

attend our preaching; and with a portion of our Indians for want of room inside the School House, must stand about the door and windows during Divine service. Their progress in agriculture is slow for want of teams and proper implements; still they raise a quantity of Indian corn, potatoes, beans, squashes, turnips, and some grain; and in their domestic department, neatness and cleanliness of attire, they are admired."

**CAPE CROCKER AND COLPOY'S Bay.**—In his loneliness and difficulties the Rev. Stephen Brownell thus writes:—

"This is a new Mission formed out of old material. The Newwash band of Indians having surrendered their land to the Government, have settled at Cape Crocker. Colpoy's Bay is now attached to the Cape as it formerly was to Newash. The Mission appears to have lost considerably both as to its numerical and financial strength. The land here is very poor, and exceedingly hard to labour. The Indians have sustained great loss in surrendering their land at Newash. We have worshipped in private houses during the last year, and have been very much embarrassed in our operations. We have obtained one-fourth of an acre of land upon which we have erected a good body of a house for worship and school purposes, but we shall not be able to finish it without some aid from the Mission fund. During the year, there were six conversions; twenty-six admitted on trial; twenty dropped; one expelled; forty-eight in full connexion,—total seventy-four. Decrease, two. There were quite a number returned as members I have never seen. We have one Sabbath School; two teachers; twenty-one pupils, ten males and eleven females—no library. As regards a day school at Colpoy's Bay, it is not necessary, as our people have not more than six or seven children in all."

**SAUGEEN.**—The Rev. J. K. Williston says,—

"Although we cannot report any extensive revival of religion among us, yet we have had some tokens for good. A number of the Indians, particularly those living on the north part of the reserve, some six or seven miles from the village, where, in the former part of the year I organized a class of twenty-eight persons, the most of whom were newly seeking their soul's salvation, have united themselves to our Church, and, consequently, our numbers show an increase over the past year of twelve. Small as this increase may be, we are thankful for it, inasmuch as it shows the power of the Gospel still to save the poor Indian when he comes to Jesus. Drink they can get in abundance from those who sell it in the neighboring village, in exchange for their sugar, or money when they have any; the law prohibiting this appears to be a dead letter in this section of country. This has given us great pain and trouble in our toiling for the benefit of these Indians.

The attention of the Indians to the public service of God, particularly on the Sabbath day, is good. The School has been kept up among them during the year as usual, and they appear to be as industriously engaged in cultivating the soil, and I think more so, this spring than any other spring since I have been acquainted with them; this is also encouraging. There have been but few deaths among us this year; a few were attacked with disease during the past winter, but the general health of the band at present is pretty good.

"I must say there are a goodly number of this band of Indians, who, I think, are Wesleyan Methodists from principle. They acknowledge we were the first to look after their soul's interest, and have done for them, and are still doing, what no other Church has done, and as they found the Lord Jesus Christ, so they intend to walk in him."

**SNAKE ISLAND.**—The Committee regret that from this Mission little detail has been sent, and no particulars of the School so long and well taught by Mr. Wm. Law. The Rev. E. Hurlburt just states,

"There is some improvement this year among the Indians on the Island, and