

with the way the people live in this country) quite comfortably.

The chief told me that if they did not get some definite word from the English Church Missionary Society they would make application to us for the help they so much need.

It being now quite late in the night, he remained at the Post, and next morning, with or before the light of the sun, he was around among his people telling them that a minister, with his interpreter, was among them, and would preach in the morning and afternoon. All responded to his glad invitation, and the little room in which we held service was filled. There was quite a number of French half-breed Catholics among them.

After the services an Indian woman said, "I am so glad here (putting her hand on her heart) to hear those words. I am very thankful that you came to tell us the right way; but when I see my children I feel pain in my heart because they are all gone astray, and no one to tell them the right way." The chief said, "I am very glad to see you, and to hear what you say, it is just like coming to us and waking us from our sleep." He wished us soon to come back again. Such is the voice, coming from this moral and physical wilderness, "Come over and help us."

On the 19th, a few days after I arrived home from my long and wearisome journey (made more disagreeable by an ear-ache and neuralgia, from both of which I was deprived of the rest needed at night, for the first three days), we were greatly surprised after tea Saturday night,—and our surprise did not exceed our pleasure,—when Martin Papanikis, from Beren's River, announced "The Rev. George Young, from Winnipeg;" and we immediately received our much esteemed and dearly beloved Chairman.

None but those who have had such a surprise in this far off "lone land" can fully enter into our feelings of joy, wonderment and thankfulness. The remainder of that evening passed pleasantly and profitably by. Though

dear Brother Young was very weary, (for want of sleep, having been up every morning, a little after midnight, urging on his difficult journey, the ice being exceedingly rough, making it very difficult for those who have to travel over it), he gave us a sketch of some of the leading and important changes which had taken place in the outside world, during the past two or three months. I presume he wondered at the number of our questions, as much as we were pleased with the multitudinous changes which had taken place, and the many new things he had to tell us about.

On Sabbath our dear Chairman gave us three excellent sermons; two at Rossville, and one at the Hon. Hudson's Bay Company's fort, two miles distant. The impression made on the Indians is shown by their answer to the question: "How did you like our Chairman's sermon?" "*Tapwa mitoone minosin*," truly perfectly good. Monday morning, a little after day-break, we had the dog-trains ready, and our dear brother started again on that long trip to Oxford, which place he hoped to reach on Thursday night, so as to meet the Indians who come together at Christmas, from their far distant hunting grounds, to be at the Love Feast and Sacramental service, held about that time. This would afford him a good chance to see the most of the people, and therefore to judge of the mission, and the work already accomplished among them. He intended spending the Sabbath with them, starting for this place Monday morning, so as to be with us at the New Year's gathering and our Sacramental service on the Sunday following. All our people will be here at that time to attend those interesting and profitable services.

You ask for a more detailed account of the demands upon us from the people; they are these—I can only give a few illustrations:

FIRST. We have thirty-four widows among us; thirteen of them have no means of getting clothing for themselves during the winter, two of them