

*From the Rev. J. H. RUTTAN, dated Rossville, Nov. 23rd, 1874.*

I take the present unexpected chance of writing, having designed to write you fully respecting the work with the Christmas packet. During the summer we have been able to visit the Indians who reside at Cross Lake and Split Lake, at this place, as they come here to get supplies from the Fort for their winter hunting. They remained for several weeks. We have also visited the Indians who live at Black River and Poplar River, as they also come to this post to get supplies for hunting.

Four have renounced their heathenism, gave evidence of their sincerity, and we baptized them. Two others, who had Christian parents, we also baptized.

Some of the Indians at Split Lake, among whom the Rev. James Settu, Episcopalian Minister, had labored last year, but is now at a mission near Red River, promised to come to the church and be baptized, but returned to their hunting without doing so.

They, like many others, put it off for a "convenient season." I hope, however, during my "outside work" this winter, to visit them, and perhaps God will have prepared the way for us, that they will turn into the right way. One man and his family came to be baptized while I was away to meet Miss Wiggins, to bring her to take charge of the school here. I will see these (D.V.) during the winter and baptize them.

At the mission there is nothing special to report. The means of grace are well attended; class and prayer-meetings still keep up their interest, and are always profitable, and sometimes seasons of refreshing. Thus far only two have died; one after a short sickness, the other was drowned. Their consistent lives showed their religion to be genuine, and now comfort their friends with the assurance of their future happiness. They that live well die well. Quite a number of children have died, mostly infants.

Our lovefeast and sacramental service in October was of peculiar

interest, inasmuch as many are wishing for a deeper work of grace in their souls. While visiting the members previous to the lovefeast, some who had fallen into sin, repented of their deeds, and publicly acknowledging their offences, promised for the future, with God's grace, to walk in the ways of religion, and have since given proof of their sincerity. Others were greatly concerned about their souls. How much we need the prayers of the Church at home! We feel sure we have them, these things indicating that they are not in vain in our behalf.

I send the testimonies of two of those who spoke at our lovefeast. William Paul said: "There is much that I would like to say, but though I have so much to speak about, I will confine myself to what God has performed for me. In my early life I first heard of religion and of praying people. They were singing in a tent out in the wilderness. I wondered what they meant, and asked them what they were singing. They told me it was 'voice of God's praise.' I wondered at what they told me, and thought much in my soul, while I lay on my bed in the tent. I considered often on those words which I was told. I was as one awaking out of a deep sleep, and I see now more clearly. I am now eager to join those that praise God. I cannot but praise God for all his mercies in permitting me to know him. I rejoiced when I heard of God's word, and I wish my whole conversation was in accordance with his word. God has enlarged my path to walk thus far, to enjoy once more what we are about to partake of, that great thing, (meaning the sacrament). I think and speak of you often, and am glad to hear that some are leaving the follies of the world and beginning to love Jesus. They will find many evils to fight against, but they will overcome them if they trust in Jesus. They are coming out of sin t. enter into light. Let us pray for them, and pray for me, dear brethren."