

dividual contributing this amount for six months or a year, copies of one of the colporteurs' reports will be regularly sent, if so desired.

2. **TEACHERS.**—When a number of families in any parish have accepted the truth a Mission School becomes a necessity for the instruction of their children in the ordinary subjects of an elementary education as well as in Bible truth. These schools are established also for both English and French Protestant families in districts too poor to employ a teacher or without the requisite number of children to have a school according to law. Many schools thus begun are now self supporting. Most of the teachers are young ladies who have been trained in the Central Mission Schools at Pointe-aux-Trembles. With few exceptions, kitchens, barns, sheds and stores serve as school rooms, the Board having no money for buildings. Their chief attraction to Roman Catholics must be the quality of education, for in almost every school they are the majority.

Last year eight hundred and thirty pupils, of whom four hundred and nineteen came from R. C. homes attended the twenty-four mission day schools and four night schools, the average attendance being five hundred and fifteen.

The average cost of a school is sixteen dollars per month. To any person, or society, or Sabbath school contributing this amount per month, reports of a school will be sent, if desired.

3. **MISSIONARIES.**—The establishment of mission fields and congregations follows the work of the teacher and colporteur, over which are placed the regular missionaries and pastors. Last year twenty-five pastors, ordained missionaries, and twelve student missionaries supplied thirty-six mission fields, five of which are both English and French, with ninety preaching stations. Connected with these are seven hundred and five Protestant families. One hundred and sixty members were added to the church, making a total membership of nine hundred and fifty-eight. Three new fields were organized. Eight hundred and eighty-four scholars attended the Sabbath schools.

4. **POINTS AT TREMBLES SCHOOLS.**—The central mission schools at Pointe-aux-Trembles, nine miles east of Montreal, on the north shore of the St. Lawrence, are well known. They were founded in 1845 by the French-Canadian Missionary Society and transferred to the Presbyterian Church in 1880.

The boys' building, enlarged in 1888, accommodates one hundred and twenty pupils, and the girls' building, enlarged in 1890, between eighty and ninety. Over three thousand five hundred French Canadians have been located here. Pupils are admitted between the ages of thirteen and twenty-five. They all reside, as well as the teachers, of whom there are seven, in the buildings. The Principal, Rev. Jules Huet, has been connected with the schools for twenty-six years, and the Directress of the girls' school, Miss Vernet, for six years. There were over three hundred applications for admission last session. The actual attendance was one hundred and eighty-four, of whom one hundred and four were from Roman Catholic homes. No preliminary is given to religious instruction. It is said to say that few English-speaking young men and women of any initiative are better acquainted than those of Pointe-aux-Trembles with the doctrines of the Bible. Sixty-five of the pupils of last session are members of the church, fourteen former pupils are at present students in the Presbyterian College, Montreal.

No pupils are received gratuitously, except Roman Catholics whose parents are not able or willing to pay. All others pay according to their ability towards board and tuition. Last year they paid in this way one thousand and a half dollars. Most of this was the earnings of the pupils during the summer. It is proof of an increasing appreciation of a good education. After deducting these fees, the average cost of one pupil is fifty dollars per session. The Board is anxious that the schools should be supported by means of scholarships of fifty dollars each, guaranteed

by Sabbath schools, C. E. Societies and private individuals. A particular pupil is assigned to the donor of a scholarship, to whom reports of progress may be forwarded.

The schools are worthy of all confidence. No means are, by God's blessing, more efficacious in the work of French Evangelization and in extending the Kingdom of God in the Province of Quebec.

5. **FRENCH PROFESSOR IN THEOLOGY.**—The Board supports a French Professor in the Presbyterian College, Montreal, for the training of French speaking young men for the work of evangelization. Fourteen French students attended the classes last session of whom four graduated and have since been licensed.

In presenting this brief epitome of the work, of which the last report will be gladly forwarded to any address on application, the Board would sincerely thank the congregations, Sabbath schools, C. E. Societies and friends for their generous support and liberality in the past, and would confidently ask for a continuance of their support and increased liberality, if possible, so that the work may not only be maintained as at present, but carried into new districts whose doors are open. To do so thirty-five thousand dollars are needed for the current year for the Ordinary French Evangelization Fund, and twelve thousand dollars for the Ordinary Pointe-aux-Trembles Fund. All contributions are acknowledged in the annual report. On behalf of the Board,

D. H. MACVICAR, D.D., LL.D., Chairman.

S. J. TAYLOR, Secretary.

MONTREAL, July, 1894.

Contributions to both above mentioned funds should be addressed to the Treasurer, REV. ROBT. H. WARREN, D.D., Box 1839, Post Office, Montreal.

Inter-Denominational Missions.

