

Lac Seul Reservation, has, at the request of the Bishop of Rupert's Land, consented to take charge of the St. Peter's Mission at the mouth of the Red River. This has been rendered necessary by the resignation of the Rev. B. MacKenzie. This mission is probably the most important in the Northwest, and with its large population involves a vast amount of labor. Mr. Anderson has done good service already in the mission field, and we are full of hope that with the prayers and support of his many friends he may be a power for good amongst the Indians of St. Peter's. His place at Lac Seul is to be filled by the Rev. T. Pritchard, a former student of St. John's College, Winnipeg.

Mr. Coates, of the same college, is taking charge of the Rainy River group of missions, in which he is to be assisted by Mr. John Magrah, a former "Shingwauk Home" boy.

THE writer has just returned from a visit to St. Peter's Reserve, where services were held on Sunday, July 8th. It was in the midst of the treaty payment, when numbers of Indians receiving their annuity from the Government were met together. Morning service was held in St. Peter's Church, a large stone building, built I believe by the late Archdeacon Cochrane. Last year the Indians, assisted by a few friends, added a new stone chancel, at a cost of some \$800, besides a great amount of voluntary labor. The church will now seat several hundreds, and on the occasion referred to, was almost full. The service was entirely in English, the singing very hearty, and there were no less than 94 communicants at the Lord's Table. Amongst other friends worshipping with the Indians were Mrs. Cummings and Miss Paterson, of Toronto, who, as representatives of the Woman's Auxiliary, visited the Reserve with the writer. After luncheon under the hospitable roof of Mrs. Cowley, widow of the late Rev. Archdeacon Cowley, afternoon service was held in a little chapel on the west side of the Red River. The little building was packed, and the service a most hearty one, and one could not help feeling that much good and useful work of past laborers had been amply rewarded by God. Spite of many seeming discouragements there is evidence of the work of God's grace in many hearts amongst the sixteen hundred souls belonging to St. Peter's.

In the evening the ladies mentioned were present during part of an open air service in Cree, held by a native catechist on the Treaty Ground, at which a very large number of persons were present. The fact that in spite of so many other attractions, such a number of persons could be brought together is in itself very encouraging. The next day was spent by me in visiting the new treaty ground at the north end of the Reserve known as Netley Creek. Here all sorts and conditions of men were met. Traders, both Jew and Christian, exhibited their wares, cheap prints, gaudy handkerchiefs, Brummagein jewellery—

more substantial clothing and blaw'ets, with tinware and cooking utensils. Indians, some too far advanced almost to deserve that name, with others yet far behind as regards their advance toward the level of the white man, were camped in tents of cotton or birch bark, waiting their turn for payment, and meantime enjoying their annual meeting with friends from afar. There was much merriment, good natured jesting, with more sober enjoyment, but I am glad to be able to record that a careful outlook failed to show me a single instance of drunkenness. While much of the improvement in this respect must be attributed to the vigilance of the kind and courteous Indian agent, Mr. A. Muckle, much is also due to the growth of the people themselves in godliness and sobriety. For these things we thank God and take courage. There has also been a great advance in temporal things. After a lapse of nearly ten years I again saw the reserve in summer, and was pleased to see how much improvement had been made in houses, farms, and the increase of stock. Here at least the Indian problem is in a fair way of being solved.

NEAR the south-east corner of James Bay, is the C. M. S. station of Rupert's House. In a letter of January last the young missionary in charge, writes of his people:—"Some of our Indians are very poor. They have a hard time this winter, and have great difficulty in getting food, as the birds and animals, on which they live, are very scarce; and are therefore supported by the Hudson's Bay Company, from whom they very often receive flour, oatmeal, etc. All the Indians were in during the summer, except one party, of whom we have heard very sad accounts. Only two survived out of the whole party; some of them died of starvation, and were eaten by their surviving friends. The two who survived were a woman and a boy, and who came in just before Christmas to tell the sad story. My wife was ill during the early part of the summer, but is now quite well and strong. I had to take her to the doctor at Moose for medical advice. The journey occupied two weeks, and I again returned with two Indians in a canoe. Some of the Indians here are yet rather careless about spiritual things, although many are now well acquainted with the good old story of Jesus and His love. Some of the Inlanders are very attentive; and although they stay here only a few weeks, it appears that during their absence they do not forget the instruction they receive while they are here. It is rather difficult to persuade them to keep the Sabbath. Sabbath-breaking seems to be their besetting sin, and not until they are truly converted to Christianity will they keep God's commandments. When any come in during the winter from their hunting grounds, I often ask them, 'Do you keep the Sabbath?' The answer is generally, 'I try to keep it, but as food is so scarce I have to