

this wild life must necessarily take a long period to eradicate, it ought not to be expected that even the whole lifetime of one worker, however faithful he may be, should count for very much in the evangelisation of a race whose evil tendencies have all the time been gaining strength for centuries. Those who would help us in our Indian work must moderate their unreasoning expectations. We would apply this maxim both to our Indian missions in Algoma, to our Indian schools at Sault Ste. Marie, and to that extension of our work to which we are looking forward. Some success we have had. Much success we have not had. Much success we have learned not to expect. Those who would help us in our Indian work must be content like ourselves with a moderate measure of success. We would put in our plea for those who have been bearing the burden and heat of the day, for those who have sacrificed many of the pleasures and advantages of life in order to throw themselves into this work of caring for and training these poor despised Indians. If men and woman are to be found, (and indeed it is but few there are) who will earnestly with their whole heart and soul, for the sake of the Saviour who died for us all, undertake the work of reclaiming and teaching this poor neglected people, who will go into this field that has so little that is inviting and encouraging, who will bear with the peculiarity of temperament which is often so trying in the Indian character, who will put up with experiences which are to say the least to say unpleasant often even revolting, who will undergo trials and discouragements and still go bravely on, surely their hands ought to be upheld, surely their appeals for assistance in their arduous work ought to be responded to. It is hard enough to bear the seeming apathy of Indian men and women for whom one is spending one's life and for whose welfare strength and health and worldly advantages are all willingly sacrificed, but it adds bitterness to the cup when those of our own flesh and blood, our fellow christians of our own language and nationality, turn to us the cold shoulder and seem to take no interest what ever in our work. We are speaking on behalf of those now labouring among the Indians in the Diocese of Algoma, at Garden River, at Sheguindah, at Neepigon, at the Indian Homes at Sault Ste. Marie, may we go further, we would embrace the distant Dioceses of Ruperts' Land and Assiniboia, and we assert in respect to all this vast missionary District as we have asserted often before that Canada is not doing her duty by the Indians, that the church of England is not doing her duty to these poor scattered people, that the labours employed in the field are far too few, and that those who are at present labouring have not had their hands supported as they should have. Cold cold christians, who have never themselves tried or known the difficulties of the work, stand afar off from us as though we and the people whose cause we have espoused were lepers, and sneeringly point the finger at us saying, Where is your success? Where is the result of all the money that has been expended? Most earnestly do we pray God that a change may speedily be brought about in this matter, and that people's hearts may be stirred within them to do as

the good Samaritan did and help the poor Indians in the same kind hearted and whole souled way that he did the poor man by the wayside, not for what will be gained, but as a simple duty which every christian owes to his neighbour.

### NOTES FROM NEEPIGON.

WE cannot say farewell to our Indian Mission at Negwenenang for 1885, without a few words more, in order to enable its friends to appreciate at their true worth the difficulties and discouragements attending its prosecution. Some, doubtless, would prefer that those should be kept in the back ground fearing their dampening effect on the interest felt by those who contributed to its support, but, (1) Should not missionary reports be true to all the facts of the case, and (2) Ought not the very knowledge of the difficulties intensify, rather than diminish, our zeal, as we remember in whose footsteps we are trying to follow, and that though eighteen centuries have gone by since He preached the Kingdom of God, even for him the time has yet to come when "He shall see of the travail of His soul, and be satisfied"?

Firstly, then, as one important factor in the case, be it remembered that with the Indian, the peculiar features of his case, yet to be enumerated, are grafted on the evil root, viz., the original depravity of our fallen nature, which, in white and red men alike offers a very stubborn resistance to the truth.

Secondly—As peculiar to the Indian, remember the migratoriness of his habits, and his inborn and inherited aversion to the restraints of a settled civilized life. How long his forefathers may have occupied the continent none can tell, but all these centuries he has been a wanderer, and the process of civilization cannot be condensed into the brief space of a "transformation scene." The process must necessarily be very slow, and will demand, wherever attempted, from faith and patience, as well as a wiser and more liberal employment of the proper instrumentality than has yet been expended on the solution of the problem. And Church and State must both co-operate, the one in payment off a just and righteous debt, the other in discharge of a divinely imposed duty and obligation. For the adult Indians comparatively little can be done: the force of habit is too deeply ingrained to be soon or easily overcome. But let us lay hold of the children of both sexes, and gather them, where possible, into such christian and industrial homes as the Shingwauk and Wawanosh, and with such material in our hands, soft and pliant and ductile, there is nothing to forbid our expecting great results, provided the experiment be fairly made, and time enough be allowed. In a word, *give the Indian fair play* in the race for social and religious improvement, and he will not disappoint the hopes of even the most sanguine among his champions.

Thirdly, no missionary enterprise among the Indians can afford, at least in its earlier stages, to ignore their bodily needs. These, from the nature of the case, are very urgent. We require them to build and occupy log houses, discouraging them from wandering, if possible, but thereby, till they