

zealous service, for the privilege of being enrolled as a member of the expedition. He had a passion for natural history to gratify, with a marked partiality for ornithology and entomology. According to Barttelot "his alacrity, capacity, and willingness to work were unbounded," which I unqualifiedly endorse. What else he was may be best learned in his letter of August 12th, and his entries in the log-book. Zeal and activity grow into promise and relief as we read he seals his devotion by offering out of his purse £10,000, and by that unhappy canoe voyage by day and by night, until he was lifted to his bed to die at Banalya.—*In Darkest Africa.*

#### THE LAST GOOD-NIGHT.

Clad in their night-gowns, clean and white,  
The children came to say good-night;  
"Father, good night!" said Marjory,  
Climbing for kisses on my knee.

Then Ernest, Kittie, Harry next—  
And baby—till I feel perplexed,  
Wishing the last good-night was said,  
And each and all were packed to bed.

These small folks take me unawares;  
I hear them call when safe upstairs,  
As I sit down to read or write:  
"Father, we want to say good-night."

The book and pen are laid aside;  
I find them lying open-eyed—  
Five noisy rebels, girls and boys,  
Who greet me with tumultuous noise.

Can I be stern with such as these?  
Can charming ways and looks displease?  
They hold, and scarce will let me go,  
And all because they love me so.

Then, in a vision, suddenly  
The future seems unveiled to me;  
It is my turn, though all in vain,  
To long to say good-night again.

I see the years stretch on and on,  
The children all grown up and gone;  
No chambers echo to their tread.  
The last good-night has long been said.

And by his fireside, desolate,  
An old man sits, resigned to wait,  
Recalling joys that used to be,  
And faces that he may not see.

Therefore, what bliss is mine, that now  
I still can smooth each fair young brow!  
And feel the arms that clasp me tight,  
The lips that kiss the last good-night.

#### A HUNTING INCIDENT.

The antelope took a flying leap over several canoes lying abreast into the river, and dived under. In an instant there was a desperate pursuit. Man after man leaped head foremost into the river, until its breast was darkly dotted with the heads of the frantic swimmers. This mania for meat had approached madness. The poisoned arrow, the razor-sharp spear, and the pot of the cannibal failed to deter them from such raids; they dared all things, and in this instance an entire company had leaped into the river to fight and struggle, and perhaps be drowned, because there was a chance that a small animal that two men would consider as insufficient for a full meal might be obtained by one man out of fifty. Five canoes were therefore ordered out to assist the madmen. About half a mile below, despite the manoeuvres of the animal, which dived and swam with all the cunning of savage man, a young fellow named Fernzi clutched it by the neck, and at the same time he was clutched by half-a-dozen fellows, and all would most assuredly have been drowned had not the canoes arrived in time and rescued the tired swimmers. But, alas! for Fernzi, the bush antelope, for such it was, no sooner was slaughtered, than a savage rush was made on the meat, and he received only a tiny morsel, which he thrust into his mouth for security.—*In Darkest Africa.*

#### THE PIGMIES.

We had not been long at Avatiko before a couple of pigmies were brought to me. What relation the pair were to one another is not known. The man was young, probably twenty-one. Mr. Bonny conscientiously measured him, and I recorded the notes. Height, 4 feet; round head, 20½ in.; from chin to back top of head, 24½ in.; round chest, 25½ in.; round abdomen, 27½ in.; round hip 22½ in.; round wrist, 4½ in.; round muscle of left arm, 7½ in.; round ankle, 7 in.; round calf of leg, 7½ in.; length of index finger, 2 in.; length of right hand, 4 in.; length of foot, 6½ in.; length of leg, 22 in.; length of back, 18½ in.; arm to tip of finger, 19½. This was the first full-grown man we had seen. His colour was coppery, the pelt over the body was almost furry, being nearly half an inch in length. His head-dress was a bonnet of a priestly form, decorated with a bunch of parrot feathers; it was either a gift or had been stolen. A broad strip of bark cloth covered his nakedness. His hands were very delicate, and attracted attention by their unwashed appearance. He had evidently been employed in peeling plantains.—*In Darkest Africa.*

#### A MODEL RAILWAY.

The Burlington Route C. B. & Q. R. R. operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons but loses none.

