

is situated on the shore of a pleasant little bay which puts in from Lake Winnipeg, on the east side of the lake, and about midway from the mouth of Red River and Norway House. The mission was opened by Rev. E. R. Young in 1873. When the statement of Rev. John Ryerson, as published in his book of travels through this land in 1854, is remembered, that this point ought to be made a mission, that the Indians and the Company's officials desired it, and that missionaries in passing had promised that they should have a missionary, and then the fact noted that despite all this importunity and recommendation and promise, no missionary was sent until 1873, the old adage, "large bodies move slowly" will be apt to occur to the mind. On Sabbath, the 13th December, I reached this pleasantly situated mission in time to enjoy a service in the "tabernacle," as they call it, erected a few months ago. Our arrival was followed by no small stir among the natives, who, on the call of the beautiful bell given by Jas. Ferrier, Esq., assembled, and gave earnest attention to my message from "Behold, I bring you glad tidings" &c. A number of buildings—as mission house (a very good one), school-house and place of worship, kitchen, wood-house, fish-house, cow stable, house for interpreter, and bell tower, &c., have been erected during the last summer, and a large quantity of building material for a church when required, collected, all of which, as may well be supposed, has not been done without a heavy outlay. But in this case "the end justifies the means." The missionary has secured a grant of three or four hundred acres of land, about one hundred of which he reports pretty good, ten of which are partially cleared, and one under cultivation. Each Sabbath services are conducted in the tabernacle at eleven a.m., in Indian, through an interpreter, and at six p.m., at the fort, in English. Class and prayer meetings and a bible class are conducted in the afternoon or during the week. At the three ser-

vices I attended the congregations were very encouraging; about twenty received the sacrament and three were baptized.

As a *centre* the mission is of great importance. Large bands of Indians, yet unchristianized, can be easily reached—as at Poplar River, Jack's Head, Sandy Bar, Pigeon River and Grand Rapids, many of whom will probably settle near the mission ere long.

The fisheries and hunting grounds are the best, I suppose, on the lake. Being about midway between Norway House and Red River, it will afford our missionaries, as they pass to and fro, a much needed and quiet resting place; securing to the mission a visit and to the weary travellers a home and a Sabbath rest. To my mind the field here is attractive and the prospects of the mission are cheering. Mr. and Mrs. E. R. Young are toiling hard, and even with weeping, to scatter "precious seed." May they soon realize the promise fulfilled, and "come again with rejoicing bringing their sheaves with them." I felt it my duty here and elsewhere to speak with plainness on the real mission of a missionary, informing the Indians that it was not to scatter presents, either of food or clothing, so much as to teach them the way to the Saviour. The idea of some of them seems to be, that a missionary must be a sort of unwearable giver, and with such I am sure I must have made myself very unpopular. In my judgment our missionaries will have to *insist* on a little more of "self-help" among them. During my journey I had several conversations with uninstructed pagans, all of whom professed to feel dissatisfied with their position, and to desire more light, and to be anxious for instruction in the doctrines of christianity. From several I got a promise that they would pray to the Great and Good Spirit to lead them into the true light. Polygamy, a superstitious dread of their medicine men and conjurers, wandering habits, and an idea that he who would *teach* them ought to *feed* them to a considerable extent—these