

penses considerably on the Mission during the present year.

Nothing cheers us more in our isolated position than the belief that we are remembered at "the throne of grace" by the righteous, whose fervent effec-

tual prayer, St. James tells us, "*availeth much.*" I hope therefore, my dear Sir, you will use the influence of the position which God has called you to occupy, in urging upon our Church the general use of the monthly Missionary Prayer Meeting.

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*Extract of a Letter from the Rev. Allen Salt, dated, Lac la Pluie, Dec. 28th, 1854.*

In my last I intimated that I was expecting a concourse of Indians at this establishment; so on the first of Sept., a band from the American side arrived, and I had an opportunity of speaking to them on the Christian religion; but the reply was disrespectful towards it.

Some have given me encouraging replies, and others have not. I give you a few instances. An Indian who goes by the name of Long Ears, said, "I have heard many of the Indians saying that they would be willing to have their children to know the book, if the chiefs were willing to consent; and if one of the chiefs should embrace Christianity they would all soon embrace it." Another said to me, whose name is Kis-higoka, "You speak the truth; I would not contradict your words; I respect the white man's religion. I have been desirous of talking with you sometime back, but I have thought that I was too dirty to come to see you. I am glad that you intend to remain here next Summer, so that I will hear more of what you have been telling me." I mention an instance of the other sort. As I was speaking to a family of Indians in their tent on religious subjects, one of them interrupted me by saying, "When we Indians speak to the munido (Spirit) for life, we speak only twice, for fear he should get out of patience with us, but you have been speaking about him now for a long time, and he must be getting out of patience with you!" I said to him, God is not as we poor creatures are, etc.; so he said no more. On the same occasion the brother to the one that interrupted me said, "If my mother should attempt to go to heaven, she might, succeed to get as far up as the top of the trees, and from there she would fall to the ground?" Such are the expressions used to evade my instructions.

One principal cause of their obstinacy is, they have a superstitious fear that if they should give up their forefather's religion to embrace the white man's, the munido would be displeased, and would cause their annihilation. "The reason why these Indians do not wish to receive Christianity is, (said an Indian whose face was streaked with vermilion) they are afraid that they would die off, because the munido gave a religion for the white man, and another for the Indian." This is a favorite excuse of theirs; but they seem not to insist in repeating it when they are told, that the white man was once a pagan. On one occasion as I was about to have our family prayer, I requested that man who spoke so insultingly to his mother, to remain, to which he complied reluctantly; he knelt for a short time, but got up before our prayer was ended. He appeared to be in a high perspiration which I thought was caused by fear for having imitated us in kneeling. He went out in that state; however, he called on me again a few days ago, and I prevailed on him to try and sing with me; and I afterwards spoke to him on the necessity of repentance and faith in Jesus the Saviour. At prayer he appeared to be more at home than at the other time, for he shook hands with us when he was going away.

Though several have given me encouraging replies, yet I cannot fully put reliance on their statements; for this reason, that they are intimidated by each other. I give you an instance of it. One Indian came into our room after I had been speaking to a band of Indians, and he desired me to teach him, but as I was about to repeat the decalogue to him, he looked towards the window, and saw his companions passing, and he requested me to put down the window-blinds, and to lock the door, to which I con-