#### THE MISSIONARY WORLD.

##### SAD CONDITION OF HEATHEN WOMEN IN SANTO.

The following letter from Santo, New Hebrides, has been received from Mrs. Annand and appears in the *Halifax Presbyterian Witness* :—

In regard to our work among the women, it is the day of small things with us among them. A number of them attend the Sabbath services now, but we cannot get any of them to attend school, though we have offered to teach them at any time of the day. The men are unwilling that the women should learn anything, saying they have no time to learn, which is partly true, as they are compelled to do much drudgery. The first work in the morning is to prepare and cook their lord's breakfast. The wife has two fires, and ovens to make. She dare not cook her food on the same fire as that on which she cooks his. This necessitates her getting a great deal of fire wood, the whole or greater part of which she has to cut and carry home on her back. Were you to see them, you would be surprised how they can carry such loads. After she gets her husband's breakfast she must work in their plantation on the mainland—put her canoe into the water and paddle over. If her husband goes she has usually to paddle him over; he sits doing nothing; or, it may be, if there is a baby he will hold it. They seldom return home much before sunset; then they must cook again.

We really have no little girls, as the poor things are sold to be wives when quite young. They go without any covering until they are nine or ten years old, when they put on three or four strings of small native beads about the waist and twine a few leaves around the body; this with a few beads about the neck and also some on the wrist or arm comprises our women's dress. It does not cost them much for dress and they are cool; but, on the other hand, on rainy days they look cold and wretched. We have given nearly all of them clothes, and they all put something on when they come to church, and usually now when coming to our premises to barter, as we decline to buy from them when they come without clothes. I was amused this evening with one woman who came to sell yarn and oranges. She had not dressed; so I said, where are your clothes? She said, at my home. I said I would not buy from her; so she went off to our goat-herd who is a Santo lad and asked him to lend her one of his shirts. He demurred. She said, Misses will not buy from me unless I put some clothing on, and, as he seemed unwilling to lend her a shirt, she went into his house and came out with one on; after that she came to me and sold her stuff, then went back to his house, took off the shirt and went home.

In regard to the training given the women and girls in this Mission, I will give you a brief outline. They are encouraged to come to both church services and week morning classes, for reading, singing and Scripture truth in company with the men and boys, although they generally sit apart. Additional classes are held for the women and girls alone, in which sowing and other useful work is taught. For writing and arithmetic, both boys and girls attend at some other hour of the day.

At all the stations, some of the women and girls are living on the premises of the missionary, and are instructed in the arts and duties of house work.

At all the old stations some of the girls are taught by missionaries' wives—taught almost everything that is at all likely to be practical to them in their own homes. The duty of cleanliness and neatness of person and dress is very hard to impress upon them; chastity in word and conduct is not easily enforced among them. Their degradation is so very deep that you can form but a very vague idea of the difficulties that obstruct our work. We cannot explain in writing one-half that is heard and seen here.

We trust that as we gain more influence over the men, to be able to induce them to let the women and girls come and learn. At present we have to exercise patience. We can neither drive nor coax these people. It is slow plodding work until it please the Lord to open their hearts to the truth. Remember us and them in your prayers, that their hearts may be opened to the truth, and that we may have wisdom given to us to guide us aright.

##### KAFFRARIA.—BUCHANAN STATION AND XESIBE MISSION.

The Rev. J. W. Stirling writes as follows: Mr. and Mrs. Hunter returned here about a fortnight ago. They appear to have enjoyed their month's sojourn very much. They are looking with hopeful interest on the sphere of labour to which they have been introduced. They will doubtless have many trials of patience and faith in the prosecution of their work, but the spirit in which they have approached it augurs well for the future. May they find the seed which, we trust, they will be privileged to sow in the kloofs and plains of Xesibe country springing up, and in due course yielding an abundant harvest! Both have been applying themselves assiduously to the language. Mr. Hunter is already able to read in Kaffir fairly well, and last Sabbath a second step of progress was indicated in the intelligible utterance of the Lord's prayer and benediction.

