

lad; he has worked hard at his books during his absence and is now learning English. A Roman Catholic priest tried to get him to work with him, but he refused. Joseph has been teaching all he can. If we can get our northern post he will be very useful, but if not he will have a good influence over the Huskies, among whom he will live.

"Split Lake, March 4th—Here we are! Thanks be to God for bringing us safely through! We left Churchill February 12th, striking due south. I had with me Joseph Kichekeshik, our catechist, my boy Sammy, aged eleven years, and five dogs hauling a flat sledge, with blankets and provisions for twelve days. Nearly all our small population came to see us start, and joined us at family prayer. For eight days we worked our way through deep snow and heavy blizzards; it was terrible work. Then we came to the tents of the York Indians, whom we had come out of our way to visit. Instead of seeing them we found letters written on a tree, saying they were short of food and had gone further west in the hope of meeting deer. We were greatly disappointed! We were obliged to travel on Sundays during this trip, as we were short of food owing to this losing our way and wandering. Sunday, 23rd, we had a real thanksgiving service in the evening, as we came across an old trail, so we had hope of reaching Split Lake. We gave our dogs their last food that night. The next day we overtook a party of Indians, sixteen in all. They were in a sad state from starvation, some hardly able to walk. A little boy ten years old had perished in the gale; they had not even been able to find his body. We camped near them and held service with them, and we all felt better for it; but holding service with starving Indians is not a pleasant duty. We could only give them a little tea and sugar, as we were still four or five days' journey from the post, no food for the dogs, and very little for ourselves. After service, next morning, one family of Indians pushed on with us; the others said they must wait there for help. On the Wednesday we came upon another family fishing, and although they were getting barely enough to support life, they willingly shared with the others, who stayed with them. Two days later we met three Indians carrying relief to those we had left behind on Monday. They gave us a little flour and oatmeal, and a small piece of venison for each dog, but I could not give it them till night, though they had been fasting for five days, for a Husky dog will not haul if fed at all during the day. Saturday, February 29th, we reached the post at 4.30 p.m., with devout thankfulness to God for bringing us safely through. Split Lake Post is very pleasantly situated. It stands upon a high point of land running some distance into the lake, which is really a branch of the Nelson River.

There is a fur trader here, with two houses and a store, besides the Hudson Bay Company's post with its buildings. The officer in charge welcomed me most kindly, and received me into his *one-roomed* house during my stay of ten days. On Sunday, at 10.30 a.m., it was well filled with Indians, and we had a most hearty service, with a splendid address from Joseph Kichekeshik, our catechist. In the afternoon I visited another post, where over fifty were crowded into a room about fourteen feet square. After this we had a *praise* meeting, John Kichekeshik (brother of Joseph) leading and praising God that at last they had a minister of their own Church. It was a joyful time and richly repaid me for all the toil and trials of the journey. Everything at this post is Indian."

The next ten days were spent in visiting the sick, holding services, discussing Church matters, performing marriages, baptisms, etc. Then Mr. L. writes: "Sunday, March 8th, a grand, joyous day. Numbers of Indians came in yesterday, some quite thirty miles. At morning service there were one hundred present. Two infants were baptized, and afterwards, thirty-three knelt with me to receive the Lord's Supper. In the afternoon I had a very large gathering and a very hearty service, concluding with a prayer meeting. The people are really in earnest. It is a great pity they are left without means of grace. Nearly four hundred Indians left alone to keep up spiritual life as best they may. At a week-day meeting they told me they had been waiting for years for someone to visit them, and greatly desired me to send them a teacher; they would build a schoolhouse and do what they could to help. The master speaks well of these men, and says he is sure they will do all they have promised. I have promised to send Joseph Kichekeshik there next August, (1896) though this will leave York vacant, and, *if possible*, to get an ordained man who would build a church and establish the mission.

"Tuesday, March 10th—Started on the tramp this morning at 9.30 with my two men and five dogs, the latter having improved with their rest, but they are not in very good condition. On Wednesday we lost half a day. I bought a deer for the trip from some Indians; they said it was quite close to the track, but it took Joseph four hours' hard walking to get it! Indians measure distance by days, half a day's walk is considered quite close. Thursday—One of our dogs was taken ill during the day; we were obliged to leave him hoping that he may come up to us when we camp. Friday—The sick dog did not come in last night, and another was taken sick during the night; he kept up till noon, when we were obliged to leave him. This will make our trip both long and hard, as the three left can hardly haul our sled. I trust they may keep up. Saturday—I put the men into the traces with the dogs whilst I