

juring and be a Christian, but without success : although he partially promised to become a Christian, he did not do so. And when I talked with him the following summer, he admitted that Christianity was right, but put it off for a convenient season. He therefore returned again to his hunting grounds, at Split Lake, in that state. But during the winter the Lord laid his afflicting hand upon him, and he was brought nigh unto death ; then he thought much about his soul, and made up his mind, if spared to get to the Mission again, to publicly renounce his former ways, and take upon himself the solemn vows of baptism. He lost no time after his arrival, but applied at once, with tears in his eyes, to be baptized ; he was very earnest and urgent in his request, so without gainsaying we administered the solemn ordinance of baptism, in the presence of a large congregation. It was an interesting, nay thrilling sight. To see such a noted conjurer as he, stand before a large congregation, and in answer to the question, in his own language, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same ; and the carnal desires of the flesh, so that thou wilt not follow or be led by them?" say, "I renounce them all," is something long to be remembered, and for which we, with the angels around the throne of God, should rejoice together.

The following Sunday I baptized his son and thirteen others, whom I

saw during the week, including some children, all belonging to the Split Lake band. We, and I trust the whole Church, will follow these our brethren with our prayers, that they may be "steadfast, immovable, always abounding in the work of the Lord."

Our school is progressing nicely. I have been teaching about two months since Peter Badger, my former teacher and interpreter, left, and now I hand it over to Miss Battie.

We have read with great interest the proceedings of the Toronto Conference held in Picton. We have exceedingly to regret that it was not in the power of the Appointing Committee to supply either Grand Rapids or the Grassy Narrows with Ministers. Grassy Narrows seems to be in the greatest need of a Minister, as twenty families of our people from this place have already gone there to settle, and the probability is that some thirty or forty more families will remove there this fall. You perhaps ask, why do they not remain where they are, at the Rossville Mission? You have the reasons fully stated in a former letter—we cannot press our people to do anything contrary to Providence. There seems to be an opening for them at the Grassy Narrows, where they can make a living.

Cannot some brethren be found willing to occupy one or both of these places? We hope they will be found. "Come over and help us." Brethren, come ! do come !!

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THE following was written by the excellent Lay-treasurer of the Society, JOHN MACDONALD, Esq., M.P., without the least design of its being published, but the testimony he bears so spontaneously to the Rama Indian Mission, is worthy of preservation. It is dated "*Lake Couchiching*, August 12th, 1875":—

While seeking rest to brain and body at this place, I hope my coming here will not be without advantage to some part of our work.

On Sunday week I went by row-

boat to Rama, taking part of my family. It was the Quarterly Service, and though long (lasting about four hours), was very interesting. I will not detain you with any description