

The Indian has come into the life of nature by instinct and observation. He has lived near to nature and has learned some truths from her that have guided him through life. The Indian has also a well-developed spirituality. He sees and finds God in all. He is ever looking upward toward God. He does not understand Him, but knows that there must be an omnipotent and omnipresent power, and in his own way he worships that power.

There is no doubt but that the Indians are susceptible to all the finer instincts of the nature of man, and are capable of being elevated and Christianized; but the work among them just now is very trying. They have advanced in intelligence, and have learned to use the English language in the very worst way: *i. e.*, profanely. All the substantial progress they have made so far is the result of the work of missionaries, but nothing has been done to unite them and bring them into sympathy and brotherhood from the old conditions of jealousy and tribal strife. This the Y. M. C. A. hopes to do by giving them a common interest that will develop all that is highest in their natures. They will be introduced to the pleasures of basket ball, base ball, polo, and other athletic games, and thus won away from the lower sports in which they have engaged. The Y. M. C. A. will thus change their activities. They will also establish summer schools, in which there will be lectures on Indian life among other tribes, on physical culture, and on the Bible and practical Christianity.

There is already a General Association that meets annually, and they have one travelling Secretary. Others will be trained for the work in the Y. M. C. A. training schools. Interest is being aroused from the inside, and Dr. Eastman is confident that the work will grow and develop in a natural and healthy way.

No better solution of the Indian

problem could be desired than is presented in the personality of Dr. Eastman himself, an intelligent, cultured, Christian man, giving evidence in voice and countenance and gentlemanly bearing, to the transforming power of the Christ-life. His influence for good among the young men of his people will certainly be incalculable, and all who believe in the brotherhood of man should unite in supporting this work for the uplifting and Christianizing of the original Americans.

Boston, May 28, 1895.

ESSAY ON FOURTH QUERY.

Read at Benjaminville Monthly Meeting, 5th mo. 11th, 1895.

Are our members clear of importing, distilling, vending or using intoxicating liquors as a beverage? and do they avoid renting their property or selling their grain for such purposes? Are they thoughtful in extend a proper temperance influence through their neighborhoods, and to give due help and encouragement to the intemperate for their reformation? Are Friends clear of the raising, manufacture, use, and sale of tobacco in all its varied forms, and are they careful to discourage the use of it by others? Do they bear watchful testimony against attending places of unprofitable diversion or of demoralizing tendency?

In thus reviewing our queries we find many things in them that are a vital principle to all Christian lives, and I sometimes wonder that we need ask so often whether we are clear in all these things.

If we live as Friends believe, to "mind the light," and this light is what Jesus said was a light to lighten everyone, it should be sufficient to teach us that the questions in this query are not necessary. We would at least be clear of this devastating and destroying practice of dealing or using alcoholic drinks, and that our own endeavors would be to extend a proper temperance influence. If we are governed by the Christ spirit