

of the far north with whom no treaty has yet been made, all our Indians live in continual contact with white men. None live in a condition of primeval isolation. Government officials, farmers, ranchers, traders and mounted police are met by them every day, and naturally the Indians form their opinions of civilization from those evil-minded men who seek them for their own purposes rather than from those men of honorable motives and clean lives, who meet them only in business and official relations and cannot be said to associate with them at all. The missionary finds it necessary, therefore, to contend against not only the native uncleanness of heathenism, but also against the acquired prejudices and vices that evil associations have fostered. But little impression is usually made on the Indian character at first, until the missionary has thoroughly won the confidence of his people, has championed their cause, perhaps against the unjust aggression of white men. But when they have learned by unmistakable proofs of this kind the genuineness of the missionary's zeal for them, his success—as in the case of Mr. Duncan at Metlakatlah—may become very remarkable, and the lives of Indian Christians prove that the Gospel of Christ has not lost its power to lift men from the depths of a degraded barbarism and establish them in the liberty wherewith Christ hath made us free.

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