

ing into the camp-fire, while in the Ganguella country; another has lost one toe, and is in danger of losing more, from the effects of jiggers; and the third with an ulcer on each of his legs. There is also a fourth boy here for a few days, who broke his leg the day before he arrived, on his way back from a country north-east of this and near the Congo River. I put the leg in splints, and made comfortable, for the journey home to Cisange—if, indeed, it is not a misnomer to say comfortable in connection with such a case; but it is certainly much better than it was. Among those who come to me for help, are the head-men of four villages; so, you see, in a very short time the Lord has opened a door to the hearts of the people. There is not much chance to do school and evangelistic work. In the first place, I am bound here and cannot go about among the villages. From six in the morning until midday I am about with the boys and others, working. After dinner I begin with the sick, and am kept going until evening, every bandage having to be tied with my own hands. When a few minutes' respite is granted from such work, if not too tired, I read or write. So, you see, it is not possible for me to go about among the people evangelizing, neither can I teach school, for the simple reason that the boys are afraid to come, even if there were not other duties to keep me busy for the present.

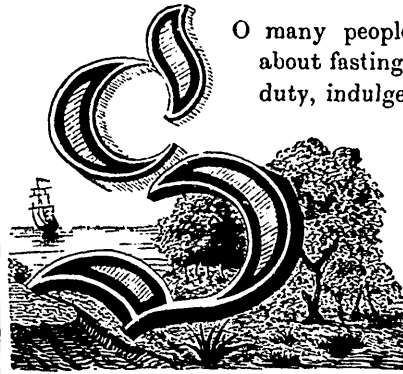
I conduct worship every night with my own boys, and besides a prayer-meeting every Sunday, I conduct two services for the boys and any who may be remaining here or come to visit me. We cannot run just now, so we are trying to walk steadily.

I have been to visit the chief appointed to succeed Kopoko, as he had sent for me several times to do so; he received me well, said we would know each other if we met on the road, that he is my friend, and expects soon to go to the Ombala, and if I want food then or carriers, I may send to him, and he will see me supplied. This chief is tall, well built, with regular and rather well-shaped features; he wears a long chin-whisker, twisted to resemble a collection of rat-tails. Some say he is a hard man to get along with, but thus far he seems disposed to treat me well.

There is much more I might write, but am tired and pressed with other duties.

W. T. CURRIE.

## Temperance.



O many people, who speak about fasting as a Christian duty, indulge to their own hurt and to the ruin of their influence, in the intoxicating cup. Bishop Wadsworth, in a temperance sermon

preached in Salisbury Cathedral, said there were many who ought to ask themselves whether temperance was not of the kind of fasting which the Church in our day needed most, even during Lent.

### P. T. BARNUM'S TEMPERANCE RECORD.

"I drank," says P. T. Barnum, "more or less intoxicating liquors from 1837 till 1847. The last four of these years I was in England, and there the habit and my appetite for liquor grew so strong from month to month that I discovered that if continued it would certainly work my ruin. With a tremendous effort and a most determined resolution I broke the habit square off, and resolved never to practise it again. I have religiously kept that resolution for more than forty years. Had I not done so, I should have been in my grave a quarter of a century ago, for my health had already begun to be affected by alcohol. I was so delighted with my own escape that I travelled thousands of miles at my own expense and gave hundreds of free temperance lectures in every State between Main and Wisconsin, besides Missouri, Kentucky, Louisiana and California. I have gladly expended thousands of dollars for temperance. I have built numerous houses for moderate drinking workmen on condition that they would become teetotallers, and they subsequently paid for the houses with the money and extra strength gained thereby."

### HAS IT.

Has the liquor traffic ever built a church, asylum, or endowed a college?

Has it ever set a standard of business character which is recognized in banks and counting rooms?