An appeal has been issued to the Christian Endeavour Societies, Epworth Leagues of Christian Endeavour, and the Christian people of Manitoba in behalf of the suffering Indians, from which is taken the following: There are in the Dominion of Canada at the present time, as nearly as can be ascertained, over 125,000 Indians. These are, for the most part, in a dispirited and suffering condition; they are only partially civilized. The Government has located reserves for the most of the Indians in the Provinces and organized territories, and considerable is being done to instruct them in the arts of civilized life. For their education there are in the Dominion, 22 industrial, 28 boarding, and 241 day schools. Some of the latter are very small and are of little use. These schools are principally under the care of the different religious denominations, and are partly supported by the Government and partly by the churches. A number of heroic missionaries have been among these people for many years, and their labours have been greatly blessed so that there are about 25,000 Indians connected with the various Protestant churches, but notwithstanding all that has been done, it is a sad fact that we still have in Canada about 100,000 Pagan Indians, 34,000 of these are in the Provinces and organized territories, of which over 3,000 are in Manitoba, and many more in neighbouring territories. We are, as a Christian people, under a two-fold obligation to look after the temporal and spiritual interests of the Indian. First, because we have their country; we have taken away their hunting grounds, their fishing streams and their homes, and we have driven them away to the mountains or waste lands. As our civilization has advanced their means of living have been cut off, and, while their wants have been multiplied, no means of supplying them have been provided. Thousands of them have neither been civilized nor Christianized, and then, again, the love of Christ to us, the blessings of the Gospel which we enjoy, makes it at once our duty and our high privilege to do all in our power to help and save them. There is no time to be lost in this great work. These suffering people are dying fast—melting away like snow from the face of the earth, they are dying of want and the vices which they have learned from white people. According to the best authority available there has been a decrease

in the Indian population, within the last forty-three years, of no less than 170,000, and this startling decrease is going on still. The causes of this fearful mortality are many, but there is only one remedy, namely, practical Christianity. The missionary and the teacher must be sent to lead them to the Saviour, and extend to them a helping hand until they can be taught to provide for themselves.

It does not seem creditable to our churches that we have twenty six bands of Indians in Manitoba who are without either teacher or missionary, and many of them perishing in darkness and sin on reserves which are partly or wholly surrounded by prosperous Christian people. It is difficult to see how we, as Christians, can be clear in the sight of God while we allow this state of things to go on without making a vigorous effort to supply their crying needs.

ORIGIN OF WORK AT DELORAINE.

At almost the first meeting of our society, in 1892, the subject was "The North American Indian," and during the discussion the question was raised, "What can we do for the Indians in our own neighbourhood, yes, at our very doors, from day to day?" Upon touching this question there appeared to be a marked coincidence in the fact that several, if not all our members, had the same thought in their minds, that it was most inconsistent to have these Indians living right in our midst without a knowledge of the Gospel, and their children growing up without any education, to be a blight to our country for a generation to come, and no effort being made to enlighten them. Before the meeting was dismissed it was suggested that we think and pray over the question until our next regular meeting and come prepared to vote on it. At the next meeting it was unanimously decided to make an effort to reach those Indians, and a committee was appointed to formulate a plan. After considerable correspondence our Indian teacher was engaged and went on the reserve June 1st, 1892.

The first difficulty was to secure a suitable building for the school, when Old Mary (our friend at all times and under all circumstances), came to the rescue and offered one of her cabins, which was accepted. We might say just here that it was, to a large extent, through the entreaties of this old woman for a school in which her grandchildren could learn to read and write, that this matter has been forced upon our individual members. We ordered benches, school supplies, etc., and soon had the school running satisfactorily, and services in the school house every Sabbath. Frequently one of our members would be there and speak through an interpreter, but if no one could go the teacher would preach to them in their own language. The enthusiasm which they showed, and especially the children, in singing the Gospel hymns, which had been translated into the Dakota language, is a feature which every one notices in their services.

A patch of ground had been prepared, close by the school, for a garden which was attended to by the children; an effort was also made to induce the Indians to give some attention to farming. The garden proved quite a success, and the following year it was doubled in size, small portions being allotted to each child to take care of, and many were the flattering comments made upon those little gardens.

The first year a total of \$421.47 was raised for the work: Boisservain E.L. of C.E. raising \$160; Deloraine union Y.P.S.C.E., \$190. Praiseworthy assistance was also received from Melgund, Hartney, Grand Bend and Niaga and a number of personal subscriptions from various points.

Disbursements were as follows. Furniture account, \$39.40, building, \$8.75, supplies, \$11, expenses, \$24.35, fuel, \$26.25, farm, \$12, salary, \$208.77, total, \$421.27.

The present year up to date there has been received \$337.83 from the following resources: Deloraine, \$217.19, Boisservain, \$42.61, Melgund, \$25, Grand Bend, \$25, Holmfield, \$15, Cartwright, \$7, personal, \$16, and disbursed as follows. Salary, \$251.33, repairing building, supplies, etc., \$82.30.