

slower. The drive for the first few hours was quite pleasant. As we glided along, over the ice and snow—with a stalwart Indian running behind the cariole to prevent it from upsetting while passing over rough places—I thought surely no gentleman of the Emerald Isle ever rode in more dignified fashion in his jaunting car. But

THE SNOW FELL FASTER AND THICKER,

and before noon I was obliged to get out and walk, and continued walking till we got to Norway House. The storm continued three days, till at length we were obliged to break a track for the dogs, and help them to haul the empty sleds. Our provisions ran short, although we had provided extra in case of necessity; our snow-shoes broke through constant wearing; our feet blistered, our limbs tired, and our backs ached. However, we managed to average 30 miles per day, and reached Norway House, Saturday night, February 12th. Here I was met by Brother German, who always wears a cheerful countenance, and gives a warm welcome to the weary traveller. After two days' rest I felt better prepared for the next 400 miles of our journey. The prospect of better roads and less walking was cheering news.

We left Norway House on Tuesday, February 15th, and reached

POPLAR RIVER,

seventy-five miles north of Beren's River, on Thursday. Here we held a service—Brother German preached—after which we told the Indians, if they wished to talk with us on any matters pertaining to their spiritual welfare, we should be glad to hear them. We had a lengthy and somewhat interesting conversation. On asking the Indian who acted as spokesman how they were prospering in the Divine life, he replied, "How can you expect us to tell how we are getting along? The Missionaries are always asking the same question, and we cannot tell whether we are doing right or not, for we have no minister, no teacher, no books, no *nothing* to teach us and our little ones the right way." We afterwards learned that *this* man had a temporal object in view, as well as a spiritual, in having a stationed teacher among them, nevertheless, he understands what the Indians of Poplar River need. We arrived at Beren's River on Saturday, and on the Sabbath held three services, assisted by Mr. Hope, the native teacher. Brother German preached at two of the services in the Indian tongue, much to their pleasure and profit.

Leaving Beren's River on Monday, February 20th, we had to contend with

A BLUSTERING SNOW-STORM,

which impeded our progress, and compelled us to move slowly and cautiously along the shore, lest losing sight of it we should be left to share the fate of our lamented brother who perished on the plains a few years ago. On Tuesday we hoped to meet Brother Ross at a convenient point from Fisher River, but being detained by sickness he was not able to join us. He and Brother Hope, who waited for him, came to Winnipeg afterward.

As we advanced toward civilization, we expected to be accommodated in some of the houses over night, so as to break the monotony of camping in the forests. I may here say, there is quite a difference between winter and summer camping. In winter there are neither mosquitoes nor flies to disturb your rest, and hence no necessity for a close tent, which is always suffocating in warm weather; you may sleep soundly—enjoying the cool, bracing, air—and rise refreshed; or, if Morpheus prove unfriendly, you have a grand opportunity for studying astronomy. At length as we entered

THE ICELANDIC SETTLEMENT,

we were cheered by the sight of a house or two, such as they were. The second inhabited one we came to, being convenient to the "trail," and the day drawing to a close, we decided to camp. The family allowed us to occupy the ground floor, while they took up their quarters in the garret. We apologised for thus discommoding them, but they informed us it was no trouble, as they were accustomed to it. We were not long there when three men from Winnipeg—who were on an exploring expedition—came in and asked if they might stay over night. You may imagine how much room we had in a house about fourteen feet square. However, when bed-time came we said to the proprietor, "Now, sir, where shall we sleep?" "That room," said he, pointing to the dining-room, "will hold five." That is, five persons lying across the room would occupy the ground floor. The Indians huddled about the cooking-stove as best they could. We all slept soundly, but long before daybreak we were aroused from our slumber by the crowing of the cock, and barking of the dog, as much as to say, "It's time to get up and pay for your *sleep*," not to say bed. The fowls had a comfortable coop under the cupboard, and the dog a warm bed at the foot of the ladder leading to the garret. When ready to start, Brother German, who acted as secretary-treasurer, asked, "How much are we in your debt, Mr. —?" "Ten cents each," said he. "Cheap enough," I replied, and the purser paid the bill without a word of dissatisfaction.

