

*George.* How many distinct tribes or nations of Indians are under control of our Government, and amongst how many of these do our missionaries labor?

*John.* There are twelve separate or distinct tribes or nations of Indians. Our Church has workers only among five of these, namely: the Cree, Blood, Salteaux, Sioux, Stoney Indians. Among the other tribes, the northern Timpshans, Tinne family, Blackfeet, Piegans, Sacres, Salteaux, Chippewayan, there is need of workers, and to none of these have we sent the Gospel (which is the power of God unto salvation), by establishing missions amongst them. Surely, many more faithful, earnest toilers are needed. Let us *labor, pray and give*, that the toilers in the field may be sustained, and many more be sent.

“Convert and send forth more,  
Into Thy Church abroad,  
And let them speak Thy word of power,  
As workers with their God.  
On all mankind forgiven,  
Empower them still to call,  
And tell each creature under heaven,  
That *Thou* hast died for all.”

M. DOUGLASS,  
*Western Branch, London West.*

## Missionary Readings.

### “TO EVERY CREATURE.”

BY MAGGIE V. DOUGLAS.

CROWN Him, crown Him, Christ, our King,  
Let the nations hear and sing,  
Spread the joyful news of gladness,  
Where, in darkest gloom and sadness  
Sit those long enslaved by sin,  
Let the glorious light come in.  
“Begin at Jerusalem,” was the word  
To His disciples, from our Lord.  
But stay not there, the message run,  
To every land beneath the sun.  
Within our shores so richly blest,  
From French Quebec and our North-West,  
There comes to us, our sisters’ cry  
For help, that we can best supply.  
And far off isles reach forth their hands  
For gospel light. So! all the lands  
Now wait to learn, with dark Japan,  
The law of love, redemption’s plan;  
While love Divine hearts here are filling,  
“In the day of power made willing,”  
Shall we not send far o’er the sea,  
The gospel news to make you free?  
Then China’s daughters, from the dust  
Rising, see the gleam that must  
Shine with more than noonday light,  
Far o’er that dark land of night.  
“Go preach!” What! did the Master say,  
“To every creature?” Shall we obey,  
And spread the glorious message given,  
Win jewels here for crowns in heaven?  
Or, if unfaithful to our trust,  
Will He not give, for He is just,  
That bright reward to others, who  
To that trust will prove more true?

Then spread the truth and preach the word,  
The message bear till all have heard,  
And “every knee before Him bow,”  
And own him Lord and Saviour now;  
And every tongue redemption sing,  
And praise our Christ, Immanuel, King.

LONDON WEST.

### “SUNNY SPAIN.”

THREE centuries ago Spain inaugurated in the city of Seville what France had theoretically originated, but durst not then attempt to realize amongst her people—the terrific Inquisition. Nowhere, even in Spain, have so many been burned for fidelity to their convictions as here. Here old men, youths, girls, died for their faith. Of the martyrs that cry beneath the altar what multitudes ascended from this city! a city so beautiful, that the motto is current still, “He who has not seen Seville, has seen no wonder.”

It was a happy day for Seville when Rev. L. S. Tugwell, the British chaplain at that place, purchased in 1871, the fine old church, San Basilio, once a Benedictine monastery, that the Gospel in its simplicity might once more be preached therein, and a congregation of a thousand persons assembled. That work has extended over many parts of Spain. We read of crowded congregations at Malaga, where cruel persecution has failed to subdue the pastor or injure the work, and of the success of village missions, and of one occasion where over 200 persons were unable to gain admission to the room, listening eagerly at the door and windows. “We have, indeed, many trials,” writes one pastor, “but come what may, we must preach Jesus.”

But Spain is still a Roman Catholic country. An evangelical pastor tells us that when a bull fight, some time ago, was to be given on Sunday afternoon in Seville, in aid of the Roman Church, the corners of the streets were covered with posters on which the Virgin Mary was represented as seated between a bull and a bull-fighter. A recent writer gives us this description of the Sunday, for which the Roman Catholic church is responsible in Spain. He writes of Madrid:—

“There is to be an extraordinary bull-fight on Sunday, and special attractions are announced. The ticket office in the *Calle de Sevilla* does not open till Saturday; but on Friday 3,000 persons assemble in front of the *Despacho*, and wait there fourteen hours in order to procure cards of admission. A detachment of troops is sent to keep order, but for all that there is a good deal of rough horse-play. Blows are struck, revolvers are produced, arrests are made, and the authorities threaten to clear the streets. As this would deprive the multitude of their coveted seats in the bull-ring, order is eventually restored. Fearing a serious conflict in the *Calle de Sevilla*, however, the governor of Madrid arranges for the tickets to be sold at the bull-ring itself. Directly this announcement is made, the crowd march in a compact body to the *Plaza de Toros*. When the tickets are produced, nearly ten thousand people are standing in the blazing sunshine. On Sunday all the great centres of the city are deserted. The Fine Arts Exhibition, which is open