

tinuance and development. It has been true of the people of the Pacific, as of all heathen races elsewhere, that they have needed provision for their spiritual wants before they would accept civilization. . . . But the influences of civilization have not only been useless, they have been actually harmful when not accompanied by Christianity. They have only awakened cupidity, instigated robberies, murders, and piracies, and have been accompanied by an immorality that has been more degraded and deadly than heathenism itself. . . . It is evident that the only cause of the good heretofore developed in the Pacific islands, as also the only and all-sufficient hope for their future, is in Christianity. . . . It is evident also that Christianity has operated only where human agencies have introduced it. . . . The only way, therefore, to evangelize these benighted races is to employ consecrated men and women to bear to them the light and blessings of the Gospel.

"From past history we learn that mission enterprises, when once begun, should be persistently and continuously pushed forward at any cost. . . . Also where fields are occupied wholly by native laborers, it is necessary for foreign missionaries to long continue to supervise the work. . . . Christian schools should most earnestly be promoted. Without them evangelistic work is like casting seed into a jungle instead of into carefully tilled soil. . . . Men from civilized countries, as well as the heathen in the Pacific, should be more looked after in future; . . . also that international agreements should be made to stop the trade with the natives in spirituous liquors and firearms, and the 'black-bird traffic,' or slave trade. . . . We also learn that the religious denominations should not foist their sectarian strife upon the little churches in the Pacific.

"If, now, in accordance with these lessons from past history, the influence of Christianity is wisely, faithfully, and earnestly promoted in the Pacific islands, we may hope for a sublime future era for this part of the world. It is well to view this prospect as an ideal at least of what should be striven for. . . . As at the rising of the sun the mists and shades of night flee away, so the various evils of the primitive heathenism and those also of barbarous civilization must in process of time disappear before this influence. . . . As the sun not only dispels darkness, but also causes light and warmth and beauty, and sets in motion all the activities of nature, Christianity will also cause positive good in the Pacific!"—redeem-

ing man physically, civilly, morally, and spiritually. The light will also be borne from island to island, enlightening and enlivening the nations roundabout, until the isles which "wait for His law" learn to love and obey it.

Among Labrador Fishermen.*

The peninsula of Labrador has an area of about 420,000 square miles—equal to the British Isles, France, and Austria, or nearly ten times the size of the State of Pennsylvania. It is in part under the government of Newfoundland and in part under that of the Province of Quebec. Sterile and forbidding, it lies among fogs and icebergs, famous only, besides, for dogs and cod. As an abode for civilized man, Labrador is, on the whole, one of the most uninviting spots on the face of the earth. Work as he may, one man cannot here keep the wolf from the door. The Eskimos and Indians are fast dying out, and the white settlers can only make a respectable living with the help of sons and the aid of all the modern hunting and fishing appliances. Labrador has a population of about 13,000, including some 7000 whites on the St. Lawrence and Atlantic coast, 2000 Eskimos also on the coast, and 4000 Indians in the interior. Besides these, in May and June every year the coast is visited by from 20,000 to 25,000 fishermen, women, and children. No signs of material civilization are to be seen in Labrador; settlements contain from 10 to 150 inhabitants; liquor (strange to say) is sold only in three or four harbors, and no jail or police exist. The people are, as a rule, law-abiding, but crimes go unpunished. Christian work (teaching and preaching) is carried on in a few places by five or six Methodists, Presbyterians, and Church of England workers from Canada and Newfoundland; the Moravians work among the Eskimos; the Salvation Army, the British Bible Society, and the Society for the Deep Sea Fishermen send men to work among the fishermen in the summer-time. Most of these workers must cover a very large circuit, traveling by dog sled or in canoes to the small hamlets on the coast or inland. The medical work accomplished by the Deep Sea Fishermen Society workers has been especially important, for there are no resident physicians. The spiritual good accomplished has also been marked, and promises further progress.

* "Vikings of To-day; or, Life and Work Among the Fishermen of Labrador." By Wilfred T. Grenfell, M.R.C.S.E., L.R.C.P. Fleming H. Revell Co. \$1.25.