

THE INDIAN TROUBLE.

It seems the report of the disturbance of the Blackfoot Indians is very much exaggerated. The facts are these. In May a young girl was taken sick in the Indian Home of the Blackfoot Reserve, with symptoms of diphtheria. The parents desired to take the child away, but were persuaded to leave it there for two days, before the expiration of which it died, being affected with inflammation of the lungs as well. Anticipating trouble, Inspector Baker sent for some of the chiefs to be there, when the father of the child, a man named Wood, arrived. The parents were very much excited, and the father swore vengeance on Mr. Tims, whom they blamed for the death of the child. On the report of the Inspector McGibbon, it was thought better to close the school, and let Mr. Tims take a holiday for a short time. Mr. Skynner met his death at the hands of a crazy man. The Indians appear to be quiet and orderly. The man who was reported as starting with a gun after Mr. Tims "was full with Florida water," and was overhauled by his wife. There are between 1,200 and 1,500 Indians on this reserve. Twelve years ago Rev. Mr. Tims was sent out by the C. M. Society from England and took up his residence among them. He is a skilful carpenter, and his first work was to build his own house, and he has helped to build many a home for his Indian charges. He has endured every hardship and deprivation, in which his wife and children have shared, and has until lately had a wonderful influence over them, and had the affection of the Indians. In this issue we give pictures of Rev. Mr. Tims and Mrs. Tims, Rev. Mr. Swainson and Mrs. Swainson, also "White Pup," the minor chief, and youngest of his wives, with papoose. These cuts have been kindly loaned to us by the publishers of the Toronto daily *Globe*.

SUMMER-TIME.

Many of our people, especially in cities and towns, when summer-time comes, hie themselves off to the country and summer resorts, with their wives and children. Happy are those people who are able to do so. We wish them enjoyment and an increase of healthfulness. Many are the benefits from such outings. They live a more natural life, they are more free from restraints, they miss many worries just when they are hardest to bear, and they are free of the rush and anxiety of ordinary life. Besides, the mere change often brings the glow of health to the pale and anxious face. We should like them to know, though, that they are missed. The



"WHITE PUP" (A MINOR CHIEF) AND YOUNGEST OF HIS WIVES, WITH PAPPSE.

empty seats in church are a constant reminder to the priest that a part of his flock is missing, and he looks forward to the time when he may see them back again. The offerings in the church suffer, though the work has to go on just the same. Some generously consider the needs of them who are left behind. We wish that all would do so. Those who have the blessed privilege of enjoying in quietness and peace the wonderful works of God, who in some wild place, as God has made it, look up at night into the star-lit canopy of heaven, or in the day-time are invigorated by the

cool breezes, amid the music of the trees, the running, tuneful brooklets, and the glancing wavelets, all bathed in splendid sunshine—may well breathe a prayer of thankfulness, and lay up an offering to be presented to the Lord.

REVIEWS.

A CONFESSION OF FAITH. By an unorthodox believer. London and New York: Macmillan; Toronto: Copp, Clark & Co.

The believer who gives us this confession gives us a very thoughtful book, which few will read without profit. He calls himself unorthodox; but, as far as his actual utterances go, he is so only in language, and not in thought. Thus when we hear appeals against the supernatural and the miraculous, and are told that there is nothing above nature, we are ready to protest; but we find afterwards that nature includes God, so that the heresy disappears. We are not quite sure that there is much gained by this fashion of speech. Moreover, for the uninstructed there might be an actual danger of accepting the author's statements in a sense quite different for that which he intended. But the book is living, and is decidedly on the right side in regard to the moral and religious life of man.

OUR LIFE AFTER DEATH. By Rev. Arthur Chambers. Price \$1. London: C. Taylor; Philadelphia: Jacobs & Co., 1895. Toronto: Rowsell & Hutchison.

This is a very sober and sensible book on the intermediate state, following what we may call the lines of Anglican tradition, or distinguished from the Roman doctrine of Purgatory on the one hand, and the ultra Protestant denial of the intermediate state on the other. Mr. Chambers holds that there is consciousness in the intermediate state, that there will be no break in the continuity of life, but there will be progress and development in the intermediate state, and that there will be mutual recognition. On these points there will be general agreement. When he says that there is a preaching of the Gospel in the intermediate state, there may be some unwilling to follow him; yet we believe that this interpretation of the preaching to the spirits in prison is gaining ground, and that there is a great deal to be said for it. We are glad to see that the book has come to a fifth edition, because it can do no harm, but much good, following, as it does, the intimations of the New Testament without any freedom of speculation.

EVOLUTION AND EFFORT, and their Relation to Religion and Politics. By Edmond Kelly, M.A. Price, \$1.25. New York: Appleton, 1895. Toronto: Rowsell & Hutchison.

No one in these days denies every doctrine of evolution; but that doctrine takes different forms in the hands of those who confess or deny a spiritual nature in man. According to the believers in matter and force, something besides man's des-



REV. MR. TIMS, MR. SWAINSON AND INDIAN CHILDREN.