Since their return we have commenced visiting the various locations in which our out-stations are situated, and thus Mr. Hunter is being introduced to the different departments of school and church work. On one Sabbath he took the forenoon service in the native church at Qumbu, while I conducted the usual service for Europeans at the Residency. In the afternoon he assisted me at the dispensation of the Lord's Supper to the members of the native church. Seven young

communicants (five by baptism) were added to the Church on that occasion. Five children were also baptized. Last Sabbath morning early, we visited together the Gqulugunqa Valley, about four miles distant. Here the Pandomise evangelist has service every Sabbath morning very early, so as to enable him to return in time for the regular services at the Sulenkama. Here was an audience of thirty-two heathen present, and not a Christian among them. Mr. Hunter took the parts of the service for which he felt equal, viz., reading the hymns and chapter, and offering the Lord's prayer and benediction. On me devolved the duty of proclaiming the Word of Life, which I did from the story of Nicodemus. The evangelist, who was also present, gave a short address afterwards. If we read the signs aright, which the people of this valley are manifesting, both in their demeanour towards the Word preached, and their action in proceeding to erect a suitable place of worship, there would seem to be a stirring among the dry bones. When we first went there and tried to lift up the standard of the cross the headman was very bitter against us, and even drove away the evangelist. We persevered, however, and by patience and gentle persuasion gained over the headman to a right way of thinking. From him then we secured a hut for the weekly service, and he also afforded material help by calling his people to the place of prayer. At the beginning very few came. Then the headman appeared at church like any of his people, habited in his red blanket. Now he dons regularly his European garb, which hitherto had been reserved only for attendance at the Magistrate's Court, and besides, an interest in divine things is evidently being created in the minds of himself and a number of his people, for they are saying they would like a man to go and live amongst them that they might have church many times a week. The hut which they are building is of sod and now waits only for the roof, which, when done, will enable them to finish the remainder of it in a few weeks, and make it ready for occupation. Recently, too, the headman had a consultation with his people, and they desire that a school should be commenced among them, whenever the new house is completed and opened. Thus has the light so far won its way, and begun to penetrate the heathen darkness of the Gqulugunqa Valley. May the few faint streaks which are visible on the gloomy horizon prove to be the harbingers of a glorious dawn and day of brightness in the spiritual experience of many benighted souls!

At half-past ten we returned to the Sulenkama, and prepared ourselves for the services of the sanctuary. It was Communion Sabbath. Mr. Hunter officiated in the forenoon. After the sermon he administered the sacred rite of baptism to three infants, one of them being our infant daughter. The Lord's Supper was dispensed in the afternoon, Mr. Hunter assisting.

##### MACKAY MISSION HOSPITAL, FORMOSA.

The report of the Mackay Mission Hospital for 1889 has been recently received. Dr. Rennie states that during the period under review there were treated in Hospital:—New patients (outdoor and indoor), 3,055; patients returning for medicines and dressings, 7,224. The number of new patients is less by 225 than during the preceding year—a falling off explained by: 1. Less sickness during the period. In the summer comparatively few cases of fever occurred and although in the autumn the disease was more prevalent we have to record under this head 299 cases fewer than during the previous year. 2. Fewer admissions of soldiers. In former years a large number of our patients belonged to this class. In 1887 about one-third of the total admissions were soldiers, the majority of whom were treated as out patients. From that time the number has largely decreased until during the past year when we treated only 384 new patients belonging to this class. Except those enfeebled by sickness or wounds very few are now kept in the camps in our neighbourhood; all the available men are employed in railway work or in the desultory warfare waged against the aborigines. Only five deaths occurred in the Hospital during the year.

The report is largely taken up with details of cases treated. Some of them are very interesting. The result has been encouraging in many ways. Not a few of those who had come for bodily healing have been led to commit their souls to the care of the Great Physician.

Dr. Mackay says: It will be seen from what is stated that the experience is similar both in the country and Hospital, i. e., sufferers generally apply only in their extremity. As regards the work in the country it must not be supposed that all applicants are either relieved or cured (but many are and have been), neither should it be supposed that all those who are actually relieved or cured forsake the gods of their fathers; nor yet must it be supposed that all North Formosa converts were gathered in through the instrumentality of the healing art. Apart altogether from the actual ingathering year by year, the fact that innumerable deep-seated prejudices against foreigners and their religion have been removed, should never be overlooked in carrying on mission work among such a shrewd and superstitious people as the Chinese.

There is another point on which there may be difference of opinion; but I am bound to state, using the thread-bare expression, "the longer I am in the field the more I am convinced," that unless the treatment be free the otherwise powerful influence for good will be lost. There are cases indeed with respect to the hospital, such as men of means, perhaps opium smokers, etc., who really should pay for medical treatment; for the Chinese may value all the more what they pay for. At the same time I emphatically repeat that amongst the masses of the people in the country, where our native evangelists are at work, all done for sufferers should be free; otherwise it becomes a mere matter of business, and the tremendous power for breaking down superstition, removing prejudice and gathering souls into the church militant will be lost.

"And ye shall be witness unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you."