

news. We pray "the Lord of the vineyard" to send "more laborers."

Letter from the REV. A. E. GREEN, dated GREENVILLE, NAAS RIVER, Oct. 27th, 1886.

OUR band instruments arrived safely, and will you kindly let the friends who helped me to purchase them know how delighted our people are with them. They consist of 1 large bass drum, 1 side drum, 1 pair of Turkish cymbals, 1 triangle, 4 cornets, and 7 sax horns—making a splendid band. Day and night our Indians want to practice. They first learned and played "Praise God, from whom all blessings flow," and "God save the Queen." So far they are teaching themselves, but next month they expect to get an Indian from the coast, who knows band music, to teach them, when their progress will be greater, I have no doubt.

We find the young men in heathen villages are greatly exercised over this band. Many want to leave their old homes to come here. We trust that as they play and sing our gospel hymns, and hear of the Saviour's love, they may drink of the "water of life," and become earnest Christians.

A blind man here to see the band; he handled the instruments; and then was so delighted to tell the people he had seen it.

Mr. Gibson, who came out from England, is teaching our school, and is doing well. I believe he will make a useful man for our work, as his whole heart is in it, and the Indians take to him. Should you be able to get us a teacher next season, Mr. Gibson will do well to take some one of our outposts as teacher and missionary. He gave up a good situation, and paid his own way out, believing he was called of the Lord to this coast for Indian work, and the Lord is blessing him in his labors. We trust we are going to have a blessed winter, with refreshing seasons from the presence of the Lord.

I trust your annual meetings this winter will be very successful—collections and subscriptions very large—that your quarter of a million line may be reached, and the work extended and Christ honored.

KEEWATIN.

Letter from REV. E. LANGFORD, dated BERENS' RIVER, October 4th, 1886.

(Continued from p. 14.)

GRAND RAPIDS.

THE Indians of this place have always received their annuity payments, from the Government, at Berens' River. Immediately after, those who had come returned to their homes, taking with them the H. B. Co.'s supply of goods for Grand Rapids post. Having large boats and heavy loads they made their way slowly. Five days afterward, with a guide and canoe, I followed, and overtook them before they reached the fort. Here the rest of the band met their friends. Our first service was held in a few hours after reaching the fort, and having agreed to spend

considerable time with them, I at once announced my programme, to be continued for one week, viz. :—

1. *Forenoon*.—School for the children.
2. *Afternoon*.—Visitation and consultation.
3. *Evening*.—Public service.
4. *Sabbath*.—Two public services, and Sacrament of the Lord's Supper in the evening.

JACOB BERENS,

the Chief, was my interpreter and guide. By the way, Bro. Berens is becoming a capital assistant. He becomes quite enthusiastic, is earnest and eloquent; rather unusual in interpreters. I remember on one occasion, while very much impressed with the importance of the occasion, I was earnestly exhorting them to give up their old ways, and making special reference to some of their doings, I omitted "war-dancing," when the old Chief said, "And drum-dancing, too." "Yes," I said, "add that." Some interpreters buzz away in a monotonous tone, and are never at a loss to "interpret" (?) what you say, no matter how difficult or incomplete the construction. In my first experience with interpreters, that piecemeal style of speaking greatly perplexed me. In one of my discourses I got somewhat off the track, and talked a good while without saying what I wanted to say; it seemed to me I said nothing. I paused to tell the interpreter to wait and I would state more clearly what I wished to say, as it was

A NEW EXPERIENCE

for me to speak through an interpreter. But he was all ready, and away he went with the translation (?) of what I had said. The people must have thought the new preacher very profound. Some are "professors," and would not pause or "stick," under any circumstances. Others speak as though they had a piece to say or a task to perform, and proceed without feeling or emotion. But an interpreter who is in deep sympathy with you and your work, will comply with all your wishes, and will convey just as you have intended your thoughts and ideas, so that you come at your work doubly armed—two faiths, two hearts, two voices, but one Gospel. An interpreter may be a help instead of a hindrance. But to return, Bro. Berens did admirably. We had good attention—a direct evidence that preacher and interpreter were understood. It is a very difficult matter to retain the attention of people unaccustomed to public services.

OUR FIRST SABBATH'S SERVICES

were very encouraging. School was announced for and called at the appointed hour, but before opening the Counsellor and others wished to ask a few questions in reference to a Government and Mission school, etc. An hour's talk followed; the outcome was that time was going on, and nothing was being done to educate their children, so they determined to embrace every opportunity afforded for the education of their children. The average attendance was about thirty per day. There was of course no time for other than lessons in the Cree syllabic characters, singing, and talks on various matters relative to their temporal and spiritual interests. The school closed by awarding the most successful boy and girl a small prize each.