

but he came back at last and said the world was very large. But Wee-suh-ka-chaak thought it was not large enough yet. So he blew again and made it very much larger. Then he sent out a crow and said—

"Fly around my world and see how large it is."

So the crow went out, but never came back again; and Wee-suh-ka-chaak concluded the world was large enough. And this is the story of how Wee-suh-ka-chaak drowned the world, and made it over again.

#### THE NUT BROWN LITTLE GIRL.

HER name is Kali; she is named after an idol. She lives in a house made of bamboo; the ground is the floor. It has no glass windows, only blinds; and when these are shut it is very dark. There are a great many bugs and ants where Kali lives. Bugs of all kinds and colors make themselves at home everywhere. You would not be afraid of them, because, in that case, you would be afraid all the time, and that would not be pleasant. The sun shines very warm where she lives. She sleeps on a mat, or in a little swinging bed among the trees. Kali drinks cocoanut-milk from a cocoanut dipper; she eats rice for breakfast, dinner, and supper. They do not have bread and butter, cake and pies, as you do, and Kali never goes to school. She does not learn to sew; she never used a needle, for her dress is in one piece; it has no waist, no arm-holes, or sleeves. How easy for Kali to dress in a hurry! When she rides, she rides in a funny-looking cart called a "bandy." It looks like a child's Quaker bonnet on two wheels. It is drawn, not by horses, but by men.

Kali does not go to school. Little girls are not sent to school in that country. Why, do you think? Because their fathers do not think enough of them to send them to school. Boys go to school. Kali's brothers go. A mother is sorry when God gives her a girl-baby, because she knows nobody will love it. Her father and brothers will be hard and often cruel to her. Sometimes little girls are killed, only because they are girls. Do you know what makes these people so cruel? It is because they do not know God. God is love, and all his laws teach us love. In India the people worship images. These are false gods. Kali is named for a very wicked one. I hope she will not grow up like it. You find idols everywhere. There are millions of them. They are made of clay, or wood, or brass, or iron. Sometimes you meet people with white, or yellow, or blue marks on their noses, cheeks, foreheads, and arms. The marks show what gods they belong to.—*Mrs. H. C. Knight.*

ONE of our Southern brethren, laboring among the Indians of the western Frontier, writes to the *Advocate of Missions*: "I slept on the prairie last night. The wolves came and howled all around me. I had my pony tied to the horn of my saddle; he pulled it from under my head, but was so badly frightened that he would not move a yard from me, but often put his nose down on my face to wake me every time I fell asleep. I got so cold that I had to pull up grass to make me a bed. It was a lonely time—the more so, that I had seen no house all day."

## Along the Line.

### BRITISH COLUMBIA.

*Letter from the REV. T. CROSBY, dated Port Simpson, B. C., Aug. 16, 1882.*

I HAVE just returned from a trip to the Upper Naas. It may be of service to you to know something of it. We were in the midst of much work of settling and visiting the sick and getting things on the way generally, when I heard of G. Williscroft's little steamer going to Naas, with a sloop in tow laden with lumber. We were kindly allowed a passage, and arrived at

#### NAAS HARBOR,

a salmon fishery at the mouth of the Naas River, at 12 o'clock p.m., after a run of nine hours from Simpson. This is the location of the Douglas Cannery Co., which was formed about a year ago with a capital invested of about \$50,000. There I met Bro. Green and family.

Many of our people find work here during the salmon season, also a large number of the Naas people. Mr. Green is building a small church for service, and Miss Green will hold school here part of the season. Twelve white men are employed in the Cannery, also ten Chinamen and a hundred Indians. The season has been rather a poor one for salmon.

#### TWELVE MILES UP THE RIVER

we come to the Naas River Cannery, where a large number of men are employed. Passing this on our way up the river we camped on a sand-bar. We got as far from the bush as possible, so as to keep out of the way of the mosquitoes, but they were buzzing round us all the time. Mr. Green declared he did not sleep all night; Bro. Robinson and I did better than that in spite of them. Early next morning we were off—reached

#### THE MIDDLE VILLAGE

where we found a number of Indians fishing. Camped at the mouth of a small stream, where the wind drew down from the mountains and kept the mosquitoes away. After prayer and thanksgiving, we laid down with a lovely sky for our covering. Next day off again early, and came to an old chief's house where we had breakfast, and were treated very kindly. We talked to them of Jesus and had prayer, and then left for

#### THE UPPER VILLAGE.

Here we found very few at home, but going on further we came to a large salmon camp, where the people were busy drying salmon and berries for winter use. Here we had a good service, told them of the necessity of preparing to meet God, and of the salvation in Jesus Christ. We were now about 100 miles from Simpson.

