

faithful instruction from our Standards.

But it is not simply theoretical instruction that children need. They learn much from the practice of others. "Actions speak louder than words." Unless parents set an example of piety and godliness for their children but little good can be expected from their instruction. In vain did the mother crab urge her daughter to "go forward like other people." If the father wants his children to study the Bible let him practically evince his delight in the "book divine." If he wishes them to wait upon Jehovah in importunate prayer let him plead fervently and steadily with the Heavenly Father. If he desires them to keep the Sabbath holy let him devote each Lord's day to the public and private exercises of religion. If he would have them seek "first the kingdom of God and his righteousness" let him abstain from making duty subservient to business or pleasure, and let his life be such that he can unhesitatingly say, "Ye are followers of me, even as I also am of Christ."

Third. Children should be brought to Jesus by encouraging them to dedicate themselves publicly to the Master's service.

Those who are old enough to understand what to believe concerning God, and what duty God requires of man, are old enough to unite with God's people and participate in their labors and privileges. The spirit of grace frequently broods over the young. In behalf of the heart chaotic and sin-darkened God speaks, "Let there be light"—it is light. Matthew Henry was converted when ten; Polycarp when nine; Isaac Watts when eight; Jonathan Edwards before he was seven; John the Baptist was "filled with the Holy Ghost even from his mother's womb."

Why bring children to Jesus? (1.) Because young people are more readily brought to him than the old. The natural descendants of Adam being "defiled in all the faculties and parts of soul and body" stray from God at birth, and depart further and further from him as they advance in years. The greater the estrangement the more difficult the return. Hence the injunction of Eccl. xii. 1. (2.) That they may have a share in the blessings of his loyal subjects. To reach *him* they must, 'tis true, separate themselves from the ungodly, but for what they relinquish out of love for him they "receive manifold more in this present time, and in the world to come life everlasting." Fulness of joy is in his presence, pleasures forevermore, are at his right hand.

## THE NORTH-WEST AMERICAN INDIANS

Between California and the Eskimo line in Alaska, there stretches a wide region more than 1600 miles in length, comprehending all the country to the west of the Rocky Mountains. Numerous tribes of Indians inhabit this diversified district, rich with forests, rivers, lakes, and prairies.

In California and the States north of it, there are now only about 45,000 or 46,000 Indians, while in the British possessions the number may be about 35,000. In Vancouver Island alone the aboriginal population is about 10,000; altogether, on the whole Pacific slope, the number of the natives may be estimated at not much over 97,000(?) speaking upwards of forty separate languages or dialects.

The general character of the North-West Indians may be described as ungrateful, unforgiving, and suspicious, humorous, but full of treachery; and although cruel to the aged their humanity is generally extended to children.

The most terrible sufferings, the most pitiable conditions, elicit not the slightest show of sympathy, and do not interrupt the current of their occupation or their feasts for the moment. When we add that the Indian is vindictive in the extreme, cherishing revenge for years until he can gratify it—indeed, the satisfaction of revenge is one of his moral canons, paradoxical as it may seem—we have summed up the more salient traits in the character of the aboriginal American.

But see them closer still, live among them, listen to their tale of difficulty and discouragement, watch the thousand obstacles to the success of their untutored essays at a life of industry; see the movement of their hearts and feel them weaving the web of their helplessness around their companion, and the *real, real* Indian, not his dirt or his paint, which is only *on* him, and of him, becomes to the observer more interesting than any ideal Indian ever was.

The Missionary has gone to the Indians with a heart overflowing with kindness and Christian love, he has presented the Gospel in all its attractiveness, but the results have not answered his expectations. Until of recent years comparatively few have been gathered into the Church of Christ. The following, from the borders of Alaska, by Rev. Thomas Crosby, however, gives reason for encouragement.

"There never was a greater interest