

called "*lost souls*." Even Moslem and Pagan peoples have a conception of the soul as restless without God; and, to wander without such rest in Him, is the synonym of all forfeited bliss. The same lady also remarked that one hundred thousand people, representing every variety of national type and religious faith, pass over the Gallica Bridge; but the proverb is, "Not one idea goes over," so little intellectual life and vitalizing power does Turkey seem to provide for its subjects, and so little mental activity is there to be found in the Greek church, likewise.

But again, Miss Child said, that in Constantinople, when they build, a cross is set up in the corner of the scaffold, and it means a constant prayer to the patron saint of the builders at the Bosphorus until the work is completed. What a suggestion to those who are seeking to build up, whether at home or abroad, a true missionary work! Whether as pastors we seek to arouse our own people and the communities where we live, to a new intelligence and interest in God's world-wide work; or whether, as missionaries abroad, we are building up for God a church among the heathen, the cross should stand on the corner of the scaffold, and our eyes should be upon it. The work can only go on as the prayer of faith goes up. He who *prays* is he who *builds*. Here, above all, *orare est laborare*—work is worship.

Curious are the synchronisms and correspondences of history. The first slaving voyage from England was made in 1562 by Sir John Hawkins. Queen Elizabeth, on his return, called him to account, and expressed her disapproval of carrying off Africans without their own consent, declaring such an act detestable, and invoking vengeance on the perpetrators of such deeds. Whatever assurance Captain Hawkins may have given that he would act within the limits of her majesty's instructions, and however he may have glossed over the iniquity of his doings, greed proved too powerful a temptation for his veracity and integrity. Captives on the African coast were very cheap, and the profits in St. Domingo were very ample, and the slave traffic went on.

In 1564, he sailed with four vessels, one of which was named the *Jesur* (Jesus?), and he made straight for Cape de Verde and Sierra Leone. At the Island of Sambala, Hawkins and his crew stayed for days, going on shore daily, burning and spoiling towns and taking the inhabitants for a prey. This voyage proving profitable, another was undertaken in 1567 in the *Jesur*, and some 400 or 500 captives secured. The voyage, however, proved disastrous, calamity after calamity befell them, and few of all the crew ever found their way to England. Yet Sir John went on with his work of trading in the bodies and souls of men, and records his sufferings as though he were writing "the lives and deaths of martyrs," as, on previous pros-