

does not engage in manual labor; he is poorly clad, to show his contempt for wealth and rank; an dhis hair and beard are unshorn as an indication that he is above the vanities of the world. Japanese boys would certainly be more vigorous and progressive students if they would take more physical exercise.

Another interesting feature in Japanese students is their love and devotion for their teachers. I think in this also they differ from American students; at least, they have a different way of showing their regard. The American student, however much he may honor and love his professor, yet thinks there is nothing so enjoyable as a joke at his expense, especially if the professor is inclined to resent the jokes. If this same professor should not be a favorite, he may fare quite roughly at the hands of his students. But not so with students of this country. One of the cardinal points of their morality is reverence for their teacher. He receives their profoundest bows; his words are listened to with the utmost deference; and he is periodically remembered with presents as tokens of their regard. The name "sensie" (teacher) entitles one to their most unqualified respect.—*Rev. J. B. Porter, in Foreign Missionary.*

## Along the Line.

### MANITOBA CONFERENCE.

*Letter from REV. O. GERMAN, dated WHITE FISH LAKE, February 28th, 1887.*

THERE is a general, deep, religious feeling throughout this mission. The Sabbath services and week-evening meetings are always well attended. Much interest is manifested in the preaching of the Word. The older members of the church exhibit in the prayers offered, and class-meeting testimonies, a clear understanding of spiritual truth; and a fuller recognition of Christian obligations. Their Christian charity leads them to pray for and most earnestly to endeavor to bring about the salvation of those still unsaved. The parents are *very* desirous that their children should be saved as well as themselves. The leaders, so far as I can judge, are all faithful in their duties. Our Chief, Pakan, is especially earnest and zealous since his return from the East. He was very deeply impressed with the religious fervor shown in many of the meetings he attended in Ontario. He has not failed to tell his people what even the little children said and did in their Sunday-schools and elsewhere. Many of our young people have become members of the Church, and appear to prize the worship of the sanctuary far above earthly pleasures.

The Sunday-school is well attended, and much interest is shown by the children in the study of the lesson, and the recitation of verses. The plan has been adopted in the day-school of allowing each pupil (who can read) to learn and recite one verse of Scripture, morning and afternoon, instead of the reading of a whole chapter as had been previously done. The verses thus learned are again recited on the following

Sabbath. The Golden Text is taught orally to those who cannot read, both in English and Cree.

The day-school, conducted by Mr. C. A. Lindsay, seems to be gaining ground gradually. Many of the older pupils have a pretty thorough understanding of the lessons they read. The average attendance is good. The parents insist, as a rule, on their children going to school. The attendance is, consequently, exceptionally good for an Indian school. There is only, as yet, the bare mud walls, and roof of poles and mud, with a few old forms within, called, by way of courtesy, a school-house, in which the school sessions are held. An additional grant of \$60 was asked and obtained by the Indian Agent, to cover the expense of roof, desks, blackboard, etc., but we are still waiting for these improvements. Our missionary subscriptions will be something over \$100.

The crops, on account of the drought, were almost a failure. Everything we eat, except potatoes, must be brought in from Edmonton, or beyond.

The winter has been very cold, but we are beginning to see some signs of returning spring.

### BRITISH COLUMBIA.

*Letter from REV. W. H. PIERCE, to the District Superintendent, dated KIT-ZE-GUCLA, B.C., February 9th, 1887.*

I KNOW you and the friends will be glad to hear how the work of God is getting on up here. We have just returned last week from visiting the upper tribes. The revival spirit came to our hearts after New Year, we have prayed for it, and believe the great promises of our Master. We stayed at the Forks four days, preaching in the open air. My heart was touched with the fire of Jesus' love, when I first give out the hymn which my Christian friends all know,

"Come, sinners, to the gospel feast."

I am sure you would like to be with us; the people all standing on the snow, nearly ten different tribes in the place having big Potlatch. The old doctors and gamblers are astonished when told that Jesus came not to call the good man, but sinners to repentance. The people from Kishsugas, and from Bear's Lake were there; they came out and listened. At evening we went from house to house, singing and telling them of God's love. I trust some of them have accepted the Saviour. We spent two days at the Hay-will-get village. Here these poor people are still looking for a teacher from us. One of the chiefs has given us his room, so that whenever we come, we shall have a place to stay.

After we got through with these, we went up to Kishpiax; found the people all at home. Here we have over forty young people attending school. Bro. E. Sexsmith and his wife are doing good work amongst them. He will be going to the Naas with them soon. We were told by the chiefs to build a little school-house next summer, so that their children will learn something better. I told them that I should speak to you about it. We came back after having been away nearly three weeks, feeling very grateful to God for