

out a helping hand, but I regret to say these same people are lukewarm when it is proposed to extend the same aid to the heirs of these ancestral estates. Why this attitude; why this lack of interest? Surely there is a lack of interest when we remember that the Indians of the Dominion of Canada are a mere handful, comparatively speaking, yet in the one diocese of Saskatchewan it is estimated that there are 1,000 pagans, 400 for whom absolutely nothing is being done by any religious body or denomination. Surely the words are as true to-day as when first uttered by our Lord and Saviour, "The labourers are few."

Permit me to quote some replies to the question. Why such a lack of interest in Indian work?

First—The Indians are a vanishing race; they are dying out. The best Canadian authority is that apostle to the Indians, the Venerable Archdeacon Mackay of Saskatchewan. An extract from his latest report on Indian work says:—"By reference to the statistics of the Indian Department we find that during the past ten years the Indian population has increased at the rate of 1,000 per year in the Dominion of Canada, and this in spite of the fact that several bands have been passing through a transition state which must naturally result in a very high death rate. They have experienced a complete change in their mode of life. Formerly they roamed the prairie, lived in tepees with plenty of ventilation and pure air, and had an abundant supply of fresh meat for their subsistence. From this they changed to the reserve life, living in overcrowded, wretched shacks, and carrying into their habitations all the habits of camp life. From an abundance of fresh buffalo meat they had to subsist on salt bacon and bannock, which would ruin the digestion of any ordinary mortal. Anyone who knows the conditions through which these Indians have passed must realise the fact that a race that can pass through such an experience without more loss is not likely to die out, and as a matter of fact they are not dying out. They have passed the turning point and are now steadily increasing."

Secondly—The Indian is not capable of assimilating our civilisation. Happily it is not the idea of those who know whereof they speak. If results have been indifferent it may be we have been remiss in our responsibilities.

Thirdly—I am not interested in missions. We sometimes hear the expression, "I believe it is a kindness to leave the Indian alone. He is happy in his own way. Why disturb him? God is gracious. He will save him at the last." Surely a strange expression for one who

calls himself a Christian. Christianity is a life, and if we have a life which others have not how can one be happy and content unless he is proclaiming this life in some of the many ways? Again, eternal life is not being "saved at the last." It is knowing God. The song of the angels at Christ's birth was "Peace on earth." Christ says, "Go tell my children that I have made peace." What condescension on God's part that we should be given a share in the great work of redemption, "Workers together with Him."

Fourthly—I am not fitted to undertake mission work. This is the word of the Lord: "Not by might, nor by power, but by my Spirit." What we all need is to be "filled with the Spirit." It is the great essential. Without it we may as well attempt to be of service to God among the non-Christian as an army might attempt to invade another country without ammunition. But if we consecrate ourselves to God's service, if we honestly endeavour to obey His commands, if we are filled with the Spirit, there need be no fear of failure in His work.

"Lovest thou Me?" It is the Master
Asks this question day by day;
Can we with the lips adore Him
While our actions answer "Nay"?"

"Lovest thou Me?" "Then over yonder
See them on the mountain steep;
Be for Me an under shepherd;
If you love Me, feed my sheep."

The Mauve Library.

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