Two days more brought us to

SELKIRK,

where we met Brother Halstead, who took good care of us while we remained there. This was the beginning of many favors, and much kindness shown us during our stay in Manitoba. The home-trip was accomplished in less time, but not without much fatigue. We were a little more than eight days reaching Norway House. Here I rested a day with Brother German, and starting on Thursday morning, March 24th, got home before sunrise on Sabbath, March 26th, nearly 200 miles in a little more than three days; thus making the entire trip of nearly 600 miles in twelve days. Having but one train of dogs, from Norway House, I was obliged to walk or run a great deal of the way. We thankfully bowed together to praise God for all his mercies toward us during our absence.

BRITISH COLUMBIA.

BELLA COOLA.

THE following from the Rev. C. M. Tate, of Bella Bella, give some idea of the condition and needs of the Bella Coola Indians. A married teacher, competent to lead religious services, should be sent to this point without delay. Where is the man, full of faith and zeal, who will lead the forlorn hope? Brother Tate writes:—

"This place is situated at the head of Burke Channel, and is distant about eighty miles from Bella Bella. It is the centre of several bands of Indians who speak the same language. One of these tribes lie to the south, one to the north, and four inland. It is the outlet to what is known as the Chilcotin Valley, and was formerly one of the routes to Cariboo. Many tribes of Indians from the interior come to Bella Coola for trading purposes, and a Missionary stationed at that point could have communication with all

that vast country. The Coast tribes also do their trading there, so that would be a good centre for Mission work. The soil is of excellent quality. Bella Coola potatoes are noted for their excellence. The people are very degraded, and rather dirty in their habits. Some of the old people would cling to their heathenism; but the young people are desirous of instruction. Their village was burned down last winter, and if a Missionary could be there to guide them in the new buildings they might have a very nice village. The Hudson Bay Company has a store right at the village. The steamer anchors about three miles away.

"The Bella Coola language is totally different from that of Bella Bella."

Facts and Illustrations.

THE lotus flower is sacred to Buddha, and appears as the symbol of Buddhism wherever that religion is found. It is of seven different varieties, all of which are beautiful. Its odor is delicious.

A SCOTCH Baptist church has been organized in Patagonia. There are Chinese Baptist churches in Guiana, and a French one in the Argentine Republic.

THERE exist in India special mission societies for the care of lepers. Within a year twenty-eight of these unhappy sufferers have been baptized in several asylums in the north of India—nineteen at one place on a single day in September.

A NATIVE dispensary has just been opened in connection with the St John's Mission of the Church Missionary Society in Bombay. The number of patients of various castes who attend daily is about sixty. The daily routine includes the reading of the Scriptures for a short time with each patient.

OF a convert in Burmah, excluded from the Church, it is said: "His breaking the Sabbath and persistent absence from church and ordinances have been owing mainly to a heathen wife. Woman in Burmah, as everywhere else, has great power for evil as well as for good; hence the importance of schools and efforts to elevate the daughters of the land."

THE following encouraging figures were reported at the Chautauqua Assembly: The women of the Presbyterian Church raised \$189,000 last year for Foreign Missions, those of the Methodist Church \$120,000, and those of the Congregational body about \$120,000. About \$800,000 were raised by fifteen Women's Boards last year, and from the first they have raised an aggregate of \$4,500,000.

BARTLE FRERE has observed that he had rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on; and that the worst managed and least efficient missionary institutions he had seen appeared to him far superior as civilizing agencies to any thing which could be devised by the massed secular power of the Government. *Spirit of Missions.*

A LARGE Buddhist meeting was held lately in Kioto, Japan, to protest against Christianity. One of the speakers said: "I am neither a Buddhist nor Shinto priest, neither have I any special leaning to either of these religions, the excellencies of which I am not well acquainted with; but I am aware of the iniquities of the Christian sect, and I purpose from love of country and a sincere heart to discuss these. Of late the progress made by this sect has been marvellous, and may be compared to a fire sweeping over a plain which constantly increases in power."