Returning we spent the night at the same camping place as before—a cool night after a heavy thunder storm. Left next morning, continuing down stream, called at the middle village and also at



## GREENVILLE.

There are no people at the latter place at present. This being Saturday I stayed over at the Naas River Cannery, visited some and preached Sabbath at 10 a.m., then took canoe and went down to Naas Harbor where I preached afternoon and evening.

Monday I had to go back up the river to settle a difficulty between some parties, which kept me till Tuesday evening.

Wednesday, at 4 a.m., we got up and started homeward, but we found a head wind in the Straits, and our canoe being small we could not travel far. Thursday we were up again at 4 o'clock, the wind had gone down, and we worked hard and reached home by 2 p.m.

*Extract from a Letter from the REV. C. BRYANT,  
Nanaimo, B. C.*

## CIRCUIT WORK.

AT the beginning of June, I began a fortnightly Sabbath afternoon appointment at S. Cedar School-house, a small log-building on the Victoria Road, nearly nine miles distant. It is situate in the midst of a small farming settlement in the valley of Nanaimo River. There are but very few who profess religion but a good number of young people who have been formed into an interesting Sabbath School, which meets every Sabbath, or at least will continue to do so until winter. I help them all I can, especially in learning to sing their Sabbath-School hymns, and have had the assistance of a good brother from Nanaimo, who has occasionally hired a horse at his own expense and visited them. In this way, what with helping in the Sabbath-School and preaching, I have as much as I can do to ride back to the city to be in time to take the evening service. I also take the Indian service at 1 p.m. before going to S. Cedar, and besides the usual city public services, always lead 3 or 4 class and prayer meetings each Sabbath. A fortnight ago, after such a day, I was sent for to walk nearly a mile to visit a dying woman—for the second time that day—and labored with her in prayer until near midnight. This shows what we are doing.

## SASKATCHEWAN DISTRICT.

*Letter from the REV. J. McLEAN, dated Fort Macleod,  
Dec. 28, 1882.*

## PREPARING TO BUILD.

THE camp fire is burning and the stars shining, as I sit by the bank of the river on the Reserve. Chopping and hauling logs is my occupation for the present; and though tired are my arms and heavy my eyelids, I still find a little time to study Cicero for my final examination paper in the Arts' Course. My comrade, an excellent wood-chopper, is sitting beside me, reading Dr. Warren's "Recreations in Astronomy" which I have lent him. From sunrise to sunset our axes ply, while merrily and lightly our hearts beat time.

A short distance from us Bro. Bettes and his family are snugly ensconced in their prairie home, encouraging their hearts with the ultimate success of the mission in the salvation of many of the Blood Indians. Next Tuesday three men start to the Porcupine Hills to get out logs for my main building. These logs have to be drawn on waggons over forty miles. Difficulties of various kinds press upon us, still we go on determined, by the help of God, to surmount them. The

## MISSION PREMISES ARE BEING ERECTED

in Sun Medicine's Camp, but I am also erecting a school in Blackfoot Old Woman's Camp. There are about four hundred Indians in the latter camp, and a good opening for a school. Could you not give us a lady teacher at once for the school in our main camp, and let the male teacher take this other school which is four miles distant from the mission premises? Our main camp numbers 800 Indians. There is abundance of work, and whoever gains the Indians first will ever after retain them. A man is needed for the white work, a female teacher for the Indians, a bell for our school, and one thousand dollars for our buildings. Should the necessary help be sent me, I can then devote my time to the spiritual interests of my Bloods, and to the fencing and improving of the mission property, together with the erection of all the necessary buildings. You may think the amount I have stated to be large, but I assure you that

## THREE TIMES THAT SUM

will not cover the expenses of the necessary buildings and appurtenances of the mission. We are laboring having faith in God, that the money now being expended will be refunded and our mission be fully and nobly sustained. Can you send me the educational help I desire? Speak a word for us, that financial assistance may be sent us by the many friends of missions. Help us, and that right speedily.

## NEWFOUNDLAND.

*Letter from the REV. SAMUEL SNOWDEN, dated  
Flat Islands, Nov. 13th, 1882.*

I WRITE you a few lines from this western field of labor, hoping they will find you well and in the enjoyment of heaven's prosperity. I have labored here since Conference without intermission. The Gospel has been faithfully preached and the Discipline of our Church maintained. We have in our varied services had good attendance, and in some cases an increasing desire after holiness. The six weeks' Missionary tour just ended has been attended by Divine power and unction.

## THE FIRST SABBATH

was spent at Bane Harbour, a Church Settlement; preached twice and held a prayer-meeting. The house was crowded and the services encouraging.

Before leaving we freely distributed religious tracts, hoping in our absence these silent messengers might win them to salvation.

The next port of call was Aerasheen, a Church and Roman Catholic settlement. Preached in the house