

on the Sabbath. We appropriated it to the *Bible Society*. I also had a small box nailed by the door, on which was, 'For the Lord's cause.' In it had been dropped from time to time \$1, which I appropriated for oil, and the purchase of a lamp for our evening meetings. The people are pleased that the Mission House is built. They think the Mission will be permanent amongst them. Some of the white women said "It would be *so long* before the spring would come, when they might expect me back!" The Indian women came very often to my room, to have some readings, and sing with me. The last Sabbath evening I read to the people a portion of Scripture, Jeremiah, viii, 20. 'The harvest is past, the summer is ended, and we are not saved!' Closed by singing the 'Missionary Hymn.' We leave it all in the hands of the Lord; trusting that some grain will be found at last in His garner.—

"We plow it, and we dig it,  
And we sow the furrowed land;  
But the growing and the reaping  
Are in the Lord's own hand."

"Yours in the work,

"EMMA BAYLIS."

"P. S.—I think it probable that the white people will have a teacher engaged for themselves next summer. I advised them to do so. There are too many to be taken into our school; and they want their children longer taught, and more regularly. I charged something for them this summer, \$9 in all; which went towards housekeeping expenses.—E. B.

Rev. R. Robinson thus writes of his first visit last year to Spanish River: "Next morning at Spanish River Mills, I visited Miss Baylis in her school; and in the afternoon visited a number of wigwams, conversing with their inmates on the subject of religion. Had an interesting chat with a Pagan woman from Serpent River, and with an old Roman Catholic woman. The latter spoke with much feeling of the hymns which Miss Baylis read to her, stating that she was grateful to Miss Baylis—and that she always liked to hear of Jesus, and would listen to talk about Him—although her priest forbade her! My impression is, that with the heathen Indians we have the advantage of the Romish priest—with this people, a religion of freedom and love is more attractive than a religion of bondage and fear can be, and the free intercourse of Protestant and Popish Indians, tends to the enlightenment of the latter. Miss Baylis seems to be an indefatigable and devoted Missionary, and is doing the work of teacher and pastor to this whole settlement. She has just organized a Temperance Society. In the evening I addressed one of its meetings, having present some 30 people, about a dozen Indians being present. Keeshig addressed them in their own tongue."

#### SYDNEY BAY.

During the year, Mr. Peter Keeshig, Native Teacher, has kept a school under an arrangement of half support from the Indians of the place, and half by the Society. Some difficulties having arisen in the carrying out satisfactorily of this arrangement, and larger and more promising openings existing elsewhere, it was decided by the Directors in January last to withdraw their support from the Sydney Bay school after the first day of July 1874.

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