

he writes as follows:—The Indian who showed us where to build the mission house, and the sick man we visited when you were here, both are trying to serve the true God. Every day they asked me about religion, and what they must do to have their hearts changed. I pointed them to the sinners' friend, and they tried to pray—all they could say was "*Lord save us poor sinners:*" one said,

"O Jesus give me thy blessing, poor Indian sinner, what shall I do?" and then cried out five or six times, "Lord bless poor Indian sinner." Mr. Blaker adds, several other families are enquiring for the right way to serve the true God, some of whom are preparing to build houses and will remain with their families at the Pic.

HUDSON'S BAY.

We take the following very satisfactory paragraphs from a full and varied report sent by the devoted Chairman of the Bay District, containing many particulars, statistics, and suggestions, for the Missionary Board.

It will be seen that the valued Missionary at Jackson's Bay is busily employed on various preparatory and toilsome matters, immediate attention to which the future efficiency of his Mission absolutely demands; and that while thus engaged, he and his excellent wife are cheered in their solitude by the fact, that "many" Indians "are deeply convinced of sin, and are enquiring the way to Zion." The communication from our amiable Native Missionary at Lac La Pluie will call forth the sympathies, and devotional feelings of the pious. There is a deeply interesting contention between truth and error, inane traditions and Gospel authenticity,—between Christ and Belial. We have no fears as to the result. "They that dwell in the wilderness shall bow before HIM; and his enemies shall lick the dust."

Extract of a Letter from the Rev. Thomas Hurlburt, Chairman, dated, Rossville, December 14th, 1854.

In presenting a report of the state of the work, we feel specially called upon to acknowledge the goodness of God to us. Thus far we have been preserved in good health, have had great peace and some prosperity in our work, eleven having joined us on probation since our arrival.

Our ordinary Sabbath exercises consist of a morning service at daylight in winter, but at 6 A. M. in summer, at which time the "Sunday Service of the Methodists" is read in Cree; after which I preach in Chippewa. At 11 A. M., we have service in English, at which time the people of the Fort attend. At 3 P. M., we have another Indian service at which I read a chapter in Cree out of the Gospel according to St. John, and make comments on the whole. This latter service I think profitable for our people. At this hour we uniformly have the largest, and most attentive congregations, and numbers of our people have expressed themselves to the effect that

this service gave them clearer, and more comprehensive views of the plan of salvation than any other part of our teachings. At 5 P. M. I meet my class, and we close the labours of the day with a prayer meeting in the evening, conducted by an old and faithful brother, Amos Pewinaubao.

Our Sabbath School numbers 80 scholars, 39 of whom read in the New Testament, and the majority of them recite verses of scripture which they have memorised. This department of our work presents a very encouraging aspect. Our day school averages about 50 at this season of the year. During the summer and fall the average was 70; this number gives full employment to two teachers.

It is a matter of much encouragement to us to see the interest manifested by the parents to keep their children at school. According to their ability they will compare favourably with any people in the efforts and sacrifices they make