THERE are 105,690 Indians in British North America, of whom 33,787 are in Manitoba and the North-West Territory, and 35,052 in British Columbia. Of the 105,690 Indians, 36,262 are resident on reserves, cultivating 73,789 acres of land. The civilized or agricultural Indians own 7,032 houses and huts, and raised last year 62,250 bushels of corn, 65,689 bushels of wheat, 85,346 bushels of oats, 26,882 bushels of peas, 17,769 bushels of barley, and 152,077 bushels of potatoes. Of the 3,474 Indian pupils who attended school last year, 341 were in Manitoba and 176 in the North-West Territories.

MANY who are professed Christians are trying to make excuses for not doing missionary work. They say, "It is not our fault that so many souls are in heathen darkness." It may not be; but it will be our fault if they stay in darkness. We are responsible for what we might do. If we are Christ-like we will go into all the world and take the bread of life to all people. The Word says that if any man have not the Spirit of Christ he is none of His. Let us measure ourselves by that rule and see where we stand. Because all are not converted here is no reason for our not going beyond. When the Saviour himself was not received at one place He went to another.

PROTESTANT MISSIONS IN AFRICA.—The population of this continent, exclusive of its islands, is estimated by Dr. Behm, in the last issue of Petermann's *Mittheilungen*, at 201,787,000. Of these the number of Protestant communicants in the various colonial and mission churches was reported in 1880 at 122,470; the number composing the communities connected with these churches, 506,966; the number of Jews, 350,000; of Coptic, Abyssinian, and similar "Christians," 4,535,000; of Mohammedans of various kinds, 51,170,000; of heathen, 145,225,000—making the number of those not yet reached by the Gospel 201,280,000. To carry the Gospel to these millions thirty-four religious societies are at work. In South Africa and the colonies and free states of Sierra Leone and Liberia there are connected with colonial churches 468 ministers, evangelists, and teachers, of whom 54 are natives. The other white missionaries and teachers on the continent are reported as 662, with 1,095 natives, making 1,757 mission-workers proper, and 2,225 ministers, missionaries, and teachers of all kinds engaged in religious work.

CONTENTS.

	PAGE
EDITORIAL AND CONTRIBUTED :—	
Field Notes. By the Editor.....	49
Pagoda at Bangkok, Siam (<i>Illustration</i>).....	49
How the Gospel Reached Nelson River. By Rev. J. Semmens.	50
A Missionary Tour in the Saskatchewan Country. By the Rev. John Macdougall.....	51
CONTEMPORARY THOUGHT :—	
Scope for the Best and Most Diverse Talents and Culture in Missionary Work. By S. J. Harmeling.....	52
GENERAL REVIEW.....	52
WOMAN'S WORK :—	
The Picton Branch—St. Thomas District—Simcoe—More Encouragement for Medical Missionaries.....	54
What Came of It.....	55
Conveying an Idol Across the Ganges—A Young Brahmin—Temple of Immortality, Amrutzar (<i>Illustrations</i>).....	57
MISSIONARY READINGS :—	
Japanese Schools—Giving—A Few of my Callers.....	58
OUR YOUNG FOLK :—	
A Child's Question—Baking Babies in India.....	59
Kitty's Missionary Society—Bill and Andy's Lark.....	60
Blue Ribbons.....	61
ALONG THE LINE :—	
Japan.—Letter from the Rev. C. S. Eby—Letter from the Rev. Mr. Hiraiwa.....	62
Keewatin.—Letter from the Rev. E. Langford.....	62
British Columbia.—Letter from the Rev. C. M. Tate.....	63
FACTS AND ILLUSTRATIONS.....	64