

End of 16 years	.	65,536	souls.
" 17 "	.	131,072	"
" 18 "	.	262,144	"
" 19 "	.	524,288	"
" 20 "	.	1,048,576	"
" 21 "	.	2,097,152	"
" 22 "	.	4,194,304	"
" 23 "	.	8,388,608	"
" 24 "	.	16,777,216	"
" 25 "	.	33,554,432	"
" 26 "	.	67,108,864	"
" 27 "	.	134,217,728	"
" 28 "	.	268,435,456	"
" 29 "	.	536,870,912	"
" 30 "	.	1,073,741,824	"
" 31 "	.	2,147,483,648	"

Two billions, one hundred and forty-seven millions, four hundred and eighty-three thousand, six hundred and forty-eight, being five hundred millions more than the present population of the world. And this could be done in a single generation!—*Sunday-School Lesson Illustrator.*

### Dr. Jackson's Letter Concluded.

(See offer in February CAMPAIGNER.)

PERHAPS some of you are wondering why I said, in opening this letter, I felt like singing the doxology. Well, if your patience is not exhausted we will try and explain. Last week I was hastily summoned to attend a special meeting of the leading men in this village called by the chiefs, the purpose of which was to give me the result of their deliberations. It was somewhat of a surprise, as we had no knowledge whatever of the meeting or the question under discussion. Upon entering the house we found a circle of dusky faces spreading their huge forms in all kinds of grotesque fashion upon the floor, chairs being provided only for the chiefs, and the vacant chairs in the centre being reserved for the missionary and his interpreter. After seating ourselves there was a moment of hushed silence, then slowly and deliberately the leading chief rose to his feet and spoke thus: "We have heard that you are displeased with some of our customs, and we are anxious to know just what you want us to do. None of us want you to leave us, but to stay with us forever. We Indians don't know as much as the white man; we cannot read, nor can we ever hope at our time of life to do so, but we trust that our children will all be able to read the white man's books. Now, we have called you here to-night to know just what you want us to do, and we promise to do as you tell us as far as we can." We tried to show them the evil and danger of still clinging to their old heathen customs, and brought up the points we have already mentioned in this letter along with several others. Then followed the discussion by the chiefs. One could not see any harm in a feast when Jesus Christ, as I had told them a few Sundays before, fed five thousand. We explained to him that if the same motives prompted him to give a feast as prompted Jesus Christ, we had nothing to say against it, but everything to say for it. I asked if the people he called to a feast had been three days without food and were too weak to walk back to their homes, having come from a distance. If it were real need that excited his pity, then, by all means give a feast, but not otherwise. This man made no reply. I will merely

mention one more point brought up, as this letter is altogether beyond the limits of propriety.

I had said I did not like to see heathen figures erected over the graves of the dead. One chief thought he had me cornered this time, for he said some years ago, when his father died, he erected a heathen bird without spread wings, carved in wood, as a monument. The resident missionary at that time advised him to do away with such an ugly monument and procure a marble one, which he did. Then along came another missionary who advised him not to purchase such a costly tombstone, and now I advised them not to erect heathen figures, so that between one missionary and another he was at a loss to know what to do, and asked my advice. The answer we made in this instance was, that every man was a law unto himself in such questions. Speaking for myself personally, I said if I were to die my wish would be not to have an elaborate tombstone erected to my memory, but rather to have the money expended in carrying the Gospel to distant lands where the name of Christ was unknown, thereby erecting a spiritual monument which time could never obliterate. After a few more points were discussed they requested me to draft out rules or laws prohibiting all heathen customs, to be posted in the most prominent place in the village, which we did on the following morning. This, while not conversion, is a grand stride in the right direction, and we trust will not abate till every soul not only forsakes heathenism but sin. Are you not ready now to join me in the doxology? We have had several profess conversion—one of the hardest cases in the village has come out strong on the Lord's side. Time alone can tell as to the genuineness of the work done. There is much more that I might add on this line, but must not make my epistles too extensive, or the junior members in the back seats may get restless. I shall reserve the details of our Christmas entertainment for our next letter. In the meantime do not fail to bear us up in prayer to our loving Father that we, with you, may experience more of His grace and power. Mrs. Jackson joins me in wishing you all a very Merry Christmas and a Bright and Happy New Year.

Yours in His name,

J. A. JACKSON.

HALIFAX, N. S.

The Robie Street League, of which Bro. J. E. Hughson is pastor, is now organized, and has a committee at work amongst the membership. Subscribers already secured will give \$15 per year, and it is confidently expected that when the canvass is completed it will amount to \$25. This is good for this League.

B. SWINERTON,

*Pres. N. S. Conf. E. L.*

Rev. R. Whiting, of Forest, Ont., writes: Our League will raise between \$40 and \$50 this year on the "Pray, Study, Give" plan.

From Mr. S. C. Moore, Norland, Ont.: The missionary spirit is growing among our young people here, and we expect a substantial increase on last year's givings. We have very successful missionary meetings in our Leagues.

I WONDER many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*S. Rutherford.*