the big mill of Diamond Estate which now grinds for a large group of old estates. Around the mill are the long bare barracks where the laborers live, each little room a home, each family large. We see the roofs of a Hindu temple with its idols, a Mohammedan mosque and a Christian church.

But the sugar estates are left behind. We see the dense vegetation of the south, crowned by the palms on the "Long John" lifting its blossom covered head perhaps twenty feet above all other trees. Among the undergrowth near the bank of the river we may see the tree ferns. Here and there is a little clearing, and at each home a canoe is moored, —the river is their only highway.

We shall spend our first afternoon and night on a cocoa estate. Here we have a number of members, their preacher for months being the driver of the estate who, with his capable wife, has done much voluntary work among his fellow East Indians. The church is only a very open walled palm-thatched shelter. In the evening we spend our time in the barracks teaching, talking, singing.

Our first day has thus been evangelistic work. The next we continue further up the river to a centre where we have a government-aided school. A few families along the river bank ; a cocoa estate just across the river from our school ; and a settlement of about eight hundred East Indians a mile up a narrow trench :—these form the need for school and Christian work. On every hand is the forest, dark and beautiful. Overhead fly flocks of parrots; among the tree tops are the monkeys.

The afternoon must be spent in inspection and encouragement of the school, and then we guide our canoe, dug from the trunk of a tree, up the trench to the East Indian village, where the mud-walled, palm-thatched houses are closely built along the banks. There is not as yet a Christian in this village. They are very faithful to their own gods, and most bitter in their opposition to any catechist. The last catechist was beaten. We hurriedly call on as many families as possible before the darkness comes, comes suddenly as always near the equator. Then we may sit and talk under a wide spreading tree.

Once, when one missionary had begun to preach here, a monkey sprang on a nearby stump. Away went his little group of hearers. They wanted the monkey—or was it an excuse ? A few come to the house where we sling our hammock and talk of Christ and life throughout the evening.

Morning comes ; the canoe glides out to the river ; we must pay calls up and down the banks ; the steamer arrives and down we go to Better Hope. We seem to have done so little, but seeds are planted and some day God will give the harvest.

Demerara, British Guiana

Oriental Beggars

Beggars are very numerous in the East. The usual types are given in Luke 14 : 13, "the poor, the maimed, the lame, and the blind." Besides these there are those who are simply indolent. An Arabic proverb says, "Begging is an easy trade, only standing at the door is tiresome."

The commonest and most pathetic form of infirmity that has nothing repulsive about it is blindness. Some of these blind beggars, either led by children or guiding themselves by their long sticks, move about from door to door, but usually they are found at regular places in the town. The blind and lame are conducted or carried to the doors of churches at the time of service, especially on fast days, and line the steps at marriage and funeral ceremonies. They also congregate in front of chief houses on any occasion of family rejoicing or sorrow.

As the beggar stands at the door, he calls out, "I am your guest ! I am God's guest ! God will direct you ! God will recompense your children ! God will prolong your days !" If this fails, he tries the effect of rebuke : "Is there nothing here for God ?" "You are all servants !" When there is nothing for him, he is told, "God will give you ! The Lord will relieve you !"

Beggars apportion the shops among them, and at the close of the week go their rounds to get their allowance. The rich and poor are thus brought into personal touch with each other.—Mackie's Bible Manners and Customs