

of as nominally Christian, others are more or less Christianized, and, again, others are entirely Pagan. The Christian Indians are generally industrious, occupying themselves with farmwork, etc. The Pagan Indians are not, as a rule, engaged in farming, preferring to pick up a precarious living by hunting, fishing, digging roots, selling berries, mats, etc. They are often very poor and abject. The difference between the Christian women and the Pagan women is most marked, the one class being bright, intelligent, clean and well dressed, the other, low, morally and intellectually, frivolous and superstitious.

GENERAL MISSION WORK.—The Indian communicants in Manitoba and the Territories number 197, nearly one hundred of these being found at Okanase and Mistawasis. The evangelistic part of the work is probably the most discouraging. The Indians listen to the "good words" of the missionary, they say that they believe in Jesus, and desire to worship the "Great Manitou," but they still cling to their old superstitions, and do not come out openly and decidedly on the Lord's side. It is to be feared that many who say they believe, have not been quickened by the Spirit. In answer to prayer, the Holy Spirit is poured out; then let the members of our Society wait upon God, with persevering earnestness for the power of the Spirit, to accompany the word preached so faithfully to the Indians. At Portage la Prairie a site for a new church has been selected and the plans and specifications accepted. Mr. R. Brown is a great assistance to our lady missionaries in the Gospel work among the adult Indians. At Crowstand a new church is in course of erection, and the Indian women there have raised a fund of \$30 for the furnishings. Instruction to the adult Indians in the Syllabic character is recommended by many workers.

THE EDUCATIONAL AND INDUSTRIAL WORK.—We visited three day schools, five boarding schools, and the large industrial