

decaying races. But the New Hebrides are sanctified to thousands of us by the blood of our heroes and martyrs, and we surely can spare some thought and money for a people bound to us by such ties, until at any rate the Australian and New Zealand churches are able to grapple with the whole work. At present we are federated with Britain and Australasia at this point, and we are not willing to break such a link. Possibly the Negrillo race may be doomed to perish; but since white men have visited their fair islands, for one benefit—we have done them a hundred wrongs. For every white man murdered by the natives, a hundred natives have been murdered by whites.

No. 3,—MISSION TO THE COOLIES IN TRINIDAD.

I described in my last letter the New Hebrides Mission, pointing out that it will always be identified with the name of John Geddie. Others who followed in his footsteps did their duty. The Goræons sealed their testimony with their blood, and a Martyrs' Memorial Church in Erromanga does for their memories what the tablet in the Aneityum Church will do for the name of Geddie unto all time. The Canadian missionaries now in the New Hebrides, the Robertsons, Annands and McKenzies—I speak of them in the plural number, for in such a field at any rate, wives should count—are trusted implicitly by the Church. But Geddie was not only the creator of the Mission, but he—the humble, diffident, gentle hero—more than any other man inspired our people in the Maritime Provinces. He made them a Missionary Church. Of course he was called Quixotic. All men of faith are Don Quixotes to the men of sense. "We have more to do at home than we can manage, and why then attempt work twenty thousand miles distant," was the apparently irresistible argument. Perhaps the best rejoinder was that gruffly made by old Mr. Sprott, of Musquodoboit, "We must do something for the heathen or give up praying for them."

IN TRINIDAD.

The Church, having entered on the work, learned that it was wise to walk by the light of the lamps of Sacrifice and Obedience, learned practically that there is that giveth and yet increaseth, and there is that withholdeth and yet it tendeth to poverty. The Church grew stronger every day. The difficulties and disunion at home gradually became less formidable; and the synod that in 1846 thought itself too poor to send one man to a cheap field, soon found itself able to send three or four, and in 1866 it actually decided to establish a second mission to the heathen in Trinidad, a field nearer home but more expensive. With this mission,