

the morning and another in the evening, the rest of the day being employed by them in gathering berries, upon which they partly depend for subsistence. At these times the teacher goes round the encampment, bell in hand gathering the children and leading them to the school. The number present at the time of my visit would be from twenty to twenty five, from five to thirteen years of age. As to their progress the school has been such a short time in operation, that much cannot be reported. It is to be added, too, that they are being taught in English, of which they know but little. Still the teacher informed me that some have made good progress, considering the circumstances, though others show themselves slow to learn. In their circumstances a set of object lessons would be very valuable.

In looking at the school, I could not help feeling, sorry to see the miserable condition of the children as to clothing. One little fellow of five or six years of age had only a shirt "in longitude fairly scanty," with longitudinal rents, which did not increase its aptitude for the original purpose of clothing. And yet Mr. Flett tells me that he never misses a session of the school. Others were in a condition scarcely better. I take the liberty of recommending the case of these children to the kindness of the friends of our mission. Let each one who feels interested take some of their own children's worn garments, no matter if there are holes at the knees or elbows, or if girls dresses are faded or unfashionable, let there be no collecting, but let each make up as many as convenient, into a parcel or parcels, only seeing that each parcel does not exceed four pounds in weight, tie it up well, address it to "Rev. George Flett, Shoal Lake Post Office, North West Territory," put postage stamps on it to the value of twelve and a-half cents for every half pound which it weighs, and then put it in the nearest post office. Parties sending may mail it "by parcel post" if they choose, and they may put on the corner their own name, but if they do not choose to do so they may be satisfied that in due time some little hearts will be gladdened, and that the deed will not be forgotten in that account where even cups of cold water are reckoned.

Mr. Flett is a practical man, and is using his best efforts to induce the Indians to engage in agriculture, not merely by exhortation but by showing them how to do the work required. The result has been that last year they raised enough potatoes for their own use, and had some to spare to sell to the settlers coming in. The morning after my arrival Mr. Flett drove me to see their plantations. We drove through the low ground by the river, which was covered with the richest meadow grass, so that they have no difficulty in keeping the few cattle they possess, and they might easily keep ten times the number. On the other side of the river we came to their plantations. There I saw fields of potatoes, such as I never saw surpassed, I think never even equalled. Other vegetables also looked well. Mr. Flett also taught some of them to plough, and last year they broke up a portion of the prairie for wheat, but through the mismanagement of the Government officials, the seed did not arrive until it was too late to sow, so that the ground lies waste, and they have prepared no land for next year's crop. One man, however, had bought some seed with his own means, and had now a small field of wheat looking extremely well, and alongside of it I saw a small field of barley. A number of them have built houses, in which they live in winter, and which, Mr. Flett says, they keep quite tidy, scrubbing them out every Saturday. I may add that Mr. Flett is building a larger house for himself, and that the greater part of the work so far has been done by the Indians under his direction.

As to Mr. Flett's evangelistic work it is largely carried on by visiting and conversation. But he holds one service on a week day and two on Sabbath, morning and evening. The old people still remain heathen, but those in the prime of life are generally Christians, and some of them decidedly so, and the young people will receive a Christian training.

As I was to hold service in English in the neighbourhood on the next morning, (Sabbath) Mr. Flett held service on Saturday evening instead of Sabbath morning, and I had the pleasure of being present. The number present was small, not exceeding twenty or twenty-five. That day the Government agent had been paying them their annuities, and also giving them their allotment of provisions, and it was too good a time for many to come to service. The old chief

and two or three old heathen were present, and sat in Indian stolidity during the whole service but the rest showed their interest in the whole services. In particular they joined heartily in the singing, which they did from manuscript books of hymns prepared by Mr. Flett, and you may be certain that it was interesting to me to hear the first hymn sung to the good old air of Coleshill, while I suppose some others would have been as much interested to hear, as the concluding hymn, "Nearer My God to Thee," in Cree.

In conclusion I must say that I think that the Church is to be congratulated on the possession of such an agent for the work among the Indians. His perfect familiarity with the Cree language, his self-denial, his practical skill as well as his evangelistic zeal, all point him out as the right man in the right place, and in his wife he has a most efficient help-meet. The only matter of regret that I saw was that the band receiving his labours was so few in number, consisting of only about 120 souls in all. Let not these be despised. But besides attending to these, he visits other quarters. He had recently been to Fort Ellice, where the Indians have applied for a teacher, and he intended in a few days going to Fort Pelly.

I had not an opportunity of visiting our mission among the Sioux, but from what I learned from various sources, I believe that they are also making good progress under the labours of the native missionary, the Rev. Solomon Tunkansuiciye, and with the active aid of their intelligent chief, Enoch. Neither could I see the work of the Rev. John McKay, our missionary to the Indians at Prince Albert. But altogether I heard enough to satisfy me that our Indian missions are entitled to a larger place in the prayers and sympathies of the Church than they have hitherto had, and that the present state of the work affords every encouragement to prosecute it vigorously.

#### A SONG FOR SABBATH MORNING.

BY W. A. MOSE.

