

ment would rush through the startled audience and distract for a moment their attention before it received a speedy removal.

Difficulties are often met with on account of the lack of public buildings, such as churches, school houses, etc., in which to assemble. Hard feelings sometimes exist between the families at whose houses the services are held and other families in the neighborhood; and the consequence is, small audiences. In vain is it urged that for the time being the room is devoted to the use of the public. The congregation does not increase till the place of meeting is changed, when for a time at least, a marked improvement is seen. The permanence of this depends on the circumstances of the neighborhood. Arrangements are being made for building two churches during the present year, viz:—at Oak Lake and Griswold. Hopes are entertained that Pipestone also will soon erect a place of worship. This year the field will probably be divided and two missionaries appointed. Oak Lake with its appended stations will be sufficient to occupy the attention of one. A field will be formed on the Pipestone River. What was worked during the past year as one station is an extent of country fourteen miles long and from five to seven wide. Service was held near the centre of the field to which the people assembled from all directions. Here the Presbyterian element was stronger than in any other part of the field; about four fifths of the settlers belong to our Church. Here your missionary received the greatest encouragement and support. A deep interest was taken in spiritual matters and it was indeed a pleasure to minister to the spiritual wants of people who showed by unmistakable signs their desire to hear the preaching of the word. The attention they paid and the pains taken to attend the services were evidence of their strong desire to hear the Gospel; some families having to drive seven miles in waggon which were in some cases drawn by oxen.

Within the bounds of the field were parts of two Indian reserves, occupied by Sioux from "the land of the Dacotahs." After these, with others of their tribe, had cruelly massacred some three hundred white settlers in Minnesota, they were forced to take refuge from the American Army on British soil. Though ignorant and degraded they are now peaceable. The scalping knife is covered with rust or turned to some better purpose. Even the assiduous relic hunter is unsuccessful in his search for a scalp. They are nearly all pagans and very superstitious. From Mr. John Taylor, of Bellview, son of Mr. Justice Taylor, who can speak their language with fluency, it was learned that in their religion they recognize two Spirits, "Wakan waste" the good Spirit, and "Wakan sice" the bad Spirit. Almost all their religious endeavors are in striving to propitiate the Wakan sice, as Wakan waste is already favorable to them. On one occasion, two braves, Good Dog and River, were informed that your missionary was the "Wicasta Wakan," or Spirit Man. They at once desired to know if he were the Wicasta Wakan of the bad Spirit: as no Spirit man is required, according to their theology, to win the favor of the good Spirit. This was intended as a compliment, though at first appearance it might seem otherwise. On one reserve nothing has yet been done towards enlightening them in the knowledge of the true God. On the other a good work is being carried on by the Rev. Mr. Burman, missionary of the Church of England, who has not only induced many to settle and cultivate their farms but also educated and enlightened them in the knowledge of their Saviour. As they are so very unsettled in their habits, it is a difficult matter to reach them. You see them here to-day; to-morrow's setting sun will perhaps