

these gifts of clothing, etc., do what money cannot do. Money is impersonal: the Indian never sees nor handles the money which pays the missionary's salary or builds the mission house: the benefit he gets from it is indirect and as being spiritual it is of a character which he does not at first appreciate. Not so with the gifts of clothing. These are things the Indian can appreciate: they appeal to a side of his nature which is not dormant: the proof they bring of a thoughtful and intelligent sympathy comes home to him in a most convincing way and the soil is prepared for the sowing of the gospel seed.

THE FUTURE.

There yet remains much to be done. In British Columbia there are 10,000 aborigines, who are not only not evangelized, but who have no missionary among them, and there are hundreds of children all over the country, near at hand, who are growing up in ignorance and superstition almost as dense as that in which their fathers have lived. From another point of view, too, we are far from our goal; indeed we are but at the beginning, or, worse, instead of gaining ground for the last twenty-five years, we have been losing. The Hon. Richard Hardisty, who spent his life among the Indians, and whose point of view was certainly not that of the cowboy or whisky smuggler, used to say that the Indians had deteriorated in honesty, in purity and in manly independence from what he as a young man had known of them. How could it be otherwise? One does not develop peace or honesty, or for the matter of that any other virtue in a band of 500 savages by herding them together mounted and armed, supplied with almost enough food and clothing and with only such a spice of hunger in their lives as affords a plausible excuse for engaging in an imitation buffalo hunt among a neighboring ranchman's cattle. One does not christianize Indians at a rapid rate by surrounding a