Hail! sweet day our God hath blest,  
Emblem of eternal rest;  
Bid the weary toiler cease,  
Fill each troubled soul with peace.  
May no sinful cares annoy  
Thy sweet hours of heavenly joy,  
Full of comfort from above,  
Token of our Saviour's love.

As thy beams of light arise,  
Chasing darkness from the skies;  
Rise thou brighter sun and shine  
In this clouded heart of mine;  
Drive the darkening clouds away,  
Guide me on to endless day;  
There a crown of life to gain,  
And with Thee in glory reign.

Jesus' name our tongues shall praise,  
For these earthly Sabbath days,  
When we first were taught to know  
And to love His name below.  
Soon these days with us will cease!  
Soon we'll gain the port of peace!  
Sweet that endless rest shall be,  
Evermore, O, Lord with Thee!

Castleside, Aug. 14th. 1878.

#### LINES ON THE DEATH OF A CHILD.

'Tis just a year ago  
Since little Nellie slept,—  
How sad, how long, the time has been;  
How often I have wept.

How oft has sleep fled from my eyes  
In deadness of the night,  
When I have thought of her and sighed  
And wished for morning light.

How often I have listened for  
Her sweet melodious voice,  
That filled the house with music  
And made my heart rejoice.

The gloomy winter's gone at last,  
So long and drear it's been,  
Without a bee or bird or leaf  
Or flower to be seen;

And now the spring has come again,  
The birds sing round our door,  
And yet to me it somehow seems  
More sad than 'twas before.

But why so sad? my lamb has gone  
To realms of light and bliss,  
Where nothing enters that defiles  
Nor any wickedness.

She feared not death but calmly said  
To heaven she should go,  
Because her Saviour shed His blood  
To wash her white as snow.

As time wore on her end drew near,  
She bade me a good-bye,  
And said the angels now had come  
To take her to the sky.

As if they called her she replied,  
In sweet and joyous tone,  
"Yes, yes, I'm coming, yes," and soon  
We found that she was—gone.

Oh cruel, selfish heart, to wish  
My darling back again  
Into this world of misery,  
Of anguish and of pain.

She was not mine, but unto me  
To rear for Him was given:  
God give me grace so that, at length,  
I too may enter heaven.

J. J.

#### SINGING ANTHEMS.

MR. EDITOR.—Is it right and allowable to sing an anthem as part of the services of our Presbyterian Church? Does the practice of singing anthems exist in any of the congregations of our Church in this Dominion? These questions have been frequently asked of me, and instead of venturing an answer I prefer asking your opinion, and that of your numerous readers, by inserting the above in your valuable journal. Personally, I am very fond of good music, and in no place should music be so good as in the church. From this you might infer that I am not averse to the anthem, but however this may be, kindly let us know what you and others think about the matter. Yours, etc.,

August 26th, 1878.

MUSIC.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay held its regular meeting at Woodville, on Tuesday, 27th of August. The Rev. J. T. Paul, the retiring moderator, received a vote of thanks for his faithful and able discharge of his duties. And the Rev. D. McGregor was elected for the ensuing year. The time of the court was principally occupied with the supplemented congregations and mission stations, preparatory to the meeting of the Home Mission Committee. An interesting report was given in by Mr. Carruthers, student, of his work in the north field. The next regular meeting was appointed to be held at Lindsay, on the last Tuesday of November.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Knox Church, Owen Sound, on the 22nd of August. Mr. A. H. Scott, M.A., a licentiate of the Church, called to be colleague and successor of Mr. Morrison, appeared, and presented his trials for ordination. The examination was cordially sustained. Mr. Morrison resigned the active duties of the ministry. The Presbytery received the resignation; appointed a committee to draft a minute thereon; accorded him the status of pastor emeritus of Knox Church, and agreed to petition the General Assembly at its next meeting to sanction his retirement, and to confirm the position given him by the Presbytery. Mr. Morrison was also granted leave of absence from the Presbytery for twelve months, and the clerk was instructed to furnish him with a ministerial certificate. In the afternoon the ordination took place. Mr. Morrison presided. Mr. Somerville preached from Titus i. 5. The minister and people were addressed by Messrs. McDiarmid and Stevenson respectively. There was a large congregation present, and much interest manifested in the services. Mr. Scott enters upon his work with the cordial sympathy of every member of his flock, and the prayer of his brethren in the Presbytery is, that the God of all grace may sustain him, and abundantly bless him in his work. Presbytery adjourned to meet in Knox Church, Owen Sound, on Tuesday, September 17th, at 10 a.m.—JOHN SOMERVILLE, Pres. Clerk.

WE will not be likely to pray too much. God never tires of hearing us if our petitions are honest and earnest, and as for ourselves we cannot exaggerate our expressions of want or gratitude. We explain away the meaning of Paul's direction to pray always, and to do it probably to excuse our own neglect. Time spent in legitimate praying is never lost time.

A LONDON professor, who is credited with having "investigated the troubles of the English working people," says their aggregate annual cash earnings reach \$1,500,000,000, of which he thinks they ought to save \$75,000,000, whereas they only do save \$20,000,000. The larger part of the missing \$55,000,000 probably goes for drink.