

got to erect a "common-sense" booth. As is usual in the country, horses of all ages and descriptions, bearing their loads of "church supporters," duly arrived upon the scene.

(To be continued.)

TOUCHWOOD HILLS INDIANS.

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There are many kind friends helping us in our work among the different tribes of Indians in Touchwood Hills, and many more who would if they only knew the wants of the case, I am glad to send to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS a short account of what has been done and what lies before us.

The earliest laborers in the Master's vineyard were men sent out by the C.M.S. The Rev. Joseph Reader was assisted by an earnest catechist, Charles Pratt. Both are well remembered by all the Indians, whether heathen or Christian, though Charles Pratt has now been called to rest some years. We now have two clergy working in Touchwood, the Rev. O. Owens in South Touchwood, who is in charge of the school on Gordon's Reserve, and myself in charge of North Touchwood, which includes the two Cree Bands of Poor Man and Day Stars and the two Saultaux Bands at Fishing and Nut Lake.

There is a school on Day Stars Reserve under the care of Mr. Slater, which is doing good work. The Bishop of Qu'Appelle and the Indian committee are earnestly pressing upon the Indian Department the necessity of a central school for the whole agency, containing six reserves or bands of Indians. At present many children are prevented from having the advantages of education through the want of this school.

I have just made my first trip to the Saultaux Bands in North Touchwood, under Chief Yellow Quill, and am the first missionary who has ever been to these two Reserves. Many people promised us a hostile reception, but, the Lord be praised, we had far greater success than could possibly have been expected.

At Fishing Lake we had a long talk with some boys, and told them how God had made the world, and of Jesus' great love for all mankind, and especially for children. We found that these young ones did not even know the name of God—Manitou—and that knowledge of the Indian religion is not imparted to them till they are young men, when they go with a good present to some old Indian, and having made their present, ask to be instructed.

At Nut Lake everyone was willing to listen to the Gospel story. Old Chief Yellow Quill said he had never heard it before, and asked one or two very sensible questions, *e.g.*, Why did the

Jews kill Jesus? and why, being God's Son, did He allow Himself to be killed.

Other two Indians, after having heard us once or twice, came again to our tent to hear us read from the Bible to them.

I have brought back with me a lad, "Bertie," aged fifteen, to live in my house, and whom I hope to bring up certainly as a school teacher, and perhaps, if he has a "call," to the Christian ministry.

At present I cannot speak either the Cree or Saultaux languages, but have the services of an excellent interpreter, Andrew McNab, a man who is not content with interpreting mechanically, but enters into the spirit of what I say and also often speaks a word for Christ himself. But I am in danger of losing him and thus having my missionary work brought to a standstill unless I can raise the amount of his salary, viz., \$400 per year. My own stipend is \$725, therefore it is impossible for me to support him myself. Mrs. Wright, of Montreal, and other kind friends have already helped me. Good interpreters are very scarce. Andrew McNab can take up an English Bible and translate into Cree straight off, which is necessary, as there is no Cree translation of the Bible which is fit to use.

LEONARD DAWSON, *Missionary.*

Woman's Auxiliary Department.

The love of Christ constraineth us.—2 Cor. v., 14.

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GOOD deal of attention seems likely to be drawn in the near future to the so-called designation of money by the Woman's Auxiliary in the various dioceses. It is therefore only fair to the members of the Auxiliary that the fact should be such that the various appeals to which they have responded (like the above from Victoria), have, in most cases, been made to them either by the bishops of the respective dioceses, or, if from a missionary, have been endorsed by his bishop before responded to by the Woman's Auxiliary.

Then it is sometimes said, "Why not give the money undesignated to the Board of Domestic and Foreign Missions, who apportionate the money to the various bishops, who, in turn, could apply it to the needs now undertaken by the Woman's Auxiliary." If this were done it must be remembered that the personal correspondence between the missionaries and the Woman's Auxiliary would probably cease, and with it would also cease one of the strongest agents for the increase of missionary interest.

Then if the Woman's Auxiliary were to adopt the plan of non-designation in all cases, very