

burdened the neat and commodious structure raised for the worship of God; efforts are being made to secure it as Conference property, and a parsonage is in contemplation. This latter is much needed, to counteract the influences mentioned above with regard to the administration of the Sacraments. We have in the combined mission, extending along upwards of fifty miles of the sea coast, about 100 members, so that in spite of all the difficulties we are not retrograding along these shores. In a letter from Brother Indue, of Bay St. George Mission, eighty miles south of this, I learn that the prospects are very cheering, a growing sympathy of all classes following the preaching of the Word; while from Brother Lench, of Channel, 200 miles south of this, I learn that a new society had been formed in Codroy, and that he had been invited to visit again, with substantial results, so that altogether we have much to praise God for.

I think that the settlement of this French shore question (which is anxiously looked for by all), now in agitation between the Imperial and French Governments, will do much to propagate the spread of the truth here. At present everything is in the background, for the simple reason that law and right are not respected, hence the settlers have no certainty that their property or labor is secured to them. Education and religion alike suffer from this evil depression.

But in spite of all, one power is left us, and that power by God's grace we will use, that of the Holy Ghost. Oh, may He come down and baptize us all with Pentecostal power as of old, following the Word with signs and wonders which cannot be gainsaid! In the possession of this great gift we know that every incubus—moral, temporal and spiritual—can be removed, and the Church of Christ arise from her slumbers and go up to possess the land.

Readers of the OUTLOOK, do not forget us at the throne of grace.

SASKATCHEWAN DISTRICT.

Letter from REV. JOHN NELSON, dated, WOODVILLE MISSION, March 7th, 1889.

OUR Mountain Stoneys, in the good long ago, belonged to the Dakota Confederacy, but through intertribal wars became detached and entirely cut off by the Crees and Blackfeet occupying the intervening country. These Stoneys now scattered along the mountains and foot-hills from the boundary up to the Athabasca, never a numerous people, and living so much to themselves, have generated scrofula, thus becoming an easy prey to all diseases.

Independent, brave and notable hunters, the white man's ally during the late rebellion, with little food and ammunition, yet true and loyal; susceptible to civil and Christian influences, they are slowly but inevitably passing away.

A few years ago measles broke out here with all the fatal consequences of neglect and ignorance as to treatment, in one year reducing them to two-fifths of their number.

For the time, school work was paralyzed, and missionary effort became a severe trial of faith. Services could only be held in the houses and huts;

visiting not always effective or satisfactory. One would almost wonder whether or not they had more than an innate conception of Christian ethics, which, together with their logical reasoning, often cause no little thought as to the most expedient way of replying to their conclusions as to the cause of their sickness. Notwithstanding the sore and prolonged affliction, they are anxiously inquiring the way to Zion.

One man, after parting with three of his eldest children, who were scholars in the school, said, with tears streaming down his cheeks, "Although the Lord has taken my children, I will yet serve Him." Our hearts are often cheered with the evidence of fruit in our labors.

A few years ago our people were proverbial gamblers, but to-day the "tum-tum" is seldom or never heard, and the same voices are employed in the service of the King of heaven, singing, "There is a fountain filled with blood," etc. That reminds me we have but two hymn-books on the reserve, and I, having to copy them for the people, will be glad when the new edition is published.

During the illness of the people, the W. M. S., of Chatham, generously donated clothing suitable for old and young. I intended to keep it to assist in securing an attendance at school, but gave it when it was most needed.

A suit of black was given to my local preacher, who, I think, subsequently spoke with more authority and power, which seemed to be a renewal of his commission to preach. Three of our northern Stoneys have gone down to Morley, asking Mr. McDougall for a missionary.

BRITISH COLUMBIA.

Letter from REV. A. E. GREEN, dated GREENVILLE, NAAS RIVER, B.C., February 11th, 1889.

THE Lord is blessing His word and souls are being saved, and we have just baptized two more adults and received them into the Church, on profession of faith in Jesus. These converts have had to face much opposition from their heathen friends. The more they saw accept the Gospel the more determined they were to oppose. We have seen the second Psalm fulfilled around us the present winter. The heathen raging and craftily trying to attack the kingdom of God. They bring their sick to the mission and beseech us to help them, which we gladly do, but the moment they recover, their friends force them to renounce "the Schools," as they call the Christians, and take them into heathen rites again. One of the wives of a heathen chief came to our mission for shelter and protection. She stated that she knew it was not right the way she had been living, that her heart was troubled all the time, and she wanted peace and to live right. Soon the chief sent messengers to call her back. She refused, and then he came himself, painted up and pretending to be crazy, not able to speak, making all kinds of motions, and by signs showing there would be death if she did not go back to him. But she would not return. So the next day he sent a messenger to me to tell me I must not let her stay in the mission village, but send her to him. I asked