

are settled upon two Reserves nearly adjoining each other. Between these Reserves a grant of land has been obtained for the benefit of the mission, and steps have been taken to erect upon it, without delay, a plain building in which religious meetings can be held, or a school kept. The other field is Sturgeon Lake, on the north side of the north branch of the Saskatchewan, and about twenty miles from Prince Albert. The Indians settled on this reserve are heathen, and have hitherto refused to permit missionaries to settle among them. Mr. Mackay is personally acceptable to them, and there seems every reason to believe that they will allow him to labour permanently among them. When this has been definitely ascertained, steps will require to be taken to erect a suitable building for meetings.

Rev. George Flett continues to reside at Okanase, and from this centre he travels over a field two or three hundred miles in extent, preaching to the Indians in their own tongue, and administering, as occasion requires, Christian ordinances. He seems to be doing excellent service. He has visited Fort Ellice five times, Shoal Lake seven times, and Fort Pelly and Bird-Tail Creek once each during the year. When he is at home he preaches twice, and occasionally three times every Sabbath, and holds a prayer meeting on a week day. He conducts a Sabbath-school once or twice, according to circumstances, on the Lord's Day. Mr. Flett reports for a period of less than ten months, twenty-nine baptisms, five marriages, and four deaths. He has twelve communicants enrolled in the fellowship of the church at Okanase, and four more preparing for admission at the next sacramental season. He is constantly coming in contact with heathen Indians, and finds many opportunities of commending to them the Gospel of Christ. Not a few of the Indians to whom he ministers had been baptized in the Romish Church, and the priest is now making great exertions to recover them to the fold, but the great majority of them remain steadfast in their attachment to the truth. He mentions as many as twenty-five who were baptized in the Romish faith who appear to have broken completely with that system of error.

Near Fort Ellice, an interesting work has been carried on among the Sioux or Dakota Indians who came over from the United States to British soil some years ago. Reserves have been set apart for them and they are likely to be permanent residents. The missionary, Rev. Solomon Tunkansuicye, is himself a Dakota Indian, who cannot write in the English language, and, consequently, the information your committee are in a position to give respecting his work is not very abundant. He appears, however, to be prosecuting his work quietly and faithfully, and to enjoy the confidence of the members of the Presbytery

of Manitoba who are best acquainted with his labours. It is stated that many of the Dakota Indians appear to be anxious about their future state, but not many of the heathen have made an open confession, although they come to hear the Word. The baptism of only one adult and two children has been reported to us. But as no recent information from the missionary has been received, this statement cannot be regarded as giving any idea of the work accomplished during the year. An old chief named Enoch has recently been made an elder. The missionary visited during the winter Portage La Prairie and all the Sioux tents in that neighbourhood. It is to be hoped that your committee next year will be in a position to give fuller details of this department of the work. The attendance at the Roseau School, near Pembina, has not increased during the year. Indeed it is reported as showing only an average of 11½ during the time school has been kept open. Your committee did not feel warranted in expending any large amount of the funds entrusted to them upon the school; they agreed, however, to grant \$150.00 upon the condition that the school should be kept open for seven months. This arrangement has been carried out.

II.—MISSION TO CHINA.

In this field steady progress continues to be made, and a growing body of the people are obedient to the faith. Rev. G. L. Mackay pursues the course which he has followed with such marked success from the beginning. He travels almost constantly through the country, dispensing medicine to the sick and preaching the glorious gospel from place to place until almost every corner of Northern Formosa has had an opportunity of hearing the glad tidings of salvation. He is usually attended on his tours by a body of students whom he is training by his example and by the instructions imparted daily, to become intelligent and effective heralds of the cross. There are now *fifteen chapels* connected with the mission, each of which enjoys the services of a trained native helper. Last year, thirteen chapels were reported. Since the last Report, Teck-Chham, the largest city in Northern Formosa, has been occupied. It is the only walled city in the north of the island, and has a population of 50,000 or 60,000 inhabitants. Bang-ka and Teck-Chham are the most important centres in the region in which the Canadian Mission operates, and they are now both occupied for Christ. The opposition has been very bitter in these large cities where the influence of the literary and official class is powerful. In Teck-Chham, if the hostility was less violent, at first, than at Bang-ka, it does not appear to be less deep-seated. From a letter lately received from Mr. McKay, we learn that there