

THE NORTH-WEST TERRITORY.

SASKATCHEWAN DISTRICT.

<i>Edmonton House</i>	John Walton.
<i>Woodville</i>	Native Assistant.
<i>Victoria</i>	Supplied by Mr. Sinclair, <i>Teacher</i> .
<i>Battleford</i>	One Wanted.
<i>White Fish Lake</i> ..	Henry Steinhauer.
<i>Slave Lake</i>	To be Visited.
<i>Morleyville and Blackfeet Indians.</i>	John McDougall, <i>Chairman</i> .
<i>Fort McLeod</i>	Henry M. Manning.

THE past year with our Indian Missions and Missionaries in this part of the work has been a time of sorrow and anxiety. Sorrow, because of one from whose help and society we expected much. Bro. Enoch W. Skinner had been in the North-West—knew what he was coming to—evidently had given himself fully to the Mission work with all its requirements; had already acquired some knowledge of the language, and from the evidence of his life since his conversion had shown his intense desire to do good in his Master's name, therefore we looked forward to his coming into our field with bright expectancy. However, the Lord saw fit to do otherwise, and our small band (militant) remained as it was, while our Missionary circle (triumphant) received another member. He was killed by the discharge of his own gun, which he was adjusting in his waggon, on the 23rd of October, 1878, within a few days journey of Victoria, thus adding another mysterious event to the history of the Saskatchewan District, which baffles all human power to explain. Anxiety, because a feeling of discontent, and anxious outlook as to the future, has become general in the Indian mind, and though the worst side of the feeling is to be seen among the heathen and Roman Catholic Tribes of the Plains, and more especially among the "Non-Treaty Indians," who still form quite a party, yet it is very evident also among those who adhere to us and frequent our Missions.

Their anxiety as to the future of their young people has been intensified by what they have witnessed, and become cognizant of, in the lives and conduct of those men who originally came to them as "Guardians." There have been, I am glad to say, some noble exceptions to this. Under these circumstances, you will readily understand what has been and is the position of your Missionaries. To whom, humanly speaking, can the Indian go but to the Missionary? And we are thankful that the Lord has given us grace hitherto to merit this confidence. Aside from these exciting and dissipating influences, our Indian work is making progress. At White Fish Lake, and Woodville, and also at Morley our people are advancing in Gospel Christianity. The public services are seasons of grace, our Prayer and Class-meetings are grand evidences of the Spirit's power to enlighten and teach. Away in the camp, the meetings are kept up sometimes

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