

"in their periodical migrations." And then reflecting sadly on the untimely fate which had overtaken those whose hands had fashioned the fences, the explorer mournfully concludes: "It was melancholy to contemplate the gigantic, yet feeble effects of a whole primitive nation, in their anxiety to provide subsistence, forsaken and going to decay. There must have been hundreds of the Red Indians, and that not many years ago, to have kept up these fences and pounds."*

The only Indians now to be found in Newfoundland are the Mic-mac, who have formed a colony on the west coast, whence they prosecute their hunting and fishing. They are much sought after as guides by sportsmen and naturalists, who visit Newfoundland during the months of summer and early autumn. They originally came from Nova Scotia and Prince Edward Island—are a fine race of noble presence, and many of them, particularly the women, are of prepossessing appearance. They have been civilized and Christianized by the continuous and self-sacrificing zeal and devotion of Roman Catholic missionaries. They own large flocks of sheep, which find congenial pasturage on the fertile banks of the river, and in nearly all other respects, live as do their British neighbours. Besides these there are a few families of Eskimos, who reside in the extreme north of the island, of whom, however, more anon.

Northern Labrador is the home of a portion of the Eskimo family, numbering about two thousand souls. The Eskimos are a very numerous people, being scattered over an immense territory, embracing the Mackenzie River, Hudson's Bay, the polar regions, generally, as well as Greenland. The name Eskimo, which means "eaters of raw flesh," and is a term of reproach, was given to them by hostile Indian tribes. They call, and moreover, doubtless consider themselves "innuits" (men). These people, although differing in many particulars, feature, stature, etc., with the localities in which they variously reside, undoubtedly owe their origin to a common source—an interesting subject to which we hope to refer in our next article. Their food, costume, houses, implements and weapons are the same, a fact natural and obvious enough, arising from identity of wants, and from the similar nature of the countries they inhabit. The Eskimo Indians of Labrador are described by one traveller as of "low stature, with coarse features, small hands and feet and black wiry hair," and those of the Mackenzie River as "tall and powerful, some being more than six feet, the average stature exceeding that in England. The women are smaller, probably about the average stature of English women." When first visited by the hardy Moravian missionaries more than a century ago, the Labrador Eskimos were living in the midst of a more than usually darkened heath-

enism; but now, owing to the heroism and unparalleled devotion of these noble and Christ like men, they have been transformed into a gentle, peaceful, law abiding and diligent people, and as a conclusive proof that the work of the missionaries amongst them has been thorough and permanent, it has only to be mentioned that amongst other evils which these once ignorant heathen have "put off," is the practice of polygamy, which, as the past history of mission work in Africa abundantly shews, requires a large amount of self-sacrifice on the part of those who have been addicted to it.

Besides the Eskimo who reside at or near the coast of Labrador, there are found in the interior about four thousand Indians of the Montagnais (Mountaineer) and Nasquapee tribes. It is said that their numbers are rapidly diminishing, and although they are, for the most part, Christians (Roman Catholic) and consequently live quiet and happy lives, and moreover, are never interfered with, either by the pale face or hostile Indians, still it is but too sadly true that before many years have passed away, they, like the well-nigh forgotten Beoths, will have disappeared; but thank God, unlike them, they will die at least nominal Christians, and in many cases, true and faithful servants of their Lord. Truly great shall be the reward of those who first taught them the words of Christ.

(To be continued.)

BEGGING SERMONS.

NO such phrase as "begging sermons" should ever be used. God permits us to come into His presence with money in our hands,—yes, though it rings in men's ears from Monday morning till Saturday night, though it goes forth on many a message of sin and shame, and sometimes to defraud, to oppress and to ruin,—with this in our hands we may go into the presence of God. "Bring an offering and come before Him." But it is money sanctified for a holy purpose. Money represents strength, and often happiness. It is happiness to a man's wife and children and home, and it makes the hardships of life much easier to bear. Money represents strength, and with this strength we should go into the presence of God. But when this is urged, it is not begging for money. When God's ministers represent to their people the needs of their work and ask them to lay on God's altar sufficient to carry on that work, they do not beg for money. They simply place before their people the privilege of worshipping God through their offerings. It is an act of worship. See 1 Chron., xvi, 20. Through it we render to God the glory due to His name, Through it we worship Him in the beauty of holiness. It is a privilege to the giver and not a favor conferred by him. Therefore never think that the Church begs for money.

* Quoted by Harvey in his valuable work on Newfoundland, to whose pages I am indebted for a part of the substance of this article.