

as much for foreign missions as it does for its home work. At present there are only about six thousand Protestant workers in the foreign field; but if the churches could be persuaded to send out one missionary for every four hundred communicants, the missionary force would number one hundred thousand; and in order to evangelize the world in twenty years each missionary would have to reach only four hundred heathen every year.

AN INDIAN ON RUM SELLING.

MISS LAVINIA CLARK, of the Coqualeetza Home, B.C., sends us a report of what an Indian said recently in regard to the introduction of strong drink among his people under the iniquitous license system. "Indian Billy" is evidently a good way ahead of many of his white brethren on this important question. Miss Clarke's letter is as follows:

CHILLIWHACK, B.C., May 27th, 1892.

At an enthusiastic gospel temperance service, held in the Coqualeetza school last Sabbath evening, Indian Billy, of Skowkale, gave the following testimony, which we think too good to keep:

DEAR FRIENDS,—My heart has been very sick for the past week on account of what I have heard from some of the white people in this valley. They want to get a shop here where rum is to be sold, and when I told them I thought it was bad they laughed at me, and they laugh at all the people who are trying to keep it out. I cannot laugh about it; my heart feels too sore. I remember the hundreds of Indians in all the camps along the river; where are they now? Gone—destroyed by the white man's rum. And now that we are beginning to help ourselves, and feel that in this valley we are free from this evil, some bad people want to bring in this serpent, and our young men will be bitten as well as the sons of the white people.

Some time ago I saw in a book a picture of the flood. The bad people laughed at Noah as he was preparing the ark, and asking them to give up their evil ways; but when the water came their laugh was turned to a cry for mercy, as the floods overtook them, and they with their families were lost. Their cry for mercy came too late. So it makes my heart sick to think of the people in this valley, who can save themselves and their families, but they only laugh. Oh, what a bitter cry their's will be, when some of them have to be buried in drunkard's graves! And we poor Indians will have to suffer with them, because we cannot help ourselves.

THE BAPTIST FROTEST.

THE *Manitoba Free Press*, of June 3rd, devoted its leading article to the memorial of the Baptist Ministerial Association, of Toronto, about Government grants to Indian Schools under the control of the various denominations. The article in question is a dispassionate and broad-minded survey of the situation, and is in marked contrast alike with the memorial and with the comments of sundry newspaper editors and correspondents who rushed into print to denounce the policy of the Government without waiting to ascertain the facts. After referring to the well-known

attitude of the Baptists in regard to state aid, tax exemptions, etc., the *Free Press* says:

However consistent and sincere they may be in having their cherished principle applied in every possible case, it is quite certain that they will have little sympathy in their latest protest. Very few of those who know the good those denominational schools are doing among the Indians of the Northwest will stop to consider the degree of connection they involve between Church and State, or care the value of a fig what the extent may be. The Catholics were the pioneers in the noble work of Christianizing our Indians, and they were followed by the Episcopalians, the Presbyterians and the Methodists. These several denominations are now doing, with the aid of their schools, more than all other influences combined to redeem the Indians from their condition of paganism, and to educate their minds to the higher and better possibilities of a Christian civilization.

Those schools are a heavy charge on the revenues of their respective denominations, and as they are performing a national work, and of the very highest value, it is but proper that the Government of the country should come to their assistance. The Indians are peculiarly the wards of the State, and it is fitting that the State should recognize and encourage the agencies best adapted to rescue them from barbarism and open their minds to the realization of a better life. Those schools are doubtless making converts to the particular religious faith taught in them; but they are doing something immensely more and greater than that—they are bringing hundreds of Indians within the pale of Christianity; they are active and potent civilizing agencies, which are doing work the State would otherwise be unable to accomplish. The State can well afford to contribute a few hundreds or thousands in support of them, and the man who stops to reckon the exact degree of connection with the Church which these grants are supposed to involve cares a great deal more about the theories of government than the practice of the Christian religion.

It may, in the opinion of some, be a misfortune that those Methodist schools are making Methodists of those Indians who would otherwise remain pagan. This, however, so far as the State is concerned, is merely an incident of the greater work of making Christian men of them, and in consideration of the latter the former will be readily pardoned. Perhaps if our Methodist friends were to turn them out Baptists there would be less heard of a protest against increasing the wretchedly small grant which has heretofore been voted in aid of their schools. A Baptist Indian would probably be as great an improvement on a pagan as a Methodist, a Presbyterian, an Episcopalian or a Roman Catholic one; and if there were more Baptist Indians there might possibly be more Christian charity. But these are considerations which do not necessarily appeal to the Government when aiding in the rescue of its Indian wards; its chief anxiety is to bring them into a condition of civilization, quite indifferent as to the denominational stamp that may be affixed to them in the process. And in this work of redemption as carried on, a broad-minded man will look in vain for the slightest trace of a connection between Church and State.

STUDENTS' MISSIONARY MEETING.

THE General Secretary had the pleasure of addressing the members of the Students' Missionary Society of Victoria University, in connection with the recent convocation exercises. This Society gives signs of vigor, and if wisely directed will yet be an important factor in missionary work. It was