

*the pinchings of hunger*, and being apprehensive of sustaining personal damage by a more prolonged fast, I had resolved to kill one of the Mission horses, when an Indian, who had recently left us, returned with a portion of red deer, having travelled a considerable distance, being, as he said, greatly afraid lest I should be without food too long. This present was most gratefully received, though from the hands of a man who, twelve months ago, shot his fellow-man, and has since been a fugitive, to avoid meeting with the near relatives of the deceased.

July 2nd. Other engagements pressing upon me, we once more separate, after giving suitable instructions in regard to religious duties in my absence.

4th. Arrived at the Fort late, greatly fatigued with travelling, but the duties of to-morrow require such to be done.

5th. Sabbath—Three services in English, and one in Cree. Met with three families, who were formerly under Bro. Rundle's teachings, but have since become Romanized. Upon expressing a desire to be taught as before, they were faithfully dealt with, and told that if they returned, they would have to renounce the pope and all his works, the pomps and vanities of crucifixes, beads, &c., and all the sinful lusts of the man of sin, and simply sit at the feet of Jesus, and hear his words. A widow, whose son had been re-baptized, said that her late husband wished him to be given over to the Protestant missionary. I expressed my inability to take charge of the boy at that time, and declared the second baptism null and void, requesting that he be called by his former name, which was agreed to.

8th. Buried the infant child of Mr. J. E. Brazean, the gentleman in charge *pro tem*. Several Romanists being assembled in the house before the interment, the opportunity was seized for enunciating in Cree, plain Scriptural truths upon the bearings of baptism, on the eternal interests of persons whether baptized or unbaptized. This was done more especially because the child had not been baptized, having expired shortly after its birth. To hear it affirmed that the salvation of the child was unquestionable, seemed to them a strange doctrine.

10th. Once more at Pigeon Lake, our

new station. Solitude reigned around; but the crops required to be seen to, or they would be choked by the weeds.

14th. My interpreter through venturing out upon a stormy lake, was nearly drowned by the canoe being upset. I shall not soon forget his piercing cries for aid.

Aug. 6th. In journeying to the Fort, encountered a most violent hail-storm.

7th. My room is very much resorted to by Blood Indians. They are much pleased on seeing a Missionary, and give me to understand that they occasionally meet with brethren on the American side, and hear from them good words and true, and that they always treat them with the greatest kindness. On inspecting my watch, each one offered up a prayer, the import of which was—"O thou Great Spirit, who hast so highly gifted the white man, as to enable him to produce almost everything, look down upon me, and grant that I may live long, be successful in hunting, and always have plenty of horses!" Lord, teach them how to pray for pardon, holiness, and heaven!

The Blood Indians are a well-formed race, moving along with unfettered strides, and, most assuredly, presenting a strong contrast to

"That sewed-up race—that buttoned nation,  
Who, whilst they boast their laws so free,  
Leave not one lumb at liberty."

9th. Conducted five services in English and Cree.

13th. The Blood Indians attend our religious services, although unable to understand even the Cree language. I am told that, during the day they have been debating the question of decision of character in reference to the English and Americans; and I blush to record their verdict in favour of the latter, from the fact that the Americans keep to their resolve that the Indians should have no more fire-water, whilst the former have oft done the same without carrying it out. When will this blot be removed? If Englishmen are God's chief agents in carrying the blessing of Christianity, civilization, and good government to all nations—if they should ever exercise a governmental power among this portion of the Indian tribes, then their knowledge, their morals, and their religion, their laws and institutions should not bear the brand