious Notes.

The executive committee of the National Missionary Society for India has definitely decided to begin their missionary operations in the Punjab. The 'National Missionary Intelligencer' says: 'This decision has not been arrived at merely because it is one of the needy provinces of India, but also because it has come forward so heartily to give financial support to the N. M. S., and because there are candidates who can, when accepted, immediately enter the field.'

The National Missionary Society has completed negotiations in regard to opening a mission in the Montgomery District of the Punjab. The missionary bodies at work near this district have given the society a cordial welcome and the Reformed Episcopal Church, which possesses property in one of the villages, has handed it over to the native society. The committee expects to arrange for the immediate opening of work there.

The District of Montgomery is situated in the Punjab, north of the Chenab and between the districts of Lahore and Multan. Within an area of 4,600 square miles there are 463,586 people scattered in 1,314 villages. The population is distributed as follows: Hindus, 109,945; Sikhs, 19,092; Mohammedans, 334,474; and Christians, 66. Of the 66 Christians registered on the night of the last census 49 were Europeans, and of the 17 Indian Christians 14 were men and 3 women. Evidently the few Christians are servants of the European officials. Practically the district is unworked by any missionary agency.

Allahabad appears to have become the centre of an Indian Christian volunteer movement. Special services recently carried on in connection with the Methodist Episcopal Church in that city have been attended with so great success that at a Monday morning meeting, not long ago, fifteen young men and seven young women volunteered for definite Christian work.

We would call attention to the remarkable spiritual movement among the aborigines in Western China. For several years the work has been progressing steadily among this interesting people, and now a great reaping time has come. Recently, in connection with a series of visits by China inland missionaries; over 1,000 men and women confessed their faith in Christ and were baptized.

These persons were most carefully examined, and their understanding of the Gospel seemed to be clear and sure. It will be right to assume, therefore, that God has begun a new and blessed work among this otherwise unreached people.

A similar awakening has been going on in Yunnan Province among the Hwa Miao. The Rev. S. Pollard writes that the number of baptized members now exceeds 1,200. He mentions a convention which they had held as an offset to a great festival which the people had been in the habit of holding annually and which was a time of great carousal, drunkenness and immorality. On the Sunday of the convention over a hundred were baptized, and a large number again a few days later, when 2,500 people were present. 'On Sunday, July 1st, 230 more were baptized at Rice Ear Valley, where a third chapel to seat 700 is being built. In the next seven days about 200 more were baptized.' Mr. Pollard also mentions the missionary spirit among the Miao, and describes how they go and persistently preach in other villages.