

assembled for a common worship, and not that the others, the church members came to worship, and he came to look on or be criticised by them for his wickedness; and, feeling that he was a partner in this worship, he would be much more ready to take hold and do church work. The opportunity would also be open for him, as soon as he was willing, to confess his God before men by both word and deed, and no machinery in the church would keep him from being willing.

The object of this church, then, would not be to make people believe anything concerning the nature of God; it would not be to coax them to beg admission into its membership. It would be to gather all people together to worship and learn the higher teachings of our Father in Heaven. It would be a common place to meet for soul-education. A place for all to learn how to apply the Christ Spirit to our practical every-day life.

As for church membership offering other advantages than this I have no faith, for no man can always tell surely if a churchman is righteous or unrighteous, and I do not know what advantage it would be if he could tell. I do not think a church member should consider it his duty to say to those without the church: "Come! Let me examine you. Let me ask you some questions. If you believe as I think you ought, you may be admitted into my Christian fellowship."

I think it is rather his duty to say: "Come, everybody! Let us meet together and try to learn more of purity, and love and righteousness, and more the way to be Christ-like in our daily life, and God alone is able to judge whether we are deserving of future reward."

Every faithful man, in the uninterrupted meditation of God, or the self-forgetful service of his fellowmen, is raised at intervals to an ecstasy of being. It may be calm, quiet, self-contained, well-balanced; nevertheless it is a rapture, a fullness of realized manhood, a universal state of consciousness,

THE Y. M. C. A. AMONG THE INDIANS.

BY EDWARD A. PENNOCK.

The Young Men's Christian Association has taken up its work among the North American Indians, and has placed it in charge of Dr. Charles Alexander Eastman, himself a full-blooded Sioux, and well known as the husband of Elaine Goodale. On the 26th of May, Dr. Eastman told of his new field of labor before the Boston Y. M. C. A., of which he was a member while a student in the medical department of the Harvard University. He said that a little more than a year ago he was sitting in his office in St. Paul, engaged in the practice of his profession, when he was appealed to by one of the Y. M. C. A. Secretaries to help introduce their method of Christian work among the Indians. Although heartily in sympathy with it, and believing that it was practicable, he declined at first, because he was established as a physician in St. Paul, and felt that some one else could be found to do it. But after a short time the Secretary returned, and urged him again to accept. He then yielded, gave up his medical practice, and is now devoting himself entirely to the organization of the Y. M. C. A. among the Sioux Indians of the North-West.

Although the work began only about a year ago, there are already forty Associations, and he expects to have nearly one hundred soon. Very few of them have buildings to meet in, but they are literally camping out upon the prairies.

The young men are the life of the tribes, and they take naturally to this work, because they believe in physical culture, and have practiced the physical virtues for a long time from necessity, so as to keep well and strong and in good condition for hunting and fighting. The Y. M. C. A. will aim to turn this love for merely physical development into higher channels, and at once purify and develop body, mind and soul.