

had thirty-six baptisms, three of whom were adults. I am thankful to add that God is giving us many tokens of blessings, but there are many difficulties.—J LOFTHOUSE.

The above simple statement does but scant justice to Mr. Lofthouse, whose zeal and faithfulness are worthy of all praise. The records of the mission, as given above, are most encouraging, and even if nothing else were done, it is no small matter that in that far-off settlement, there is a day school with an average of twenty-two scholars, receiving instructions at the hands of a devoted servant of God. These schools have been a great power for good in Moosonee as elsewhere.

INDIAN WORK IN QU'APPELLE.

By REV. G. NELSON DODIE, GRENPELL, ASSINIBOIA.

YOUR readers may probably be interested in a short account of the work of our Church amongst the Indians at Fort Pelly, in the Diocese of Qu'Appelle. There are three Reservations for the Indians at Pelly; it is on the one known as Key's Reserve that the work of our Church is now going on. It was begun by the Rev. S. Agassiz four or five years ago, but most of the people were already Christians, and were formerly under the charge of the Rev. Jas. Settee. Last year Mr. Agassiz moved to another part of the diocese, and the Rev. T. W. Cunliffe took charge of the Indian mission. There are not many Indians on the Reserve, as some years ago the band divided, the greater part remaining at Swan Lake, in the Diocese of Rupert's Land, only very few coming to Pelly with their chief, "The Key." The greater part of the inhabitants on the Reserve are half-breeds, who are all Christians. From what I could see and learn of the work, it seems to be making steady progress. The school, which is partly supported by the Government, is doing a good work in the way of civilizing and Christianizing the children. There are at present fourteen children on the roll, with an average attendance of from eight to ten. The children are, for the most part, bright and cheerful, and seem to like school life. They are, at first, rather shy of strangers, but are soon quite at home with them, and answer questions very readily. They do not, of course, show the same application that one notices in white children, nor can they be kept in order in so strict a way, yet, considering their manner of life, they show a wonderful aptitude for learning.

The chief, Key, is not himself a Christian, but he allows his children to attend the school, and so it is hoped that the generation now springing up, may all be taught to acknowledge the faith as it is in Jesus Christ.

The half-breeds on the Reserve have built a fine log church, which was consecrated about a year ago. They did all the work, under the

supervision of Mr. Agassiz, and it does them great credit. The seats, which, though not so well finished as those in most churches, are certainly as comfortable, are also home-made. It is dedicated to St. Andrew. The great need of the church now, is to have it lathed and plastered inside. At present it is only plastered between the logs, and, as pieces of the plaster are continually falling, it makes it look rather untidy. Mr. Cunliffe is now trying to raise money to plaster it, and as the half-breeds willingly give the labor, it would not take more than \$50 to make it a more fitting habitation for Divine worship.

I remained there over one Sunday, and was really very much surprised at the number who came to the services, and also at the hearty way in which they joined in the responses and the singing. Mr. Cunliffe has two services each Sunday, and they are both well attended. When he is absent, the services are conducted by the interpreter. A good many in his congregation are able to read and take part in the service. I also noticed some of them following the lessons in their Bibles. The singing, too, was very hearty. They were a little behind the organ now and again, but as it was the first Sunday the organ had been played for many months, it was not surprising that they should lag a little. Mr. Cunliffe has not yet mastered the Indian language, and so has to preach through an interpreter, who does his work most faithfully, as I afterwards ascertained from one who understands both languages perfectly. There was a baptism on the Sunday I was present, and it was cheering to see the interest it evoked, and to hear with what earnestness the sponsors answered for the little one.

The Indians have a peculiar custom of putting their little ones into moss bags. The bag is made of cloth and usually covered with bead work and filled with moss. Into this the little one is laced, and then fastened on to a flat board and so carried about. One can hardly imagine the child being quite comfortable laced up so tightly, but it seems quite as happy as the ordinary child.

Mr. Cunliffe has thirty communicants on his roll, and at the monthly celebrations he has an average of from twenty to twenty-four communicants.

This surely speaks well for his work, and of the earnestness of the people, who seem to realize the great need of drawing near to the Holy Eucharist to receive strength and grace to go on their heavenward way. One thing that was very noticeable in the service was the devout way in which the great majority knelt down during the prayers, very few being content with merely bending down or leaning their heads on the back of the seat in front of them. This is surely an example which many congregations would do well to imitate.